Poetry.

For the American Presbyterian. A NATIONAL HYMN FOR 1861. BY J. O. BLYTHE.

O, Lord of Hosts! when rebels dare Involve the land in civil war, Fomenting discord, hatred, strife,— Destroying union, friendship, life,

Stretch forth thy Arm of might, and swear, The Nation of thy love and care Shall triumph o'er this worst of woes And trample down her rebel foes.

In state, or council, or the field, Around her rulers cast thy shield, And guard them safely from the foe That seeks the Nation's overthrow.

May all their councils, wisely planned, And well matured, at thy command, Be consummated in success, And bring the Nation speedy Peace.

Then shall the People flock to Thee, Exulting in true liberty, And cast their laurels at thy feet, Confessing Thou alone art great.

Then rolling anthems like the sea, Shall thunder ceaseless praise to Thee; All loving hearts their lips employ, Till earth is vocal with the joy.

Correspondence.

NATURALIZATION or REGENERATION. There are two ways of becoming citizens of a kingdom-one is, to be BORN in the kingdom, and the other to be NATURALIZED in the king-

If a man was born in the United States, he becomes a citizen because of his BIRTH; but if he was born in a foreign land, he may become a citizen of the United States by NATURALIZATION.

In the United States there is a certain way in which foreigners are made citizens, and this is the "form of naturalization," which is established by law. The natural way to become a citizen is to be born here; but to naturalize a foreigner is to make him, as it were, a natural born citizen. It is the same thing as if he, who had been born in a foreign country, should be BORN AGAIN in the United States.

When a heathen man became a Jew, a citizen of the Jewish commonwealth, and was naturalized has been naturalized, they said, he has been regeregeneration, or new birth.

The Jews thought that their kingdom was the kingdom of God; and that because they were natural-born children of Abraham, and naturalborn citizens of the Jewish commonwealth, they were also natural-born citizens of the kingdom of God. They thought other people would have to be born again, or naturalized, or regenerated, dom, but that the Jews did not need any naturalization or regeneration to become citizens of it.

dom. No man is a natural-born citizen of that by visible signs. kingdom. All men are born out of the kingdom they would be citizens of it.

the kingdom of God." John iii. 5.

the religion of Moses instead of his former hea- tian missionary ought to be able to give. then religion. Thus he was BORN AGAIN by circumcision, and by a change of mind about the

of water and of the Spirit; they must be born

Then Jesus explained how the Spirit regene- independent opinion of only one? rates the mind. There was no difficulty about the outward regeneration by water. Jesus said:

"The Spirit breathes where it chooses, and you hear its VOICE, but cannot tell whence it comes and whither it goes; IN THIS WAY is every one (born) that is born of the Spirit." John iii. 8. no where else rendered "wind," and ought not to unity she is able to preserve.

It is natural that we should be ambitious to be so rendered here. In every other place, except to be "Spirit" here, as I have written it.

written it, it is an explanation of regeneration by

speaks when and where he chooses; in the daytime, or at night; in the church, or at home; to this man or that, as he chooses.

"And you hear its voice." It is a still small voice; not in articulate sounds, as we speak to each other, but as spirits communicate, perhaps, when disembodied, as the angels talk together, and yet you hear it. No human being may be near you, or if near could not hear the voice of God speaking to you, and yet you hear it. "You cannot tell whence it comes and whither it goes;" you do not know how a spirit gets access to your mind, and yet you hear the voice of it.

"So, thus, IN THIS WAY, is every one (born) that is born of the Spirit." If you have been born of the Spirit it is in this way, for every one that is born of the Spirit is born in this way. The Spirit of God has spoken to your inmost spirit, and your spirit has heard what he said. The thoughts may have seemed to rise of their own accord, or be suggested by some circumstances in which you were placed, but it was the Spirit speaking, and you heard his words. The Spirit never makes himself prominent, but makes the truth prominent. The Spirit is not the Saviour: Christ is the Saviour. The Spirit is not so anxious that you should know he is speaking, as that you should hear what he says about Christ. The Spirit speaks not of himself, but he takes of the things of Christ and shows them to us. The Spirit does not glorify himself, but glorifies Christ is a Saviour; the Holy Ghost is a helper. The Spirit leads us into all the truth about Christ. If the Spirit regenerates or naturalizes us in the kingdom by speaking to us so that we hear his voice, what does he say to us? by what truth are we born again?

In the same conversation with Nicodemus, Jesus told him by what truth men are born again into his kingdom, when he said:

"As Moses lifted up the serpent in the wilder ness, even so must the Son of man be lifted up, that whosoever believeth in him might not perish, but have everlasting life."

The belief of the truth about Christ as a Saviour, is that which makes any man at heart a citizen of the kingdom. He is made in form a citizen by the water of baptism; he is made such at heart by a belief of the truth about Christ; and he is brought to this belief in Christ by the Spirit speaking to him of the Saviour, until he hears the voice and believes the word.

The Spirit "convinces the world of sin. of by their form of naturalization, they said that he righteousness, and of judgment;" and then, when to the Lamb of God who takes away the sin of nerated, or born again. Instead of speaking of the world; he presses upon them the truth about the man's naturalization, they would speak of his Christ, until, believing that truth, they are born again into the kingdom of God. "Whosoever believeth that Jesus is the Christ is born of God!" Men are begotten or born again, not by power, but "by the truth," "being born again, not of corruptible seed, but by the word of God."

When, then, the Spirit has spoken to any man's spirit; has spoken of Christ as the Saviour, and the voice has been heard, and the word received, before they could be citizens of Messiah's king- and the truth believed, then is a himan spirit born again by the Spirit of God and one

There is no mysterious or magical work in all Now, in St. John's gospel, chap. iii., we read this. The Holy Ghost is the preacher; Christ is of a conversation, between Jesus and Nicodemus the text; a human spirit is the audience. The about the kingdom of God and the citizens of it. mystery, so far as there is any, is not in the work Jesus said to Nicodemus, "Unless a man be BORN of regeneration, but in the way in which the AGAIN he cannot see the kingdom of God." Any divine, unembodied Spirit speaks to a human man, every man, whether Jew or heathen, must spirit; which, if you think of it, is no more mys be born again, or regenerated, or naturalized, in terious and wonderful than the way in which order to become a citizen of the Messiah's king- human spirits communicate by audible sounds or

How many persons have been confounded and of God, and must be re-born, or born again, if hindered in their conversion by this strange mistranslation of John iii. 8! They have, when de-Then said Jesus, " Except a man be BORN of siring to be Christians, been pointed to these words: WATER and of the SPIRIT, he cannot enter into | "Except a man be born again, he cannot see the kingdom of God;" and then: "The wind blow-When a heathen man became a Jew, and was, eth where it listeth, and thou hearest the sound as they said, born again, the outward form of thereof, but caust not tell whence it cometh, and naturalization, or regeneration, was circumcision, whither it goeth; so is every one that is born of together with certain other ceremonies, by which the Spirit." I read once of a missionary who he formally renounced heathenism and adopted sent a poor inquiring heathen to these two texts, Judaism; and if he became really a Jew at heart, which could only becloud and darken his mind, his mind was changed also, and he believed in instead of affording him that light which a Chris-

Note.—Bengel renders as I have done, but religion of the Jews; outwardly and inwardly his American translators hardly know what to do with his rendering. They say: "The interpreta-So Jesus told Nicodemus it must be with citi- tion on Bengel's view is difficult, and the authozens of his kingdom. They must be born again rity for the common rendering overwhelming." What makes Bengel's rendering difficult is, again by baptism and the Spirit; they must be doubtless, a false view of regeneration in the first outwardly changed, and inwardly changed; they place; and then, the idea that "so" in the text must be naturalized by the outward form of natu-means "such;" while the adverbalere rendered ralization, and by an inward change of mind; "so," signifies "in this way or manner, thus, they must be regenerated outwardly by the bap- under these circumstances or conditions." Lid. & tism with water, which was the prescribed form Scott. And as for the "overwhelming authority," of admitting to citizenship, and inwardly by the who does not know that commentators follow each other, so that a dozen of them may express the

DENOMINATIONAL UNITY.

Denominational unity costs quite too much when, for its preservation, the purity and consistency of the Church are sacrificed. Agitations and secessions, calamitous as they are, are quite tolerable I know that the way in which this text is trans- when compared with the loss of moral power that lated in our version makes it not an explanation of regeneration, and that it is usually taken to "what the world calls prudence" as "a mystery mean that regeneration is very mysterious, and of iniquity," and we are liable, in considering only to be known by its effects. The mistake questions that pertain to the position and responarises from a false translation, especially of the sibility of the Church, to be influenced by this word "Spirit," which, in the same paragraph, is worldly prudence rather than by wisdom that is; four times rendered "Spirit," and once, without Christ, or of any branch of that Church, depends any reason, rendered "wind." The Greek word more upon its consistent plety, than upon the is PNEUMA, which is used in the New Testament number of her members, the extent of territory three hundred and eighty-four times, and yet is over which she has jurisdiction, or the external

have the denomination to which we belong rank one, it is rendered "Spirit," and plainly ought as a first-class power among the churches of Christendoin. And we readily incline to the notion As usually read, it explains nothing; as I have that her power to do good will be proportioned to her position and respectability. In proportion as we yield to the influence of worldly principles we

dom or diplomatic skill of those who have been which the outward panoply of steel is of little stand up firm and true against old, dominant precharged with its promulgation. The weapons worth. All true power is in the soul. The judice and proscription; to defend doctrine against down strongholds. In every place, as the true Church has gone forth "conquering and to conquer," she has been ready to say: "Not by might,

PHILADELPHIA.

nor by power, but by the Spirit of the Lord of N. Y. Christian Advocate.

GOOD SOLDIERS.

A DISCOURSE PREACHED BEFORE THE HOME · 2D, 1861, BY REV. E. E. ADAMS. 2 Tim. ii. 3: "Endure hardness, as a good soldier of

tal beings. It does not separate one class from another, to address them in distinct departments, as if one set of truths were only for this class, and another for that. It has a grand, solemn glorious message for the soul, for all souls; and offers itself to them, in their multiform relations, offices, and powers, as their chief good. I beck man above institutions, above the accidents of birth and calling. It looks through his circumstances into himself,—his thoughts, his life. It asks not whether he be king or peasant; when ther he be wise or ignorant, rich or poor. It is enough that reason and conscience, that love and immortality are in him; that he is fallen, and needs to be lifted up; that he is a sinner, and needs to be pardoned; that he is wretched,

and may be blest. Yet, in its manifold adaptedness, it does address us in our different relations and responsibilities. It has a word for governors, a word for the citizen; for the parent, and the child; for men in poverty, and men in opulence; for the master, and the servant. While, therefore, the glory of the Gospel flows in a deep, enriching flood over humanity, it offers to every one of its millions all its fulness, all its bliss; just as the sun satisfies the summer flower, and the warbler of the grove, with the affluence of those

beams which he pours over the planets. I have had an interest in ascertaining how many times words expressing different classes of persons are found in the Bible. "Child" and "children" are named in about five hundred texts, showing that children occupy not a little the thoughts of God. The words "soldier." "soldiers," "warriors," "men of war," "mighty men," and the like, all signifying the same, are contained in the Scriptures not far from three hundred times, indicating that such persons enter largely into the agencies of which the Bible treats, and that in God's view they occupy an essential place among his purposes, and in his providential government. The history of Israel in their early life, was one of warfare, carried on against the enemies of God, of law, and salutary government; as a method of retribution to rebels; as a discipline to save the chosen people from idolatry. It is not always easy to perceive the justice of God in these wars; but that they were all just and sources of immense benefit to the world, I have not a doubt. We are not able to judge of measures, until we occupy the stand-point of those who devise and employ them. In proportion as we approach God, in the light of reason and of faith especially the latter, we find ourselves the better satisfied as to great moral questions. Indeed all the minor, subordinate instances of evil in human history, in divine providence, are easily accounted for, if we can satisfy ourselves with regard to the origin and introduction of sin. Solve that, and all else is clear. The being of evil, and an evil being, in a world which love created and governs, are the darkest and deepest mysteries.

It is easy, however, to vindicate the proce dure of God in the old Hebrew wars. He was the sole ruler of Israel. Idolatry struck at his Godhead, as well as his royalty. It was treason against the sovereign and the state. It assailed the existence of the nation. It was also connected with the practice of human sacrifice. It was a moral necessity that God should give a decided and adequate demonstration against such a crime. This he could do in no way more significantly than by warfare, stirring the human soul to fierce belligerency against the evil into which they were otherwise likely to fall, and curing the worst of sins by the most dreadful of

No doubt these wars were brought about naturally. There was adequate reason for the military life of David: the conduct of Saul, the hostility of the Philistines, and the rebellion of Absalom demanded the judgment of the sword. I am informed that a gentleman who was with us recently, had always been so troubled about the wars of the Old Testament that he could not yield his heart to God; but upon the breaking out of our war, he was so struck with its justice, that he was easily led to admit the justice of God in ordering the wars of the Israelites, and as a consequence, is now, it is believed, a true Christian. A young man wrote from his camp in Washington, that he never knew how to give his heart to Christ until he had given it to his country. It is evident from the conversation had by John the Baptist with the soldiers who came to him and asked what they should do. that the calling of a soldier was honorable, and that a man could in that capacity exemplify the virtues of a Christian. This was the Baptist's advice: "Do violence to no man, neither accuse any falsely, and be content with your wages." Or, to give the last word its more exact significance, and apply it to the circumstances under which many soldiers are, perhaps unavoidably, placed, "be content with your allowance." The herald of Jesus dash of valor. True bravery unites courage with Christ would not have given directions for the generosity and dignity of mind. It turns not conduct of men in a calling of itself sinful. He would rather have condemned the profession, and pronounced it inconsistent with Christianity. Paul, in giving a sacred charge to Timothy, regarded him in the light of a soldier, enlisted in a holy cause, exposed to hardships, called to a it had been braver in him to husband his energies severe spiritual drill and warfare, and needing to be in readiness for the trials which his mission would bring upon him. Warfare against sin is man's sublimest work: warfare of reason, faith, affections, conscience, will, against error and wrong; warfare of men against tyranny, of States against rebellion. What is it, but the utterance of God's justice, more grand than the forehead, and he fell! He was brave, but under thunder peal, and the flash of the white lightnings? What is it, but the announcement of him to seek the redoubt to save his energies for a Jehovah that he is weary with the sight and fairer contest. There is a moral courage which sound of human sin, that his heart is grieved knows its power and its purpose, and can afford with the oppression under which his children to wait. Many who tremble at danger neverthegroan, that patience has had its perfect work, less brave it. While those whose physical conand now breaks into retribution! Oh, if there rage will, for the hour, bear them to stupendous deeds, have not the sublime, moral bravery that There have were no other goodin war, no cleansing of stag-nant waters, no stimulus to lofty sentiment, no dressing of the soil, no stirring of the roots dressing of the soil, no stirring of the roots cessities: - seems as and seems of whence spring our best social powers and vitalities, the lesson which we are otherwise slow to One was flushed, and excited, and fearless. He the truth of God against the cavils of French skep learn, that the presiding God is among us, holding the helm of this world's history, and, through
thoughtful, "You are afraid." "I am," he reof all, by his godly life amid the dissipation and

authorized in this warfare are not carnal, and, for sword is a cumbrous thing to him whose inner popular sentiment; to be virtuous, prayerful, conthat very reason, mighty through God in pulling might cannot wield it. Warfare is only brutal sistent; to take the side of mercy against the votion of a great and good soul.

Truth is for man. The Gospel speaks to us the best possible; not in the rhythm and parade of armies; not in any or all the display and preparation by which a regiment or brigade may command the notice and admiration of beholders; but

> pleteness of the Christian warrior. This was re Law is in mind as the rule of thought—the will garded in Sparta, Lacedæmon in Rome and Persia as indispensable to the efficiency of warfare.
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> The heroes of the Iliad and the Odyssey were nurtured in hardship. That was their glory—that in social relations, through the agency of man. forms a chief element in the sublime epics of Homer and Virgil. Napoleon understood the neces-sity of that discipline which, kindly and tender at to be obeyed. Nature is more powerful than man. first, always considerate and wisely tempered with friendship and Trojan heroism.

> The soldier's first step from the abode of peace, from scenes familiar to his childhood, to his most fresh and blessed thoughts and affections; from his departure,—is the beginning of that endurance which must grow more deep and weighty throughout the whole of an entire campaign. True, there is a romance about his first resolves, and his early experience in equipping and marching, and in camp life, which in the young and hopeful spirit may take the place, for a season, of deeper and more quiet emotions. But that will yield to the fatigue of the march, the drill, the toil of trench-wealth is to the sword—and in this is the highest the fightings of many days; to thirst, and hunger, and heat, and rain, and cold, and meladies, and wounds. It will require the energy of a true and loyal heart; of a firm resolution; the power of all the motives that can urge, and all the discipline that can strengthen you—if you would go through the whole with worthy achievement.

But this is what the true heart covets. his indifference—to welcome pain, and yet pity What we here speak of is fortitude, or strength

of soul, enabling one to encounter danger with coolness—to bear pain and adversity without mur- which his sword is drawn. muring or despondency. This is often a characteristic of the feeble; ever of women whose menapproval, or in the excitements and parade of public life. Without the stingulus of observation, n the calmness of the soul; in the majesty of true thought; in the glory of right purpose does this grand virtue repose. It is a glent warfare in the breast. The inner man meets in battle the army of passions. He must be self-governed before he can war with powers which are without. The arm can do nothing for the State until the will has conquered within the soul! "Alas," said Peter the Great, when breaking into fury at a deinquent soldier, "alas, that I who would command armies cannot control myself!" "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city. Endure hardness—that is the soldier's calling and glory. Gen. Marion, of Fort Moultrie fame.

in '76 awakened the admiration of Britain, and gave to her officers who visited his camp a demonstration of American power, by the cheerfulness with which he partook of his homely and berty on behalf of millions yet to be, than to roll Blessed are the merciful—for they shall obtain Here is a lesson for the Christian. Endure hardship. How small a thing will often keep us

your Christian love, remain inactive for weeks and years, and how can you rouse them again to the glorious work of a soldier of Christ? into it foolishly, often miss their object and sacrifice themselves. This spirit is to be tamed down. Fervor is to be cooled by reason. A calm, steady, compact march and pressure against the enemy, will do more, at less exposure, than the repeated aside for a brilliant exploit. It forgets self in the for a nobler trophy. Warren, who fell at Bunker Hill, when he offered himself to the commander there, was ordered to the redoubt that he might be covered. He replied, "I came not to be co-

vered, but to fight, show me the post of danger. He rushed to a retreating band, and stood alone, facing the enemy, until a shot struck his bared the pressure of his feeling it had been greater in

sport and savagery, where it is not prompted by noble motive and sustained by pure purpose whole life, as Paul did, for a wise and just con-In war, as in peace, the life of a man may il-viction; not to brave the sword or the block, but Instrate every virtue, and demonstrate the de- human tongues and human pens-that is greatness. Nay, there is something selfish possibly in Believing, soldiers, that whether you are to de- all this-the pride of resistance; a stubborn inend our city from the incursions of deceived and dividualism, exalted above the reason of the world maddened men, or yield to a summons for more but to admit the right and true when they conflict distant warfare, you desire to be good and great, with our own prejudice, passion, interest—when to preserve and exhibit before men the best qua- we are not aided in the strife by the sympathy GUARD, AT SPRING GARDEN HALL, JUNE littles of mind and heart, we shall in addressing even of friends—when neither fear, nor fame, nor favor, from men affects us to become penitent I. What are the characteristics of a good sol- and holy for the love of Christ, and for the sake of his glory to endure as seeing him who is These are not found in the externals of the man, invisible,—that is the criterion in heaven! as it finds us reasonable, accountable, immor- or of the camp; not in uniform; not altogether in Those young men who consecrated themselves to armor, though that is to be carefully selected, and God in the camp, did a greater deed than when

THURSDAY, JUNE 20, 1861.

in those qualities of soul free which all outward

oxedlence quities of soul free which all outward

I. The good soldier endwiss kardships This,
in the apostle's view, was assential to the comin the apostle's view, was assential to the comstraining, balancing its powers, developing its life. Human law and government are, therefore, as facts, expressions of the will of God. This law is He must yield to the law of nature, which is the relief, moulded his men to more than Spartan will of the Creator. Society is greater than the individual soul-for it is composed of many souls; their law is, therefore, to control the individual soul. God is greater than all; and wherever he speaks, wherever his will is embodied, to that will the home where many hearts melt and mourn at as a law are we to bend. Law is a solemn, majestic presence—the felt, but unseen Deity! "Of law, here can be no less acknowledged," says Hooker, "than that her seat is the bosom of God, her voice the harmony of the world; all things in

fatigue of the march, the drill, the toil of trenching and fortifying; of mounting and manning glory of warfare. It is a grand police for the support of order. The soldier is dignified with the sublime office of arbitration. When the judiciary fails, when legislation is insulted, then comes in the loyal soldier to set up the fallen gate of judgment. It is for him, therefore, to obey law — to set an example of order; to enforce law by his life, as well as by his arm. It is thus that he realizes the grandeur of his calling. It is not to slav-not to achieve renown-not to treasure up its highest attainment in that which is merely human is, to endure hardship without being har-count the daring and endurance of his martial dened—to have the firmness of the stoic without days, that the soldier is called to the fields. He should be rather the living law! He should march into the rebel armies like a celestial chariot instinct with life and motion, flashing thick flames, bearing in his own breast the right for

This will render endurance easy; with such a mission the man becomes heroic; he will not ask tal and moral aids are not found in the world's a costly table, nor a bed of down. Justice, and truth, and law, and country, are enough for him. Luxury would degrade his nobleness. It is his meat and his drink to do the will of God. 4. The Good Soldier is Merciful. - This is the spirit of John's injunction, "Do violence to no

man, neither accuse any falsely. 💯 🚈 🗟 🚐 Those who have had great experience in warfare are slow to enter on an act of carnage. Anderson had no disposition to destroy life when a hostile city lay before him. Scott would now, if possible, crush the rebellion by strategy, to save the shedding of blood. We regard these as proofs of bravery equally as of mercy. Even Napoleon released an English prisoner who felt more for his mother's griefs than for his own misfortunes; and in the heat of battle he paused over a dving officer and went! David was more glorious when he spared the sleeping Saul than when the daughters of Israel sang his praise for the slaughter of Goliath. The soldier who left his revolver at home on the table because the could not return to say scanty meal, saying that he would rather live on mere roots in the forest, while contending for li-

mercy. 5. The Good Soldier is a Patriot.—Not all from duty! How little are we willing to endure who go to battle are prompted by love of country. for Christ! What trifles keep us away from the There is fame, and gain, and the excitement of sanctuary and the prayer-meeting! Little pains the camp, and the love of vengeance, and novelty. -little cares-small inconvenience-foolish fan- to stimulate many. But we believe that a vast cies. Oh! if we are kept out of heaven by the majority who have enlisted in the Free States are little things that keep us from duty,—we shall moved by genuine patriotism. This affection is natural to man. It is found among all nations. It is said by those who know, that more soldiers It is the home feeling expanded. The Laplander die of ennui than in actual pattles. Indeed, that amid his snows, the Indian in his forests, the Arab is the greatest enemy in camps. It is so in the in the desert, is animated by this feeling. A church. Thousands are dying spiritually "of no-Scotchman has been known to weep at the sight thing to do."—Let your arm hang by your side of a thistle in a foreign land. It is the emblem for a month and it will require another month to of his country! The shamrock stirs the heart of get it into action. Let your faith, your hope, Erin's stranger, and the "fleur de lis" awakens

memories of sunny France. We have a country, discovered, settled and sus tained by the special providence of God; a coun-2. A good soldier is brave. Not rash, reckless, try for which many grand souls have suffered; a rushing into danger without thought, and when country whose growth and institutions have been nothing worthy the exposure is to be gained. A the wonder of patriots in Europe, and the terror great deal of this false bravery is manifest in raw of tyrants; a country unrivalled in its natural roops, in the skirmishes which precede great bat- riches, and glorious in all its history and promise; tles. Until men have known danger they rush a country filled with schools and colleges, with churches and homes; a nation of grand rivers, and broad farms, and majestic mountains; of art and commerce, and teeming products of the soil; a na-tion of brave men and bright children, of hely mothers, and fair sisters; a nation of history and song, of science, and books, and the press, of oratory and free thoughts, of piety and prayer, of Sabbaths, and BIBLES, and Missionaries: Oh! it grandeur of the cause. It presses down temptation to act, and often rewar a tiself by waiting.

The lamented Ellsworth was brave and generous—
we would not pluck a leaf from his chaplet,—but it had been brave as leaf from his chaplet,—but fathers lived and died! All that we ever loved is here who of us will refuse to pay back, if needs be, by our life, the small tribute of obliga-tion? Who will not stand before the assassia to strike back the dagger that is pointed to a Mo-

ther's heart?" The true soldier is a patriot. He has a choice He does not halt between two opinions. He is not, like the sea-gull, hovering, along sluggish shores and feeding on the garbage which floats in the stream—but, like the soaring eagle, grasping the thunderbolt with a heart and a wing for the

6. Finally, the Good Soldier is a Christian Soldier .- "Endure hardship as a good soldier of

was tested in many a battle, gained his grandest Two men were marching side by side to battle. victories in defending virtue against profligacy, and we yield to the influence of worldly principles we shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church that is a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church, to be influential, must shall feel that a church to bis in the order of the order of

was drawing nigh, he embraced it with the utmost readiness. "The enemy," said he, "are advancing to cross the Frith; but I trust in the Almighty God, who doeth whatsoever he pleases in the armies of heaven, and among the inhabitants of the hreatened to prevail, failed utterly, because earth. I have ONE life to sacrifice to my country's safety, and I shall not spare it." Nor did he spare it. The day after this utterance he fell at the battle of Preston Pans, beneath a Highland broadsword.

Captain Hedley Vicars, whose bravery filled the

allied armies with admiration, and whose death

shed a glory on the Crimean war, was an humble and devoted Christian. Amidst all the labors and hardships of warfare, he found time to visit hospitals daily, to pray with the sick and dying; time to read the word of God, even though his work ceased not until midnight. He wrote thus to his I would willingly part with every earthly pleasure for life, for one hour's communion with Jesus every day!" We find, among other deep devout breathings in his Journal; which he wrote in camp

his soldiers, and slept on leaves, with a stone for prayer. his pillow! This is the warrior who said, "Were I ever, as the leader of a forlorn hope, allowed to select my men, it would be most certainly from among the soldiers of Christ; for who should fight so fearlessly and bravely as those to whom death presents no after terrors?" This is the brave soldier, who, when 2000 Russians crept softly into the trenches by the darkness of night, and opened a fierce fire on his little band of 200, roused them through whose popularity and influence this measure had been adopted by the Legislature measure had been adopted by the Legislature "Now, 97th, up and charge!" Himself foremost of the people. In the election of such a man to in the conflict, says the narrator, he led on his men to victory. A bayonet wound in his breast only fired his courage the more, and again his voice rose high, - "Men of the 97th, follow me!" as he leaped the parapet he had so well defended, and charged the enemy down the ravine. One moment a struggling moonbeam fell on his flashing sword as he waved it through the air, with his last cheer for his men,—"This way, 97th!"
The next, the strong arm hung powerless by his side, and he fell amidst his enemies, but fell in victory. And long after the first deep agony of his regiment was over, did his last words sound in

way, 97th!" His soul to Him who gave it rose: God led it to its long repose, Its glorious rest:
And though the warrior's sun has set,
Its light shall linger round us yet, Bright-radiant-blest."

We would like to remind you of other Christian perces; especially to give you some passages from the life of Havelock, whose name sheds a holy lustre on the horrors of warfare, but time will not allow. We close this discourse by a few words

II. Motives for being a good soldier. These are many and great. They are found in the honors which your country will offer to you living or dead; in the prayers of the good, which go up daily for you from ten thousand homes; in the inward satisfaction you shall feel in the consciousness of sacrifice for such a country and such a government as ours! I can hardly conceive of a nobler work for any man, or any order of men, than that of defending our national flag.

What is it? Does it not tell us of those sorrows, of that hardness, which better men than we, have endured for their posterity? Does it not speak of those stars animate, which watch over the nations formed, and peopled, and preserved, by the God of heaven? Does it not represent a glorious history? What is in it? The thoughts, the resolves, the achievements, and the blood of a patriot generation. All the growth, the learning, the culture, the wealth, the enterprise, the intelligence, the religion, the liberty of the age! Yorktown speaks to us; and Lexington, and Bunker Hill! The voice of Washington breathes in its music when the breeze fills its folds! The light of a whole century shines on us from its stars! Bright as the Pleiades, glorious as Arctu-

There is yet to be another strife for liberty-not merely for four millions, whose fetters have been hard and strong, for that must come-but the liberty of America, of all its true hearts; liberty to say and do; to vote, live, and move, as they Liberty to condemn sin, and pray for sorrow. Liberty for earth's millions. Doubtless the aristocracy of Europe, perhaps of our own

There is another emblem confronting ours. It crushing out the spirit of rebellion by force. signifies rebellion poison death! It signifies plunder, treason, madness! A serpent twincs among its folds. It is related of a tropical bird that it knows a leaf that is deadly to the serpent. That when the latter is seen creeping to her nest, she flies to that leaf, plucks it, and spreads it on her nest. The moment the serpent reaches it and lifts his head for the destruction of its nestlings, tem of robbery from the National Government, it drops down, as if death-struck. When the and had elected to its highest office the chamserpent of disunion and treason would creep into pion of repudiation, has deliberately chosen to our paradise and thrust its poisonous head into the commission freebooters to enrich themselves and cradle of our young national life, our eagle-bearer shall fly with the country's banner in her beak, and spread it over us! Beneath it will we fight, and pray, and conquer. nd pray, and conquer.

But there are still more glorious motives for the

Christian soldier; the rewards of eternity. The rewards of grace—a life with God. Wherefore, take unto you the whole armor of God-having your loins girt about with truth, (sin is a lie; the world a delusion:) and having on the breastplate of righteousness, (the shield of Achilles is nothing to it,) and your feet shod with the preparation of the gospel of peace, (the way to conquer a peace is to have this preparation.): Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation and the sword of the Spirit. which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance—for we wrestle not with flesh and blood, but with principalities and powers, and with spiritual wickedness in high places. And when all our conflicts are at the best side of every event, is better than a over, and hearts bleed no more, we can sing, "I have fought the good fight, I have kept the faith, I want to be a worse; remarks, "for every bad, there might be a worse; have fought the good fight, I have kept the faith, a man breaks his leg, let him be thank-

JUDICIAL BLINDNESS.

(From the Boston Watchman and Reflector.) The rebellion of Absalom, which for a time blindness and confusion fell upon the counsels of conspirators. Many Christian hearts, trembling at the prospect of protracted war, have prayed that similar blindness may fall upon the councils of Southern rebels. May we not believe that the series of fatal blunders into which the traitor leaders have fallen, is a direct answer to such petitions? We enumerate a few of

these blunders by way of illustration. The wholesale robbery of mints, and subtreasuries, and custom-houses, and arsenals, has brought on them the odium of the civilized world. A government which has its birth in sister:-"Be assured you will feel far happier in deception, and fraud, and theft, can have no this world, even, by making religion your chief sympathy from honorable minds in the nine-pursuit and study, than by all the pleasures and teenth century. Several of the leading journals gayeties which your young heart may now be longing after. I tell you candidly and seriously, that terms, and have said that communities which near Sebastopol, the following:— Oh, that the perty, in seizing and appropriating vessels and steamers without remuneration, and in repuand with a stretched out arm; that he would, by diating mercantile debts due to the North, the mighty power of the Holy Ghost, change and give new strength to the sentiment of the civisoften the hard hearts of those who despise the lized world, that the government at the South riches of his grace, and who make a mock of sin is wanting in common honesty. Such a policy while standing on the verge of eternity; that he for a Confederacy whose only hope is to obtain would plant the rose of Sharon, in all its freshness early recognition from the leading nations of and fulness in the ground of every troubled, sin- Europe, is so suicidal, that we must believe it is an instance of judicial blindness, sent on then This was the man who gave up his blankets to as on Absalom's counsellors, in answer to

A second blunder, of no less magnitude and fatality, was committed in the choice of a President. Mississippi had acquired an unfortunate reputation in Europe for a want of honesty in the payment of debts. It had repudiated openly a State debt, which was largely in the hands of European capitalists. Mr. Davis was known as the most eloquent advocate of repudiation, the presidency of the new Confederacy, capitalists will believe that a similar dishonesty will prevail in the new government, as soon as it suits either their interest or convenience to proclaim it. A Confederacy in absolute need of large credit to maintain the government even in a time of peace, has thus wilfully destroyed its credit in the monetary world, and cannot borrow a dollar outside of its own limits, on the eve of a war demanding the largest resources.

A third blunder, of scarcely less importance, was committed by Mr. Stephens, the Vice-Pretheir souls as if from the world of glory,—"This sident of the new government. He enjoys a national reputation for ability and statesmanship, and is the representative of the conserve tive party, who have been forced against their will into the secession movement. Mr. Stephens, in an elaborate speech, has set forth the prinfrankly admits that the Southern founders of the old Constitution, Washington, Jefferson, and Madison, held opinions on the slavery question nearly identical with the sentiments of the North at the present time, and that the Constitution which they formed is opposed to the perpetuation and spread of slavery. He confesses that the present position of the North is the natural result of the opinions of the Revolutionary patriots of the South, and of the government which they founded; but claims that the great change of opinion in the South sines their day, makes the present movement necessary and inevitable. Now the public opinion of the world demands that the leaders of any revolution should be able to prove that the government they seek to overthrow has been destructive of inalienable rights, or been guilty of a long train of abuses and usurpations. But the second officer of the revolutionary government confesses that no such abuses have existedthat the South have not been oppressed or denied their natural rights, and that the aim of the North is only to maintain a national policy in harmony with the Constitution and the sentiments of its Southern founders. In short, Mr. Stephens has been guilty of the fatal blunder of admitting that the secession movement is without cause to justify a revolution, and that it is, therefore, a wicked rebellion, prompted by ampitious men for the promotion of sectional in-

The attack on Fort Sumter and the Baltimore riot, are similar blunders. Previous to the bombardment, a conviction had been gaining ground at the North, that it might be wise policy to attempt no coercion, but allow the seceding States to follow their insane course to its natural results. The merchants and capitalists were willing even to evacuate the national forts within the limits of the Confederacy, land, would not object to see this last experiment excepting those in the Gulf of Mexico, essential If it succeed, they will hear great waves to the interests of our commerce. If the and mighty seas of human hope and human joy | Southern Confederacy had resolutely adhered dashing against their thrones; the noise of many to a defensive policy, it is more than probable waters, even the tumult of the people! Every that it might have obtained in the end, recogtread of your battalions, every gleam of your nition from the national government. But the swords, every banner that waves over you, is a withholding of supplies from the little garrison token of the coming redemption! It is for you at Sumter; the attack on them when short of to aid in lifting from the world the black false provisions, with an overwhelming force, and the hood that has for ages pressed it, "that a few refusal to notice a flag of truce, when the fort were born to rule, and the many to serve." We was enveloped in flames, have utterly destroyed are all servants. He that is greatest among us, to serve us most. That is the teaching of the their former friends, and convinced the North that the only hope of permanent peace lies in

The last blunder to which we shall allude, is the proclamation of President Davis, in favor of privateering. It needed only this movement to cut off the new Confederacy from the whole civilized world, and doom it to utter infamy. The Southern Confederacy, which had already incurred general odium by its unscrupulous sys their poverty-stricken government by preying

on the spoils of peaceful commerce. It seems but a natural policy that a government which commenced existence by robbery on the land, should maintain its existence by piracy on the sea. But that any government, hoping for an honorable rank among the nations of the world, and for a recognition in diplomatic circles, should be guilty of a series of acts which will cut it off from all fellowship and expose it to universal loathing, is a phenomenon not easily explained. We find the most natural solution in a belief that, in answer to prayer, the leaders of the rebellion have been given over, like Absalom, to judicial blindness, that they may be ashamed and confounded together.

Dr. Johnson used to say that a habit of looking

ALL FOR THE BEST.

nave tought the good fight. I have kept the faith, I have misshed my course, and there is laid up for me a crown of glory which the Lord, the righteous Judge, shall give me at that day." There God's banner shall wave over us. There, in the country of immortals, are no rude alarms. There kindred are not severed either by treachery or death. All the holy shall meet again.