

## PHILADELPHIA, THURSDAY DECEMBER 26, 1861.

## GENESEE EVANGELIST .--- Whole No. 814

## Eternity.

Poetry.

Eternity | Eternity | How long art thou, Eternity! A little bird, with fretting beak, Might wear to naught the loftiest peak, Though but each thousand years it came; Vet thou wert then, as now, the same. Ponder, O man, Eternity.

Eternity | Eternity ! How long art thou, Eternity! () man, full oft thy thoughts should dwell Upon the pains of sin and hell, And on the glories of the pure, That both beyond all time endure. Ponder, O man, Eternity.

Eternity Eternity ! How long art thou, Eternity! Who marks thee well would say to God, Here judge, burn, smite me with thy rod, Here let me all thy justice bear; When time of grace is past, then spare. Ponder, O man, Eternity.

Eternity | Eternity ! How long art thou, Eternity ! Lo, I. Eternity, warn thee, () man, that thou oft think on me To sinners, punishment and pain, To them that love their God, rich gain ! Ponder, O man, Eternity !

> (For the American Presbyterian.) KEEP IT.

BY REV. ALEXANDER OLARK.

" possible conveniences, and abounding in of the earth." When Truth goes, all real happiness is all comforts, he rests down there in confidence and repose. His every temporal want gone. Without Truth there can be no hope, meets a ready supply. The quiet of his no comfort, no permanent peace, for all home is not disturbed by the bustle of busi-ness; and in calm retirement, or in willing Even in this life, there will be sorrow and working in his lawns, or garden, or orchards, suffering in proportion as Truth is permitted the owner finds the nearest approach to con-tentment and happiness in this world. Here, in the society of his own family, are a thou-sand delights. He thanks God for his lov-bell it not. mg kindness and is happy. In a future paper, we may mention some

- Wulper.

Would that man exchange his home for common ways of selling the Truth, and clasany uncertain habitation? Would he sell it sify the sellers. ir a double price in gold, and be homeless Philadelphia, Dec., 1861.

in which to dispose of all traitors that should curse the world in following ages. This miserable man had been with Christ-was one of the twelve chosen ones-long professed to love and honor the Master,-but like some modern professors, he had such a desire for money, that he yielded the Truth for sire for money, that he yielded the Truth for corruptible things—and Judas made ship-wreck of his faith. Although the old Judas Iscariot is dead, long, and long ago; there are, even to this day, other Judases in the Church, bartering away their Lord for silver and gold, for rank and position, for fame and for the honor of men. And these latter-day Judases fall below Judas Iscariot in conscience, for he had the decency to go and hang himself after his first act of treachery; but now-a-days, men will repeatedly do the same, meanness, and yet they move in the church and mingle in society. It is a terri-ble thing to sell the Truth, and then to be so

And yet men and women are so given to lying in all manner of ways now, that the little Truth they even had, has been almost hidden by the heart-rubbish around it. We have sometimes heard church professors express the wish that they could have lived in the time of the Apostles. It might have been better for Ananias and Sapphira had they lived in the nineteenth century! But sooner or later, the righteous judgment of God will fall upon all who have lightly valued or bargained off his Truth. Here is the language of Holy Writ concerning them: "For the sin of their mouth and the words of their lips, let them even be taken in their pride; and for cursing and lying which they speak, consume them in wrath, consume "Buy the Truth, and sell it not." them that they may not be; and let them WHEN a man buys a home, surrounded by know that God ruleth in Jacob unto the ends

finite price of our redemption. it can fully comprehend. "Great is the mystery, God manifest in the flesh." We admire, but let us not be rashly curious to press into the mystery. We desire to look within, but cannot draw aside the veil. Let us confess our ignorance, and not deny the power and the wisdom of God. He became

MATITUM

conscience-hardened, that remorse may not alarm the guilty one to fly for pardon. Ananias and Sapphira sold the Truth, and were struck dead in their tracks for it. offended, nor did man plead with him to probut He who had been offended assumed the

humanity of the offender, and became the Reconciler. Man had deserted God and become an enemy; but he who had been devited him to return and be at peace. Does not this infinite mercy exceed the highest thoughts of finite man? Our nature is made more glorious by Christ than it was made shameful by the sin of Adam. We receive more in Christ than in Adam we had lost. Sin abounded, but divine grace has superabounded. In Adam we lost our innocence; in Christ we receive full justification from guilt. Some admire the divine power : far more to be admired is the divine goodness. Power and mercy are equal in God, for each is infinite. Some admire the work of creation; but to me the work of redemption exceeds

all the bounds of admiration: both are the works of the infinite God. It was a great deserve an existence before he had any being; but it seems a greater work to redeem man, who deserved only evil from the hand of a just and holy Judge. It is won-derful that our flesh was made by God for

ing bliss !-Gerhard's Meditations.

quired. Man had offended God; satisfaction | how shall this be done? Who does not see | rality or learning from Phœnicia, is simply was demanded of him; but man could not that the habit of daily seeking God, of ac- incredible. fulfill the demands of divine justice, for he had no sacrifice of infinite price. God therefore became man, so that, in the nature of him who had sinned and in the nature of him who was offended hereight is and the nature of him who was offended, he might offer the in- and open a pathway through all these clouds; ceeds to show from Scripture and other

and beyond the region of these muttering sources, the intimate union of Greece with We adore this miraculous blending of the thunders, in that upper sky, the splendors of Phœnicia in commerce, letters and religion, divine justice and mercy, which no creature before the incarnation could effect nor after felt that there is peace. Mr. Barnes' Essay. We have thus endeavored to sh

RETRIBUTION BEGUN.

this mystery? The great Creator had been burned, and property to the amount of from five to seven millions of dollars destroyed in pose a plan of atonement and reconciliation; Charleston :---"Governor Pickens, and the State of

We have thus endeavored to show the connection, on the one hand, between Phœnicia and Palestine; and, on the other, between Phœnicia and Greece. A comparison of all THE following prophetic passage from the Thanksgiving Sermon of Dr. Burchard of New York, (published in No. 23 of the *Pull* incarnate, not for our amazement, but for our salvation: Who can understand the magnitude of this mystery? The great Creator had been Mended nor did more also all the determined and seventy six buildings were Mended nor did more also all the determined and seventy six buildings were

CALVIN AND PLATO.

As to Calvinism, which is a common butt which he is the head, will have their due re- for every frivolous wit, every vain worldling, ward. And if the wide-spread sentiments every hard-faced economist and every fastiserted earnestly sought the deserter and in- of the people can influence now, and influ- dious prig, this much abused Calvinism, ence a generation who must derive their whatever harm it may do to weak wits and knowledge from ourselves, the crimes of the delicate sensibilities, certainly never has present population of South Carolina, with stood, and never can stand, between the Scottheir penalty, will be read in a page like this: ' Charleston, once the chief city of There is, on the contrary, a certain high kin-South Carolina, by reason of its atrocious ship and brotherhood between the Genevan treason, in endeavoring to compass the dis-ruption of the United States, now lies in a nian exponder of divine ideas, which fully mass of ruins. It never did advance as justifies the significant conjunction in which the cities, and hastened more speedily to decay. The providence of the Almighty has been peculiarly severe as severe as with Sodom and Gomorrah and a keen remem-about Plato, that he is 'a transcendental brance of its iniquity still prevails, so much dreamer,' and so forth, will not certainly go so that its example is held up to the minds far to establish this kinship; for, though Calof our children to execrate and avoid. Its vin might be 'transcendental' enough as, commerce is diverted and given to another. indeed, all questions about divine decrees work to create man, who certainly could not For years no ships have visited its port. The necessarily must be-he certainly was nofew inhabitants that remain realize the thing of a 'dreamer.' But, in fact, to those abomination of desolation. A curse rests who will take the trouble to read him, Plato upon it, and even the names of its prominent is not one whit more a dreamer than Calvin. men are distasteful and despised. The busy His magnificent intellect is in nowise to be hum of congregated merchants has long compared to a grand pile of sunlit clouds, or derful that our flesh was made by God for us; but it is even more wonderful that God should become flesh of our flesh, and bone of our bone, that he might accomplish for us the redemption of our bodies and souls for-ever. O my soul, be thou grateful to God, who resated these who rededmed these and action of the imagination, bright with all dazzling hues, fragrant with all sweet odors, fanned by all celestial breezes, and interflowed by the deep full music of all walls could speak, would tell of converse gay and blasted hopes: bouses now roofless, his thought, his flowers the fortners

o my soul, be thou grateful to God, who gay and blasted hopes; houses now roofless, his thought; his flowers the festoons hung has prepared for thee a heaven of everlast falling, the abodes of unclean birds. The upon its walls. He is at bottom a granite

death to be converted into an instrument of torture. Suppose you are acquiring medical truths,

HICSDICTION.

and you push investigation into the science to its farthest possible extent; of what avail will all your medical skill and proficiency be, if you refuse all glory to the great physi-cian? What benefit will it be to you, to body, if at last you can find no balm for your diseased soul?

. Girang

of truth, and yet that truth without any orflicting, and being held in unrighteousness, at last piercing the soul through with many

to apply his own skill when another suffers, but too proud and selfish to ask the assistance of the great Physician when he himself

uffers It's sad, too, to see the lawyer, with wismost complicated case, able to expose all the and yet destitute of all knowledge of the of condemnation passed upon him. held inunrighteousness, to see the great; the wise and the learned ones rejecting the Lord mainmast of the frigate. Jesus, the only living, immortal Truth; to Now, I do not so much admire the prompt-

men in our shops, stores and offices, and what | numbers at the prayer-meeting help to infuse a great mass of truth you find unsanctified! Why is it that men will not learn the Truth, the living Truth, when all other truths must depend men him for the truths uruth, the hving Truth, when all other truths must depend upon him for its efficacy? I don't envy the physician, his medical skill; the lawyer, his legal lore; nor the philoso-pher, his profound wisdom, if God's glory be not the object of it all. Much rather give me the prospects of a little child, who don't know the difference between black and white, but knows Christ, than the prospects white, but knows Christ, than the prospects of him who may know all else but Christ. | for fear the church-goers may think his piety O, my friends, if we have not yet learned the Saviour why need we trouble ourselves because he feels a little uncomfortable, a the Saviour, why need we trouble ourselves, acquiring any further information? It will only curse us in the world to come. If Christ be left out, then away with all books, and schools, and teachers and preachers; its is utterly useless. Far better never to have nown that two and two make four, than lie, not knowing Christ. If you know Christ, then you know that attendance either in its value to the church you are a sinner, for Christ came into the or to themselves. A very little thing or world to save sinners; if you know Christ, then you know that God is just, for Christ died to satisfy the justice of God; if you know Christ, then you know that salvation God that some have it, and let us pray that know Christ, then you know that salvation has been provided for the sinner, for he declares "he that believeth and is baptised, shall be saved." But if you don't know him-ah, sinner, stop and think-if you don't know him-when the sun has concealed its face, and the moon refuses to shed its light, and not a star appears, and when Missionary, of one of the soldiers of the releep, dense clouds weil the face of the sky, nowned First Regiment of that young State, tis dark, very dark, down deep in the dun- as follows: geon, where the prisoner lies suffering for is crime, and every ray of light that beams down from the world above is thrown back by the unbroken wall; 'tis dark, fearfully man to arise and give his name as ready to dark, but O, how darker still the soul of that start for the war early the next morning. one who knows not the Lord Jesus, dark and Before he rode off, I sought an interview black as hell itself. If we don't know with him, and found that, with little or no Christ, then a thousand fold better are the enthusiasm, he possessed a calm determinabrutes which perish. -Banner of the Covenant.

FOR THE AMERICAN PRESBYTERIAN.] THOUGHTS FOR THE PRAYER-MEETING.

THE GIFT OF CONTINUANCE

NO VI.

I once heard a good old member pray in have alleviated a thousand miseries of the the meeting among other gifts, for the gift of continuance. Many have gifts, and every-one should have them; we are commanded to It's sad, indeed, to see men of well-balanced covet earnestly the best gifts. But this spe-minds possessed of an extraordinary amount cial grace or gift of holding on to a good course-continuing a good habit is not a der, without any end, all jarring and con- gift that every good man, or every good woman possesses.

I was impressed with an incident which sorrows, It's sad to see the physician, a stoic in his profession, developing the great resources of his skill in ministering to the wants of the body and wat anticle in the store of the body, and yet entirely ignorant of the fear- and cheerful before the battle, but during ful disease preying on his soul: always ready the terrible shelling of the fort, and while balls were howling overhead and striking the vessel, this boy with unflinching courage, stuck to his work.

Soon, a ball passed near him, struck one of the gunners and laid him upon the sanded dom and judgment sufficient to resolve the deck a mangled corpse. The boy had to pass most complicated case, able to expose all the that body, but unappalled, he stepped quietly cunning and trickery of legal technicality, over it, and then over another, ran down and returned with his load of cartridges, and withbinding force of God's law, not knowing or out even a tremor, or without growing pale, caring to know anything of the great Attor-ney who offers to free him from the sentence proclaimed, and the "Stars and Stripes" were raised over the fort. One would have thought of condemnation passed upon him. And it's sad, sometimes, to see the series over the fort. One would have thought ter, an adept in theology dent and im-pressive in his delivery, but in heart far from his God, and far from Christ. It's sad to see so much truth wasted; to see so much held in unrighteousness, to see the great; the

see the philosopher who astonishes the world by his wisdom, despising the simple truths of salvation. Look around you, amongst. your friends and acquaintances; look at the men in our shops stores and officer at the proven meeting. Large to have the credit of going once in a while, little dash of devoutness, as he has lost some money lately, or things are going rather hard with him now, or he has lost a friend or something dearer. Now these happening Christians are not happy ones. They have no "eontinuance;" there's no reliance to be placed upon their nothing will scare them off, and they will be wanting at the next meeting. They havn't others may have it also.

er more? No, nothing else is so dear to m as his own chosen dwelling place and his eloved family around him ! But this is only s earthly home, within whose old familiar wills his body soon must die. There is a

the soul, and this is found within the became man, that man might become a parsuch of Christ-" the pillar and ground taker of the divine nature through grace. the Truth.'

tion Christ was born, intimating to us that We should not sell such precious Truth. I. Because there is nothing equivalent to his great gifts do not refer to this present If we sell it for any earthly treasure, or life, but to the life which is to come. He idd it in exchange for any sordid pleasure, who came, the Prince of Peace, to reconcile are sure to be worsted in the bargain. | man with God, chose to be born under the the crowns of kings, and wealth of king- reign of the peaceful Augustus. He who as: the fame and honor and power of was the deliverer, and liberator of his people widents and potentates, are worthless in was born when the Israelites were in subjecmparison with Truth All rubies and dia- tion to a foreign yoke. He was born under ands are but dust in the balance, and the the government of a foreign ruler, as if he whe world, were it one immense ball of would show that his kingdom was not of this Id. would not equal in value the smallest world. He was born pure and holy, that he might sanctify our impure and polluted narticle of Truth. It is safer than health. The Christian tures. He who was the true light of the detter part with his right arm than bar-world, illuminating its darkness, was born in the Truth. Let both arms go-let the the darkness of the night. He was born poor is be burned from their sockets, rather and helpless, to bring us celestial riches and an sell the Truth; for it is more precious assistance. He was born in a stable, that he than life itself. Many heroic hearts have might lead us to the mansions of the heavenly stlered martyrdom at the stake rather than house. Host of angels rejoiced, for they I the Truth. Many brave soldiers have would have us to be associated with them in their young lives a sacrifice to their their blessedness, through the incarnation of whitey, rather than see our national Truth the Son of God. The miraculous birth of prverted; and their mangled bodies lie tan- Him who came to be the Shepherd of our ged in one big burial on the enemy's ground souls and lead us back in the way of life, taday, while many others are bruised and was first announced to shepherds whose treding, and sick in their camps, far away hearts kept watch for God. They, being from their homes, and all for the nation's humble, ignoble men, ardently wishing for a Truth! When non-professors are willing to Saviour to redeem them from the evil of their rive life rather than honor, surely, the Chris- own hearts, could appreciate the glad tidings tan should hold the Truth more sacred than of great joy, while the wise and the noble The richest of men who live for outward news with contempt. A choir of angels sung "", have but four-score years for the exhi- their songs of joy; for since the fall of our tion of their pride and power. Only a first parents there had been mourning on the the while. Soon this brief life will be ended. earth. The glory of God shined forth from follies, its gold, and its glitter will be over. the heavens in honor of Him whom men hen, in the judgment-day, the mighty God would despise on account of his lowliness. Il brush away from man his pageantries An angel commanded the shepherds to banish this paint, his jewels and his body of clay, fear; for He was born who would deliver his if they were dust, and will demand of people from fear and be the author and the "Man, let me see thy truth." Then giver of all their joy. He would remove the "It be manifested, if not before, that enmity between God and men, and take away much is precious alike in all, rich and poor; the cause of sorrow; and well might the glad atte and black, and bond and free. These song arise, "Glory to God in the highest, dies that are so unlike here, in habiliments, peace on earth, good will to men." True age, in condition and in color, God will peace had now come to men, who had before "The away as cobwebs, and his Omniscient been enemies of God, whose consciences had

" will scrutinize the soul to find out how smitten them with fears, and who had been wh of Truth is there. Nothing else will at strife among themselves. True peace had 15% the soul to heaven-nothing but Truth. | returned to the earth; for he should now be Nothing good shall ever perish,

Only the corrupt shall die; Irnh which men and angels cherish, Flourishes eternally.

----- The grave's dark portal Soon shuts this world of shadows from the view; hen shall we grasp realities eternal, If to the Truth within us, we are true."

The soul breathes in Truth. It is the at- fresh and joyous. Let us join the angels in hophere of souls, and without it we would their song, and give due thanks for this merurely die. Nothing else can sustain the ciful visitation. Let us be glad and rejoice intellectual or spiritual being, for with all the angelic host. If angels rejoice truth has no substitute. There is no cre- so greatly over the cause of our joy, how

fell for the others to press together, and fill that watch for the morning: I say, more parents sold the Truth, and took for- and shadow, comes to us in a body like our be a counsellor and an example there? Who We find that this period of close union imme- porary absolute value, but it can have no rethe place of their fallen companions; and than they that watch for the morning. to wipe away the tears from the weeping diately preceded the rise and brilliancy of lative-which is the great value; and even "In fruit in exchange for it, and alas! own! If Abraham was glad when he saw thus fewer lives were sacrificed, and a rem- Death came at last, from copious bleeding a sad and miserable bargain they made, the day of Christ, how glad should we be eyes of children, and pour, under God, con- Greek intellect; we find the traditions of its absolute value in the end will be convertnart escaped. It is so in the toils and strug- from the large arteries which had been solation there? Who but the father at the Greece pointing to Phœnicia as the source ed against the interests of the individual family altar-the venerable guide and friend from which "letters" came; we find the Phœ- subject. h they nor their children could escape. when he assumes our nature to be his permade wholesale business of it, and sold petually without dissolution ! We adore the gles of the Christian host. God has united wounded in his neek." them in an organic body. They are an army of Christian warriors, called to fight the good GoD is in the midst of the sea—in the man race, body and soul, to the devil, amazing goodness of God, who, when we of the little community—he whose heart may nician Cadmus the very eponymus of learn-bleed like others—for he felt the stroke more ing in Greece. We find, moreover, in the the farmer, though he be an infidel, because we must remain under the curse, un- were not able to rise to him, condescended keenly than all, when his son or daughter early Greek authors a severity of principle, they are the key by which he unlocks the fight of faith, to battle against everything that calm, and the storm, and the tempest. God to us. The blood of Christ. And this is, the price twe escape were it not for "the Way, the traitor, sold the Truth for bloces of silver, and afterward, on ac-blood of Christ. And this is, the price twe addre the immense power of God, who the unlocks the unlocks the th brought back to heaven and eternal life to us. blood of Christ. And this is the price Truth—this precious blood! For how we escape were it not for "the Way, human, so distant from each other, into one, exalts itself against God, the kingdom of is with those who go down to the sea in ships Christ, and the welfare of human society. for commerce or defensive war. For this they are divinely placed as lights in the world, bulwarks of righteousness, witnes-WHERE no true religion is found, men may Touth and the Life?" ses for God, watchmen, soldiers, defenders of avoid theological disputes, whatever else they pieces of silver, and afterward, on ac- dom of God, who could appear for our rethe faith. They cannot stand alone. Agof his wretched bargain, went and bituself. The only profitable part of been offended; infinite satisfaction was requarrel about .- Dr. Thomas Scott. gregation, and not isolation, is the divine law for human society, and aggressive Christian HOPE brightens up the darkest hour. 'action.

GOD MANIFEST IN THE FLESH.

THE Son of God descended from heaven ter home-a home and a rest and a refuge to bring us into the adoption of sons. God At the evening-time of the old dispensa-

conquered who had broken down the walls

of Eden and led the human race into the cap-

Let us now go with the shepherds through

the Scriptures, and the ordinances of the

Church, and hail the infant Jesus. Let us,

with Mary, keep in our hearts all the words

of this great mystery, and daily recall

them, that our memories may ever keep them

tivity of sin.

BENEFITS OF FAMILY PRAYER. It is not easy to treat the man with disre-

spect, who is known often to approach the hrone of grace ;---sacred by such an approach and who is known to approach that throne only to obtain heaven's blessings on us. At all times, the ministers of religion have been regarded with respect, and there is no way so effectual of securing esteem in your family, as by suffering it to be seen daily, that you are a friend of God—a converser with sorrow.' " the Deity-and that you are invested not only with the character of a father, but with the additional venerableness of being the priest of the family, and presenting their wants and féelings to the King of kings.

Thus, too, by your example, you shall cor-rect and adjust their views of the world. More effectually than by any lessons, you shall teach them your sense of the value of earthly objects. Time, gold, pleasure, can-not be esteemed to be all, when the first and the last thoughts of the day are given to Chd Hiram and Solomon were then intimate the last thoughts of the day are given to God. Nor can your children, in advancing years, friends, and evidently partakers, to a very rightly so, because the highest truths in mogo forth so easily to the undivided pursuit of considerable extent, of a common civilization. gain and pleasure, when they know that a The religion of Phonicia influenced Judea, lierate no contradiction. Though Phæton, father and and a mother, at the altar, have and we have every reason to believe the conexpressed their views of the value of these verse true also. The combined fleets of the the giddy boy, might not be trusted to rein things. It will check the wantonness of Israelites and Phœnicians sailed from Ezionworldly pursuits; it will come into the plea- geber and Elath. "The Phœnician mersures of the ball-room and the theatre, with chant and trading-vessel figures in the Hoa chilling influence on all those delights, if meric poems as a well-known visitor, and the which she sprung, the thought then crosses the bosom of the variegated robes and golden ornaments fabrison or daughter that at this late hour, paren- cated at Sidon, are prized among the valutal feelings are expressed at the family altar, able ornaments belonging to the chiefs. We It is the faculty of all great minds to be desand a father and mother bow before God, to have reason to conclude generally that, in potical.-North British Review. implore his blessing on thoughtless sons and these early times, the Phoenicians traversed

daughters. "I should be there," will be the the Ægean Sea habitually, and even formed instinctive language of the heart; "my settlements for trading and mining purposes place is not amid these scenes of vanity, when upon some of its islands." Mr. Grote, while parent seeks God; and these scenes can professing to doubt whether Tyre or Sidon tion of Pilate to our Saviour. Poor man; afford no permanent joy, against whose ma- were the older, admits that while Sidon is he was sadly ignorant, and so would we all lignant influence a parent prays, and to guard familiar to Homer, Tyre is not mentioned at be but for the revelation of Christ in the me from which a parent now implores the all, which corresponds precisely to the uni-protection of the eye and arm of God." Such form testimony of Scripture that Sidon was There are many truths which the unconprayers are often heard. And even while it the parent city of Phœnicia. Cautious as he verted man may know; he may know the is fresh breathing from the lips of pious pa- is about dates, especially those which con- truths of mathematics, and arithmetic, the rentage, the serious thought, the painful mis- firm Scripture, he admits that the Phœni- truths of medical science, the truths of metagiving of the child in the place of pleasure, cians founded "Gades, or Gadeira, on the physics and philosophy, and many of the may be already an answer to prayer, and southwestern coast of Spain, perhaps nearly common every day truths, but unless he the purpose may even then be forming to one thousand years before the Christian era, know Christ the truth, what will all his other forsake forever such scenes, and seek peace a town which has maintained a continuous learning avail him? prosperity, and a name (Cadiz) substantially and joy in the endearments of the fireside and of home. Let me add, too, that such unaltered, longer than any town in Europe." order and efficacy. The great order of na-amusements find their support, with few— His first certain Greek date is 776 B. C., but ture is from God to God, he is the beginning and of home. Let me add, too, that such few exceptions, from the children of families who never pray; and this devotion in all our habitations, would at once close our theatres, were then a people excelling in fine manu- wherever an individual cuts himself from the and no small part of the haunts of vice and factures and in commerce. How entirely order of his creation, he refuses to recog-

You will pass, also, into scenes of afflic- we need hardly say.

tion. You will go down into a dark valley. and turbid waters shall roll at your feet. and a sunless sky shall be over your head. A eminent historian considers to be anterior to

el or uncertain thing that can be compared much more should we be glad, for whom the and woe through all your house. In such the Scriptural statements. found the 14th chapter of Revelation, and I We find, then, that for several hundred cut loose from its circle, is continually jartraine to this sacred treasure sent from Lord becomes incarnate ! If the Israelites scenes who is he that is to be calm? Who In the disastrous campaign of Napoleon, read the first few verses to him. Then he to stand like Mount Atlas, "when storms years, and these years of great activity, ring and conflicting; and not only is its the aven to the erring sons of men on earth. raised their glad shouts when the ark of the when he retreated from Moscow, and his sol- turned and himself read the 130th Psalm, the fore, Christian, consider, watch, and covenant was brought back to them, how and tempests thunder on its brow, and oceans energy and success in both, the Phoenicians order destroyed, but its value also. Let us much more should we be joyful, when the diers one after another fell dead in the ranks, pointing particularly to the sixth verse: 'My break their billows at its feet " unmoved ? and Hebrews were most closely united, and object and say that all truth does not depend Who to allay the swelling tide of grief, and speaking substantially the same language. on Christ for its value. It may have a tem-🗐 it not. the only way of preserving life was, as one soul waiteth for the Lord more than they It is dangerous to sell the Truth. Our Lord himself, of whom the ark was a type

State-house and the legislative hall still re- palace, as solid as Aristotle, as severe as Calmain, but the only sound that strikes the ear vin, as imperturbable as Goethe. What the is the flapping of the wings of bats. Of the world often talks about as Platonism, is gardens, once radiant with flowers, not a merely a few rampant flosculosities on the vestige remains. A shapeless mass of tan- massive columns of his argument, which have gled weeds-with ivy running up the trunks no more to do with the strength and sustainof trees with destructive luxuriance and te- ing power of it than the gold which gilds the nacity-sucking their life-sap-of which the horns of the sacrificial ox has to do with the sere and yellow leaf is too sad an indication, ox itself-something that contributes might-

meets the gaze in every direction. The ily, no doubt, to the pomp of the exhibition, winds sigh through the branches, and the but not at all to the seriousness of the busi-screech owl sends forth her sharp and bitter ness. Stripped of such fantastic decorations, Platonism is, in fact, a work of well-compacted Calvinism of reason, while Calvinism might with equal truth be designated a Pla-HEBREWS, PHENICIANS, GREEKS.

tonism of the will. Divine reason and divine decrees differ only as thought differs from SUFFICIENT account has never, yet been taken of the effect of the influence of the purpose. They are equally necessary and Hebrews over the Phœnicians in its general eternal, immutable, stern, inffexible, inexdespotic in their way of avowing them; and rals and theology, like the axioms of mathe-matics, admit of no compromise, and can tothe coursers of the sun, yet Pallas Athena, the only begotten daughter of the Supreme Wisdom, might, in virtue of the brain from

> ' Alone of all who tread the Olympian halls, Borrow Jove's thunder

> > CHRIST THE TRUTH.

"WHAT is truth?" was the pertinent ques-

All truth is dependent upon God for its the Homeric poems are admitted to be much and the end of all things: "For whom are older than the Olympiads, and the Sidonians all things, and by whom are all things." And all this agrees with the Scripture statements nize dependency, and consequently, must come in conflict in time or eternity, with the The period of "the widest range and great- God of order. So it is with truth, when the est efficiency of the Phœnicians," the same great order is not obeyed.

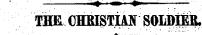
Every truth has been assigned its own son, a daughter, may die. Calamity may 700 B. C. How much earlier they were a sphere, and each truth in the wisdom of God strip away your property; and slander may highly civilized and energetic people he does bears a relation to every other truth, and all asperse your name; and the waves of trouble may roll high and mighty over your ha- had accomplished previous to that date, from which they derive their order and effibitation. Your pillow may give you no rest; shows that they must have been active for a cacy, and wherever one of these truths tres-Meditations. and the deep calamity may spread weeping length of time which confirms very strikingly passes its appropriate boundaries, in so far it destroys its dependency, and, like a planet

**CONFIDENCE IN CHRIST.** 

THE dew of thy grace is shed upon my est record in his diary: 'Tuesday, April wasting spirit with refreshing consolation. 23d, 1861. I left home and friends to-day, My soul languishes, but soon it will exult in to enlist in the company from Goodhue county thee; my flesh withereth, but after a few to serve my country, to fight for God and days it will revive. I am compelled to un- liberty.' dergo corruptions, but thou wilt free me from

evils. Thou hast newly created me in the pany, he early interested himself in comimage of God, and how can the work of thy mencing and maintaining a semi-weekly hands perish? Thou hast redeemed me from prayer-meeting, which was open to any in all my foes, and how shall death alone tri- the regiment who pleased to attend. Of the umph over me? Thou hast devoted thy body, many regiments engaged in the disastrous thy blood, and thy entire self for my salva-tion; how then shall death hinder those be-selves more bravely than the Minnesota nefits which were bought with so precious a price? Thou art my righteousness, and my which Corporal Scofield belonged, has resins shall not prevail over thee; thou art my ceived honorable mention. Whilst rallying life and resurrection, and my death shall not his men in the woods, where some of the seovercome thee; thou art my God, and Satan verest fighting occurred, he fell wounded by shall not have power over thee. Thou hast a ball which, entering the back of his neck, given me the earnest of the Spirit, and in this will I glory, in this will I triumph; and not dressed till the Monday night after the I firmly believe, nothing doubting, that thou battle, when he succeeded in reaching the wilt permit me to enter into the marriage- hospital at Alexandria, Va. Here he resupper of the Lamb. Thou hast clothed me ceived every desirable attention and for a with the wedding-garment, which I received while it was hoped that he would recover. when baptised (Gal. iii. 27) into Christ; nor | Death overtook him, however, on Sunday, will I stitch to this precious, most beautiful August 11th. Upon the announcement that robe the tattered rags of my righteousness. The physicians did not expect his recovery, How dare I spoil its beauty with my abomi-nable tatters? In this robe will I appear before thy face, when thou wilt judge the this information writes also: 'At one time I

WE CANNOT STAND ALONE.



REV. HENRY WILLARD, of Zumbrota, Goodhue Co. Minn., writes to the last Home

"At a meeting held in our place in response to the first call of the President for volunteers, Amos G. Scofield was the first Mc.... tion to do his duty, both as a Christian and a soldier, conscious that he might never return. He has now found his grave on distant soil; but his diary has been sent to his friends to speak for him. This is the earli-

"As a Christian he let his light shine at this decay, when thou bringest me out of all once. With other religious men of his comworld in righteousness and truth.-Gerhard's asked him if he was afraid : 'No, no !' I asked him if he was sorry that he came to the war? his answer was-'No, no!' He wished me to read in the Testament. He