

Vol. VI, No. 38.---Whole No. 307.

PHILADELPHIA THURSDAY MAY 22, 1862.

Poetry.

Truth Lives On.

BY JENNIE G. KINLEY.

THROUGH the rugged march of time, Marked with mis'ry, sin and crime, Error stalks with upreared head, O'er her fields of slaughtered dead; But beneath her bloody tread The Truth lives on.

Warriors strong and brave of yore, Drenched Judea's plains with gore, And the land with war was rife, For his tomb who hated strife, In the teachings of whose life The Truth lives on.

Progress rolls her car along. Slowly righting human wrong; Might the right may crucify, Nothing can her power defy; Though Herod live and Jesus die, The Truth lives on.

Burning faggots blazing high, Gibbets tow'ring to the sky, Inquisition's rack and pain, Slavery clanking loud its chain. Falsehood triumphs still in vain : The Truth lives on.

Underneath this load of wrong, Truth eternal moves along ; Every true heart's mighty three Rolls away some human woe ; Error reels beneath the blow, And Truth lives on,

Fountains of the deep are stirred, Mighty thoughts unbreathed in word, Till the living Future's soul, Bursting forth, will spurn control; Shouts of Freedom heavenward roll, And Truth lives on.

Every blow at slavery's yoke, Every true word boldly spoke, Every holy thought within, Breaks and curbs the power of sin : Freedom's dawn is ushered in. And Truth lives on.

-Christian Press.

The City of Refuge.

THE sun sinks low. And his evening glow Is passing to quiet grey ; Haste, traveler ! fly !

otherwise feel, in view of the melancholy con-

NO. VIII. It is a question floating on the minds of men, in a very undetermined form, whether a man may risk anything in the operations of life; or, this being admitted, how much, and for what measure of probable success. This, chiefly, is the scale employed in deciding on the prudence or imprudence of human actions. It is particularly so in war; where, as soon as we hear of a movement being made, we spontaneously begin to make in-quiry in our thoughts, whether the risk im-plied in it is justified by the circumstances of the case; and so we form our judgment of the rashness or wisdom of the transaction. It is not, however, in war, only, but in every sphere of action, that the principle we are speaking of, is found to be the measure by which the character of actions in respect to wisdom is determined. If, therefore, a law could be discovered, or a rule given, applicable to human actions in this respect, it would be of value to those who are called to act in great affairs, and to those to whom it belongs to decide upon their merits.

The following might be taken in most cases. as a safe standard for action and for judgment. A secondary or a limited advantage that may be lost without seriously injuring our prospects, may be risked, or, indeed, at once surrendered, for the strong probability of thus securing an advantage of decidedly greater importance. But an advantage of primary consequence, that involves our position, safety, expectations, and the end for which we are living and striving, must not be endangered in any degree, however slight, in favor of the most extensive benefit whatsoever, that is not absolutely certain. It is often wise policy in an army to abandon a good position for the purpose of occupying a better one; but to be seduced from a position upon the occupancy of which the fortune of the campaign is suspended, by anything less than the certain prospect of striking a final blow in another quarter, would be a proof of unquestionable inefficiency in any com-

LESSONS OF WAR.

mander. The Athenians, having invaded Sicily, sought how they might, with the least danger, effect an advance to Syracuse, the capital of the island. Accordingly they despatch an emissary, who, in compliance with their instructions, feigning himself a deserter, assured the Syracusans that if they marched at night and fell upon the Athenians by surprise, whilst they passed their! could not Catana,

our breasts, of that compassion we would | tion by grace, if He would win the heart of | the whole sentence, is constantly repeated, such a person.

sequences of their unbelief. Their conduct is so destitute of any reason that might be pleaded in its favor; it is such an abrupt and unexplained forsaking of all the maxims of human prudence, that a transaction in war human prudence, that a transaction in war or trade, bearing the same marks, would in the opened to her. He did not leave her to with her weeping." * * * * "If I her own folly and heart misery. He opened the opened her witness of myself, my witness is not her heart. It was her own ignorance of the true. There is another that beareth witness nadness and imbecility. It is immeasurably God's character as a God who pardoneth of me; and I know that the witness which he more unwise than the most desperate actions to which the name of risk is usually applied. For such actions imply some sort of balance and whose sin is covered, which kept her from be seen again in the way in which the perbetween the advantages on one side and the peace. God brought her to light by opening other; but in this case, all the danger is found to exist upon one side only, without a blessed sunshine of the love of God in Christ sentence opens with the clauses, "Jesus semblance of anticipated good to counterba- Jesu's stream into her soul. The key by said,"""the Jews said," so that the characsemblance of anticipated good to counterba-lance it; whilst on the other side there are advantages, present and future, that swallow up in overwhelming prevalence, all the pre-sent evils that are to be encountened for their sake. To take the side of gratuitous dan-ger, to throw away everlasting and infinite good without gaining anything by it, is not a risk; it is a deliberate choice of ruin; it is such a preverse and studions abandonment of Turm, to the pressing and studions abandonment of Turm, to the pressing and the pre-such as you read in Phil. 3: 4-11. such a perverse and studious abandonment of Turn to the passage in your Bible and oneself, that the pencil of the Spirit of God read it.

alone has been able to catch and express its dark and unnatural colors: "They lay wait for their own blood; they lurk privily for their own lives;" for, admitting the gospel untrue, they will not even pretend that they would forfeit reputation, self-respect, or hap-piness here or hereafter, by the honest study Yes, there was fearful bodily anguish and and cordial acceptance of its doctrines, whilst they cannot but admit that if it be true, they awful distress of soul, when offending sinners were reconciled to a holy God; so fearful are undone for ever. S. P. H. that the sun hid his face from the sight, and -Banner of the Covenant the very earth groaned and shook with horror, until the sufferer said-it is finished. LYDIA'S CONVERSION.

not Christianity. You may see every day vious penance of terror and conviction, and All these peculiarities converge to the is you awaken numbers of your sisters re- intense mental and podily excitement. Some same point. The simplicity, the directness, turning from the Romish temples of this city, after pouring out their souls before a picture of a dead woman who can neither hear nor help. There are doubtless many others who pray occasionally in the time of distress, to God, but he is to them a strange God. Perhaps some of my readers have often work of salvation. Observe the subject of salvation falling upon the car with a calm persistency wished that they could pray. You have felt Lydia's attention. Not the anxious bench; which secures attention. And apart from sorrow; you have been convinced of sin; not the tears and groans of those around forms of expression with which all are early you knew that you should pray, and you her; not the frames and feelings of her soul, familiarized, there is no book in the Bible have knelt down and repeated some words; though doubtless she felt very deeply, and which has furnished so many figures of the but there was a chillness and a coldness bout the matter which you could not get over. You could not feel as if you were save her. She attended not to them when the Gospel of St. John. "I am the bread

made flesh dwelling among men ;" and everyboth in the narrative and in the recital of our

It is to be referred to the same instinctive i inosi desire to realize the full personality of the What fearful convulsions of body, and action, so to speak, that St. John frequently awful distress of soul must have accompanied this work of the reconciling of an offending sinner to a holy God? Did not the Lord in converting Lydia work such fearful terrors in her soul that she never could forget them? ciate the difference between the phrases "I bear witness," and "I am one who bears witness," and to feel that the idea of the action predominates in the one, and that of the person in the other. Elsewhere the force of the clause is heightened, in a way which the But when he said so, the penal sufferings of English idiom cannot express, by the posiall his people were finished. It is one of tion of the verb at the beginning of the sen-LYDIA had been a devout worshipper of God before her conversion, but devotion is Christ's salvation, unless you undergo a pre-

JUDGE ME, O GOD.

thing is contemplated in its truly poetic, that is, in its permanent and topical, aspect.-Bur you inquire, appalled, How shall we Outward magnitude alone is wanting; and if escape these terrors? Listen-be judged the narrative falls short in mere extent, this here, lest ye be judged hereafter. Say with secondary accident cannot neutralize all the David, 'Judge me, O God !' Utter the words other details in which the Gospel fulfils the to-day, whilst still a merciful judgment may requirements of an Epic .-- Westcott.

The Combination of Moral and Intellec-tual Excellence in Christ.

ng to enlarge the infinite to seek further salvation, He first of all presents before us evidence that, in affirming Himself to have the mirror of His holy law, in which we see raised the dead, Jesus Christ neither spoke unfolded to our view, what? Alas, a lost falsely nor fell into mistake. It is, however, life! And yet we hesitate with our surrencertain that we can never, by considering moral and intellectual qualities a part, arrive evasions! But the eye of the Omniscient moral and intellectual qualities a part, arrive evasions! But the eye of the Omniscient at any just conception of their united action; and the Judge is upon us, penetrating into and we must, therefore, endeavor to form the deepest recesses of our being, and discosome faint idea of their combination in the mind of the Saviour. The intellectual and the moral elements the grave. He requires holiness, and we of mind have a reciprocal influence. Intel- daily find ourselves only the more guilty, lect never works so powerfully as in alliance powerless and heavy laden. At length the with moral integrity; and conscience has no moment arrives when we give up the idea of such auxiliary as mental power. In a mind appeasing Him, and the cry of despair arises of feeble capacity the moral sense is always from the depth of our wretchedness: It is at a disadvantage. Enthusiasm steals around it like a humid mist, diffracting its beam, and dyeing it with a thousand colors; or er-long and languish for one thing alone; we ror is subtly insinuated into the oil by which its light is fed; or the vapors of unquelled is to be found. A bloody cross presents phantasy take shape of gigantic realities, itself to our view, and a voice exclaims, and its ray falls in ghastly illumination on Comfort ye, comfort ye my people. Speak the wild dance of extravagance or delirium. ye comfortably to Jerusalem, and cry unto Intellect clears and stills the mental atmosphere, so that the flame of conscience burns her iniquity is pardoned.' Through the horbright and steady. It brings discretion to rors of judgment we press to Jesus, and take the hand of zeal, and knowledge to open through Jesus into the kingdom of life and fire of passion, and sagacity to use it; it | Judge me, O God !'

penetrates deception, detects error, suggests method, and preserves moderation. Intel- 'shall not be condemned.' But when once lect discerns the relations of things, so that we are one with Jesus, how willing are we concience may apportion duty to each. In- then to be judged of God! The prayer to be tellect puts the stake in the ground, so that the flower of moral feeling, which otherwise blessedness to which we can attain in this would be draggled in the mire, may run up it into light. Right moral qualities, on the clothed with the spotless robe of Christ's other hand, are the guardian angels of intel- righteousness, and His judgment respecting lect. They elevate its aims. They dash from us can then be only mild and favorable,—a its lip the heady wine of vanity and conceit. judgment such as that pronounced upon They avert the deadlier intoxication of pride. Abraham, Daniel, Paul or John. They protect it from the danger that lurks

Christ's mind was superlative excellence, Him; and when our conscience condemns us, both intellectual and moral. The subtlest we take refuge with Him, consoled by the and smitten by the keen light of His intel- heart, and knoweth all things.' It causes us and solemn objects,-the cloudless sky, the Dr. Krummacher. slumbering ocean, the everlasting hills. We

be expected, and before the cause is finally be expected, and before the cause is finally be expected, and before the cause is finally decided. This must of necessity be expe-rienced. Do not let your first aspiration be 'Sanctify me!' but begin with 'Judge me, O God !' for God makes no one holy, whom He has not previously judged. And when He thus enters into judgment with us for our calvation. He first of all presents before us vering everywhere nothing but death and corruption, by which we are rendered mute as

her, that her warfare is accomplished, that her eyes; it furnishes reflection to temper the love. Hence how necessary is the prayer,

'He that believeth on me,' saith Jesus,

Formerly we might have said, 'O, let not in every form of self-seeking. Now we have seen that the character of we rejoice that the final decision rests with delusion creeping in would have been seen consciousness that He 'is greater than our lectual vision. The most delicately plausi-ble, the most tenderly disguised, of pious prove us inwardly, and ceases not to judge frauds, would have been pierced by the Ithu us by His Spirit, respecting our faults, until riel spear of His moral purity. In such a we again stand humbled before Him. We mind intellectual sight and moral intuition are then happy in observing that He is really would be combined in one act of infallible our Father, and know that renewed forgive reason, of reason poising itself as perfectly, ness goes hand in hand with the renewed floating as free as a winged scraph in the air consciousness of judgment and feelings of of heaven. Hence that Divine self-command | humiliation ; whilst, on the contrary, there is and self-possession of Christ; that never-agi- nothing more painful than when we are left tated repose; that calm, God-like majesty. unnoticed to proceed on our way, and when He is never sudden, never partial, never im- | we are no longer conscious of His eye being patient; His path is as the path of a star, - fixed upon us, and no longer feel the hand the Morning Star. His words, His actions, of His correcting love. In this sense, thereare simply, absolutely right. As we revolve fore, it continues one of our most essential those words and actions, a natural associa- petitions, as long as we live, 'Judge me, O tion seems to lead our thoughts to sublime God'-yea, judge me daily, but in mercy !-

For against the sky Liss the home thou must gain to-day.

At those city gates None ever waits, And within there's a home for thee; Fly, traveler, fly 1 For against the sky Lies the refuge where thou wouldst be.

So still, so calm. Not a rude alarm, Not a fear when once safe within; For its long repose A rest foreshows For the souls that would flee from sin.

The open door Is for thousands more And the city is strong and fair; Fly, sinners, fly! For it stands hard by, And its name is, "The Lord is there!"

A GOOD NAME.

Do not despise a good name. There is no who might be false in the character he asbetter heritage that a father can bequeath to sumed, or if not, yet mistaken in the judghis children, and there are few influences on | ment he had formed of the practicability of society more wholesome than the fame of its | what he advised. Unless the evidence they worthies. The names of Luther and Knox, of possessed of their power to cut off the Athe-Hampden and Washington, of Schwartz and nians had amounted to rational certainty, Eliot, are still doing good in the world. Nor they could not be justified in leaving undeis there in a family any richer heir-loom than fended all the approaches to the capital of the memory of a noble ancestor. Without a their country. With such a certainty, the good name you can possess little ascendency movement in question would have been emiover others; and when it has not pioneered nently wise; for the best protection they could have thrown around the walls of their your way and won a prepossession for yourself, your patriotic or benevolent intentions metropolis, was to annihilate the invader. But since the case was not so, and since but are almost sure to be defeated.

war.

And yet it will never do to seek a good the lowest probability existed of their sucname as a primary object. Like trying to be ceeding at Catana, their leaving Syracuse graceful, the effort to be popular will make you | naked and defenceless behind them, must be contemptible. Take care of your spirit and set down among the worst examples of miliconduct, and your reputation will take care of | tary indiscretion.

Following with our private affairs the prinitself. It is by "blamelessness and good behavior," that not only bishops, but individual ciples considered under the foregoing exbelievers, are to gain "a good report of them | ample, we conclude that things of secondary who are without." The utmost that you are importance, and such as are not essential to called to do as the custodier of your own repu- our happiness and fortune, may be risked for tation, is to remove injurious aspersions. Let a reasonable probability of improving our not your good be evil spoken of, and follow condition; but that we must not for any adthe highest examples in mild and explicit self- vantage, however splendid, or however full vindication. Still, no reputation can be per- may be our information regarding it, if it do manent which does not spring from princi- not rise to the highest degree of certainty ple: and he who would maintain a good cha- which such things admit, - bring into the racter should be mainly solicitous to maintain | least conceivable peril our present and essena conscience void of offence towards God and towards men. tial blessings, the great interests of our life, and such things as go to constitute the means

Where others are concerned the case is of our honorable support, the basis of our prodifferent. To our high-principled and deserv- gress, the elements of our success. ing brethren, we owe a frank commendation | The correctness of this rule is proved from and a fraternal testimony. "To rejoice in the fact that it rests upon the same common their good name; to cover their infirmities; foundation with the duty of pious contentfreely to acknowledge their gifts and graces; ment. Our actual situation, with the prereadily to receive a good report, and unwil-lingly to admit an evil report concerning God, and is the measure of external good them; to discourage tale-bearers and slan- which he knows to be best for us; hence it derers,"* are duties which we owe to our is morally wrong, and so unquestionably unneighbors; and good names are not so nume- wise to throw these away, or subject them to rous but that the utmost care should be taken any liability of being lost, for the gratificaof them. When Dr. M'Crie published the tion of a restless appetite for things super-Life of our Reformer, it was very noble in fluous, perhaps injurious, and in regard to Dugald Stewart to seek out the young author which we have no reason to believe, as we in his humble dwelling and cheer him with have in regard to our actual present posseshis earnest eulogy. And when one of the sions, that they are the appointment of God Reformation heroes was maligned, it was fine | concerning us.

to see their advocate rummaging amongst the If the above considerations be just, as whom we have now received the atonement. journey, sat thus on the well. It was about the This characteristic parallelism in thought in no Oriental drapery; they have a chaste world,' whom the old English Free Thinkers whom we have now received the atonement. Journey, sat thus on the work. It was a solution of Sa. and language, which is found in the narrative dod, as if He hore some spiritual grudge maria to draw water." archives of the Public Library, till the dis- stating correct principles and faithfully exsimplicity and clear-cut distinctness, which and Freemasons had not dared to attack.' erepant date enabled him to exclaim, "Thank hibiting the mature combined judgment of ally them to the most exquisite poetry of an- In conclusion, Hengstenberg exhorts the God! our friend was by that time safe in mankind, regarding the questions proposed against her, and persons like her. That Christ should die for godly people, and that God should be reconciled to holy persons, she can very well see; but that Christ should die for the unbalance. Word is added to word, when dividual care. Word is added to word, when ient Greece and of modern Europe. In in- Church of England not to slight this matter, Abraham's bosom !" It was a happy thing for Paul to have so good a name among the ceive in a new light, the egregious folly of tellect, as in every human characteristic, warning them that they have to do with the Christ belongs not to a nation, but to man- most dangerous enemy that threatens their Gentile Churches, that his mere request was those who, without examination, reject the kind'; He is the econd Adam, the type of perfect humanity. enough to bring large contributions to the Scriptures and the offers of salvation through die for the unholy, and that God should be it might have been thought that the new fea-reconciled to an unholy sinner, as conscience ture was already included in the picture; gress, and completeness, which, when compoor saints of Jerusalem; but, if so, what a the death of Christ, and who indolently make It is not, then; I ask once more, incredi- of this enemy, and still lies prostrate on the Germany, which has fallen under the power happy thought to Barnabas to know that when Paul himself was an object of suspicion light, and without their help. There is, in ble and inconceivable that this Christ should ground, unable to raise itself.—Chris. Intel. tells her she is, seems very unlikely. And and yet such sentences as "Jesus cried out bined with the essential nature of the subject so her heart is closed against God, and she in the Temple, teaching and saying," "they itself, make up the notion of a true Epic. have said that He raised the dead without Church at Jerusalem, this own good the course of these men, such insolent conis resolved to keep on civil honest terms with questioned Him, and said to Him," and the The history is not only of national, but of name had been the new convert's passport tempt of the wisdom of the human race, of Him, and seek no favors from Him for which like it will be found that there is something universal interest. The development of faith having done so?—Peter Bayne. Sound Doctrine. --- Of all the forms skepand guaranteg.--Dr. Hamilton. which they are members, such reckless de- she cannot pay. She will be very religious gained by the distinct expression of each mo-s and unbelief in the course of the Saviour's ticism ever assumed, the most insidious, the which hey are neumers, such recktess uc-fiance of the principles which they themselves are accustomed to weigh with uniform consi-deration, in estimating, in every other in-stance, the character of actions and of men, that indignation almost takes the place in * Westminster Larger Catechism. 1942 Geo Herry man of dia. SET not the heart on this world.

speaking to any person; you could not bring the Lord opened her heart; she attended to fail to destroy them at a blow. The Syrayourself to believe that God cared for you. | the things spoken by Paul. cusans were deceived; and leading their You could not imagine any claim you had | Let anxious souls, groping after saving whole military force from the city which they were assembled to defend, they marched to Čatana. In the meantime, the Athenians, apprised of their movements, having embarked with the entire train, land without molestation, and fix their encampment under the walls of Syracuse and and and This, on the part of the people of Syra-

cuse, was a great and unwarlike error. It was one of those instances of rashness that; even success cannot redeem; for had they succeeded in their undertaking, this transaction would have stood, as it does, an instance of glaring folly amongst the examples of

That which marks it as an act of imprudence, is that they left unprotected, a city whose safety was felt both by themselves and their enemies, to be identified with the safety of the country for an advantage every way doubtful, and of which they had no other assurance than the testimony of a stranger,

upon God, but you thought that after a long faith in Christ, observe this description of time of very diligent reading of the Bible Lydia's faith. Perhaps you say-"I would

ber, the more dust you raised, and the less hope you had of pleasing God. It is well if you were not driven to the chilling conclu-when she was converted? Was she thinking dwelt, and which he brings out with the sion that you could no more in the matter, of faith at all? Did she define it to herself? greatest distinctness. "The Jews said unto and so would give up religion entirely, for Do we even read that she was praying for him, It is not lawful for us to put any man the gate of Heaven was closed against you. it? In what form did her faith appear? In to death; that the saying of Jesus may be

But, my dear sister, you are laboring un-der a great mistake. Heaven is not closed Chirist, and your soul shall live. How is death he should die." "When he had heard, against you. God's ear is open to you. The this? Because it is the truth spoken which therefore, that he was sick, he abode two hindrance in the way of your access to God is believed. Faith is not the belief of some- days still in the same place where he was." lies in yourself. Have you ever called on thing different from the Bible truth. It is Another form of connection is equally an acquaintance of whom you had heard some surely the belief of God's message, and it characteristic of St. John, and equally inunfavorable report. She had been, you were comes by hearing that message, and in its structive. Successive sentences, no less than told, speaking hard of you, or trying to do you an injury, and you had called to talk to her about it. You remember the freezing us eternal life, and this life is in His Son. repetition of the key-words of the former salutation, and the chilling formality and This is God's truth, whether you attend to sentence in that which follows, unites the new. reserve, and the unpleasant constrained it or contemn it; whether you make it the statement with that which preceded, and yet pauses in your conversation, and the oft- chief subject of attention, or only bestow a invests it, at the same time, with an individual formed wish to rise and escape from her pre-sence. Yet she seemed calm and kind as usual, miss it by plunging among worldly com- "I am the good shepherd. The good shepand her apparent kindness only provoked you panions or household cares, or taking up the herd lays down his life for the sheep." Some-the more, for you thought it all hypocrisy. follies of the novel, or whether you are saved times what appears a subordinate word is At length you mustered courage to tell what by keeping in memory that Christ died for transferred to the first place : "Greater love you had heard, and inquire the truth from our sins according to the Scriptures. Lydia's hath no man than this, that a man lay down your friend herself. With the air of sincerity faith was attention to the things spoken by his life for his friends. Ye are my friends." and the unmistakable accents of truth she Paul. Would you only attend to them earn- * * * Sometimes a clause is repeated assured you that the story was false; that nestly, obediently, believingly, and continu-she loved you as ever she did; that so far ously, you also would have peace. R. P. which gives the theme of the passage: "I am the true vine; * * * I am the vine: ye from wishing to injure you, she longed for an | -Banner of the Covenant.

THE STYLE OF JOHN'S GOSPEL.

If we pass from the vocabulary of St. John

opportunity of doing you kindness. And you burst into tears, and confessed your unworthy suspicions, and blamed yourself that vou had harbored such thought of one you should have known so well. Then your in

tercourse with her became free and friendly to the form of his sentences, what has been as before, for the prejudice which prevented your access to her sympathy was removed. lations. The characteristics which mark the Your heart was opened.

Now, something like this is the state of nany a devout Lydia's heart towards God. She harbors unworthy thoughts of God. She | rent constructions as in the choice of his has heard the word of the gospel, but not familiar words; and these qualities bring with attention, and has hastily taken up a with them, in each separate sentence, clearwrong impression of God's character. God's ness and force. Like the key-words of his ustice seems to her a harsh unfeeling way language, his constructions are almost withof tormenting poor helpless sinners, and out exception most obvious and plain. The God's holiness a proud contempt for weak effect which they produce is not gained by erring mortals, and God's law a yoke of any startling or subtle form of expression, bondage, only a little less grievous than the but only by a calm and impressive emphasis. service of sin, and prayer the price she pays to conscience for any little peace she enjoys. The very last thing she could imagine would be that flad about the price she enjoys. that God should receive her into intimate and the words of others, when the oblique narrafamiliar friendship, and fold her to his breast as a beloved daughter. It is true that God therefore, when they heard this saying, said, in the preaching of the gospel again and Of a truth this is the Prophet. Others said, again assures her that He is reconciled in This is the Christ. But some said, Shall He gave Jesus to die for her sins, and to are added either to bring out more strongly obey for all her shortcomings; and that she the features of the scene, or to connect the has nothing more to do but accept of Jesus' history with the immediate time, they are doing and dying as her own, and be at peace added for the most part in abrupt parenthewith God through our Lord Jesus Christ, by ses ... "Jesus, therefore, being weary with His is in part determined by them."

f life;" "I am the light of the world "I am the good shepherd ;" "I am the vine." are words which have guided the thoughts of believers from the first ages.

But while the particles in St. John occupy and attendance on worship, private and willingly believe the gospel; I do wish to generally a very subordinate place, two public, and privation of many galeties you believe in the Lord Jesus for salvation, but which express a designed object and a natuwere accustomed to enjoy, you would be good enough to deserve an answer to your prayers. But still you found you were growing no better by your devotions; but rather, the and enter into peace with God, but till that which they open of the continuous working and enter into peace with God, but till that more you swept at the long neglected cham- time I cannot work faith in my heart, and so of a divine Providence, and of the sequence

are the branches;" * * * and again, one which repeats its closing cadence : "The world hated them, because they are not of the

world, even as I am not of the world * * They are not of the world, as I am not of the world. * * * Sanctify them in the truth * * * that they may be sanctified in the said of the former still holds good in new re | truth "

This repetition is connected with another elements of his language, mark also his style peculiarity of St. John's style, which is obof composition. There is the same simpliservable both in the simple sentences and in city and depth in the formation of his recurthe connected record-the spirit of parallelism—the informing power of Hebrew poetry —which runs through it. It would not be possible to find a more perfect example of parallelism than the blessing of the Lord: Peace I leave unto you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." * * * But such instances are naturally very rare, as they are essentially poetical, though simpler forms both of direct and antithetic parallelism occur throughout the book. The parallelism, however, which is most characteristic of St. John, is a progressive or constructive parallelism, or rather a symmetrical progression. The subject is stated and pursued to a definite result; it is then started again, with the addihrist; that He has loved her so well that Christ come out of Galilee?" If remarks tion of the new conclusion, and carried to another limit. In this way the truth is presented, as it were, in a series of concentric circles, ever widening; each one in succession includes all that have gone before, and

feel ourselves unable to say that one excellence is more conspicuous in Him than another; all good havings, moral and intellectual, combine in Him into a serene perfection for which we can find no name, unless it be of that ineffable Wisdom by which the crowned sage designated Christ of old. Among the heedless sayings of skepticism,

one of the most heedless, yet not least plausible, is, that the Eastern mind differs from the Western in an imaginative vagueness and superstitious credulity. These, it is said, obliterate the lines which separate fact from phantasy, and dispose to the wholesale acceptance of wonders. The miracles of Christianity, it is concluded, were but part and parcel of the airy architecture of Oriendeclare it to be but a dream. How slight

GERMAN VIEW OF ENGLISH RATION-ALISM.

HENGSTENBERG, the celebrated evangelical critic and scholar, has recently expressed himself upon the "Essays and Reviews." We quote some extracts as we find them in the *Methodist*. The reader will please mark the sentences we have put in italics. It is more and more apparent that only sciolists attack Christian verities:

"The authors of the Essays' have been trained in a German school. It is only the echo of German infidelity, which we hear from the midst of the English Church. This German infidelity is also the evil demon of tal poetry. Such are the arguments with North America. The people from which, at which some content themselves, as they turn the time of the Reformation, the blessings of lightly away from the ladder of Divine re- the fear and the love of God were widely velation let down by God out of heaven, and poured out through the lands, has now become a spring of infidelity for the world, and the entire fallaciousness of such reasoning! and must die." "The authors of the Essays The Jewish people first of all, were marked- appear to us as parrots, that they imitate y different from every other Eastern race. more or less perfectly." "The treatise of No nation ever was more practical. Amid Temple is in its scientific value about equal the vagaries of Oriental polytheism they held | to an essay written by the pupils of the midfirm the belief in one God; and for eighteen | dle classes of our colleges." "The essay of hundred years, though scattered and peeled, Goodwin on the Mosaic Cosmogony displays with nationality destroyed and sceptre bro- the naive assurance of one who receives the ken, they have shown themselves capable of modern critical science from the second or being pitted in the arena of commerce, of tenth hand. The editor [Hengstenberg] science, of art, and of literature, with the asked the now deceased Andreas Wagner [a most robust and sharp-minded Western races. distinguished professor of natural sciences at The Jews have been a gold-dust among the the University of Munich to subject this treanations of modern Europe, a gold-dust which tise to an examination from the standpoint of will one day be gathered into the crown of natural science. The offer was accepted, and humanity. Christianity, in the second place, the book sent to him. But after some time it was, almost from the first, a thing of the was returned by him with the remark, that he West. It had not received its name when it must take back his promise, as the book was was taken up by the acute Greek intellect; beneath all criticism." "All the Essays tend a few years after the death of Christ it was towards Atheism. Their subordinate value accepted in the city of Rome; it has since may also be seen in this, that their authors appeared too definite, practical, and calmly have not the energy of mind to recognize wise to be retained in purity by the Asiatic their goal clearly, and not the courage to exmind; but it "is still," as says Gibbon, "pro- press this knowledge openly. Only Baden essed by the nations of Europe, the most Powell forms in this respect an exception. distinguished portion of human kind in arts He uses several expressions in which the and learning as well as in arms." The most grinning spectre makes almost undisguisedly complete refutation, however, which can be his appearance. He speaks not only sneerconceived of this thoughtless sophism, is de- ingly of the idea of a positive external reverived from a consideration of the exact ba- lation, which has hitherto formed the basis ance of all powers in the Saviour's mind. of all systems of the Christian faith; he even Christ's parables and similitudes are clothed raises himself against the 'Architect of the