ife-sunset.

Woetry.

THE CROSS.

GREATER the cross the nearer heaven. Godless, to whom no cross is given! The noisy world in masquerade Forgets the grave, the worm, the shade; Blest is you dearer child of God, On whom he lays the cross, the rod.

Blest, by whom most the cross is known: God whets us on his grinding-stone; Full many a garden's dressed in vain, Where tears of sorrow never rain. In fiercest flames the gold is tried. In griefs the Christian's purified.

'Midst crosses, Faith her triumph knows; The palm-tree pressed more vigorous grows; Go, tread the grapes beneath thy feet— The stream that flows is full and sweet; In trouble, virtues grow and shine, Like pearls beneath the ocean brine.

Crosses abound; love seeks the skies; Blow the rough winds, the flames arise; When hopeless gloom the welkin shrouds; The sun comes laughing through the clouds The cross makes pure affection glow, Like oil that on the fire we throw.

Who wears the cross prays oft and well: Bruised herbs send forth the sweetest smell; Were ships ne'er tossed by stormy wind, The Pole-star who would care to find? Had David spent no darksome hours. His sweetest song had ne'er been ours.

From trouble springs the longing hope; From the deep vale we mount the slope; Who treads the desert's dreariest way, For Canaan most will long and pray; Here finds the trembling dove no rest, Flies to the ark, and builds her nest.

Heavy the cross, e'en death is dear. The sufferer sings—his end is near; From sin and pain he bursts away; Trouble shall die that very day. The cross, you silent grave adorning, Bespeaks a bright, triumphant morning.

Greater the cross, the lovelier rays The crown prepared of God displays; Treasure, by many a conqueror worn-Who wears it now before the throne. Oh! think upon that jewel fair, And heaviest griefs are light as air.

Dear Lamb of God, enhance thy cross. More and yet more; all else is dross; Let ne'er a murmur mar my rest, To guard me, faith, hope, love combine, Until the glorious crown be mine.

OHRISTIANS IN ALL PROFESSIONS.

We must not condemn men as classes. In the soldier's or sailor's life, in camps and fleets, there are many drawbacks to a Christian life; but where sin reigns, grace has of thieves," it does not follow that none of ior to their samples, it does not follow that the truth only when necessary.—Scott. they are all guilty of fraud. And if some officers of the army and navy do so far forget themselves as to swear as if they were with the army in Flanders, it does not prove that all soldiers must take the name of God in vain, nor that it is necessary to swear profanely in order to maintain authority over of oaths and cursing; his passionate temper sailors and soldiers. Havelock did not swear was the misery of his family; while nis unat his men. But he did often pray and sing derstood occupation was that of a poacher. psalms with them, read the Bible to them. and teach them about Jesus Christ.

corded by the Rev. Mr. Brock, in his Life cut off suddenly, though not unprepared. of Havelock, in his first campaign. The Often had she spoken to this man of his sins, English army had just taken Rangoon, in and of the sinner's Friend—often had she which there is "a famous heathen temple longed and prayed that the hearts of many devoted to the service of Boodh, which is in that village might be touched by the Spirknown as the magnificent Shivey Dagoon it's power, Whilst digging the grave, the Pagody. It is deemed the glory of the city. thought crossed his mind—"She is safe, I thought crossed his mind—"She is safe, I know; but what am 1? If my grave were tained possession for his own purposes. All being dug this day, where should I be?—in around the chamber were smaller images of heaven or in hell?" The thought which Boodh, in the usual position, sitting with came to him thus suddenly, was a nail in a their legs gathered up and crossed, and the sure place; the man could not escape from it; hands resting on the lap in symbol and ex- and a dangerous illness which followed, made pression of repose. No great changes were him feel still more his sin and danger. necessary to prepare the place for Christian Nothing, for a time, could give him comfort service. It needed no ceremonial exorcising he feared his sins were beyond pardon. to make it fit either for psalmody or prayer. | Could such a one as he ever be saved? By Abominable idolatries had been witnessed and by the light dawned. The promise, there beyond all doubt, but no sacerdotal "Him that cometh unto me, I will in no wise purifications were requisite ere adoration of cast out "-brought him in faith to Jesus; the true God could be offered and service and now his very look told of the peace he well-pleasing to Him, through Jesus Christ. had found. For a time his life hung in the Havelock remembered well that 'neither in this mountain nor yet at Jerusalem' were men to worship the Father now. To the true worshippers any place might become a place sought and found him. His former practices for worship. Even the pagoda of Shivey he can no longer follow. He becomes an Dagoon might be none, other than the house epistle read and known of all men. Morning

of God and the gate of heaven. "Accordingly, it was announced that that would be the place of meeting. An officer relates that as he was wandering round about his home, too, is very apparent—his chilthe pagoda on one occasion, he heard the sound, strange enough as he thought, of singing. He listened, and found that it was certainly psalm singing. He determined to follow the sound to its source, and started for the purpose. At length he reached the chamber, and what should meet his eye but Havelock, with his Bible and hymn-book before him, and more than a hundred men sented around him, giving earnest heed to his proclamation to them of the glad tidings of great joy, How had they got their light by which to read, for the place was in dark shade? They had obtained lamps for the purpose, and putting them in order, had lit them and placed them one by one in an idol's this man lived a new life—put away former lap. There they were, those dumb but significant lamp-bearers, in constant use; and there they were, we may be well assured to mercy, do you show it in the same way?

city of Rangoon and its glory; a young even as he in Christ "is pure." O reader, British officer in a heathen temple with his be sure you burn your nets-that darling Bible and hymn-book before him, and more lust—that unholy temper—that besetting sin than a hundred men seated around him, list—cast it away, and forever.—British Mesening to the glad tidings of the Gospel, and senger. the lamps that gave them light shining out of the laps and skulls of idols. Troops just led through the fury and smoke of battle, here assembled for prayer and singing psalms. those who are good, that are not pleased with the good of the company.

not disqualify either the men or their commanding officer for the hardships and perils of war. The voice of Havelock, so often heard in prayer to the throne of grace in time of need, and in thanks-giving after great deliverances, was strong and steady in battle. When complaint was made to the Governor-General of India against Havelock, that he was "a pietist," "a ranting Methodist" or "a fanatic Baptist," and that he did nothing but pray with his men and teach them to sing psalms, and that his highest aim was to baptize them, Lord Bentick having examined into the subject, dismissed the complaint, saying, he wished Havelock "had baptized the whole army," for that, after a rigid examination of the official records, he found that Havelock's saints were the most sober, obedient and best behaved men in the regiment-"in short, the model soldiers of the army"___ "and that wherever hard fighting was to be done, Havelock's saints were relied upon." Certainly, no commander ever had the confidence and obedience of his men more fully than he had. He was remarkable for the accuracy of his drill and the rigidness of his discipline. No other troops on earth have shown more coolness and precision under the rattling hail of musketry, nor amid the murdering erash of artillery, nor have any soldiers on earth surpassed Havelock's in the bayonet charge. Nor have we any knowledge of braver men in action than Vicars and Hammond before Sebastopol, and Lawrence and Havelock at Cawnpore and Lucknow, and yet these men were distinguished as men

of prayer. Some professions are, indeed, more favorable to a religious life than others; and yet it is in these unfavorable ones some of the brightest examples of the power of true godliness are found. There the reigning of grace over abounding sin has made it preeminent. The more temptations men have to resist, the more evil propensities they have to subdue, the more difficulties they have to struggle with, the more is there success to be commended. The more terrible the conflict, the brighter the victor's crown. Although the reputation of Nazareth was proverbially bad, yet out of it came the world's Redeemer. Shall we not, then, be cautious in judging of professions and classes, and not let our prejudices or passions lead us to erroneous, hasty, uncharitable judg-

There are many more good and truly pious people in the world than we generally suppose. And there are a great many people better. All men are not reprobates because some are. Judas was one of the twelve, yet the rest were true men. Peter loved his Lord, though he did once deny him, and is now no doubt a saint in heaven, whether he ever was a Pope in Rome or not-perhaps all the better saint, because he was not. Arnold's treachery does not prove that Washington did not love and serve his country till his death. What, then, if some church memabounded, and even reigned more gloriously. bers are rude, unpolished, or even starched The profession of arms is not without its hypocrites, it does not follow that Christianiarmy of saints, confessors and martyrs, who ty is not the true religion. We cannot have have waged successful war with other than a community fit to live in until the practice of carnal weapons. And if some lawyers have wholesale slandering, and cruel, rash, ungiven occasion for calling their offices "dens founded judgments are corrected. Public sentiment must be elevated and purified from them are honest. If some merchants have the vulture-seeking of a neighbor's wrongsworn to false invoices, and sold goods infer-doings, and by speaking only the truth, and

"BURN YOUR NETS."

Two years ago there lived in the village of S-, a very wicked man. His lips were full Some eighteen months ago, the sexton of the parish being ill, this man was employed A most striking instance of this is rebalance; but in answer to prayer, God re-

stored him to health, that he might bear witness, by a new life, to the grace which had and evening he has prayed in his family. He loves the public means of grace, and is now a regular communicant. The change in dren are sent regularly to school-his wife attends church, and declares that she has now a happy home. One incident deserves special mention. As a poacher, he had nets worth some thirty shillings. What should he do with them? Should he sell them? He resolved not to do this, lest others should use them as he had done. Though but a poor man, with seven children dependent upon him, he burned the nets which had been the instruments of his unlawful gains.

Reader ! learn from this simple but true story, this lesson: Sin forgiven will be sin forsaken. The saved sinner hates and forsakes his old sins. sins-even burned the nets which before he had used. If you profess to have found suggest stirring thoughts to the lieutenant Are old sins loved or hated?—cherished or forsaken? "Every one that hath his hope

Here is a subject worthy of a painter. The in him" (i. e. Christ) purifieth himself

PHILADELPHIA THURSDAY AUGUST 28, 1862.

An intelligent description of the religious habits of the slaves is given by Mr. McKim,

THE RELIGION OF THE SLAVES.

discouraging; why do you try?" "Because, massa, I want to be satisfied;

I want to read the Word of God."

you take so much trouble to learn to read?"

"But can't you know the Word of the Lord without reading it?' "Yes massa, I can hear it, but I want to read it."

"How can you hear it?" "I hear de voice here," laying her hand on her breast; "I have hearn it, massa."

"When, Tamar, did you hear it?" she said, "One morning, sa; one morning is exception to it would have thrown them open is went out to de woods before daylight to pray. to the charge to which they sought to expose him. My heart was full of sorrow; and when I Him. But while serving this first purpose,

was praying de Lord spoke to me." "And what did he say, Tamar?" "He said, 'Tamar! all youse sins is for- fact and a law as long and as broad as hu- hill-bed of roses sort of way in this life. Any

given; you're My chile.'"
"Well," said I, waiting for her to go on. "Den I was filled with lub and joy; my heart was full ob lub for everybody."

not heard the voice of God? And whose re- an exhaustive formula of duty, political and ligious faith will bear a stronger test than hers? religious, duty to God rising over and cast-Religion has afforded these people their ing light upon duty to man, as the blue vault only resource; they have no amusement, no of heaven spans the green floor of earth. diversions, no social visiting. Their children Think of the amplitude of intellectual vision

'Sing and pray Their souls away.'

their songs goes, they

in sweet forgetfulness of their wrongs. The night after the bacon arrived from Philadelphia, the people on Pope's plantation gathered in the "praise house" and sung and prayed till broad daylight. In the camp of the black regiment there is, I was told, a prayer in one or other of the tents every night. I may here add, in passing that there is no better behaved set of men on Hilton Head than this same "First regiment of South Carolina Volunteers." Their appearance, in their dark blue uniform and black musket with as much dexterity as other new Reflector.

TERRIBLE FIRE AT PROME, BURMAH.

Mission and the Christian families suffered thoughts away from home?

other property is destroyed. lost everything."

THE ANSWERS OF CHRIST.

In there is one capacity, more than another, your righteousness; you can never perish, characteristic of a wise, circumspect, and neither can any pluck you out of God's hand of the Port Royal Relief Society In some steady mind, it is the power to combine per-respects it affords a practical illustration of fect truthfulness and perfect civility with rethe simple faith required of the followers of fusal to yield any satisfaction to inquisitive perhaps at this moment, joins itself to Christ. The success of a judicious system of free labor at the South is insured by the large development on the part of the blacks of the religious sentiment. As persons deprived of one sense acquire greater susceptibility in those that remain, so it would seem that these received development of the blacks of the religious sentiment. As persons deprived of one sense acquire greater susceptibility in those that remain, so it would seem that these received by Mr. Ruskin, in the last volume these received in body, stunted in located any satisfaction to inquisitive insolence, on the one hand, or to crafty malignity on the other. To lie is in all cases a lignity on the other. To lie is in all cases a contract of the Homeric Ulysses, as profundly conceived by Mr. Ruskin, in the last volume these received in body, stunted in located any satisfaction to inquisitive insolence, on the one hand, or to crafty malignity on the other. To lie is in all cases a sin; to throw open the breast for every man conceived by Mr. Ruskin, in the last volume to provide the provided any satisfaction to inquisitive insolence, on the one hand, or to crafty malignity on the other. To lie is in all cases a sin; to throw open the breast for every man action of the provided any satisfaction to inquisitive insolence, on the one hand, or to crafty malignity on the other. To lie is in all cases a sin; to throw open the breast for every man action of the provided any satisfaction to inquisitive insolence, on the one hand, or to crafty malignity on the other. To lie is in all cases a sin; to throw open the breast for every man action of the provided any satisfaction to inquisitive insolence, on the one hand, or to crafty malignity on the other. To lie is in all cases a sin; to throw open the breast for every man development of the provided and the provided these people, degraded in body, stunted in intellect, scarred and twisted out of shape in their muscular and mental forms of existence, have acquired additional strength in their have acquired additional strength in their spiritual. Religion is universal among them. Their convictions are strong and their experiences vivid. They speak of "seeing God" and "hearing God" with a simplicity of faith which sounds fanatical, but which to the philosophical mind is quite consistent with reason. Their spiritual perceptions are with reason. Their spiritual perceptions are like sights or sound; and thus it is that they are supported in their trials. God in some spiritual perceptions are like sights or sound; and thus it is that they are supported in their trials. God in some spiritual perceptions are limited to the consistent of the Greek, are at the same time immaculately truthful. Is it with an enigma, and their trials. God in some supported in their trials. are supported in their trials. God is a present refuge to them in every time of trouble attempt to reduce Him to silence, and thus the banks, burying under their chill and to humiliate Him before the people? Do blackness all hope, and joy, and beauty. man, who was conning over his spelling book, they ask Him, for instance, how it will be Sorrows are there so heavy and hard to be "why do you take the trouble to learn to in heaven with the woman married" to seven borne, that it seems they can never pass read? You say it is hard work and very brethren? He removes the difficulty in a away; the soul shrinks from its burdens, and moment by enveloping the supposed case in stands at that window whose only outlook is a broader and more spiritual light than had a landscape of darkness and dispair ! dawned on their perceptions, and reveals at dawned on their perceptions, and reveals at magnificent application to the relationships of humanity. "In the resurrection, they neither marry, nor are given in marriage."

That settles the whole matter. Has He to repulse a hypocritical and malicious inquiry woman, on the Sabbath previous, at Sabbath specifical and malicious inquiry hairs of our head, sends his angels to compose by nut
"But can't you know the Word of God."

dawned on their perceptions, and reveals at the sunshine and the singing of the sunshine and the singing of the birds, so the bitterness of these sorrows passes away—the anguish which drank up for awhile the very springs of our life, and hope is slowly healed. God, who numbers the repulse a hypocritical and malicious inquiry hairs of our head, sends his angels to compose by nut
Shead Shead and yet as every Winter is lost and forgotten in the sunshine and the singing of the birds, so the bitterness of these sorrows passes away—the anguish which drank up for awhile the very springs of our life, and hope is slowly healed. God, who numbers the touching the authority by which he works fort us, and lo! there is the soft faint gray
"That settles the whole matter. Has He to repulse a hypocritical and malicious inquiry hairs of our head, sends his angels to compose by nut
"That settles the whole matter. Has he to repulse a hypocritical and malicious inquiry hairs of our head, sends his angels to compose by nut
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"That settles the whole matter. Has he to repulse a hypocritical and malicious inquiry hairs of our head, sends his angels to compose hypocritical and malicious inquiry hairs of our head, sends his angels to compose hypocritical and malicious inquiry hairs of our head has a hair to repulse a hypocritical and malicious inquiry hairs of our head and hair to repulse his high to have a subject of the subject of the subject of high the subject of School. She was one of those spiritual miracles? He achieves his purpose by put- light in the East, and then the tender flush, faced ones whom you will sometimes find ting the simple question whether the minis- and at last the daylight again—the strong, amongst the most illiterate. Her counte- try of John was from heaven or of men. nance told a story of suffering and triumph. How perfect the appreciation of the charac-"Tamar," said I, "why at your age do ter and circumstances of His assailants this ou take so much trouble to learn to read?" displayed—how completely the question posed and silenced them! But the most wonderful of Christ's wonderful answers was

pay tribute to Cæsar or no: "Render," He This is the wisest, answer mentioned in profane or sacred history. In the first place, ple to regulate the conduct of Christ's Church

mon with that of the fanatic or visonary, or whether it is conceivable that it dreamed itself into a belief of possessing miraculous

THE OBJECT OF FAITH.

powrs.—Testimony of Christ to Christianity.

THAT which the opening vision of the new creature looks forth upon, then, instead of inherent holiness, sincere preparation, or even faith itself as regarded by reflex acts, is something altogether without, above, and beyond itself. Leaving out of question those who are altogether indifferent to the whole felt hat is picturesque. They handle the matter, the majority of those who fail to believe God, do so because they cannot be recruits, and their proficiency in marching is drawn away from the fruitless employment more rapid. Their camp is kept neat and of gazing into their own nothingness. The stately castles of our hopes to dust—they tidy, and they compare well in all respects time and strength which might be given to tore the quivering fibres of our hearts four with others of more favored complexion. As the Cross are spent in querying, Have I hossis went mourning in sack-cloth and ashes; for their military capacity and the wisdom of liness? Have I repentance? Have I conGeneral Hunter in enrolling them as soldiers; viction? Have I feeling? As if title to came, and God's South wind blew over our I say nothing here; not for want of well come to Christ were made to depend on such settled convictions on these points, but be or such degrees or kinds of feeling, whether cause these points are not embraced in the range of inquiry, the result of which it is my business here to report.— Watchman and looking at a glory infinitely higher than self, and which is the proper object of faith. When a converted soul has once been brought to the enraptured sight of "Jesus Christ and him crucified," rising above its horizon with THE New York Chronicle publishes the the morning effulgence of love, "full of following extract from a letter written by grace and truth," it seems easy to look away spirits; life has now become something real Rev. Dr. Kincaid, Baptist Missionary to from preparations and conditions. But where and earnest to us. There is a work to be Burmah, to a friend in this country, giving is the believer who does not recall the time an account of an extensive fire in which the when nothing was harder than to turn the

eat loss:
"On the 19th of this month (April), a fire eye is directed is not only exterior to itself, broke out in the southern side of the town. but is altogether perfect, heavenly, and di-The wind was fresh and steavy, but moder- vine. It is something that God has fully ate, from the south; and, as the fire spread, done. It is a work wrought and consummate; increased greatly. There had not been a a finished righteousness; a fact accomplished; drop of rain, of course, in five months, and an event which cannot be repeated; a deed everything was crisp. In less than one hour which satisfies all heaven, and proclaims God the heat became so intense, that fearful a Saviour. The tearful eve of faith fixes itwhirlwinds were produced, which stripped self on an object which is not made reater the roofs from buildings, and lifting the fiery or less, better or worse, by the act of believmasses to a great height, scattered them in ing, but which is always the same. The all directions. The noise of these whirlwinds "one sacrifice of Himself," the one atonewas like distant thunder, and the flames ment, propitiation, expiation, obedience, and may do by personal effort, and illustrate it leaped from house to house in one great satisfaction, lies there before the throne of by an example: ocean of fire. In less than four hours nothing God, as unalterably and eternally accepted.

was left that could consume. Even brick The quality, or preciousness, or power of buildings supposed to be fire-proof were deanything that the sinner can do, or forbear his horse at the door of a dwelling and in-"It was heart rending to see thousands of to do. This immutable object of faith abides quired: men, women and children, of all ages and there in a sublime plentitude and incorruptiranks, fleeing for their lives: mothers ago-nizing for their missing children, and chil-the holy ark. Being something not his own, "Never a pra dren for their missing parents. Thousands the sinner sees it as pure gratuity, More- of the house. rushed into the river to escape the intolerable over, in believing, he regards it especially as heat. About twenty are reported as having something given of God, made over in free next Thursday night?" perished in the flames; 4,500 houses are offer, and tendered to the acceptance of "I do not know. Who will be there?" every one who hears. How can we better "If you will be there, and two or three burnt, and 5,000 families without a shelter, every one who hears. How can we better or article of furniture, or cooking utensil, and represent this mysterious and lovely object, others—all meeting in the Savior's name the rainy season is just at hand. Beside the than by naming it Christ? It is the per- the Lord Jesus Christ will be there, for he houses a vast amount of merchandize and sonal Jesus, Emanuel, God-with-us, who is has promised to be." ther property is destroyed.

"The chapel which I built last year, and kind. What we call Glad Tidings, or Gos-Many are pleased with the company of All our Christian families but two, which hose who are good, that are not pleased with lived on the windward side of the fire, have Son." Believe this, and the gift is yours; a prayer-meeting in this school-house next, and the gift is yours; a prayer-meeting in this school-house next, and the gift is yours; a prayer-meeting in this school-house next, and the gift is yours; the contract is joined; the connection is Thursday night.

complete; the soul is married; God's anger is turned away; Christ's righteousness is This is present salvation; and it is accomplished in the case of the humblest soul, that, Such are the consequences of admitting the truth that God is reconciled to us for the sake of his Son.—Alexander.

OUR SORROWS AND THEIR USES.

And yet as every Winter is lost and forblessed, rejoicing daylight.

Dear reader, it is useless to make up our minds to having simply a "good time" in this world! Sooner or later, sorrows and bitter trials will come no love will arrest when He was asked whether it was lawful to God's loving tenderness will not interfere to them, no care will shelter us from them. save us from all suffering and endurance said, "unto Cæsarthe things that are Cæsar's, and unto God the things that are God's." save us from all suffering and endurance here; it is written that man is of few days and unto God the things that are God's." and full of trouble.

And we don't mean to imply here that all our trials are sent to us of Him. Sin and it absolutely struck dumb those who sought mistake are constantly working out mischief to betray Christ into an expression of hos- in this world; but there is One who hath Turning upon me her deep, and full eyes, tility to the Roman power. To have taken overcome the world, and all things shall work together for good to those that love

And, reader, the best way is to settle it how marvellously rich are the words in sig- with ourselves, at once and forever, that we nificance and in truth! They indicate a shall not have altogether a smooth, downman history—that where the dominion of conscience begins, the dominion of the civil magistrate ends. They enunciate a princifor all the moral forces of one's nature. And the great question for us to settle is, how "Not for your old master, too, Tamar?" in all ages towards the civil authority, pro"Yes, sir, for my master and everybody." viding for the harmonious, mutually benefiNow who will say that this old woman had cial action of each in its sphere. They are may overcome us for awhile, as equinostial may overcome us for awhile, as equinoctial gales do the forest, but when the winds are passed by, the trees stand up again, fair and stately as ever; and the birds lodge in the branches thereof. And so are our sorrows to be received. We may bend under them, have no plays—no games whatever. The "praise house" (prayers house), as the hut in which they hold their meetings is called, is their only recreation. Here, as one of which produced them had anything in comder sympathies and charities—they should give a new, richness and flavor to the fruits: which hang on the boughs of our lives, so that which was before small, and sour, and gnarled, should now be full and sweet, with uices like wine, for the sun and the rains have beat upon and ripened them.

It is better to take what comes, and to take it bravely, trustingly. We all know of sorrows which seemed to us we could never bear as we saw their first shadows loomin up over the horizons of our skies-sorro from the thought of which we turned shu dering, feeling that if they came down upon us there could never be for us again lightfor

song, or peace for a single hour. And yet the sorrows came down—sorrows of death, and change, and loss; they beat the souls, and we live and smile, with a smile chastened and sobered by old memories, and the world is beautiful to our eyes once more.

Not with its lost beauty. The sorrows that sweep over us leave their fraces. They enlarge and ripen us—they teach us that the end of living is not mere enjoyment, but doing good, and improvement of our own characters; but we cannot carry the old, careless, free hearts, the light joyousness of

done, a victory to be won. So, dear reader, by all the sweet uses of sorrow, by all its pain and discipline, by the thorns which must pierce us, the bruises we must carry; by the battles we must fight, some in high, but most in lowly places, whose witnesses are the great cloud which no man beholdeth, and by the evil which we must overcome, may we be made meet for the kingdom of heaven .- Virginia F. Townsend.

WHAT PERSONAL EFFORT CAN DO.

In the New York Prayer-meeting a Western man said he wanted to speak of what we

Some time ago, he was riding over a prai-

"Do you have prayer-meetings in yonder "Never a prayer-meeting," said the lady

"Will you go there to a prayer-meeting

" I will be there," said the lady "Will you be sure to be there?

The speaker continued: "I rode on to the next house, and stopping before the door, I said to the woman of the house "Do you know that there is to be a prayer-meeting in the school-house next Chursday night?'.

"' Why, no! Is there to be a prayer-meeting?" ""Yes. Will you go?

"I rode on again, and called at the next house, and said to a young lady who came to the door:

"' There is to be a prayer-meeting in the chool-house next Thursday night. "'There is? Then it will be the first "' Will you go?

"To be sure I will; and I will give it out n the school? "Do you teach that school?' "Yes, and a large school it is; and I will

tell all the scholars. "" And ask them to invite their parents? " Yes.

"I rode on to Chicago, and told some Christians there that they must go to a schoolhouse out eight miles on the prairie, and hold a prayer-meeting the next Thursday night.
Thursday night came, and they went as requested, and found about one hundred and thirty persons gathered for prayer. The Spirit of God came down on the meeting, a revival followed, a church was organized, and now this summer they are building a house of worship. All this was the result of a little there was a thing that particularly struck effort, which did not cost more than ten min- me. There was a large old-fashioned watch, utes' time, put it all together.

"Now, I wanted to urge upon this meet- ing on and on. You seemed to feel it measing the importance of a little personal effort uring out the last minutes, running fast away. very day. Do something to win a soul to It always awed me to look at it and hear it. Christ, and you will win some, and more than Only for a few weeks did I thus visit those you would believe. You cannot go scattering old friends, till one died; and the other soon good seed, that some will not be found bringing forth good fruit, thirty, sixty, and a hun-hands or aged hearts. No doubt, through dred fold. Do something. If you cannot all the years the old-fashioned watch had do all you would, do all you can, and sinners gone about in the old gentleman's pocket, will be saved. The world is perishing, because there is so little done by personal effort. Sinners are going down to hell, because so few invite them to go to heaven."-Christian Intelligencer:

NOTHING TO SPARE.

"I HAVE found nothing to spare," is the go down. plea of sordid reluctance. But a far differof the last day. Men now persuade themselve that they have nothing to spare till they can support a certain style of luxury, and have provided for the establishment of hidren. But in the awful hour, when you d I, and all pagan nations, shall be called om our graves to stand before the bar of hrist, what comparison will these objects bear to the salvation of a single soul? Eternal Mercy! let not the blood of heathen millions be found in our skirts! Standing, as I now do, in the sight of a dissolving universe, beholding the dead arise, the world infigmes, the heavens fleeing away, all nations envulsed with terror, or wrapt in the vision the Lamb, I pronounce the conversion of speech on Mars Hill was spoken, and the speech of more value than all the calth Omnipotence ever produced. On Herodotus and Thucydides composed ich an awful subject it becomes me to speak Troas. Herodotus and Thucydides composed ith caution; but I solemnly avow, that were their histories with a view to popular aptieve but one heathen in the world, and he plause; and Pindar's fiery pulse beat faster the remotest corner of Asia, if no greater in prospect of the great Olympic gathering buty confined us at home, it would be worth and the praises of assembled Greece. How he pains of the people of America to embark opposite the circumstances in which the seer together to carry the gospel to him. Place of Horeb penned his faithful story, and soul in his soul's stead, or rather, conyour soul in his soul's stead, or rather, consent for a moment to change condition with the savages on our borders. Were you post-most superb of modern historians confesses ing on to the judgment of the great day in the flutter which he felt when the last line of the darkness and pollution of pagan idolatry, and were they living in wealth in this very perhaps his fame was established. A more district of the church, how hard would it seem for your neighbors to neglect your misery! are written, that ye might believe that Jesus When you should open your eyes in the eter- is the Christ, the Son of God; and that benal world, and sdiscover; the ruin in which lieving ye might have life through his name." they had suffered you to remain, how would -J. Hamilton. you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the gospel to you! My

flesh trembles at the prospect! But they shall not reproach us. It shall be known in thing but Christ, but a reason for trusting in unborn.—E. D. Griffin.

THE SABBATH OF THE PURITANS.

FEW perversions of history are more current than those relating to our Puritan ancesters. One of them is thus dealt with by the Rev. Dr. Adams, in his late Sabbath

"Attempts have frequently been made to aricature what has been called the Puritan Sabbath, as though it were a gloomy and austere institution, from which nature revolts. Time works out the sure vindication of such as are maligned by prejudice. To comprehend just what the English Puritan was, and what he intended, you must go back to his times and circumstances, and understand the antagonistic forces against which he testified. When the monarchy and Churchmen of England undertook to compel Christian freemen to acts which conscience forbade, it was the most natural of all things that opposing testimony should put on its most vigorous expression for the sake of contrast. When King James issued his 'Book of Sports,' and commanded the people to visit bear-gardens on the Sabbath day, it was a matter of course that the brave men who were called to oppose that lesecration, should, on their way to Con-

THE SUNSET OF TWO LIVES.

"A. K. H. B." writes in an English Magazine a pleasant essay about "Beginnings and Ends." Here is his description of

I have been touched by the sight of hu-

man life, ebbing almost visibly away; and you could not but think of the sun in his Yes; and I will ask the neighbors to last little space above the sea. I remember two old gentlemen, great friends: both on the extreme verge of life. One was about 90; the other above 80. But their wits were sound and clear; and better still, their hearts were right. They confessed that they were no more than strangers and pilgrims on earth; they declared plainly that they sought a country far away, where most of those that they had cared for were waiting for them. But the body was very nearly worn out; and though the face of each was pleasant to look at, paralysis had laid its grasp upon the aged machinery of limb and muscle which had played so long. I used, for a few weeks, to go one evening in the week and sit with them, and take tea. They always had tea in large breakfast cups; other cups would not have done. I remember how the two paralytic hands shook about, as they tried to drink their tea. There they were, two old friends; they had been friends from boyhood, and they had been over the world together. You could not have looked, my friend, but with eyes somewhat wet, at the large teacups shaking about, as the old men with difficulty raised them to their lips. And always on a little stand on the tea-table tickfollowed him, where there are no palsied life had been ebbing as really and as fast then. And the sands were running as quickly for me as for the aged pilgrims. But then with me it was the middle, and to them it was the end. And I always felt it very sol-

SCRIPTURE WRITERS.

emn and touching to look at the two old men

on the confines of life, and at the watch loudly

ticking off their last hours. One seemed to

feel time ebbing as you see the setting sun

THE rhetorical and poetical beauties of Scripture are merely incidental. Its authors wrote, not for glory nor display-not to astonish nor amaze their brethren-but to instruct them, and make them better. They wrote for God's glory, not their own; they wrote for the world's advantage, not to aggrandize themselves. Demosthenes composed his most splendid oration in order to win the crown of eloquence; and the most elaborate effort of ancient oratory—the panegyric to which Isocrates devoted fifteen years—was just an essay written for a prize. less denunciations of popular sins. The his task was written, and he thought that important history concludes : "These things

DARKNESS NO REASON FOR DOUBTING.

heaven that we could pity our brethren. We him, drawing near to him, and keeping close will send them all the relief in our power, at his side. Darkness is a reason for disand will enjoy the luxury of reflecting what trusting one's self, and walking warrly in happiness we may entail on generations yet prayer, and crying out for Christ's help, but certainly not a reason for unbelief. When Peter was in darkness nothing but darkness around him, darkness within him, and the waves opening to swallow him up, Christ was shining, and the only light that could be seen that night was in him. It is always so. We may seem to have light in ourselves, but it may be mere ignorance and pride; or if there is real light, it is only because Christ is shining within us and upon us, and some reflection is seen of his own light. Darkness in ourselves, and darkness around us, is no reason for doubting the light, but for believing in it, loving it, and pressing forward to it. "I am the light of the world; he that followeth me shall not walk in darkness, but

shall have the light of life. While ye have the light, believe in the light, that ye may be the children of the light. Walk while ye have the light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth." All the real light of the world is in him and he that followeth him shall not walk in darkness, but shall have the light of life. "Why art thou cast down, O my soul? Hope thou in God."—Dr. Chheever . Dale promise distance

REMORSE:

REMORSE is a moral hunger of the soul; venticle, give an unusual length and gravity, it is the bitter wail of a famished immortalo their countenances, and occasionally an ity. It is your conscience lashing your perntentional twang to their songs, for the verse will; your defrauded, hungry love ery purpose of making a defiant protest, weeping its dry, pitchy tears on the desert Some time was necessary for the pendulum, your life has made for it. It is your whole swung violently to an extreme, to return to spiritual nature, famished by sin, muttering a just medium, and for the strained features wrathfully, and growling like a caged lion at to relax into a more natural expression, the bars which shut him up to himself. And Neither laughter nor seriousness are matters as bodily hunger sometimes causes the staryof legislation or compulsion. Caricature, ing man to see devils in his ravings, so this falsebood, and badinage set aside, we should hunger of remorse fills the soul with angry honestly say, that few men, and few homes, demons and ministers of vengeance, waiting on the earth, knew so much of cheerfulness to execute judgment. Sleep vanishes not and peaceful enjoyment, and true content seldom, or comes only in dreams that scare ment and religious delight, as our Puritan the sleeper. The day lags heavily, the look ancestry in their Christian Sabbath."- Evan- is on the ground. The walk is apart and gelist. silent, and the man carries, a load under He is no man who needs no mending. which he stoops, a load of selfish regret and worldly sorrow, that worketh death.