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Poetry.

Emblems.

An evening cloud, in brief suspense. Was hither driven and thither, It came, I saw not whence, It went, I knew not whence, It went, I knew not whither; I watch'd it changing, in the wind, Size, semblance, form, and hue, Lessening and fading, till behind It left no speck on heaven's pure blue.

Amidst the marshall'd host if night Shone a new star supremely bright; With marvelling eye, well pleased to err, I hail'd that prodigy ;---anon, It fell,---it fell like Lucifer, A flash,-a blaze,-a train,-'twas gone; And then I thought in vain its place, Throughout the infinite of space.

Dew-drops, at day-spring, deck'd a line Of gossamer so frail, so fine, A gnat's wing shook it :- round and clear As if by fairy-fingers strung, Like orient pearls at beauty's ear, In trembling brilliancy they hung Upon a rosy brier, whose bloom Shed nectar round them, and perfume.

Ere long exhaled in limpid air, Some mingled with the breath of morn, While some slid singly, here and there, Like tears by their own weight down borne; At length the film itself collapsed, and where The pageant glitter'd, lo ! a naked thorn.

What are the living ?-hark ! a sound From grave and cradle crying, By earth and ocean echoed round, -" The living are the dying!"

From infancy to utmost age, What is man's scene of pilgrimage? The passage to death's portal l The moment we begin to be, We enter on the agony, -The dead are the immortal They live not on expiring breath, They only are exempt from death.

Cloud-atoms, sparkles of a falling star, Dew-drops on gossamer, all are : What can the state beyond us be? Life ?-Death ?-Ah ! no,-a greater mystery ; What thought hath not conceived, ear heard, eye seen : Perfect existence from a point begun ; Part of what GOD's eternity hath been,-Whole immortality belongs to none,

But Him, the First, the Last, the Only One. -James Montgomery care. It is a secret and dangerous snare, which will not fail at some time to close around our steps. The sum of human wisdom may be expressed in one word: to keep the interests of our existence within as narrow a compass, and in as simple a form, as possible ; to perform our part in the world with as little reference to men, and with an eye as narrowly fixed on Heaven as we can; to fight the battle of life with as little passion, and to pass through its contending ranks with a hand as innocent of blood, as fidelity to God will permit. S. P. H.

Selections.

SMILES.

BY J. EDWARD JENKINS.

Smiles are the face-lightning. Sometimes they conceal a thunderbolt. Often their beauty is harmless-nay, in many a murky atmosphere they play with beneficial splendor. A smile is one of those visible tokens the spirit gives of its habitancy in the body. A dog cannot smile. He shows sympathy with fun—and there is a gentle pleasure on his countenance that might pass for a smile, but it is not the flashing of soul through the curtain of the face-as is a human smile. The eye is the planet of smiles. Yet we often see them glorious upon a blind man's face. It is a wondrous thing this sudden halo from features before darksome—like the unexpected glitter of gold from the broken clay. What is the secret of the witching influence that this gentle contraction of a few facial muscles has upon the beholder? It is not in the simple fact-the surface motionthe ripple of the countenance. It is not that the image has altered some of its featural lines. Like the waving of a handkerchief from the lattice, it tells of life and beauty concealed within. A smile, as it is more spiritual, so hath more power and sweetness than a laugh. In the latter the features are distracted-it might be safe to say of some visages distorted—in the former they fall into a pleasant pattern, like a kaleidoscope. The true smile is a rapture of ethereal soul; the laugh is an excitation of lower senses.

A smile is the sole cosmetic angels use. Smiles are sweetest when they are the pure outshining of an inward delight. Many have seen, at that most overpowering and ecstatic of all pleasures-the entry of heavce into the heart—a face so bright that, like that of Stephen, it was "as it had been the face of an angel." There is no smile more genuine and more lovely. It is often like the morning, enhanced by the dews of the tearful night just passed away. The smile upon an infant's face-though it have no great intelligence about it—is strangely pleasant to older persons—and yet, to the thoughtful, sad; for it is the outshining of a purity and innocence which the beholder is conscious he has lost. While he looks at the smiling innocent he can well conceive that "of such is the kingdom of heaven." Human affection holds much of This was a natural mistake, yet one that had its mystical converse by this electric medium. The

with us. It is a gratuitous assumption of THE RELIGIONS OF TASTE AND FASH-care. It is a secret and dangerous snare, THE RELIGIONS OF TASTE AND FASH-ION. ST. PAUL'S PARTICULARITY IN MONEY MATTERS.

ETHICS, in the THERE is a religion of taste, which admires the beauties of this world, and is awed by the grandeur of its Maker. It is inspired more by the book of nature than of revelation more by the book of nature than of revelation —more by the natural than the moral attri-butes of God; it seeks solitary places, and dies amid the din and bustle of noon-day life; it shrinks from the sin and distress of the actual, and sighs for the good and beau-

the actual, and sighs for the good and beau-tiful of the ideal; it yearns for the dim aisles of an old past, and would seek the aid of paint-er and soulptor to help in its devotions; it is amiable, tasteful, and full of reverence. Was it the religion of taste which moulded a char-acter like Hannah More's? "I am a passion te admirer of whatever is beautiful in nature or exquisite in art, she declares. "These are the gifts of God, but no part of his essence; they proceed from God's goodness, and should kindle our grat-itude to him; but I cannot conceive that the most splendid productions of the fine arts, have any necessary connection with religion. You will observe that I mean the religion of christ, not that of Plato; the religion of re-ality, and not that of the beau ideal. ity, and not that of the beau ideal. "Adam sinned in a garden too beautiful debts hinder the success of the gospel of bled vision, sighing over a miserable past and christ. Think of it. ality, and not that of the beau ideal.

debts hinder the jaccass of the gospel of "Adam sinned in a garden too beautiful for us to have any conception of it. The Israelites selected fair groves and pleasant mountains for the peculiar scenes of their idolatry. The most exquisite pictures and statues have been produced in those parts of Burope where pure religion has made the least progress. These decorate religion, but they neither produce nor advance it. They are the enjoyments and refreshments of life, and very compatible with true religion, but they neither produce and the most polished ith is respect. Rather the garden to bare the most learned and the most polished ith is used to have contained more statues than men; yet this elequent city the elo-quent apostle's preaching made but one proselyte in the whole arcopagus. "Nothing, it appears to me, can essential ly improve the character and benefit society, but a saving knowledge of the distinctive doctrines of Christianity. I mean a dare that they mere the character and benefit society, but a saving knowledge of the distinctive doctrines of Christianity. I mean a deer and barefit society, but a saving knowledge of the distinctive doctrines of Christianity. I mean a deer and the most, for the present time and abiding sense in the heart, of our fallen nature, of our actual and personal sinfulness, for w. least state bart for the arced scate and benefit society, but a saving knowledge of the distinctive doctrines of the mean, eas the heart, of our fallen nature, of our actual and personal sinfulness, for w. least state bart for the aredermention the strength to work let us us that lettergymen can do nothing to support the families except preaching. If the clue h will not support for the state bart for the aredermention the strength to ware the fine there then do as the preact there the the ord of scripture: "Thanks be to God; but the gate of life, the dawn of heaven, the threshold of cternity! Thanks be to God; but the gate of life, the adwn of heaven, the threshold of cternity! Thanks be to God; but

doctrines of Christianity. I mean a deep nothing to support the families except and abiding sense in the heart, of our fallen nothing to support the families except preaching. If the cluck will not support us the victory, through our Lord Jenature, of our actual and personal sintulness, of our lost state but for the redemption wrought for us by Jesus Christ, and of our universal necessity, and the conviction that this change alone can be effected by the in-fluence of the Holy Spirit. This is not a splendid, but it is a saving religion; it is humbling now, that it may be elevating here.

THESE were the last words of Dr. Wallace. alstract, most persons editor of the "Presbyterian Quarterly." We the ethics of money had seen notices of the departure of our estouching incidents of his last hours were un-

preach, is it not best to show a decent inter- | our present Navy consists of: Sailing vessels, st in the services? 104; steam vessels, 323; or a total of 427

Perhaps we mistake our friend. Perhaps | men-of-war of all sizes, manned by 28,000 he is pretty well satisfied, but "that is his men, exclusive of 12,000 mechanics employed way." If so, it is a most unfortunate way. Gentlemen do not treat each other so in the Now, allowing 2,000 for the two receiving parlor, or the counting-room; why should ships to which chaplains are attached, (an they in the church ? estimate far beyond the reality,) and we have

of the merits of the case. He then gives

quite clearly an argument in justification of

he Government of the United States in its

ter with his countrymen:

The thought will do to dwell on and carry left 425 vessels, manned by 26,000 souls, put. Let all church-goers pay good and evi- among which to divide the three chaplains dent attention to the preacher, and they will who are now in actual (not technically "acencourage him more than they think of. And | tive ") service-or one chaplain to about 141 f they wish to get better sermons, that is just vessels and 8,666 souls.

This is the sum of the provision which is made by Government for the whole naval force of the United States, only three chaplains for 427 vessels of war. We are startled by the discovery. What can be the meaning of it? Must all the men who are devoting WE cannot but deeply sympathize with the few public men in England who have openly themselves to the service of the country on

shown a generous friendship for our country the sea, and who are necessarily shut out and its cause during these fiery trials. Among the most cordial of these we find the from ordinary social privileges, be cut off present minister of Rowland Hill's celebra-freely granted to the army, excepting only ed Surrey Chapel. Rev. Newman Hall, those who may happen to be on one of the L. L. B., has delivered a "Lecture to Work- three ships which are favored with chaplains. ing "Men," on the American War, of which Surely such a state of things calls for some a pamphlet copy has been sent us, "with the action on the part of our Government, and author's "kind regards." We have read it with much pleasure, as one of the clearest, part of the people. The noble men who enwith much pleasure, as one of the clearcow, fullest, most comprehensive, and most trust-worthy statements yet published in England of the actual grounds and causes of our great fullest, most comprehensive, and most trust-worthy statements yet published in England of the actual grounds and causes of our great fullest, most comprehensive, and most trust-worthy statements yet published in England grace and virtually banished into heathenism. cedents of the rebellion, and of the progress diate attention, and that, if the action of of the civil war, is very truthful, and ought Congress is required, some provision may at to give to a multitude of honest Englishmen once be made for greatly increasing the numfull satisfaction. He then considers the ques-tion whether the South has a right to secede, $\stackrel{\text{once be made for greatly increasing the num-$ ber of chaplains, at least during the contin-uance of the war.—N. Y. Observer.uance of the war.-N. Y. Observer. showing on his part a perfect understanding

LAST WORDS OF HANNAH MORE.

efforts to suppress the rebellion. Only we Repeated attacks of inflammatory disease might regret that he had not seen fit to in the region of the chest often brought her adopt this form of statement, which is itself extremely low, from which, through the una full justification of our side. His English remitted care and faithful attentions of Miss way of putting it-" Is the North justified in-Frowd, she again and again revived, until waging war to restore "the Union ?"-in-November of 1832, when the seizure became volves an apparent concession of half the more violent, prostrating both the mind and case, although what remains is capable of body, and rendering the remaining ten ample vindication. He thus argues the mat nple vindication. He thus argues the mat r with his countrymen: "It is urged as a complaint against the orth that there are Selting of the selection of the sel

North that they are fighting for empire. favorable change, except the heavenly rest. How much more would the South be con- Her pious ejaculations were the utterance of demned, who having always before succeeded a soul ripening for glory.

in domineering, break off from the Union at the first moment they can domineer no long-to her attendants, "grow in grace, and in er ! The North fight for empire ! Of course the knowledge of our Lord Jesus Christ; they do-but to conserve their own, not to | "Jesus is all in all," "God of grace." "God extend by seizing another's. Self-preserva- of light, God of light, whom have I in heavtion is the first of instincts. Of all nations | en but thee?" "What can I do-what can in the world, Great Britain should be the I not do with Christ? I know that my Relast to condemn it. Let the battle-fields of deemer liveth." Happy, happy are these India testify how many bloody wars we have who are expecting to meet in a better world. waged, not simply for the preservation, but The thought of that world lifts the mind for the extension of empire. Would not our above itself. Oh the love of Christ, the love Government engage in any war at once, how- of Christ !" ever costly or sanguinary, rather than submit Long waiting, " My dear, do people ever to its probable dismemberment? The Amerdie ?" she said to her friend. " Oh glorious cans have an empire of which they may well grave ! It pleases God to affect me for my be proud, so vast in area, so varied in its good, to make me humble and thankful productions, so inexhaustible in wealth, so Lord, I believe, I do believe with all the inparalleled in progress. They have spe- powers of my weak, sinful heart. Lord tial motives for preserving it one and indivi- Jesus, support me in that trying hour when sible. If divided, there will be great diffi-I most need it. It is a glorious thing to culty in settling territorial limits. Commerce die." may be injured by varying and hostile tar-When some one spoke of the good deeds iffs. The principle of disintegration may which had adorned her life, she quickly redevelop itself until there are numberless ri- | plied, "Talk not so vainly: I utterly cast val republics. There would be frequent them from me, and fall low at the foot of the strife among themselves, and peril from for- cross." eign foes. Standing armies would be re-Thus she waited until the 5th of Septemquired, and heavy taxation to maintain ber, 1833. The usual family devotions were hem. We cannot be surprised that the Fed- attended at her bedside in the morning; her eral Government should exercise its undoubwasted hands were devoutly raised in prayer, ted right, and fight to avoid these perils and while her countenance glowed with unwonted reserve a Union under which their nation light; she lay all day quietly and speaking as grown so great." not, while a radiance as from the land of That is noble. But immediately he yields glory illumined her sunken features. In the o the insolent demand of the governing and early night she extended her arms, calling the average English mind, which has decreed "Patty." A few more hours and she sweetfrom the first that the separation of the ly fell asleep in Jesus, on the dawning of the States is final, because it is so, desirable that 7th, in the 89th year of her age. t must be made final at any rate. After

he way to bring it about.-Pacific. REV. NEWMAN HALL ON THE WAR.

HRESDDIELS.

"I MOVE INTO THE LIGHT."

Correspondence. LESSONS OF WAR. NUMBER XXIII. CARRYING VICTORY TOO FAR.

DURING the second Punic War, Gracchus. who commanded in Sicily, had in his army several legions of volunteered slaves. To every one of these he offered his freedom, who should bring back the head of an enemy in the approaching battle of Beneventum. nearly ended in very disastrous consequences. For, whenever one of these slaves had slain an enemy, he wasted him in cutting off his "Let them throw away the heads and rush | those of conversation in his mistress: upon the enemy." It was done; and the fortune of the day was restored.

This story illustrates in a lively manner, how unsafe to a ludicrous degree it is, to pursue an advantage gained over an enemy beyond the point of lawful conquest and selfdefence. It then becomes cruelty and murder, with all the circumstances of wanton conquered; encumbers the victor in the discharge of the urgent business of the hour; tory snatched out of his hands.

of committing one's cause to God. When, however, it is necessary, it is as just and plain a duty as any other. But the man in malignant competition with all around a smile. It shows that the heart gives with him, who gives place to rancorous and re- the hand, and hath much of the nature of vengeful feelings, and breathes a spirit of God about it, who speaks with beauty to carry an unnatural weight, a dead and grievous burden, and multiplied beyond measure himself naked to a thousand galling anxieties; provided for the continual increase of cause to those he already has; taken his quarrel out of the hand of Omnipotence; and arrayed against him that God who never fails to punish the man that makes his breast the home of cruelty and spite, and finds pleasure in adding what he can to the sum of human misery.

The Supreme Being often employs one man to restrain the violence, or to end the career of another; but if the former is found to mingle a relentless spirit with his work, he places himself next to the other, in the catalogue of those whom God is proceeding to destroy. In the prophet Amos, God announces the approaching ruin of Edom; and in the following verse he announces that of Moab, adding this unexpected reason: "Because he burned the bones of the King of Edom into lime." That great and excellent Being never permits one man to exult over another's fall, nor to add the refinements of

"Sweet intercourse of looks and smiles"

is not the least powerful of the attracting inhead. and, as he was obliged to employ one fluences of soul to souls. Many a swain has of his hands in keeping hold of the head guessed the answer to his suit, before the after it was severed from the body, he re- lips of his beloved could part, from the sudmained an' almost idle and unprotected wit- den rising of the soul in happy illumination ness of the battle. At length it was reported to her face. Very cold indeed, and matterto Gracchus how badly his barbarous policy of fact would be a courtship without a smile. succeeded, who at once issued a better order, Horace united the graces of smiles with

Dulce ridentem Lalagen amabo Dulce loquenten

Pleasant smiling people are sure to be loved. They seem to hold out a sign of a good heart. They show an antidote of gloom. They carry sunshine about with them. And the influence may not cease when the suncrime. It offends the Deity; perplexes the understanding; imbitters the mind of the the little girl as she drops her penny in the beggar's satchel may linger like a heavenly vision about his heart for many an hour. The leaves him unprotected on every side; and sympathetic smile of a gentle benefactress, exposes him to the danger of having the vic- as she unpacks some refreshing delicacy, shall be an angelic reminiscence to the fe-It is seldom necessary to exercise the part | vered brain of the poor sufferer. These gifts of self-defence in any other form than that were golden-with the smiles-without them they would have been but so much necessary dross. A favor from a person of stolid countenance is peculiarly unwelcome. Every who, not contented to be safe, places himself one who gives should mate his guerdon with

envy and hate towards all upon whom Provi- the eyes while satisfying our grosser wants. dence seems to smile,—has undertaken to For the poor it has a special attraction, as a thing their circumstances rarely incline them to indulge in. It has been said that "a smile the business of his life. He has exposed is the poet's alms "-certainly, but few of that fraternity ever get more material bounty. But alas! though of celestial nature, smiles his enemies; given the advantage of a better are often veils of evil—as Satan himself may be disguised in the shining habit of a. Seraph of light. It is "an ordinary thing to smile; but those counterfeit, composed, affected, artificial, and reciprocal, those counter-smiles are the dumb shows and prognostics of greater matters, which some people for the most part use to inveigle and deceive." When they are the snaky glitter be-

fore fancy is struck, when they are the gar-ish maskings of a harlot's face, when they are the cold and artificial glamour of a fashionable manner, smiles are horrible. They are false angels-dangerous ignes fatuishadows of death in garments of light-the shimmer of the Northern Light on frozen heavens. Fascinated by such, many a victim has been suddenly wounded—has lost his way forever-has clasped to his bosom a never-dying sorrow. There is sometimes seen a smile upon the features of death-the lingering beams after the sun has departed. another's fall, nor to add the refinements of malice to the just severities of his righteous And soldom does his provint the heart cries out, "Can this be death?" administration. And seldom does his provi- It is the last message of the soul to the outer dence appear to favor those who manifest a world; the lighting up of the house before

humbling now, that it may be elevating here- clergyman, tells him, after. It appears to me also, that the requi- for his own, and especi sition which the Christian religion makes of own house, he hath den the most highly gifted, as well as of the most worse than an infidel.' meanly endowed, is, that after the loftiest authority, we cannot er when we say that man meets his end, reviewing his past minand most successful exercise of the most every clergyman must be care of his fam-brilliant talents, the favored possessor should liv. We do not say, od forbid that we claiming, "Oh, the inexpressible glory, the lay his talents and himself at the foot of the should say, it is his do to support them ineffable sweetness of our Saviour ! You cross, with the same deep self-abasement and extravagantly. Her front it. But he is to must just come to the cross in a simple child-self-renunciation as his more illiterate neigh-support -them-on interally foed, in plain dike faith." And then, as his end drew nigh, bor, and this from a conviction of who it is clothes; he is to give that hath made them to differ."

Again, there is a fashionable religion, priding itself upon orthodox doctrines, but at something else to hel lax enough in orthodox practice: it is tri- member St. Paul. fling, irresponsible, and florid, mixed up with working hard with his h frivolity and worldliness; enjoyment is the or on the Sabbath, or bo measure of duty; it seeks to be pleased, not the gospel. We say one instructed. and in the pursuit has contracted money to support your mily habits which have proved fatal snares, and You have apostolic auth ty. imbibed tastes which have weakened and de- are in the line of the ap based its principles. How is it rebuked by 3. St. Paul was not the strong language of earnest piety and a xx. 13. In another pla have learned in whatsoe living faith

with to be content." "We must avoid," says Hannah More, 'as much as in us lies, all such society, all are never satisfied. such amusements all such tempers which it is enough-their salaries at Let such people economi the daily business of a Christian to subdue, have bread and butter, and all those feelings which it is his constant duty to suppress. Some things, which are butter and be thankful apparently innocent and do not assume an to live here. Riches a apparently innocent and do not assume an converte lere. Liches a very dangerous. flee, alarming aspect or bear a dangerous charac- Christ tells us so. He se: "How hardly In life, in death, O Lord, abide with me !" ter-things which the generality of deco- shall they who have riche ater the kingdom rous people affirm, (how truly we know not) of God." Yet almost even me says: "What to be safe for them; yet if we find that these a fine thing it is to be not If we believed things stir up in us improper propensities ____ Christ, we would if they awaken thoughts which ought not to it is to be rich. Christ, we would say-let an awful thing

4. St. Paul was very rticular how he be excited-if they abate our love for religspent other persons' mo ious exercises, or infringe on our time for performing them—if they make spiritual collections for the pool concerns appear insipid—if they wind our charged others to do the ister must do this; and heart a little more about the world—in short, f we have formerly found them injurious to at some time other peo our own souls, then let no example or per- pocket. Many a man ge trouble and disgrace suasion, no belief of their alleged innocence, that money. He did no hean to steal it. no plea of their perfect safety tempt us to But having it in his po indulge in them. It matters little to our pecting to return it in security what they are to others. Our busisomething happened, and then pay-day came there was no money with the hot pay. The ness is with our ourselves. Our responsibility is on our own heads. Others cannot man was disgraced, the catch was injured; know the side on which we are assailable. every one was saying, Let our own unbiassed judgment determine church has in it !' our opinion, let our own experience decide

for our own conduct.-Life in Hall and Cotviii. 20, that he avoided by the in administering the money that was in his hands for the poor. And that he not only going

how we use other person Paul's particularity in this dispensable to a true apprehension of the nature of a miracle, is that of the distinction of for us all.

mind from matter, and of the power of the Never on any accounts money. Put it by itsel former, as a personal, conscious, and free agent, to influence the phenomena of the lat- money to put it back; b ter. We are conscious of this power in our- might happen-and the selves; we experience it in our every-day life; disgraced, too, without ev tending anything wrong. in money matters. Be b but we experience also its restriction within certain narrow limits, the principal one being, that man's influence upon foreign bodies is God's sight, but in the sig only possible through the instrumentality of | ioners and neighbors .-- Se

region of the miraculous. In at least the great majority of the miracles recorded in Scripture the supernatural element appears,

not in the relation of matter, but in that of. matter to mind-in the exercise of a personal power transcending the limits of man's will. They are not so much supernatural as superhuman. Miracles, as evidences of religion, are connected with a teacher of that religion;

witness which they bear to him as "a man approved of God by miracles and wonders may be traced, in one w and signs, which God did by him." He may drunkenness.-Judge Wi make use of natural agents, acting by their

any provide not dreamer, no young, impulsive enthusiast, but y for those of his a sober, philosophical earnest minister of the the faith, and is everlasting Gospel. See him in that last Having inspired sanctuary of life, the chamber where the good it. But he is to must just come to the cross in a simple childs children a good through the gathering twilight of evening, f the church does he caught glimpses of his heavenly home, and education. And we say if the church does he caught glimpses of his heavenly home, and not enable him to do the then let him work said to the dear ones at his side, "I move into m. Let such re- the light."

Thanks be unto God for this another dying long he was testimonial to our holy faith. Yes, brother, and at night, he was preaching thou hast gone from the dim mystery of life, nore, if you want from looking through a glass darkly to light nily, work for it. ineffable and divine! "Immortal light and Working, you life forever more !" Oh, Christian brethren, let us be quickened to greater zeal and fidelblic succession. etous..... See Acts ity by this view of the faithful minister's end! he tells us : "I Let us earnestly entreat Jesus to be with us state I am there- in all our ministerial life and work-that Christian people when our course is run we may confidingly do not make say, "Abide with us, blessed Jesus, for it is at large enough." | towards evening, and the day is spent."

If they cannot "Hold thou thy cross before my closing eyes, them drop the Shine through the gloom, and point me to the We have not long | Skies; Heaven's morning breaks and earth's vain shadows

-Lutheran Observer.

THE COLD SHOULDER IN CHURCH.

WE know a man, well educated, polite, agreeable in all private intercourse, who did He took up a very impolite thing the other day in church. peatedly. He When the sermon began, he half looked up, e. Every minwith no encouraging expression on his face, ry Christian has but with the air of a suspicious man, who money in his " does not believe there is much in it," but is himself in great willing to wait a little and see. He was use of spending clearly prepared not to be interested. If all church attendants greeted their preacher t, he used it, exthus, they would break him down at the outfew days. But set. Our friend soon dropped his eyes, turned as far round as the seat would let him, and fairly gave the preacher the cold shoulder. at a rogue the

Now look at St. Paul. et alls us, 2 Cor. worked in his business, and though the spirit is willing, the flesh is weak." He was provokingly wide awake. But he looked down. straight and hard, as if he would look the to be honest in God's sign but in the sight floor through, and look out an underground of man too. We canno too particular passage by which to escape. There he sat, stern and rigid, seeming to feel sour, discononey. Let St. atter be a lesson tented, and bored. His whole attitude said :

rendent.

lowing facts.

ONLY THREE CHAPLAINS

"That sermon is not worth much-I wish I other persons' could hear something better than that." You may have Well, the sermon might have been poor ; we ben something have a right to speak on that point. But it are disgraced; cost labor. Weary, though pleasant, hours ⁶⁰ much as inwere spent in thinking it out, in casting and o! avoid blame recasting it, in trying to make its central est, not only in truth stand out prominent and impressive. f your parish-And its truth was one of great moment. n Churchman. Even though, in the estimation of the unwilling hearer, poorly set forth, it deserved serious and respectful attention. But there sat the hearer, saying all the while by his manner : "I wish you were in Joppa !" In one place he did look up, as if about to show some comes before interest, but he soon relapsed into the disrectly caused gusted state. As a whole, it was a most decided case of the cold shoulder.

We are sorry he was so ill satisfied. thing to do.---We wish every man he hears were a star preachalmost all er, able to fascinate and entrance him. But had to inquire as most preachers are not extraordinary men, another, to we do not see how he is to get along. He

dence appear to lavor those who mainless a disposition so to do. In the wars of Syria and Israel, Ahab submitted peaceably, and sent messengers to Benhadad, saying: "O King, I am thine, and all that I have." But Ning, I am thine, and all that I have with is a church-member, and it would scarcely be phia, and one at the Naval Academy at News I find, in every calendate t comes before reputable to stay away from church; and it port); one is out of the country, on leave of own laws, or he may not: on this question that are com-where brilliant orators are to be heard. 'He ty out of the twenty-three, leaving just three temple of Christ.' 1 Cor 2. 16 17 various conjectures may be hazarded, more rectly, of most of the cr me. one unfailing sourc Benhadad sent, notwithstanding, to take with ruffian force all the treasures of his palace. which happy in Heaven. We read often of the smile of Deity. We feel, indeed, its blessed or less plausible. The miracle consists in his mitted—intemperancé—J men in active employment in sea going ships, viz: Rev. Joseph Stockbridge, of the U. S. steamer Lancaster, on the Pacific; Rev. Geo. W. Dorrance, of the Wabash, at Port Royal; My conscience to be a witness for C' Wightman. must go to church; and he must hear some To this indignity Ahab could not submit; and gathering together his little band of fol-lowers, he overthrew Benhadad in two stu-pendous battles, and reduced him in abject making use of them, so far as he does so, un-If all men could be d ded from the sermons which claim no more than to be plain, der circumstances which no human skill could bring about.'*—Abansel. the office of a simple presentations of religious truth. Now Judge Alder- we ask, is it polite for him to frown on a minmist; and Rev. Thos. G. Salter, of the frigate My memory to be a storehous Minnesota, at Boston. Christ; John 14: 26. ister in the very house of worship? If he * 'Aids to Faith.' Minnesota, at Boston. The Secretary of the Navy, in his last Annual Report to the President, states that 3: 18. cannot be pleased, may not others be profitfear to beg for life at his hands. e full of Every malicious feeling we cherish is an nent for true ed? And if the preacher has any right to MANY mistake poetic awkward load, which we attempt to carry FEAR God and keep his commandments. preach at all, if it is best that he should ACTIVITY is the true anticote to sleep. godliness. rist. 2 Cor.

such a statement of the reasons why it was AFFLICTIONS REPRESS WORLDLINESS. mpossible for our Government not to put

down the rebellion, no matter at what cost MEN are naturally worldly; just as natuor hy whom supported, he proceeds to give rally as they are sinful. The nature of sin, the common English argument against the indeed, is such that its aims all lie beneath expediency of the war on the part of the the moon. It has not one to overpass the United States, and for the persistent and ingrave. But when the ambitious spirit of olerable pretension that "it "would have worldliness finds nothing beneath the sun been better" if the South had been allowed which can constitute a secure and sufficient to do as they pleased. Such a falling off portion, or can avail as a shield to ward off only illustrates the power of the dominant the arrows of affliction, its zeal is dampedpublic opinion, which compels even a man of its career is checked-its heart appalled-it the character of Mr. Newman Hall to speak may be only for a moment, indeed, and while with apologetic tone on such an argument. the pain of affliction stings-but yet the been less discouraging. The minister might tendency of the English mind toward "sym-have thought: "Poor man, he has been hard-worked in his bisiness and though the mark the mark tendency of the English mind toward "sym-have thought: "Poor man, he has been hard-pathy with the "South," will yet come up as a witness against one of the strangest delucomes strong, absorbing of mind and heart, sions of modern times. We hope that this address, which has evidently been printed far-reaching, rancorous, and unsatisfied. Then there is no end to its ambition-no with a view to its circulation among the limit to its hopes-no boundary to its aims : masses, will be widely read and heeded by it would engross the whole soul, and would the true-hearted people of our mother coungain the whole world. There never was a try. It is a welcome peacemaker.-Indemore blind and stupid spirit. It aims after what it does not need and cannot use. It longs to attain that which has no other tendency than to prove a burden. And this stunidity and blindness are not to be cured IN THE NAVY IN SEA-GOING VESSELS. by moral lectures. Lecture to rock as soon. There is a necessity for affliction to come in HAVING been led, by the action of one of HAVING been led, by the action of one of our large religious bodies, to an examination into the provision which our Government is before the man will hear you. Trial must making for the moral and spiritual welfare open his eyes or he will see nothing but the nto the provision which our Government is of the tens of thousands connected with our Make him miserable and you may cure his world-a world that dazzles and blinds him. stupidity. And were it not for the miseries religious privileges on land, we have been all around the worldly, and so often coming astounded, as our readers will be, at the folin at their windows, the evils of worldliness would become far worse than they are. A The whole number of the chaplains in the worldly spirit has strong influences to check U. S. Navy at the present time, is 23; viz: it. What a lecture a fever gives to it! or a

on the Active list, 16; on the Retired list, 7. funeral! What a lesson the grave-yard Of the 23, nine are waiting orders, six are reads in its ears! What a rebuke when the stationed in the navy yards (which in most man bears to the tomb the son for whom he instances means, laid on the shelf,) two are thought he was hoarding his thousands! The stationed in receiving ships (one at New York miseries we suffer are sent to repress a spirit and one at Boston), two are in institutions on of worldliness which might ruin us without shore (one at the Naval Asylum at Philadel- them. -Dr Spencer.

THE NATURE OF A MIRACLE. The fundamental conception which is in-

his own body. Beyond these limits is the

ENGLISH JUDGES ON BONG DRINKS.

Experience has proved crime into which juries 1

THERE is scarcely a me that is not directly by strong drink—Judge If it were not for this king, you (the

jury) and I would have Judge Patteson. and their evidential character consists in the