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## Poetry.

### THE DEW-DROP.

A tear-drop of the morning  
Hung on a blade of grass;  
A simple bead of water;  
A thousand you might pass.  
But when the morning sunbeam  
Came down in slanting pride,  
Then you might see my water-drop  
Transfigured, glorified.  
I looked; it shone a diamond,  
Bright, sparkling, clear and keen.  
I looked again; and emerald  
Hung pure in vivid green.  
Again it glowed out golden,  
A topaz in the view.  
Then flamed a ruby, fiery red;  
Then sapphire, summer blue.  
I say thus how a water-drop  
Is kin to all things fair;  
Can give as bright and beautiful hues  
As shining rainbows wear;  
Can shine with light as radiant,  
And show as various tints,  
As the city, fresh from glory,  
The New Jerusalem.  
And I thought how many an action,  
Of simplest, loveliest guise,  
May yet beget the beam of heaven  
Shine lovely in all eyes;  
May show such beautiful motives  
As angels will applaud;  
Truth, honor, virtue, justice,  
Love of man and God.  
Two misters that make a fading,  
I noted the widow's fame,  
A single cup of water  
Can buy a deathless name.  
The humble work for Jesus—  
The gentle word or look,  
The soothing sigh, the cheering smile—  
Is written in his book.  
Fear not, then, lowly Christian;  
Though deep in shade thou dwell,  
Thy Lord will see thy faithfulness,  
He will requite thee well.  
The dew that waits the dawning  
Shall glitter in the ray,  
And bright shall shine thy jeweled crown  
When Christ shall bring the day!

## Editorial.

### A MODEL FOR AMERICAN POLITICIANS.

FOUND IN THE LIFE OF THEODORE FREILINGHUYSEN.

So much is said of the corruption of our politics and our public men, that we are prepared to welcome, with more than usual interest, the instances of an opposite character which have adorned the nation's annals. No name has stood higher among these—exceptional instances—than that of Theodore Freilinghuyesen. No contrast has been more complete, or more imposing, than that presented by the pure, pious, and patriotic life of this statesman, as compared with the popular and too just idea of an American politician. Exceptional his life has been, but most not in future. Exceptional it was, but not abnormal, or a beautiful monstrosity. It was, just such as the ruler of a free people ought to live. High responsibilities, great opportunities, the welfare of present and coming generations demand of him such moral qualities as Moses' father-in-law taught him to require in the subordinate office-bearers of the people. No better advice as to the selection of rulers has been recorded than this of Moses' sage counselor: "Provide a man," said he, "such as fear God—men of truth; hating covetousness." The late Mr. Freilinghuyesen fulfilled these requirements to the letter. Better service could scarcely be done to our legislators and congressmen than to put into the hands of each of them a copy of his life.

### 1. HIS UNSWERVING INTEGRITY AND PIETY.

This was well known to the community when Mr. Freilinghuyesen was elevated to office. At the bar, the sincerity of his religious professions was unquestioned, and his pure life was a constant power, felt and acknowledged by all. He was a man of the most tender conscience. His biographer says: "He carried his Christian principles into every walk of life. He regarded all things from a religious point of view. His one great desire in things small and great, public or private, was to do what was right. He was in the fear of God all the day long, and lived as

### 'Ever in the great Taskmaster's Eye.'

His biographer gives none of the details of the transactions leading to his acceptance of the office of U. S. Senator. It remains true, however, that a man of this exalted character succeeded in winning the homage and suffrages of his party—showing that true piety is not necessarily a barrier to such a tribute; and it is also a fact worth noting, that with all Mr. Freilinghuyesen's tenderness of conscience, he did not refuse to enter upon a career so beset with perils to his Christian character as that of a Washington legislator. We do not believe the mere honor of the position would have induced him to face those perils. His piety was so earnest, his soul so unwearily to be moved by mere ambition to enter needlessly upon a course of temptations. He went, doubtless, at the call of his fellow citizens, as to the fulfillment of the services of conscientious, high-minded, and true men. It would have been a weakness for him to decline on the ground of peril to his Christian character. Good men, who, for this reason, or for the more common excuse of business and family cares, avoid the responsibilities of their share in the government of the country, may learn a lesson from the example of this godly and upright man. The contaminating tendency of political life is indeed strong, and often deadly, but it must be met and corrected, which it will never be, so long as good men shrink back timorously from its influence.

But that contamination does not necessarily follow from the acceptance of office, Mr. Freilinghuyesen's example equally proves. Religion is not incompatible with public life. We are free every free country if it is. We are free every free country in which the good persist in believing country it is incompatible, and consequently the business of legislation to the bad! Let us hear the testimony which the biographer of Mr. Freilinghuyesen accumulates as to the steadfastness of his piety amid these temptations. The six years of his term of office, from 1859 to 1865,

were among the most momentous and exciting in our history. Dr. Chambers says:

Although there were seasons when the excitement of feeling rendered his piety almost unprecedented, Mr. Freilinghuyesen throughout preserved the highest standard of senatorial dignity. He never descended to personalities, never engaged in unseemly altercations. His dignified bearing, his transparent candor, his unquestionable integrity, and his high sense of honor, secured him the respect of all parties.

A delicate feature of his piety is recorded in another place. He was a member of the party opposed to the administration. Yet it is said:

He disliked a factious opposition to the administration, and rigidly confined his course to such measures as seemed clearly called for by the circumstances of the country.

Again, after describing his successful resistance to the temptations of the legal parties, the biographer says:

When Mr. Freilinghuyesen was transferred to the Senate of the United States, he was submitted to a still more trying ordeal. Not a few of his contemporaries were either hopelessly ruined or sadly injured by the vices of the capital. But he not only escaped contamination from prevailing immoralities, but maintained throughout his whole term, the same cheerful, simple, unobtrusive, but uncompromising godliness. The state of his mind, even at a time of the very highest political excitement, may be learned from some extracts from a letter written to his brother in Washington, in Federal Intelligencer. It is dated December 18, 1853.

"Your letter finds us in good health, through the blessing of our heavenly Father, who has kindly watched over us. We have been much excited here by the doings of South Carolina. The same resolved on dreadful extremities. The President, I rejoice to perceive, meets the crisis as becomes the chief magistrate of the country. But still our situation is very perilous. \* \* \* I never more deeply realized our entire dependence on God, who hath the hearts of rulers and people in his control, who buildeth up and casteth down. May we look to his infinite riches of mercy and grace, and bear faithful the interests of our beloved country to his holy keeping. It is a season of peculiar claim on the Christian; he has an interest with a prayerful God; and, if the Lord leaves us to ourselves, we shall be ruined people. \* \* \* We have peculiar trials in these high places of fashion. We have established a Congressional prayer meeting, Thursday evening, weekly. There were not a few who were present, and many have agreed to attend. I hope to be strengthened by this waiting upon our Father and Redeemer."

The Congressional prayer-meeting thus modestly referred to, is believed, originated by Mr. Freilinghuyesen. Certainly he was its most efficient supporter during his senatorial term. To him and the late Governor Briggs, of Massachusetts, and others of the like stamp, it was a great source of comfort and strength; nor may we doubt that prayers were offered above, the answers to which brought down blessings upon the nation.

Congressional life is known to be very unfriendly to the maintenance of a pure and spiritual Christian character. It is one of the peculiarities of Mr. Freilinghuyesen's life at Washington, that he was enabled to resist the influences steadily to the end. He knew his danger, as is evident from the "peculiar trials" in the letter to his brother, and from other testimonies, and he set a double watch upon himself. Without scolding himself from society, or neglecting any weekly duty, he was not hurt through all the pollution and corruption of the capital. He guarded against the beginnings of evil. He was more inflexible than ever in his habits of devotion. He was diligent and regular in using the ordinances of worship, whether in public or private. While he was regarded, he never neglected his Christian profession. The lustre of his example seems never to have been tarnished in a single instance. He left Washington the same man that he entered it, or, if altered, only in so far as his faith was strengthened, and his holy living confirmed and strengthened by trial.

Besides these evidences of his religious character, we learn that, while he was in Washington, he regularly taught a Sabbath school class every Lord's day, and frequently made the assertion that he deemed this employment more truly honorable than the high official position he held in the Congress of the nation.

Nord did he forget his association with the great benevolent causes of the country, nor withhold the liveliest demonstrations of interest in their progress, on the ground of his multiplied duties as a Senator. He was still their devoted, active, and efficient friend, and cheerfully used the advantages of his position in Washington to bring them into wider notice, and to reach with their benign influences his fellow-legislators in the Halls of the Capitol. Thus it was that in the meeting in behalf of the American Sunday School Union, held in Washington, February 16, 1851, in which Mr. Freilinghuyesen took a prominent part, offering and supporting the following resolution: "Resolved, That the objects contemplated by the law resolution of the Am. S. Union, [to establish schools, as once throughout the valley of the Mississippi] adopted in May last, command themselves to the patronage and best wishes of every American statesman, patriot and Christian." How earnestly he espoused the cause of Temperance at that early day, and under the trying and difficult circumstances of Congressional life, we will let Dr. Marsh, the veteran Secretary of the American Temperance Union, tell, in his letter to Dr. Chambers:

My acquaintance with Mr. Freilinghuyesen commenced in the winter of 1851-2, at Washington, where he was deputed by the American Temperance Society to excite an interest for the temperance cause in gentlemen connected with the government. On propounding to him my views and objects, he at once gave me the warmest and most generous support, introducing me to other gentlemen, and cooperating in a plan for a public Congressional temperance meeting in the Capitol. That meeting was held early in January. Governor Cass, then Secretary of War, presided, and the meeting was addressed by Hon. Felix Grundy, United States Senator from Tennessee; Mr. Freilinghuyesen, Senator from New Jersey; Hon. J. C. Bates, member of Congress from Massachusetts; and Hon. Daniel Webster, United States Senator from Massachusetts. The assembly was large, and the meeting most impressive. The address of Mr. Freilinghuyesen completely dissipated all the levity and hilarity with which such a meeting of the splendor and gaiety of Washington was accustomed, and gave a tone of tenderness and solemnity to its atmosphere of the personal and domestic evils of intemperance not easily

forgot. At subsequent Congressional meetings of a similar character, Mr. Freilinghuyesen was lifted up with great energy and power against the drinking usage of men in public stations; and when the Congressional Temperance Society was organized in 1853, he became chairman of the executive committee, and in connection with his most intimate friends, Hon. A. A. Phelps, of Delaware, Hon. John Blair, of Tennessee, Gen. W. Briggs, of Massachusetts, and Hon. Eleutherus Cook, of Ohio, he was instrumental of moulding a large portion of the Congress of that period to temperance principles.

This is an admirable picture of unbending integrity, of a lofty spirituality, of persevering Christian activity in humble, as in more elevated, spheres of effort, of even and steady piety, maintained in the midst of adverse circumstances. Indeed, it is more. It is not only a consistent character upheld, but an aggressive form of piety cultivated, that we behold. It is not only a hardening influence resisted by secret prayer, but a Congressional prayer-meeting established. It is not only a Sabbath sacredly guarded against the contamination so difficult to resist in political circles, but employed in faithful, active service in the humblest capacity for the Master! It is not only preserving piety in different situations, but actually using those situations for the most effective efforts in promoting piety. And we may be tolerably sure that this aggressiveness was the best security for his piety. Without such demonstrations upon the enemy, he would have been far more likely to succumb. The Christian who would save his piety in the midst of political duties and excitements, will find no means better calculated to be successful, than the faithful attempt to save his political associates by his piety.

We cannot better conclude this article, which we propose to follow with one or two others on the same subject, than by quoting the opinion of two of Mr. Freilinghuyesen's most distinguished political associates, upon his character.

Daniel Webster, speaking of his nomination to the office of Vice President, in 1844, said:

A selection has been made than which a wiser and better could not have been made. There is not a man of purer character, of more sober temperament, of more accessible manners, and of more firm, unshaken, uncompromising Whig principles than Theodore Freilinghuyesen. He is not only a man of high talents, but of high character, such as the spotless purity of his life, such the sterling attributes of his character, that he has the regard, the fervent attachment, and the enduring love of all who know him.

Said Henry Clay, in a letter written on the same occasion:

Nothing could be more agreeable and gratifying to me than the association of Mr. Freilinghuyesen's name with my own. I have long and intimately known the gentleman, and he stands higher in my estimation as a pure, upright, and patriotic citizen. I served with him with great pleasure, in the Senate of the United States, and shall never forget the memorable session of 1833-4. He was a man of high talents, and bore himself uniformly with great ability and dignity. There was a vein of benignity and piety running through all his conduct and speeches which it was refreshing and delightful to contemplate.

## Selections.

### THE GOOD WORK IN THE ARMY.

At the recent anniversary of the Fulton St. Prayer-Meeting, Mr. George H. Stuart set the following remarks, as reported in the *Christian Intelligencer*:

Mr. Geo. H. Stuart, of Philadelphia, President of the Christian Commission, said: "Bless the Lord, O my soul, and all that is within me, bless his holy name," was the language of his heart when he recalled the memories that cluster around the 29th of September, 1857. God came to bring to the brethren of the Union street meeting the tribute of thanksgiving and of praise of the Philadelphia noon-day prayer-meetings, who, in the providence of God, intended in a few days to celebrate the anniversary of their six years of united, fervent, earnest prayer to God for his blessing to descend upon the Church of Christ, and upon a lost and ruined world. All the non-meeting had not been suspended, for in the city to which Dr. Rice referred he not long since attended one of the best daily prayer meetings held in our whole country. As the providences of God were being developed in the struggle now going on in our country for the maintenance of the best Government that God had ever given to man, he understood the history of the Fulton street meeting as never did before; he could understand why it was that that little band were led by God's Spirit to commence in the adjoining building a meeting for prayer; he could understand the divine message of the sainted son of the President (Dr. Tyng), who, in God's name, said: "We went down into the great armies of our country, who were standing up mainly for the 'Old Flag,' that he thoroughly understood the history of the daily prayer-meetings. Ministers were complaining of the absence of God's Spirit from the sanctuary, but blessed be God, he heard no such complaint come up from the hosts who were gathered in battle array in defence of our country. A returned delegate sent out by the Christian Commission said that he never met men so near the cross of Christ as the soldiers who were fighting the battles of our country. This was a large meeting in theemporium of the West, at the mid-day hour, but he could take them to a meeting, held three times each day, larger than it all composed of men wearing the uniform of the United States soldiers. The average attendance was from one to two thousand immortal souls, anxious to seek Jesus, and to speak a word for their blessed Master. The Church of Christ in America should wake up to the important fact, that God by his wonderful providence has opened up to her the greatest missionary field that ever was presented to any Church. It was not in far off India or China, but it was composed of sons, brothers, fathers, and husbands who were taking life for the cause of God, and enjoying the best privileges we possess.

Last evening he received a letter from the wife of a major-general in Gen. Rosecrans' army, transmitting fifty dollars to aid in spreading the gospel of Christ, as a testimonial of what she owed for the labors put forth which, under God, resulted in the conversion of that gallant general, who was leading one of the corps against the combined hosts that were trying to overthrow our Government. If he had time, he could speak of other generals, and of the personal labors of a brother from Chicago, who in faith and prayer spoke to another general com-

manding a corps in the Army of the Cumberland. He told him plainly what he must do to be saved, and a Presbyterian minister heard the following words fall from the lips of that general: "Sir, by the grace of God I have sworn my last oath, and drank my last glass of liquor. I feel if we are to succeed in putting down this rebellion, we officers must fear God, and pray to him for success." He gave an instance of a singular answer to prayer. A devoted man from Wisconsin, recently appointed to take charge of the work of the Christian Commission in Tennessee, went to a large city on the Mississippi river, and was instructed to get a room. As the Commission could not afford to pay rent, the Government agent gave them the use of a building; but as the rebel who owned it found it convenient to take the oath of allegiance, the property was restored to him, and he required fifty dollars a month for rent. One day their agent, a man full of the Holy Ghost, called the man, and said, "I have a general commanding at the post. A citizen who had dropped into the meeting went to headquarters; I have heard your name mentioned in prayer." The general looked at him, smiled, and said: "Give my compliments to B., and tell him I'll pay the rent for the year." Five young men of an Indiana regiment commenced a prayer-meeting at the foot of a tree, and continued five weeks without any addition. Finally one after another of the regiment came, and before the meeting was over, the daily attendance was between four and five thousand, and now nearly every member of that Indiana regiment is converted.

### "IN OUR MIST."

In these not too much small criticisms in ridicule of this phrase? It may not be an elegant form of speech, but its grammatical propriety is unquestioned. It is a phrase of the misapprehensions of clerical and lay scholastic, and nonscholastic, priests and prelates in this connection. "In our midst," means simply and rightly, in the midst of our circle, company or assembly. It is a phrase of personal application, as though it signified the presence of some other anatomical tissue or organ, only expose their own grossness of taste and greed of the vulgar. I do not know that the term occurs exactly in our Authorized Version of the Bible; but its precise form is an old and reputable Anglican. In the midst of them," is a frequent Biblical expression; i. e., in the midst of Zion, of Jerusalem, of Israel, of my people. "In the midst of them," is also found; as, "Jesus himself stood in the midst of the apostles." "Ye that are in the midst of us," and we are called by thy name; leave us not." More than a hundred times, "midst" occurs in similar relations. How absurd to treat it as though it meant of the whole of the world! I send you as sheep in the midst of wolves. "I sit in the midst of the doctors." "Where two or three are gathered together in my name, there am I in the midst of them." i. e., in the midst of the world.

Notwithstanding the course, unseemly, and ignorant objections to the phrase, let the "two or three" still pray for the fulfillment of the blessed promise: *When they shall have gathered together in my name, there will I be in the midst of them.* Amen and Amen. *Quaker Mass.*

### THE CHURCH IN THE FAMILY.

We have made a new arrangement for our Sabbath-school, and we expect to spend an hour, at least, in reading the Scriptures, singing and prayer; in which it is intended that all should unite. This was the practice in my mother's family; and those Sabbath evening meetings, which were still held in our family, were a marked influence upon me. I desire, likewise, to enlist our young men and women in a Helper's Society, which shall assist in carrying out this plan for the Christian labor and usefulness. Some of the most important of our duties, as a people, are to be done in the home. We are a hopeless endeavor, when Christians have so little enthusiasm in the work of their Master; but whenever I am tempted thus, I have only to remember the tender long suffering of a better Shepherd toward me, this wandering sheep. "Jonah's children are as many as the fishes of the sea." For all my sins do not grow. I sometimes catch myself inclining towards disappointment. Line upon line, precept upon precept, here a little and there a little, and how does his plan grow with wisdom as seen through the glass of human experience.

### A DEVOTIONAL FRAME.

I am not mainly concerned about the sermon when I go to church," said a Christian friend to us few days ago. "I aim rather to get my mind into a devotional frame." In these days of undue preference for pulpit performances, it gratified us very much to hear such a sentiment. How many there are who seem to expect to get no benefit from a visit to the Sanctuary, except that which may result from listening to a finished discourse! To such persons, the devotional exercises which precede and follow the preaching are merely incidents of the occasion, intended either to fill up the time, or to relieve the monotony, and nothing more. They care for none of these things. The sermon, the sermon—this they came to hear, and they feel but little interest until it is commenced, and as little after it is concluded. The text will be something odd, original and striking? The divisions of the discourse will be lucid and logical? The arguments will be pointed and ponderous, and the illustrations will be beautiful and brilliant? These are the matters about which they desire any spiritualizing, it is not looked for except through the sermon, carefully constructed and gracefully delivered.

Now we maintain that this spirit is not the proper one in which to visit the house of the Lord. We know, however, that too high an estimate cannot be placed on the thorough exposition and faithful application of Divine Truth. It is, too, as all admit, an evidence of spiritual decline or apathy when the truth of God thus presented attracts but little or no attention, and makes but a feeble, if any, impression. Truth, as the Saviour has taught us, is the medium of our sanctification, and hence its importance to our progression in holiness cannot be over-valued. We have reason, also, to believe that God clothes the truth as it is preached by his commissioned servants with special energy for the work of salvation. But after all this is admitted, it still remains true that those who go to the Sanctuary here another errand there besides hearing a sermon. They should go to commune with God. They should go to worship. They should go to feel themselves in the presence of the Most High, to have their hearts elevated by holy meditation, to break away from the thraldom of earth and sin, and to place the souls under the beams and breezes and blessed visions of heaven. It is too much forgotten that God's

ordinance. They reasoned—and reasoned correctly; that all lower goods are best secured by securing the highest. They first sought the Kingdom of God and the righteousness, well assured that all other things necessary would be added unto them. They knew that the fear of the Lord was the beginning of all wisdom. Their constant sense of dependence on God made them feel independent of men. Being the faithful servants of Christ, they became the true freemen and founders of a republic of self-governed sovereigns.

The noble example of the Pilgrim Fathers was followed by all the Puritan immigrants from Old to New England. The strict observance of the Lord's day was a universal custom in all New England, and continued to the present day. It is there interwoven with the whole structure of society; it enters into the sanctuary of every family; it is identified with the earliest and most sacred recollections of every man, woman, and child. The strictness of the New England Sabbath is proverbial, and has only its equal in the Scotch Sabbath. In former days, it was, no doubt, frequently carried to excess; and observed more in the spirit of Jewish legalism than of Christian freedom. But all along with these excesses went the innumerable blessings of the day. Its strict observance was an essential part of that moral discipline which made New England what it is to-day, and is abundantly justified by its fruits, which are felt more and more throughout the whole Christian world. It is unnecessary, even in these days of sectional prejudice, party animosity, and staid, to say one word in praise of New England. Facts and institutions always speak for themselves. We might say, with Daniel Webster, giving his famous eulogy on Massachusetts, a more general application to her fire sister States: "There they stand; look at them, and judge for yourselves. There is their history; the world knows it by heart; the past at least is secure. The rapid rise and progress of that rocky and barren country called New England, is one of the marvels of modern history. In the short period of two centuries and a-half it has attained the height of modern civilization, which it required other countries more than a thousand years to reach. Naturally the poorest part of the United States, it has become the intellectual garden, the busy workshop, and the thinking brain of the vast republic. In general wealth and prosperity, in energy and enterprise, in love of freedom and respect for law, in the diffusion of intelligence and education, in letters and art, in virtue and religion, in every essential feature of national power and greatness, the people of the six New England States, and more particularly of Massachusetts, need not bear a comparison with the most favored nation on earth. While others were still in the infancy of their civilization, they were already in the maturity of their power and influence of New England, owing to the enterprising and restless character of its population, extends far beyond its own limits, and is almost omnipresent in the United States. The twenty thousand Puritans who emigrated from England within the course of two centuries, from 1620 to 1840, and resided but little accessible until the modern flood of mixed European countries set in, have grown into a race of many millions, diffused themselves more or less into every State of the Union, and a leading part in the organization and development of every new State of the West to the shores of the Pacific. Their principles have acted like leaven upon the whole lump of American society; their influence reaches into all the ramifications of our commerce, manufactures, literature, and religion; there is hardly a Protestant Church or Sabbath School in the land, from Boston to San Francisco, which does not feel, directly or indirectly, positively or negatively, the intellectual and moral power which constantly emanates from the ancestral soil of Puritan Christianity."

The Southern enemies of our government, who, in former years, resorted to New England institutions for an education, acknowledge this fact by applying the term Yankee reproachfully to the whole people of the North. But it is a term of honor, far from being a weakness or shame. The New Englanders have their idiosyncrasies and faults like every other people under the sun, and are apt to run into extremes and all sorts of sins in politics, philosophy, and religion; but they have counterbalancing virtues, sterling and noble, which make them a real blessing to the race. Wherever they go they carry with them their industry and enterprise, their love of freedom and zeal for education, and what is better than all, their native and reverent reverence for God's holy word and his holy day; and this, far from being a weakness, is one of the chief sources of their strength and prosperity, and an unspeakable benefit to the whole country. Let us never forget the debt of gratitude which we owe to New England for the strict observance of the Sabbath.

There was a man who only wanted money. When he had money he only wanted a house; when he had a house, he only wanted land; when he had land, he only wanted a coach; when he had a coach, he only wanted a kate; and when he had a kate, he only wanted more. He was not happy.

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There was a man who only wanted money. When he had money he only wanted a house; when he had a house, he only wanted land; when he had land, he only wanted a coach; when he had a coach, he only wanted a kate; and when he had a kate, he only wanted more. He was not happy.

## NO REPENTANCE—NO PEACE.

Have you ever heard of the great clock of St. Paul's in London? At mid-day, in the roar of business, when carriages, and carts, and wagons, and omnibuses, go rolling through the streets, how many never hear that great clock strike unless they live very near it! But when the work of the day is over, and the roar of business has passed away—when men are gone to sleep, and silence reigns in London—then at twelve, at one, at two, at three, at four, the sound of that clock may be heard for miles around. Twelve—One! Twelve—Three—Four! How that clock is heard by many a sleepless man! That clock is just like the conscience of the impatient man! While he has health and strength, and goes on in the whirl of business, he will not hear his conscience. He draws and sleeps its voice, by plunging into the world. He will not allow the inward man to speak to him, until he will come when conscience will be heard, whether he likes it or not. The day will come when his voice will sound in his ears, and pierce him like a sword. The time will come when he will retire from the world, and lie down on the sick-bed, and look death in the face. And then the clock of conscience, that solemn clock, will sound in his heart, and, if he has not repented, will bring wretches and misery to his soul. Oh, no! write it down in the tablets of your heart—without repentance no peace.—*J. C. Ryle.*

## A FLOWERY CROSS.

A beautiful cross arrested my attention one pleasant Sabbath, fitted nicely in front of the pulpit, composed of evergreens as a background, handsomely dotted with garden flowers. I am a lover of flowers, wherever I see them, whether in garden, or field, by the road-side, or even in the solemn shades of the church. Life's cares and perplexities are soothed by their loving unfoldings. Who would be without flowers?

But a flowery cross is certainly very suggestive to my mind. We associate with the cross usually the keenest suffering even death itself, its most ignominious form. Nevertheless, we may find something profitable in looking at a flowery cross.

Are there not many who would gladly embrace Jesus and his religion if it were not for the rugged, gloomy aspect of the cross? Dress it in gay hues; take off the self-denial, the frowning world, the rack, the prison, the burning at the stake, all this; and take the matter easy; let us live as we list, eat and drink and rise up to play; amuse the fancy by the most gaudy and brilliant, softly flowing brooks, and a cloudless sky. But you may as well think of walking a day's journey without weariness, or of a harvest without the toil, as to get to heaven without the cross. The saying is true, "No cross, no crown."

What saith the high and Holy One who inhabiteth eternity? "He that loveth father or mother more than me, is not worthy of me; and he that loveth son or daughter more than me, is not worthy of me. If any man will come after me, let him deny himself, and take up his cross and follow me." And the same sentiment is beautifully expressed by one of our poets:

"Must I be carried to the skies  
On flowery beds of ease,  
While others suffer to the prize,  
And stand through bloody wars?  
Sure I must fight if I would reign;  
Away with love and childish fears,  
All this speaks of a cross; yet anything but a flowery one. Let us take the cross as it is presented, rugged as it may appear, and the sunshine and flowers will soon follow.—*Zion's Herald.*

## A SCRAP OF HISTORY.

Some half a century ago there was in our goodly commonwealth a certain church. Its locality was a country town, and many were connected with it who had learning and wealth. The religion of its members had declined, and formality had taken the place of spirituality. The love of the world had become dominant over the love of Christ, and in various forms coming in a flood, threatened a total extinguishment of the little light which was left. There was a weekly prayer-meeting, and it was weakly indeed, for out of four hundred members not twenty could be found to attend it. The pastor, three deacons, and eight or ten others constituted the whole number who were usually present. One evening, during an early and cold winter, a condition, one solitary sister came, and sat awhile alone. By-and-by came a brother—a judge of the Supreme Court. He extinguished the light in his lantern, and set it upon the floor. 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