# HOBDORD TONG

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GENESEE EVANGELIST.—Whole No. 914

off till another night!

tiny forever sealed. But three days before, he

partly, arose to his feet for prayers, but put it

earnest request was that his mother should

never know the circumstances of his unbappy never know the circumson...
end. He said it would kill her.
C. P. Lyford.

MORNING AND EVENING PRAYER.

May I take this occasion of speaking of the

importance of this one solemn ordinance of reli-

We laid him in the soldier's grave. His own

### Woetry.

#### LINES,

ADDRESSED TO REV. DR. AND MRS. J. C. SMOTH, WASH-INGTON. D. C.

Man of culture, man of power; Haunting late the muse's bower, Gathering erst from classic pages Garnered wisdom of the ages.
What from those pursuits doth call? Will not scenes of blood appal? Nurtured on the lap of case, Lady, canst thou look on these

Wounded sons and dying brothers?— Withered hopes of widowed mothers— Patriot hearts that could not falter, Laid upon their country's altar! 'Mid the wreck of life and limb. Awild work of battle grim, Through the hospitals, where lie Patriot warriors doomed to die, Who has strengthened you to go, Personating Christ hales

Personating Christ below? Thousand hearts through all the land Bless you; -- pray you firm to stand; -- Watch the ambulance and wait, Patient, by the bloody gate. Objects of their anxious care

May be next to enter there. Many pangs have you relieved, Dying messages received, Followed to their final rest In the earth's unconscious breast. Noble men, our country's pride, For our country's sake who died.

God is not unrighteous yet All your labor to forget,— Labor, saying life and limb; While it shows your love to Him, At the coming of our Lord Work like yopra shall meet reward. Fairlee, Vt.

Correspondence.

EXPOSITORY PREACHING. "One story is good until the other is told." So far as the talk goes, the advocates of sostubbornly against them. What your worthy correspondent, Dr. Cornell, calls the expounding style, still fails utterly of coming into general use in the labored Sabbath performances of pastors. In fact, it is almost entirely repudiated in the chief- assemblies of the church; and it is as much as ever that it se-

shunning the truest mode of usefulness in ended for this year, and as the city is filling up, preaching; or is it because the great facts res- societies and individuals are putting themselves pecting the power of the pulpit-the known in motion, and at length giving the distracted results of different modes of preaching-keep correspondent something to write about. This

lar theory on the subject? supposition without some draw-back. I am giant goes groping among the shadows inevitapainfully conscious that, in much of the bly, but with fear. Who dare look out at the preaching of this day, there is not enough ex- storm-clouds hurrying over Europe, without pounding of the scriptures - not enough of trembling at the probabilities of their career? "opening and alleging out of the scriptures" -- Will they "go round." or discharge death and and an occasional discourse wholly explanatory destruction? Some of your readers may have and suggestive of detached points of instructisen the beautiful, but significant cartoon in tion, after the pattern of Henry's Expositions. | Punch, of Brittania hoisting the storm signal: might be of high service. Most hearers weary | the figure being taken from the daily signal, of sameness; and this might be a profitable hoisted at certain stations by Admiral Fitzroy, break in the monotony of the topical system. who is a veritable clerk of the weather. This is Indeed, for occasional use, it is intrinsically ex- a fine exponent of the feelings of thinking men cellent, and it ought to be practised more in regard to the immediate future. What with

expository preaching—taking up a passage of very soon a shot will be fired and hardly know thought, but to give a running commentary fail to note anomalies in the position of all parties our Lord and His apostles. Your correspon- the side of a Protestant power, and for constituadds, "may be worth considering for those

I have two things to say respecting the sup- some great motive being imputed. posed example of our Lord, and those who immediately followed Him!

preaching may have been, it was doubtless American people for a brave little community, suited to the then prevalent manner of thought, with rudimental ideas of liberty, who had been and the intellectual demands of their age. In trepanned into the arms of civil and religious the drapery of the discourse, or in adjusting tyranny. Their strike for freedom now is crititruth to the habits of receiving instruction our cal, and the question is between deliverance or Lord probably pursued the course of teachers a perpetual custavement. What renders their of that nation and generation. His style of attempt peculiarly interesting to us is, that Spain speaking was probably Rabbinical—superior had locked the last fetter on them by forbidding in power and grace of utterance, as heaven is freedom in religious services but a short time higher than earth; but still Rabbinical, so far before they rose against her engrouchment, as it partook of any human method. The first When they went over to Spain, liberty was apostles probably followed Him in this particular, so far as their lower hature allowed.

world, and whose habits of discourse were formed after another model, were to be approached with the gospel, God raised up new men, whose education had adapted them ato the intellectual demands which they were singled out to meet. There is significance in the fact that the peculiar style of Paul and Luke, and probably also of Apollos, Timothy, and Titus, was not brought into play in the service of Christianity, until the cross of Christ was to be preached before men'whose habits of learning had been formed in the schools of Greece and Rome.

In the matter of preaching, no change is

"Christ and His cross are all our theme." In this respect, ministers of this day must the specie standard. This is only the beginning to their views, lest continued silence should be a story." preach what Jesus and His apostles preached—
of a greater and more widely-diffused effort.

The Districts have been set apart in "groups,"

the principles of the determined by the land a central meeting is to be held for each to the color of the men said: flexible, and should ever be determined by the and a central meeting is to be held for each to the crime which it seeks to defend." After those hore our sins; it was Jesus, question: how is the most good to be done? group. Besides this, there will of course be repudiating any interference in the political Bible." Other remarks followed, and as it was Jesus alone, Jesus and none but Here we must study how, on all great subjects, special services and meetings innumerable, and

cannot afford me room for expansion, and I will simply express my belief that the pre-eminent demands of mind in this age, are for truth, wrought out, concentrated, ever bearing toward a culminating point, and in all respects so exressed that the tendency of its utterance will be to concentrate instead of diffuse the thinking powers; to exalt rather than belittle the mind. With more space I would insist upon the point, that expository preaching, in the popular sense of the term, and as a general rule, will not accomplish this; and I would also show that the ministry which has been most marked by the above named characteristics, has in the long run, done most for Christ in the world, and left upon the human mind the most enduring impressions of Christianity.

The second thing which I have to say respecting the argument from the example of Christ and His apostles, is that I doubt the truth of the premises. These premises have been so long suffered without contradiction, that I may be thought wild, but still I venture the belief that they are simply false.

We have but few extended specimens of sermons in the New Testament. The sermon on the mount, and the consolatory address commencing with John xiv., are the only ones from the lips of the Great Teacher. The Pentecostal sermon of Peter is the principle example from the apostles. The range of the first two is wider their design rendered this necessary. The last converges, precipitating its whole power upon a point. But none of them meet our common idea of the term expository. They contain here and there an exposition, and who ever listened to a good topical sermon that did not? But, in those New Testament discourses, the strictly expository feature rarely appears; and when brought out at all, it comes in just as this dash respecting the style of sermons comes into the Doctor's good article on "Hearing the Word"-incicalled expository preaching as the general His sermons, and those of His apostles, have rule, have had it their own way. And yet, excellencies enough, both heavenly and human. strange to say, the common practice remains They can spare the credit which their form can never maintain, and was never meant to maintain-that of being a pattern of expository

## FROM OUR LONDON CORRESPONDENT.

London, October 31st, 1863.

The long period of summer quiet to which London political, social and religious is annually Is this because we are really so persistent in | committed by fushion, may now be said to have us in the old track, notwithstanding the popu- present political and reclesiastical year promises to be a very critical one in the world's history. I will not take the affirmative of the last Deep are the shadows before it, and the great Russia and Poland, Denmark and Germany, But if I understand what people mean by France and North and South, we all feel that some length, not to condense it into a central from what point first to expect it. No one can upon it-I would be very sorry to see it be- in this "coming struggle." If England assist come the prevalent style of the Christian pul- in reinstating Poland, she is assisting in setting pit. The common argument in its favor is, up a new Roman Catholic power. If France that it was the style of the New Testament; of help Denmark and Sweden, she is fighting by dent already named; (and he is one for whose tional government, ... What, complications may writings I have great respect,) groups along arise out of the melce, and should American with these, the Christian preachers of the first uffairs be thrown into it, as they are likely to be, two centuries, as illustrations in point. He what a flame will be wrapped about "the whole says "there was no other, kind of preaching, round world!" I don't know that the Empress's but this of exposition or interpretation, until visit to Spain has any political insignificance the third century after Christ," "This," he it may mean assurance to Rome, or may have some South American reference. It is unforwho preach written sermons from a single text." | tunate that great persons, cannot, move without

San Domingo is attracting some sympathy. I think I some time ago stated how the matter The first is that, whatever their style of stood out there, and asked the sympathies of the guaranteed, but the guarantee of a master is only maintained to the extent of his own inclinations. When another people, in another part of the No interference can of course be made by any foreign power, and I suppose the brave Dominicaus will have to succumb eventually to Spanish

> WESLEYAN MISSIONARY SOCIETY. But you will want news from England not rom the West Indies. The most prominent reigious matter just now is the jubilee of the Wesleyan Missionary Society, a veteran of English societies, which commenced a fortnight ago at Leeds. It was in Leeds fifty years ago that the first missionary organization of the Wesleyans was instituted; and here, the other day, a vast number of people congregated to hold a week's meeting, the result of which was a subscription of thirty five thousand pounds, or one

the mark.

METHODISTS AND PRESEYTERIANS. The wonderful progress of this society is a sthuding lesson to other communions. Its members are taken from the least wealthy classes. and are generally in the humblest spheres. Yet there is an exprit de corps, a coherence of principle and action, and an energy and perseverance which renders them as strong as, or abler than, the wealthiest churches. Every man, woman cause will submit to a directory which is almost largest assemblies, the central power is brought to bear through the medium of the ministry, who have the management pretty much in their own hands. Our Presbyterian polity is too free to admit of such an ecclesiastical oligarchy; and it is its glory to be so; yet we can see how consistent and powerful it makes a body for good, iso long as the fulers are truly pious and sincere. The danger is in the ministry losing its spirituality, when perhaps results very similar to those which Romanism displayed in her emergence from true Christianity, might appear. With reference to Methodist propagandism, perhaps we have too little sympathy with this spirit. Presbyterlanism, whatever it assumes in private, rarely presses itself obtrusively on others. It is the most Catholic of denomidations. Its pulpits are more open than others. This I think may truly be to the best and likelies practical methods of claimed for it. We rarely perhaps many never, hear the Presbyterian polity and forms referred to, in the pulpit, as the most scriptural and convenient. I sometimes doubt whether the new generation among the laity of our church understand the force and meaning of its forms and government, or feel for them that strong affection which a conviction of their inherent strength and scriptural basis awakens and confirms. Methodists and Episcopalians have veneration, not only for their principles, but for their peculiar organization, and such should be fostered in the rising generation of the Presbyterian Church. In America especially should this be regarded and made use of, for Calvinism has been said to contain in it the seeds of republican princi-

republicanisms prisoner of the comment to be it above named is in addition to the ordinary income on this subject everywhere else, all over thris- God's authority, a guilty, polluted, hell-deservwhich last year was £141,000 (\$705,000 about.) tendom, our American brethren may yet be in ing sinner, you must be in a deeply anxious state They speak of devoting it to the erection, of a duced to take up a position more worthy of our of mind, and such questions as these must be Missionary College. It is found that when common faith than that which they at present Missionary College. It is found that when young men devoted to the missionary work are collected along with the home candidates, their friendships and influences tend to change their intentions, and as both home and missionary record, in the strongest possible terms, our above that you to observe that you have work are equally the service of God, the conscience very easily bears the transition. To which the Southern Clergy teach, and upon which they act; and to testify before all nations missionary institution. French and Indian Mistor reconstructed, in these days of Christian light to all who believe in his name. If you take ions are also to enjoy aid from this great fund and liberty, upon the basis of that doctrine, Jesus as your Saviour, you will build securely be very idea of obtaining which, proves how practically applied, must in the sight of God be for eternity. strong and self-confident this great sect has

ples, and Presbyterianism is certainly a religious

Another sect is rising to still greater importhe last fourteen years, at an outlay of about 120,000L, through the London Chapel Building Society, and that 150 chapels had been built or posed or in progress, as the result of the bicen their own cause. tenary movement, at an outlay of 300,0001. The number of chapels, now held by the Independents of England and Wales was reported to be 2687, which, with Home Mission chapels and rooms a union, and formed one corporate Church. for public service, accommodated 10,000 congregations, or about 2,000,000 of people. It was own that while the denomination only numbers one-fifteenth of the Protestant population, sustains one-tenth of the missionary work done among the heathem. The colleges were eported on as being in a very improved state, and the number of students increasing. The Bicentenary Memorial / Fund: had amounted to 250,000%, a sum far beyond what had been exected; and the Pastors' Retiring Fund was reported to be 30.000%. There was prosperity in every department of the missionary operations. These facts alone prove what formidable an agonists to the established church are rising in England and foreshadow a struggle for greater

ceting of the Scotch Synod, have also sounded brave note of progress in England. I hear that they intend to push forward vigorously on evil company. He wished he had paid his five whelming surge? Is it well with the sleeper, this side of the Tweed and are fully determined shillings, or could pay it now and go home. that Presbytorianism shall at all events have a But such wishes were vail. He was a pris- his dwelling? Does he say, "Ah, it is well fair, trial among the English. They were en oner, and a prisoner he must remain until the with me; I have seen the flames? In this way, thusiastic on the subject of Union, Dr. King close of the next day:

While, brooding over these and kindred thoughts, the words be not overcome of evil, terians who are not connected with Scotland and but overcome evil with good, hashed into his coming! A great, conjunct, active, overwhelmeligious union which will forever assure the olitical concord that should exist between Eng-

quality of worship.

SCOTCH REPLY TO THE SOUTHERN ADDRESS. A reply by ministers of the churches in Scotland to the "Address of the clergy of the Confederate States of America." has just appeared. It is signed by hearly one thousand ministers. and I am privately informed was drawn up by plied the painter. Dr. Candlish. The paper states that those hundred and seventy-five thousand dollars by | ministers " feel bound to give public expression | "Hush, you men! Listen, this fellow will read questions connected with slavery or expression now too dark to read any more, the painter prothe people are, in general, most successfully these carried on with the usual energy of our filled with knowledge, and how they receive Methodist friends, promise a large result. Some the most abiding impressions of truth. You are sauguinc enough to hope for £800,000, but and indignation with which they have received retired to an inner room to sleep.

£150,000 or £200,000 will perhaps be nearer a paper to "which so many servants of the Lord Jesus Christ have not scrupled to append their the painter said: "Permit me friends, to say a names." After briefly adverting to the points of the southern document, the reply continues: , " Against all this, —in the name of that holy faith and that thrice holy name which they venture to invoke on the side of a system which treats immortal and redeemed men as goods and chattels, denies them the rights of marriage and of home, consigns them to ignorance of the first udiments of education, and exposes them to the and child in Methodism seems to have an interest in its propagation, and in order to advance the and emphatically protest. We do not think it needful to argue. The time for argument has absolute. Then their organization is wonder for many a year been regarded by the whole of ful, and from the smallest committees up to the enlightened Christendom as past and gone. Apologists for Stavery, collempting to shelter ention, the worst enemies of both.

"All reasonable allowance, no doubt, should be made for the circumstances of Christian ministers called in Providence to labor where Slavery exists: Some soreness, even, on their part, under what they regard as prinstifiable and danerous movements on the other side, might be excused as not unnatural. And if we saw them manfully lifting their voice on behalf of universal liberty, and setting themselves to aim at the had previously read, and to exhort them to come instant redress of the more flagrant of the wrongs to Christ. incident to a state of bondage, we should be prepared calmly to listen to their representations as he held another service, which was interrupted promoting the present amelioration of the condition of the slaves, and securing, within the and had received orders to release him. shortest period consistent with sufety, their com-

plete and final emancipation." It will be seen that this reply carefully avoids iny reference whatever to political matters, and dogmatically lectures the Confederate clergy on abstract principle. The words that I have underlined express the feeling of almost all Englishmen in regard to the "Institution." Though it has in the method of expression a ruthless positiveness that few Englishmen will sympathizs with. We do not express opinion so strongly, though we hold it as persistently, as our Scotch Compatriots. The paper ends thus, and very

few could be found here, as is my honest belief who would not say Amen to its latter protest: "We are reluctant to abandon the hope that. upon re-consideration, and in the view of the But to return to the Methodists. The amount sentiments now unanimously held and expressed horrence of the doctrine on the subject of Slaobviate this, the proposition is to have a separate that any State, Empire, or Republic constituted

This paper is signed by Drs. Candlish, Guthrie, Brown, Thomas, Alexander, Rev. Messrs. tance and influence. The Congregational Union Arnot and Boyd, (A. K. H. B.,) in fact by has just held its autumnal meeting at Liverpool. most of the prominent ministers in Edinburgh From a paper read on chapel-building, it ap and other places. One thing is certain that, the work of the Spirit within you, that must pears that the body have built and promoted the whatever views the British people may have on form the sole ground of your deliverance from building of fifty-two chapels in Loodon during the national question, they cannot and will not guilt, and of peace with God. You must beware ever give a thorough sympathy to the Confederates, so long as they persist in braving the begin with receiving Christ; and not make that promoted by the English Congregational Build- world with their inhuman institution; and that the termination of a course of functed preparaing Society, in ten years, in the country, at a the more addresses they issue and speeches they tion. Christ must be the Alpha, and Onega. cost of 215,000/2; while 300 chapels are promake in affirmation of it, the more they worst. He must be everything in our salvation, or He

regarded as founded on wrong and crime, and as

deserving, not his blessing, but his righteous

The Presbyterians of Queensland have had Conference, at which they have virtually affected brought through a terrible process of he law-

## Selections.

DOING GOOD IN A PRISON. A painter in Holland having omitted to answer a summons to be enrolled in the fire-brigade, was sentenced to pay a fine of five shillings or suffer a day's imprisonment. Being poor, he chose from danger. It is only to be sensible of danger, the latter for his wife and children sake, and pronothing more. In like manner, to be convinced ceeding to the fail gave himself up on the Saturday evening preceding the Sabbath appointed by your soul is in danger. It is no more. It is the magistrate for his incarperation. the magistrate for his incarperation.

He was placed in a room with ten or twelve

others who were "there for the same cause. They were a frivolous, jovial set ... Some were PRESEXTERIAN UNION.

The United Presbyterians of England, who were constituted into a Synod in May last, at the is us the "cracking of thoms under a pot." The painter was uneasy. His pious heart was with you? Safe? Is it well with the seaman. chilled by the ungodly atmosphere of the place. He shruuk from spending a Sabbath in such an pieces upon the rocks, amid the fury of the

were therefore proposed to be omitted from the mind." Tam alone, and they are twelve," said perienced, are too often the means which Satan Union movement, into the scheme. Union is the; and then turning his thoughts into prayer, he added, "Lord, remember that I am alone, but perfect work of Jesus, who Himself bore our ing British church. Shall Presbyterians con-blind and lost, and perhaps thou wilt pluck some with God, our forgiveness, our reconciliation. tinue divided in America; or will they not unite of them out of the mouth of the lion. lielp me flow wholly from the sin-atoning sacrifice of and then join with their British brethren in a O Lord, to witness for thee. Thus fortified by purpose and prayer, he drew his rude beach to the window, took out his pock: Lamb of God that taketh away the sin of the

t Bible, and began reading. "Hallo! what have you there?" asked one of the men slapping him on the shoulder. You see it is a book deplied the painter: if you have no objection I will read a few pages | sins of many! See there the sum of all His

"Are there nice stories in it?" rejoined the "Plenty of stories, and very nice too," re-"Well let us hear," cried othe prisoner.

On the cross, on the cross,

The next morning when breakfast was ready, word. We have all slept soundly. God has graciously protected us through the night. Meat and drink are prepared for us. It is his gift. Ought we not to thank him for these mercies? If you have no objection, let us thank God and 

imple, cordial thanksgiving to God, and an earnest prayer for his blessing.

After breakfast one of the prisoners smiled and said: "You might be our minister to-day."

You pray just like a parson."
"Yes, be our minister.!" cried several voices. 'Let us have a bit of a church this morning." To this several assented. Tive laughed, and going lacross the room, began playing cards. The painter read a passage of Scripture and then offered a solemn prayer, in which he did not fail word and the Gospel of Joseph Christ, are to be began a favorite Dutch psalm, which he sug to a denounced as really, whatever may be their in-well-known tune. The effect was to remember the card-players in the corner. One by one they joined in until even the card-players dropped their cards, doffed their caps, stood up, and sung with the rest. The jailer, hearing the unwonted sound, came to the door, and seding them so devout and orderly, paused to listen, and then helped to swell the sacred

After the singing the jailer stepped inside, locked the door, and, sitting beside the painter remained while that faithful follower of his Lord proceeded to offer remarks on the Scripture he

The painter's words made a deep impression No more cards appeared that day. After dinner by the jailer's coming in to inform the painter that he had spoken to the magistrate about him, With a good conscience and a joyful spirit the painter hastened home. The entire results of that day's labor the painter will not know until the day of reward; but he did learn shortly after that one of his fellow prisoners at least, was

led to embrace Christ by his faithful and timelyspoken words. -I give this fact to my Christian reader as an illustration of the manner in which they who are wise to win souls will turn even the most unpromising circumstances of life into opportunities to work for Christ. If that good painter could stand up amid twelve of his master's enemies in a prison, and win at least one of them over to the right, what may not the reader accomplish in his wider and wore hopeful sphere if

### THE FINISHED WORK OF JESUS.

he will but set his heart upon it?

If the Holy Ghost be awakening you to a true and ruined in life and hopeless in death is the that he had but a fe apprehension of your danger, as a rebel against and happy the loyal follower of Jesus. Choose now your service. Will you go over to a base ever present with you : "What must I do to be peace with God? What am I to believe in order to be saved?" Well, in so far as laying the foundation of your reconciliation is concefned, I wish you to observe that you have nothing to do; for the Surety of sinners said on Calvary, " It is finished." Jesus has done all Pray earnestly to God to help you to choose, to that the. Holy Jehovah deemed necessary to be done to insure complete pardon, and salvation man lay than that is laid, which is Jesus Christ.' He is the foundation-stone of salvation, laid by God Himself; and on His finished atoning work alone you are expected to rest the salvation of your soul; and not on anything wrought in you, telt by you, or proceeding from you. It is of detachment of Satan to surprise you; be ready the last importance, to be clear as to the fact, for attack, sleep on your arms, prayer, holy love and faith, that you be not overcome. every failure go to your Leader for pardon, He is merciful and will forgive if you repent. Be interfere with other work. The good soldier of | Lord!" of resting your peace on your feelings, convic-Christ is the best soldier of his country. Once again soldier let me call upon you to set up by God's help His standard in your hearts, be a watchful and faithful warrior in this holy war. Jesus the Captain of your salvation gives this will be nothing. Bewere lest you fall into the pledge to His followers: "To him that overcommon mistake of supposing, that you will be more welcome to accepted Christ, that you are cometh will I grant to sit with me in my throne, even as I also overcame, and sit with my Father J. McN. WRIGHT. work." You are as welcome to Christ now, as you will ever be. Wait not for deeper convictions of sin, for why should you prefer conviction to Christ? And you would not have one iota more safety, although you had deeper convictions of sin than any sinner ever had. "Convictions of sin" are precious; but they bring no safety, no peace, no salvation, no security, but war, and storm, and trouble. It is well to be

"I DON'T WANT TO GO TO RUIN." One Sabbath, just after the service at the Christian Commission chapel, a man came running to me and asked me to go to the hospital in great haste, for a dying man was calling loudly for me. I went as quickly as possible, and as I entered the door of the building, I saw awakened from sleep, when danger is hanging him about half way down the ward throwing over us; but to awake from sleep is not to escape his hands into the air and crying, out in great listress. I hastened to his side and took his hand in mine, and as he fixed his eye upon me, of your sins is merely to be made sensible that never shall I forget the words that fell from his lips: "O, sir, I am glad you have come! I am going to die. I am not prepared; and I don't liverance; it tells of no Saviour. It merely tells want to go to ruin." And then, in broken senus that we need one. Yet there are many, who, ences, he told me his story. "I have at home when they have had deep convictions of sin, a praying mother and sister. From my youth strong terrors of the law, congratulate themip I have been religiously instructed. I never selves, as if all were well. They say, "Ah, I have been convinced of sin; I have been under indulged in the vile habits and vices that I have so often seen in others around me, but I to gratify their curiosity. - Matthew Henry. terrors; it is well with me; Tam safe." Well never gave my heart to Jesus. I never confessed Christ before men. I never prayed for when he awakes and finds his vessel going to when he awakes at midnight amid the flames of meeting at the chapel. I was deeply wrought lie there. - Ibid. upon during the sermon. When the invitation was given, and so many went forward for praysinners are not unfrequently led, to be content with some resting-place short of the appointed thought occurred to me that I had better wait ashes of other corruptions!-Ibid. one. Anxiety to have deep convictions, and till another night, and I took my seat again. I contentment with them after they have been exdid not think I was going to be thrown upon uses for turning away the sinner's eye from the IN THE FACE. O, sir, pray for me, pray for | T. Ibid, I called the attention of all in the hospital "Behold, then, O Spirit convinced soul, the

and fell upon my knees and engaged in prayer. After which I tried to direct him to Jesus, told their defiling impressions. - Ibid. him of the boundless love and mercy of God, of world! In His death upon the cross, behold Christ who had borne his sins in his own body the Lamb of God that taketh away the sin of on the tree, and of his privilege now of taking the world! In His death upon the cross, bethat Jesus for his present Saviour, I quoted hold the mighty sherifice, the ransom for the many of the exceeding great and precious promises of God. I felt that a soul all immorobedience and sufferings! Behold the finished tal was about to take its everlasting flight from work !- a work of stupendons magnitude, which He alone could have undertaken and accommercy's shore, and my whole spirit was stirred plished! Behold our sacrifice, our finished sacrifice, our perfected redemption, the sole foundation of our peace, and hope, and joy. He His own self bore our sins in His own body on within me, but it was of no avail. The thought that he had all his life rejected Christ, but a great deal of special lawlessness. You and now, when he could do it no longer, was asking him to save him, staggered him; his miss it, while the good that you never dream of obtaining comes to you unsought.—Ibid. the tree. It is not said that our duties, or our him. During the day I visited him again; he true se you was so weak I could not converse with him; was not only not allow any corrupt but an awful expression of, woe was upon his communication features as he faintly whispered, "pray, pray cal mockers at feasts, but we must go beyond for me." Very soon reason left her throne; he common harmless talk, and should take occasion was struggling in the surging billows; the from God's goodness to us at our table, to Jesus, bore our sins in His own body on the tree. Rest, then, in nothing short of peace with God through our Lord Jesus Christ." was stringing in the surging billows; the darkness of death-was thickly gathering around him, and in a few moments more; with that same look of horror stamped on his countenance; he had gone—gone from the hospital to the land gone—gone from the hospital to the land gone, and while eternal ages roll, his des—list to be just.—Anon. "Behold! behold! the Lamb of God, bear of

For You He shed his precious blood, On the cross, on the cross. Now hear His all-important cry, "Eloi lama sabacthani;" Draw near and see your Saviour die.

On the cross, on the cross. "Where'er I go, I'll tell the story Of the cross, of the cross; In nothing else my soul shall glory, Save the cross; save the cross. Yes, this my constant theme shall be, Through time and in eternity, That Jesus suffered death for me

On the cross on the cross."

-The Blood of Jesus .- Dr. Wm. Reid. gion, never to be forgotten wherever we aremorning and evening prayer? It is the best means of reminding ourselves of the presence of God. To place ourselves in His hands before A CAUSE AND A CAPTAIN, A few short years ago our whole land was we go forth on our journey, on our pleasure, on peaceful and prosperous under the sway of the our works: to commit ourselves again to Him most mild and liberal government that ever before we retire to rest; this is the best security existed. An infamous rebellion has disturbed for keeping up our faith and trust in Him in whom we profess to believe, whom we all expect the serenity of our national life and called you brave sons of the loyal States to the field. But to meet after we leave this world. It is also the while this conflict is raging between law and security for our leading a good and happy life. treason, between freedom and tyranny, in South-We shall find it thrice as difficult to fall into ern and Western plains, another warfare is sin, if we have prayed against it that very being carried on, in which you, gallant soldiers, morning, or if we thank God for having kept it each and all are called upon to engage. This from us that very evening. It is the best means of gaining strength, and refreshment, you can do without detriment to the service in which you are already entered; indeed if you and courage and self-denial for the day. It is undertake it with all your hearts, you will bethe best means of gaining content, and trancome more worthy soldiers of your country. God the Creator and lawful Sovereign of your quility, and rest for the night; for it brings us, as nothing else can bring us, into the presence souls, would rule them in righteousness, but sin of Him who is the source of all these things, has raised an opposing banner. In your hearts and who gives them freely to those who truly the strife between right and wrong, between and sincerely ask for them. We may "ask" God, and Satan is going on! Choose ye this day whom ye will serve! Enlist under Christ, for them without caring to have them; but that he Captain of salvation made perfect through is not really "asking.". We may "seek," but without lifting up our little finger to get what suffering, and all will be well. The war now we seek; but that is not really "seeking." We raging in this land will cease, and, God willing, may wknock," but so feebly and irresolutely, ou will go home to rejoicing friends; but long that no sound can be heard within or without; s your lives will be the battle in your hearts. that is not really to knock." But "ask" disvevertheless victory will perch upon your stantinctly and with understanding; "seek" eardards, if you range yourselves under the banner of a crucified Redcemer. Whatever have been nestly and deliberately; "knock" eagerly and pertinaciously; and in some way or other, deyour sins, if you look on them with loathing pend upon it we shall be answered .- Stanley. and go to Him, He will receive you into His service—He will instruct you in this warfare. After every victory over besetting sins you will frow stronger, more eager in the service, and more like your glorious Leader. If you fight this good fight of faith, there shall be a home where hundreds of our brave fellows had fallen, prepared for you when finally, conquerors over never to bear arms again in their country's

It was just after the battle of Williamsburgh, sin and death, you lay down these mortal bodies cause and where hundreds more were wounded, and victorious quit this earthly battle field for that a soldier came to the tent of a delegate of the peace of heaven. Angels and the holy dead the Christian Commission and said, "Chaplain, shall welcome you in that land of rest; all who one of our boys is badly wounded, and wants have been your brother soldiers in this spiritual to see you right away."

warfare and gone before, you into glory shall re—Hurriedly following the soldier, says the de-loice over your incoming to the Father's house. Hurriedly following the soldier, says the de-legate. I was taken to the hospital, and led to Your duty is plain and in the performance of it alone you can find happiness. Consider in the He was pale and blood stained from a terrible first place your condition—see how miserable wound above the temple. I saw at a glance traitorous servant of Satan, how calm, strong Taking his hand, I said to him, "Well, my brother, what can I do for you?"

The poor dying soldier looked up in my face, rebellion, will you refuse submission to the laws and placing his finger where his hair was of Him who has created you, who has kept you stained with his blood, he said, "Chaplain, cut all your life, who holds your every breath, and who will meet you at the hour of death to judge you for the deeds done in the body? Or, will you throw down the arms of this blackest treason throw down the arms of this blackest treason may hair. It's for mother, and nobody will and devote ventself God's true servant forever? come to see me in the déad-house to-morrow." place you in the ranks; of right and strengthen said the dying man, "I want you to kneel down I did as he requested me. "Now. Chaplain." sake His cause like a rebel, or fly from the by me and return thanks to God!" "For what?" I asked. "For giving me such a mobattle like a coward. Be ye faithful unto death ther. Oh! Chaplain, she is a good mother; and He shall give you a crown of life! Now it her teachings comfort and console me now. you resolve to serve God, your heart is like a And, Chaplain, thank God that by His grace, I camp, which besetting sins, your fees, would take; am a Christian. Oh! what would I do now if you must guard every avenue of approach, sen I wasn't a Christian! I know that my Retinel every outpost, watch and be wary, chall deeper liveth I feel their his faished work lenge every thought and wish, lest it is some has saved me. And, Chaplain, thank God for giving me dying grace. He has made my dying bed feel soft as downy pillows are. Thank him for the promised home in glory. I'll soon be there—there, where there is no this the chief work of your life, and it shall not where Pil see Jesus, and be forever with the war, nor sorrow, nor desolation, nor death-

ad knelt by the dying man, and thanked God for the blessings he had bestowed upon himthe blessings of a good mother, a Christian hope, and dying grace to bear testimony to God's faithfulness.

Shortly after the prayer, he said, "Good-bye, Chaplain; if you ever see mother, tell her it

## A SWARM OF BEES WORTH HAVING. B patient, B prayerful, B humble, B mild. B wise as a Solon, B meek as a child;

B studious, B thoughtful, B loving, B kind; B cautious, B prudent, B trustful, B true; B courteous to all men. B friendly with few. B temperate in argument, pleasure, and wine; B cheerful, B grateful, B hopeful. B firm, B peaceful, benevolent; willing to learn; B courteous, B gentle, B liberal, B just, aspiring, B humble, because thou art dust; penitent, circumspect, sound in the faith; Bactive, devoted, B faithful till death; B honest, B holy, transparent, and pure; B dependent, B Christ-like, and you'll B secure

# CHOICE EXTRACTS.

Christ came to guide men's consciences, not

A soul, plunged in the world and overpardon or a fitness to die. I know and feel that whelmed with the love of it, and care about it, I am guilty before God, and am not prepared is like a piece of money in the dirt; any one to meet him. Three nights ago I attended the would say, It is a thousand pities that it should

O WHAT NEED have good men to take heed ers, I partly arose to my feet to go also, but the of pride, a corruption that arises out of the

GOOD MEN have often been persecuted for my bed again so soon, but here I am and know doing that which even their persecutors if they that I shall soon die. Eternity is just before would give their consciences leave to speak me and TWENTY-FIVE YEARS OF SIN STARE ME Cut, could not but own to be lawful and good.

> WHAT HAVE WE the covering of the eyes for, but to restrain corrupt glances, and to keep out

> LIFE is a burden, but it is imposed by God. What you make of it, it will be to you, whether a millstone about your neck, or a diadem upon your brow. Take it up bravely, bear it off joyfully, lay it down triumphantly.—Gail Ha-

CAusis do not seem to produce effects. Sequences are arbitrary. There is general law,