MATITAM

# HILS DILLIN.

# Vol. VIII, No. 18.---Whole No. 382.

### GENESEE EVANGELIST .--- Whole No. 919.

# Poetry.

ILLUSTRATIONS OF THE SHORTER CATECHISM. NO. IV. GOD IS A SPIRIT.

L. God is a Spirit—near, where'er thou art. To hear the inmost throbbings of thy heart. Be noble, then, and true, since He is nigh. Thou canst not shut him out by bolted door. His pardoning grace for that blind craft implore That thought to hide from his soul-piercing eye.

Π. Presumptous, mean, the side that would portray Him who but steps, and its the milky way; Who looked, and into stars dark chaos:glowed. 'Tis loving thought alone can Him behold; Faith in th' Unseen alone can mind unfold; And educate the nations up to God.

1H. But how discern th' Unseen ? as man is seen. But now discern in Unseen 7 as man is seen. Thy friend is hid beneath a fleshy screen— By acts and words he shows his soul to you. In two-fold robe God wraps his form and face— Of Infinite duration, Infinite space; Worlds, Edens, Sinais show him breaking through.

िय**्परि**याले क Then his two Words-the written one that tells. What holiness, what mercy in him dwells, The Living Word, who taught, and healed and

He shows the Father with what winning grace ( See the vast heart, that quickens through all space, Condensed in the death-arop from Jesus' side (

Matter, inert; but he, all-living One, Scintillates countless worlds, as rays, the sun, And builds heaven's palace homes that ne'er grow

aim. He poureth forth himself without a pause, Affluent in stars and scraphs, deeds and laws, While earth and heaving sea o'erflow with Him.

al **VI** and a

Yet, must not children long their sire to see In some bright form, pure from idolatry? In saints, in angels hath this longing been. Heaven's wants applied 1. Christ to the thrope hath

come-The brow thorn-crowned, the scars of martyrdom, The Lamb that bled-best type of the Unseen. ELAHISTOTEROS



## THE POOR.

III. BY'E. E. ADAMS. The rich and poor meet together in THEIR sciousness of right. He is "rich toward God." SERVICE FOR THE COMMON GOOD. The prosperity and growth of a country de-

All alike are exalted by the Gospel. It stoops as low to save the powerful and great of this world, as to lift up the feeble and the poor; to both it gives the "unsearchable riches;" and when they shall be safe in the "Father's house," they will ascribe alike their glory and their joy to Him who bought the richest and the poorest "with a price."

Therefore, let the rich remember that their possessions are the gift of God. "The Lord maketh poor and maketh rich, He bringeth low and lifteth up." But for His goodness you would not have the skill to gain wealth, nor be placed in circumstances to possess it. Ye are not your own-much less is your property. Be not proud of that which is only lent to you for a season. Thet it not increase avarice and become your master. Keep your wealth, your position, your secular enterprise in subjection to your better nature. Control them. Hold them as servants. Make them work out the purposes of a generous, Christian philanthropy. Build them into institutions which shall send forth perennial streams of blessing. Let them appear to others when you are dead, in churches and schools, and in living men who shall give forth the thoughts of God to all generations. Woe to that man who is a slave to his wealth, to his enterprise, to his position. You must keep all these things under.

If a man carry on his shoulders a chest of silver or gold, it will cause him to stoop. But if he set it down and step upon it, he may stand erect and firm, with his face turned to the heavens. So if a man bear on his heart a slavish care of riches, his whole nature bows earthward ; but let him keep his wealth in its proper place, let him stand upon it, and it will be to him a stage of ascent, of moral grandeur and power.

Let the rich keep in view the common manhood.

To be a man is more than to be opulent. The title adds nothing to the true man. He is greater than a Monarch. A good man, a Christian man, though in rags, is above ermine, MEETING TOGETHER OF THE RICH AND purple and gold. He has within him that "which worlds want wealth to buy "-a sense of divine friendship, the hope of heaven, the con-

> "ruter SACRED SYMBOLS.

PHILADELPHIA, THURSDAY, DECEMBER 31, 1863.

fallen temples of Assyrian gods.

who is Christ the Lord."

like the helpless creature, man, when his greatly, they annoy me exceedingly, bewildered eyes first open upon the world in ""Preaching prayers" as they are sometimes which he is to dwell. If angels waited upon called, though once wary common in the church, him, they were not permitted to display their were never very acceptable to those in the pews. born to save. If the swift messengers of the patience of the congregation in a few minutes,

conquering arm, not the depised Nazarene who mocking God.

should suffer and die. The great and mighty Now, my dear pastor, this is a serious matter. the earth, who were devising schemes to | Will you not think of it ? Will you not try and

try and confine yourself and us to the duty before

Your Affectionate Friend,

Soldier's Scrap Book.

SIGN.

In every breeze that plays across my track;

coming Messiah should be turn to Athens, the points; then you ment off into a discussion of suffering or need, if there be any such thing as eye of Greece, the fountain of learning and several points in theology, elaborating, at length, | reaching you with succor, she will accomplish it. philosophy, the home of the arts, the haunt of the doctrines of grace, and exposing the absur- The highest heroism of this war is that which the muses. The Greeks are too busy with the dity, of the Arminian, system ; then you spent exists in the breast of mothers. The son bravefables of false gods to receive a revelation some time in exhortation, appealing to our fears ly going forth to meet the perils of patriotism, from the ouly wise and true. And the great and warning us of the dapgerous heresies preva- requires for his support less loftiness of purcapitals of ancient empire Thebes, Babylon, lent in the world. When you came to pray for pose, than the mother who is obliged to hold Ninevah, had been levelled with the dust long the country in its present struggle (a duty which all the tenderness of her nature at bay before, by the judgments of heaven executed I am pleased that you do not neglect.) you dis- while she girds him for his soldier life. From upon their crimes. The bird of night and the cussed at length, the nature of the contest and her long parting embrace, you step at once into beast of prey had found a home amid the the terrible consequences that will result if we scenes of excitement, and thoughts of glory todesolate palaces of Egypt's kings, and the fail to put down this great rebellion, winding up be won sustain your spirit. But she retires into with a few petitions for, our, President, and, his her own deep reflections. While you are scout-Wearied with the fruitless search for the cabinet, the soldiers in our armies, and sailors on ing the thought of danger, she is brooding over scene of the divine incarnation, the enquiring our high seas, &o., The prayer seemed long to it. Your consecration of yourself to the country angel begins to suspect that he has mistaken me, entirely too long; and I asked myself why? is great, and noble: her consecration of you is the world in which the great expiation was Was it because I was not in a devotional frame more poble and great. The sacrifice is more inabout to be made. Shocked and terrified by the universal prevalence and boundless excesses of misery and crime, he begins to fear that he but somehow your prayer did not reach my heart; and the friends at home are of no immediate has alighted upon the region of the outcast and I really did not get, interested in it. Indeed, L practical avail. When you faint in the long accursed. Just about to wing his way back to rarely do get interested in your prayers, and march, or lie on the field wounded and forsaken, heaven, he hears almost beneath him, from the never when you pray as you did this morning. or feel yourself dying in the hospital, your heart vicinity of an obscure village to the south of And why?, I think the reason is that your may turn foully to those domestic endearments, Jerusalem, a chorus of angelic voices singing, prayers are not ad read to the point; that there but their help is out of your reach. Receive Glory to God in the highest, and on earth, is so much in them that is not prayer at all. It Jesus into your heart, and he goes with you peace, good will to men. For unto you is is argument, preaching, exhortation, reproof, re- everywhere. Receive him as your Saviour, and born this day in the city of David, a Saviour buke, and I know het what else. Leaving Iall in weariness he will refresh you; in loneliness this out, your prayor is short enough, it is good he will be your companion; in sadness of heart, And there indeed was the Son of God, the enough, and I hope and believe it is put up in he will comfort you; in suffering he will cheer

saviour of the world, in all outward appearance faith. But these things in a prayer offend me you with his sympathy; and through death he will bring you into the immortal life. You may or may not again behold your earth-

ly home. Should you return to it, it may not be for long. But Jesus has an everlasting home glory before those whom the Redeemer was They are not relished now. They wear out the for those who accept your love. There are the "many mansions" of which he spoke-the place skies bore the tidings of his birth with joy to the courts of heaven, no such intellligence was announced in the palaces of earthly monarchs: There is your friend, Mr. B, we believe him gentlest human love which you ever received, Shepherds were told of the coming of the king to be a good man, me born of God; well, this you may never in life receive again. Dark fu-of glory, while princes and philosophers knew very day, he told me that he went, to the House neval shadows are ever overcasting the sunniest it not. The proud pharisee, with hypocritical de-votion, courting the homage of the superstitious rabble in the streets of Jerusalem; the learned ship with God; design fresh, manifestations of which are sparkling diamonds before the eye of Rabbi expounding the law in the schools of His favor, and fresh supplies of His grace; that the lonely wanderer-is more than fulfilled. All the prophets, knew nothing of the babe in the in vain he tried to follow you in your prayer; the best affections of earth, are, in his presence, manger of Bethelem. Their Messiah was to that he was not interested in your discussion; re-produced. In him, they are changed from be an earthly prince who should reign on the that he was unmoved by your exhortation, and the natural to the spiritual, and their eternal throne of David, and crush the heathen with his that, when he sat down, he felt that he had been duration and undying joyfulness, are confirmed

"There are the good and blest-Those I loved most and best-There I too soon shall rest :

did three things—he "came to Jesus," he sin-cerely prayed for sight, and gave himself up to Jesus without any dictation to be cured entirely dead, though their foliage is gone, so our herces submitted to be operated on; his faith took him to Christ, and Christ healed him. Precisely this you are to do. Here begins and ends your doing in the matter of regeneration. Don't forget that the blind man went to Jesus! Have you done that? If you would be helped, you must be astir. There can be no cure Thy name. Thy kingdom come. Thy will be wrought without faith and active obedience on done on earth as it is in heaven. Give us this

uty. Perhaps you are intensely serious for an hour or two on the Sabbath under the pressure

of preaching, but on Monday morning slip back again into the old grooves, and run your whole mind upon money-making, or study, or self-gratification. How long would it take you to build a house if you worked on it one hour each week, and pulled it down the rest of the time? When will you become a Christian by serving the, world six days, and then *thinking about* serving God on a small portion of the seventh? My friend, you are trifling with your soul. You are trifling with God. He offers the new heart; he offers the grace that can convert you. Christ has knocked for many a year at your heart's door ; the arm that knocks is not weary yet. But presently you will hear another knock-the hand of death will be at the door, and him you cannot shut out. How if he come in and find no Saviour there? It will cost thee an eternity to bewail thy folly in !

Do not stop to pick flaws in others, when God sees in thee the huge sin of rejecting the blood of Jesus. Do not prate about the "inconsistencies of Christians, when your whole that question." life is one long inconsistency of admitting that Reader, have you a neighbor, a good man, religion is the only one thing needful, and yet who from habit, or defective education, or want we warn you that, at the judgment-seat, you will be ready to confess, with bitterness of spi-rit, God was right; and I was wrong.—Independent.

### PRAYER At the Dedication of the National Cemetery at

Gellysburg, Thursday, Nov. 19th, 1863. An authentic copy, free from errors in the newspaper reports.

by the Divine Wonder-worker. He did not wait; for in ten minutes the passing Saviour would have been out of hearing. He did not attempt to open his own eyes after he came to Jesus; It fills the air, it fills our hearing And, long as time shall last, it will hover in these skies, and rest on this landscape; and the pilgrims of our own land; and from all lands, will thrill with its inspiration and increase and confirm their devotion to liberty, religion and God. Our Father, who art in heaven, hallowed be Thy name: Thy kingdom come. Thy will be

your part. Religion is obedience. Christ says, Come to me." Light will beam on you, and we forgive our debtors. Lead us not into temphelp will be given you, when you do your tation, but deliver us from evil; for Thine is the kingdom, the power, and the glory forever.

A MAN THAT A TT CT. T. M. M. M. M. M.

HE DECLINED ANSWERING.

Many years ago a pious Scotchman of my Many years ago a plous Scotchman of my acquaintance had a neighbor who professed to doubt God's electing love, and railed against predestination. My Scotch friend quietly said. to him, "Will you permit me, sir, to ask you a few questions ?"

"As many as you please," was the answer." "Will you tell me, then, in what state man, s born ?" "In a state of sin," was the ready answer.

" God," was the reverential reply.

" Is it," said the Scotchman-and his voice grew full-toned and his eye kindled with emo--ion, "Is it a new idea which enters the divine mind or is it from all elernity?" "Oh," said his doubting neighbor, "I see

where you would lead me, I decline answering

Reader, have you a neighbor, a good man, making it less than nothing. There is no in- of familiarity with God's word ever indulges consistency on earth that compares with his in depreciating remarks concerning the cove-who knows that Christ Jesus is willing to save nant of Grace and the wisdom, power and love him and yet he persists in damning his own of the Eternal, as manifested in God's electing soul! Whatever you say now in self-excuse, love? Perhaps it will do him no harm to ask PILGBIM.

A GUINEA A YEAR.

"That they do good, that they be rich in good works, ready to distribute, willing to communicate."-1 Tim. 6, 18.

A rich old gentleman residing at Manchester "O God our Father, for the sake of Thy Son was' lately called upon by some members of our Saviour, inspire us with Thy Spirit, and the Bible Society there to subscribe his mite;

pend on the industry of its population. The demands of commerce, agriculture, and manufactures are such, that the multitudes must BY REV. DANIEL MARCH. III. THE SERVANT.

Phil, 2:7. He took upon the form a servant. work with their hands in order to supply the It is impossible for us to describe or to world's wants. Labor is salutary in its moral | imagine the depths of humiliation, to which the influence. It developes the man. It saves Son of God subjected himself in accomplishing men from a thousand temptations which idle, the work of man's redemption. We may call ness and leisure throw in the way of youth and to our aid, the utmost resources of reason and middle age. The rich will not labor, they can | imagination, supposition and argument, and pay others for what they, require. They vetwe shall fail to measure the distance between encourage labor and offer to the poor what the throne of heaven and the manger of Bethethey are ready to accept, namely the oppor- | lem. Still it becomes us to avail ourselves of tunity of personal support and of comfort and every reason and every suggestion, which may respectability to their families. The service is help us to dwell on the mighty theme, till our mutual. The one is the head, the others are | minds are lost in wonder, love and adoration.

the members; the current of life pulsates To this end indulge a single supposition. through all; and by their two-fold, mutual ser- 101 Suppose it to have been told in heaven, to vice, they contribute comfort, health and sta- some ministering angel just returned from a bility to the state. The head presides over mission of love to some far distant world, that the members, while the latter reach out after the fulness of the prophetic times had come, supplies and bring them to the whole body. that the great explation's for man's sin was So while the proprietor and the thinker give about to be made, that the Son of God had direction to the laboring classes, these in slready appeared incarnate on earth, and that return, by industry, by toiling hands, often enquiring angel hastens down to be present too by toiling brains, bring out of nature's at the sacrifice. He has seen the glory which the eternal Son had with the Father before the great store-house the riches of the world.

But they would not do this were they left to world was; and he naturally infers that that themselves. Were all to be laborers there mighty personage will be attended with a would be but little invention, and therefore retinue commensurate with the dignity of his slow progress; but when the few direct and divine nature, even when offering himself to sustain enterprise, when they create it by their bear an infinite weight of suffering for man's ventures. they also create demand for labor sin. He is prepared to witness the assemblage and increase its benefits. Therefore the head of all nations at some capital; and the Messiah cannot say to the hand or foot, "I have no himself in the midst of his great agony, surneed of thee ;" neither can the member say to rounded by legions of angels, and receiving the the head \_\_ "I . have no need of thee." The visible homage of cherub and burning serraphim, relation, the service, and the dependence are enlightening the world with their glory. With such expectations the stranger spirit approaches mutual. But there is another equality in the rich and our earth. But he sees it illumined with no the poor namely. THEIR COMMON RELATION unusual light; he hears no sounds of exultant TO GOD. This relation is not merely the fact joy from the race whom the Messiah had come that they are created by one and the same to save. He has learned something of a chosen being-for that may be asserted of all created people; of a city where Jehovah had placed objects, and thus it would be idle to speak of his name, and of a temple which had been equality. It is not that men are made with a hallowed for ages by awful symbols of the constitution which demands absolute equality | Divine presence. He directs his flight to for reason and experience prove that such does Jerusalem, hovers in mid-air over the Mount not and cannot exist ; for men are unlike in of Zion. But he sees no-signs of the august their capacities, forms and natural tastes; and ceremony there. The proud priests are offering their condition is varied by Providence, "in polluted sacirfice in the temple. The prouder addition to those diversities for which they are pharisees are addressing the multitude in the responsible." The point of union and equality courts of the Lord's House, and at the corners then is in a "common good," which both of the streets, vociferating long prayers, disclasses may derive from God-namely, the har- | playing the precepts of the law and the tradimony of the two so that their inequalities shall tions of the elders inwoven upon their garments, be their blessing, and humanity be the better and worn in phylacteries upon their foreheads. for the diversity. This result is gained by the The armor of the Roman soldier clanks at religion of Ohrist, by the lessons of the spirit at every gate, upon every tower and wall. of the Bible teaching patience to the poor, and The enquiring angel sees no evidence of the kindliness to the rich, making all to feel that Redeemer's presence in the city where the the cross is the centre around which they may | daily sacrifice for ages had promised his coming gather in one sanctified, hopeful, loving brother- and typified his death. Could it be that the hood ; conscious of mutual dependence, and Son of God, to produce the greater effect upon dispensing mutual ministries,-the one class all nations had chosen to make his advent at opening their hands in bounty and beneficence, the capital of the world's great empire ? Alas! the other receiving with gratitude and humi- The Imperial city on the banks of the Tiber is lity; or laboring with hope, so that the best interested far otherwise than in rejoicing over sentiments and affections shall be called into the Redeemer of mankind. From the marble action, and the great ends and aims of society seats of the amphitheatre a hundred thousand be gained. Christianity educates the rich to spectators look down with eager and savage

perpetuate their own dominion to the latest abridge your prayers by leaving out all that posterity, made no account of that Prince which is not prayer at all? and when you rise to whose throne should be set in the human heart, lead us in our devotions, hereafter, will you not and whose kingdom should endure forever. 

King-of glory would stoop so low? Who If you wish to discuss any important doctrines, would have thought that the divine nature to exhort us to duty, to warn us against error, to would shroud itself in the frail form of that reprove or rebuke us we will listen with all due child whose lowly bed was made with the respect and attentions but we much prefer that beasts of the stall? Who would dare say that you would do these things in your sermon and angels might bow down and worship before not in your prayer. that babe without forfeiting their allegiance to But I must close here for the present ; I know the King of heaven? What prophet would I take no malicious pleasure in fault-finding, have been believed in Bethelem if he had said of and I am certain I do not want to wound your the Son of Mary, "He shall feed the destitute feelings, I believe you to be a man of good sense by thousands, yet himself suffer the pangs of and that you will take kindly these suggestions, hunger; he shall comfort the afflicted, yet therefore, I subscribe myself himself become preeminently the man of sorrows; he shall be holy, harmless, undefiled, J. separate from sin, yet on him shall be laid the iniquities of us all; he shall still the tempest.

yet himself want protection from heat and cold ; he shall give rest to the weary and heavy laden, yet himself not have where to lay his head; he shall heal the sick, yet be as sensible to odily pain as they; he shall cast out devils. yet himself be assailed by the temptations of

He might have astonished the world by a a word of power over the rougher parts of our display of his real person, clothed in the splen- nature; but the first two have their highest value dors with which he filled the throne of heaven. in the charm which they lend to the third. Sol-He might have revealed himself at the very dier, look at them, one by one. first in flaming fire, attended by the ten thousand thonsand of his ministering spirits. He might You may not recollect that of 'The Two Homes,' have descended from above upon Mount Zion for you may have read under circumstances difflying throne. But he made himself of no eputation, and took upon the form of a servant. and it is only because he submitted to meet would never have loosened itself from these such humiliation, that we have the hope of stanzas:---glory and immortality. "My home! the spirit of its love is breathing

LETTER FROM JOHN SMITH TO HIS

PASTOR. MY DEAR PASTOR :-- I have often thought of eeking a personal interview with you, that I might talk over with you, in a friendly way, some There, in sweet strains of kindred music blending, of the faults into which, as a minister of the Gospel, I conceive you have inadvertently fallen. Opportunities, it is true, have offered themselves time and again when we have been alone; but I have been unwilling to interrupt the usual flow of good feeling between us by any severe from the heart, "O, this is so like home !" criticisms on either your matter or manner in neglected. And now I take this method of pointing out to you some of these faults, as the one least likely to wound your feelings; and I hope that my criticisms will be received in the sadden the home you have left. But for that IV. Perhaps none of these snares pride same kind spirit in which they are given. With your ministrations generally, I am well

he kind of a prayer you put up this morning nce of venera the tender would be to his disadvantage. Now mark the The nonest thing alive. own can breast. Your error and your sin are beauty of poetry, with the plaintive harmony of answer of this excellent man. "God almighty above all outward distinctions, as the true, the voting that the cruel and beastly conqueror, Though you kept us standing for a quarter of an hour trying to follow you, the prayer itself was very short, perhaps not more than five minutes. The other ten minutes were spent in preaching music, with the honest tribute of our Chief Mag has permitted me but one journey through the istrate, and with all this honorable attendance: world; and when I am gone, I cannot, return who has gratified the passions of the populace universal humanity. It is thus that the diversity in the human with such murderous pastimes is a god. universal humanity. but our best hope is in Thy blessing, O, Lord, to rectify mistakes." Think of this. But one our God! O, Father, bless us! Bless the be- journey through the world ! condition is made to disappear, or "is deprived Surely in such a city, the enquiring angel The other ten minutes were spent in preaching, world, but you cannot cut yourself loose from her been ready to do it for many a guilty year of reaved, whether present, or absent; bless our sick and wounded soldiers and sailors; bless all IT has been recently discovered that six hunof its evils," and we learn to bestow on those would find little evidence of a disposition to in exhortation, in warning, in reproving and re- love. Others may forget you: she never ceases your life; the Spirit of Love is wooing you; members, of the social body which we think to rejoice at the coming of the Prince of Peace. buking, &c. You commenced by giving the Deity some valuable information on a variety of prisoner beyond the line, or in whatever case of of blindness. But remember that Bartimeus our rulers and people; bless our army and navy; dred novels a year, nearly two's day, are pub-bless the efforts for the suppression of the rebellion; lished in England, and written by women. be "less honorable, more abundant honor." Nor would be find a better preparation for the elloris for the suppression of the source prime under the second of the second a fina fail a presentation and financial a financial a sugarity and the second statement of the second second second 

f too soon spanne." Heaven is my home." B. B. H Selections.

WHAT KEEPS YOU FROM CHRIST? BY BEV. THEO. L'OUYLEB. 7021

Perhaps you are kept from coming to Christ from feer of vidicule, ... This is not a snare to. weak minds alone; to many persons there is more terror in a laugh than in a blow. Yet, from whom do you expect ridicule? From those whose good opinion you ought to value? No; but only from the giddy, the frivolous, or the profane. How shall you meet it? You may, if you choose, quail before it, and be laughed out of your soul. This will give you but sorry consolation on your dying bed. At the bar of God, it will be a poor amend to you for having lost the favor of God, and the joys of heaven, that you won the applause and feared the laughter of fools. There is but one way to meet ridicule-face it down. It is indeed a nettle that, if touched lightly, will sting thee ; but grasped firmly it becomes a "handful of down." A college lad, who scoffed at his room-mate for "saying his prayers" before re-FIFTH SCRAP .-... THF HEART'S COUNTERtiring, was at last so affected and shamed by his room-mate's persistency in doing right that "Home! Mother! Jesus!" Approaching the he was led himself to penitence and prayer. soldier with this pass word, we almost invaria- You injure even the sneerers when you yield Satan; he shall raise the dead, and yet himself bly secure his sympathy, and often gain admis- to their sneers. Pray for more grace, and per-

sion to his heart. Each of its parts is, of itself, severe! II. Pride has tripped many a soul and kept t back from Christ. Every sinner has his full share of this-some more than their share. Naaman, the Syrian, had like to have lost his life through this snare. He wished to be saved like a gentleman; but he had to give in, and go Home! Have you read Mrs. Heman's poems? to the Jordan like a filthy leper. When you undertake to dictate to God just how he shall with the trump of the archangel to herald his ferent from the present. But had you read it back. When you refuse, to go down in the save you, it is sheer pride that is keeping you coming, and the wing of cherubim to walt his during your present exile from domestic endear- dust before Christ's cross and confess guilt, and cry out, "God be merciful to me a sinner !" ments, shorn of almost the whole round of home. pride is the lurking devil that is plucking at comforts for either body or spirit, your memory your skirts. If you are saved at all, it must be on God's terms, and in God's way, and in his good time. Count it the greatest marvel of Divine generosity that God is willing to save so perverse a sinner at all." But, if you are From its white walls, the very tendrils wreathing, Seem with soft links, to draw the wanderer back. ost, the inscription which truth will write over you will be "Perished through pride." There an I loved; there prayed for; there my mother Sits by the hearth with meekly thoughtful eye;

III. Several persons with whom we have abored during the past year have been kept There my young sisters watch to greet their brother-Soon their glad footsteps down the path will fiy. from yielding to Christ by their passion for the cup: A pretite warred against the Holy Spirit. To such a man a faithful pastor once said, All the home voices meet at day's decline : One are those tones, as from one heart ascending-You must do as you choose; but you must give up your bettle, or give up, your soul. There laughs my home. Sad stranger, where is thine?" The sacrifice was too great; the poor slave of appetite bartered his soul for his dram. The When some holiday feast is sent to you in your number of those who are held in the snares of distant camp, how quickly the exclamation leans secret sensuality is fearfully great. How can a man admit the holy Jesus into his heart while Every thought of the end of your service is a is worthy of thought, too, that whoever sells or the pulpit; and thus a duty which I have long thought of home. Your comrades dying on the offers the ensnaring cup to a person who is batdwed to you as one of your best friends, has been field, or in the hospital, almost invariably speak tling with temptation, direct conspires with of home, and ask that the message of their love. Satan to damn a sould "Woe unto him that stronger than death, may be sent to that home. putteth the bottle to his neighbor!" Evil is Should you fall in battle, it will be an event to by want of heart. wrought by want of thought, as well as well as

grief, there would be one tempering considera- fear of ridicule, love of gold, or love of drink, tion. The dear ones of that home would call to or love of sensual enjoyments-may hinder espleased; and yet there are offences constantly mind that you died in a noble strife, and fill an pecially your salvation. You frankly say, "I occurring against the good taste of the educated honored grave But should you sature falles. I ought to be a Christian. I occurring against the good taste of the educated honored grave. But should you return, fallen want to be one; but my heart is obstinate, and part of your congregation, that you ought to ar- in morals and dead, to virtue, are there not in I cannot change it." You are right; you canrest; let me try to point them out to you. I that home those who would weep your living not change it alone. Do not attempt it. But could not ford nor swim the East River." tween you and heaven is a river that no good

sanctify us to the right fulfilment of the duties of this occasion. We come to dedicate this new historic centre their plans, etc., and wished them to call again.

the one Government which Thou hast ordained he had made up his mind to subscribe a guinea over our Union, and of the many Governments, a year, and immediately began to count out which Thou hast subordinated to our Union, be upon the table a quantity of guineas. When here represented; if all classes, relations, and in. he had got to twenty-one, the gentlemen stopped erests of our blended brotherhood of people him and said, as their time was rather precious, stand severally and thoroungly in Thy presence; we trust that it is because Thou hast called us, that. Thy blessing awaits us, and that. Thy de-signs may be embodied in practical results of in-calculable and imperishable good. And so, with Thy holy Apostle, and with the

Church of all lands and ages; we unite in the asription :- "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to com-. fort them which are in any trouble, by the comfort wherewith we ourselves are comforted of

God." In emulation of all angels, in fellowship with all saints, and in sympathy with all sufferers; in remembrance of Thy works, in reverence of Thy ways, and in accordance with Thy word; we laud and magnify Thine infinite perfections, Thy creative glory, Thy redeeming grace, Thy providential goodness, and the progressively richer and fairer developments of Thy supreme, universal, and everlasting administration. In behalf of all humanity, whose ideal is divine, whose first memory is Thine image lost, and whose last hope is Thine image restored; and especially of our own nation, whose history has been so favored, whose position is so peerless, vhose mission is so sublime, and whose future is so attractive , we thank Thee for the unspeakable patience of Thy compassion and the exceeding reatness of Thy loving-kindness. In contemlation of Eden, Calvary, and Heaven; of Christ a the Garden, on the Cross, and on the Throne; nay, more, of Christ as coming again in all subduing power and glory; we gratefully prolong our homage. By this Altar of Sacrifice, on this Field of Deliverance, on this Mount of Salvation, within the fiery and bloody line of these "muni-

tions of rocks," looking back to the dark days of fear and trembling, and to the rapture. of relief that came after; we multiply our thanksgivings, and confess our obligations to renew and perfect our personal and social consecration to Thy serice and glory.

O, had it not been for God! For lo! our enemies — they came unresisted; multitudinous, mighty, flushed with victory, and sure of success. They exulted on our mountains, they revelled in our valleys; they feasted, they rested; they slept, they awaked; they grew stronger, prouder, bolder every day; they spread abroad, they concentrated here; they looked beyond this horizon to "I have never yet had a sorrowful morning; for the stores of wealth, to the haunts of pleasure, if I am hungry, I praise God; if I am cold, I and to the seats of power, in our Capital and praise God; if it rain or snow, thunder and lighthief Cities. They prepared to cast the chain of Slavery around the form of Freedom, binding God; and am always joyful. And I have never life and death together forever. Their premature had a bad week. I resign myself to my dear triumph was the mockery of God and man. One Lord and Saviour, and am sure he does nothing sore victory, and all was theirs! But, behind these wrong. What he permits, whether sweet "or hills was heard the feebler march of a smaller but sour, joy or grief, I know is all for the best, and still pursuing host. Onward they hurried, day and accept. it with thanks and joy. All things light, for God and their country. Foot-sore, work together for good to them that love God vay-worn, hungry, thirsty, faint-but not in eart, they came to dare all, to bear, all, and to do all, that is possible to heroes. And Thou do if God thrust him into hell at last. "Thrust lidst sustain them! At first they met the blast me into hell? that he will never do," answered on the plain, and bent before it like the trees in the poor man; "but if he should, I have two a storm. But then, led by Thy hand to these arms-the arm of faith and the arm of lovesills, they took their stand upon the rocks and with them I would grasp him and hold him so remained as firm and immovable as they. In fast, that he must go with me; and where my Messenger.

vain were they assaulted. All art, all violence, Lord and my God is, there is my heaven."-Am. all desperation, failed to dislodge them. Baffled, bruised, broken, their enemies recoiled, retired, and disappeared. Glory to God, for this rescue!

commence with your prayers; I know it is a de-lecate matter to criticise the prayers of any one, and especially a minister of the Gosnel: and yet But, O, the slain ! In the freshness and fulness of their young and manly life; with sweet me-When I was a young man, there lived in our respect the man rather than his fortune; and joy upon human combanants cutting each other and especially a minister of the Gospel; and yet son who, in dying for the country, had also died "The river is deep and the tide runs strong; I mories of father and mother, brother and sister, neighborhood a farmer who was usually reelevates the poor to an intelligence and good- to pieces, "to make a Roman holiday." And wife and children, maiden and friends; they died for us. From the coasts beneath the Eastern star, from the flowers of Northern lakes and riv-ers, from the flowers of Western prairies, and in these, I think, lie your greatest faults. Have in Jesus? ness nobler than riches; to a benevolence of when one falls beneath the more dexterous feeling toward those whom Providence has sword of his antagonist, and his life blood stains you ever, my dear pastor, tried to think back Mother !- The affection between the mother be sure you could not; but opposite Wall Street placed in a higher social scale, thus equalizing the trampled sand of the arena, the acclamation over your prayers, after they had been put up, and son may not be the most passionate, love of is an established ferry. It, was made for those to see for what you really had prayed? Your life, but there is a sacredness about it, deeper than that boat, and trust it to carry you over." Befrom the homes of the Midway, and the Border, sure—rather more than could be required of they came here to die for us and mankind. Alas, him. One of his friends, observing him fretheir condition, not by levelling mansions and from the crowded galleries, rises loud as the prayer before your sermon generally consumes exists in any other human attachment. dividing estates, but by giving the same moral, shout of nations, hoarse and horrible as the how little we can do for them ! We come with quently doing so, questioned him as to why he the humility of prayer, with the pathetic elo-did it—told him he gave too much, and said, it religious sentiments to both classes, and hold- roar of the deep in storms. In another, the about fifteen minutes, and I remember very well A mother is a mother still, works can bridge, and no strength of your ing up the soul clothed in virtue and piety, as congregated wisdom of the Roman Senate is

but would first wish to become acquainted with

as a National Cemetery. If all departments of Some time after, they did so, and he told them they should feel obliged if he would give them his subscription, that they might go. The old gentleman still continuing to count them out upon the table, they interrupted him a second time, when he simply hoped the gentlemen would suffer him to go on, and on he went till he had counted down eighty guineas.

"There, gentlemen," cried the old man, "I promised you a subscription of a guinea a year; I am eighty years old, and there are the eighty guineas.

ROMANISM IN ENGLAND AND SCOT-LAND.

While the Church of Rome, is growing weak at the centre, it still shows signs of vigor at the extremities. Travellers in Italy tells us that the Catholic faith is dying out in the land of the Papacy, itself, but at the same time it seems to be spreading in other parts of Europe, as well as in America. Especially has it taken deep root in Great Bri ain and not only in Ireland, but also in England, and even in staid old Scotland, the home of Presbyterianism, the land of the Covenanters, Romish churches are beginning to ap-pear on every side. A late paper gives the fol-lowing list of Catholic priests and Churches North of the Tweed :

"There are now in Scotland 4 bishops, 171 riests, 193 churches and chapels, 2 colleges, and 10 convents. Pigot's Directory for the year 1828 gives the then state of Catholicity in Scotland as bishop, 22 priests, 20 churches, and 1 college; thus showing that in the short space of thirty-four vears there has been an increase of 3 bishops, 149 priests, 173 churches, 1 college, and 10 convents.'

THE TWO STRONG ARMS.

A great scholar in Germany who was anxious o find the right way to heaven, but for all his learning could not succeed, went one day to church. On his way he met a poor old man to whom he wished "Good-morning." The poor man thanked him, but added, he did not exactly remember ever having a bad one. "Well then I wish you much luck." "I thank you, sir; but to tell the truth, I never yet have had any bad luck." The scholar did not know what to make of the man, so he requested him to explain his meaning. "With pleasure," said the poor man. en-let the weather be what it may, I praise The scholar was astonished at the faith of the poor man, and asked again what he would

