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Select Poetry.

Softly into heaven she faded, As the star when morn appears, While we stood in silence round her, Gazing at her through our tears.

Religious.

SERMON.

Delivered in the Presbyterian Church, at Altoona, Sunday Morning, December 12, 1858. BY REV. A. B. CLARK.

RUTH, I.—16: And Ruth said, entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God.

For purity of thought, chastity of expression, unaffected sublimity and genuine pathos, we know of nothing superior, unless it be some passages in the life and personal history of the God-man, Jesus of Nazareth.

These are genuine sublimity in this unaffected simplicity, and the touching pathos of the language consists in its being true to nature, and the evident sincerity with which the declaration is made.

This book contains a succinct history of the domestic affairs of a particular family. And in this history we have another among the many other proofs of a special providence. A deliverer had been promised to Israel.

Ruth, the Moabitish widow, and daughter-in-law of Naomi, did not leave her father and mother and the land of her nativity, and come to a people which she had not before known, merely from her love to Naomi, her people and her God.

LIQUORS—A LARGE AMOUNT of well selected LIQUORS has been received at the lowest cash prices, wholesale or retail. The man who wants has only to call.

from whom, twenty-eight generations after, was born he whose name was to be called Jesus, for he would save his people from their sins.

The question, however, which specially claims our attention to-day, as connected with this beautiful and instructive history, is the difference between the decision and conduct of these two daughters-in-law, Orpah and Ruth.

How then are we to account for the choice of the other sister, and the determination with which she refused to return? Was it a mere whim on her part? Such a supposition is utterly inconsistent with the touching pathos and resistless determination of her reply, when entreated to return.

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These two sisters-in-law seem to have been, so far as we can judge from their history, alike kindly and affectionate in their dispositions. They both loved Naomi—they both have her testimony as to their kindness to the departed loved ones, and to herself—they both twice lifted up their voice and wept at the thought of a separation.

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HENRY LEHR'S STORE IS IN THE LEHR'S old stand, nearly opposite McCORMICK'S store, in North Water street, Altoona, Pa. June 18, 57-58.

being influenced to a certain extent by the finer feelings, yet never in opposition to the over-powering considerations of self-love, which under proper restrictions is a legitimate ground of action, yet is, in the unsanctified heart, the controlling principle.

There is a principle, however, that is stronger than the power of selfishness in the human mind, whose tendency is to root it out—to mellow the heart, and mould the life in conformity to that rule which says "thou shalt love thy neighbor as thyself."

Another reason why she would go with Naomi, was her God—"Thy God shall be my God." Her's was a choice between the idols of Moab and Israel's God.

Her choice was influenced, therefore, by the same powerful and irresistible motive of the poor benighted heathen of our day, who will break loose from the hell-forged chains of caste—suffer banishment from his father's house, and be disgraced in the eyes of all his countrymen, expose himself to death at the hands of his own kinsmen, and choose the "missionary's God, to be his Lord.

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This he has done with a conviction of the benefits to such as the chosen of the Lord. They are a peculiar people, a royal priesthood—they are a redeemed people, redeemed from death and hell; in whom the reigning power of sin is subdued, guilt removed, condemnation gone.

And in their death, His is a peculiar people. Their end is peace. Death is robbed of its sting and the grave of its victory. Even the wicked Balaam's vain wish was, "Let me die the death of the righteous, and my last end be like his."

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trying that separation, had it not been for the hope of another meeting, when our communion shall be higher, holier and sweeter, never more to be interrupted or broken. We must feel it, to know the loneliness, the sweetness, the purity of Christian love.

The importance of religious fellowship is above all calculation. The communion of kindred spirits is like the bellows to the fire. The living embers are fanned into a fresh flame—hope that had been clouded, shines out again in wondrous brightness.

Such a choice may seem to some here to require too great a sacrifice. But the sacrifice what it may it must be made. It is a question of life and death. Make the sacrifice and live, refuse and perish.

There may be some here to-day who, though amiable, mild, lovely, affectionate, are in their sins. Permit me, then, to present for your imitation the example of Ruth. Be not satisfied with admiration of her course, but follow her example.

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