

Belligious Miscellany.

Flee to the closest as your life, your safeguard, your hope, your joy. God is there. No one can discharge family duties acceptably, household administrations, or governmental relations—no one can resist the wiles of the devil manfully; sustain an equilibrium of calm, peaceful, humble resignation and joyfulness, without gaining wisdom and strength in the closet. Wives, do you believe this? Mothers do you? Mark well, behold that mother, coming from the closet, with a face shining in holiness as hid that of Moses when descending the Mount of God. What now? Panoplied? armed with helmet, sword, and shield? her feet shod with the preparation of the gospel of peace? Satan is bruised under her feet. Satan finds no lodgment. All his fiery darts are hurled in vain. She is clothed with humility. The graces of the spirit shine forth radiantly; love, joy, peace, long-suffering, gentleness, goodness, faith. She goes forth from the closet armed. Sisters, mothers, daughters, old and young, flee to the closet—have your regular stated seasons, adhere to them strictly, undeviatingly. Let no earthly care deprive you of these.

A LETTER WRITTEN BY THOMAS JEFFERSON A LITTLE WHILE BEFORE HIS DEATH.—"This letter will, to you, be as one from the dead. The writer will be in the grave before you can weigh its counsels. Your affectionate and excellent father has requested that I would address to you something which might possibly have a favorable influence on the course of life you have to run; and I, too, as a namesake, feel an interest in that course. Few words will be necessary, with good disposition on your part. Adore God. Reverence and cherish your parents. Love your neighbor as yourself, and your country more than yourself. Be just. Be true. Mourn not at the ways of Providence. So shall the life into which you have entered be the portal to one of eternal and ineffable bliss. And, if to the dead, it is permitted to care for the things of this world, every action of your life will be under my regard. Farewell!"

PLEASURE—I have run the silly round of pleasure, and have done with them all. I have enjoyed all the pleasure of the world—I appraise them at their real worth, which is, in truth, very low. Those who have only seen their outsides always overrate them; but I have been behind the scenes; I have seen all the coarse pulleys and dirty robes which move their gaudy-machines; and I have also seen and smelled the tall candles which illuminate the whole dazzling decoration, to the astonishment and admiration of the ignorant audience. When I reflect on what I have seen, what I have heard, and what I have done, I can hardly persuade myself that frivolous hurry and bustle of pleasure in the world had any reality; but I look upon all that is past as one of those romantic dreams which opinion commonly occasions, and I do by no means desire to repeat the nauseous dose.—Chesterfield.

In the "life of faith," we do not merely look at the principle of dependence of God, or of confidence in him, though that may be the thought immediately suggested by such words. It signifies much more. It is a life of large and various energies; for according to God, or scripture, faith is that principle in the soul which not only trusts him and believes him, it is also that which apprehends his way, acts in concert with his principles, and purposes, receive his promises, enjoys his favor, does his bidding, looks for his kingdom, in his strength gains victories, and by his light walks in light, and thus it is over, though variously, exhibiting a life according to him, or formed by communion with him.

BEAUTY.—One of the great elements of religion is love of beauty. Religion is something more than taste, refinement, or any polished propriety of a cultured class; but it is inseparably connected with taste, propriety, and refinement. The religious act is the beautiful act, the religious spirit is the beautiful spirit, the religious life is the beautiful life, and the religious character is the beautiful character; and God, with whom all religion begins and ends, is the Individually Beautiful One, and we do not know him as he is and love him as we ought, until we see him as the perfection of beauty.—The One altogether loved.

Christianity is broader than all acts; its blessed influence grows over their petty creeds—sacrifices to renovate the outlying world, as the sunlight streams across the farm enclosures and city walls and a whole continent besides. The moral elevation of Jesus is so great that he overlooks the walls of all churches and his benignant, spiritual features attract thousands beyond all recognized party lines. He was "the Son of man."

For the thought of Providence, one would say that the world went all wrong; but it is rather we who do not see the right. We complain, we get frightened, just as though God were not there. Never let me forget that it is himself and not man who guides us; else there would indeed be reason to despair, and to set out like Columbus in search of a new world.

"If Satan and I ever did strive for any word of God in all my life, it was for this good word of Christ: 'Him that cometh unto me will I in no wise cast out'; he at one end and I at the other. What woe we made! It was for this that we did so tug and strive; he pulled and pulled; but, God praised, I overcame him, and got sweetness from it."—Bunyan.

It is consoling to pray, is it not? to be able thus to succor those we love, to follow them with our affection even into another life. I pity those who have only tears to bestow upon the dead. It is very well to weep, but not without praying also. Prayer is the dew of pugnacity. Let us pour it out in floods; we shall do so much good thereby.

Simplicity and purity are the two wings by which a man is lifted up above all earthly things. Simplicity is in the intention; purity in the affection. Simplicity tends to God, purity apprehends and tastes Him.

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