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Poetry.

The Grave of Judson.

SEYMOUR WALLACE CONK.

Where sleeps the fierce and fiery Han
Whose terrors few so wide,—
Whose name of blood and fear was won
Where men in nations died?
Untroubled moulders where he fell
The "Scourge of God," the curse of Rome;
Nor man shall know, till Death and Hell
Yield up their dead, his narrow home;
But friends accursed to dwell below
That spot of earth exulting show.

And him whose glory eagles flew,
Wild ravens' o'er a world,—
Beneath whose steps new empires grew,
And his bright flag was furled,—
The ocean rock, his prison grave,
Surrendered to a proud repose,
Where censurers swing and banners wave,
And death keeps state with kingly shows;
And gray-haired warriors, tottering slow,
That spot of earth exulting show.

Thou last thy conqueror's grave, O Earth!
But what hast thou,—the Sea,
Amongst the gems of priceless worth,
And dead which are in thee?
Utter thy voice, thou stormy deep,
Give answer for thy priceless trust,
For God but lends him thee to keep
Till he require all of his dust;
And the Sea answers,—"Angels know,
And where he lies exulting show!"

Speak on, O Sea! forever bear
His name the world around;
For in thine awful tones we hear
No nobler, loftier sound;
Forth, whoso'er thy billows toss,
To seaward lengths, how Judson fell,
Victorious soldier of the Cross,
In bloodstained march or captive's cell,
Till, as his ceaseless raptures flow,
All nations round his story know.

The solemn temple's passing bell,
The booming cannon's roar,
To seaward multitudes may tell
When kings are kings no more,
Unveiled by noise of human pride,
His nameless grave unmarked, untrod,
He sinks to rest, as Moses did:
On Nebo's top,—alone with God:
No tracks to his Beth-Poor show
Thy faithful waters' pathless flow.

Keep thy proud trust, thou Ocean wave:
Thy moan his requiem be;
And thou, O Nature! o'er his grave
Weep out thy sounding sea;
As where no human tear may fall,
Till the last spring, no footstep tread
Till the last summer, no breeze shall call,
Watch thou, and weep, God's dead;
Then unto all above—below—
Thy priceless trust exulting show!

Religious Miscellany.

Conversion of Edwards.

Henry Rogers, author of "Eclipse of Faith," and one of the editors of the *Edinburgh Review*, who has superintended an edition of Edwards' works styles the following extract, one of the "Locust Classics" of the English language.

The first instance I remember of that sort of inward, sweet delight with God and divine things that I have lived much in since, was on reading those 1 Tim. i. 17. "Now unto the King eternal, immortal, invisible, the only wise God, honour and glory for ever and ever. Amen." As I read the words, they came into my soul, and as it were diffused through it, a sense of the glory of the Divine Being, a new sense, quite different from what I had ever experienced before. Never any words of Scripture seemed to me as those words did. I thought with myself how excellent a Being that God was, and how happy I should be if I might enjoy that God and be wrapt up to him in heaven, and be as it were swallowed in him forever. I kept saying, and, as it were, singing over these words of Scripture to myself, and went to pray to God that I might enjoy him; and prayed in a manner quite different than what I used to do, with a new sort of affection. But it never came into my thoughts that there was anything spiritual, or of a saving nature in this.

From about that time I began to have new kinds of apprehensions and ideas of Christ, and the work of redemption and the glorious way of salvation to him. An inward, sweet sense of things came into my heart, and my soul was led away in pleasant views and contemplations of them. And my mind was greatly engaged to spend my time in reading and meditating on Christ, on the beauty and excellency of his person, and the lovely way of salvation by free grace in him.—I found no books or sermons, or those that treat of these subjects. Those words, Canticles ii. 1, used to be abundantly with me, "I am the rose of Sharon and the Lily of the Valleys." The words seemed to me sweetly to represent the loveliness and beauty of Christ. The whole book of Canticles used to be pleasant to me, and I read it with much more delight than about that time, and found from time to time a sweetness that would carry me away in my contemplations.

This I know not how to express otherwise than by a calm, sweet abstraction of soul from all the concerns of this world; and sometimes a kind of vision or fixed ideas or imaginations of being alone in the mountains of some solitary wilderness, far from all mankind, sweetly conversing with Christ and wrapped and swallowed up in God.

A sense of divine things would often of a sudden kindle up, as it were, a sweet burning in my heart, an ardor of soul, that I knew not how to express.

Not long after I first began to experience these things, I gave an account to my father of some things that had passed in my mind. I was pretty much affected by the discourse we had together, and when the discourse was ended, I walked abroad alone, in a soli-

tary place in my father's pasture, for contemplation. And as I was walking there, and looking up on the sky and clouds, there came into my mind so sweet a sense of the glorious majesty and grace of God, as I know not how to express. I seemed to see them in sweet conjunction, majesty and meekness joined together; it was a sweet and gentle and holy majestic meekness, and awful sweetness, a high, and great, and holy gentleness.

After this my sense of divine things gradually increased, and became more and more lively, and had more of that inward sweetness. The appearance of everything was altered; there seemed to be, as it were, a calm, sweet cast or appearance of divine glory in almost everything, in the sun, moon, and stars, in the clouds and blue sky, in the grass, flowers, trees, in the water and all nature, which used greatly to fix my mind.—I often used to sit and view the moon for a long time. And in the day spent much time in viewing the clouds and sky, to behold the sweet glory in these things, in the meantime, singing forth in a low voice my contemplations of the Creator and Redeemer. And soon anything among all the wondrous works so sweet to me as thunder and lightning, formerly nothing had been so terrible to me. Before, I used to be uncomely terrified both with thunder and lightning, and to be struck with terror when I saw a thunder-storm rising, but now, on the contrary, it rejoiced me. I felt God, if so I may speak, as the first appearance of a thunder storm, and used to take the opportunity at such times to fix myself in order to view the clouds, and see the lightning's play, and hear the majestic and awful voice of God's thunder, which was often-times exceedingly entertaining, leading me to sweet contemplations of my great and glorious God. While thus engaged, it all ways seemed natural for me to speak, or chant forth my meditations, or to sing, or chant forth in soliloquies with a singing voice.

I felt then great satisfaction as to my good estate, but that did not content me. I had vehement longings after God and Christ, and more holiness, wherewith to behold the face of God, and more inward, personal, often brought to my mind the words of the Psalmist, "my soul breaketh for the longing it hath." I often felt a longing and lamenting in my heart, that I had not turned to God sooner, that I might have more time to grow in grace.

My mind was greatly fixed in divine things; year after year often walking alone in the woods, and solitary places, for meditation, soliloquy and prayer and converse with God, and it was always my manner at such times to sing forth my contemplations. I was almost constantly in ejaculatory prayer, wherewith I used to pray, and as it were, as if to me, as the breath by which the inward burnings of my heart had vent. The delights which I now felt in the things of religion were of an exceeding different kind from what I ever enjoyed before, and what I had no more notion of when a boy, than one blind man has of pleasures and beauties, or among the two or three who have met together, and converse of that home to which each closing day is bringing us nearer, and toward which our united hearts and hopes are tending.

And if I think of the soul-contriving and life-giving good there is in them.

Plain and Strong Reasons FOR CONSTANTLY ATTENDING DIVINE WORSHIP AND RELIGIOUS ORDINANCES.

1. God requires it. It is for his glory; and as his rational creatures, we would willingly obey his holy will.

2. It is exceedingly pleasant and edifying when the heart is alive and awake to God and good things.

3. It is the best adapted and most likely means of benefiting those who are in the greatest need of spiritual benefit.

4. None are so advanced in grace and knowledge as not to need those means which God has appointed; whilst their constant attendance is a practical witness for God, his truth, and his cause.

5. Few have any superabundance of religious opportunities; consequently you should avail yourself of all, remembering the loss of Thomas by his absence only on one occasion.

6. Great mischief is done by a total or partial neglect of Divine worship. Thereby you wrong your own soul,—set an injurious example to your family—discourage the heart and weaken the hands of ministers and friends, and exert a baneful influence far and wide.

7. The example of the godly of old should operate in the matter. David had great delight in attendance, and went not hindered. See the whole of the 16th Psalm: "The pious Jews rejoiced," "We will not forget the house of our God." (Neh. x. 39.) and Paul says, "Not forsaking the assembling of ourselves together, as the manner of some is;" Heb. x. 25.

8. Every one shall give an account of himself to God; and it is unreasonable to suppose that the excuses which are so plentifully made for the neglect of Divine worship and ordinances will bear the test and meet the approval of that day.—*British Messenger.*

The Company of Heaven.

It is pleasant amid the jars and discords of this lower world, to meet and mingle with the great and good and noble spirits that are to be found among us, and to refresh the weary, world-worn mind by association with the pure and holy hearted; after the busy cares and petty trials of this world, to be able to sit quietly down by the fireside, or among the two or three who have met together, and converse of that home to which each closing day is bringing us nearer, and toward which our united hearts and hopes are tending.

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The Great Conflict.

During the last three centuries the great conflict in Christendom has been between the claims of the Bible and Infidelity. As a writer in the *Preacher* remarks, "Every weapon heer been used, every position that has been taken, every resource has been applied to, and still the battle is waged, incessantly, fiercely, powerfully."

The leaders of the armies of truth, it is admitted, have sometimes made unskillful movements, and occasionally suffered themselves to be temporarily defeated. But, in the main, the cause of truth has steadily advanced, and her bright banners now float proudly over many a conquered region.—Many Sebastopolis of infidelity have been abandoned by every intelligent and candid Inquirer. In point of conclusive evidence, the Church may congratulate herself that eighteen centuries of conflict with her foes have shown that her walls are more durable than the fortresses of Gibraltar or Ehrenbreitstein, because built on the Rock of Ages.

This result does not justify a cessation of hostilities. Error has its ten thousand forms. Some of its most plausible doctrines, as the history of the world has proved, are honored now and then with a resurrection from the grave of contempt and forgetfulness into which earnest discussion had cast them. To meet these ever varying loads of false religion and false philosophy, and these old themes baptized with old names, and bolstered up with new acquisitions, real or supposed, it is necessary that the friends of truth should constantly keep their armor on. If, at any given period, there is no refutation of the prevalent form of infidelity, the enemies of religion will claim a victory, and many of the unsuspecting or superficial will construe the failure of a formal reply into an acknowledgment of the part of Christians, that no answer can be furnished.

If Sir William Herschel's telescope reveals nebulae, so as to suggest the brilliant conjecture that these nebulae are the materials out of which nature manufactures her suns and planets, and if La Place thinks worth while to elaborate on this foundation his ingenious nebular hypothesis, that must employ the genius of Lord Rosse to invent a more powerful instrument, will show that many of these nebulae are solvable into fixed stars, and the conjecture that can be claimed for the favorite hypothesis of La Place is a brilliant imagination.—If some superficial infidel traveller claims that his discoveries among the ruins of the East give the lie to the Bible, Christianity must send out her Layards, and Rawlinsons, and Loftuses, to dig up from the graves of departed empires undeniable refutations of the faulty infidel's assertion; and, also, furnish numerous and accurate illustrations of the fact that the statements of God's word are veritable history.

It is most gratifying to observe how many victories the friends of Christ have won within a few years past on scientific ground.

There is much significance in the statement made by Pro. Henry, of the Smithsonian Institute, that there is only one eminent man of science in the country known to be an avowed enemy of Christianity. Both the friends and opposers of religion are perhaps, prone to overrate the importance of scientific observations in relation to the evidences of religion; but it is pleasant and encouraging to know how invariably all reliable investigations, in history, geology, astronomy, physiology, and other kindred fields, have resulted in favor of the Bible.—*Exchange.*

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Lost! Lost! Lost!

Just after breakfast, a few days since, we were startled by the heavy tolling of the court-house bell, as if for fire. Every one rushed out into the streets, but it was soon ascertained that the bell tolled for a lost child, not for fire. "A child lost!" The announcement sent a pallor to every cheek, and a tremor to every heart, and tears to many eyes. Parents thought of their own little ones, and rejoicing that it was not their child, hastened to join in the search, and the universal sentiment. Just then, the little fellow was brought in from the country, whether he had gone the night before without the knowledge of his parents.

What a joy we all felt that he was found. How thankful that he was not wandering away, exposed to the bitter cold, and the driving snows, and that a sensation of relief was returned to our homes, rejoicing over a "child found."

Do you not hear that knell? It tolls for a lost soul—a soul wandering on the dark mountains of sin, lost to all good; to God, to Heaven. It may be the soul of your parent or your child, your brother or your wife, will you not hasten to the rescue? Perchance the erring one may be reclaimed, and led back to the fold of Christ. Angels in Heaven may rejoice over him "who was lost and is found." Hasten, ere it is too late, to show the wanderer the only path that can lead to happiness and to Heaven. It is written, "The way of the just is as the shining sun, that goes forth in its fullness; and every moment in danger of eternal death. Christ is seeking you. He came to seek and save the lost—listen, and you hear him calling you! Answer that call: follow the sound of his voice, and you may reach heaven. But refuse it, and you will still go on in sin, far from God,—and every moment in danger of eternal death. Christ is seeking you. 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