Life a Spiritual Conflict. Reader! the combat rages darkly still

And the dread soldiery by Hell arrav'd. Yet, in the midst of Satan's host art thou Contending: were thy veiled flesh withdrawn, Full on thy spirit what a battle-field Where all the Chivalries of Heaven contend. And the dread sympathies in darkness fight For souls immortal-would at once outflame! But not with garments roll'd in blood, or death :

And not with weapons which our eves perceive: But sightless, these unbodied Hosts engage; And therefore, Satan is the sense's mock, The sneer of science and the scorn of fools But thy revealings, Faith! are ever true And most tremendous, when the most denied A Devil doubted ends in God disown'd,-Till the first glance a disembodied Mind Takes of the truth behind the veil disclosed, Looks on the Fiend, who made himself a lie To rock the sinner into damning rest.

Reader! believe, the combat rages still; No pause, and no parenthesis of love Or pity for our world the Fiend allows, Darkness his throne destruction his delight Ruin and ravage his dominion make, And earthquakes seem the echo of His tramp But chief to battle with the sainted host, Fighting beneath the banner of their King Crimson'd with blood, and blason'd by his cross Redemptive, does the Prince of Hell advance Thus Luther felt: and thus shall ever feel, And like him in the spirit's fight, contend E'en to the gasp and agony of faith,-The heirs of Light and heroes of our God.

"The Serpent's head the woman's seed shall

So spake the Lip almighty; and to man Revolting then the Incarnation preach'd In promise, which by grasp prophetic spann'd Ages of conflict in the church to come Till time's worn clock his closing hour

And this fantasmal scene where Satan fights, This whited sepulchre of sin and woe, This prison-house where dungeon'd nature pines, A thousand years of hallow'd rest shall have In one long sabbath of millennial peace! But not till hurled by thunder-blast divine Down to his pit, in chaining darkness bound, The mystic "Dragon" will from earth withdraw But fiercely to the last, a fight maintain Implacable, against all truth array'd. So from the first imperial Rome he fired With Pagan fury; when that flame was quench'd By blood of martyrs, lo! an Arian creed Flooded the church with desolating tides; And when they ceased. Platonic visions came And round the Cross a dazzling falsehood

papistry in full-blown horror rose

Reflections on War. From a Sermon by the Rev. Robt. Hall. on

Though we must all die, as the woman ground which cannot be gathered up; yet it s impossible for a humane mind to contemplate the rapid extinction of innumerable ives without concern. To perish in a moment, to be hurried instantaneously, without preparation and without warning, into the presence of the Supreme Judge, has somehing in it inexpressibly awful and affecting. Since the commencement of those hostilities which are now so happily closed, it may be reasonably conjectured that not less than half a million of our fellow-creatures have fallen a sacrifice. Half a million of beings, sharers of the same nature, warmed with the same hopes, and as fondly attached to life as ourselves, have been prematurely swept into the grave, each of whose deaths has pierced the heart of a wife, a parent, a brother or a sister. How many of those scenes of complicated distress have occurred since the commencement of hostilities, is known only to Omniscience; that they are

scarcely a family exempt! Though the whole race of man is doomed to dissolution, and we are all hastening to our long home, yet at each successive moment life and death seem to divide betwixt them the dominion of mankind, and life to have the larger share. It is otherwise in war; death reigns there without a rival and without control. War is the work, the element, or rather the spirit and triumph of death, who glories not only in the extent of his conquest, but in the richness of his spoil. In the other methods of attack, in the other forms which death assumes, the feeble and the aged, who at the best can live but a short time, are usually the victims; here it is the vigorous and the strong. It is remarked by the most ancient of poets, that in peace children bury their parents, in war parents bury their children; nor is the difference small. Children lament their parents, sincerely, insorrow, which it is natural for those to feel who are conscious of retaining many tender ties, many animating prospects. mourn for their children with the bitterness of despair; the aged parent, the widowed mother, loses, when she is deprived of her children, everything but the capacity of suffering; her heart withered and desolate, admits no other object, cherishes no other hope. It is Rachel weeping for her children and refusing to be comforted, because they

But to confine our attention to the number of the slain, would give us a very inadequate idea of the ravages of the sword. The lot of those who perish instantaneously may be considered, apart from religious prospects, as comparatively happy, since they are exempt from those lingering diseases and slow torments to which others are liable. We cannot see an individual expire, though a stranger or an enemy, without being sensibly moved and prompted by compassion to lend him every assistance in our power.-Every trace of resentment vanishes in a moment; every other emotion gives way to pity and terror. In these last extremities we remember nothing but the respect and tenderness due to our common nature .-

roads almost impassable, they are lodged in of Europe was interrupted. sister, is near to soothe their sorrows, relieve postilence and death. their thirst, or close their eyes in death !-

into hospitals and prisons, contagion spreads love of peace.

ease exceed those of the enemy. promiscuous massacre and ruin.

this awful reflection; that neither the fury to the maxims of war. The fundamental

innumerable cannot admit of a doubt. In some parts of Europe, perhaps, there is to the peculiar circumstances of this country, of the earth, it is in the shrill cry of sufferthough it would be unpardonable in us to ing humanity; in the curses and imprecaforget (for to forget our danger is to forget tions of those whom his sword has reduced our mercies) how nearly we have been to despair. reduced to famine, principally it is true, through a failure in the crops, but greatly this guilt every man who engages in war, or penditure and extent.

prosperity. Such states having a mutual casuistry would lead us to suppose.

and carried from the field, it is but a pro- different parts of the world, to say nothing In contemplating the influence of war on lihood by joining these heretics. No one read also in Revelations xx, 4, the saints thing extraneous. "God helps those who longation of torments. Conveyed in uneasy of our own country, who have been reduced public morals, it would be unpardonable not will have anything to do with you. vehicles, often to a remote distance, through to poverty, from this cause, since the peace to remark the effects it never fails to pro- "I trust in Him who gives us 'day

the sick, where the variety of distress baffles possesses, in fact, a sort of omnipresence, by morals of a people sustain from an invading "You will be a laughing-stock to everyall the efforts of humanity and skill, and ren- which it makes itself every where felt; for, army is prodigious. The agitation and susders it impossible to give to each the atten- while it gives up myriads to slaughter in pense universally prevalent, are incompatible "And what will that signify? Was not tion he demands. Far from their native home, no tender assiduities of friendship, no in scattering over countries, exempt from serious reflection. In such a situation, is it

diet, exposed in sickly climates, harassed the subject, which is, the influence of national which affects their property or their lives. hold out! First of all, no one will give you with tiresome marches and perpetual alarms; warfare on the morals of mankind; a topic He will perceive that by such a calamity, any work." their life is a continual scene of hardships on which I must be very brief, but which it the seeds of order, virtue and piety, which and dangers. They grow familiar with would be wrong to omit, as it supplies an it is the first care of education to implant hunger, cold and watchfulness. Crowded additional reason to every good man for the and mature, are swept away as by a hurri-

amongst their ranks, till the ravages of dis- The contests of nations are both the offspring and the parent of injustice. The We have hitherto only adverted to the word of God ascribes the existence of war sufferings of those who are engaged in the to the disorderly passions of men. Whence profession of arms without taking into our come wars and fightings among you? saith account the situation of the countries which the Apostle James, come they not from your are the scene of hostilities. How dreadful lusts that war in your members? It is certo hold everything at the mercy of an enemy, tain two nations cannot engage in hostilities, and to receive life itself as a boon dependent but one party must be guilty of injustice; on the sword. How boundless the fears and if the magnitude of crimes is to be estiwhich such a situation must inspire, where mated by a regard to their consequences, it the issues of life and death are determined is difficult to conceive an action of equal by no known laws, principles, or customs, guilt with the wanton violation of peace. and no conjecture can be formed of our des- Though something must generally be allowed tiny, except as far as it is dimly deciphered for the complexness and intricacy of national in characters of blood, in the dictates of re- claims, and the consequent liability to devenge, and the caprices of power. Conceive ception, yet where the guilt of an unjust but for a moment the consternation which war is clear and manifest, it sinks every ter? the approach of an invading army would other crime into insignificance. If the exisimpress on the peaceful villages in this tence of war always implies injustice, in one plained by itself; for when it is allowed to vengeful spirit is to me the best proof that who was born in Wales, an obscure country, neighbourhood. When you have placed at least of the parties concerned, it is also speak, it explains itself without any assist- you are not in the truth. Christ said, 'For- and of obscure parents, should be singled out yourselves for an instant in that situation, the fruitful parent of crimes. It reverses. you will learn to sympathize with those un- with respect to its objects, all the rules of happy countries which have sustained the ravages of arms. But how is it possible to rary repeal of the principles of virtue. It is give you an idea of these horrors? Here a system out of which almost all the vir- preaches?" you behold rich harvests, the bounty of tues are excluded, and in which nearly all while famine and pestilence follow the steps whatever engages love or confidence, is sa- ther it contradicts or confirms what he has your baptisms, your interments; but as for ther be an instrument to bring souls to hea-

of desolation. There the cottages of pea- crificed at its shrine. In instructing us to delivered from the pulpit." sants given up to the flames, mothers expiring through fear, not for themselves, but the proper objects of enmity, it removes, as the proper objects of enmity it removes. sants given up to the flames, mothers expir- consider a portion of our fellow-creatures as their infants; the inhabitants flying with far as they are concerned, the basis of all examine the Holy Scriptures, so as to judge heir helpless babes in all directions, miser- society, of all civilization and virtue; for whether they confirm or contradict what the able fugitives on their native soil! In the basis of these is the good-will due another part you witness opulent cities taken every individual of the species, as being a by storm; the streets, where no sounds were part of ourselves. From this principle all made fools of the common people; for the sell is not wanted. Yes, gratuitously! this vanished. I am comforted in this, though heard but those of peaceful industry, filled the rules of social virtue emanate. Justice preacher pointed out to us a passage in the one word is ruinous to all your schemes. men kill me, they cannot damn me; though on a sudden with slaughter and blood, resoluting with the cries of the pursuing and the pursued; the palaces of nobles demolished, the houses of the rich pillaged, the chastity of virgins and of matrons violated, unites man to man. As it immediately aims so."—Acts 17: 14. and every age, sex, and rank, mingled in at the extinction of life, it is next to impossible, upon the principle that every thing quite a Doctor of Divinity! You know as the body; but only to fear those who can do the work which he never did, he might romiscuous massacre and ruin.

Sible, upon the principle that every thing much as a whole Synod of Bishops! Your destroy the soul; in other words, I stand in have the strength which he never had. prevailed in the ancient world, and which a right to kill, to set limits to military license: still prevail in many barbarous nations, we for when men pass from the dominion of perceive that those who survive the fury of reason to that of force, whatever restraints pattle and the insolence of victory, were are attempted to be laid on the passions will only reserved for more durable calamities; be feeble and fluctuating. Though we must swept into hopeless captivity, exposed in applaud, therefore, the attempts of the humarkets, or plunged in mines, with the mane Grotius, to blend maxims of humanity melancholy distinction bestowed on princes with military operations, it is to be feared and warriors, after appearing in the trium- they will never coalesce, since the former phal procession of the conqueror, of being imply the subsistence of those ties which the conducted to instant death. The contem- latter suppose to be dissolved. Hence the almanac made by an ordinary man. Why plation of such scenes as these, forces on us morality of peaceful ties is directly opposite

pared to the ravages of arms; and that us to succor the oppressed; the latter, to says it is 'a light."—Psa. 119: 105. nature in her utmost extent, or, more pro- overwhelm the defenceless. The former perly, divine justice in its utmost severity, teaches men to love their enemies; the lathas supplied no enemy to man so terrible as ter, to make themselves terrible even to who are farthest removed from its immediate That a familiarity with such maxims must ble." desolations, share largely in the calamity. tend to harden the heart, as well as to per-They are drained of the most precious part | vert the moral sentiments, is too obvious to | know so much more than others." of their population, their youth, to repair need illustration. The natural consequence drained of their wealth, by the prodigious expense incurred in the equipment of fleets, and a contempt of virtue; whence the the waste made by the sword. They are of their prevalence is an unfeeling and unand the subsistence of armies in remote esteem of mankind is turned from the humparts. The accumulation of debt and taxes ble, the beneficent, and the good, to men who diminishes the public strength, and depresses are qualified by a genius fertile in expeprivate industry. An augmentation in the dients, a courage that is never apalled, and price of the necessaries of life, inconvenient a heart that never pities, to become the deo all classes, falls with peculiar weight on stroyers of the earth. While the philanthrothe labouring poor, who must carry their pist is devising means to mitigate the evils industry to market every day, and therefore and augment the happiness of the world, a cannot wait for that advance of price which fellow-worker together with God, in explorgradually attaches to every other article. ing and giving effect to the benevolent ten-Of all people the poor are on this account dencies of nature, the warrior is revolving in the greatest sufferers by war, and have the the gloomy recesses of his capacious mind, most reason to rejoice in the restoration of plans of future devastation and ruin. Pripeace. As it is the farthest from my pur- sons crowded with captives, cities emptied pose to awaken unpleasing reflections, or to of their inhabitants, fields desolate and waste taint the pure satisfaction of this day, by the are among his proudest trophies. The fasmallest infusion of political acrimony, it will bric of his fame is cemented with tears and not be expected I should apply these remarks blood; and if his name is wafted to the ends

Let me not be understood to involve in aggravated, no doubt, in its pressure, by our to assert that war itself is in all cases unbeing engaged in a war of unexampled ex- lawful. The injustice of mankind, hitherto incurable, renders it in some instances neces-In commercial states (of which Europe sary, and therefore lawful; but unquestionprincipally consists) whatever interrupts ably, these instances are much more rare

engaged in the contest. If there be a countered and form from the state of their species, it appears to but lying down upon that block and I shall then all the wealth of her father. It made and of modern divines, and form from the state of their species, it appears to but lying down upon that block and I shall then all the wealth of her father. It made and of modern divines, and form from the state of their species, it appears to but lying down upon that block and I shall then all the wealth of her father. try highly commercial, which has a decided me that nothing is more suitable to the office local try highly commercial, which has a decided me that nothing is more suitable to the office local try highly commercial, which has a decided me that nothing is more suitable to the office local try to hend and wrest the scripture to th try inguly commercial, which enables it to protect its superiority in weath and muster, together to a current and muster, together to take off the colours from with a fleet which enables it to protect its trade, the commerce of such a country may trade, the commerce of such a country may which its delusive eplandage to a control of particles to begin with the series and trust in the same Saviour, I may not a red sea to the promised land. I think I which its delusive eplandage to so the country may which its delusive eplandage to so the country may which its delusive eplandage to so the country may which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to so the promised land. I think I which its delusive eplandage to the promised land. I think I which its delusive eplandage to the promised land. I think I which its delusive eplandage to the promised land. survive site shows, but it is at the capellocal formation and the commerce of all other nations; and the commerce of all other nations; and the commerce of all other nations; and the commerce of the commerc of the commerce of all other hands; a perhaps one of the post serior of the painful reflection to a generous mind. Even painful reflection to a generous mind. Even the painful reflection to a generous mind the painful reflection to a generous mind. Even the painful refl painful reflection to a generous mind. Even there the usual channels of trade being closed, it is sometime before it can force a fording a plain and palpable distinction, but here the day of his death; but closed, it is sometime before it can force a fording a plain and palpable distinction, but here is to blame for having a quick is the direction of our Church in her should not nevice sentence to the power to full the first them. The following a distinction of the world that he gave his only be is the direction of our Church in her should not nevice.

It is a fording a plain and palpable distinction, article and also in her ordination. The first them is to blame for having a quick is the direction of our Church in her should not nevice. present, where thousands are left without assistance, and without pity, with their wounds exposed to the piercing air, while bood, freezing as it flows, binds them to the earth, amidst the trampling of horses,

ill-prepared receptacles for the wounded and The plague of a widely extended war, its immediate seat. The injury which the what can all those do who are against me?" well known voice, no wife, or mother, or its immediate desolations, the seeds of famine, any wonder the duties of piety fall into you! sister, is near to soothe their sorrows, relieve pestilence and death. If statesmen, if Christian statesmen at and the gates of Zion mourn and are deso- head." Unhappy man! and must you be swept into least, had a proper feeling on this subject, late? Familiarized to the sight of rapine the grave unnoticed and unnumbered, and no friendly tear be shed for your sufferings, and since the shed for your sufferings, the people must acquire a tions which such scenes must inspire, instead to the reflection and slaughter, the people must acquire a tions which such scenes must inspire, instead to the reflection and slaughter, the people must acquire a tions which such scenes must inspire, instead to the reflection and slaughter, the people must acquire a tions which such scenes must inspire, instead to the reflection and slaughter. The precations which such scenes must inspire, instead to the reflection and slaughter. The precations which such scenes must inspire, instead to the reflection and slaughter. The precations which such scenes must inspire, instead to the reflection and slaughter. The precations which such scenes must inspire, instead to the reflection and slaughter. The precations which such scenes must inspire, instead to the reflection and slaughter. The precations which such scenes must inspire, instead to the reflection and the reflection of rushing eagerly to arms from the thirst rious tenure by which every thing is held "Everybody will take pleasure in refus-We must remember, however, that as a of conquest, or the thirst of gain, would they very small proportion of a military life is not hesitate long, would they not try every confidence; the sudden revolutions of forspent in actual combat, so it is a very small expedient, every lenient art consistent with tune must be infinitely favourable to fraud therefore may will persecute his disciples; part of its miseries which must be ascribed national honor, before they ventured on this and injustice. He who reflects on these and the more I am persecuted for my faith, Jeremiah was; so Paul, though he did but be less difficult to control it to-morrow. o this source. More are consumed by the desperate remedy, or rather, before they consequences, will not think it too much to the more I shall feel that I am truly a discirust of inactivity than by the edge of the sword; confined to a scanty or unwholesome It is time to proceed to another view of sustains from invasion, is greater than that affirm, that the injury the virtue of a people ple of Christ."

Dennis and the Priest.

"Good morning! Dennis."
"Good morning! your Reverence." "What is it they say of you, Dennis! am told your have been to hear the preach-

ing of the soupers.' You have been told the truth, your Reverence. "And how could you dare to listen to

" Please your Reverence, God is not heretic; and it is the Word of God, the

Bible, that they read." " Aye,-the Bible explained by a minis-

" No, your Reverence; the Bible exvery act of reading it, we allow it to speak.

heaven, and the reward of industry, con- the vices are incorporated. Whatever ren- us not to believe on his word, but when we masses, your prayers, your dispensations, glory. I had rather be a preacher in a pulsumed in a moment, or trampled under foot, ders human nature amiable or respectable, go home to take the Bible and examine whe-

decision will be equal to those of a General no awe of you."

"No, your Reverence; I make no pretensions to judge for other persons; but I speak the truth." take the liberty of judging for myself. God inspired the Bible: I read his inspired word, and that is all,"

"But you are not able to understand it." understand it. I understand very well an has God for its author? Cannot God ex- pardoned." of wild beasts, the concussions of the earth, rule of the first is to do good; of the latter press what he means as well as a mere mornor the violence of tempests, are to be com- to inflict injuries. The former commands tal? Besides, the Bible speaking of itself, " Dennis, you are obstinate and conceit-

strangers. The rules of morality will not never changes his opinion, it is you who are cause Jesus has been so good as to give me would be covered by passion. Her mother Still, however, it would be happy for suffer us to promote the dearest interest by obstinate; but as for me, I found myself in everything. Allow me to tell you what was greatly grieved and distressed by these guide. For, as our nineteenth article ex mankind if the effects of national hostility falsehood; the maxims of war applaud it a bad road and changed for a better, that is terminated here; but the fact is, that they when employed in the destruction of others. all. I have never pretended to be intalli-

" Others are not very humble in thinking they know more than God: but it is to God

- " I confess myself." " Not to me, at all events."
- that, ' if we confess our sing, he is faithful
- " I will get married elsewhere."
- " The Church will not bury you." "I shall not trouble myself about my
- lead body, if I save my soul." " You will be excommunicated " No matter, if I am received by God." " No prayers shall be offered
- " I shall pray for myself." ease you from Purgatory !" They would be of no use; for I reckon
- to go to Paradise." To Paradise do you !" "Yes : to Paradise."

the thief when hanging on the cross at the is little between me and heaven. It comright hand of Jesus, after having confessed forted Dr. Taylor, the martyr, when he was his sins to Jesus Christ, who is God, said to going to execution, that there were but two friend could do for her. By the power of views at the present day. Students take their intercourse is a fatal blow to national than the practice of the world and its loose right hand of Jesus, after having confessed him, 'Lord remember me!' 'And Jesus stiles between him and his father's house— her will she controlled her impulses, and certain portions of the Book of Common him Variety him Variety and the stiles between him and his father's house their hostility extend far beyond the parties this triumph was of far more value to her profession, and conceiving conquerors to be said unto him, Verily I say unto thee, To-but two steps between me and glory. It is this triumph was of far more value to her profession, and conceiving conquerors to be said unto him, Verily I say unto thee, To-but two steps between me and glory. It is equally obtain salvation; and the proof that hear God say to me, as he did to Moses:

"Jesus Christ had no where to lay his

"Well! we shall see how long you will

" And what next?"

against me?" " Certainly !"

"And who will be at the head of the con- scaffold for a throne; and I might add a newed courage try again." spiracy?"

"At all events, whoever he may be, you innumerable company of saints and angels may tell him that he is not a Christian, for in heaven, the holy hill of Zion; and I am Christ commands us to forgive offences, changing a guard of soldiers for a guard of while this man indulges in revenge. Jesus angels, which will receive me and carry me

But act toward me just as you please; I yours." "Admirable, Master Dennis! you are have learnt not to fear those who can kill

You are an insolent fellow." " I am not; but I have the courage to

"You are impious." before images of wood or stone; but I have father had been engaged in the East India ceased to be so, since I have believed in the trade, and had accumulated great wealth. "The proof that I can is, that I really do living God, and trusted only in my Saviour." Her mother was a sweet, gentle woman, who

"You are a miserable wretch. should I not understand the Bible, which and humble sinner, I trust, whom God has their excellencies. In Helen's home there

"You will also be a ---."

cisely my sins that crucified the Saviour. I

even you Reverend Sir.' " I do not want your love." " I shall not the less pray for you." " I do not want your prayers."

See the difference between us, your Reverence. I love you, and you hate me. and just, to forgive us our sins."-1 John I offer you my prayers, and you refuse me gather grapes of thorns or figs of thistles?" she grew calm and quiet, and her mother hearts in prayer for the Holy Spirit's t their fruits ye shall know them : do men -Matt. 26: 16. Judge now, Reverend could hear her walking back and forth ing. If we do this, he will guide us not in Sir! which of us, you or I, is the disciple across the room, talking to herself. She truth merely, but into all truth.

Hill, August 22d, 1651, in the time of Crom- would try to conquer, but that she would they consequently walk in fetters all the well, for being suspected of plotting against conquer, and she nobly succeeded. From days. A man should read his B-ble first the government. While standing on the that hour she was able to overcome by it. and get his mind thoroughly imbued with scaffold he uttered the following most pathe- She grew up to womanhood remarkable for scripture, before he sits down to conside tic and weighty remarks:

tell you plainly, that you will lose your live- Paul the Apostle were both beheaded. I pends entirely on one's self, and not on anywere beheaded for the word of God and the help themselves," and he is ever ready to testimony of Jesus; but herein is the disad- assist us in subduing what is wrong in our duce in those parts of the world which are day our daily bread; and if God be for me, vantage that I he under in the thoughts of own spirits. many; they judge that I suffer not for the The Bible contains many passages which word of God, or for conscience-but for condemn anger: " He that is soon angry,

> made the rulers angry with him; and yet | the righteousness of God." they pretended he must die, because they said he would have brought in foreign forces of you allow yourself to become angry to-day, to invade the land. The same thing is laid you will more easily become so to-morrow. to my charge, of which I am as innocent as If you control your temper to-day, it will preach Christ Jesus, yet his enemies would Helen's victory was obtained by decision. have him put to death under a pretence that To form the determination to conquer her-

covenant, and will not prostitute my princi- do.

third, I am changing the presence of this "Who! who! what does that signify!" numerous multitude on Tower Hill for the

commands men to love one another, and this to Abraham's bosom. This scaffold is the man appears quite disposed to hate me.

Should he happen to be a priest, you may tell him that his prototypes were members me an instrument to bring others to heaven; when the best pulpit, God, through his grace, made time into eternity. We are poor, blind, and the time into eternity. We are poor, blind, and the time into eternity. We need a guide. And tell him that his prototypes were members me an instrument to bring others to heaven; erring sinners. of the Sanbedrim, who, through hatred, condemned Jesus to death. Should he be an Afterwards he said: "Though my blood petitors for this office; but they are false or

Ultramontane, you may tell him that I am be not the blood of nobles, yet it is Chrisastonished at nothing done by him and by tian blood, minister's blood, yea more, it is destroy or mislead us. those who invented the Inquisition. Lastly, innocent blood. I magnify the riches of should it be yourself, be assured that your God's mercy and grace towards me, that I, to become our guide; but he will guide us ance from any other quarter; and in the give,' and you take vengeance. Christ said, to honorable sufferings. For the first four-Teach all nations,' and you refuse even to teen years of my life I never heard a ser- in the wilderness. "But, after all, the minister preaches; let them read the Bible. Christ said, 'Free mon preached, yet in the fifteenth year of lies," and, therefore, of liars. When Ananias, 8); and you sell,—not, indeed the Gospel, Blessed be God, who not only made me a perty, it was because "Satan had filled his "No, your Reverence; the preacher tells for that you conceal,-but you sell your Christian, but also a minister, which is my heart. me, I can make shift to do without your ven, than that all nations should bring tri-"But, don't you see this is a mere sham; wares, while I apply to that God who gives bute to me. Formerly I have been under a "All men are liars." To a certain extent

"At that rate, your Reverence, St. Luke ed gratuitously, the concurrence of those who now when death is near to me, every fear is Bible which mentions that the Bereans com- God gives, and you sell. God pardons, and they thrust me out of the world, they cannot

He prayed, that seeing he was called to

"I will Conquer Myself."

In one of the oldest towns of New England there lived, many years ago, a little "I have been so, while bending the knee girl whom I shall call Helen Earle. Her most tenderly loved her children, and enwas every comfort, and every luxury that complaint of Jeremiah: "What I shall be, I do not know, but I happy. She had one fault which often made future to live in purity, because it was pre- was the indulgence of a violent temper. She would allow herself to become exceed- and the taught both falling into the same pi wish to be sincere, just, and charitable, be- ingly angry, and her usually beautiful face of eternal destruction. me a favor I wish to return it two-fold; the her daughter earnestly and fondly in regard church of Rome hath also erred; not only more generous others are towards me the to the sin of such indulgence. Helen would in their living and manner of ceremonie more grateful I feel. Well! has not God weep bitter tears, and express much regret been generous to me more than I have words for the past, but she could not quite make guide, brethren, is, not Satan, not sinfu to express? He has granted me pardon, up her mind to determine to overcome tempthat God requires of me; but what he re- shed many tears in secret over this sad fail- Spirit, and then pray the Holy Spirit t soning in this way, I shall not admit you to quires of me is most delightful. It is to ing in her beloved child, and most fervently open our eyes that we may understand what love him and love my brethren,—to love pleaded for help from Him who had given we read. Without the Spirit's teaching est temptation.

> heard her, repeat again and again, " I will of the Holy Ghost; and the whole conquer myself, I will conquer myself," and Bible, as far as relates to life and godlin The Rev. C. Love, minister of Lawrence of that room a changed child. She had beware of forming systems for come to the determination, not that she This is the error which many commit,

and the insults of an enraged foe! If they are spared by the humanity of the enemy, culate the number of industrious families in success.

Paradise, you must live in this world, and I were before me. John the Baptist and fail in such a case as this, for success described by the humanity of the enemy, culate the number of industrious families in success.

meddling with State matters. To this I dealeth foolishly." "Be not hasty in thy shall briefly say, that it is an old trick of spirit to be angry, for anger resteth in the Satan to impute the cause of God's people's bosom of fools." " Make no friendship with sufferings to be contrivements against the an angry man, and with a furious man thou State, when in truth it is their religion and shalt not go." "He that is slow to wrath conscience they are persecuted for. The is of great understanding, but he that is rulers of Israel pretended to put Jeremiah hasty of spirit exalteth folly," " Let every to death upon-a civil account, though indeed man be swift to hear, slow to speak, slow to t was only the truth of his prophecy that wrath; for the wrath of man worketh not

he was a mover of sedition. Upon a civil self required more effort of will, and more account it is pretended my life is to be taken strength of character, than any subsequent away. Whereas it is because I pursue my struggle with her besetting sin could possibly

"No one will receive you into their ples and conscience to the ambition and lusts If you have any fault which you wish to of men. I had rather die a covenant keeper correct, you must fully make up your mind "So then the whole world will conspire than live a covenant breaker. Behold, I to succeed. You must resolve that you will am this day making a double exchange; I conquer. If you should occasionally be am changing a pulpit for a scaffold, and a overcome, yield not to despair, but with re-

"On yourself, and God relying, Try, keep trying." -Independent.

The Only Sure Guide.

We are but pilgrims and sojourners upon uninstructed guides. They will, therefore,

Shall Satan "guide" us? Satan attempts told a direct falsehood respecting his pro-

spirit of bondage—yea, sometimes I have this witness is true: for what do we see and had more fear in the drawing out of a tooth hear about us on every side? Why, we "Yes, gratuitously! and this it is that than now I have for the cutting off my head. have false maxims, talse principles; men with their philosophy and human learning "darkening counsel by words without knowledge;" so that their best productions are after all, mere "guesses at the truth," and not the pure unmixed "truth" itself. And there are some men who cast a scornful look of pity upon those who cling to the Bible alone for instruction, and stigmatize a supreme regard for God's word as bibliolatry. Such men, with a parade of philosophy and profession of earnest inquiry, will ask like Pilate. What is truth? but it is at once evident that they, like Pilate, care not for a satisfactory answer to their own question.

Nor, again, are ministers of religion safe guides. "Shall I go up to Ramoth Gilead?" was the anxious inquiry of the king of Israel "Go up, and prosper," was the unanimous reply of four hundred and fifty ministers of religion; but, then, they were false minis "Yes, a miserable sinner; but a penitent deavored to correct their faults, and develope ters: they were all under the influence of a "lying spirit." It was, you remember, the heart could desire, but she was not always phesy lies." And our Saviour himself ha forewarned us to "beware of false prophets, know what I wish to be. I wish for the herself and her friends very unhappy. It and has told us that such instructors are but "the blind leading the blind," the teache

> Nor is the church of any country a but also in matters of faith." The only saf We must take the Bible as the voice of th her this immortal spirit to educate for eternity. She knew that God alone could change to your salvation. The mariner, who tre Helen's heart and give her power to over- verses the ocean, may have a perfectly cot come sin, even though assaulted by the fierccompass will be useless without light b One day Helen was very angry at some- which to see it. The Bible is valueless, e thing which had occurred. Her mother led cept its pages are illumined by the Spirit her up stairs to her own room and left her truth. In sitting down, therefore, to res alone. For a time she cried violently, then the Bible, we should always lift up od

listened. How her heart rejoiced when she The whole Bible is given by inspiration A Speech before being Beheaded. Helen did conquer herself. She came out the Holy Spirit will teach us. We shot the evenness and gentleness of her temper. human systems. He then will have balance "Although there is but little between me None, who had not known her in childhood, in which to weigh, and a touchstone where "Why, thus: I read in the Bible that and death, yet this bears up my heart, there would ever have suspected that she was not with to test, whatever is propounded to his tural proof for everything advanced. The