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WHOLE NO. 807.

The Sabbath Recorder.

There's no such thing as Death.

"There's no such thing as death;"
To those who think aright,
'Tis but the racer casting off
What most impedes his flight;
'Tis but one little act,
Life's drama must contain;
One struggle ended than the rest,
And then an end of pain.

"There's no such thing as death;"
That which is thus mis-called,
Is life escaping from the chains
That have so long enthralled;
'Tis a once hidden star,
Piercing through the night,
To shine in gentle radiance forth
Amid its kindred light.

"There's no such thing as death;"
In nature nothing dies!
From each sad remnant of decay
Some forms of life arise;
The faded leaf that falls,
All sore and brown, to earth,
Ere long shall mingle with the shapes
That grieve the forest birth.

"There's no such thing as death;"
'Tis but the blossom sprout,
Sinking before the coming frost
That seeks the Summer's ray;
'Tis but the bud displaced,
As comes the perfect flower;
'Tis faith exchanged for power,
And weakness for power.

[Arthur's Monthly.]

Heroic Lives.

Valdatory Oration, delivered at the commencement exercises of Alfred University, July 6, 1859: By Miss E. E. KENNEDY.

The youth standing on the threshold of home, listening to the inspiring words of brothers and sisters, and the admonitions and blessings of parental love, pauses but to utter a word of encouragement to those—of deep hearted gratitude to these—of love and farewell to all, and he is gone, to live his own life, to perform his own labor, to meet his own danger, to achieve victory for himself, or for himself to suffer defeat.

"So every year, from this rural seat of learning goes forth a band; each with his eye fixed on some distant goal; each full of lark-like hopes and lofty aspirations; fully purposed to win some laurel wreath of excellence, which shall become a crown of peace upon the temples of age. But whatever calling in life he may deem best fitted to his purpose, whether as a scholar or a soldier, with ceaseless zeal, so to realize his Divine ideal—as more fully to express what nature would be in perfection; whether, as philosopher, he delve in the dark mine of thought, to bring up the gold of truth; whether, as prophet, he give ear to the voice of God, and proclaim the glad word; or, yet, as a soldier, he labor in dark nooks and alleys, the elements of a heroic life are the same. In palace or hotel, he may be a hero; for true heroism is of the soul, and he who would lead a heroic life must have an unwavering faith in the "freedom and incalculable force of the soul," an ever abiding confidence in the efficacy of endeavors, which alone will prompt to truest action. Just as in the summer harvest, when every muscle is heated and worn with the mid-day toil—the laborer, he he reaper or gatherer, gleaner or water-carrier, looking beyond the heat and toil, beyond the field, yet unshorn, and the prostrate grain, beyond the sheaves and the threshing floor, and believing that through this sweat and toil and weariness shall come the bread for which the world is ever crying—his flagging energies are renewed.

Again, he must possess *manly courage*, a calm intrepidity, which neither shrinks from, nor dreads scorn or danger, to which the derision of the multitude or the shout of the infuriated mob is alike unheeded with the fanning of the scycphant or the adulations of the crowd; a courage which shall not shun the extreme of toil, the uttermost of endurance, the height of peril.

He must feel the spirit of self-sacrificing labor, a spirit which wears not at confirmed stupidity, that flags not at continued obstinacy, that seeks not reward—asks not even gratitude, but which does what good it can for right's sake, and as something due to humanity. Such a spirit will reveal itself in the crisis of human need—in deeds, whose grandeur shall challenge the homage of all who behold, like that subtle agent which pervades the air, but only in the gathering storm leaping and flashes athwart the broken clouds, with a splendor that charms while it awes.

Higher still, he must possess that Christian fortitude, which alone is patient in affliction, long-suffering under oppression, and magnanimous in every condition of life; a firm, high trust in the all perfect God; an unvarying faith in His promise; a full certainty of the fulfillment of what He has declared.

Grand as is this soul-majesty of a heroic life, it is attainable by every one. Every soul, in its truest moments, far down in its depths, feels the stirrings of a noble life. No matter how common-place may be the individual's surroundings, there is no vocation so humble but it will call for courage, for labor, for fortitude, for faith.

But, beyond the outward, there is one field, where every one may show himself heró; where there will always be nemean lions to

hunt, and golden apples to gather. There are enemies within tenfold more dangerous than any without. There are inner conquests far more glorious than the outward can afford.

Such being the elements and possibilities of heroism, how great are the incentives to noble living? The voices of the great and good of all ages call to us. They are calling to those who dwell in the low valleys, to come up higher, up to the hill-tops of earthly excellence. Moses beckons from the cloud—encircled Sinai; the voices of the martyrs may be heard, above the din of hooting mob and the roar of consuming flame; the prophets call to us from the valley of vision; gentler tones of encouragement greet us from a thousand unknown herds in all the humbler walks of life.

Those dying words of Jesus: "Father, forgive them, for they know not what they do," call, with such a touching earnestness, how can we choose but hear? For, is not forgiveness for wrong the highest appeal for the right? But, if these voices of encouragement do not arouse us to being and doing, shall that urgent cry of want, which comes to us from the world's hungering million, pass unheeded? Precepts and rules for right living have been multiplied. What the world wants is *lives*—lives which shall embody these principles, and demonstrate the possibility and the excellence, of living in accordance with the right. In every pity, then, for a needy world, give it the best you have. As the apostle to the beggar, asking alms, so reply ye: "Gold and silver, have I none; but such as I have, give I thee;" and many a crippled soul shall "arise and walk."

But a higher and stronger motive than either of these is found in the worth and "dignity of spiritual existence." Hast thou never entered that "Holy of holies," in thy own soul, and bowed before the awful majesty of the "Shekinah of thy being?" And when the voice spoke to thee, has not every faculty been moved toward its true purpose? These were moments when thou hast felt the real aim and end of existence. Dare not to disobey the imperatives of that "God in you." The soul who hears these calls as the welcome voices of kindred; who heeds the cry of want with a heart over-brimming with love; who obeys the high behests of his being, will meekly submit to the cross, and patiently bear it up his own Calvary—aye, shall be a Saviour to the world.

My brothers and sisters, we are parting. We have met for an hour by this wayside fountain, and drunk of its invigorating waters. Now we each, reluctantly, take up our pilgrim's staff to journey on—but whither? O'er grassy plain and flower-gemmed mead? Yes, up rugged rocks, and through shadows of dark valleys too. Thank God, and be glad in the midst of joy; thank Him and be brave in the midst of toil and sufferings. Give to the world the highest lives you are capable of living, and that best of encomiums, "well done," not only by the voice of humanity, but also by your own souls, and their Author.

Beloved teachers, before we tear our feet from the threshold of our Alma Mater, we pause to thank you for the patience and zeal with which you have unfolded to us the secrets of nature; expanded the truths of science and the applications of literature, and from our very heart of hearts, do we bless you for the examples you have given us of heroic lives. We have witnessed your self-reliance, your courage, your fortitude, your faith; and we feel within us, to-day, that the silent influence of your lives, has taught us, that which precept never could have taught. To prove how truly we appreciate this lesson, may our lives be molded, not after yours, but after the same great pattern as yours—the All Perfect One.

Whatever pain we may have caused you, forgive us, ere we go. Pray for us when we are gone. And may that same strong hand which you have learned to trust, guide you firmly up the steps of life; lead you gently down the declivity of age, and welcome you to your final home.

For the Sabbath Recorder.

The Kingdom of Christ.—No. 2.

In our last, we showed by two branches of prophecy, that Christ's kingdom has long since been set up. We will now proceed by another class of facts to prove the same great truth.

A general impression prevailed among the people at that time, that the time had fully come when the long promised King should come and assume his universal reign, much to the joy and satisfaction of the subjects. Men of wisdom, and understanding, so understood the matter. Matt. ii. 1, 2: "Now when Jesus was born in Bethlehem of Judaea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him." Not only the good of Judaea, but of the distant regions reaching into Arabia, were in high expectation as to the promised King. The heavenly bodies witnessed the correctness of those expectations, as to the presence of the King. So the light of the heavenly bodies joined its voice with the spirit of prophecy, and says "the time is fulfilled."

So common was this impression that the wicked also were expecting the establishment of this heavenly kingdom. This was the reason why that wicked tyrant (Herod), "sent forth and slew the children of Judaea." While he was correct in relation to the time, he mistook the nature of the kingdom as men do now; and hence, this fearfully bloody slaughter of children to destroy him "that was born King of the Jews." This general impression is decidedly indicative. Let us now try the third line of testimony, and see where that will bring us. Christ and his apostles taught most distinctly that the kingdom of heaven was in their time in existence. Indeed the Gospel dispensation opened with the encouragement of its presence among the people. And that fact was the ground upon which immediate repentance and submission to God was urged. See Matt. iii. 1, 2: "In those days came John the Baptist preaching in the wilderness of Judaea, and saying, repent ye for the kingdom of heaven is at hand." This is John's language. Now let us hear Christ's opinion, Matt. iv. 17: "From that time Jesus began to preach, and to say, the kingdom of heaven is at hand." Jesus told his disciple to go and preach the same thing; Matt. x. 6, 7: "But go rather to the lost sheep of the house of Israel. And as ye go preach, saying, the kingdom of heaven is at hand." Webster defines "at hand," to mean "near;" at hand, not far distant, within reach. Near, in time, not distant. We have before us the testimony of John, and Christ, and Christ's Church, to his disciples, declaring that the kingdom of heaven was *then* (more than eighteen hundred years ago), "at hand." Can it be possible that the Bible is so vague and indefinite as to use such language affirming a matter so plainly, and yet near two thousand years, was yet to elapse before the event alluded to, could take place? Did John and Christ undertake to deceive the people? They were deceived, if the kingdom was two thousand years off, or thereabouts. But this matter is still more strongly stated in Luke ix. 27: "But I say unto you, there be some standing here that shall not taste of death till they see the kingdom of God." (Matt. xvi. 28; Mark ix. 1.)

Here it is positively affirmed that, that generation should not pass till some of them should see the Son of man come in his kingdom. Mark says, "with power;" they should see it come. These passages are so plain that they forbid explanation. They can hardly be misunderstood by the most superficial reader. And will only be misunderstood when the mind has been warped by some side issue, or previously conceived prejudice. But these are by no means all the plain evidences that Christ's kingdom was then set up. It appears to me, to be unnecessary to push the investigation any farther. But for the aid of those who may wish to go a little farther, I will introduce a few more passages.

The introduction of the Gospel kingdom formed a very marked division in the government of God. The administration of the Jewish service was spoken of as a kingdom. See Matt. xxi. 43: "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." If you will read the connection in which the text is found, you will see that the use I make of the text is correct. The Jews unfaithfully administered the service of that dispensation, and therefore were deprived of a great degree the honors of the Gospel dispensation. And so the kingdom of God was taken from them and given to another nation. This doctrine is further justified by Luke xvi. 16: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." Here the people are said to *press into the kingdom*. Now if the kingdom did not exist, how could men "press into it?" Here the expression, "law and the prophets," is used as a synonym with "kingdom of God" in the other. Here we have positive evidence of the *then* existence of the Gospel kingdom. It is most absurd to say that men pressed into a kingdom, two thousand years away. Matt. xi. 12 says: "The kingdom of heaven suffereth violence, and the violent take it by force." Could the kingdom, two thousand years off, be said to suffer violence; and men two thousand years away "press into it?" Any other conclusion than that the kingdom did then exist, makes these passages difficult and hard to be understood, and any other explanation, doubtful.

Now let us try another class of passages—we will take the apostles' preaching, or teaching. Perhaps we had better include the Saviour's teaching that is to be classed with the proposed class of passages. Matt. xii. 28: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." See Luke x. 9-11; xi. 2; xix. 24. In the above passages, it is positively declared that the kingdom *had* come. Can language be more explicit? It seems to me that it cannot. The matter seems to stand thus—Christ says the "kingdom of God is come." Those that are known as advents say it is *not* come. And so you have the opinion of each.

The great truths and doctrines taught by Christ and his apostles constituted the laws of the kingdom, and so was called the Gospel of the kingdom. Luke iv. 34: "I must preach the Gospel of the kingdom to other cities." Luke vii. 1, says that he went through the "cities

and preached the Gospel of the kingdom." Luke xvi. 16: "Since that time the kingdom of God is preached." Now, if the doctrine of repentance, faith and obedience to Gospel requirements was the Gospel of the kingdom, and constituted the laws in part or all, then the laws of the kingdom were in force. To suppose that the laws of the kingdom were in force, and the kingdom not in existence, is the greatest absurdity, and worthy only of its advocates. If this Gospel of the kingdom had its legitimate effects on the minds of any, they were necessarily subjects of the kingdom. If subjects, then the kingdom must exist.

V. HUTL.

For the Sabbath Recorder.

The First Drink of Beer.

THE STORY OF AN INVALID.

While traveling through Wisconsin, I found it convenient to stop a day at Portage City, at a time when the county fair was in progress in that place. As I was walking down town from the hotel where I stopped for the time being, I discovered quite a crowd of people opposite, or in front of a nine-pin-alley on the opposite side of the street. As I neared the spot, I discovered that considerable fighting was going on in the crowd; and as much excitement prevailed, I slackened my pace a moment on the sidewalk opposite the crowd. I soon discovered a poor, emaciated, sickly-looking person emerging from the crowd, very much put to it for breath. A feeling of humanity seemed to shoot through my breast, and I said, friend, had you not better step up this way; you may get hurt there in such a crowd. On his catching my words, he made towards me, and said (in a panting tone of voice), "as I cannot stand my hand as I once could, will do so, as you seem to speak to me as a friend. After standing a few moments—he at the same time leaning against a hitching post until he could recover a little—said I, had you not better walk down street a little way with me that you may be out of the way of the crowd? You may get hurt if you remain here.

Said he, "I have friends here in the mess, but I can do them no good, I will walk down a little way with you," at the same time walking along by my side. "Are you a professor of religion sir?" said he. Answering him in the affirmative, he commenced his story. Said he, "I am now twenty-six years old. Four years last winter I experienced religion, and united myself with the Methodist Church in this place. I thought then I should never backslide, but should always enjoy the religion I professed. But on the following spring, myself with three others, members of the same church, started for Grand Rapids to hire out as laborers to run lumber down Wisconsin river. We arrived at the Rapids on Saturday, found an employer, and hired out to start down the river on the Monday following. We put up at a hotel in the place, to wait until the time to commence our labor. On Sunday I attended meeting at the Methodist Church in that place. On my return to the hotel—to my astonishment—I found my companions there playing cards for a little diversion as they claimed. I thought it quite strange that members of the Church should be thus engaged, especially on Sunday. But as they were older members than myself, I thought they should know what was right better than myself, so I said nothing about it. On Monday we went up above the Rapids with a lot of jolly fellows, as they seemed to be, to start down the river. About noon we started. We made a fine run down the Rapids, clearing all the rocks—came out below in full glee, when one of the hands cried out: 'Who pays the colt-tail?' at the same time one of my companions looking at me, said: 'This is John's first trip; I guess it falls upon him.' Says another, 'Fetch on the toddy Johnney, and all will be right.' But I refused to comply, telling them that I did not use the article—so they soon gave it up. But soon one of the raftmen came around, and said, 'Well Johnney, if you won't take anything strong, you must take a little beer, for we cannot run the river without taking something; that won't hurt any one.' I consented. But oh! that glass was my ruin. I took the first, and finally the third that day. The next day no beer was to be had, so some brandy was handed around. I thought I would refuse; but one of my companions whispered in my ear, and said, 'Johnney, we are not at home now—when we are on the river we must do as other men do. I took a drink of brandy, and from that day to this, I have been a rowdy—I of course was dropped from the church. I have followed rioting, gambling, drinking, fighting; have whipped and been whipped, pounded, and have been pounded; found myself many a time locked up in the calaboose; layed out in the streets many a cold night, until now. Now you can see what I am. I am about to die. Consumption has seated itself upon me, my constitution is broken, my character gone, and my poor widowed mother disgraced; all for consenting to take one glass of beer. Had the influence of those church members been what it should have been, I might perhaps this day been a good Christian; and a respectable man in society. But alas! it is too late." So ended his story. Reader! are you a professor? If so, what is your influence when you are away from home. "Wo unto him that

gives his neighbor drink, that putteth the bottle to him, and maketh him drunken." Young man! hast thou consented to take the first glass of beer? There is always the first step to ruin. Take heed lest you fall.

Darius, Pike Co., Ill., Nov. 20th, 1859.

[From the London Morning Star, Oct. 17.]

American Slavery

On Friday evening an Anti-slavery Meeting, of a more than ordinarily interesting character, was held in Spaffelds Chapel, under the auspices of the London Emancipation Committee. The object of the meeting was to afford to the Rev. Samuel J. May, of Syracuse, N. Y., an opportunity of delivering an address upon American slavery, and the duty of the people of Great Britain to co-operate with the Abolitionists of the United States, more especially those composing the American Anti-Slavery Society. The Rev. T. Thoresby, minister of the place, occupied the chair, supported by Malcolm Lewin, Esq., George Thompson, Esq., Dennis McDonnell, Esq., Mr. and Mrs. Croft, the well known fugitives from slavery in Georgia, Miss Sarah P. Remond, of Salem, Mass., John E. Fuller, Esq., of Boston (one of the original members of the Boston Anti-Slavery Committee) the Rev. Messrs. Bonner and Jones, Messrs. Wilcocks Farmer, &c.

The Chairman, in his opening remarks, referred to a number of texts in the Old and New Testaments bearing upon the subject of slavery, and earnestly commended to the attention of the professing Christians of America the lesson taught by Christ in His sermon on the Mount. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." On introducing Mr. May, the Chairman observed that that gentleman had been one of the earliest friends and supporters of Mr. Wm. Lloyd Garrison, and had for more than thirty years been an earnest laborer in the anti-slavery cause. In the State of Connecticut, where Mr. May was originally settled, he espoused the cause of Miss Prudence Crandall, a lady who was the victim of cruel persecution for the offense of receiving colored young ladies into her boarding school; he had been the general agent of the Mass. Anti-Slavery Society, and subsequently the pastor of a church in the city of Syracuse in the center of the great State of New York.

When at home, Mr. May was an active director of the Underground Railway Company, which was doing a flourishing business, having forwarded during the year previous to Mr. May's departure for Europe, no fewer than 200 fugitive slaves in the direction of the British possessions in Canada. He (the Chairman) had heard with sorrow of the state of the churches in the United States in their relation to slavery—that with four exceptions they were all guilty of complicity with the upholders of the infamous system. The exceptions were—the Free Will Baptists, the Seventh-day Baptists, the Scotch Covenanters, and the Congregational Wesleyan Methodists. (Hear, hear.) He believed also that it was a fact that the American Bible Society had for more than twenty years declined an offer of \$5,000 towards a fund for supplying the slave population with the Scriptures, while at the same time that Society had uttered no protest against the laws which prohibit the teaching of slaves to read the Word of God, and punish with imprisonment any one known to give a copy of the Bible to a slave. As a proof of the unchristian prejudice against color, he might state that he had been informed that at a revival prayer-meeting in the city of New York, some colored persons, who sought for admission, had been sent to a distant part of the building, and had not been permitted to mingle on terms of equality with the white worshippers.

The Rev. Samuel J. May, on rising, was warmly greeted. He commenced by a reference to the great struggle for the abolition of the slave trade, so happy and gloriously achieved more than fifty years ago, and proceeded to characterize the movement for the overthrow of slavery as one of the noblest and purest in which any nation had ever been engaged. He regretted, however, to observe that there had been a lamentable subsidence of the anti-slavery feeling which existed five-and-twenty years ago, and was most anxious that for the sake of the interests of freedom and humanity throughout the world, that feeling should be revived and directed to the support of the efforts now making for the emancipation of the slaves of his own country. The people of England should never forget that their forefathers were the founders of the hateful institution of slavery on the shores of the New World, and the recollection of the fact should incite them to labor for its extirpation. He had been asked by persons in this country whether remonstrances against American slavery were not likely to irritate the slaveholder, and make matters worse. He had replied that those who thought so should call home their missionaries from heathen lands and leave pagans and idolaters to get rid of their superstitions and sinful practices in their own way. If it was right to send messengers to proclaim the true God amongst idolaters, it was at once a right and duty for the Christians of this land to rebuke the promoters of holding in bondage millions of their fellow-men. (Cheers.) He had found an idea prevalent that the great experiment of freedom in the West Indies had been a failure. This he (Mr. May, knew to be contrary to the fact; but it was necessary that the idea should be dissipated, for it was calculated to operate unfavorably on the condition of the slaves in other parts of the world. (Hear, hear.) The speaker at considerable length illustrated the personal, moral, and legal position of the slave in the United States, showing that he was held in the condition of a "chattel personal" reduced to the level of the brute being, denied every social and civil right, debared the benefit of an intellectual training, and wholly without the power to defend the honor and chastity of those most dear to him in the tenderest and most sacred relations of life. He turned from contemplating this dark picture to notice the progress made towards a better state of things. Thirty years ago, when the public

mind of the United States was profoundly indifferent on the question of slavery, he (Mr. May) was called to listen to a lecture in Boston from a young man little more than twenty years of age, on the subject of slavery—a lecture which, for solemnity and power, he had never heard excelled. The speaker was William Lloyd Garrison, who had then just commenced his career as the self-consecrated champion of immediate emancipation. (Cheers.) His own conversion to that doctrine was soon accomplished, and he had ever since been the friend and fellow-laborer of Mr. Garrison, who, in the midst of contempt, opposition, persecution danger, and the threat of assassination, had been true to the vows he had taken in his youth, and had already lived to see a revolution effected in the public sentiment of the country. (Applause.) After a graphic description of the present aspect of the anti-slavery movement in the United States, Mr. May concluded with an earnest appeal to his audience for their aid in diffusing throughout Great Britain correct views and sentiments on the subject of slavery, that the moral influence of this nation might be enlisted on the side of the millions who are still groaning in the house of bondage. The reverend gentleman sat down amidst loud applause.

Mr. George Thompson, who was received with cheers, gave some account of the successful labors of Mr. May in his own country, and especially in the city of Syracuse, in which he resided, which, owing to the influence of Mr. May's preaching and example, had become the most anti-slavery city in the Union. (Cheers.) Malcolm Lewin, Esq., late Judge of the Sudder Court at Madras, moved a resolution of thanks to Mr. May for his clear and able address, and expressing the fervent desire of the meeting that he might return with re-established health to the scene of his past successful labors, and be long spared to advocate the great cause to which his life had been devoted.

The resolution was seconded by J. T. Wilcocks, Esq., who, in the name of the lay members of the Church, welcomed the friends of negro freedom to the building then occupied, which they had had much pleasure in granting for so good a purpose as that to which it had been put.

Mr. William Croft, being called upon by the Chairman, presented himself to the meeting, and was loudly cheered. It having been announced that he was accompanied by his wife and one of his children, the audience manifested a strong desire to see them also, and they came forward amidst renewed applause. On the presentation of the boy, a remarkably fine fellow of six years of age—

Mr. May remarked: "This boy, in America, would bring in the slave market about two hundred dollars.

Mr. Thompson said he thought that with cotton at 14 cents a pound he would fetch more; he was, however, a true-born Englishman; for whom Lady Byron and the venerable Dr. Lushington had become sponsors at the baptismal font. (Loud cheers.)

Mr. Croft made a short but effective speech, remarking, in the course of it, that the happiness attributed to the slave was only that of an imbruted being, produced by degradation, and that for himself he would say, God forbid that any human being should be happy while deprived of the gift of liberty he had received from his Creator. (Loud applause.)

The Rev. W. H. Bonner offered some brief observation, after which thanks were voted to the Chairman, and the meeting terminated.

Why Not To-day?

Reader, you hope very likely to be a real Christian some time, and fit to go to heaven. You hope to repent and believe in Christ, and have a hope before you die. [But why not to-day?]

What is to prevent you? Why should you wait any longer? Why not this day awake and call upon your God, and resolve that you will sleep no longer! I set before you Jesus Christ, the Saviour, who died to make atonement for sinners, Jesus who is able to save to the uttermost, Jesus who is willing to receive. The hand that was nailed to the cross, is held out to you in mercy. The eye that wept over Jerusalem is looking on you with pity. The voice that has said to many a wanderer, "Thy sins are forgiven," is saying to you, "Come unto me." Go to Jesus first and foremost, if you would know what step to take. Think not to wait for repentance and faith and a new heart, but go to him just as you are. O! awake thou that sleepest, and Christ will give thee light. Why not to-day?

Sun, moon and stars, are witnessing against you; they continue according to God's ordinances, and you are ever transgressing them. The grass, the birds, the very worms of the earth, are all witnessing against you: they fill their places in creation, and you do not. Sabbaths and ordinances are continually witnessing against you; they are ever proclaiming that there is a God and a judgment, and you are living as if there were none. The tears and prayers of godly relations, are witnessing against you; others are sorrowful, thinking you have a soul, though you seem to forget it. The very grave-stones you see every week are witnessing against you; they are silently witnessing that "life is uncertain, time is short, the resurrection is yet to come, the Lord is at hand." All, all are saying, awake, awake, awake! O! reader, the time past may surely suffice you to have slept. Awake to be wise. Awake to be safe. Awake to be happy. And why not to-day? [Byle.]

PROFANITY.—The famous Dr. Johnson never suffered an oath to go unrequited in his presence. When a libertine, but a man of some note, was once talking before him, and interlarding his stories with oaths, Johnson said, "Sir, all this swearing will do nothing for our story; I beg you will not swear." The gentleman swore again, and Johnson indignantly quitted the room.

Every Christian should begin to doubt himself, if he finds, after ten years, that self-denial is as hard in the same things as it was at first.

Miscellaneous.

To the Moon.

BY ROBERT FRASER.

All pale and lovely wanderer! Thy story who shall tell? What pencil paints the lovely land...

Methinks I see the clouded brows— That ne'er were dim'd before— The desolation dire that told...

Soon as thy kindly smile beamed, From yon unclouded blue, Earth's startled slumberers turned to gaze...

And bliss thee, "Bonnie lady moon!" To me thou still hast been A beam of joy—a beacon light—

An Impatient Mother.

Two children, a boy and a girl, were playing happily together, and had been playing in the most perfect harmony for over an hour.

"Let us play with paper dolls," said Amy, at last, growing weary over the toy-houses which they had been building.

"What do you want there?" the mother spoke in quick, angry tones. Amy started, and drew back a step or two from the basket...

"I want to cut some new dresses for my Flora," urged the child, again approaching the basket, and diving her hand among the labyrinth of spoils, tulle, muslin, and cord...

When Amy returned to the room in which, only a few minutes before, she had parted with her brother, her mood of mind was entirely changed.

"Flora will look handsome enough in this," said he, in a cheerful voice. "I don't want to play with paper dolls."

"I don't want to play with paper dolls," Amy looked still more unlovely. The frown on her brow was heavier, and her lips pointed to a degree that sadly marred her childish features.

John's face now became troubled. The current of his feelings which had been gliding along so smoothly, with the sunshine on his breast, commenced rippling over stony obstructions.

"Don't do that!" said Amy, curdly. "You'll spoil the bonnet." And she came quickly forward, and reached out her hand to take the small piece of painted cardboard from her brother.

"Give it to me, John!" The child's reddening face marked her quickly rising anger. But John did not yield. He still kept the bonnet beyond her grasp.

"I'll tell mother, if you don't give me my doll's bonnet!" cried Amy, with increasing ill-nature. "Tell her I don't care!" replied the boy.

"Give me the bonnet!" "I won't until I please." "Mother!" Amy turned to the door, crying out in an imperative voice. "What do you want?"

"John!" called the mother, sternly. "Ma'am!" "Give Amy her doll's bonnet this instant!" "There! take the bonnet, you mean, selfish thing!"

"Mother? He won't give it to me!" called out the now thoroughly exasperated little girl, as she saw the bonnet tossed upon the floor. At this the mother threw from her hands the work upon which she was engaged, and starting up in passion, came, with quick step and resolute air, into the room where her children were in dispute.

"Didn't I tell you to give your sister her doll's bonnet?" she exclaimed, seizing the now frightened little boy by the arm, and holding him with a tight grip. "Say, didn't I tell you? What do you mean by such conduct?"

And without waiting for an explanation, she struck him one or two blows. "I did give it to her," said John, as soon as he could find his voice. "There it is, lying at her feet now."

"You didn't give it to me. You only threw it at me," was indignantly answered by Amy. The mother saw that Amy had partly deceived her, and that she had been too quick to punish.

"You are a naughty, story-telling girl!" she said, turning with a new indignation toward Amy, and raising her hand to punish her also. But something in the aspect of the child started the uplifted hand, and the smarting strokes fell not upon the frightened culprit.

"Naughty children!" she said, as she regained a little self-possession. "Naughty children, to be always quarreling with one another! I'm surprised and ashamed of you! What will your father think when he hears of this? How will he feel when he learns that his little boy and girl have been angry with one another? It makes me sick and sad to think that my children should act so wickedly!"

Very little of a right impression did the mother's censure make upon the minds of her unhappy children, the sunshine of whose pleasant day her own darkening anger had clouded. They stood with partly averted faces; silent, moody, and with untidiness in their hearts.

"I must separate you!" she at length said, with a sternness of voice and manner that showed more of angry indignation than love. "Amy, do you go over into my room, and stay there alone until I call you; and you, John, go off to the garret, and don't let me see your face until your father comes home. I shall tell him of all this."

doll's dress for her. I'll throw her kitten from the window, and let her eat out of the cage; and I'll burn every one of her playthings that I can put my hands on!"

Now, though John never executed any of these direful threats against his little sister, he was really in earnest when he made them, so full of bad feeling was his heart. And though on the very next day he passed hours with her in sport, he did not feel right toward her, and was not so willing to yield his wishes for her pleasure as he had been in times past.

As for Amy, poor child! she was wretched enough, alone in her mother's room, when, but for that mother's angry refusal to let her have a pair of scissors, she might still have been playing happily with her brother, who had been separated from her, and sent away up into the garret, where she was afraid to stay all by herself even for a single moment.

An hour after the mother had punished her children, she laid aside her work, and went over into her chamber to see what Amy was doing. "Into some mischief, I'll warrant!" she said to herself, as she thought how very quiet the child had been.

Then a thought of John caused her to turn from the bedside and go out into the passage and up to the third story of the house. Standing at the foot of the garret stairs she called him in a suppressed voice. No answer came. She waited for a few moments, and then called once more. But only the echo of her voice came down to her listening ears.

"John!" She laid her hand upon him. The boy started up with a terrified air. He had been dreaming of his sister; they had quarreled in the dream, and he had struck her a heavy blow on the head with a piece of iron, and seen her fall bleeding on the floor. At this moment the voice of his mother had awakened him.

"O mother, I didn't mean to do it!" he cried out, looking fearfully around him. "Do what, my child?" was asked in a soothing voice. For a moment or two John continued to glance around him in a bewildered manner, and then said, as he leaned his face upon his mother, and burst into tears. "It was only a dream."

Tenderly his mother drew her arm around him, as she said, in tones of gentle admonition: "Naughty feelings bring naughty dreams." Ah! if she could have known that for this "naughty dream" she was responsible, and not the child, it might have been better for that child, and for all of her children in the great future of their lives.

Mother, be patient with your children. Wrong them not by sudden anger. Mar not the beauty of their young spirit. If they are wont to be angry with one another, to quarrel in their plays, to have the sunshine of good-humor suddenly fade, look close to yourselves, and see if the cause thereof does not lie mainly at your own doors.

Manner of Milking.

The manner of milking has a more powerful and lasting influence on the productiveness of the cow than most farmers are aware of. That a slow and careless milker soon dries up the best cows, every practical farmer and dairyman knows.

When a child is learning to walk, if you can induce the little creature to keep its eyes fixed on any point in advance, it will generally "navigate" to that point without capering; but distract its attention by word or act from the object before it, and down goes the baby.

The last "fashion" announced from Europe is that of dressing very plainly when going to church. Some of the ladies of the "first circles" go to worship in plain calico. It is thus sought to encourage the attendance of the very poor, who have hitherto withheld their presence for lack of Sabbath clothes.

A young man at Margate, having been crossed in love, walked out to the precipice, took off his clothes, gave one lingering look at the water beneath him, and then went home. His body was found next morning in bed.

"Brethren," said an aged preacher at a revival meeting, "I fear I must compare some here to my crop of corn and potatoes—for you have eyes and see not, ears have ye and hear not."

A French writer has said that, "to dream gloriously, you must act gloriously while you are awake; and to bring angels down to converse with you in your sleep, you must labor in the cause of virtue during the day."

There are truths which some men despise because they have not examined them, and which they will not examine because they despise them. There is nearly as much ability requisite to know how to make use of good advice, and to know how to act for one's self.

He who seldom thinks of heaven is not likely to get there; as the way to hit a mark is to keep the eye fixed on it. Half the secrets in the world are disclosed in order that those who possess them may let their friends know that they hold them.

The general theory of men expend the early part of their lives in contributing to render the latter part miserable. An irritable man lies like a hedgehog rolled up the wrong way, tormenting himself with his own prickles.

The religious denominations in the United States, their history, doctrine, government and statistics; by Rev. Joseph Belcher, D. D., Honorary Member of the Historical Societies of Pennsylvania and Wisconsin; author of "William Carey, a Biography," etc. and Editor of the complete works of Andrew Fuller, etc. etc. Royal octavo, 1024 pages, 200 illustrations.

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ESCAPE FROM A TIGER.—Lieut. F. Hughes, of the 7th L. C., was in the act of stooping to get a flower from the jungle, about 200 yards from the roadside, when he heard a rustling noise behind him; he immediately turned his head to see what it was, when he beheld a huge tiger within a few yards of him.

THE SPRINGFIELD REPUBLICAN has a strong opinion of tobacco raising. It says, "If there is any dirtier work than raising tobacco, except chewing it, we should like to know it. A gun issuing from green tobacco that covers every issue from the drill row, I know of nothing equal to it."

VARIETY.

The undersigned, Ministers and Laymen of the Methodist Episcopal Church, having purchased and adapted to the wants of families and individuals everywhere, School Teachers, Business or Professional men, Young men from the country, and others wishing a profitable business, should secure an agency at once.

THE GROVER & BAKER'S PATENT SEWING MACHINES, AT REDUCED PRICES. New York, Oct. 21, 1859. The undersigned, Ministers and Laymen of the Methodist Episcopal Church, having purchased and adapted to the wants of families and individuals everywhere, School Teachers, Business or Professional men, Young men from the country, and others wishing a profitable business, should secure an agency at once.

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