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# CHRISTIAN ADVOCATE.

REV. J. B. BOBBITT, EDITOR AND PUBLISHER.

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## Selected Poetry.

### MY MOTHER'S BIBLE.

My mother's Bible! My mother's Bible! My mother's Bible! My mother's Bible! My mother's Bible!

### Communicated.

In the Advocate, May 7th, an argument on "Destiny," declaring it as man's will, to accomplish a thing or not, seems to me to be a very weak thing, inasmuch as it gives man the greater power, and makes the purpose of God of no avail, places Him as a silent spectator of omnipotent men, men whom the Word of God declares to be "nothing more than grasshoppers."

force of the Christian Religion, and declared in most beautiful language, that Christ's sermon on the Mount was the grandest, greatest thing ever written or expressed. We can come home to our own late civil war and find the strongest instances of destiny, for, long before it occurred, it was predicted by great minds. In all revolutions and wars there have been minds—stars to shine—to act more conspicuously, more brilliantly than others, and minds which are prophetic, and precede the age—being fortified by such wisdom as experience, observation, and the truths of History, they are enabled to see beforehand what smaller minds do not comprehend at the time; and with an eye of faith they predict—they undertake. In Caesar, a heathen warrior, we see the mighty power of faith, which God gave him and by which he was enabled to go forward accomplishing his destiny, even on the stormy waters. On one occasion, when the old warriors and old shipmen were despairing of life and safety,—the great mind of Caesar had only to speak and all teach them the great lesson of faith—when he said, "knowest thou not that the fortunes of Caesar are on board?"

With stronger faith than Caesar's, Stonewall Jackson, the Christian soldier and gentleman, acted his part in our late war—and when he fell—the mantle of subjugation fell o'er the South! But thank you, that such minds as Jackson's, Lee's, Davis', Stephens', and the many others, who have acted such conspicuous parts in the late drama, were mere accidents, experiments?—that they didn't accomplish what God made them to do? Think you that the surrender of the great, the good Lee, of the fortunes of the "Sunny South" to the mighty Grant, was a surrender of her chivalry, her true principles, for which she had fought, bled, endured? Nay verily. In that surrender some of the grandest scenes,—the sublimest feelings,—the holiest tears of the war were shed. Those tears were holy—they are bottled up in heaven, those noble feelings and principles were recorded—in due time will have their reward. Think you that in the death of Jackson and Lee their minds and principles died? Such minds can never die,—they were made by God. Their bodies are gone—but their spirits are transmitted,—and the nation is their Tomb. Those scores and hundreds of noble stars and soldiers, who shone less conspicuously, are not dead—though gone—their spirits live in younger, stronger minds and bodies, and in our subjugation and submission, their resources are being developed. And whilst we are being punished for our national sins, and the dross, corruptions, and curses of our nationality are being swept away. When we are prepared for it, the South, like the phoenix, will rise from the ashes of the dead, more beautiful, more triumphant, purified. I once noticed a speech of Mr. Davis, in which he was Senator from Miss., in which he foresaw the fate between the States. In another at Richmond a few years back, note what he said in reference to the great North-west. In the political aspects of that country, the shadows, of what Davis has declared, are being cast. The most insignificant trifle—the merest accident, often turns the tide of battle—the fate of nations, which is not chance, not accident of itself; but the mighty hand of God—in which he shows that "He works all things according to the mighty counsel of His own will."

JOHN WESLEY'S great success in "winning souls" was due in a great measure to his habit of interesting himself personally in the people of his charge. "If he saw a young man tending to take a dissolute life, he sought his acquaintance, asked him for his table, found out his taste in study, etc., and helped him in gratifying them. Then he would introduce him to sensible companions of religious character, and watch over him with a father's interest and tenderness."

In several of the large cities in this country the Jewish Churches finding that Sunday-Schools have been making inroads on their flocks, have established Sunday-schools of their own. The Rabbi himself takes charge of the school, and instructs the children. I look upon every man as a suicide from the moment he takes the dice-board desperately in his hand, and all that follows in his career from that fatal time is only sharpening the dagger which he strikes it to his heart.—CUMBERLAND.

## Letter from Bishop Pierce.

Mr. Editor:—Since I wrote you last I have made quite a circuit. The labors of the year began with the Louisiana Conference, in New Orleans, on the 8th of January. We had a short and pleasant session. Bishop Keener was with me. Then and there the Mexican mission was inaugurated, with a missionary collection and the strong endorsement of the Conference and the Church. Our people are expected to respond favorably—not merely by verbal approval, but by large contributions. This enterprise ought to stimulate our missionary zeal. It is our field. Near to us. The door is open. Providence has furnished a native preacher to begin with. Others are in training. Say not, there are yet four months and then cometh harvest? Let the Church lift up her eyes and see, all things are ready. I expect to hold Conference in Mexico, perhaps, in the halls of the Montezumas.

After my return to Georgia the extremely cold weather and the abundance of rain shut me in more than usual. A few short trips to the neighboring towns, and two or three sermons made up my labors for a month. The home fireside was enjoyed thankfully.

It was my purpose to be present at the Baltimore Conference for a time, but the sickness of Bishop Paine made it necessary for me to hold it for him. I was glad to serve the brethren and oblige the Bishop. Bishop Doggett was present, also, and added greatly by his presence and labors to the interest of the occasion. The session was more than pleasant. It was delightful, socially and religiously. The great Head of the Church was near unto us. It was my privilege to dedicate the Bond Street Church, on the Sunday before Conference, and thus I was in the city altogether about two weeks. From all I saw and heard I am hopeful of the future in Baltimore. In the territory of the Conference the Church has more than doubled its membership in seven years. All this under many discouragements, hindrances, and disabilities. The vital force is strong and enduring, and now relieved of the pressure under which it has struggled, I look for increasing prosperity. The reports to me since Conference are very cheering. The Lord grant a large ingathering in every department of labor.

I left a day and night before the Conference adjourned. The business of the session was all done up, save the report of the committee on the Houston case, and the reading of the appointments. Sad tidings from home, as well as other engagements at hand, made it necessary for me to leave. Bishop Doggett kindly consented to remain and wind up for me.

A day or two at home and I went to Augusta to attend the General Conference of the Colored M. E. Church in America. Eleven years of my ministerial life, as station preacher and presiding elder, were spent in and around Augusta, and I love to go there still. It is a dear old place to me. This visit was fortunate as to time and attending circumstances. A very glorious work was in progress in Augustus (St. James), and I was allowed to help him without stint. My old friend Evans and myself have been yoked fellows a long time, and it was a pleasure to relieve him and rejoice with him. What a boon to a preacher is a revival of religion! How refreshing! How strengthening! How a man can live without one I never knew. The three preachers in Augustus are a unit. They work together. They have planned a regular campaign and are going from victory to victory. Already hundreds have been gathered in. The Lord add unto them a thousand fold!

The colored Conference was a called one, assembled for a specific purpose. The death of Bishop Vanderhorst and the growth of the Church made it necessary to strengthen the episcopacy. After conferring together with great unanimity, they elected three Bishops. As to the future of this organization, I am hopeful. They have made great progress. The signs of improvement are obvious. It is commanding public confidence and respect. Free—independent—conservative—if the preachers are faithful to their principles and policy, this Church will be a blessing to the colored race and to the country. If ambitious bad men, "grievous wolves," do not enter in to corrupt them by divisions and factions, the Colored Methodist Episcopal Church in America will be strong and useful and enduring.

My agency for Emory College has been greatly interrupted by other calls of duty, primary and official, which I do not feel at liberty to push aside. But I work the interests of the college

in as well as I may, and improve every interest for her benefit. After leaving Augusta, I visited Thompson and Warrenton, preached three times, raised some money by the kindness of the few, not from the liberality of the many. Well, it is ever thus. All places are very much alike as to giving. Glad to say the work is going on, and payments regularly made. No debt is contracted. If we must be slow, we mean to be sure and easy. If I were free to work in this field, in five months the whole amount needed could be raised. But my main work is ministerial. By the blessing of God, and the good will of the people, I expect to succeed any how. Let no man crouch or fear. The buildings are going up and will be finished.

During this month I have held three District Conferences. One at Americus, one at Camilla, and one at Blackshear. I made a chain of the work by preaching on the way at Smithville, Albany, Thomasville and Savannah. At all these places I saw signs of interest. Soft, tender, joyous emotions in the Church—penitents at the altar—some conversions and some admissions to membership. The chief meetings were continued. Hope to hear of good results. What a blessing to the Church these district meetings have been and still are! What a work they have to do in reviving experimental religion, restoring practical godliness, reinstating the administration of discipline, and damping the flood of worldliness!

The Church is suffering everywhere from the same class of evils. Bad in themselves, they have grown worse by toleration. By long suffering, they are content with the substantial assertion that God produced his works in a certain succession, they would seem to have overlooked the remarkable precision and definiteness of the narrative. There is an exact order of succession in the works of the several days, and the days are carefully numbered, each having its appropriate work begun and finished, with no overlapping of one upon another.

But how do our geologists of the literal school succeed in their task at harmony? The first difficulty is to find the six great geologic periods, and it would be more easy to find a dozen than six. The great changes by which the earth became ultimately prepared for the abode of man were doubtless for the most part effected slowly, so that in defining the six periods we are obliged to sometimes divide them at ideal points rather than by lines of convulsion and widespread ruin. Moses' "days," on the other hand, are sharply defined. But, secondly, when they have arbitrarily distributed their periods, there is as yet a failure to make the stages of creative progress, as traced in the rocks, tally with the order given in Genesis.

For instance, Moses tells us that plant life belongs to the third day, and animal life to the fifth and sixth; but Prof. Dana's scheme introduces both in the third period, as do also those of Prof. Hitchcock and Winchell, the last gentleman finding the Protzoan in the Laurentian rocks.

In the third period Prof. Dana finds life "introduced under its simplest forms;" and Prof. Winchell says that in it "sea weeds appeared," and Prof. Hitchcock follows with the lowest order of vegetation. But Moses expressly assigns to the third day the highest orders of land vegetation, "grass and herb yielding seed, and the tree yielding fruit, whose seed is in itself. There is a wide difference between fruit-trees on dry land and marine plants. Moses puts the appearance of the sun and moon on the fourth day, a matter that Prof. Winchell alone of the three finds a place for, and he is compelled to it by Scripture, while Prof. Hitchcock substitutes for them the amphibians and fishes. According to Moses, animal life does not appear at all until the fifth day, to which birds and fishes belong, and land animals not until the sixth, the same day with man; but in the geological strata, fishes flourish in the period preceding that of the bird-tracks and even of plants, animals and plants are called in to being contemporaneously, and the animal and vegetable kingdoms go on in parallel progression through the rocky cycles; and their relative order of appearance is, if anything, rather the reverse of that given by Moses, while as little coincidence appears in the order of land and water products." These discrepancies are important, and show that our latest science has failed to bring itself into harmony with the account in Genesis.

Is there not, after all, a mistake in supposing that the Mosaic record was intended to present the same series of events which the geology finds in the revelations of the rocks? May they not be accounts of different periods and different creations, and both be absolutely, literally true? Dr. Chalmers was the first to suggest that the six

## CREATION IN GENESIS AND GEOLOGY.

BY REV. D. A. WILCOX, D. D.

The two records of God's work in creation, as found in Scripture and in nature, cannot contradict each other. In this belief Christian scholars have heartily accepted both, never doubting that when they shall come to be rightly read and interpreted their entire harmony will appear, while the rationalistic school generally pronounce the difficulties to be so many and so great that their reconciliation is impossible. Few persons of intelligence can now be found who believe that in six literal days of twenty-four hours each the whole work of creation was accomplished, from the first call of matter into existence to the placing-time of man. That God could in six days, or in one day, or instantly, have made the world as we find it, is certainly possible, but the evidences that he did not, are multiplied, and the notion that he formed by his fiat the several systems of rocks with their imbedded fossil remains of plants and animals that never lived, belongs to a past generation.

Various hypotheses have been suggested for reconciling the first chapter of Genesis with the ascertained facts of geology, of which that is probably the most widely accepted which finds a parallel between the two, reckoning the six days of the one as identical with the vast and indefinite periods of the other. They who hold the agreement to be ideal rather than literal are compelled to a very free interpretation of the words of Moses; and while they are content with the substantial assertion that God produced his works in a certain succession, they would seem to have overlooked the remarkable precision and definiteness of the narrative. There is an exact order of succession in the works of the several days, and the days are carefully numbered, each having its appropriate work begun and finished, with no overlapping of one upon another.

But how do our geologists of the literal school succeed in their task at harmony? The first difficulty is to find the six great geologic periods, and it would be more easy to find a dozen than six. The great changes by which the earth became ultimately prepared for the abode of man were doubtless for the most part effected slowly, so that in defining the six periods we are obliged to sometimes divide them at ideal points rather than by lines of convulsion and widespread ruin. Moses' "days," on the other hand, are sharply defined. But, secondly, when they have arbitrarily distributed their periods, there is as yet a failure to make the stages of creative progress, as traced in the rocks, tally with the order given in Genesis.

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days' creation belongs to the present order of things, leaving ample space between the first and second verses for all the phenomena of geology, even though they filled the entire hundred millions of years which Dr. Thompson fixes as the longest allowable period since the original creation. And now, after the lapse of near seventy years, in which our scientific men have done their best to establish the identity of the geologic periods with the six days, and have not succeeded, it begins to look as though we shall be driven to fall back upon the Restoration theory. It will then appear that there is a great similarity in the outlines of God's successive creations, indicating a uniformity in the divine plan from the beginning.

It is doubtful if Moses intended to outline the various geologic eras from the birth of chaos to the creation of man. It would hardly have been consistent with his purpose to pause so long upon ages that had so little to do with his apparent design. His purpose was to record the law of God for his people, and Genesis is the simple introduction to his work. He would show that the God who claimed sovereignty over Israel was the God who originally brought the universe into being, who created the present races of vegetable and animal life, who had directed his law to Adam, and who had maintained his relations of supremacy over the world until the revelation from Sinai. Would it not be exceedingly consistent for him, after having asserted that God was the original Creator, to leap over all the revolutions preceding the last great cataclysm, and come at once to that which is most directly connected with human history? Again, the moral argument is of some weight. The fact that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day," is made a reason for our working six days and keeping sacred the seventh. There is a beauty and force in it if they be definite days; but who has not felt a sort of breaking down in the argument when it is made to mean that because God worked during six long, indefinite periods, probably of unequal length, and rested in the seventh, which is yet in progress, and equally indefinite, therefore a definite and exact one-seventh of our time is to be set apart as holy?

The first verse of Genesis, on this theory, asserts the bringing into existence of the whole universe. All that follows relates to our earth. Let geology tell us, if it can, what occurred between this verse and the second. There is ample room for its chaos, its strata, its creations, its successions of life and death, and its fossils. By some great catastrophe the earth was then once more thrown into fearful disorder; and the earth had become a waste and a void, and darkness was upon the face of the deep; and the Spirit of God was brooding upon the face of the water.—Murphy. Thus it would have appeared to a spectator, when God took in hand the work of reconstruction as described in the third and following verses. On the first day he brought light into that dense darkness; on the second he reduced the turbid waters to order and established the expanse between the lifted clouds and the earth; on the third he brought the water on the earth into limits, made the dry land appear, and created grass, herbs and trees in full growth; on the fourth the sun and moon, which the chaos of the catastrophe had hidden, are made again to appear; on the fifth, fish and birds are created; and on the sixth, first, the land animals, and finally man. These are six days of twenty-four hours. The narrative is thus simple, clear and intelligible. It connects the vegetable and animal kingdoms with man. It does not conflict with the known facts of science, and after the second verse deals only with the present great geologic period.—New York Christian Advocate.

## Supernatural in Nature; Opinions of Scientists Considered.

BY REV. F. MERRICK.

There is yet one argument against the supernatural in nature I have not noticed; or, what has many, especially with those who are not themselves students of science, the force of argument, and probably has more influence than all others; and that is, the opinion of scientific men. Why, if such intervention is a fact, should these men hold to the contrary? Why, I may ask, should any hold to what is not true on any subject? These men may be in error as well as others.—Nor has it been any uncommon thing for men to hold erroneous opinions upon subjects to which their attention has been chiefly devoted. But this question involves a department of knowledge to which many naturalists

give but little, if any, attention; that is, metaphysics. And this neglect of metaphysical study leads to a positive disqualification for a sound judgment upon the question at issue, which involves both matter and mind. The writer in former years suffered too much by a too exclusive devotion to physical science, not to appreciate this point.

That prejudice and false principles of investigation have something to do with the holding of these opinions, at least with some, is manifest. Says Professor Tyndall: "It ought to be known and avowed that the physical philosopher, as such, must be a pure materialist. His inquiries deal with matter and force, and with them alone. The action which he has to investigate is necessary action, not spontaneous action; the transformation, not the creation, of matter and force." Now, I submit if this is in the spirit of true philosophic investigation? The true philosopher seeks truth, all truth; and not isolated truth merely, but truth in its relations. Indeed, these relations are truths themselves, and often give to relative truths their chief value.—Suppose it to be a fact that mind does act upon matter, or direct force, should not the physical philosopher know it? As a philosopher, does it not become him to look carefully for evidence so interesting a fact, instead of thus cutting off all inquiry by a pre-adopted theory?

That pride of opinion, that subtle voice of most minds, may have its influence in the formation of these opinions, it is hardly uncharitable to suppose. I know this is a suggestion which may cut both ways; but that the temptation in this case is chiefly on one side is too obvious to require remark.

And is it not a sad fact that we all, until renewed, shrink from the thought of a God near at hand—One who can interfere for or against us whenever he wills? That this may influence the opinions of some I am compelled to believe. But I do not press the point, though legitimate.

It should, however, be borne in mind, that not all scientific men, by any means, question the supernatural in nature. It is admitted by many of the ablest scientists of the age; while unnumbered multitudes of the most intelligent men, who, though not reckoned among scientists, have thoroughly investigated the subject, and thus prepared themselves for an intelligent judgment, find no difficulty whatever in admitting the fact. In short, the weight of opinion is decidedly in favor of such intervention. That it will be increasingly so, hardly admits of doubt. The recent admission of such men as Carpenter, Tyndall, and Huxley, encourage this view. Above all, He who is for the truth is more than all who are against it.

Let not, then, our faith in God or in his Word waver. Let none fear the Almighty will not maintain the honor of his throne as the Universal Sovereign, by doing whatever seemeth him good, be the dicta of men what they may; or that he will cease to hear and answer the cry of his needy children. Let all rest in the assurance that he is very nigh to every one of us, and that his providence reaches to the least of his creatures. Let us fear not to call him Father, and with an unwavering faith, repose in his love. And so, let all hold fast to the Word of his truth, the blessed Bible, assured that in it all the nations are to be blessed. Christianity is the only redeeming power known among men. Philosophy, science, literature, art, all have their place in human culture; but none, nor all meet man's profoundest wants, nor satisfy his highest aspirations. Christianity alone can do this; and it is doing it. In constantly widening fields, it is quickening, enlightening, and ennobling humanity, lifting it up into a reign of purity, love, and power; and ere long every nation, kindred, and tongue of earth shall bring their choicest offerings of talent and culture, and with loud halleluiahs, and the incense of grateful, adoring love, cast them at our Immanuel's feet; for he is to reign, and his truth to triumph.—Western Christian Advocate.

## HINTS TO CLERGYMEN.

Supposing all other more fundamental requisites, spiritual and intellectual, present, then, first of all, speak to the people in a manly way. Speak to them as a man to men. Let your thinking be clear, and your words wise and strong. Let there be in your discourses the genuine ring of sound sense and healthy, manly sentiment. Let their frame be muscular, not soft and flabby. Don't speak down to the people. For one thing, many of them are not below you; and if they were, it is no compliment to them to tell them so. Avoid feeble and mawkish sentiment. The feminine style of thought and feeling, or even the in-

fant school style, may have its admirers in Helgrovian or May Fair circles, but assuredly it is no favorite with the bravey sons of care and toil. Then speak in a brotherly manner. Make them feel, in every word you speak, and in your whole intercourse with them, that you are not only a man, but a brother. Show that you understand them, that you feel not for them only, but with them. Identify yourself as a true priest of God with the people of your charge, sharing their griefs, bearing their sorrows, fighting if you can, their battles. They think that you are a man of a class, and therefore suspect you, and I keep aloof from you; make them feel that they are wrong in this—that you are a man not of any class, but of every class—that you are a man, and deem every man your brother. Learn what they are thinking about, what they are most deeply interested in, what they are aiming at and struggling for; and when they come to the house of God, let them feel that they are hearing the voice of a friend and not of a stranger—one who understands them, and is at least trying to help them in bearing their life burden and fighting their life battle. Thus shall you indeed drink into the spirit and follow the footsteps of Him who was not only a man, but pre-eminently the Man—who therefore deemed overruling human sin—whom was our brother, born, and born most of all for adversity. Last of all speak to them earnestly. The common people, of all classes, like earnest speech. In their whole life they have to do with earnest work and with earnest things, and they have little sympathy with anything else. Their life is necessarily, at least as regards this world, a life in earnest—earnest wants, earnest toils, earnest cares, earnest sorrows, nothing of mere finess, and form, and conventional ceremony. They combat with life in its sober, stern reality; there are few flowers, few sunny bowers on their path; mostly a plain, rough, dusty highway. Therefore, whoever would speak suitably to them must speak in earnest. He must speak in plain honest, downright fashion; the plain, honest, and downright the better. He must be a real man speaking to real men, or he is nothing. Other desirable qualities may be dispensed with, but this is essential. He may or he may not be a man of taste; he may or he may not be a man of learning; he may or he may not be a man of eloquence; but he must be a man in earnest, and speak like a man in earnest, or he never can be the friend of the poor—a shepherd of the people. How pre-eminently was this the case with our divine Master! If every man on earth was in real right earnest, it was Christ. If ever man looked on life, and on the world, and on the sins and sorrows of men in their reality, and spoke as one that did, He did so. No one that heard Him could ever feel that He was trifling with him, that He was mocking his misery, that He was playing with his disease. He spoke as one who felt himself in the presence of awful powers of death and life, who knew all, and in the depths of His soul felt all. This the common people loved; they welcomed as the thing they needed, the only thing that met their case. Therefore they heard Him gladly. Let his servants go and do likewise, and they will hear them gladly too.—North British Review.

## FREEDOM OF THE WILL.

The will is determined by motives, it is true. But these motives are not like weights in the market, or coins on the merchant's counter, fixed and constant in their relative force and weight, in all circumstances, and for men and characters of every kind. They decide the act of the will; but their relative force depends on something deeper than the will, the moral sense, the disposition, and character, of the agent to whom they appeal. Men are prudent, honorable, or holy, as the motives which chiefly prevail with them are momentary pleasure, remote prospects of worldly gain, the highest principles of conduct habitually recognized among their fellows, or love of moral good and hatred of moral evil quickened by meditation on eternal things. This dependence of motives for their practical force on the moral character, on the state of the heart, is taught alike by heathen moralists and the Word of God. "Thou maxis, Thraht sua yordges wyllas," has its counterpart in the weighty text, "All we like sheep have gone astray; we have turned every one to his own way." Man's choice of his own path determines, to a great extent, the class of motives which have the nearest access, hour by hour, to guide and determine the separate acts of his will. The temptations, urgencies of evil, thickens and crowd around him in a bondage like the chains of fate. The barbarian and the joys of virtue, the good land of hope and heavenly blessing, open around him in brighter and brighter vision, in that life which is "above to the wise." And they issue in that service, which is perfect freedom, and in the liberty of that perfect law of moral goodness, whose name, in the words of Hooker, is the basia of God, and her voice the harmonizing of the world.—Ocean Barks.