

THE WEEKLY PORTAGE SENTINEL.

A. HART, EDITOR AND PROPRIETOR.

THE UNION—IT MUST BE PRESERVED.

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Poetry.

TELL ME A STORY.

BY WILLIAM R. HART.

The lamps have not yet been lighted,
But over the quiet town,
As the first light snow of winter,
The dusk is falling down.

The lamps have not yet been lighted,
And we sit alone in the gloom,
Alone in the silence together,
In the old familiar room.

I sit on the lowly footstool
That you used to place for me;
Your hand on my head rests kindly,
And my head rests on your knee.

Tell me some simple story,
Some old and familiar tale,
That my heart in the night grow lighter,
And my cheeks may be less pale.

Not such as the ancient harpers
Sung in their stormy rhyme,
Great deeds of blood and of battle,
That ring through the mists of time.

Not of the mighty heroes,
Who stalk, all giant and grim,
In the halls of the Middle Ages,
Shouting a battle-hymn.

I heard the clasp of their armor,
And saw the shadowy gleams,
When I roamed in the midnight,
Far down in the Land of Dreams.

But to-night I am worn, and my eye-lids
Are throbbing with unshed tears,
So I long for the tales you told me
In the twilight of other years.

Some pleasant and simple story,
Of the many you told to me,
When we used to sit in the twilight,
With my head upon your knee.

Of the fairies that danced by moon-light,
Or the forest, hold Roxelus; or
Or how the little birds braved
The dead leaves in the wood.

Of the history, grand and ancient,
From the scriptural page unfold
Of the wandering Red-Sea pilgrims,
Who slept in their tents of old.

Of the Roman, who gleaned with the gleaners,
In the distant harvest-land,
Till her love and faith went downward
On the waves, hand in hand.

And the sadness shall leave my spirit,
The sadness that reason aces,
As the mist floats up from the hill-sides,
In the still September morn.

And the years roll softly backward,
And my heart from their weight be free,
While we sit in the gloom together,
And my head rests on your knee.

THE OLD CHURCH BELLS.

For full five hundred years I've swung
In my old grey turret high,
And many a different theme I've sung,
As the time went sailing by.

I've pealed the chant of a wedding morn,
Ere night I have softly toll'd,
To say that the bride was coming, love-tons,
To step in the church yard mould.

Ding, dong, my ceaseless song,
Merry and sad, but never long.

For full five hundred years I've swung
In my ancient turret high,
And many a different theme I've sung,
As the time went sailing by.

I've swell'd the joy of a country's pride,
For a victory, far off and long,
Then changed to grief for the brave that died,
Ere my mirth had well begun!

Ding, dong, my ceaseless song,
Merry and sad, but never long.

For full five hundred years I've swung
In my crumbling turret high,
The time my own death-song was sung,
And with truth, before I die!

I never could love the theme they gave
My tyrannized tongue to tell,
One moment for a rest for the grave—
They've worn out the old church bell.

Ding, dong, my changeful song,
Farwell now, and farwell long.

Sermon of Rev. J. C. Hart, DELIVERED BEFORE THE PORTAGE COUNTY BIBLE SOCIETY, HELD AT ROOTSTOWN, MAY 15TH, 1855.

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THE BIBLE THE WORD OF GOD.

For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.—2 Peter 1: 21.

The text has reference to the Scriptures, the written prophecies of the Old Testament, and by comparison with other texts, it may be taken as embracing all the Scriptures, the Old Testament and the New.—The declaration is, that these prophecies came not by will of man—that they were not devised by man; and that they were not given to man in accordance with his own will and wish. They had no choice in the matter as to when they should speak, or what they should say. They spake as they were moved by the Holy Ghost, and inasmuch as the assertion is here made not of oral prophecy, but of Scripture, written prophecy, the affirmation is, that they wrote for the instruction of the church in after ages, and that only, which they were moved to write by the Spirit. Their judgment and will had nothing to do with it.—The words are, therefore, the words of God. The affirmation may be extended to the Scriptures of the New Testament; for the commission of the Apostles and the promise of Christ gives to them the same authority, and they everywhere claim it for themselves and for each other.

The Bible, then, is the word of God. This is the truth I wish to establish for the conviction of the unbelieving, and for the confirmation of the faith of those who receive the Bible as coming from God, and the quickening of those who neglect it.

I claim, then, that this book is of God, that all the parts of it are inspired. This question is entirely distinct from the question of the present integrity of the Holy Scriptures, though it might be shown that they have been kept so entire and uncorrupt, that no doctrine is at all affected by any of the variations. The attempt has been

made to discredit the Scriptures, upon the ground that we can have no assurance that we have the word of God, even if we admit that he has spoken to men, for the word may have been corrupted by careless or designing men. This objection has led to the collection of copies of the sacred books from all nations of the earth, where they are to be found, and the careful comparison of them. This has occupied years of diligent labor, and the result has been such that infidels themselves have given up the objection.

2. The question of the inspiration of the Scriptures is also distinct from the question of the accuracy of translations, our own or others. But, it may be remarked that since we have a fixed standard and a multitude of men of diverse denominations, who have learning and leisure to compare the translations with the original, and our age has opportunity to correct another; we have the best possible assurance for the fidelity of these translations.

3. The question of the inspiration of the Scriptures is distinct from that which relates to the mode of inspiration, and the effect of inspiration upon the individuals who were the subjects of it. There are, beyond doubt, many ways in which God could communicate His will to men. We find from the Scriptures that He did communicate the truth in diverse ways, but that with which we are at present concerned is the fact that He did communicate truth to them. We may also suppose that they, to whom God communicate the truth, would be differently affected by it in their feelings and conduct. That sometimes they would not, without further light, fully understand the truth which God revealed through them. This we learn was true. That they searched diligently and it was revealed to them, that not for themselves, but for us, they did minister these things. It was left for an after age to learn their meaning. I think, also, there are some things yet to be learned from the Scriptures. But this is not our question—but are the Scriptures of God? I answer yes; the Holy Ghost moved them to write just what they wrote, and to write it as they did; to say neither more nor less, nor otherwise than they did. The truth and the language are of God, alike from Him. There is an objection which I shall notice before I proceed to the proof.

The different style and manner of the sacred writers, is supposed to show that they were not all equally under the inspiration of the Spirit. Now it is not more wonderful that God should make use of individual peculiarities in revealing Himself to men, than that he should make men different in countenance, in form and stature, and in the tones of their voice; and if the one proves that God did not reveal himself by them, the other will prove equally well that He did not make them. Every man hath his peculiar gift of God—one after this manner, another after that.

But from whence are we to learn in what character we are to receive our Bibles?—From the Bible itself. From the Scriptures we learn that we are not to receive the statements solely on the credit of the men who wrote it, but on the testimony of God; that it is not a record of a revelation merely, but a revelation. Paul says to Timothy, 3: 16: All Scripture is given by inspiration of God. He breathed into them the word which they wrote. They wrote nothing more, so that the whole is His word. This relates to the books of the Old Testament, all of which were received by the Jews as Holy Scriptures. They were all of them given by inspiration of God. History, Prophecies, Sacred Songs, Proverbs. The same Apostle says to the Hebrews, God, who at sundry times and in diverse places spake in times past unto the Fathers by the Prophets. If now we turn to the Old Testament itself, we shall find this truth there confirmed. When God called Moses, the first of the Prophets, Exodus, 4, 11-12.—"And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I, the Lord?" "Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say." There is the promise to this first of Prophets, whose writings remain to us. In the subsequent history, it is said that the Lord spake to Moses face to face. In respect to the law that he wrote all the words of the Lord.—In respect to their journeyings, Moses wrote these things out according to the journeys, by the commandment of the Lord. 1 Samuel, 3: 21: The Lord revealed himself to Samuel in Shiloh. 1 Kings, 21, 18: And the word of the Lord came to Elijah, the Tishbite: Part of the preface of Isaiah is, Hear O Heavens, and give ear O Earth, for the Lord hath spoken. The preface or title of the book of Jeremiah is, The words of Jeremiah, to whom the word of the Lord came. 11, 1: The word that came to Jeremiah from the Lord. Ezekiel, 1, 3:—The word of the Lord came expressly unto Ezekiel, the Priest, and he repeats through his book, The word of the Lord came unto me, saying, Hosea 1, 1: The word of the Lord that came unto Hosea. Joel, 1, 1: The word of the Lord that came unto Joel. Therefore also now saith the Lord. Thus saith the Lord, writes Amos, the Herdman of Tekoa. Thus saith the Lord God concerning Edom, is the word of Obadiah.

The burden of the word of the Lord. Hear the word of the Lord, are expressions found scattered thickly through the Prophetic books. The Spirit of the Lord spake by me, and His word was in my tongue, says the Royal Prophet David. The general designation of these books by Christ and His Apostles; was Moses and the Prophets

or Moses, the Prophets and the Psalms.—This included the historic books, Joshua, Judges, Samuel, Kings, Chronicles and others. They were all Prophets, and spake and wrote not by the will of man, but as they were moved by the Holy Ghost.

2. The New Testament also was given by inspiration of God. He who in times past spake unto the fathers by the Prophets, in these last days spake unto us by His Son. The beginning to speak of the way of salvation was made by the Son, and was confirmed unto us by them that heard Him. God also bearing witness, both with signs and wonders, and divers miracles, gifts of the Holy Ghost, according to His will. The Savior promised to send them the Spirit, and that when He should come, He would guide them into all truth, for He should take of the things of Christ and show unto men. That He should bring to their remembrance all things which He had said unto them. Under the guidance of this they wrote the life and teachings of Christ. Under His inspiration they spoke. 1 Cor. 2, 12-13: Now we have received not the spirit of the world, but the Spirit which is of God. That we might know the things that are freely given to us of God. Which things also we speak, not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth. The Christians of Thessalonica are called such as have received the word of God. Now we know what was the burden of the word which the Apostles preached, and which the Christians every where received, it was the testimony of Jesus and salvation by Him. This testimony then which the Apostles gave, was the word of God. Paul claims to write to the Corinthians by commandment of the Lord, and Peter ranks his writings with the other Scriptures. He says, The word which by the gospel was preached to the people of Asia, was the word of God, which liveth and abideth forever. Thus we learn in the Bible not the truth which man's wisdom and will prompted him to write, but words of God given to man by His inspiration in all respects as they are.

These are the claims of the Holy Scriptures. I proceed, then,

SECONDLY, To show that these claims are established by other and sufficient testimony.

1. The Christian religion which is founded on the Bible is corroborated by history. You can trace back its existence and its rites in contemporaneous history to the time of Christ, and that of the Jewish to the time of Moses, and in the use of his books to the beginning. This religion, then, is a historic verity. It is not something that has come up lately; it has existed amid the revolutions of earth, and the downfall of the proudest empires, and is the only thing on earth that has been gaining power from the beginning. How account for its origin?—Why, says one, it was introduced by priestcraft to enslave the human mind. Let us see how easy it would have been to invent this book and palm it first upon the Jewish people. We find among them a festival called the Passover, which has been celebrated by the Jewish people from the earliest years to this day. It is related that the chosen seed were bondmen in Egypt; that God called them to go out, and Pharaoh refused to let them go; and God plagued the Egyptians, and slew their first born, but spared them, and that this festival was in commemoration of the event. Connected with this is the statement that God brought them through the Red Sea, as upon dry land, led them through the wilderness, gave them the law at Sinai, and talked with Moses face to face. Now here is a history connected with that festival which we in common with Israel, take to be true. Upon the supposition that it is not true, it belongs to the objector to show when, and under what circumstances the people of Israel were persuaded of its truth. Of the bondage in Egypt we have monuments which have been hid for ages among the ruins in that country, and dug up in that country within the last fifty years. Could Moses have persuaded that generation that these things occurred in their history, when every man among them knew it was not true. The thing is absurd. But it may be supposed that Moses wrote the account and committed it to the Priesthood, which was in his own family, his brother being the first High Priest, and that some of the Priests wrote it and palmed it upon the people in a subsequent age. He must convince them that they and their fathers had always observed this festival, when they had done no such thing. Nor was there any time when it could have been put upon the people by any craft of the Priesthood.

If we come now to the Christian dispensation, we find two similar festivities commemorative of historical events. The Lord's Supper, which commemorates the death of Christ. The Christian Sabbath, as distinct from the Jewish, which commemorates the resurrection of Christ. The men who were chosen witnesses suffered the loss of all and death itself, in witness of the truth. How can you account for this conduct, except on the supposition of the historic truth of the events they relate. The Christian religion is a historic fact. To feel the force of this evidence, let us call to mind a similar festival among ourselves, the Fourth of July. Every child knows that it commemorates the Declaration of Independence. Could any man, or any set of men, at any period of our history, introduce such a festival, and persuade them to celebrate it, to commemorate an event which never took place? You feel the absurdity of such a supposition. It is easy to see how such a festival might drop away and be forgotten,

but it could not be introduced. And you may raise as plausible an argument to show that the Fourth of July commemorates a fabulous event, as to show that the Passover and the Sacrament commemorate events that never occurred. As to the other part of the supposition, it implies either very great ignorance in the objector, or very great fraud, and the presumption of ignorance in those who are expected to believe it. For so far from having been an instrument to enslave men, it is one of the clearest records of history that freedom, personal, mental and civil, have in all ages been enjoyed in proportion as the Bible has been freely circulated and honestly received. The freest nations now are those who have freest enjoyment of the Bible.

2. The next thing to which I would call your attention, is to the Bible as a power in history, a potential influence, moulding and making history what it has been. The records of history before the Christian Era are so few and so imperfect, that we cannot easily discern what influences are at work. The historians of that age did not attempt to write the history of a people or an age, but some isolated events of history. Yet most of the history which is left to us, clusters around that little land of Palestine. We know that it had much influence on the history of Egypt, of Assyria, Babylon and Persia. But the Old Testament Church was designed to be the conservator and nurse of religion, not its promulgator. We must come to the era of the Crucifixion of Christ, to trace its influence on history. We find that the whole history of the world has been shaped by it. The history of kings and nations, the greatest and the least, are but subordinate acts of the great drama embraced in the history of the Church. We see, indeed, the acts of a petty ambition here—and there an ambition that overleaps all bounds, but all clustering around a central point, the Christian religion, which modifies their plans, controls and guides the enterprises of rulers. Now they seek to crush it out, but it is mightier than they are. Now they seek its alliance, under pretence of defending it; but in reality to gain support from it. It has overthrown kings, divided, united empires. The Bible has been at one time stowed away, lost, forgotten, and priestcraft has usurped its place; but again it has been brought to light and exhibited a power which showed that the spirit of the Almighty God was with it, and in it. And at this day it is putting forth more power than ever before. It is at this day turning the world upside down, and we can see that it has power to overcome every opposing force.

It has also moulded the opinions of men and given form to society. When it was first published, it was opposed by stupendous systems of idolatry, which had called art and learning, and talent, to promote their influence. It was opposed by the wealth, the historic recollections, the pride and pomp and power of the whole earth, and it was a time when the learning of Greece and the power of Rome were at their highest point. It made their idols totter and fall. For ages it resisted all the power of the empire. Its all conquering legions found here a power silent and without weapons, yet too mighty for them. It overcame and placed a Christian on the throne of the Caesars. It awakened the human mind to thought and science, literature and art have followed in its train. It has elevated woman from the rank of a slave, to the equal, and companion of man. It has made life, person, and property more secure, multiplied the comforts of life a thousand fold in every Christian land, and has given man all the freedom there is on earth. Every human philosophy has sought the elevation of the few to the neglect of the many. Over the door of the Grecian Academy it was written "let no man unskilled in Geometry come in hither." Over the door of Christ's house it is written "whoever will let him come and take of the waters of life freely." Every system of government not founded on the principles of the word of God has elevated the few, at the expense of the many. Greece and Rome, with all their boasted freedom, had three or four slaves to one free man. Egypt and Babylon, Syria and Persia were irresponsible despotisms at home, and derived their wealth from the plunder of surrounding nations. The Bible, only, has made this and other Christian nations to differ from them. It has taught men that they all have the same relation to God, the common Father; that they all may be reunited to Him on the same terms.—Thus, it has shown men that they are all brethren; taught them what they never suspected before; and never were taught by any other means; that they all have equal rights, and given to the lowly courage to maintain them. It has done more than all other causes combined to improve the condition of the poor and raise them from the dust, for it teaches that to be a man is a greater thing than to be a king. Under its influence the first and only systems of popular education have been adopted. Thus, by the use of man's instrumentalities, it has gone forward remodelling society, and exerting its power to elevate the race. We find it the only power that has ever changed society for the better. There is evidence in ancient history, that the tendency of all things was downward—to barbarism, to degradation and bondage. The tendency of the Bible is to civilize, to elevate and to save men. It is the plan of our Maker, who is its Author, for these ends. Its power to modify society for good shows its origin, for no such power has ever been exerted by man.

But some would-be reformer comes with

great pretensions to philanthropy, and demands that for the sake of humanity, this Bible be thrown away, and the religion which it proclaims discarded, when as a matter of fact, he has stolen from it his every idea of a better state of society, and every influence which has been exerted for the benefit of man, has come from it.

3. All science centers in the theology that is taught in the Bible. Whatever direction science may take she soon comes to a place beyond which she can go no further and comes to theology to ask what lies in that unexplored region. And all along her course questions are stated for which she has no answer, but a confession of ignorance, and all these questions she lays at the feet of theology for an explanation, thus confessing their kindred and at the same time the superiority of the science of theology.

We dig into the strata of the earth and find layer after layer containing the remains of the dead world of the past. At length we find a beginning, a place beyond which we can trace no further. Then comes up the question what was before that? And what was the cause of this beginning? Science is silent or gives the answer of the Bible, God. We look abroad into the heavens and behold the hosts of stars each retaining its proper place in its order and yet each moving forward with amazing velocity, and asks who marshalled their hosts; and what power guides them? and the Bible answers God.

We ask again, for what purpose were all these things created? And we must come to the same source for an answer. We feel pain sickness and the absence of food.—The physician traces the pain to its immediate cause and perhaps effects a cure. But you ask why are we so subject to pain and disease, and why is man more subject to pain and disease than all other animals? Physiology is silent. It can give no account of the matter. But turn to the book of Genesis—a book written before modern science had any written existence, and there we find an answer. Thus every science is bordering upon the science of theology, of religion, and related to it. The Bible does not indeed answer all the questions which science propounds. But it does answer many, and the reason it does not answer more of them, may be because we could not understand that answer for can we understand all the works and ways of the infinite God? Men sometimes find fault with religion for dealing in dry and knotty questions. It is because all science brings to it, as the mistress and instructor, all their difficulties to be solved. It is the science of sciences and embraces in itself the fullness of them all.

Unbelievers have searched heaven and earth for evidence to overthrow the claims of the Bible to be a revelation from God.—And the upstart smatterer has caught at a few things, which have seemed to conflict with those claims, and with an impudent boldness becoming ignorance, has demanded that we give up our Bibles. But the complete investigations of science have in every case contributed to substantiate those claims.

A pretending book by an unknown author has been published and circulated to some extent in this region, called Vestiges of Creation. It professes to show how the world was formed upon the nebular hypothesis, which was started some years ago, which some eminent astronomers at one time received as a hypothesis, but late astronomers, with more powerful instruments have resolved these nebulae into stars and shown that the whole hypothesis was literally moonshine, the nebula being the light of clusters of stars which are unseen.

Again it has undertaken to show that one species of living creatures has been developed from another; and that man is derived from some of the lower animals by a law of development. To sustain its hypothesis it examines the remains of fossil animals preserved in the strata of the earth. It finds that in general the lowest orders of life are first and hence the law of development.—But there are links wanting, there are descending series as well as ascending, and the series has been broken once and again, but conjecture may supply the place that is vacant, and the unbeliever takes this book so disjointed, or whose joints are formed of loose conjectures, and which is not sustained by one single well established fact, and demands that for it, we give up our Bibles.—We shall, do no such thing; for in these strata of the earth, we see the "foot prints of the Creator," which bear witness that the God of nature is the author of the Bible, which tells us that he created man in his own image.

4. I open this book and ask is there any thing there which shall either confirm or destroy my confidence in its divine truth and authority? I find that it is a series of tracts sixty six in all written by almost as many different writers. Men of learning, and men unlettered, statesmen, orators, poets, philosophers, and plain looking men, shepherds, agriculturists, fishermen, courtiers, warriors, and kings, who were scattered along through a period of somewhere 1550 years. I find in them all a wonderful agreement in respect to the character of God and the truths of religion, that the character of God is the most noble and exalted, and possessing every attribute of excellence, which the heart of man can conceive in infinite perfection. They exhibit the same pure and holy religion; I find moreover that in the manner of its narrations, it is peculiar to itself. The writers differ greatly among themselves in style, so as to show their individuality, as clearly as any other writers. Yet so as to make the book as a whole, to differ from any other

book, even those that are often bound up with it, and which were written by men of the same race and country. So great is the difference that any careful reader, who had never seen this book before, would at once detect it, and were constrained to acknowledge, that it is not after the manner of men. We examine further, and we find that it contains among other things a condensed history of a most wonderful people, and not their past history only, but their present and future—for they still exist, and every one of them in their dispersion is a living witness of the truth of the Bible. I find prophecies foretelling of other kingdoms and states, which have been fulfilled or are yet fulfilling and I know that he who could foretell these events must know all that comes from the end to the beginning. I find in it things hard to be understood, things deep, even the deep things of God. But if I did not find them, I should know it was not a revelation from the infinite one.—Again I find in it statements that some in their wisdom have censured and pronounced untrue, as the destruction of the Canaanites by Israel, acting under divine command. But we look out into the world's history and find similar events occurring all along. Events which we know did occur under the government of God; proving that the God of the Bible is the God of history and the God of nature. And however difficult it may be to account for such evils under the government of a perfect being, we find the same objections lie against the records of nature and history, which lie against the Bible, and that none but a man profoundly ignorant, could ever make them. We find further, that there are some little petty men things mentioned, but who does not know that human nature, and human life, cannot be represented as it is, without such particulars. In this fair world just as it is, the carrion bird will find its meat, and the viper will suck venom from the most beautiful flower garden.

So you may find in the Bible some things which you may frame into objections to its divine authority. But its revelations of God and a future world, its precepts for the guidance of life are worthy of that God who made the heavens.

5. Again I inquire what has been the influence of the Bible upon the character of individual men and women, and I find that the noblest and most excellent have been most deeply imbued with the principles of this book. That they have believed it most firmly; loved it and studied it and embraced that Savior, which it reveals with the fullest confidence and rested in him in hope of eternal life. Yes, I have seen the light of heaven kindle in the eye that was about to be closed forever on the things of earth, because of that hope. Then again I have seen the character of men who had lived estranged, afar from God, who had transformed, and themselves brought nigh to God through the blood of Christ, and enabled to hold the joyous communion with the father of their spirits. I find that the name of Christ has given strength to the weak, courage to the fearful, comfort to the afflicted, hope to the dying, and I must feel that he was and is divine. Nay I trust I can say that I have felt and do know its power, and that it is adapted to our wants. Therefore I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth. And now you come and ask me to give up this book, which is the moving power of the world's history, which is the center of all science, which has more in it of good than all other books, for the deductions of a shallow philosophy based upon no one fact. You ask me to give up its teachings of wisdom, and salvation, which are so plain, that he may read and which holy men of old spake as they were moved by the Holy Ghost, for an unintelligible jargon said to be rapped out by spirits of the dead evoked from the vasty deep by necromancers. You ask me to give up this religion which we know unites the soul with God, whose heavenly teachings have come down to us through all ages, and in all has given rest to the weary, comfort to the mourner, hope to the desponding, for the dreams of the somnambulist. No, no, no. All the evidence you bring to substantiate your vagaries and to overthrow the Bible, do not weigh so much as a tye, of the lightest feather that ever grew beneath the humming birds wing.—I know now I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.

I have time only to indicate some practical inferences upon the subject:

1. Christians ought to be familiar with the evidences of the Divine origin of the Bible. We are directed to be ready, always, to give to every one that saith, a reason of the hope that is in us. That includes the reason for our faith in the Bible. If it is not true then our hope is vain. But the divine power of the words as explained in our own hearts may suffice ourselves, but it cannot be so well presented to others, we need to know the proof derived from history, prophecy, and miracles, and the monuments of antiquity, and how to use it for the conviction of the unbelieving. Christianity ought not to stand on the defensive, it ought to take an attitude of aggression and go on conquering and to conquer. The weapons of our warfare are mighty, through God, to the pulling down of strong holds.

2. The Bible ought to be in the hands of every man. It is an epistle from our heavenly Father to his children on the earth, to all of them. It contains his counsels to them, it is able to make wise unto salvation. It is treason against the Father, if it is

treachery against the children to withhold it.

3. It ought to be read, studied and thought upon by all. It is profitable for doctrine, for reproof, for correction, for instruction in righteousness. But it is an old book, the oldest extant. Every one who has seen it, read it, had lessons in it, many have associated it in the mind, with seasons of constraint. There are multitudes of new books, papers, pamphlets, more than we can read, and the danger is that it will be pushed aside and forgotten. But it is not well; no so stitute can be found for it. It is better to go to the fountain than to drink of the polluted, if not polluted streams.

TO MY FELLOW CITIZENS.

ON LIQUOR DRINKING.

I sang about the Leona lately
In strays that I took;
And now I turn my harp
To other objects.

The greatest evil of the day
Is drinkin' liquor;
And I raise my warning voice
To all my fellow citizens,
To warn them of their danger.
There's hardly a young fellow
About this town but loves
To take a social horn, and
Suntimes, too, get upon a bust
And break things all to smash.

Now don't so to what
I want to make 'em quit,
For just as sure as they
Keep on, they'll waste their
Time and money, and perhaps
Injure their health.

That's an ole fellow
Rasht about the streets
Most every day, that comes
Dreft, and is liker
Makes him do it. Now
You don't intend to do as he does,
You must quit goin' to
The Groceries and Imbryng';
Or you may get to be like him.

With and Without a Purpose.

The secret of much of the discontent and want of success in life, is the lack of a well-defined purpose. To a man who has no object for which to live and strive, life can have but little to commend it. To suffer ourselves to have no aim above the mere act of existence, is debasing man's lofty nature below the brute, to the base level of mere things. It requires no examples drawn from the past to illustrate this principle, though the pages of the past be replete with instances of heroism and dishonor—success and disgrace; each condition growing to a great degree out of the possession or want of firmness of purpose. The present to-day is filled with men with spiritless, aimless, purposeless drones, as with active, inspired, earnest souls. To the latter class, every day, hour, moment is conscious life; and every exerted energy a development and strengthening of the power of mind or will. The former float lazily upon the surface of time's tide. Effortless and aimless, they are censors of all God's providences and ingrates of his mercy. Nor need we visit unenviable races; nor quote the loathed mendicant of Europe or the East, to prove the existence of such an useless class. Our own land abounds in such. They lounge in every city and town. They are among our acquaintances, our relatives—we find them in our homes. We do not believe it is natural for mankind to be lazy,—but must admit it a bad habit very easily formed. Indiference to future circumstance and exigencies may be a very comfortable condition of mind, though it sap the brain and heart of all their vital energies. All men who have no apparent business object or aim, are not lazy, or deserving reproach. There be those in community, honest, industrious, worthy men, who toil faithfully and hard, and yet accomplish but little in the way of bettering their own condition, or of adding to the general stock of wealth, or convenience, or information of society. But do not such, toil more for present gratification than for any future good. Do they not expend their energies to provide "daily bread" merely, for themselves and families, rather to accomplish some cherished plan—some honorable, carefully adapted, but well defined purpose.

An Incentive.

Some years ago a farmer in Frederick county, Maryland, owed a neighbor \$50, and as he could realize the sum he promptly paid it over. The morning he called to pay it his friend appeared to be thankful. Remarking that he was also in debt to another person who needed the money, and he would take it to him. This remark started a train of thought in the mind of the first person, who said to himself—why here is \$100 paid with \$50. I will at once follow up this matter and see where it will end.—He then followed up payments of debts to this one note of \$50, until he traced it to the large amount of \$3,750! when it got out of his reach.

Now here is the moral: A owes B a bill which, if he pays promptly, will be paid by B to C, and so on through the whole alphabet, and it will be surprising to every one what a small amount is necessary to pay off hundreds of thousands by keeping the "circle on the wing." Now when the money market is so tight, and the banks are unable to discount all the paper offered, let persons begin to pay their bills, and by doing this they themselves will be paid back in turn. It is a machine which feeds itself, and propels by itself, the execution of great exploit. As a word to the wise is ever sufficient, we think it only necessary to give this to our business men who will be able to trace to see the vast amount of good the payment of even a small bill will accomplish in the community.