

The Golden City.

BY M. A. BALLENTINE

It is a fact of great significance, that in God's word,—though there are constant allusions to what we shall be hereafter, in that future world which is the consummation of all the pleasures, trials and sorrows of this—there is no description given of it. We shall see Him as He is, and be like Him. This corruption must put on incorruption. There remaineth a rest—but as to what our future home will be, we have only our imagination, cultured by the impressions derived from the beauty of Nature in this world, to tell us. Doubtless, "a land of streams," of green pastures, trees, and flowers, of purple mountains and golden sunsets—such a beautiful world as this would be, were all sin, and the fruits of sin—suffering, pain, and sorrow—wiped away.

And the reason of this omission is, probably, that we are not to think so much of the surroundings that will be there, as we are of the one essential thing—what we must become in order to prove fit inhabitants of that world—pure and holy. And of this state we have the grandest picture of which the human mind can conceive. Christ's church—those who love our Lord in sincerity and truth—is composed of individual members, each imperfect, sinful, and hence the whole is now imperfect, but oh, what a bright prospect before them! what a grand pattern towards which they are to strive! The angel says to John:—"Come hither, and I will shew thee the Bride." That is, the Church, God's people, what they are ultimately to become. And behold! he seeth a city, like the cities of those days, surrounded by a wall, built of the most precious materials, of stones and metals that endure, for there will be no decay nor crumbling into ruins.

Let us glance hastily over the particulars of this description, and what they indicate. "At the gates twelve angels with the names of the twelve tribes of Israel." God's truth, on which His church was founded, was made known to His chosen people, the twelve tribes, and it was more clearly promulgated through the teachings of the twelve apostles, and hence in the foundation of the city which represents His church, are the names of the disciples. "And the city lieth four-square," and the length, and the breadth, and the height of it are equal—which signifies its perfectness—a square is the most perfect figure of which we can conceive. "And the city was pure gold." Gold is the most enduring, most valuable of any material, and is often used as a symbol of moral completeness, and here it is intensified by the addition of the word pure. This is but a faint conception; as we continue to dwell upon it, it unfolds more and more. There may be a deeper meaning in those, in the order in which they stand. Jasper, blood color, represents suffering or trial—this was in the lowest foundation, and trial is at the beginning of a life of purity, we are made perfect through suffering, as we pass from one to the other, may they not each represent some phase of Christian experience?

And keeping up the figure of a city, he goes on to state, they have no need of a temple, wherein to worship God, "for God himself will be with them." The gates shall not be shut, for there shall be no night there. Night is a symbol of darkness—there will be no darkness of sin, of ignorance, or of doubt. Then shall we bask in the sunlight of truth. "The kings of the earth do bring their glory and honor into it." Compare this with Isaiah 60:3. The highest earthly dignitaries shall be numbered among God's people, "and the nations of the earth shall walk in the light of it." There shall then no baleful influence emanate from the church; it shall then be pure and holy, a shining light to guide

in the upward pathway. And through its influence shall the world be led, to God.—Rural Home.

Macpelah of the Oregon Pioneers.

When I returned to Salem in 1874, after an absence of seven years, no one was so much missed and lamented as dear old Father Waller. Formerly, when coming into town from his suburban cottage, and feeling the weariness of long-drawn age, he used to make my office his resting-place, and there relate the incidents of primeval Oregon and of his own missionary adventures.

One bright morning in the opening Springtime, we ill assorted pair walked out together to the grave of the missionary pioneers, where, like the Scottish antiquary in the ancient Kirkyard, we pondered over the mossy stones, while he related the life-histories of the dead, brushed away the dust and read the pious inscriptions. One of them ran as follows:

Beneath this sod, The first ever broken in Oregon For the reception of White Mother and Child, Lie the remains —of— ANNA MARIA FITZMAN —wife of— REV. JAMES LEE, and her infant son. She sailed from New York July, 1836, Landed in Oregon June, 1837, Was married July 16, and died July 26, 1838, Aged 36 years.

In the full enjoyment of that love which constrained her to leave all for Christ and heaven souls.

Lo! we have left all and followed Thee, What shall we have, therefore? —Matt. 29, 27.

The larks were singing gaily beneath the melancholy and sweet-faced eminence; the blue-birds were hopping about the budding oaks; the frogs were croaking in the adjacent marsh; the old fashioned cow-bells were heard on the distant hills and the dark, funeral firs stood around in the aspect of speechless mourners. The old man sat leaning against the tree, in reflective contemplation; repeating with unspeakable pathos—

Ye living men come view the ground Where you must shortly lie

I turned and walked away in a tumult of passion. All there was in my nature of poetic sentiment was stirred up and set on fire. There, on the most religiously romantic spot on the eastern shore of the Pacific Ocean, in the most beautiful valley of the Western World, in the immediate presence of the Pioneers, living and dead, who had lifted up the sign of Christianity in the wilderness and carried thither the burden of salvation, and right at the gates of Eternity where the first white mother and child from the western shore of America had entered in, the genius of the place was poetic, inspiring and awful; and my unregenerate heart quivered and rose up and cried out, like the dumb spirit under the dreadful exorcism of the Son of Man.

Seven years after, I went back alone, and looked about. The birds were singing as before, and Father Waller was still there; but he had lain down to sleep with his kindly old storm-bested face turned towards the plains of Bethlehem. They had heaped up the ground over the old worn-out casket, and the wild fern and the ripening clover were bending over the little mound; but the great good soul had moved beyond the River, not in the seeming of wasted and withered age, but all radiant and exultant in the vigor and beauty of eternal life.

Farewell, brave old friend, I said. Rest from your labors; your work is done, and a glorious civilization is spreading all around you. As long as Willamette University shall be inhabited by thoughtful science, vigorous manhood and girlish beauty, and while even the new Methodist Church of Salem shall lift its spire heavenward and echo within with the songs of old time devotion, the memorials of your pious life shall endure, and the witnesses of your faithful ministry shall remain in sight and recollection of a loving people. —CALVIN B. MACDONALD, in Oakland Times.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Power's Block, Rochester, N. Y.

—Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.

From Don Quixotte.

Beauty in a modest woman is like fire or sword at a distance, neither doth the one burn nor the other wound those that come not too close to them.

Keep your mouth shut and your eyes open.

The absent feel and fear every ill. Self-praise depreciates.

Virtue is always more persecuted by the wicked than beloved by the righteous.

Every man is the son of his own works.

Honey is not for the mouth of an ass.

No padlocks, bolts or bars can secure a maiden so well as her own reserve.

Wit and humor belong to genius alone.

The wittiest person in comedy is he who plays the fool.

We are all as God made us, and oftentimes a great deal worse.

Let the hen live, though it be with a pip.

We cannot all be friars, and various are the paths by which God conducts the good to heaven.

Covetousness bursts the bag.

It is easy to undertake, but more difficult to finish a thing.

This term is equally applicable to all ranks: whosoever is ignorant is vulgar.

A soldier had better smell of gun-powder than musk.

Other men's wants are easily borne. A bad cloak covers a good drinker.

Pray devoutly and hammer on stoutly.

When a thing is once begun it is almost half finished.

Lay a bridge of silver for a flying enemy.

The jest that gives pain is no jest. —Ez.

Derivation of the Word Money.

The derivations of the words relating to money are interesting and instructive. "Pecuniary" takes us back to the time when value was reckoned by so many head of cattle. The word money is from moneta, because in Rome coins were first regularly struck in the temple of Juno Moneta, which again was derived from monere, to warn, because it was built on the spot where Manlius heard the Gauls approaching to the attack of the city. Coin is probably from the Latin cuneus, a die or stamp. Many coins are merely so called from their weight, as for instance our pound, the French livre, Italian lira; others from the metal, as the aureus; the rupee from the Sanskrit "rupya," silver; others from the design, as the angel, the testoon, from teste or tete, a head; others from the head of the State, as the sovereign, crown; others from the proper name of the monarch, such as the dario, from daries, the Philip, Louis d'or, or the Napoleon. The dollar or thaler is short for the Joachimsthal, or money of the Joachims Valley, in Bohemia, where these coins were first struck in the sixteenth century.—Ez.

—The Bible does not say much about how the men named in its record died, nor what disease caused their death; but it has a great deal to say about the way they lived.—Golden Rule.

—Martin Luther, in his Table Talk, says: "Defects of a preacher are soon spied. Let a preacher be endued with ten virtues but have one fault; that one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times."

—Such is the constitution of things that unwillingness to goodness may ripen into eternal opposition to it.—Julius Muller.

—A man may as well bear his cross patiently, whilst on the road to wear his crown.

MISCELLANEOUS.



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God has given man two great volumes—Nature and Revelation—suited to his physical and spiritual constitutions. These are full of facts addressed to the understanding.

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