

Selected Poetry.

THE LONG TO-MORROW.

Old age that struts the web of life,  
And checks that shuttle's eager pace;  
Brings rest from all the world's vain strife,  
And leaves an old man to old face;  
And still my heart beats warmly yet,  
Although grandchildren play before me,  
And I can easily forget  
That eighty summers have passed o'er me.

Sweet maiden with the downcast eyes,  
To whom my grandson gaily chatters,  
And treasures up the low replies  
You make on many foolish matters;  
I wonder when a dearer name  
He whispers through those shining tresses,  
If you'll believe I've done the same,  
And thrilled a heart with my caresses.

And when my youngest joined his ship,  
So tearful at the sad home faces,  
Shrunk at his mother's quivering lip,  
The while he signed for far-off places—  
I wonder if he ever thought  
I had my dreams of earth and glory;  
But silvered hairs have sternly taught  
The worth of that heroic story.

And often in the mazy throng,  
When little feet are lightly dancing,  
And as each maiden whirls along  
The bonny eyes give sweeter glancing,  
I sit apart and idly dream  
That my fair youth has not departed,  
And older hopes and fancies seem  
To leave me far more tender hearted.

My life's gay Spring had many joys,  
The Summer brought me love's first roses,  
The Autumn gave me my brave boys,  
I wait until the Winter closes;  
Each season has in order brought  
The mingled flowers of joy and sorrow,  
And many an earnest lesson taught—  
And so I wait the long to-morrow.

THE AGE OF MAN.

But few men die of age. Almost all die of disappointment, passion, mental, or bodily toil, or accident. The passions kill men sometimes even suddenly. The common expression "choked with passion," has little exaggeration in it; for even though not suddenly fatal, strong passions shorten life. Strong bodied men often die young—weak men live longer than the strong, for the strong use their strength and the weaker have none to use. The latter take care of themselves; the former do not. As it is with the body, so it is with the mind and temper. The strong are apt to break, or, like the candle, run; the weak burn out. The inferior animals which live temperate lives have generally their prescribed term of years. The horse lives twenty-five years, the dog ten or twenty, the lion about twenty, the hen ten or twelve, the rabbit eight, the Guinea pig six or seven. The numbers of all bear proportion to the time the animal takes to grow to its full size. But man of all animals is the one that seldom comes up to the average. He ought to live a hundred years, according to his physiological law, for five times twenty are one hundred; but instead of that he scarcely reaches an average of four times his growing period.

The reason is obvious—man is not only the most irregular and the most in temperate, but the most laborious and hard worked of all animals. He is always the most irritable of all animals, and there is reason to believe, though we cannot tell what an animal secretly feels, that more than any other animal, man cherishes wrath to keep it warm, and consumes himself with the fire of his own reflection.

"What finite power, with ceaseless toil,  
Can fathom the eternal mind?"—asked.

Naturalists tell us that there is an animal with but one sense. How very little such an animal can know of the works of nature! Almost shut out from him, necessarily, would be such knowledge. And yet even such an animal is capable of comprehending more of nature than we with our five senses and intellectual powers are capable of comprehending of the Eternal God; for there is a greater ratio between this one sense, and a limited universe, than between our five senses and mental capacities, and the Infinite Being.

"Who can by searching find out God?" Who can reasonably expect to do this? And who will be so foolish and insane, as—because he cannot do this—because of the disproportion between the depths of divine nature and the short sounding line of human reason—because the perfect comprehension of Jehovah is beyond the grasp of the human faculties, to deny Him? God is for the study of immortal man to all eternity, and though Christians will expatiate on the divine nature forever, with a capacity continually increasing, and knowledge continually augmenting; by the lapse of no number of centuries, by the revolution of no sidereal cycles, can their finite faculties take the gauge and dimensions of Him, whose "name is, I AM THAT I AM!"

THE ABYSSINIAN BIBLE. — It was thought that the literary department of Abyssinian antiquities might prove very rich, and Sir Robert Napier, the commander of the English expedition, obtained permission to photograph several of the illustrations with which their Gospels are adorned, and also a few pages of the Gospel of St. Matthew. These have been sent to England, and a few specimens have been reproduced in the Illustrated London News. The Gospels are written in the old Ethiopic characters, inscribed with black ink, with the exception of the tenth line, which is in red ink. All the characters are very clearly and finely executed. The illustrations are exceedingly rude. One represents the creation of Adam and Eve, where God appears as a great man, holding Adam and Eve by the hand, while a number of human heads are distributed around, all "after His own image." Another is the Crucifixion, where Jesus is crucified between the two thieves, and numerous spectators are placed all over the surface of the picture.

The leaves of the Bible are made of excellent parchment, while the whole volume measures eighteen inches by twelve, and is very thick. It is a curious specimen of book-making. Its contents have not yet been fully examined. Heuglin says that it contains one entire book more than our own Bible—namely, the book of Henock, and a sixth book of Moses; but the latter is only a commentary on Genesis and Exodus.—N. W. Presbyterian.

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