

## Poetry.

## BREVEMENT.

The following exquisite lines were penned by J. G. Whittier, on the occasion of the Burleigh obsequies in Boston:

With silence only as their benediction,  
God's angels came,  
Where, in the shadow of a great affliction,  
The soul is dumb.

Yet would we say, what every heart approveth,  
Our Father's will,  
Calling to Him the dear ones whom He loveth,  
In mercy still.

Not upon us, or ours, the solemn angel  
Hath evil wrought,  
The funeral anthem is a glad evangel,  
The Good die not.

God calls our loved ones, but we lose not whole  
What He has given,  
They live on earth, in thought and deeds, as truly  
As in His Heaven.

## Family Circle

## NOBLE ANSWERS.

"You ask," said the famous William, prince of Orange, to Sonoy the governor, "if I have entered into a treaty, or made a contract for assistance with any powerful king? I answer that, before I ever took up the cause of the oppressed Christians in the provinces, I had entered into a close alliance with the King of kings; and I am firmly convinced that all who put their trust in Him will be saved by His almighty hand."

Afterwards, when offered every personal and family favour if he would but give over his lifelong endeavours to secure religious freedom to the poor Netherlanders, the brave prince replied, "he regarded the welfare and security of the public before his own, having already placed his particular interests under his foot, and was resolved to, so long as life should endure."

Geleyn de Mater, a schoolmaster, was found addicted to reading a book

accused of heresy. Summoned by the Inquisitor, he was commanded to make an instant recantation. "Do you not know your wife and children?" "God knows," answered Geleyn de Audenarde, "that the whole world were of gold, and my own I would give it all only to have them with me, even had I to live on bread and water, and be in bondage." "You have them," said the Inquisitor, "only renounce the error of your opinions." "Neither for wife, children, nor all the world, can I renounce my God and religious truth." Thereupon he was strangled and thrown into the flames.

"Do you believe in Christ?" said an infidel to John Jay. "I do, and I thank God that I do," was the statesman's noble reply. Two years before his death, when eighty-two years of age, he was struck down by disease, and his recovery despaired of. When urged to tell his children on what foundation he rested his hopes, and from what source he drew his consolation, his brief reply was, "They have the Book."

The king and some noblemen were once going out for an early morning's ride. Waiting a few moments for Lord Dartmouth, one of the party rebuked him for his tardiness. "I have learned to wait upon the King of kings before I wait upon my earthly sovereign," was his calm reply.

A pilgrim to Mecca once complained to the caliph Omar, because he had received a severe injury from the hand of Jaballah, king of Gassan. "But I am a king," replied Jaballah, proudly, "and he is but a peasant." "Ye are both Moslems," answered the fearless Omar, "and in the sight of God, who is no respecter of persons, ye are equal."—*American Messenger*.

## GAYETY IN WORSHIP.

It is quite probable that many who indulge in and advocate the novelties in worship which have crept into our church, and which are fast spreading and increasing, have no other motive than a desire to render such worship pleasing and animating to their animal spirits. With the increase of wealth, with the greater attention to art in all its branches the natural love of display has been stimulated and the means of gratifying it have been multiplied.

The world has become gay, and especially so is that portion of it living under our free institutions.

The modern doctrine advocated by the humanitarian scheme of teaching is, that to win and reform the world, Christians should conform to it as far as possible, and not make themselves personally disagreeable or in any marked contrast.

Hence the style of living, the mode of dress, and the course of social and public amusement all agree to adopt, follow and practice, and the pressure of social influence used to induce acceptance of the yoke of Christ.

From home and social departments the same principles have penetrated the outward and visible church. The style of church architecture is regulated by art and ideas of beauty, not by the adaptation of a place of Gospel worship to its heavenly-appointed ends. It is acknowledged to be worldly, but is pleaded for as making religion attractive to the world, and thus leading sinful men to the enjoyment of final salvation.

The religion thus advocated and cultivated is peculiarly variegated, pronounced, stylish and artistic. It must be so to correspond with the surroundings. Highly wrought architecture, bright colors, gilding and glitter and embroidery must be had to agree with a splendidly and gaily dressed audience. Hence the baldness of a non-liturgical service is felt in the splendid, artistic church, and we find such denominations pressed by the necessary call for consistency in their appointments. The Presbyterian church in England has just decided in the London synod or assembly, that those churches which wish to have organs in their worship can do so, and those who decline need not be forced to have them.

The next step is to the introduction of gay music to correspond with the brilliant colors of the instrument.

Why should all the gayety be confined to the pews, the walls, the windows and the pulpit? It must have some in the church appointments. Hence in our liturgical churches the gay appointments are necessary to complete the picture.

Liturgical churches the minister is encouraged to adopt a gay and dramatic style. His sentiments are gay, sprightly, and even witty and playful. His dress is excited and sensational.

Why find the introduction of ornament allowed as far as possible, and in such a fine church the minister must be dressed in superb style to correspond, else the contrast is felt and is painful.

Coming within our own church we find the plain surplice and gown are not felt to be correspondent with the gay ecclesiastical appointments, hence the necessary step is taken of ornamenting and changing the dress of the ministers and increasing the ceremony and the symbolical articles of the service.

We have nothing to do now with the argument used to maintain these gaities one and all, but simply call attention to the facts, and leave the inference to be unavoidably drawn that progress must be continued in the same direction so long as the principle of worldly conformity is adopted upon which such gay practices are based.

The question to be settled is how does God regard these gaities? Has he appointed them in his worship? Has he required them? Does he show his approbation of them by an increase of spiritual blessings?

We are told in the Bible that Israel said "we will be like the nations;" then God said, "ye shall be their servants that ye may know my service, and the service of the kingdoms of the countries." How the experiment resulted let the Lamentations of Jeremiah testify.

The Galatian church adopted the same principle of conformity to the Jewish ritual and worship, the whole ceremonial law which God never put upon them at any time, and from which he had freed Israel after the flesh, and the heavy and irrecoverable fall from the doctrine of grace was the consequence. The inspired caution and rebuke were unheeded and the churches of Galatia returned no more to the pure Gospel.

The Catholic church adopted the same principle of conformity to the world in order to commend the religion of Christ, and the result has been as we see it is, a total and irrecoverable apostasy.

The Protestant church of the reforma-

tion cast aside the principle and for a while proceeded to undo the error of past generations. It came out from the Catholic church never to return to it, but to the end of the dispensation to witness for God and truth and separation from the world.

In the general defection of the times there has arisen the revival of the principles of worldly conformity based on the same good motive of commending religion and saving the souls of men. And God permits the Protestant churches to try it. This time the experiment will be more rapid; for there is nothing original to devise. Everything is ready to hand in the Catholic church, and imitation, importation, differentiation are all that are possible.

Will there be another reaction and protest against the evil principle at the bottom of the gay practices now in vogue? If so, how shall that reaction be started? how shall the protest be effectively given?

We think the desired reform and return to Gospel simplicity can only proceed from a revival of spirituality, and that such revival is impossible in connection with gayety.—*Episcopalian*.

## THINGS TO BE CORRECTED.

"My sponsors in BAPTISM, wherein I was made a member of Christ, the Child of God, and an inheritor of the Kingdom of Heaven."—*Catechism*.

But the Scripture saith:—

"Ye are all the Children of God by faith in Christ Jesus."—Galatians iii, 26.

"Sanctify this water to the mystical washing away of sin, and grant that this child now to be baptized therein, may receive the fulness of thy grace."—*Baptismal Service*.

"Seeing now, that this child is regenerate and grafted into the body of Christ's church."—*Baptismal Service*.

"We yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate this infant with thy Holy Spirit."—*Baptismal Service*.

But the Scripture saith:—

"Being born again by the Word of God who liveth and abideth for ever."—1 Peter i, 23.

"Of his own will begat he us with the Word of Truth."—James i, 18.

"Reverend Father in God, I present unto you these persons, to be admitted deacons."—*Ordination Service*.

But Jesus said:—

"Call no man your father upon the earth, for one is your Father who is in heaven."—Matt. xxiii, 9.

"Declaration of Absolution to be made by the Priest alone, standing; the people still kneeling."—*Morning and Evening Service*.

"Almighty God—hath given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins."

"Almighty God—have mercy upon you, pardon and deliver you from all your sins."

But Scripture saith, "Him (Christ) hath God exalted, to give forgiveness of sins."—Acts v, 31.

"To the Lord, our God, belong mercies and forgiveness of sins."—Dan. ix, 9.

"I will pardon their iniquities."—Jer. xxxiii, 8.

"Receive the Holy Ghost for the work and office of a Priest in the Church of God—whose sins thou dost forgive, they are forgiven;—whose sins thou dost retain, they are retained."—*Ordination Service*.

But the Scripture saith, "We are witnesses of these things, and so also is the Holy Ghost, whom God hath given to them that obey him."—Acts v, 32; xv, 8. 1 Thes. iv, 8.

"Consider the apostle and High Priest of our profession, Jesus Christ."—Heb. iii, 1.

"We have a great High Priest, who has passed into heaven."—Heb. iv, 14.

"This man (Christ Jesus) hath an unchangeable priesthood."—Heb. vii, 24.—*Episcopalian*.

A London paper publishes an item giving the strength of Methodism throughout the world. The figures show 3,389,166 members, 19,049 ministers, 59,934 local preachers, and 3,654,215 Sunday school scholars.

## For the Young.

## FINGER-MARK.

A short time since, a gentleman employed a mason to do some work for him, and, among other things, to "thin-whiten" the walls of one of his chambers. This thin whitening is almost colorless until dried. The gentleman was much surprised, on the morning after the chamber was finished, to find on the drawer of his bureau, standing in the room, white finger-marks. Opening the drawer, he found the same on the articles in it, and also on a pocket book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason, with his wet hands, had opened the drawer, and searched the bag which contained no money, and had then closed the drawer without once thinking that any one would ever know it. The "thin-whitening" which happened to be on his hands, did not show at first, and he probably had no idea that twelve hours' drying would reveal his wickedness.

As the work was all done on the afternoon the drawer was opened, the man did not come again, and to this day does not know that his acts are known to his employer.

Children, beware of evil thoughts and deeds! They all leave their finger-marks, which will one day be revealed. If you disobey your parents, or tell a falsehood, or take what is not your own, you make sad stains on your character. And so it is with all sin. It defiles the soul. It betrays those who engage in it, by the marks it makes on them. These marks may be almost, if not quite, invisible at first. But even if they should not be seen during any of your days on earth (which is not at all likely), yet there is a day coming in which every sin will be made manifest.

Never suppose that you can do what is wrong without having a blot made on your soul. It is impossible. If you injure another, you, by that very deed, hurt your own self. If you disregard a law of God, the damage is your own. Think—ever bear it in mind—dear children, that every sin you commit leaves a blemish upon yourselves. Even should it not be seen by those around you on earth, it will be seen, to your condemnation, at the bar of God.—*Home Journal*.

OUR OBLIGATIONS FOR THE ENGLISH BIBLE.—Let us never be led into the idea that we can over estimate our debt to the Bible, individually as men, or collectively as a nation. No man who has followed it through life as a guide, ever came to much harm. He may not have had wealth but he had contentment which is better; he may not have had power but he had security, which is superior; he may not have gained fame, but he acquired hope, which is lasting; he may not have had luxury, but he had peace; he did not subdue the earth, but he was indifferent to it, and therefore raised above it; he did not gain the whole world, but he saved his own soul, and what shall it profit a man if he gain the whole world and lose his own soul? What shall it profit a man? If he have wealth, the want of contentment poisons its enjoyment; if he have power, the want of security paralyzes its use; if he have fame, the loss of hope dims its glory; if he have luxury, the want of peace dashes the cup from his lips; if he gain the whole world and fail in these things in spite of his wealth, in spite of his power, his fame, his luxury, he loses his soul, and rich in the fading possessions of time, goes out of the world in the nakedness of ruin,—bankrupt into eternity.

We can never over-estimate the value of the Bible collectively; it is the key-stone of all national greatness and true civilization. Where that book has been suppressed, religion has degenerated into priest-craft, superstition has been rife; and under its blighting influence the intellectual and moral life of that nation has withered; but on the other hand, wherever that book has been cherished, wherever it has been freely circulated, it has made its own way and accomplished its own work, as its Divine Author said it should—in the elevation of the people, the prosperity of the nation, the purity of the priesthood, the stability of the Church, and in everything that goes to make a country GREAT and FREE. It is the world's best gauge against all evils; tyranny cannot stand beside it, and superstition cowers before it.—*Dublin University Magazine*.