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Religious Miscellany.

"In God have I put my Trust."

Not in an arm of flesh, nor mortal power,
Nor great soul by his might or sway,
Can cheer my soul when storms and tempests
Lower,
Or sink deep, gloomy shadows roll away.
Just like the flower, all human might must fade;
Its strength decays, and moulder into dust.
From earth I turn, and humbly look for aid
To Thee, O God, in whom I put my trust.

Thou wilt not let my wanderings, and my tears
Are treasured up by Thee, and every sigh
Comes up before Thee, while thy love endears,
And brings thy cross, with all its comforts,
Nigh.
When weary, trembling, heart-distracted, and faint,
Thou bidst me to thyself, the Refuge, flee;
And since thou hast listened to my plaint,
I put my trust, O God, alone in Thee.

It times when sorrow bowed my troubled soul,
When pain and sadness seemed my earthly share,
Thou, who canst make the wounded spirit whole,
Didst cheer my heart, didst lead me to thy prayer,
Through all the windings of my pilgrim road,
When'er on hill or dale my feet were trod,
Hope pointed onward to heaven's bright shade,
And I have trusted still in Thee, O God!

In all my future journey be thou near;
If e'er by sinning or by care opposed,
Let not my troubles cease to give me fear,
When like a "slant dove far off" from rest,
And glorify thy holy name in me;
In joy or sadness, happiness or woe,
Deal with me as it seemeth best to thee;
Thy will, not mine, be it my joy to know.

Thy mercies, O remember, and thy love!
Look upon Him who dwelt in mortal flesh,
And send rich blessings from thy throne above,
My fainting soul to raise each day afresh.

Oh faith's strong pinions make me upward soar,
No longer bent or groveling in the dust,
Until with saints I dwell for evermore,
And thee, the God in whom I put my trust.
—Christian Intelligencer.

Eyes for Two Worlds.

BY THE REV. J. T. CRANE, D.D.

There swine on the surface of the summer
brook, familiar to all dwellers in the country,
a certain black beetle, which loves to hold insect
conventions in some quiet eddy, and spend the
hours in whirling round in all manner of tangled
curves, a sort of daisy dance, bewildering to the
human beholder, but doubtless very intelligible
and satisfactory to the little performers. One
curious thing in the construction of this diminutive
insect is, that it possesses two pairs of eyes,
so placed that when it floats along, one pair is
above the surface of the water, and the other
below. All these eyes are designed to be used,
the one pair to view things beneath the surface,
and the other pair the things above it; the one
looks for food, the other looks out for danger
and for enjoyment. The two together fit the
insect for its life on the dividing line between air
and water.

Just as man lives on the dividing line between
two worlds, the temporal and the eternal. He
possesses two sets of faculties by virtue of which
he is prepared to apprehend both those worlds,
and deal with the things which belong to them.
He that is wise for both worlds will keep all his
eyes open. The worldly closes the upper pair,
and sees nothing but what is below. The infidel
struts out the eyes that ought to look towards
heaven, and declares that above the surface no-
thing exists, no forest, no meadow, no clouds by
day nor stars by night. Multitudes see clearly
with one pair of eyes, and but dimly with the
other. Examining them closely, and you will find
that in looking for gain, fame, power, the pleasures
of this life, they have the eyes of a lynx, but
when you test them with regard to things above,
you are mortified to learn that they can
hardly see "men as trees, walking." Here and
there, indeed, it is observed in looking up,
that he stumbles in his earthly way, but in this
direction is so rare, that we can afford to
deal gently with those who fall into it.

At different periods of life, too, we seem to
view things with different eyes. Here is a
young merchant, ardent, vigorous in body and
mind, successful, full of plans of the great things
he hopes to accomplish. There is an old one,
infirm, depending, conscious that the end is at
hand. How shall these get near enough together
to understand each other? Younder is a boy
of ten years, who cannot enter into the
views and feelings of either of his seniors. His
mind runs on kites and apples, holidays and
game. The real life of each of the three is made
up of different thoughts and plans, and impelled
by widely different motives.

Now as there are not shades of genuine piety
which benefit each of these, and are pleasing in
the sight of God, each in its time and place?
The boy needs to be truthful, gentle, affectionate,
and obedient. The young man must be honest,
prudent, benevolent, honorable in all things.
The aged man must be cheerful, resigned, dead
to this world, and alive to the other. All
three must obey, trust, and worship the living
God. You cannot transpose the religious states
of the three without producing incongruities
which neither edify nor please. Give the return
the gateway of the boy, and he becomes a trifler;
Give the boy the gravity and resignation which
become the man, and he is fit for nothing but
the mountains of Israel.

By religious decision we mean something more
than the denominational preference, or firmness
in adhering to a certain creed. It implies a
heartly resolve, to live for God alone, not to
submit to his authority, to do his will, with an
intelligent perception of the difficulties, as well
as the advantages and enjoyments of religion; it
says, with emphasis, "This God shall be my
God, and this people my people."
Although some of what we naturally a larger
share than others of what we call firmness, yet
no one by nature possesses the virtue of which
we speak. Those however who have it not, are
guilty before God, not for the absence of the
ability to manifest it, but because it is, in the
economy of redemption placed within the reach
of every man.

In the Book of Daniel, we have a fine example
of his influence, in the case of the three
Hebrew children. Alone in the midst of multi-
tudes, Sadrach, Meshach and Abednego, with
the flames of the burning fiery furnace before
their eyes, refused to bow to the image of gold.
They knew that idolatry was wrong, and that
men ought to worship God alone, and their pur-
pose in this matter could not be shaken. Their
religion to them was dearer than life. Can we,
in the present age, perform our duty to God and
the world, with less religious decision than they
professed? Our circumstances may differ, but
the same principle must be there, or failure be
the result. The effect of decision is most
painfully and impressively exhibited in the case
of the rich young ruler, who was almost a Chris-
tian. But when the faithful text was applied by
the great Searcher of hearts, he very hesitatingly
and even sorrowfully concluded that the terms
of discipleship were too strict.

Too many, we fear, are weighing in false scales
the comparative importance of the world and
religion. A few say "Give me Jesus." But
the multitude pass him by, eager to enjoy the
world—the object of their preference.

Religious Intelligence.

Methodism—Christian Cities.

The following statistics, gathered by the Ameri-
can Christian Commission from the reports of its
missionary societies, city census, Bible societies,
&c., give a glimpse of alarming religious
distress, and the need for greater efforts to
reach the masses by the gospel.

Leavenworth, Kan., has a population of
about 24,000. The members of Protestant
churches are 2,293. At most not over 3,000
persons of Leavenworth attend Protestant places
of worship regularly, leaving 20,000 souls,
or seven-eighths of the population, not regularly
reached by the gospel.

St. Joseph, Mo., has a population of 19,000.
It has ten Protestant churches, with a total mem-
bership of 1,800, and church sittings for 3,000,
leaving 16,000 persons who could not be accom-
modated in the Protestant churches.

St. Louis, Mo., has a population of 204,377.
Of these 171,743 are over five years of age. The
sittings in the evangelical churches number 23-
339, leaving 148,404 persons over five years of
age who could not be accommodated in the evan-
gelical churches; and yet those churches are sel-
dom fully occupied. The members present by ac-
tual count in all these churches, on a pleasant
Sabbath was: morning service, 12,052; second
service, 6,376; leaving morning service, 11,287
vacant seats; second service, 14,943.

Waukegan, Wis., has a population of 12,000,
but but 4,000 church goers; leaving 8,000 or
two-thirds of the population unreached by the
gospel.

St. Paul, Minn., has a population of 34,401,
of whom 27,861 are over six years of age. Total
number of church members in the city 5,094;
leaving 22,767, or at least three-fifths of the
population over six years of age, not connected
with any evangelical church.

One hundred and fifty thousand persons in
Ohio, are without the influence of the gospel
as preached from the pulpit. Forty thousand of
them spend the Sabbath in saloons and German
restaurants.

General Miscellany.

The Street Toy Sellers of London.

ONE PHASE OF LIFE IN ENGLAND.
Under the title of "Poking up a living," Mr.
James Greenwood, the "Austere Casual," writes
to the London Star the following account of a
scene in the English Capital:

"The manufacture of toys has in modern
times become an important branch of trade
in the Kingdom of Germany and Switzerland are
employed in the production of Noah's ark and
other toys, and such like goods, and ac-
cording to the last 'Post Office Directory' re-
turns, goods to the value of many millions are
made in the 'toy' and 'wig' makers. But these
are toys unknown in Leather Lane. It is a
market place for struggling poverty, and its
toys are expressly contrived to suit the wants
and means of the population. Miss Spangidillo,
with her wonderful trimmings and lace, and a
marvellous mechanical contrivance in the region
of her stomach that causes her to emit uncer-
tainly sounds when pressed to do so, may be a
very well for the West End market, but the in-
dustrious wretched woman, as the seller prelate
in calling her, better suits Leather Lane, because
the contemplation of that ingenious toy, besides
amusing, teaches a practical lesson against idleness.

It is made out of split-wood, and the
limbs of the 'washerwoman' are jointed with
tags of string, and her arms are made to appear
as though immersed in a tub; and when a bob-
ble at the back is agitated, she at once com-
mences to wash in the most energetic manner.
This, it may be assumed is for the little girls
of Leather Lane, since for the little boys there is
a companion toy known as the 'hard working ob-
ject,' contrived on the same principles, and de-
picting an operative of the cordwainery persua-
sion straining till he is quite in a very horrible
manner as he stretches out his arms over sewing
a shoe sole.

"The hard-working cobbler and the washer-
woman may be bought at the low price of a half-
penny each, and there are eight joints in each,
which are painted in various colors. 'I
make 'em myself—least ways me, and my old wo-
man do,' the cobbler man informed me, with a
rueful face, because of the sickness of trade, and
without desisting from jerking the string attached
to the figure in his hand. 'Sometimes she
sells and I make, and her arms are made to appear
as though immersed in a tub; and when a bob-
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