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## Religious Miscellany.

### My Home.

BY MARY R. HERBERT.  
As far as in my dream: for I have dreamed  
Of such a home as this in years gone by,  
When, pent within the city's narrow bounds,  
For aye I sought the heaven's light.

How oft I pray that yet to me be given,  
Some quiet spot, 'mid nature's fair retreat,  
Where life might calmly glide, nor glide in vain.

And such a home is this. Could fancy paint  
A fairer scene than that mine eyes behold?  
These wood-crowned heights, encompassing you  
Like a warm blanket, and a mother's fold.

Where waters gleam with sunset's burnished gold,  
And grassy fields in verdant tints arrayed,  
And gay with many a fragrant bright-hued  
flower;

That sloping hill upon whose summit green,  
I love to walk away the noontide hour,  
Beside my casement waves a giant pine,  
Whose nodding boughs greet the early dawn,  
And gently soothe me ere I sink to rest.

Lovely the landscape; yet my eyes are dim,  
With tears that well from memory's fountain deep,  
For some that recall the cherished forms  
Of those who early, sweetly, fell asleep.

Together oft we roved 'er hill and dale,  
Or through the forest banded glad and free;  
Stood musing by the limpid laughing brook,  
Or paused to list the woodland melody.

O dear companions of my childhood years,  
Remembered still with many a fond regret,  
Above your heads the tall luxuriant waves,  
For summers have passed since last we met.

They come and go with all their glorious gifts,  
And earth grows glad beneath their genial  
But saddest thoughts in many a heart they wake,  
Yea yearnings for the loved ones passed away.

For ever passed; fair summer may not win,  
Their presence back even on one fleeting hour;  
Nature, reviving, owns her magic touch,  
But death, inescapable, laughs to scorn her power.

Yet faith, triumphant, o'er death's dour foe,  
Sheds points to brighter scenes beyond the tomb,  
And bids us mark, in radiant beauty decked,  
Our loved ones dwell where fadeless summers bloom.

Dartmouth, Aug. 30th.

### The Wrong Sermon.

A few years ago, a minister of Christ, then young, had occasion for a single half day to supply a pulpit to which he was an entire stranger. It was only two miles from the place of his temporary sojourn, and arrangements were made for his conveyance within the half hour preceding the service. In his ignorance of the particular religious condition of the people he was to address, he selected, and by way of preparation for the service, carefully read a sermon which he thought would be heard, if it did good, in any circumstances that might arise.

Greatly to the preacher's discomfort, the person who was to carry him to the church did not call for him till within a few moments of the hour for service. In the excitement and agitation of this unexpected delay, he had hastily seized, as he supposed, the selected sermon, and hurried away. It was in a state of body and mind sadly contrasting with that which he had hoped to possess, that he entered the sanctuary, and ascended the pulpit, to those empty seats the waiting congregation had been for some time looking in wonder. Scarcely had he reached this conspicuous position, "the observed of all observers," before the prompt old sexton was at his side with the familiar, and sometimes trying, demand for "your hymns, sir." For this trial, however, the preacher had provided, in part, as he had carefully noted the hymns on the margin of his chosen sermon. Very confidently, therefore he took from his pocket the manuscript, and might have transcribed the numbers, when, lo! he was appalled to discover that in his haste, he had brought the wrong sermon—a sermon designed specifically for anxious inquirers! There was, however, no time for debate, nor deliberation, nor even apology; and the only course left to pursue was to give the sexton the hymns that first occurred, and forthwith proceed with the service.

Whether the people discovered the error which agitated the young preacher, the writer never knew; but before the sermon was half delivered, it was evident there was emotion in the congregation. A marked stillness pervaded the whole house. There and there was a heave of the breath. What could it mean?

The preacher had another engagement elsewhere in the afternoon, and was obliged to leave the place immediately after the service, without stopping to ascertain what it meant. But, within two or three days, he received a most welcome message from two different sources, in which was expressed the greatest gratitude for the sermon which he had been sent to preach that particular Sabbath. One lady who for many months, had abandoned herself to almost utter despair, and to whom the kindest and best of Christian counsel had again and again been addressed in vain, while she listened, as if by the light of heaven, had suddenly broken upon it, the way to be justified and saved, and at once emerged from the darkness and wretchedness of her soul's protracted imprisonment. Into the joys of a conscious and complete deliverance. Others were led to inquire after the way of life, and a precious season of refreshing was followed.

The writer's object in relating this incident from a sketch-book of ministerial memories, is to magnify the guiding, restoring, and saving grace of God. If the young preacher had been left to carry out his own short-sighted plan, he would perhaps, have gone into the pulpit full of self-confidence, and possibly a little proud of his "great sermon." But he has no reason to believe that his effort would have reached a single heart, or been instrumental in loosing from the bonds of distress a single daughter of spiritual darkness. Man appointed; God disappointed, and saved thereby a soul from death. Let us be warned that the wrong sermon was, at least in this case, the right sermon.—*Chr. Congregationalist.*

### Talking to One's Self.

This heading was suggested by hearing an anecdote respecting an honest farmer in New Hampshire. One cold Sabbath morning, while the snow was in a temper round his house, he stepped into the storm, and questioned himself thus: "Now, Curtis, will you venture out to church to-day?" He paused a moment—"No! No! The storm is altogether too severe." "But, Curtis, would you not turn out to meet if any one would give you a dollar to do it?" "Yes, I think I would go for a dollar." "You would go for a dollar, would you?" "Yes." "Then, Curtis, you shall go for nothing; for if you value God's blessing at less than a dollar, you have reason to dread a more terrible storm than that which is now raging." So at once he posted off to church.

This self-conviction detected the true character of the man's motive. He meant to be honest with himself. We owe some honesty and impartiality to ourselves as well as to others; and as much to ourselves as to others. I cannot see any reason why we should be deceitful and treacherous and knavish to ourselves, particularly where our great interest for eternity are concerned. God certainly requires us all to commune with our own hearts; and as they are deceitful above all things, as well as desperately wicked, we need to talk with them much, and with the utmost plainness. They are treacherous, and so unwilling to give in to the truth, that we must treat them very much as a lawyer does a false and dishonest witness. We should put them on the stand, and question them and cross-examine them, and procure every article upon them, till we have drawn the truth out of them, as did the farmer in New Hampshire. This honest man used the process of self-conviction to the test of the sincerity of his attachment to the means of grace. Now, as these duties are the source of our consolation and ability for all others. If our inclination and ability for all others, it may not be improper for us to hold the same conversation with our hearts in regard to them as he did. Begin with your heart somewhat thus:

"Do you go to the house of God to honor him with the service of the heart, or to impose upon him with the service of the lips? If you cannot perform this duty without his presence, cannot perform this duty without his presence, do you first seek his presence in your closet, and do you then seek his presence in the sanctuary, and do you make suitable preparation for the solemn and important interview. You lay aside your common vestments on the Sabbath, and put on such attire as fits you to meet the eyes of an expectations of your fellow worshippers; but do you make the same preparation to meet the pure eyes of him with whom alone you have to do in the exercise of public worship? Do you lay aside, with your week day dress, your week day cares, your worldly feelings, and put on that adorning which is not corruptible, that hidden man of the heart which St. Peter so much commends, that earnest desire to see God so as you have seen him in the sanctuary, and as he is seen there by all his children?"

Some professors think it necessary to go to church, but do of great importance to stay there. After bringing their bodies to God's house, they feel at liberty instantly to absent themselves in

april; and as soon as they have safely deposited their material unthinking part in its accustomed place, they themselves go straight off to their farms or their merchandise; and while the Christian is holding communion with his God, entering into the store-house of his mercies and obtaining blessings of unspeakable value, these men are wandering in spirit over their grounds, speculating about the stock, or their crops. It is this keeping the appointment which they made or should have made with God in the closet?

On leaving the sanctuary, it might be well to question your own heart: "Soul, have you been in the house of God; were you there as a worshipper or a mere spectator? Did you meet God himself in his house; did you see him in the sanctuary? In the prayers and hymns, did you behold him with views of adoration, gratitude, of patience and faith? Was it a man that you heard addressing you from the sacred desk, or God himself that is, did you receive it as the word of man, with a spirit of criticism and opposition, or, as it is, indeed, as the word of God, with a spirit of attention, or reverence and self-application? Did you receive it merely into your ears, or into a good and honest heart, to carry it away with you, that the word of Christ might dwell in you, and dwell in you richly.—*N. Y. Observer.*

### Religious Intelligence.

#### The British Conference.

We copy from the Conference reports some of the addresses delivered on topics of much interest, regretting that our space will not admit of more copious extracts.

**EDUCATION—CHILDREN OF THE CHURCH.**  
On this subject the venerable Thos. Jackson delivered an address in substance as follows:—He would take the opportunity of saying that very early in life he was impressed with the fact that Methodism was a great work of God, and hence, through a long life, his feelings in connection with that work had all been of a hopeful and encouraging kind with respect to the future. But he did confess that his anxieties were very much excited, and his heart was troubled, when he thought of the state of the Church of Christ. He had long thought the great weakness of Methodism was in relation to their children. In common with the generality of Christians they held the theory and practice of Infant Baptism. He learnt from Holy Scripture that Baptism was a covenanting ordinance, having taken the place of circumcision; and when a child was baptized, he was recognized as a member of the Church of Christ. He learnt from the New Testament that the Ministry which Christ had instituted in his Church, was a teaching ministry, and a pastoral ministry; Ministers of Christ were to teach Christ's religion and to feed his sheep. He would therefore, in the pastoral charge of Christ's people, it would appear, therefore, that baptized children were comprehended in the pastoral charge committed to the Ministers of Christ, by Christ, and an account of them must be given to Him. If a farmer committed 100 sheep to the care of his shepherd, and only 10 of those sheep were such as he had reason to expect, he would be brought to an account. If a mother had committed three or four children to the care of a nursemaid, and the nursemaid were only to bring home one of them, that servant would be brought to a very sharp reckoning as to the children who were missing. He often thought of the time when Christ's people were to be brought to an account. "Where are the children whom you baptized under my sanction, and under my authority; whom I committed to your care?" They were accustomed to sing at the close of the year,

a denial of the faith. So Bishop Latimer, when summoned before the Bloody Mary, said, "I go as willingly to London, to give an account of my faith, as ever I went to any place in my life." As he rode through Smithfield—that spot which was his baptism's martyr's blood—he said, "Smithfield has grown for me a long time."

Perhaps it is quite as hard for Standard to pursue its integrity amidst the temptations and pleasures of the world as it is free of persecution. Where persecution has slain its thousands, worldliness has slain its tens of thousands.

A poor woman in India, who had embraced Christianity, was offered back the jewels and money which had been taken from her, on condition that she would return to her old religion, but she replied,—"Oh no, I would rather be a poor Christian than a rich heathen."

And still another, Mr. Judson tells us of, who was very fond of her jewelry, yet desired to follow Christ. When he asked her if she was willing to sacrifice them for his sake, she was for a time, much disturbed, but, at length, taking of her gold necklace, which was her special pride, she said, with a sweet and touching simplicity,—"I love Christ more than this."

Can we all, when the world holds out its glittering baits to us, lay them aside with the same steadfast spirit, and say with her,—"I love Christ more than this?"—*N. Y. Chronicle.*

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felt 200 years ago that the Church would never fulfill its obligation until it fell back upon Apostolical principle and practice. Our Section sent his disciples by two and two, to prepare his way; but whenever the Apostles organized a Christian Church, they appointed an adequate number of Ministers and pastors to take care of the people. The number was not specified, but they were always spoken of as an indefinite number. Baxter said,—It is as much as we can do to prepare matter for the cravings of our public congregations, especially on the Lord's Day; and we want a greater pastoral care, a greater number of men to sustain the pastoral charge."—we want some men to be especially employed for the service, carefully read a sermon which he thought would be heard, if it did good, in any circumstances that might arise.

With respect to Sunday-school visitation, he hoped they would always go in the spirit of kindness, and let the Teachers know that it was the Ministers' duty to go there, not to control them, but to encourage them. Above all, he would press the matter of getting some eight or twelve children together, boys together, and girls together, and talking to them in the name of the Lord, an appealing to their individual consciences. He could not but think that, if plans of this kind were adopted, from year to year they would have their Sunday-schools some 20 or 30 thousand added to their Societies. Let them be the next year make a trial, and see what they could do in the name of the Lord. He was glad that the subject had thus been brought up, and that such prominence had been given to it in the Conference. They all remembered his much-lamented brother. For nearly twenty years he (Mr. Samuel Jackson) used to come to Conference, year after year, on the strength of his brethren; they all acknowledged the purity of his motives, and his zeal in this enterprise, but his brother Samuel went from the Conference year after year with a heavy heart, feeling as if the care of children rested upon his benevolent mind alone. He (Mr. Jackson) would be glad to see the subject brought up, and he prayed that God would give them his blessing, and make them more useful than they had ever been.

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made to them by their Committee; he had however, very great pleasure in saying that on the whole the members of the section were satisfactory to the Committee, and would be, he believed, to the Conference when they had passed their opinion upon the Report. He was happy to say that during the last year many of the boys in the school were under very good religious impressions, and he believed many of them were living in the enjoyment of vital godliness. He was happy to introduce to the President and to his brethren the Head Master, Mr. Raby, and his assistants. He needed not to say, for it was matter of public notoriety, that the literary state of the school was very satisfactory.

The President addressing himself to Mr. Raby and the gentlemen who conducted the affairs of the school, said he rejoiced to acknowledge the value of their services, and he was expressing the sentiments of his friends around him when he said they desired their abounding happiness and success and prosperity in that Institution.

Addressing himself to the boys he said all rejoiced to see them present. It was their conviction that the knowledge of the things of earth ought to be the knowledge of the things of heaven, and had but few of the drawings from above. They were not their own, they had been dedicated to Christ in holy baptism, they had been offered to him in ten thousand prayers, they had been nourished in the instructions of the divine Book that he held in his hand, and he implored every one of them to bear in mind that whatever sermons and influences accompanied the words of instruction to which they listened from time to time in the hall of their daily devotions, morning and evening, and on other occasions, came from no less a being than the Divine Spirit who first dwelt in his heart, and who ascribed all things, even the dearest things of God, to his own glory. Listen (said he) to that voice which will guide you in the paths of peace and in the paths of life. God grant that the prayers of your fathers and mothers, and the prayers of your brethren, may be answered in your salvation, your final salvation, to the praise of ever-lasting glory! (Amen) There was one or two things he would ask them to bear in mind. He would ask them first, to consider it a point settled for ever that the Bible was God's book. Let no man tempt them to think that it was a sign of unbelief, and that there was any ground for doubting its authority, or that the greatest men that were ever known on earth, the richest, ripest minds, had bowed at the altar of divination. He would remind them of two testimonies, one from the ancients and one from the moderns. Augustine said of the Bible, "It is the book of books, and the book of books." It is the book that teaches the proud to scorn, and with its depth it terrifies the attentive with its truth. It feeds the wisest, and with its sweets it nourishes babes and sucklings." Lord Bacon, the father of our inductive science, said in one of his essays, "The greatest man that was ever known, but the greatest man that was ever known on earth, the richest, ripest minds, had bowed at the altar of divination. He would remind them of two testimonies, one from the ancients and one from the moderns. Augustine said of the Bible, "It is the book of books, and the book of books." It is the book that teaches the proud to scorn, and with its depth it terrifies the attentive with its truth. It feeds the wisest, and with its sweets it nourishes babes and sucklings." Lord Bacon, the father of our inductive science, said in one of his essays, "The greatest man that was ever known, but the greatest man that was ever known on earth, the richest, ripest minds, had bowed at the altar of divination. He would remind them of two testimonies, one from the ancients and one from the moderns. Augustine said of the Bible, "It is the book of books, and the book of books." 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