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HALIFAX, N. S., WEDNESDAY, AUGUST 20, 1862.

WHOLE No. 683.

Religious Miscellany.

Bearing the Cross.

From the German of Schrock.
The heavier cross the nearer heaven;
No cross without the Lord within.
Death, judgment, from the heart are driven
Amid the world's false glare and din,
O happy he, with all his loss,
Whom God hath set beneath the cross!

The heavier cross the better Christian;
This is the touchstone God applies;
How many a garden would be waste-land,
Unwet by showers from weeping eyes!
The gold by fire is purified;
The Christian is by trouble tried.

The heavier cross the stronger faith;
The loaded palm strikes deeper root;
The vine juice sweetly is made
When men have pressed the clustered fruit,
And pearls grow where dangers come,
Like pearls beneath the salt sea foam.

The heavier cross the hunter prayer;
The hunted herbs most fragrant are;
If the sky and wind were always fair,
The sailor would not watch the star;
And David's Psalms had never been sung,
If grief's heart had not ever rung.

The heavier cross the more aspiring;
From valleys we climb to mountain crest;
The pilgrim, of the desert thirst,
Lungs for the Canaan of his rest.
And to the ark she wings her flight.

The heavier cross the easier dying,
Death is a friendlier land to see;
To life's decay one bids defiance;
To life's distress one then is free.
The cross sublimely lifts our faith,
To him who triumphed over death.

Thou Crucified! the cross I carry
The longer may I dearer be;
And lest I faint while here I tarry,
Implant thou such a heart in me
That faith, hope, love may flourish there,
Till for the cross my crown I wear.

Work for Invalids.

We had been absent from our usual place of religious worship three Sundays in succession, in consequence of a physical infirmity. We love our village sanctuary, and revere its associations. At the hour of prayer we were absent in body, not in mind or heart. We could judge when the hymn was sung—the prayer offered—the lesson read; the text taken, and the word of the Lord proclaimed. In imagination we saw the interior of the sacred building—the preacher, the choir, and the assembly. Nor were our thoughts confined to that particular place of Divine worship; but, while sitting quietly in the arm-chair, we wondered, mentally, into many hours with which we were familiar. It was the twinkling of an eye we passed from the village, from town to town, from county to county. An indescribable solemnity pervaded the mind, as we endeavored to realize the scene of thousands and tens of thousands adoring God at the same moment, their devotions rising like a cloud of holy incense from earth to heaven—from the temples of grace here below, to the grand central temple of glory above, where a countless multitude, of all nations, and kindreds, and people, and tongues, stand before throne, and before Lamb, clothed with white robes, and palms in their hands; and cry with a loud voice, praising, Salvation to our God which sitteth upon the throne, and unto the Lamb."

It has just struck seven, p.m. How many hundreds of Christ's faithful ambassadors are now delivering the message of reconciliation! How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth! How sweet to listen to "the joyful sound" of the Gospel trumpet! Our heart was lifted up to God in prayers like the following:—

"O Lord! help Thy ministering servants. Send the word with power, and an unction from the Holy One, to the hearts of the people. Guide the arrow of Thy light from the bow of truth to the conscience of the sinner. Let the Gospel hammer be broken by the stroke of the hammer of Thy word. Let Thy word be edited, and Thy name gloriously glorified, Jesus Christ, Amen."

The thought was now suggested, "Well, here is work for invalids,"—the work of prayer. And what can be more important, more effectual, or more closely associated with the success of the ministry, and of every other great and good agency? This is precisely what Christian invalids may perform. In the Old Testament we learn how Amalek was overcome. "Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses' hands were heavy; and they took a stone, and put it under his arm, and his hands were steady until the going down of the sun. And Joshua discomfited Amalek and his people with the edge of the sword." As in Revelation the hands were generally lifted up and prayer is the symbol of prayer and supplication. "We may therefore conclude," says Dr. Clarke, "that by holding up the hands in this case these things were intended: 1. That hereby a reference was made to God, as the Source whence all help and protection must come; and that on Him alone they must depend. 2. That prayer and supplication to God are essentially necessary to their prevalence over all their enemies. Therefore, when a minister's hands hang down, through discouragement, or become 'heavy' through other causes, doubtless 'the effectual fervent prayer of a righteous man availeth much' to hold them up. May not those Christians who are invalid from active service against Amalek take part, nevertheless, in the important work of holding up by intercession the hands of their spiritual guides and leaders? Although unable themselves to go forth as standard-bearers, or as fighting men in the army of God, may they not discharge the function of

Religious Intelligence.

Memorial of the Protestant Alliance.

The Committee of the Protestant Alliance have presented to the Archbishops and Bishops of the United Church of England and Ireland, a Memorial, which states—

That in consequence of the aggression on the part of the Pope, in 1850 the Protestant Alliance was instituted. For the purpose of maintaining and defending against the encroachments of Popery, the Scriptural doctrines of the Reformation and the principles of religion, as the best security, under God, for the temporal and spiritual welfare of this kingdom; and that the Alliance at present comprises a large number of clergy and laity of the Church of England, and of other Christian bodies in this country and throughout the world.

The efforts of the Alliance have been directed chiefly to counteract the attempts made by the Roman Catholics in Parliament, to secure a State establishment and support for their Church, in furtherance of the avowed design of the Roman Catholic Priesthood to root out the Protestant faith, and to make their Church, as in former days, "the dominant Church of England."

That the success of the Roman effort has, owing to indifference and a false sense of security, been very considerable, as appears from the following sums of money paid out of the taxes of the country to Roman Army Chaplains, Priests, Teachers, etc., amounting together to the annual sum of nearly three hundred thousand pounds:—

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That your Memorialists would most respectfully remind your Lordships that there are in Great Britain, according to the Roman Catholic authorities, 1,388 priests, 1,109 chapel, 50 manasteries, 162 convents, and 12 colleges in connection with the Church of Rome, and that every year a considerable increase in these institutions has taken place; that there are 428 Roman Catholic schools receiving Government aid, in which there are 61,628 scholars, besides children and adults in Reformatory and Industrial Schools; and that there are 19 Conventual Roman Army Chaplains.

That, encouraged by this success, the Roman priests are, at this time, energetically striving to obtain paid chaplains in our workhouses and prisons, private schoolmasters and schoolmasteresses in our districts and workhouse schools, and separate chapels in these institutions for Roman worship; and that the emissaries of the Papal Church, both lay and clerical, in every rank of society, are exerting every possible influence, in cities and towns, to undermine the faith of the people, especially of the young.

Nearing the City.

It is not uncommon for the worn traveller, in the near approach to a large earthly metropolis, to experience sensations that are both new and peculiar. Constantly increasing indications of culture, ever developing beauties in the landscape, and exhibitions in stirring life in new varieties of aspect, attract his gaze, till the eye becomes the inlet of enjoyment altogether new. And if, as often happens, the chiming of bells or the strains of music are borne to the ear from the nearing city, they are all the more delicious when they come to him across the streets, and through which he could look in upon the celestial light of some street that separates him from the gate of entrance. This rapt emotion may thus increase, till the weary pilgrim forgets all his weariness, and is at length absorbed with the wonders and splendors of the city itself.

And so it is often with the Christian pilgrim whose journey draws near its close. It has been said that "the openings of the streets of heaven are on earth." And the Revelator tells us of a scene in which "a door was opened in heaven, through which he could look in upon the celestial light through even while he stood upon the island of his lonely exile. The pilgrimage of the Christian terminates by entering direct from the earth, this open door into the heavenly city. And who that has been privileged to stand by Christian death-beds have not noticed, oftentimes, in the dying a wonderful absorption of the soul with the opening beauties of the spiritual landscape as they approached the golden gates? They see that which they do not see; what they themselves never saw before. They hear what they never heard before—strains of angel-music chimes from the celestial shores, all the more sweet for having come across the waters of the dark river yet to be crossed. The oft-quoted and thrilling words of the dying Payson may seem to some like a mere outburst of poetry or delirium; but many and many a pilgrim, nearing the city knows they are a true expression of actual experience. He speaks from the land of Babel; "The Celestial City is full in my view. Its glories beam upon me, its breezes fan me, its flowers are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart; nothing separates me from it but the river of death."

This "seraphic man" thus speaks from a land where "the fragrance of spices grows is wafted to the enraptured senses, ere the gardens of immortality are themselves in sight." They yet lie concealed within the city. Of this land of Babel the master of the allegory says, "In this country the sun shineth night and day; therefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could the pilgrims from this place so much as see Doubting Castle. Here they were within sight of the city they were going to; also, here met them some of the inhabitants thereof; for in this land the shining ones commonly walk, because it was upon the borders of heaven."

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"What is Mr. Edmonds doing?" said Mrs. H.

"He is nullifying his prayers," replied her husband, who was remarkable for using rather singular modes of expression.

Anger is not the only instrument by which prayer may be nullified. Closely connected with it, is another, viz: our unforgiving spirit. If we forgive not men their trespasses, neither will our heavenly Father forgive us. How many prayers are nullified—reversed of no avail, by the presence in the heart of an unforgiving spirit.

Rushing into temptation is another mode of nullifying prayer. We pray, "Lead us not into temptation." We pray that we may be benevolent. If, when we have offered our prayers, we place ourselves needlessly in circumstances adapted to bring temptation, if we visit scenes in which conformity to the world will be almost the necessary consequence, if we enter upon pursuits in which self-indulgence will be the result, of what avail will our prayer be?

Neglecting to use the appropriate means for obtaining the object for which we pray, is another mode of nullifying prayer. We pray for holiness, but we neglect the use of the means which God has given us for the cultivation of holiness. We pray for the conversion of a friend, but we use no efforts to induce him to consider his way, and repent of his sins and turn unto the Lord. Prayer must be followed by the diligent use of all the means in our power for the attainment of the object prayed for. Let us take heed lest we spend a large portion of our time in nullifying our prayers.—*S. S. Times.*

Visiting the Poor.

Many good Christians neglect an important Christian duty, visiting the poor. They excuse themselves by the plea of a great pressure of duties and cares, or by their regular contributions to societies which have in view the relief of the wretched and suffering. But they lose much by their neglect in their own spiritual enjoyment, in the love of the poor and in the favor of God. A lady contributor to one of our exchanges says:

"Go among them. See their misery and study their wants. Go not as a fine lady among inferior creatures, and talk and act as if you regarded it as a condescension; but go as a simple and sympathizing woman among her poor, unfortunate sisters. As Lord Shaftesbury (who is intimately acquainted with the character and the wants of the poor) said in a speech in Parliament last winter, 'What the people want is sympathy; it is that heart should be brought to heart, and that persons of all conditions and of all degrees of wealth should see that they regard the poor as persons of like passions, like feelings, like hopes with themselves. If this sympathy were shown, the difficulty of governing the masses of society would be materially lessened.'"

And the rich need such intercourse as well as the poor. "It is better to go to the house of mourning than to the house of feasting," says the wise man; "for by the sadness of the countenance the heart is made better." At one of the great meetings on Home Evangelization, lately held in Edinburgh, Rev. Mr. Robertson said: "He would tell the most refined and instructed people that there was no place on earth where they would learn more useful lessons than in the humble dwellings of the poor, and the wretched homes of the profligate."

Go, then, my sister, go into the highways and byways, into the lanes and alleys, and crowded filthy streets, and dark courts. Go and seek them out; go and see where and how they live; go and breathe the air which they must breathe day after day, and month after month, till they can breathe it no longer. Go and see what they eat and how and where they sleep. Go and see the little child pining away, day after day, like a delicate flower, gradually fading and dying for want of the pure air and sunlight of heaven. And then come back to your comfortable abode, or perhaps luxurious home, and say, if you have the heart, that it is right for you to fitter away the time and talents that God has given you for good in selfish pleasures—in the luxuries and superfluities of the table or the toilet.

Religious Intelligence.

Memorial of the Protestant Alliance.

The Committee of the Protestant Alliance have presented to the Archbishops and Bishops of the United Church of England and Ireland, a Memorial, which states—

That in consequence of the aggression on the part of the Pope, in 1850 the Protestant Alliance was instituted. For the purpose of maintaining and defending against the encroachments of Popery, the Scriptural doctrines of the Reformation and the principles of religion, as the best security, under God, for the temporal and spiritual welfare of this kingdom; and that the Alliance at present comprises a large number of clergy and laity of the Church of England, and of other Christian bodies in this country and throughout the world.

The efforts of the Alliance have been directed chiefly to counteract the attempts made by the Roman Catholics in Parliament, to secure a State establishment and support for their Church, in furtherance of the avowed design of the Roman Catholic Priesthood to root out the Protestant faith, and to make their Church, as in former days, "the dominant Church of England."

That the success of the Roman effort has, owing to indifference and a false sense of security, been very considerable, as appears from the following sums of money paid out of the taxes of the country to Roman Army Chaplains, Priests, Teachers, etc., amounting together to the annual sum of nearly three hundred thousand pounds:—

Roman Army Chaplains, Great Britain, 31,941
Roman Reformatory Schools in Great Britain, 12,143
Maynooth Grant, 25,000
National Schools in Ireland (part pecuniarily bestowed on the part of Roman schoolmasters), 200,000
Roman Chaplains in Irish Prisons and Workhouses, 10,000
Roman Reformatory Schools in Ireland, 4,339

That your Memorialists would most respectfully remind your Lordships that there are in Great Britain, according to the Roman Catholic authorities, 1,388 priests, 1,109 chapel, 50 manasteries, 162 convents, and 12 colleges in connection with the Church of Rome, and that every year a considerable increase in these institutions has taken place; that there are 428 Roman Catholic schools receiving Government aid, in which there are 61,628 scholars, besides children and adults in Reformatory and Industrial Schools; and that there are 19 Conventual Roman Army Chaplains.

That, encouraged by this success, the Roman priests are, at this time, energetically striving to obtain paid chaplains in our workhouses and prisons, private schoolmasters and schoolmasteresses in our districts and workhouse schools, and separate chapels in these institutions for Roman worship; and that the emissaries of the Papal Church, both lay and clerical, in every rank of society, are exerting every possible influence, in cities and towns, to undermine the faith of the people, especially of the young.

Nearing the City.

It is not uncommon for the worn traveller, in the near approach to a large earthly metropolis, to experience sensations that are both new and peculiar. Constantly increasing indications of culture, ever developing beauties in the landscape, and exhibitions in stirring life in new varieties of aspect, attract his gaze, till the eye becomes the inlet of enjoyment altogether new. And if, as often happens, the chiming of bells or the strains of music are borne to the ear from the nearing city, they are all the more delicious when they come to him across the streets, and through which he could look in upon the celestial light of some street that separates him from the gate of entrance. This rapt emotion may thus increase, till the weary pilgrim forgets all his weariness, and is at length absorbed with the wonders and splendors of the city itself.

And so it is often with the Christian pilgrim whose journey draws near its close. It has been said that "the openings of the streets of heaven are on earth." And the Revelator tells us of a scene in which "a door was opened in heaven, through which he could look in upon the celestial light through even while he stood upon the island of his lonely exile. The pilgrimage of the Christian terminates by entering direct from the earth, this open door into the heavenly city. And who that has been privileged to stand by Christian death-beds have not noticed, oftentimes, in the dying a wonderful absorption of the soul with the opening beauties of the spiritual landscape as they approached the golden gates? They see that which they do not see; what they themselves never saw before. They hear what they never heard before—strains of angel-music chimes from the celestial shores, all the more sweet for having come across the waters of the dark river yet to be crossed. The oft-quoted and thrilling words of the dying Payson may seem to some like a mere outburst of poetry or delirium; but many and many a pilgrim, nearing the city knows they are a true expression of actual experience. He speaks from the land of Babel; "The Celestial City is full in my view. Its glories beam upon me, its breezes fan me, its flowers are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart; nothing separates me from it but the river of death."

This "seraphic man" thus speaks from a land where "the fragrance of spices grows is wafted to the enraptured senses, ere the gardens of immortality are themselves in sight." They yet lie concealed within the city. Of this land of Babel the master of the allegory says, "In this country the sun shineth night and day; therefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could the pilgrims from this place so much as see Doubting Castle. Here they were within sight of the city they were going to; also, here met them some of the inhabitants thereof; for in this land the shining ones commonly walk, because it was upon the borders of heaven."

And these joys, experienced on the way, and especially in the near approach to heaven, prepare the pilgrim for that fullness of joy which awaits him in heaven. And O, if, as he draws near the city, he can enjoy so much—see around and through its gates "left ajar," so much to delight in, and hear, as he lingers near the portal ready to enter, in such wondrous strains! What shall he send of his joys as he enters? open gates, and walks the golden streets, and joins in the immortal songs of heaven itself?—*Traveller's Journal.*

Nullifying Prayer.

One Sabbath afternoon, a prayer-meeting was held at the house of Mr. Edmonds. He took the lead of the meeting, and offered a fervent prayer. After meeting, and before the people had dispersed, he suddenly disappeared. His hired man had informed him that he needed his assistance in driving some unuly swine from the wheat field into which they had broken. The wheat was nearly ripe. To eject the destroyers was a work not inconsistent with the sacredness of the Sabbath.

The wine proved more than usually perverse, and a large amount of wheat was trodden down by them and their pursuers. Mr. Edmonds was a warm-hearted, conscientious man. At the same time he was very easily excited