

Religious Intelligence.

when thy beard is singed, and thy cheeks are black, wilt thou then hold him fast? "Yea," saith the apostle, "he will then hold me fast." And I think I hear him, as he stops in the midst of our catechizing, and replies, "Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Paul, Paul, suppose the world should tempt you in another way. If a kingdom were offered you—if the pomps and pleasures of this world should be laid at your feet, provided you would deny your Master, would your faith maintain its hold then? "Yea," saith the apostle, "Jesus would even then uphold my faith, for my soul is not in my keeping, but in his, and empires upon empires could not tempt him to renounce that soul of which he has become the guardian and the keeper. Temptation might soon overcome me, but it could not overcome him. The world's blandishments might soon move me to renounce my own soul; but they could not for one moment move Jesus to give me up." And so the apostle continues his confidence.

But Paul, when thou shalt come to die, wilt thou not fear and tremble! "Nay," saith he, "he will be with me there, for my soul shall not die; that will be still in the hand of him who is immortality and life."

But what will become of thee when thy soul is separated from thy body? Canst thou trust him in a separate state, in the unknown world which visions cannot paint? In the time of God's mighty thunder, when earth shall shake and earth shall reel. Canst thou trust him then? "Yea," saith the apostle, "until that day when all these tempests shall die away into eternal calm, and when the moving earth shall settle into a stable land in which there shall be no more sea, even then can I trust him."

"I know that safe with him remains,
Protected by his power,
What I've committed to his hands,
Till the decisive hour."

O poor sinner! come and put thy soul into the hands of Jesus. Attempt not to take care of it thyself; and then thy life shall be hidden in heaven, and kept there by the almighty power of God, where none can destroy it, and none can rob thee of it. "Whosoever believeth on the Lord Jesus Christ shall be saved."

—C. H. Spurgeon.

There wants nothing but a believing prayer to turn a promise into a performance.

Among the day cabmen of London, their missionaries have again this year been labouring with much encouragement. There are now more cabs not used on the Sunday than ever before. The number on May 5th was 1760, which is nearly a third of the entire number licensed,—a very large proportion to be attained to. And one of the three missionaries states, that in his division of London he now meets with hundreds of cabmen who are staunch total abstinents from intoxicating drink, and who would not break the pledge on any account, no matter what the inducement, which, as he remarks, "to the cabman is a great safeguard, as he is exposed at all times and in all seasons, to great temptations; and when it is remembered what the cabman used to be, such a fact is very remarkable." "During the year," writes another of the cab-missionaries, "I have not had twenty tracts refused when offered for acceptance, while by many cabmen they are highly esteemed, carried home, and carefully preserved." In proof of this, he proceeds to mention that recently, on visiting a sick cabman, he noticed a handsomely bound volume, which on taking up, he found was composed wholly of tracts. "Ah," exclaimed the cabman, "that book is made from the tracts you and others have given me. I gave 4s. to have them bound up, and I am saving, and I have nearly got enough for a second volume." A fourth cab missionary has this year been appointed, who devotes himself entirely to the visitation of the night cabmen, who are an almost entirely distinct class of men from the day men, and who, from the fact of their being only to be met with at night, had been wholly or almost wholly passed over by the other cab missionaries, while being old men, or of lower character than the day men, as well as exposed to more temptations, they more urgently than the others required religious visitation. The missionary was appointed to them in the middle of last summer, and he has since pursued his labour among them with considerable success, commencing it when other persons are retiring to rest, and concluding it when they are rising for the duties of the day. And the committee are thankful to add that the health of this missionary has in no way suffered from his work being pursued at such unnatural hours. The number of night cabmen exceeds 1000, about a third of whom are immediately connected with bad women, and haunt the Haymarket, Cremorne Gardens, casinos, and like places. Another third are old men, who for the latter years of their life are driven to this branch of their trade, while the remaining third are out by day or by night as they can obtain employment. When the missionary, on his appointment, told these men that kind friends had interested themselves in their welfare, and had sent him to visit them, in health and sickness, it was most gratifying to witness their thankfulness. "God Almighty bless them," were the words of many of them. Their busy hours were when the theatres and the Houses of parliament closed, and gay parties of pleasure break up, and when the early morning trains arrive at the railway stations. But between these two periods they are ordinarily less employed, and are to be found in large numbers at the night public-houses and coffee-shops, mixed with the worst of company, especially females. The scenes recorded by the missionary, as witnessed by him at these places, are fearful in the extreme. But the missionary is enabled to deliver his message even in these re-