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A Bygone Year.

It is a year that has passed like a dream—
A year, another year, is fled;
It comes who can tell?
Millions of voices of the dead
Reply from heaven or hell.

All these were living at the birth
Of the departed year;
They all have vanished from the earth,
We fill their places here.

Though to the eye, ear, ear, the mind
Of the departed year,
Of the eternal meaning each may find
In two plain words revealed.

Let spirits, from the dark abyss,
Cry mournfully "Behold!"
Spirits in glory, and in bliss,
Sing joyfully "Prepare!"

This dusty world, and moved with fear,
O! what shall we become;
For life or death, in this new year,
For earth and heaven prepare.

Who then of those with this day,
In childhood, youth, or age,
To love the Lord our God, can say,
"We all our hearts engage?"

The Years.

BY THE LATE REV. LEON RICHMOND.

The years roll on, the years roll on,
And shadows now stretch o'er the lawn,
Whereon the sunlight fell at morn—
And dusky hours to me have come;
Let's land-cape now looks drear and dumb,
And quenched the light, and ceased the hum,
With which my way was rife.

I now look backward on the path
Whereon I've walked 'mid wrong and woe,
And see how much I have
Of life's true worth to know.
But life's true worth is learned—
By going where wisdom earned;
Then upward let the eye be turned,
And all earth's scenes are well!

On red the years, the swift, still years;
As they pass, how true they are;
How bright the dawn of life;
Emotion's fire grow dim;
This path of life not long can last,
And as the years go hurrying past,
The bloom of life is earthenward cast,
And withered earth and limb.

The years, the years sublimely roll,
Unfolding like a lettered scroll,
Look on, and garner in thy soul
The treasures of their lore,
In God's writing there we see;
O! with deep intensity
Behold shall with thy spirit be
When years shall roll no more.

Facts for Sabbath-Breakers.

The following facts, from the *North American Review*, are very forcible in defence of the great Christian Institution, the Holy Sabbath. The writer speaks as one well-informed on the subject.

In 1785 the Revolutionary Government of France abolished the division of time into weeks, as well as the Sabbath and the worship of God, and substituted a system of decades, that is, nine working days succeeded by one day of rest. It is well known that this arrangement was an entire failure; the decade had to be abolished, and the week and Sunday restored. An interesting account of the working of the decade system is given in one of the prize essays, "The Escape from Toil, or Workman's Weekly Repose." The author of that essay was employed, in one period, in a shop in Paris. He worked beside a Frenchman of extraordinary industry, who never wasted a minute. One Sunday the Frenchman was regretting that he could not touch his work again till Monday. His British companion remarked in a joke, that he must have been far better off and made more money, in the time of the decade. "No," said the Frenchman, "quite the reverse. It is true, I never worked a day of rest; but I never saw my attention from work; on the morning of the 10th of August, 1793, I crossed the Tuileries on my way to work, and did not lose ten minutes in gazing at the mangled remains of the Swiss guards. My employment suffered very little, if at all, from the Revolution; notwithstanding," exclaimed the man, "Sunday is the thing, after all that has been said and done. When there was no Sunday there was no working day. The tenth day was not obligatory, and the workshops were not shut up. We worked whenever we liked, but not one month of the whole time did I ever make so good a deal as we do now and did before. I was glad when the decade went to the dogs, and the weeks came rolling again. No Sir, Sunday forever! When there was no settled holiday there was no settled or sedulous labor. I caught the infection of laziness, I suppose, in some degree, as well as the rest of my race. I got less money for my time."

A well-spent Sabbath is invaluable for brushing up the energies of the mind, as well as the powers of the body. What a glory, unalloyed, which would be the result of a Sabbath of unbroken, unceasing toil! The mere knowledge that the Sabbath intervenes at the end of six days, goes far to reconcile one to a life of labor, and to keep up the spirits under the most arduous and the most uninteresting Sabbath duties. The pleasant intercourse then enjoyed with the members of the family; and still more, the glorious fellowship which the pious workman then holds with heaven—the delight of looking to the land, where there shall be no more care; those things, being delightful to themselves, are of infinite service in giving vigor and energy to the mind.

These are the fountains, graciously provided at short intervals over our wilderness journey, from which you may draw refreshment and strength. Whatever employment needs constant self-denial—for that employment and for that mode of life, nothing is so indispensable as a weekly Sabbath from the well-spring of a hallowed Sabbath.

A well-spent Sabbath promotes domestic affection. The members of the family have the opportunity on that day of being all together, and of cultivating one another's acquaintance. Neatly dressed in their Sunday clothing, and cleansed from the dirt that begrimes some of them during the week, their very appearance is better fitted to be respected and affection. If the Sabbath did nothing more than encourage cleanliness, it would be an important blessing. Self-respect is greatly promoted by the workman being able to turn out on a Sabbath morning with his well-dressed family, and fill their pew in the house of God. The respectful feelings of others are attracted to such a family. The workman feels that to be able to appear thus on the Sabbath, is something worth exerting himself for. His industrious wife feels the same. Both are reluctant to squander money, and squander time, because one of the effects of such extravagance will be to prevent them from appearing at church with their children. It is remarkable how closely the loss of Sabbath-keeping habits is connected with the loss of self-respect. When a man has no desire to appear decent with his children on the Sabbath, it may be presumed that his self-respect is gone, and it will be no easy matter to keep him from degradation and ruin.

A well-spent Sabbath furnishes moral energy against temptation and vice. The immense proportion of crimes that spring from the neglect of the Sabbath is a well-known fact. Many criminals, whether under sentence of death or of transportation, have confessed that their career commenced by Sabbath desecration. The painter, Hogarth, so remarkable for his minute acquaintance with human nature, in his series of pictures illustrative of "The Rake's Progress," which ended at the gallows, introduced him as an apprentice playing at marbles upon a tomb stone during divine service. The Committee of the House of Commons, appointed in 1832 to investigate the subject of Sabbath desecration, remark in their report, that "Sunday labor is generally looked upon as a degradation; and it appears in evidence, that in trade, in proportion to its disregard of the Lord's day, is the immorality of those engaged in it." One of the witnesses examined, a respectable baker, declared he would hardly train up his children to the business, because he was afraid of their morals being corrupted through the Sabbath desecration required by the occupation as practiced in London. The journeyman bakers in London, amounting to eight or ten thousand, are very seldom in church; general looseness of moral principles is the consequence; from this very circumstance they feel that they are degraded; and not less from a regard to their character than to their health, comfort, and spiritual welfare, practitioners in London, to devote some means for relieving them of Sabbath work.

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to others—but the Spirit of God is never absent. The Holy Spirit is omnipresent. God acts spiritually to convict of sin, to lead to Christ, according to law; and whenever and wherever the necessary conditions are complied with, there the Spirit acts. Let the church expect a revival, let the minister expect it; let them endeavor to be prepared for it by a more thorough consecration to the service of God; let it be sought earnestly in private prayer, and in an earnest use of all the social and public means of grace, and God will, not disappoint his children. May the blessing of God rest upon the people.—*Zion's Herald.*

What Religion Does for Us.

Christ took upon him "flesh and blood," through death he might destroy him that had the power of death, that is the devil; and deliver them who, through fear of death, were subject to bondage. What religion does for us? Religion, in its life-time, is not known, indeed cannot be known, until the day of eternity shall reveal it. Who can tell the depths of moral degradation to which he might have sunk but for religion? the amount of crime, the infamy, disgrace, and wretchedness it has saved him from? to say nothing of the inward peace, the rich consolations and heavenly joys it has imparted. Is it nothing to be saved from remorse, the stings of conscience, and the apprehension of future wrath? Is it a small thing to have the heart cleansed from all unlovely affections, inordinate desires, and wicked tempers, and to have it filled with the "fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance?" Is it a life of piety, of virtue and usefulness, of no importance? Is it nothing to enjoy the protection of heaven? the guidance of the Holy Spirit? the teachings of infinite wisdom? the smile of God? and the habit of his reconciled countenance? In the hour of temptation, when surrounded with evil influences, and exposed to the artful designs of unprincipled men, and the malignant influence of diabolical spirits, is it not a great advantage to have an all-wise and almighty deliverer near, to make a way for his escape, and to deliver him from all temptations and the world of wrong, when "friends forsake" and "life unite," when wasted by disease, or racked by pain, or borne down by worldly sorrow and affliction, are the consolations of religion, the presence of Jesus, and the hopes of everlasting life, of no account, and to be treated as nothing worth?

But in all this the blessedness of religion is not so fully tested as it is in the dying hour. God does not forsake his servants in the time of their greatest need, neither does he leave them comfortless; his presence goes with them, and his rod and staff comfort them, as they pass through the valley and shadow of death. His religion takes away the fear of death, and bears its humble possessor triumphantly over the cold stream. It gives him victory in that hour when all things else must fail; and having brought him off a conqueror over his last enemy, delivers him into the arms of his Father in glory, and the presence of Jesus; crowns him with glory and honor, and rewards him with everlasting life.

Can any thing be so valuable, so desirable as religion? That which secures both worlds—the life which now is, and that which is to come—the life of glory and honor, and the presence of Jesus; crowns him with glory and honor, and rewards him with everlasting life. Can any thing be so valuable, so desirable as religion? That which secures both worlds—the life which now is, and that which is to come—the life of glory and honor, and the presence of Jesus; crowns him with glory and honor, and rewards him with everlasting life.

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is not only ripe in years, but ripe in the "fruits of the Spirit," which the rolling months have been steadily maturing, aided by the gladdening sunlight, and invigorating dews and showers of God's grace. The time of his departure has come, and he is ready to go. Like a heap of sheaves awaiting the gathering in, the harvest of the divine life which he has exhibited and borne, the loyalty of his devotion, the steadfastness of his faith and labors, his sacrifices, self-denial, watchfulness, wrestling, zeal, enterprise, liberality, his bright example and unflinching consecration, are brought together in mass, as it were, clustered and heaped together, as choicest fruits of past years given to God. He goes down to the grave and is seen no more. But his character remains, and his works do follow him, while the treasures which he has amassed bear him company to the skies, where neither thief can steal nor moth nor rust corrupt them.

Blessed indeed is the old age of piety!—Beautiful to see the sun of old and righteous life go down in a sky without clouds, and when it sets, shedding a flood of radiance behind it. The hoary head is a crown of glory, saith the sage. But that crown is never so bright as when it sparkles with the dew of faith, and hope, and charity. Thy happy they who still "bring forth fruit in old age," who remain "fat and flourishing," though bodily strength decays, and the limber-trotter, and the grasshopper becomes a step-dance—three happy—who, just about to step from world to world, partake the rapturous experience of Paul the aged, as he affectionately calls himself, as he explained, with heaven in his view, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me in that day."—*Chris. Intelligencer.*

Dangers of Delay.

An accurate examination into the periods of life in which those whose lives of godliness give evidence of true religion, first began to be followers of Christ, furnishes an amazing demonstration of the folly and danger of delay. The probability of conversion diminishes as the years roll on.

Under 20 years of age 548
Between 20 and 30 years of age 337
Between 30 and 40 " 86
Between 40 and 50 " 15
Between 50 and 60 " 3
Here are your five classes! But you complain of me; you ask "Why stop at 60 years old? Ah, well, then! If you will, you may have had even in your call it a class—converted.

Between 60 and 70 years of age 1
Just one out of a thousand Christians converted over sixty years old! What a lesson on delay! What an awful lesson! I once made an examination of fifty sorts in which I have had even in the early age of twenty, have demonstrated to them the fact that the most favorable season has gone already, and the grounds of hope in their case are rapidly growing narrower and more insecure, with every additional day of impetuosity, until they are closing their eyes.

Need we add a word on the solemnity with which such considerations appeal to ministers of the gospel on behalf of the young among their hearers? And to all who love the Lord Jesus Christ, on behalf of the impenitent in their families and around them!—*Dr. Spener.*

The Beauty of Forgiveness.

"How beautiful falls from human lips that blessed word 'forgive!'"
There is any thing which has power to beat the heart of man with a firm, enduring affection, it is forgiveness, which is by meek, sincere, unconditional repentance. Every one of us, however short our lives, and slight our experience, can, perhaps remember, when having done injustice to some one near and dear, pardon has been implored, and forgiveness readily and affectionately granted—can remember, I say, the magic with which it swept away any lingering trace of alienated feeling and bound with renewed strength every sentiment of regard and esteem. The faculty of forgiving and receiving forgiveness is one of the finest in human nature. It is the main point in every noble, every refined and elevated character. Dark sinners, and ingratitude, can never forgive, and the consciousness of being forgiven is sufficient to arouse their darkest passions. An illustration of this may be found in the *Rashleigh* observations of Walter Scott, when in his dying moments he calls his cousin, and pours into his ear a torrent of impenitent, scornful men, and the face, too, of kindly manifestations of forgiveness. That very manifestation, so superior in its malignity to his own malignity, caused him to realize his own worthlessness, and aggravated his hate.

If a man wishes to live a peaceful, rational life, he must call forgiveness often into action; and he will find it has the magic of a charm to ally all bitterness, reconcile all differences, dispel all those petty quarrels which so often embitter the intercourse of even good men. It is the glorious element in God's government over man, the

essential life-giving principle of the plan of redemption. It is the leading feature in Holy Writ, and finds an ardent, sincere response in the bosom of every high-minded man.
It is the strongest link in the chain that binds the heart of every Christian to his Lord and Master. It is the consciousness of being forgiven, that awakens all the nobler emotions of his soul, and rouses his dormant energies to active service in the cause of his Redeemer. Forgiveness from God or man lays an individual under obligations that to a sensitive, delicate mind are anything but unpleasant or humiliating. A certain degree of pride of character is far from being reprehensible—it gives force and dignity; but the pride that cannot ask forgiveness is obstinacy; it is stubbornness; and the mind that it will not melt and submit, must be dead to all that is noble. Could the world at large be induced to enter into the practice of forgiveness, it would be a better state of existence, where none but the higher and more elevated faculties of our immortal nature will be called into action, that the more cultivation they receive, the better prepared we shall be to enter at once upon the enjoyment of their perfect freedom. Let us, then, as far as possible discard all our conflicting propensities, everything that is debasing, and elevate our standard of moral and intellectual character, as far as can be, to that which must be ours when inhabitants, if ever, of a realm of stainless purity and perfect bliss.

Let us, then, remember that as in the ocean the greatest commotion is produced by the action of small particles, one upon another, so we, although insignificant members of an extensive community, are constantly coming in contact with another, and transmitting our thoughts, feelings and opinions. And, however our feelings may be injured, our characters assailed, our tempers vexed and tried, let us remember it is God-like to forgive.
And let us remember that, if destined for a better state of existence, where none but the higher and more elevated faculties of our immortal nature will be called into action, that the more cultivation they receive, the better prepared we shall be to enter at once upon the enjoyment of their perfect freedom. Let us, then, as far as possible discard all our conflicting propensities, everything that is debasing, and elevate our standard of moral and intellectual character, as far as can be, to that which must be ours when inhabitants, if ever, of a realm of stainless purity and perfect bliss.

The Day Spent with Jesus.

Six weeks after the baptism of our Lord, the Baptist stood one day at the banks of the Jordan, conversing with two of his disciples. They were at Bethabara, the Ford of the Jordan, so called, because there this ancient Israelites passed over on dry land, while the water, like a crystal wall, was held back on either side.

It was past three o'clock in the afternoon, and toward, it may be, with his unerring lips of preaching and baptizing John had turned aside from the multitude that thronged his steps to commune awhile with his friends.
The day before he had pointed out to them the form of a stranger passing near them, and as he gazed upon him he uttered those prophetic words, "Behold the Lamb of God, which taketh away the sin of the world." He had then related to them the scene of the Saviour's baptism, and the testimony which had been given from Heaven that Jesus was the Christ, the Son of God. Again the stranger drew near, and without turning towards them, passed on his way, and again John exclaimed, "Behold the Lamb of God."

Andrew, the poor fisherman, and his friend, without waiting to make known their intention, had passed their master and followed him. In a few moments they had overtaken him, but when he turned and asked, "What seek ye?" their only reply was the question, "Master, where dwellest thou?" With a sweet graciousness he answered, "Come and see," and the Evangelist tells us they went with him and abode with him that day. It was already after mid-day, so that they had but a short day to spend, but what Christian would not have been glad to be there and share the privilege granted them.

We are not informed what was the theme of their conversation, but only that Andrew, Jesus shall change our vile bodies, and fashion them like unto his own glorious body." Therefore those bodies shall cease to be animal without ceasing to be human bodies, and they shall become "spiritual" bodies, etherealized vehicles for the pure spirit which shall be lodged within them. "This corruptible must put on incorruption, and this mortal must put on immortality." And thus, in our entire nature, we shall be like Him, so like our illustrious Prototype, that none can mistake the family relation.

Alone at the Judgment.

There is no escape alone or in the crowd at the judgment-day. It is not a multitude and which we may hide ourselves and escape notice. At that solemn tribunal, each man will be as transparent before the searching eye of the Son of God, as if that man and Jesus were the only twin in the whole universe: such will be the intense light of that day, that one reason why the lost will call out for the hills to cover them, and the mountains to overshadow them, is that they cannot bear the intensity of that searching and unutterable splendor; and such will be the dread silence of that moment, that each man will hear the very pulsations of his own heart, and if that heart be unregenerate, each pulse will sound a death-knell to his hopes and prospects forever. There is no escape in the crowd; there is no escape by wealth; there is no escape by talent; there is no escape any way; for "how, if we neglect so great salvation," says the apostle, as satisfied that there is no escape whatever, "shall we escape?"—*Dr. Cum- ming.*

Practical Thought.

Next we are so likely to maintain a watchful guard over their hearts and lives, those who know the comfort of living in near communion with God. They feel their privilege, and will fear losing it. They will dread falling from their high estate, and marrying their own comforts, by bringing clouds between themselves and Christ. He that goes on a journey with little money, and cares little how late he travels, will, on the contrary, that carries gold and jewels will be a cautious traveller; he will look well to his roads, his horse, and his company, and run no risks. The fixed stars are those that tremble most. The man that has you never yet sought to have Jesus for your guest? No wonder that life is dark and dreary with you, and its woes too heavy for you to bear. Go, entertain him, come and take up his abode with you, and

He will not refuse. He will accept your invitation and will remain with you through all the vicissitudes of life, until the hour when you shall be welcomed to his Father's house, to mansions prepared for your reception, in that city where there is no need of the sun, for the Lamb is the light thereof. CANADA.—*New York Evangelist.*

We shall be like Him.

And what pencil can sketch the features of this likeness? We can only speak vaguely about it; and even then it may be unable to describe it; and the tongue of angels may not be stocked with a sufficiency of epithets.
There is no doubt, however, that we shall be like Christ in mind. Our knowledge is at present limited and confused. There are murky shadows which float over the intellect, and there are spectral forms of doubt which delude and fascinate the heart. Our conceptions are unworthy of those noble objects about which they are formed; and it is a blush may cover the cheek of the re-learned, it will be excited by the memory of these low and limited views of Divine truth, for the same of which we are occasionally reminded on earth. * * * But we shall rise above the relative, into the region of the absolute and pure. Light direct from the throne shall pervade the mind, and like the mist at sunrise, all shadows shall fade away and disappear. * * * Now we know in part, and we wait in part. But when that which is perfect is come, then that which is in part shall be done away. For now we see through a glass, darkly; but then face to face." The new man, put on by the believer, is renewed in knowledge, after the image of Him who created him. What lessons of sublimity may then be imparted, what large and unanticipated conceptions of the divine nature and works, and of the vast and far-reaching relations of the economy of grace!

And we shall also be like Him in heart, for our spiritual nature shall be perfected. The last and loftiest attainments of holiness shall be reached. Love shall hold undivided empire within us. What is foreign to our nature shall be taken out of it, and itself "filled with all love of God." Whatever you venerate as holy or admire as good, shall be concentrated in the person of the glorified saint. Every grace in Christ's heart shall have a reflection of itself in the heart of all his worshippers, brethren—every one of them. Let us, then, as far as possible discard all our conflicting propensities, everything that is debasing, and elevate our standard of moral and intellectual character, as far as can be, to that which must be ours when inhabitants, if ever, of a realm of stainless purity and perfect bliss.

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