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## Poetry.

### Palestine.

BY J. G. WHITTIER.

Blest land of Judaea! thrice hallowed of song,  
Where holiest of memories pilgrim-like throng;  
In the shade of thy palms, by the shores of thy  
sea,  
On the hills of thy beauty my heart is with  
thee,  
With the eye of a spirit I look on that shore,  
Where the pilgrim and prophet have lingered  
before;  
With the glide of a spirit I traverse the sod  
Made bright by the steps of the angels of God.

Blue sea of the hills! in my spirit I hear  
Thy waters, Genesis, and thine with the people  
sat down;  
And thy spray on the dust of His sandals was  
thrown.  
Beyond Bethulia's mountains of green,  
And the desolate hills of the wild Gadarene;  
And I pause on the goat-crag of Tabor to see  
The gleam of thy waters—O dark Galilee!

Hark, a sound in the valley! where swollen  
and strong  
Thy river, O Kishon, is sweeping along;  
Where the Canaanite strove with Jehovah in  
vain,  
And thy torrent grew dark with the blood of  
the slain.  
There down from his mountains stern Zebulun  
came,  
And Naphtali's stag, with his eye-balls of flame,  
And the chariot of Jabin roll'd harmlessly on,  
For the arm of the Lord was Ahinoam's son!

There sleep the still rocks and the caverns  
which rang  
To the song which the beautiful prophetess  
sang;  
When the princess of Isachar stood by her  
side,  
And the shout of a host in its triumph replied,  
Lo, Bethlehem's hill-side before me is seen,  
With the mountains around me, and the valleys  
between;

There rested the shepherds of Judah, and  
there  
The song of the angels rose sweet on the air,  
And Bethany's palm trees in beauty still throw  
The shadows at noon on the ruins below;  
But where are the sisters who hastened to greet  
The lowly Redeemer, and sit at his feet?  
I tread where the twelve in their wayfaring  
trod,  
I stand where they stood with the CROSEN OF  
GOD—

Where His blessing was heard and His lessons  
were taught,  
Where His hand was restored and the healing  
was wrought.  
Oh, here with his flock the sad Wanderer  
came—  
These hills he toiled over in grief and in  
sorrow;  
The fountain where He drank by the wayside  
still flows;  
And the wind which was blowing which breathed  
on His brow!

And thence on the hills sits Jerusalem veiled,  
But with dust on her forehead and chains on  
her feet;  
For the crown of her pride to the mocker hath  
gone,  
And the holy Shechinah is dark where it shone.  
But wherefore this dream of the earthly abode  
Of humanity clothed in the brightness of God?  
Were my spirit but turned from the outward  
and dim,  
It would gaze even now on the presence of  
Him!

Not in clouds, not in terrors, but gentle as when  
In love and in meekness He moved among men;  
And the voice which breathed peace to the  
waves of the sea,  
In the hush of my spirit would whisper to me!  
And what if my feet may not tread where he  
stood,  
Nor my ears hear the dashing of Galilee's  
foam,  
Nor my eyes see the cross which he bowed him  
to bear,  
Nor my knees press Gethsemane's garden of  
prayer,  
Yet, loved of the Father! thy Spirit is near  
To the meek and the lowly and penitent here;  
And the voice of thy love is the same even  
now.

As at Bethany's tomb, or on Olivet's brow!  
Oh, the outward hath gone!—but in glory and  
power  
The Spirit surmounts the things of an hour;  
Unchanged, undecaying, thy Pentecost flame  
On the heart's secret altar is burning the same!

## Religious Miscellany.

### Ministers and their People.

"That we may be delivered from unreasonable men."  
—1 Tim. ii. 2.

1st. The men are unreasonable in relation to their Minister who expect from him perfection of character. Far be it from me to lower, in the slightest degree, the high standard of excellence at which every Minister is especially bound to aim. I would not relax the obligation to cultivate distinguished holiness, or offer a word of apology for ministerial sins. But there are men who expect from them too much. There is a generation belonging to most churches "pure in their own eyes," who display far more anxiety about their Minister's piety than their own. They are ever suspecting his virtue, and ever ready to detect his faults. He must be perfect. Defects which are venial or others are heinous in him. Nay, things which are not evil at all—a burst of indignation, a humorous expression, a hearty laugh, a general, natural, unprofessional, and even morally faulty, unbecoming, and even morally faulty. Hence, he who has strong natural impulses in him, and striking singularities of mind, must, in the Ministry, either hypocritically conceal all under the garb of professional seriousness and sanctity, or else his piety will be questioned, and even denied by his people. Now we say nothing of the uncharitableness and inconsistency of all this, for generally the hearer has the "beam" in his own eye that sees most readily the "mote" in his Minister's; but we have to do with the "mote" for perfection in the Minister is not Minister.

ters like all men—the children of the fall? Do they not inherit passions common to the race? Were they not like others, born of imperfect parents, and brought up under the influence of corrupt society? Have they not the inward tendencies and outward temptations to sin which belong to all? Have they not the same devil? And although they are specially bound, by the sacred office they have assumed, to be an example to their flock, to aim at a higher standard of piety, and to endeavor to excel in all goodness, has not their official life something of a degenerating tendency? Is it clear that a mercantile life is more unfavorable to the cultivation of piety than a ministerial one? Is there not a great danger that an imperfect man, when constantly engaged in a holy office will become formal and functional in his religion? Moreover, were the Apostles perfect? Were they not ever fighting against the corruptions of their nature, and praying after that which they had not attained—the prize of perfection? It is "unreasonable," then, to expect perfection in Ministers. Reason would tell you to thank God for the excellencies which you discover in them, to expect the development of imperfections, to throw over them the mantle of charity when they appear, and to invoke the Holy One to make them "perfect in every good word and work."—*Homerist.*

### The Young Martyr.

At the time of the severe persecution of the Christians, in the reign of the Emperor Diocletian, (about three hundred years after the birth of our Lord,) the saying of King David was remarkably verified in a circumstance that occurred in the martyrdom of a Christian deacon. "Out of the mouth of babes and sucklings hath thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger;" and the history of the little martyr which I am about to relate, appears to exemplify these words.

It was at Antioch, the city where the disciples were first called Christians, that a deacon of the Church of Caesarea—the place from whence the devout centurion of the Roman army sent for St. Peter—was subjected to the most cruel tortures, in order to try his faith, and force him to deny the Lord who brought him with his own precious blood. The martyr amidst his agonies, persisted in declaring his belief that there is but one God, and one Mediator between God and man, the Man Christ Jesus.

His flesh was almost torn to pieces—the Roman Emperor, Galerius, himself looked on. At length, weary of answering their taunting demands that he should acknowledge the many gods of the heathen mythology, he told his tormentors to refer the question to any little child, whose simple understanding could decide whether it were better to worship one God—the Father of heaven and earth, one Saviour—who was able to bring us to God—who worship the gods many and the Lords many, who the heathens served.

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The question was asked; and to the surprise of most of those who heard it, the little boy replied, "God is one, and Jesus Christ is one with the Father."  
The persecutor heard; but far from being either softened or convinced, he was filled with fresh rage.  
It is a strange, oh, base and wicked Christian! Thou hast instructed this child to answer thus!

Then turning to the boy, he said more mildly:  
"Tell, child, who taught you thus to speak; how did you learn this faith?"  
The boy glanced up to his mother's face, and then replied, "It was God's grace that taught it to my dear mother—and when I sat upon her knee I loved her, she taught me that Jesus Christ loved little children, and I learned to love him for his love to us."  
"Let us see what the love of Christ can do for you!" cried the cruel Judge; and at a sign from him, the lictors, who stood ready with their rods, after the fashion of the Romans, instantly seized the poor trembling boy.

Fain would the mother have saved her timid dove, even at the expense of her own life. She could not do so; but she could whisper to him to trust in the love of Christ and to maintain the truth. And the poor child, feeble and timid as he was, did trust in that love; nor could all the cruelty of his tormentors separate him from it.  
"Why asked the Judge, as the blood streamed from that tender flesh,  
"It enables him to endure what his Minister endured for him, and for us all," was the reply.

And again they smote the child to torture the Christian mother.  
"What can the love of Christ do for him now?" they asked again. But tears fell from her eyes, as the Roman mother a thousand times more tortured than her son, answered—  
"It teaches him to forgive his persecutors."  
And the boy watched his mother's eye as it rose up to heaven for him, and he thought of the sufferings of his dear Lord and Saviour of which she had told him; and when his tormentors inquired whether he would now acknowledge the false gods they served, and deny Christ, he steadfastly answered—

"No! there is no God but one—Jesus Christ is the Redeemer of the world. He loved me, and I loved him for his love."  
Then, as the poor child faintly beneath the repeated strokes, they cast the quivering and mangled little body into the mother's arms, crying—  
"See what the love of Christ can do for him now!"  
And as the mother pressed it gently to her bleeding heart, she answered—

"That love will take him away from the wrath of man to the peace of heaven."  
"Mother," murmured the gasping child, "give me a drop of water from our cool well upon my tongue."  
"Ere it were here, thou wouldst be drinking of the river of life in the Paradise of God," she said.

She spoke over the dying; for the little martyr spoke no more; and thus the mother continued—  
"Already, dearest, thou hast tasted of the well that springeth up to everlasting life—the grace of Christ given to his little one. Thou hast spoken the truth in love. Arise, now, for the Saviour calleth for thee. Young martyr for his sake, may he grant thee the grace to follow in thy upright path!"  
*Churchman's Magazine.*

"Extraordinary Noises."  
Writers on Methodism have been interested in tracing the influence of Wesley's domestic education on the habits of his household and the ecclesiastical system which he founded. Even the extraordinary "noises" for which the rectory became noted, and which still remain unexplained, are supposed to have had a providential influence upon his character. These phenomena, which, in our times, have suddenly spread over most of the civilized world, perplexing the learned, deluding the ignorant, producing a "spiritualistic" literature of hundreds of volumes and periodicals, and resulting in extensive Church organizations. The learned Priestly obtained the family letters and journals relating to these curious facts, and gave them to the world as the best authenticated and best told story of the kind that was anywhere extant. John Wesley himself has left us a summary of these mysterious events. They began usually with a loud whistling of the wind around the house, before it came into the room the latches were frequently lifted up, the windows clattered, and whatever iron or brass was about the chamber rang and jarred exceedingly. When it was in any room, let the inmates make what noises they could, as they sometimes did on purpose to draw them all out. The sound very often seemed in the air, in the middle of a room; nor could they by any means imitate it by any contrivance. It seemed to rattle down the pewter, to clap the doors, draw the curtains, and throw the man-servant's shoes up and down. Once it threw open the nursery door. The master barked violently at it the first day, yet whenever it came afterwards, he ran whining, or quite silent, to shelter himself behind some of the company. Scarcely any one of the family could go from one room into another but the latch of the door they approached was lifted up before they touched it. It was evidently, says Sauthey, a Jacobite goblin, and seldom suffered Mr. Wesley to pray for the king without disturbing the family. J. J. said it gave "thundering knocks," at the Amen, and the loyal rector, who was a Tory, and who sometimes repeated the prayer with defiance. He was thrice "pushed by it," with no little violence; it never disturbed him, however, till after he had read and sung, and then it came and dashed at him as a dumb and deaf devil, and he challenged it as such, and it would not touch him, and he once annoyed his innocent children, and met him in his study if it had anything to say. It replied with "a knock, as if it would shiver the boards in pieces," and requested the affront by accepting the challenge. At one time, as a trencher danced upon the table without any body's touching it, it was evidently, says Sauthey, a Jacobite goblin, and seldom suffered Mr. Wesley to pray for the king without disturbing the family. J. 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