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## Religious Miscellany.

### That City.

BY H. L. PARKER, Esq.  
I know her walls are Jasper,  
Her palaces are fair,  
And to the sound of harpings  
The saints are singing there;  
I know that living waters  
Flow under fruitful trees—  
But ah! to make my heaven,  
It needeth more than these.

Read on the sacred story;  
What more doth it unfold,  
Beside the peatly gateways,  
And streets of shining gold?  
No temple hath that city,  
Nor none is needed there;  
Nor sun nor moon enlighteneth—  
Can darkness then be fair?

Ah! now the glad revealing  
The crowning joy of all;  
What need of other sunlight  
Where God is all in all?  
He fills the wide etherial  
With glory all his own  
He whom my soul adores,  
The Lamb amidst the throne!

O! heaven without my Saviour  
Would be no heaven to me!  
Dark were the walls of Jasper,  
Raysless the crystal sea;  
He glides earth's darkest valley  
With light, and joy, and peace;  
What, then, must be the radiance  
When night and death shall cease?

Speed on! lagging moments,  
Come, birthday of the soul!  
How were the night moments  
The hours, how slow they roll!  
How sweet the welcome summons  
That greets the willing bride!  
And when mine eyes behold Him,  
I shall be satisfied!

### Last Words.

Surely there is something very pathetic in those last words of Dr. Adam, of Edinburgh, the High School head master: "It grows dark, boys; you may go." As the shades of death were fast closing around him, the master's thoughts were still with his work; and thus, regarding the shades of death as but the waning twilight of the earthly day, he gave the signal of dismissal to his imaginary scholars, and was himself at the same instant dissolved from earth to his eternal rest.

Every one knows that the last words which Goethe uttered were truly memorable: "Draw back the curtains," said he, "and let in more light."  
At the time of Humboldt's death the sun was shining brilliantly into the room in which he was lying, and it is stated that these last words, addressed to his niece, were: "Wie herrlich diese Strahlen die Schein der Erde zum Himmel zu rufen!" [How grand these rays; they seem to beckon earth to heaven!]

Sir Walter Scott, during his last illness, more than once turned to Lockhart, and exclaimed with great fervor to him: "Be a good man, my dear." When we recollect the character of the man who uttered them, is there not a little sermon in these words?

Judge Talford, it will be remembered, died suddenly while delivering the charge to the grand jury at the Stafford assizes. The last sentence which he uttered before his head fell forward upon his breast, is pregnant with wisdom; and from the eternal truth which it so nobly enunciates, forms a fitting conclusion to Talford's benevolent and useful career: "That," said he, "which is wanted to bind together the burning bonds of the different classes of this country, is not kindness, but sympathy." And so, with that last word "sympathy" yet trembling upon his lips, poor Talford passed away.

Dr. Johnson's last words, addressed to a young young lady standing by his bedside, were: "God bless you, my dear." And "God bless you" were Wordsworth's last words.

There is a singular identity, also, between the last utterance of Mrs. Hannah More and of the historian, Sir James Mackintosh; the last words of both consisted of one word, and both alike breathe the same spirit of happiness. "Joy" was the last utterance of the former, and "happy" that of the latter.

"I am ready" were the last words of the great John Knox, about 11 o'clock on the night of his death, gave a deep sigh and exclaimed, "Now it is come." These were his last words, and in a few moments later he expired.

Gen. Washington's last words were firm, cool, and reliant as himself. "I am about to die," said he, "and I am not afraid to die." Noble words these! There is nothing in them which reminds us of Addison's celebrated request to those around them: "to mark how a Christian could die."

Etty, the great painter, quietly marked the progress of dissolution going on within his frame, and coolly remarked thereon. His last words were: "Wonderful—wonderful, this death!" and he uttered them with perfect calmness.

Thomas Hood's last dying words were: "Dying, dying" as though, says his biographer, "he was glad to realize the sense of rest implied in them."

Among the last utterances of another great man, Douglas Jerrold, was the reply which he made to the question "How he felt?" Jerrold's reply was quick and terse, as his conversation always was. He felt, he said, "as one who was waiting, and waited for."

When we remember Charlotte Brontë's stormy and sorrowful life, lightened for only a few brief moments towards its close by her marriage with her father's curate, Mr. Nicholls, there is a melancholy plainness in her last words. Addressing her husband, she said: "I am not going to die, am I? He will not separate us; we have been so happy."

Poor Oliver Goldsmith's farewell words are so very plaintive. "In your mind at ease?" said his doctor. "No, it is not," was poor

Goldsmith's melancholy reply. This was the last sentence he ever uttered, and it is sorrowful, like his life.

One of Keat's last utterances is full of singular pathos and beauty. "I feel," he said on his death bed, "I feel the flowers growing over me. Tasso's last words—'In manus tuas Domine,' [Into thy hands, O Lord, do I commit my spirit], are eminently religious. They were uttered by him with extreme difficulty, and immediately afterward he expired.

The son of Edmund Burke, the great statesman, was a young man of rare promise, and his early death hastened the decease of his illustrious father. It is related that on the night of his death young Burke suddenly rose up and exclaimed: "Is that rain? O no, it is the sound of the wind among the trees." He then turned to his father, regarded him with a look of great affection, and then commenced to recite with deep feeling these sublime lines of Milton, from Adam's Morning Hymn, which he knew to be one of his father's favorites:

"His praise, ye winds, that from four quarters blow,  
Blow soft or loud; and waver your tops, ye pines,  
With every plant, in sign of worship, wave!"

Just as he pronounced the last word his strength failed him; the lamp which had flickered up so grandly in its socket was quenched; he fell forward into his father's arms, and so died—Burke's grief was terrible, and he did not long survive his son. Burke's own last words are the same as those of Johnson and Wordsworth; namely, "God bless you!"

Who that ever read you cannot forget those noble last words which Bishop Latimer addressed to his fellow-sufferer, Bishop Ridley, when both were about to perish in the flames at Oxford? Addressed Bishop Ridley, he said: "Be of good cheer, brother Ridley; this day we shall light a candle in England which shall never be extinguished." We question whether if the archives of all the "noble army of martyrs" were to be reviewed, there could be found a record of any more memorable utterance than this.

Zwingli, the great German Reformer, was killed in battle in the year 1531. Gazing calmly, and with undaunted courage at the blood trickling from his death-wounds, he calmly exclaimed, "What matters this misfortune? They may indeed kill the body, but they cannot kill the soul."

The venerable Bede died at Jarrow monastery, near Newcastle, in the year 735. The account left us of his death is very striking. For a long time previous Bede had been engaged upon a translation of St. John's Gospel into the Saxon language. His work, which was to give God's Word to the common people in their own tongue, was very nearly completed; but Bede's strength was ebbing fast. He sat in his chair, however, conscious still, though the shades of death were fast closing around him, and thus, regarding the shades of death as but the waning twilight of the earthly day, he gave the signal of dismissal to his imaginary scholars, and was himself at the same instant dissolved from earth to his eternal rest.

### Pulpit Preparation.

Through preparation for the pulpit is one of the indispensable conditions of ministerial acceptability and success. He who neglects this, depends solely upon his impromptu abilities, and the inspirations of the hour, is an enthusiast, and is very likely to secure what he so richly deserves—congregations increasing in listlessness and diminishing in numbers.

Such a preacher, whether young or old, evinces no small degree of self-confidence, and must, at the same time, entertain either a very mean opinion of the intelligence of his auditory, or a very exalted one of his patience and long-suffering.

If people become drowsy and fall to sleep under his ministrations, he has no reason to be surprised, no cause to find fault. He ought, rather, as Bishop James more than hints, to be ashamed to ask them to keep awake. He who will administer narcotics to his congregation ought never to scold sleepers.

Leaving all higher notions out of the question, mere self-respect and a proper regard for the good sense of his audience ought to be sufficient to deter any preacher—except in unavoidable cases—from ever entering the pulpit unprepared.

Mere brilliancy of intellect, or a flashy eloquence, may give a young preacher a fine start, but neither of them can keep him going long, unless it be sustained by close application to study, and diligent preparation for the pulpit.

A few things in pulpit preparation may be enumerated.

1. Reading the Scriptures; note down in a book, kept for the purpose, every passage which strikes your mind forcibly—such suggests itself for a text. A long list will soon be registered from which, at almost any time, by running over it, a text may be selected. This is an excellent plan, as many can testify who have tried it.

2. Read commentaries; especially suggestive ones, as Whedon's and Henry's, and such works as "Cummins's Scripture readings." By so doing you can scarcely fail to supply yourself with texts in great abundance.

3. Determine upon the subject on which you ought to prepare. This is a vital point at its rate. For no sermon can do much good that is not adapted to the wants of those to whom it is preached. This want of adaptation is a fatal error—one which every preacher should by all means avoid.

Determine, then, upon the subject. This done, it is easy to find a suitable text. It will in nine cases out of ten, suggest itself.

4. Never indulge a propensity for uncommon or queer texts. These require much time to find them, and make him who uses them appear ridiculous. Plain texts are always the best, and ever most readily found. Never take a fragment

of a sentence or of a passage, or any thing that does not make complete sense of itself.

### PREPARING A SERMON.

The best method of doing this is a question of rather difficult settlement. Those who have written upon the subject disagree. Some favor writing out in full; others writing a mere skeleton, and others writing none at all. Just here it may be sufficient to say that, in preparing sermons, the pen can scarcely be used too freely. If a preacher can find time to write all his sermons in full, he will be the gainer by doing so. His style will be greatly improved. Conciseness and perspicuity will be acquired, two of the chief excellencies of a good pulpit style.

The next best method is to write a full and accurate skeleton and commit it to memory. Then prepare in the mind, so as to have at ready command all the arguments, leading thoughts, and illustrations, necessary to swell the skeleton into a finished sermon. This preparation can be most effectively made by talking to one's self; by preaching, in the study, in the woods, or any suitable place, the whole sermon over and over again till it becomes familiar to the whole of it, both matter and language, is committed to memory.

But before writing the skeleton, it must, of course, be constructed—which is, indeed, the first thing in preparing a sermon. To do this, determine in what way the text ought to be treated, whether textually or topically. If textually, let the skeleton embrace just what is in the text—no more. If topically, let it include just what naturally and legitimately is deducible from the text—nothing else.

The divisions of a sermon ought to be as few as possible, and the discussion of each division as brief as it can be made. Condensation is a capital virtue in any discourse. As soon as a point is made clear it ought to be left—no more to be said after that is worse than lost.

### GETTING INTO THE HEART.

This is vital. It is not enough to get a sermon into the brain, it must also find its way into the heart. It must be the offspring of two places—the study and the closet. Coming from the former, full of light; from the latter, full of heat. Then will it both flash and burn—then be the power of God into salvation.—Pittsburg Advertiser.

MR. EDITOR.—I know not whether the following beautiful lines have ever appeared in print. They were composed by a talented Minister of our connection in Ireland, who has long since left the shores of time, and entered that ocean of eternity—the study of which afforded him the reflections found in the brief poem.

Briggs, New York, May 7. T. H.

### ON ETERNITY.

The mouldering piles of the aged tower;  
The towering cliff with its billowy side;  
The towering cliff with its billowy side;  
The Eagle soaring amidst the storm;  
The lightning flashing from cloud to cloud;  
The thunder roaring loud and loud;  
These have a grandeur the soul to fill,  
With feelings deep—unexpressed;  
But eternally rest! when I think on thee,  
Thou'st height above, nor the deep profound,  
Will suffice to measure thy ample road;  
This is a period to thyself unknown;  
Save to Him who reigns on thy lofty throne.  
O eternity rest! when I think on thee.

### JOHN WILSON.

Bandon, Ireland, Oct. 29, 1827.

### Religious Intelligence.

#### Review of Rev. Dr. Jobson's Work on Australia.

(From the London Review.)

Australia, with Notes by the Way, on Egypt, Ceylon, Bombay, and the Holy Land. By FREDERICK J. JOHNSON, D. D. London: Hamilton, Adams & Co.; and John Mason, 1862.

(Continued.)

Having coaled at King George's Sound in Western Australia, the steamer arrived at Port Phillip early in the morning of the 14th December. "Day broke with most gorgeous sunrise. The clouds were dappled crimson. The sky glowed like burnished gold; and when the sun appeared above the coast-hills on our right, the light-houses and castles, were all bathed in a flood of golden light of the purest and brightest lustre." Of the city of Melbourne, Dr. Jobson says:—

"Its large, massive, granite buildings, its wide and numerous streets, its sumptuous shops and stores, and its extent and advancement greatly surprised me. In general character, it struck me as being more like Birmingham, with some of the larger London streets interspersed. There were park-like suburbs around, uniting it with the townships of large extent. These surrounding towns have still houses of boards or of zinc, and, in some few instances, of canvas. The government offices and public buildings of Melbourne surpass anything in England to be found out of London; and the Houses of Legislation, with the Treasury, &c., when finished, will in their sumptuous style and decorations, rival in the Senate Chambers and buildings in Paris."

Two days after his arrival, on Sunday, December 16th, the deputation began his public appearances in Australia, by preaching twice to a well-crowded congregation in "Wesley Church, Lozdale Street"—a large, Gothic structure, with tower, spire, transepts, and chancel, all on a good scale, and in good keeping." On the 18th he held a Ball at Melbourne.

"Left Melbourne at eight o'clock in the morning for Ballarat, Mr. Draper accompanying us. Traveled to Geelong by railway, over wide-spreading pasture and arable lands, and arrived there by eleven; having had a stoppage on the way, through the failure of a bridge over a creek. We got now into a large sailing coach, with fifteen or sixteen persons inside, and with nearly as many outside. It was a long, boat-like conveyance, on leather springs, of American construction, and driven by a dashing American coachman. We had all kinds of persons in with us, fellow-passengers: Chinese, in their blue-lace dresses, and their long tails curled up behind

their heads; long, loose-limbed colonists, with stiff, grizzly beards; gentlemen gold seekers; and rough, enterprising laborers, with their wives and children. The road was good in some places, but rugged and jolting in others. The land on both sides was mostly fenced in, except where we drove through the bush and scrub, and had to drive over plank and "corduroy" roads at full speed. In loose and swampy parts they saw trees in two, from top to the roots, and then place the flat side of the half trees upon the ground, and the rough rattle and jolt over the round upper half of the trees. These roads thus formed are called "corduroy," from their striped resemblance to that material.

"There are fens at every stage; and on the road we often met bullock-draws, laden with bales of wool, and going slowly and heavily down to be capial, for transit to England. At intervals, by the way, were to be seen settlers' farms or principal streets, which are crossed by stumps of trees, and with the gradually-acquired stock feeding on the field and forest-like pastures round. Here and there would be a larger dwelling, of more substantial material, with larger herds of cattle, and with park-like grounds in its neighbourhood. It was surprising, to see, as we went along, what wide, spacious plains opened to us on either hand, free from their primitive condition were entirely free from bush and scrub, and had not more trees upon them than would be desired for ornament, or for the shelter of cattle. It seemed as if the settler had had nothing to do, in such parts, but to plough up the turf, and turn out his flocks and herds; for no primal forests were there to be rooted out before cultivation began. In other parts, gentle slopes and shady gorges were seen, and over them long ranges of hills, wooded to the summits, giving breadth and variety to the landscape. Some of the trees were large and grand in their forms; but they were newly all gum trees, which shed their bark instead of their leaves, and thus present, in stem and branches, a striped and naked appearance. There was, also, the lack of rivers and streams. Otherwise, if there had been greater variety of foliage, and the winding of flowing water, the scenes in our way would not unfrequently have been equal to the best parts of Yorkshire."

About five o'clock in the evening we found ourselves at the point of descent from an elevation into a valley where a street of two miles or more would its serpentine length between stores and houses of various materials, but chiefly of wood; and with the ground on either hand, in the valley, and up the sides of the hill, all in hemps and hollows, covered with machinery and temporary dwellings; while in various directions, amidst the upper parts of the town, were seen, running in gullies, and channels, streams, and rivulets. Our horses, which had dashed forward his "right-hand" at their utmost speed, and galloped furiously down the hill into the town. We drove with wonder through the strange street, with its variously formed structures and stores—some of boards, some of zinc, others of brick and stone; and so oddly and grotesquely fashioned and coloured, that they seemed more like the temporary show erections of a pleasure ground, than the buildings of a central thoroughfare in a town of forty thousand inhabitants. We gazed curiously upon the "signs" and names of the possessors from different nations, gaudily painted on the fronts of the motley erections, as we passed along, and saw sleek-faced Chinamen and bearded Europeans mingled together upon the pavement at the sides. At length we emerged from the more hastily constructed parts of the town, and entered the upper part of its substantial buildings of good, ornamental styles of architecture.

On the arrival of the coach at the hotel, I was cordially welcomed by our Wesleyan friends, and preached in their large chapel in the evening.—Pp. 96-99.

The following Dr. Jobson visited, among other localities, the "Chinese camp," where some three thousand Chinese were located on an eminence near to their side of the gold diggings.

"Their dwellings were, as might be expected, of the light boarded kind, with small rooms and cupboard-like shelves in front. There were, in the midst of their frail, crowded structures, a joss-house for their gods, and a large theatre for sports. As they knew our guide by his efforts to benefit them religiously, they allowed us to look at their altars, shops, smoking-rooms, and gaming-houses, and even courteously invited us to partake with them, of cakes, tea, and fruit. Their numerous gaming-houses were crowded with eager-looking actors, at the counters or boards. In their houses and shops were suspended idols—shrines and lanterns. We saw scarcely any women among them. Their wives are left behind in China as hostages, we were told, for the return of the men to their own country. A few of them, who I suppose, have made up their minds to settle permanently in Australia, have taken Irishwomen for wives.—But the reports of domestic morals among the Chinese are awful; and, from what I heard and saw, I do not wonder at the prejudice existing in the minds of Anglo-Saxon colonists against them. . . . As we left this saddening sight, the short twilight passed away; the din of labour ceased; and in one direction we could hear a few bars of the sweet German hymn; in another the harsh sounds of quarrel, or the echoes of laughter. With space and distance the discordant sounds blended into a general hum; and when the last sound died away, as we re-entered the Methodist parsonage of Upper Ballarat, we recounted the old saw of England, that "One half of the world does not know how the other half lives."—Pp. 101, 102.

Dr. Jobson gives a good summary of information respecting Melbourne, both from a general and from a Wesleyan point of view. The imperishable dark-grey granite of its chief buildings,—its shops and warehouses of grey-white grit-stone,—its spacious macadamized streets, with their broad footways,—the motley throng of passengers, on horse and foot, some sunburnt and bearded, in high leather boots and "caliche-tree" hats, others portly and gentlemanly in fur and gait, and fashionable, coming and going, crowding and jostling, and proming, the splendid carriages and nondescript vehicles of every class and fancy, the waggons and bullock-draws, and carts are painted to the life.

"Rags and beggary are almost unknown. No tattered urchin tips his cap at the crossing, and with seraglio besom in hand, beseeches you for halfpence. All but rakes and prodigals are well-dressed; for, all who will work may work, and that at wages which will feed and clothe them. Wages are not so high as they were; but a common labourer in the field or breaking stones upon the road, has from seven to ten shillings per day; and a mechanic or artisan from fifteen to twenty shillings. A good female servant was as much as from thirty to forty pounds, and even to fifty pounds a year. Rents and the prices of manufactured articles are, indeed, so high,—although very greatly fallen of late years,—that these amounts are not actually worth more, perhaps, than in England the half would be; but still they allow a large margin, beyond bare necessities, not only for comfort but for saving. Melbourne has, lengthwise, nine spacious thoroughfares or principal streets, which are crossed by streets equally grand and imposing; and these are intersected at right angles by numerous narrower streets, running parallel to the larger streets, and branching out into the outskirts in all directions." Thus laid out in straight streets, in right angles, and in parallelisms, it possesses in its regularity that advantage over most of the great European towns, which modern cities of sudden growth and of great prosperity may always command. "The city is daily washed and cleaned by an abundant supply of water, of great fall and force, brought from a distance. It possesses a university and college, orphan-houses, hospitals and asylums; and its population exceeds 100,000. Yet, considerably within twenty years ago, Melbourne was nothing. The colony of which Melbourne is the chief city, and which includes the port of Geelong, with its 25,000 inhabitants, various gold-digging towns and towns, besides Ballarat, and a vast stretch of land in the interior, contains a population of nearly 600,000 souls, being more than sevenfold the population in 1851, when it was first made a separate colony."

Dr. Jobson has given a particular description of his first sermon in the colony, which was as follows:—"I was, as usual, in Wesley Church, Lozdale Street. All the appointments of this 'church' seem to be of a superior, and somewhat ambitious character. It is 'the best and most imposing ecclesiastical structure' in Melbourne, built (as have already noted) in the Gothic style; with tower, spire, transept, and chancel." Dr. Jobson speaks of the 'beautiful red pulp' with its 'spiral staircase,' of the 'desk' from which the chief resident minister 'read the Liturgy' of the Church of England, and tells us that 'in speaking this church is 'the cathedral of the city.' The congregation which crowded to hear the English deputation in Australia is thus graphically described:—

I looked forth upon the sea of upturned, eager faces, browned with the Australian sun, nearly all of persons in middle life; many of the men with a few locks of hair, and long hair, and some of the women worn and subdued by the heat; and the vast assembly sprinkled all over with countenances familiar to me from preaching to congregations in different parts of our parent country; so that on a careful computation, afterwards made, it was reckoned that I knew one-third of the whole, either in their own faces, or in their family likenesses. The effect of a voice so familiar to the hearts of the hearers, and some of the women worn and subdued by the heat; and the vast assembly sprinkled all over with countenances familiar to me from preaching to congregations in different parts of our parent country; so that on a careful computation, afterwards made, it was reckoned that I knew one-third of the whole, either in their own faces, or in their family likenesses. 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