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For Another Pentecost.

BY BENJAMIN GOUGH.
"And it shall come upon the clouds, with out cloud, and shall be seen of all eyes." (Acts ii. 17.)
Quicken, Lord, Thy church and me!
Send the promised Spirit down;
Holy one! eternal Three!
All Thy former mercies crown:
Father, Son, and Holy Ghost,
Send another Pentecost!
Let the living fire descend,
"Clayen tongues" on every head—
Tongues which all may comprehend;
Speak Thy life into the dead!
Suddenly the power be given,
Send from heaven, and fill the place.
Send the "rushing mighty wind,"
Give the utterance Divine;
Let us speak the Spirit's mind,
Let us speak in words of Thine;
Send a pure baptismal shower,
Tongues of fire, and words of power.
As of old, so be it now,
Now the glorious scene repeat:
See Thy humbled people bow,
Waiting lowly at Thy feet;
Crying all with one accord,
Send the promised Spirit, Lord!

First on the believing few,
Then in widening power unfold,
Gathering as the deluge grew,
Four Thy Spirit on the world!
Bright in purer Divinity,
Bid Thy church "arise and shine."
Jesus! glorious Victor! come!
Thou "who's right it is to reign,"
Call Thine ancient people home,
Send another Pentecost!

The Institution of the Christian Ministry.

From an attentive survey of the constitution and wants of the human being, as also from the analogy of the Divine procedure under former dispensations, we should naturally be led to anticipate that an institution such as is the ministry of the word, would be incorporated with the system of agency ordained to carry out the great design of the Gospel. That Gospel proposes—what? To cause "the day-spring from on high" to visit "them who sit in darkness," to guide their feet into the way of peace? To turn them "from the power of Satan to God," and, when converted from the error of their ways, to train them in the discipline of holiness for a blessed immortality. It contemplates the achievement of results like these, continuously, and on an expanding scale of aggressive operation, till the whole earth is at length embraced within the range of its influence. Now, there is no imaginable means by which these objects can be realized, without involving an expenditure of miraculous agency incompatible with the principle which has ever regulated the Divine economy; but the means actually adopted by the great Head of the Church—the ministry of reconciliation. The consecration, by Divine appointment, of an order of men to the work of religious instruction, is essential to the organization of a visible church; and the oracles of ancient prophecy predict the employment of such instrumental agency to that dispensation. Daniel exclaims:—"They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever;"—a prediction which He declared, "Behold, I send you Prophets, and wise men, and scribes." Accordingly, when entering upon His public ministry, He appointed the twelve, not only as His witnesses, but in order that, like Himself, they might authoritatively announce the Gospel to the world. True it is, that by the terms of their first commission, which was preliminary to their full investiture with apostolic powers, their ministrations were limited to "the lost sheep of the house of Israel." But, while various collateral agencies secured, the disciples themselves were thus placed under a most appropriate course of Divine tuition, and were prepared for the official advancement and wider sphere of usefulness that awaited them. The circumstances in which, just before our Lord's ascension, He selected as His throne, are thus narrated in the closing verses of the Gospel of Matthew:—"Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him; but some doubted. And Jesus came and said unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world."

In several important aspects the commission was unquestionably peculiar to the Apostles. Collecting the various passages which bear on this subject, we cannot fail to observe that the Apostles, in virtue of their commission, received personally from Christ, an infused and abiding inspiration of His resurrection, of the plenary inspiration of the Holy Spirit to guide them into all truth, as well as of the various miraculous attestations borne to their mission,—occupied a lofty and isolated sphere of agency and glory in the church of God. In earth they were there but to pass while living, and they have had no successor since. But, these distinctive attributes of the Apostles apart, the great commission then issued stands unrevoked. It embodies the permanent provision which the Lord Jesus then originated for diffusing throughout the earth the knowledge of God, and the life which flows from His throne; that provision can never fail. His inspiring assurance is, "Lo, I am with you always, even unto the end of the world." The destinies of His church are not abandoned by Him to the fortuitous influence of a third great nation, as being formed in Australia, with all the resources and the energies of a new country of Anglo-Saxons, and with a geographical position fitting it to operate with effect and ease upon India, and China, and the unnumbered

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Remarkable Examples of Bible Reading.

Many of the anecdotes compressed within the following paragraph, it is easy to verify; and every reader will acknowledge the value of the lesson which they are intended to teach. Remarkable as some of them are, not one approaches what is related, and earnestly believed in the East, of a famous Mohammedan—namely, that, during his confinement in the prison of Bagdad, where he died, he read over the Koran seven thousand times.

"It Moves."

"It moves"—"it moves," said Galileo of our earth, as the agents of the Inquisition bore him back to his dungeon,—and so may it be said of the Kingdom of God in the world. We have no recording instruments by which to measure its progress, such as men have invented to gauge the depth of tides, or to learn the rate of motion in our ponderous locomotives; yet there are facts which give sure indication of progress, and which to some extent at least supply us with words of description. Overlooking for the time some of the more common criteria, we turn attention to the impress which the missionary enterprise has left upon our modern literature. Let a student of English poetry go back to the age of Queen Anne, when the name of Pope was in the ascendant, and he will not find in the imaginative literature of that age any indication of a kindling missionary spirit. But within considerably less than a hundred years, poets have begun to draw from this cause their highest inspiration. Cowper never approaches nearer to Hebrew sublimity than when he describes the "scenes surpassing fable and yet true" of the millennium. James Montgomery showed himself far more the true poet in tracing the adventures of the first Moravian missionaries in his "Greenland," than he had done in his "Switzerland." Should every thing else that was written by Heber perish, his hymn, "On Greenland's icy mountains," never equalled by any other of his poems, will embalm his name in the Church's choicest literature. And even Polak, in his great though uncompleted poem, has done not a little to reflect and deepen the missionary sentiment of the age.

And so the missionary himself, long despised and derided, commands at length the respect and confidence even of men "that are without." There are yet men who malign him because of the cluck which his presence puts upon their vicious indulgences in heathen countries, and others, like some of our modern writers of fiction, who do it from pure ignorance, or from implacable hatred to everything that is peculiar to evangelical truth; but with worthy men of practical sagacity this warfare has ceased. The foreign merchant has discovered that the missionary is often the best pioneer of commerce,—the statesman, that he is the most successful arbiter of treaties between the civilized and the uncivilized nations, because that he is an enlightened and dispassionate recorder of facts and observer of phenomena, and the geographer has often been surprised to find in scenes the most inhospitable and remote, evidence that Christian zeal had preceded and outstripped the footsteps of the trader.

And marks and measurements of progress may be found in the facts of which our journal even in its brief course has become the depository. It is but thirty years since the Sandwich Islands were the abode of every thing that was polluting, degrading, and cruel. Lethibousness, riotousness, drunkenness, robbery and murder were everyday events, man was intellectually and morally approaching the lowest point of debasement. The missionary came and preached, the Gospel obtained converts, churches were organized, schools reared, and the arts of husbandry and the arts of peace and industry are cultivated, property and person are so secure that you might sleep without the latch upon your door, and missionaries have left those now Christian islands to bear the Gospel to the yet heathen world. And all this has been accomplished at an expense less than was necessary to build and equip a single line-of-battle ship, and to maintain it in service for a single year.

Seven years ago Old Calabar was a scene of unmitigated darkness and cruelty. The poison-nut destroyed many lives; sometimes hundreds of human beings were sacrificed at the death of a single chief; polygamy was common, in some cases rendered imperative by the customs of the country; and one of the chief objects of worship was a human skull fixed on the point of a stick. Now the poison-nut is abolished, sacrifices for the dead are discontinued by the king, and if performed at all, only on the most limited scale and in secret; polygamy is waning; idolatry, as "a shamed, begins to hide its head;" schools are erected; a written language has been framed into which the Scriptures are in course of translation, and the members of the native churches in India are sending large annual sums into the treasury of the parent society in London. We shall soon have equally thrilling facts to tell of Madagascar and some of the tribes of the American Indians.

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isles of the Pacific? With Britain, and America, and Australia, Protestant, do not God appear to be guiding our earth round with a zone of evangelical light? And is not that the most singular of providences which we behold in the congregating at Sierra Leone of so many thousand of captured Africans, that represent not fewer than two hundred different tribes, and more than one hundred and fifty distinct languages, bringing these under a religious influence, and then dispersing them over every part of the coast of that continent, to introduce, as they have done in some instances already, and most wonderfully, the gospel to their own tribe and nation? With such facts as these before us, may we not say of the kingdom of God on the earth, "It moves, it moves"—Near of the Churches.

Remarkable Examples of Bible Reading.

Many of the anecdotes compressed within the following paragraph, it is easy to verify; and every reader will acknowledge the value of the lesson which they are intended to teach. Remarkable as some of them are, not one approaches what is related, and earnestly believed in the East, of a famous Mohammedan—namely, that, during his confinement in the prison of Bagdad, where he died, he read over the Koran seven thousand times.

"It Moves."

"It moves"—"it moves," said Galileo of our earth, as the agents of the Inquisition bore him back to his dungeon,—and so may it be said of the Kingdom of God in the world. We have no recording instruments by which to measure its progress, such as men have invented to gauge the depth of tides, or to learn the rate of motion in our ponderous locomotives; yet there are facts which give sure indication of progress, and which to some extent at least supply us with words of description. Overlooking for the time some of the more common criteria, we turn attention to the impress which the missionary enterprise has left upon our modern literature. Let a student of English poetry go back to the age of Queen Anne, when the name of Pope was in the ascendant, and he will not find in the imaginative literature of that age any indication of a kindling missionary spirit. But within considerably less than a hundred years, poets have begun to draw from this cause their highest inspiration. Cowper never approaches nearer to Hebrew sublimity than when he describes the "scenes surpassing fable and yet true" of the millennium. James Montgomery showed himself far more the true poet in tracing the adventures of the first Moravian missionaries in his "Greenland," than he had done in his "Switzerland." Should every thing else that was written by Heber perish, his hymn, "On Greenland's icy mountains," never equalled by any other of his poems, will embalm his name in the Church's choicest literature. And even Polak, in his great though uncompleted poem, has done not a little to reflect and deepen the missionary sentiment of the age.

And so the missionary himself, long despised and derided, commands at length the respect and confidence even of men "that are without." There are yet men who malign him because of the cluck which his presence puts upon their vicious indulgences in heathen countries, and others, like some of our modern writers of fiction, who do it from pure ignorance, or from implacable hatred to everything that is peculiar to evangelical truth; but with worthy men of practical sagacity this warfare has ceased. The foreign merchant has discovered that the missionary is often the best pioneer of commerce,—the statesman, that he is the most successful arbiter of treaties between the civilized and the uncivilized nations, because that he is an enlightened and dispassionate recorder of facts and observer of phenomena, and the geographer has often been surprised to find in scenes the most inhospitable and remote, evidence that Christian zeal had preceded and outstripped the footsteps of the trader.

And marks and measurements of progress may be found in the facts of which our journal even in its brief course has become the depository. It is but thirty years since the Sandwich Islands were the abode of every thing that was polluting, degrading, and cruel. Lethibousness, riotousness, drunkenness, robbery and murder were everyday events, man was intellectually and morally approaching the lowest point of debasement. The missionary came and preached, the Gospel obtained converts, churches were organized, schools reared, and the arts of husbandry and the arts of peace and industry are cultivated, property and person are so secure that you might sleep without the latch upon your door, and missionaries have left those now Christian islands to bear the Gospel to the yet heathen world. And all this has been accomplished at an expense less than was necessary to build and equip a single line-of-battle ship, and to maintain it in service for a single year.

Seven years ago Old Calabar was a scene of unmitigated darkness and cruelty. The poison-nut destroyed many lives; sometimes hundreds of human beings were sacrificed at the death of a single chief; polygamy was common, in some cases rendered imperative by the customs of the country; and one of the chief objects of worship was a human skull fixed on the point of a stick. Now the poison-nut is abolished, sacrifices for the dead are discontinued by the king, and if performed at all, only on the most limited scale and in secret; polygamy is waning; idolatry, as "a shamed, begins to hide its head;" schools are erected; a written language has been framed into which the Scriptures are in course of translation, and the members of the native churches in India are sending large annual sums into the treasury of the parent society in London. We shall soon have equally thrilling facts to tell of Madagascar and some of the tribes of the American Indians.

In Jamaica and India, native churches are becoming self-governed and self-supported; a staff of native ministers is being trained at well-equipped theological institutions; and the members of the native churches in India are sending large annual sums into the treasury of the parent society in London. We shall soon have equally thrilling facts to tell of Madagascar and some of the tribes of the American Indians.

Dancing.

The modern method of dancing has the most injurious influence on the health of the body, the vigor of the mind, and the purity of the heart. Some such exercise, as we are told, is useful for the promotion of the healthful state of the system. Now, exercise is necessary, but not all kinds of exercise do us good. The same sense teaches us that such recreations do more hurt than good. If it be right to take the hours of night for this purpose, reason instructs us that the exercise should be unexhausting; but the contrary of this is the fact. As usually practiced, it starts up the whole animal frame and taxes every muscle of the body. The digestive organs, overburdened with food and various articles of diet, in addition to the food of the day, imperatively demand repose. Incapable of performing their functions, they take summary vengeance on the general system, and disease, more or less violent, results. How often, too, do we hear of death, unheralded and unlooked for! But it is said that there is no other way for the young to acquire grace. Now, thousands never enter a ball-room for their lives, and are yet among the most graceful of their sex, and from the most accomplished members of society. The grace of the dancing-school is constrained and artificial. The very first lesson in that school, the posture, is contrary to nature, and destroys the proper balance of the frame. As a result, the result is such as children when unrestrained are almost always easy and graceful in their movements. If, however, grace can only be acquired by dancing, it is not necessary to run health in order to attain it. Passing on to another consideration, let me ask what has been the moral tendency and the results of the attachments to this system? In Greece it introduced corruption and precipitated the people into ruin. The age of Charles II. in England, was of the most dissolute and abominable description. The worst licentiousness pervaded all classes. In the time of the first French revolution, and during the Consulate and Empire, when religion and morality were almost banished from France, and scarcely anything like decency remained, the people were intoxicated with the frenzy of dancing. All those monarchs whose reigns were so addicted are sunk in immortality. What have been the moral characters of the teachers of the art? Who would not be ashamed to see a dancing master at the Lord's Supper? And we find that the patrons of these people have always been irreligious and giddy. The art has no tendency to improve the mind or sanctify the heart. It may give external grace, but not internal improvement. The more religious you are the less inclined you will be for the modern dance.—*Hatfield.*

What am I?

If a believer in Jesus, you are a son of God; for we are "all the children of God, by the grace of Jesus Christ." As a son of God, you are distinguished from the world; you are honored above the world. To you belong the promises of grace, the provisions of Providence, and the prospects of glory. For you the throne of grace is erected, the throne of God is reserved, and the Intercessor is in heaven pleading. To you the glory of God should be dear, the name of Christ precious, and the work of God delightful. By you the cause of God should be espoused, the people of God should be warned. You should walk with God, you are for God, and expect great things from God.

If you are a child of God, you are a servant of Christ. Jesus died for you to redeem you from all iniquity, and to purify unto himself a peculiar people, zealous of good works. You should serve Him heartily, as if it were your delight. You should serve Him daily, as if it were the object of your existence. Serve Him with your purse, by giving to His poor, and to support His cause. Serve Him with your pen, by writing to others of His name, fame, and glory. Serve Him with your tongue, by speaking of Him, and by speaking for Him. Serve Him with your hand, by giving the tract, or the book that tells of His wonderful love. If you live, live for Jesus. If you work, work for Jesus. If you die, die to Jesus. Living or dying, be the Lord's. Let there be no question upon this point. Act for Christ so that all who know you may be compelled to say, "If I have known you, you will have known Jesus." If you ever seek the question, "What am I?" answer it by your life, and say, "I am a son of God. I am a servant of Christ. I am, therefore, an heir of glory."—*Rev. James Smith.*

First Step to Ruin.

"My first step to ruin," exclaimed a wretched youth, as he lay tossing from side to side on the straw bed in one corner of his miserable dwelling. His first step to ruin was going fishing on