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Religious Miscellany.

"Let this Cup Pass from Me."

Let this cup pass, my Father! I am sinking
In the deep waters which surround my soul,
And bitter grows the draught which I am drink-
ing.
And higher rise the waves that round me roll.
Forsake me not in this my need extreme!
I know Thy strengthening hand elude my
grasp,
I know Thy love, even when Thou hardest
seemest—
Father most merciful! let this cup pass!
Life hath not laid her hand upon me lightly—
I have known sorrow, disappointment, pain,
Have seen hope clouded when it burned most
brightly,
And false love fade, and fairer friendships
wane.
But now, fresh chains about my heart are link-
ing,
And to my lips is pressed a fuller cup,
And from the draught my shuddering soul is
shrinking,
Father! I cannot, cannot drink it up!
What have I said? Will not Thy grace sustain
me?
Is Thy arm shortened that it cannot save?
Powerless indeed if Thou my God disdain me,
I can do all things with the help I crave.
Hate Thee to help me! that, on Thee depend-
ing,
I may have strength to say, "Thy will be
done."
If this cup may not pass, Thy angel sending,
This aid me, as Thou of old didst aid Thy Son!
And Thou, my Saviour! once our weakness
sharing,
Thy arm in all things, yet untouched by sin,
Hear my cry! leave not my soul despairing.
Help me the cross to bear, the crown to win.
—Episcopal Recorder.

Newton and Cowper.

THEIR RELATION TO METHODISM.
One of the most notable men of the English
Establishment in the last century, early
became associated with Calvinistic Metho-
dism, and deserves a better recognition in
Methodist history than he has hitherto re-
ceived. He had been a sailor before the
mast, and, on becoming captain of a vessel,
persecuted several voyages in the slave trade,
plunged into almost every enormity, and was
the last man that the most hopeful charity
would have supposed could ever be reformed,
much less become a bright and shining light
in the English pulpit. There goes John
Newton, had it not been for the grace of
God, he exclaimed to a friend, as in later
life, he passed a criminal on his way to
execution. During the worst of his excesses,
however, Newton could not extinguish his
diminutions of his conscience. He aban-
doned the sea, began an indefatigable
course of self-education, and, though he had
been but two years at school in all his life,
he acquired a knowledge of the Latin and
Greek languages, and became a well-in-
formed theologian. He applied for orders
in the Church, but was rejected by the Arch-
bishop of York, because of his connection
with the Methodists in Warwickshire and
Yorkshire, where he had labored extensively.
He now spent seven or eight years in
exhorting and expounding the Scriptures,
wherever he could obtain an opportunity, in
Liverpool and its vicinity. He also preach-
ed at Grimsham and Ingham. He at last
procured ordination from the Bishop of Lin-
coln, by the influence of the Methodist pre-
sbyter, Lord Darlington, and was presented to a curacy
of the name of which, associated with the
name of the English poet, the Rev. John
Newton, was the name of the curacy. He re-
ceived this favor also from the patronage of Dar-
lington, to whom he afterward addressed
several of the letters of his "Cariphonia."
About the time of this appointment a
young clergyman by the name of Unwin,
who, while at Cambridge, had been the
friend of the Methodist Bertrams, was in-
troduced to the Countess of Huntingdon,
and preached in her chapels at Tunbridge
Wells and Bristol. In his father's house at
Huntingdon, Cowper, the household poet of
English Christianity, had found an asylum.
At the death of the elder Unwin, Newton
visited and consoled the family in their
affliction, and at his request the Arch-
bishop removed to the parish of Olney.
There the poet lived with all the relief that
his mental malady could receive from the
pious friendship of the Methodist curate,
and the maternal care of the excellent lady,
whom he compares to the mother that he
found in the poetry of the eighteenth cen-
tury, and at the same time, who few crimes
have read without tears. Cowper has been
legitimately claimed as one of the Methodist
Calvinistic Churchmen of that day. He
shared the interest of his pastor, Newton,
in the Methodist revival, and Newton in-
troduced his poems to the public. He celebra-
ted the great revival in his earliest publica-
tion:
God gives the word; the preachers throng
around;
Live from his lips, they spread the glorious sound;
That sound bespeaks salvation on her way.
The trumpet of a life-restoring day.
Hors, 453-456.
He defended its chief Calvinistic champion,
Whitefield, in verse which will never die,
and in an age when the current literature
teemed with abuse of the great evangelist,
and the drama had turned the laugh of the
London theatre upon him:
Leopoldum (beneath well-sounding Greek
In a name that never ceases to be)
Sood pilored on Italy's high stage,
And bore the peering scorn of ball an age;
The very ball of Stander, and the bit
For every dart that Malice ever shot.
The man that mention'd Am at once dimm'd
All mercy from his lips, and smir'd and hiss'd;
His cries were such as Sodom never knew,
And Folly stood up to swear all true;
His was a mischief, and his soul pretense;
His speech rebellion against common sense;
A knave, when tried on honesty's plain rule;
And when by that of reason, a mere fool.
The World's best comfort was, his doom was
pass'd;
Die when he might, he must be damn'd at last.
Now, Truth, perform this office; wait and
The curtain drawn by Prejudice and Pride;

Sanctuary Sins.

1. Irregular Attendance—Occasional-
attendance from Church, or even regular half-day
hearing, is counted a small thing by many.
A few Sabbath, or even a shower will keep
them away. A headache, a little extra fati-
gued on the Saturday, or perhaps the pros-
pect of hard work on Monday, are counted
good reasons for absence by many. And if
there be any slight ailment through the
week, Sabbath is selected as the day for tak-
ing medicine, as it can be spared without any
pecuniary loss.
2. Late Attendance—There are some peo-
ple who make a point of being late. They get
up late on Sunday morning; they break fast
late; so that the bells are ringing ere they
have finished their last cup of coffee.
They hurry out, and they hurry in, and they
hurry into church after service is begun.
They see no sin in losing part of divine wor-
ship themselves, nor in disturbing the wor-
ship of others.
3. Sleeping in Church—There was some ex-
cess of Enthusiasm in the early days of the
revival. It was midnight, and it was midnight
longer. There is no excuse for our modern
sleepers; especially as most of these are not
occasional, but regular sleepers, who seem
not to feel the shame or the sin of the prac-
tice. Few things are more unpleasant to a
minister, than to see eyes closed and heads
nodding, in this pew or in that other pew.
If he were to stop and name the individuals
before the congregation, he would do well.
But what offense it would give! What a
noise it would make! Sleepers in Church!
aware; it is Satan who is sitting next
you.
4. Starting in Church—One does not like
to mention smiling or laughing in church; it
is a mockery of an outrage on decency and a
sins of devotion. But there are many who
will laugh in church, who do not hearken
to the words of God, but to the words of the
other world. They are laughing at the words
of their neighbor's dress. If a person hap-
pens to come in late, they turn round to
see who he is. If, as sometimes happens, a bird
flies in, how many eyes wander!
5. Edging in Church—Some people
seem to sit on nails or nettles, their body is
so constantly in motion. Others take their
watches, and count the length of sen-
tences in the sermon, twirling or twisting
their watch chain or ribbon all the while.
Others seem to be taking the census of the
congregation, or counting the number of
pews in the window, or watching the move-
ment of the flies. They are drinking in
everything but the sermon, and seem as if
relieved from the stocks when the service is
over.
6. Transacting Business in Church—I do
not mean that they usually move about in
buying and selling; but their minds are oc-
cupied with business, not with worship.
Many a summation is performed, and much
mental arithmetic is practised in church;
the heavenly arithmetic of "numbering
the days of our pilgrimage," or "whether our prin-
ciple," but the arithmetic of business.
The farmer plows his fields; the merchant
drives his bargains; the shopkeeper sells
his goods or takes stock; the lawyer reads
his way through a client's case; the politician
speculates on parliamentary tactics or
the result of a bill; the soldier counts his
squares or deploys into line; the mechanic
plies the loom or the needle, or the trowel
or the hammer. Thus men who come to
gather to worship the God of heaven and
earth, mock him in his own house.
7. Keeping their eyes about it, when they
go to the house of God, and are more
ready to hear than to give the sacrifice of
holiness. (Eccles. v. 1.) On which passage
Matthew Henry rightly says, "Religious
exercises are not vain things; but if we mis-
manage them, they become vain to us."

Good Hope Through Grace.

It is recorded of Selden, whom Grotius
styled "The glory of England," that, in the
near view of his death, he requested an
hour to be given him to write his last will,
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