

### Victory over Death.

Lo! I come, exultingly:  
What a triumph 'tis to die!  
All the bands of mortal life,  
All the struggle, all the strife,  
Death, and Death's ignoble bed,  
Underneath my feet I tread.  
  
Lo! I see, exultingly,  
Visions bursting from the sky:  
Glowing light from paradise  
Streams upon my ravish'd eyes;  
Oft, sweeter than the spring,  
Waiting zephyrs gently bring.  
  
Hark! the music steals along,  
Welcome, sweet, of angel-song:  
Now my spirit joyously  
Mounts aloft, from bondage free;  
Upwards rising, high and bright,  
Light as flame of heavenly fire.

Through the open gates of light,  
Streaming glory fills my sight;  
In blissful myriads gaze,  
Stars of light! Seraphic blaze!  
Swells my heart, my bosom's tongue  
Warbles an immortal song.

—Wesleyan Methodist Magazine.

### The Wandering Jew.

For many ages there has prevailed a remarkable legend—fabulous, yet instructive. It tells us that a man, a contemporary of Herod the Great and Pilate, having refused to permit the Saviour, when laden with the cross, to rest on the threshold of his door, on the way to Calvary, the Son of God said to him, "As you will not allow me to rest for a moment, I will not allow you henceforth one moment of repose. Onward without ceasing you shall go during ages, even to the end of the world." Since then the legend says, the Jew wanders over the four quarters of the globe, and hence his name, "The Wandering Jew." In vain would he stop; in vain would he oppose his passage; onward he goes, onward continually. Day and night, summer and winter, he thus proceeds; neither cold nor heat, neither disease nor old age, can stay his progress! Though the nations are distracted by civil commotions, thrones crumble to dust, armies, as he passes, meet in deadly conflict, nothing stops him; onward he goes, onward continually. Sometimes the peaceful inhabitant of the country, who on the Sabbath by the road-side, invites the old man to stop to indulge awhile in friendly talk. Useless invitation! An invincible power impels him—onward he goes, onward continually. At other times, holiday folk invite him to share in their pleasures, but he shrugs his shoulders and passes on, deaf to their songs—impossible, impossible; onward he goes, onward continually! "Where are you going, old man?" "I know not; but I go onward." "When will you reach the desired place?" "I know not; but I go onward." "And what will you find at the end of your journey?" "I know not; but I go onward; onward in spite of myself, in spite of my supplications to taste one moment of repose. I wish for death, but death flies from me; I go onward, onward continually."

Is it not true, reader, that the condition of such a man would be very sad, very unhappy? Doubtless it would be so; but would you think of another wanderer, who should himself have chosen that kind of existence—who would go on continually without wishing to stop—without knowing whether he was going—without listening to whither he was going—without inquiring what they invite him to repose and to happiness? Why should you think of a wanderer who neither day nor night, neither disease nor old age could prevail on him to stop, to ask himself at least whether he was going; and who would go onward thus continually without object, without motive, without goal? You would say that this *voluntary* wanderer is more than a man; that he is more, a madman, the author of his own calamity! Readers, that voluntary wanderer is found among you, and counts among you numerous imitators.—How many are there who pass along the high road of life without knowing whither they are going, and yet still go onward continually? In advancing they care for nothing but the immediate wants of the road; they labor hard to acquire their traveling dross; they exert themselves body and mind to get their daily food; but whither they are going they know not! When they will arrive they know not! What they will find at the termination of their journey they know not! Common sense cries to them, "Stay at least one hour by the way-side, to ask yourself whither you are going." No; no; onward they go continually with bent head, and hand over their eyes. In vain you, instructed by experience, tell them of their past, of their present, of their future. Here is a law very simple, easy, and deeply inscribed on the conscience. Now permit me to ask if you have strictly observed it. Admit that to commit murder is not always to thrust a dagger into the bosom of a fellow-creature, but that it is sometimes to strike with the hand in anger, to injure the health so that death may ensue, nay, even to ruin the fortune and reputation of a man who cannot live independently of them. To commit murder according to the French code, is even to project the dead without being able to compass it; and if the law of man requires, before it punishes, that the crime should be attempted, it is only because that law has not the power to read the project in the heart. Will God, however, take no account of our culpable thoughts, culpable desires? Will he punish, because it may have been conceived, he held innocent in his eyes? If the consequences of all our bad feelings towards our fellow-man are gathered together into one bundle, although separately each wounded but as a pin's point, until they would strike as the point of a sword.

But perhaps you would reply: "Whatever may be his law, God will not require the strict observance of it; a man may observe it in one part, and violate it in another and yet be acquitted. Do you not see, however, that with such a code, each individual exercising the same right of selection as you, would fix the limit of obedience to suit his own peculiar views or purposes? Do you not see that the world would have as many laws as there were criminals? and that those laws would be interpreted by the guilty parties themselves? Do you not see that each

would declare himself innocent? The position is a manifest absurdity. What law, then, can be applied to us, so that we may be able to escape condemnation? Alas! in the kingdom of nature I find none. Rules the most simple, strictly interpreted, condemn us. To be absolved, we require a code which has impressed on its first page, grace! on its second, pardon! and on its third, Mercy! And which has been sealed with the blood of a voluntary victim, who had beforehand all our transgressions. With a code like this, I might be saved, but it is only such a code that can give me hope. It is to this point, dear reader, that you have in these pages been conducted step by step. A code of grace, of pardon, of mercy, sealed with the blood of a voluntary victim, slain for our transgressions—such a code, blessed be God, exists! It is the gospel, and the victim is Jesus Christ! Every page of that book offers you freely heaven, happiness, eternity on the sole condition that you will be called—of your believing with the heart in Him who wishes to give you them all.

Reader, it is to your conscience that I address myself; not for my good, but for yours. You may reject what I say, but you cannot change the truth. I implore you, then, in the name of your own desires, to read and read again the gospel, until at length, under the teaching of the Holy Spirit, you comprehend and taste the salvation, complete and free, offered to whoever believes in him, should not perish but have everlasting life."—John iii. 16, 17.—Protestant Churchman.

### A Well-Spent Sabbath.

A well-spent Sabbath promotes domestic affection. The members of the family have the opportunity 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 appearance is better fitted to beget respect and affection. If the Sabbath did nothing more than to give us a chance to be with our families, 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 place 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 that day, because one of the effects of such extravagance will be to prevent them from appearing at Church with their children. The man who has lost the habit of Sabbath-keeping habits is connected with 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 neglect of the Sabbath is a well-known fact. Many criminals while under sentence of death, or of transportation, have confessed that their career commenced with Sabbath desecration. The man who has been remarkable for his minute acquaintance with human nature, in his series of pictures illustrative of "The Kake's Progress," which ended at the gallows, introduced him as an apprentice, playing marbles on a tombstone during divine service. The committee of the House of Commons, appointed in 1852, to investigate the subject of Sabbath-desecration, remark in their report, that Sunday labour is generally looked upon as a degradation; and it appeared in evidence that in trade, in proportion to the disregard of the Lord's day, was the immorality of the goods engaged in. 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 practised in London, amounting to eight or ten thousand, and seldom in church, general looseness of moral principle 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, petitioned parliament in a body, to devise means for relieving them of Sabbath work.

—North American Review.

### Drawing near to God.

"It is good for me to draw near to God." The writer spoke from experience. Every Christian has had a similar experience. He has found it good to draw near to God; the wonder is that he ever gets at a distance from him.

It is good to draw near to God, because it quickens the pulse of spiritual life. All the powers of the soul seem to be invigorated. The understanding has clear perceptions of duty. No man while near to God, is likely to mistake wrong for right. He is in a clear atmosphere and his mental vision is purged. The affections are aroused, and are fixed on their proper objects. No man while near to God has his heart on worldly objects. Adoration, gratitude, love, benevolence, occupy the soul and exclude all unholy passions. It is easy to do right when we are near to God.

It is good to draw near to God, because it throws the world into the shade, or rather, casts its objects to appear in their true colors. Those numerous objects of time and sense which are termed the world, are very alluring to souls at a distance from God. They form the chosen portion of the majority of men. They prove a snare to many followers of Christ. But when we are near to God, then they lose their charms. They are seen to be unsatisfying, worthless, sinful, and they are no longer desired.

It is good to draw near to God, because it puts an end to care and sorrow. Every one has his burden of care and his cause of sorrow. There is but one way in which care can be removed and sorrow comforted. God has told us to cast our care upon him. In order to this, we must draw near to him. We cannot cast our burden down at

a distance from him and bid him take it up. We must "cast our care upon him." God only can comfort the sorrowful heart. The sympathy of friends can soothe it; the sympathy of God can comfort it. But in order to receive this comfort, we must draw near to God, and tell him our griefs.

It is good to draw near to God, because it stimulates us to more earnest efforts to do good. Some profess to be so much engaged in works of benevolence, that they have little time to draw near to God. Such workers are selfish or self-righteous. True benevolence can be kindled in the heart only by drawing near to God. He who draws near to God is not content with the comfort and peace he derives from so doing. He desires to become a laborer together with God in the work of rescuing men from ruin. His heart is enlarged. He is strengthened to go forth and labor. He feels that he was not made to live for himself. He feels that he ought not to have sought with a price—only on the sole condition that he will be called—of your believing with the heart in Him who wishes to give you them all.

Reader, it is to your conscience that I address myself; not for my good, but for yours. You may reject what I say, but you cannot change the truth. I implore you, then, in the name of your own desires, to read and read again the gospel, until at length, under the teaching of the Holy Spirit, you comprehend and taste the salvation, complete and free, offered to whoever believes in him, should not perish but have everlasting life."—John iii. 16, 17.—Protestant Churchman.

comprehensive, than we have been accustomed to employ.

We need the spirit of system to reconduct us into the Divine order from which our hearts and lives have fallen; the spirit of simplicity to restore our lips to that pure language, one with that of the oracles of God, from which they have declined.

Over all our thoughts let God—our ever-idealize as to what He is to us, and what He would have us be to Him—a confusion reigns, of which God is certainly not the author. Viewing the Gospel under its preceptive aspect, our popular theory appears to set the character, which is its object to be, as a mere end in itself, and a very unapproachable excellence is placed before a youthful artist. It is a magnificent outline, an admirable ideal, which our Master has set before us to contemplate, but to the excellence of which He never expects us to attain. This, indeed, is an acknowledged impossibility; we must do as well as we can, and then, as we are able, we resemble.

So much for our work: in that which we are to towards God, He tells us to be. And even thus with our faith: in that which God is to us, we are to be as He is. We are to believe in the promise, God's word; otherwise we shall not be Christians; but we are not to look for its performance, the work that He doeth upon earth; or we shall be enthusiasts, expecting what we shall never meet with.

What does this mean? Even that we are to be as He is, and that we are to be as we are ourselves, asking for what He does not expect to receive, promising what He does not intend to bestow.

The reality of what God has done for us, while we were yet unconverted, may surely be our warrant for the reality of what He will do for us now that reconciliation has been effected. The love that was manifested in Him that died for our sins, is exerted in Him that even now liveth for our justification. Christ is the same, whether His love be shown in dying for us or in living for us: it is but one spirit under different administrations. "Reach ye therefore unto the counsels of Almighty wisdom, the more forcibly are we struck by a benediction of intention on God's part, met on our side by a want of liberality of reception, which justifies us in asking from our heavenly Father the gift of wisdom, that it may be advanced surely in any course, which is not properly fixed." Until we are a definite object, and I may also add, an attainable one, before us, as the end to which our endeavors are directed, there can be no steady, satisfactory progress; we are but spending our strength in vain, and drawing forth now a remnant, as if they were in religious course we should employ all the appointed means of grace more steadily, if we set their end more clearly before us; if we were fully persuaded as to the object we are looking for, living for; if we knew exactly what we expected the Gospel to do for us.

### The Gospel received Implicitly.

"If God do but help us to receive the revelation into our hearts, we shall have comfort enough without new revelations."—Protestant.

It is impossible to rise from comparing God's thoughts concerning us, as made known through the revealed word, with our own thoughts concerning Him, as we are habitually accustomed to express them, without a silent confession of the heart, that if our ways are not like His ways, neither are our thoughts like His thoughts. The more we meditate on the counsels of Almighty wisdom, the more forcibly are we struck by a benediction of intention on God's part, met on our side by a want of liberality of reception, which justifies us in asking from our heavenly Father the gift of wisdom, that it may be advanced surely in any course, which is not properly fixed." Until we are a definite object, and I may also add, an attainable one, before us, as the end to which our endeavors are directed, there can be no steady, satisfactory progress; we are but spending our strength in vain, and drawing forth now a remnant, as if they were in religious course we should employ all the appointed means of grace more steadily, if we set their end more clearly before us; if we were fully persuaded as to the object we are looking for, living for; if we knew exactly what we expected the Gospel to do for us.

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### The Strength of the Sunday School Teacher.

What is the strength of the Sunday school teacher?

We say, in one word, *Christ*. If he should bring the self-denying work in any other strength than this, "Even the youths shall faint and be weary, and the young men shall utterly fall." The Romanesque and the Sunday school teaching are quite incompatible. I have seen those who did not learn *Christ*, but in some form of self, drop off, and turn back from the work. I have seen the zeal and eloquence of a young clergyman attract some. I have seen the novelty of the effort attract many, who have seen a kind of spiritual romance influence others again. But I never saw one persevere—I never saw patient continuance in this well-doing, except where *Christ* was the strength. With all but these, when with such returning Sunday the effort was so often witnessed—that work teaching go back, and walk no more with us. The health fails, or engagements prevent, or some other reason is alleged for its discontinuance; but the true cause is that such began a work without the only source of strength to keep it up, namely, *CHRIST*.

But what do we mean when we say that *Christ* is the Sunday school teacher's strength?

If you depend for water on a pond that is only filled by thunder-storms, you will often want water. But if you have a conduit that brings in water from a deep and ever-flowing fountain you never want.

"It has pleased the Father, that in *Him* should all things be made, and without Him was nothing created by appeals to our feelings, may produce a temporary action, but it is only the soul which is actually "joined to the Lord," by a true and living faith, that never wants strength; because *Christ*, who supplies that strength, can never fail.

"What can I do for Him that hath done so great things for me?" is the question of every true Christian. And what work so natural, what so agreeable to the feelings, as well as so clearly needful to be done, as "to feed those Lambs," who though especially committed to the minister, are not less committed to the love of every true follower of the Lord.

This *Christ* is the strength of the Sunday school teacher's work, and He is also the constant maintenance of his strength. If he were tired with the week's work; does the tired flesh plead for ease and indulgence?—he remembers how *Christ* rose a great while before day, to do His Father's will, and he remembers how *Christ* was tried with the contrary temper, the waywardness, the flagging attention, the listlessness of some among his little band of disciples—he remembers how long *Christ* bore with his waywardness, his inattention, his listlessness, and yet won and melted him down at last, and he perseveres.

Does he find that lessons which he has taught which he had hoped would be well-remembered on the memory, are forgotten—that he has to go over the same ground again—that he is to be upon line, and "precept upon precept?" He remembers who brought truth before his mind, until at last it was securely fastened there, until at last it was in his heart, and he hopes whom *Christ* had received, was "formed in his mind."—until the mind which was in

naught and in vain—yet surely my work is with the Lord and my reward with my God." He thinks him whose word it is he teaches, and knowing that that shall not return void, he works on.

And let it not be thought that they only, or they chiefly who do not work hard in the week are those who give up their day of rest to be a day of Christian and loving labor. Far from it. We believe that if the lists of those who support our various charitable societies could be analyzed, it would be found that not the rich and affluent, but the bulk of those who are called by the Christian name are their supporters, but that a comparatively small number of persons, who give what they give out of a bare competence, by self-denying economy, and abstinence from luxuries; and the poor, who give out of their deep poverty, uphold those societies which are the glory of our land. And, in like manner, if the names and private circumstances of that noble band who work the Sunday schools of our country were analyzed, it would assuredly be found that those who are working hard the Lord's day, but who work on an employment the very doing which is a relaxation, cheering their hearts, and exercising the spiritual instincts of their loving souls.

Thus *Christ* from first to last is the strength of the Sunday school teacher. He begins the work because *Christ's* love constrains him, and continues it, because the love of *Christ*, the example of *Christ*, and the power of *Christ*, will not let him give it up. He is patient therefore and "hopes to the end" for the salvation that is to be brought "both to teacher and at least to some of those he teaches" at the revivification of Jesus *Christ*.—Rev. Canon Champney.

The reality of what God has done for us, while we were yet unconverted, may surely be our warrant for the reality of what He will do for us now that reconciliation has been effected. The love that was manifested in Him that died for our sins, is exerted in Him that even now liveth for our justification. Christ is the same, whether His love be shown in dying for us or in living for us: it is but one spirit under different administrations. "Reach ye therefore unto the counsels of Almighty wisdom, the more forcibly are we struck by a benediction of intention on God's part, met on our side by a want of liberality of reception, which justifies us in asking from our heavenly Father the gift of wisdom, that it may be advanced surely in any course, which is not properly fixed." Until we are a definite object, and I may also add, an attainable one, before us, as the end to which our endeavors are directed, there can be no steady, satisfactory progress; we are but spending our strength in vain, and drawing forth now a remnant, as if they were in religious course we should employ all the appointed means of grace more steadily, if we set their end more clearly before us; if we were fully persuaded as to the object we are looking for, living for; if we knew exactly what we expected the Gospel to do for us.

### Letter from Europe.

Italy. Religions awakening there.—The Vaudois Church.—Ferventness in Tuscany.—The case of Cocchi.—The law against Protestantism.—Prospects.

MR. EDITOR.—I have thus far, in my letters from Italy, confined myself to the Kingdom of the Romans, and the "States of the Church," advancing northward, the next most important section we come to is Tuscany. There is little that is encouraging to be said of it. It has figured largely in our religious newspapers for some years, by the reports of its religious persecutions, and the memorable case of the Malani family has especially given it a bad notoriety. Florence, its most celebrated city, is sustained chiefly by the patronage of Protestant foreigners, but it receives their money without being bribed into toleration. Yet some indications of the disposition of many Tuscanians to revive the Kingdom of the Romans, and to restore the "States of the Church," advancing northward, the next most important section we come to is Tuscany. There is little that is encouraging to be said of it. 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