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Poetry.

The Shining Shore.

By DR. FRELSON.

My days are gliding swiftly by,
And I, a pilgrim stranger,
Would not detain them as they fly—
These hours of toil and danger.
For O! we stand on Jordan's strand,
Our friends are passing over;
And just before the shining shore
We may almost discover.
We'll gird our loins, my brethren dear,
Our distant home discerning;
Our ascent and our descent,
"Let every lamp be burning."
For O! we stand on Jordan's strand, etc.
Should coming days be cold and dark,
We need not cease our singing;
That perfect rest, though not attained,
When golden harps are ringing.
For O! we stand on Jordan's strand, etc.
Let sorrow's rudest tempest blow,
Each cord on earth to sever;
Ours King says, "Come!" and there's our home,
Forever, O! forever.
For O! we stand on Jordan's strand, etc.

Religious Miscellany.

Pulpit of English Methodism.

The most popular preacher in the Wesleyan Connection to-day is MORLEY PUNSHON. We are able, through the favor of our English correspondents, to lay the following clever description of the man and his preaching before our readers:

One of the religious newspapers made a mistake in stating that Mr. Punshon first became known to the world through the delivery of a lecture upon John Bunyan. This celebrated orator made his debut before a London audience, in connection with the Young Men's Christian Association, four or five years ago, in a lecture upon the "Prophecy of Horeb." A correspondent of a newspaper at that time wrote in a very interesting manner of the appearance of Mr. Punshon before that most thrilling assemblage of the young men of London, at one of their Tuesday evening meetings. The writer spoke of the evening as being cold and wet, and altogether of a character which would induce most men to remain at home. But all upon a sudden he remembered that the man was a Methodist, and reflected that at any rate he should be kept warm in listening to him. He might come away both warmed and filled. This vigorous, energetic and impassioned orator moved Euter Hall to repeated bursts of applause by the magnificent lecture of that evening. Men held their breath in wonderment—ladies waded their handkerchiefs—and reporters started from their duty with unwonted amazement and forgot to take notes. All went away that night charmed with the man whom Methodism had chosen to become her representative Christian Association. The time Mr. Punshon was eagerly followed in many parts of the kingdom, and his fame almost established in the metropolis. The lecture had surprised and pleased everybody. It has been said that the conference authorities are detaining him in the provinces; that he may grow to the full stature of the perfect preacher and orator, and then come to London and take it by storm. Already the north has been apparently filled with his enthusiasm. So much is he courted and applauded, that Spurgeon must be content to share the honors of the manufacturing districts with this beautiful speaker.

We judge Mr. Punshon to be about thirty-six years of age. He is not tall of stature, but has a broad breast, and a determined manner. Our modern orators have to rest satisfied with a lower standard of height, and what they desiderate in corporal consequence must be made up by extent of cultivation or vigour of speech. Very few of our public speakers can boast of an imposing form of six feet four inches in longitude, which people can behold without the aid of spectacles or opera glasses, and tremble at, as if the gods were come down in the likeness of giants. Altogether, this Methodist orator seems rough and ready in his outer man; able to wield the sledge-hammer of Divine truth as well as cater with much and happy success to the refined faucies and polished taste of the first audiences in the land. He can gather roses and lilies, and hang them gracefully around the fair brow of virtue and religion, while he can pluck the myrtle and weave it firmly about the forehead of truth. He can whisper fondly into the ear of childhood, speak softly to the gentle heart of the maiden, and bind up the incised wounds of the strong man. He can sing a lullaby over the cradle of infancy and weep devoutly over the couch of old age. He worships reverently at the shrine of beauty and gazes profoundly in the halo of classic grandeur—the trends softly in the land of Arcadia, and stands proudly upon the brow of Olympus. To him flowers and thunderbolts are alike familiar; songs of happiness and sentences of earnest appeal are similarly suited. The chapel of beauty and the throne of majesty appear equally adapted to his ability.

He does not accustom himself to tell the tales of Scripture in precisely the same human language which has been employed by all persons for centuries past, but transposes them into his own graphic strains; and in this manner throws the witchery of an inspiring eloquence around the hearts of his auditors. In speaking of the birth of the Saviour in one of his sermons he painted in the following manner that beautiful scene upon which the heavenly songsters seemed to gaze:

"The unwonted influx of strangers had crowded the little inn in the lowly city of Bethlehem, 'one of the least amongst the thousands of Judah,' so that the outbuildings were laid under tribute to furnish shelter to late comers. In this stable that meant to be a young child was born. There was nothing about him to distinguish him from the ordinary off-spring of Jewish mothers; but at the moment of his birth a new song from angel harps and voices rang through the pines of Judah, and ravished the wretched shepherds and swatches of ostentatious music. Small space had passed ere wor-

dering peasants beheld a star of unusual brightness hovering over that obscure dwelling; and by and bye the inn was thrown into confusion by the arrival of a company of foreigners from afar, swarthy and richly apparelled, who brought costly gifts and spices, which they presented to the new-born babe, and bowed the knee before him in homage as to a royal child. Rapidly the glad tidings of great joy passed from lip to lip, until the whole city was full of it—scored at by haughty Pharisees with scoffs and doubtings, hailed by devout gladness by the faithful few who waited for the consolation of Israel, agitating all classes of the people, starting the vassal monarch on his throne—'Unto us is born in the city of David, a Saviour, which is Christ the Lord.'"

He is able, by the masterly power of sketching and painting which he possesses to arouse the feelings of the most apathetic, whose he is dilating upon the truths of facts which have never lived an hour in the life before the people who throng our churches and chapels to listen to the message of the gospel. Somehow or other, preachers have acquired the habit of copying all their pictures from the one original. As Michael Angelo and Raphael are copied in their saintly preachers, so are the models which we see in the pulpit; orators supplied, imitated by our modern genius the power of creating new pictures of the life of Christ, which, after all, have as much claim to vividness and faithfulness as those upon which we have been looking since the days of the Fathers. Listen to Morley Punshon as he dwells upon the mighty proof which the Saviour's life and influence supply to the divinity of his mission:

"Now, look at that individual in spite of all these disadvantages; by the mere force of his teaching and of his life he gathers a multitude of followers, charms the soldier from his standard; the most of all, charms the publican from the love seat of custom, and not only those who might be supposed to risk little by the venture, but charms the physician from his practice, the scholarly student from the feet of his master, the ruler from his pride and luxury, the honorable councillor from the deliberation and the rank of the senator. The chief authorities get to hear about him, and they combine against him, but his doctrine spreads. He is attainted as a traitor, but his name is held dearer than ever; his death grates his relentless foes, but his disciples rally and his cause holds on. His tomb is jealously guarded, and is hermetically sealed, but its contents found empty notwithstanding. He shows himself alive by many infallible proofs; he soars up after forty days from the crests of a mountain, and has established an empire in the hearts of thousands upon thousands, which promises to be co-extensive with the world, and to be permanent as time. And you seek me to believe that all this can be accomplished by the unaided resources of a mere man like ourselves. Were not that a mystery, of all other mysteries, greater and more surprising far?"

Mr. Punshon's voice would not of itself compel men to listen to him. His voice is not his fortune. It can become thrilling and solemn on account of his voice; there is certainly an enthusiasm about Mr. Punshon's manner which would charm any audience, even of South Sea Islanders, who could not understand him—an enthusiasm, and sometimes a skillful management of voice, which must pass through the most sordid nature like an electric shock. We have a principle of our own in judging of orators, who hold the platform or the pulpit. A real orator is always able to interest and impress an audience who do not understand his language. Rhetoric may charm or logic may convince; but apart from rhetoric and logic, the orator can move whole masses of people by his simple speaking. The composition may be defective, the reasoning illogical, the illustrations tame, and the style unenlivened; but if the orator is god, the unknown tongue will thrill through the heart and stir up all the sensibilities of the soul. When Gavazzi used to speak in the Princess Concert Hall in the West End, Englishmen who have no Italian word and listened with unbounded enthusiasm to those powerful orations. When Henry Vincent spoke at a meeting of the Peace Congress at Paris, at which Frenchmen were present, they caught the enthusiasm of his style, and joined most heartily with his fellow countrymen in the applause which greeted him. Oratory is a child of the soil, and speaks in the tones and modulations of the voice, laughs or frowns in the muscles of the face, and utters a language through the movements of the entire body. William Johnson Fox can hold an assembly in his grasp by the magnetic language of his lips, assisted only by the quiet wave of his scepter's hand. Send Punshon to the French Protestant Church in London and the audience there will listen with rapt attention to his eloquence.

The preacher touched a sympathetic chord of the human heart when he said these burning words, which gain an unlimited power over the feelings when they are clothed in consonance with the enraptured bursts of his impassioned manner: "The entire humanity of the Saviour has been attended by abundant authentication. In every legitimate sense of the word, he was a man with men. He did not take our sinful nature upon him, but, thank God, that is only a separable accident of humanity; it came in after the creation, and it shall go out before the end; but, in every legitimate sense of the word, he was a man with men. He was born helpless as other children are born; his early years were spent in the house of his reputed father; he worked at his handicraft for bread; he grew in wisdom and stature as other children grow, and not in a moment, but, by the slow process of years, developed; he was not a man with men, he was public ministry, he went out among his fellows, he was one with them, assuming mutual relationships of dependence and of help. He was no self-elected reformer; he was no turbulent inflamer of unholly passions. Faulty as was the government under which he lived, he was a loyal subject, paid the tribute money without murmuring, and submitted himself to every ordinance of man. He was no dark sectary, no barrier of the feeling heart; he was a brother of the multitude, mingling in all the grief and all the cheerfulness of life—men invited him to their houses, he went,

and he sat down at their boards to banquet. He graced their marriage festivals with his presence, and turned for their water into wine; and he mingled his tears with theirs when the light of their homes was quenched, and when some loved one was suddenly withdrawn. His care for those who were in pain, and who were in danger, for having loved his own, he loved them to the end."

"Does human nature weep unbidden tears? Pity wrung them from him as he gazed upon the ill-fated and lost Jerusalem; and sorrow wrung them from him at the grave where Lazarus lay. Does human nature shrink, and crouch, and fear in the prospect of impending trial, and pray, it sees the cloud gather and darken, that the dreaded plagues may be spared? In the days of his flesh he poured out his supplications with strong cryings and tears. Is human nature called to the amid abject agony of the homes of men, with not an act that you can trace up to selfishness, and with not a word that you can brand as insincere; with his whole life of kindness, and with his death an expiation—behold the Divine man!—Talk of the dignity of human nature, it is there, and you can find it nowhere in the universe beside. The boast of heraldry, the pomp of power, the skill to make the canvas speak, the marble breathe, or to play upon human hearts as upon a harp of many tones; the mad ambition that could climb to fame up slopes where the trampled lie, and when the red rain drops from many a heart—what are their claims to dignity?—Hush, ye competitors for greatness, and let him speak alone; crane nearer names from fame's tablets, and chronicle this name instead; enshrine it in your loving hearts, and those of you who trust in his atonement, and who come by his mediation to God; grave it there deeper than all other names of home or friend—the greatest will let him speak alone; crane nearer names from fame's tablets, and chronicle this name instead; enshrine it in your loving hearts, and those of you who trust in his atonement, and who come by his mediation to God; grave it there deeper than all other names of home or friend—the greatest will let him speak alone; crane nearer names from fame's tablets, and chronicle this name instead; 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