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## Religious Miscellany.

### "It is more Blessed."

Gives us the morning that flows out of heaven; Gives us the waves when his channel is driven; Gives us the free air and sunshine he gives; Gives us the joy of his cross and his love.

Lavishly, untruly, joyfully give; Not the waste drops of his cup overflowing; Not the faint sparks of the hearth ever glowing; Not a pale bud from the June rose blowing;

Give as he gave thee who gave thee to live; Pour out thy love like the rush of a river; Wasting its waters, forever and ever;

Through the burnt sands that reward not the giver; Silent or angelic, thou nearest the sea; Scatter thy life as the summer shower pouring;

What if no bird through the pearl-rain is soaring? What if no blossom looks up adoring?

Look to the life that was lavished for thee; Give, though thy heart may be wasted and weary;

Lull up an altar all sabbath and dreary; Though from his pulpit a faint breeze

Bleats to thy soul the sad promise of fate; Bind it with cords of unshaking devotion;

Smile at the song of the restless emotion; To the stern hymn of eternity's ocean;

Hear, and in silence thy future await; So the wild wind strews its perfumed caresses;

Evil and thistles the desert it blesses; Bitter the wealth that its soft pinches presses;

Never it ceases to whisper and sing; What if the heart be given for thine roses?

What if on rocks thy tired bosom repose? Sweeter is music than minstrel's strains;

Fairest the vine that on ruin will cling; Almost the day of thy giving is over;

Are from the grass dies the bee-hatched clover; Thou wilt have vanished from friend and from lover;

What shall thy longing avail in the grave? Give as the heart gives whose fetters are breaking;

Life, love and hope, all thy dreams and thy waking; Soon hasten where thy soul-fewer thine drains;

Thou shalt know God, and the gift that he gave.

### Prayer Answered.

In one of the cottages of a densely populated village in the West Riding of Yorkshire, about nineteen years ago, a pious woman was sitting waiting the return of her husband from his daily toil.

It was almost midnight; her children were in bed—they were accustomed to rise early, from the eldest to the youngest, to add to the common stock—a dollar diminished by the impudence of a father, who, for some time had been in the habit of spending his evenings at a neighboring public house.

His wife was industrious woman, and the duties of her family had engaged her attention up to that hour. She put away some articles of clothing she had been mending for one of the children; and wearing in mind and body, anxiously waited for the well-known step of her husband. Her thoughts wandered back to her early wedded life; they were both at that time thoughtful and gay. She thought of the gradual estrangement from home of her once devoted husband; of the birth of her first child; and how, when watching over it, she had been led to think of the prayers of a now glorified mother; how, late, had kneled and prayed for the forgiveness of sins, and obtained mercy through faith in the Lord Jesus Christ, and how she had been enabled to hold on her troubled way, at times rejoicing even in tribulation.

She prayed long for her husband's conversion, and thus far, saw no answer to her prayers; but her confidence in God remained unshaken, and now, placing the Bible (her salace and joy since she had found the way of peace) on the seat of the arm chair, she knelt and read some of the precious promises of God; and then, pouring forth her soul in simple childlike prayer, such as only a woman struggling with adversity could utter, she felt refreshed, strengthened and calm.

Throwing her shawl over her head, she wended her way to the two well-known public houses. As she raised the latch, the clock struck one.

Her husband was sitting in the bar with some of his fellow workmen and the landlady, when she entered. In an angry tone he bade her go home.

The landlady said, "Wait a little, your husband will go with you." She advanced to the table where they were sitting, and said in a calm voice to the landlady:

"Mrs. \_\_\_\_\_, seven years is a long time to wait for anything, is it not?"

"Yes," said the landlady, "but fourteen years is longer, is it not?"

"Yes," answered the wife, "but twenty-one years is longer still. I have waited and prayed twenty-one years for the conversion of my husband; and as sure as he sits in your bar, I shall live to see him pass this house, and have no inclination to enter; for God will answer my prayer."

She turned to leave the room, and her husband followed her; but no angry word passed her lips—she seemed to quail before her.

About this time, the Rev. J. Hattenbury was stationed at Leeds. On the Sunday following the night just mentioned, Martin \_\_\_\_\_ was induced to accompany his praying wife to hear him.

The text announced was the pious resolution of Ruth: "They people shall be my people, and thy God my God." The word came home with power, the arrow of conviction sank deep into his soul.

For several days he groaned for mercy; but the hour of his deliverance came:

"The Spirit answered to be God."

On the Sunday after his conversion, Martin returned from the chapel to his own happy home, with a firm step—the mid-day meal was spread upon the table—children were already seated; but his heart was full.

"Children," said he, "Your mother's prayer for me is answered. I have passed that house where I spent so much time and money, without the least desire to enter. Let us praise the Lord together. They fell upon their knees—he by the arm-chair, on the spot which had been, in times past a Bethel and an Ephraim to his wife—and, with joyful hearts, they raised their hearts and voices in gratitude and praise to God, who had placed him in a bread from the burning; alike acknow-

ledging his weakness, and asking strength to stand in the hour temptation.

God heard those prayers; and Martin became an eminent for piety as he had before been prominent in the service of Satan.

### The Two Stewards.

The more we consider the responsibility connected with the possession of money the more solemn does the subject appear, and the more are we astonished at the indifference of many respecting this point.

Par be it from us to imagine that God cannot work in the earth without money. He did so in the apostolic age, and would do so again.

He, the Almighty One, is not bound to any one class of means; and though he may graciously supply the want of that, and though the Lord hath need thereof? yet he could do without anything of ours if he so pleased.

It is great grace in him to use us or our property in any way. Yet it is evident that he does make use of what his people contribute, and the spiritual results follow the outlay of money in the Lord's work.

Another thing is also equally plain—that to neglect availing ourselves of any outlay for service under the influence of selfishness must be followed by sad consequences and bitter reflections.

Take the following illustration:—A public meeting was held in the outskirts of London, at which statements were made respecting the results of an effort set on foot two years before.

A missionary had worked for that period in a neglected neighborhood, and his labors had not been in vain.

Children growing up in ignorance had been sent to various schools, drunkards had been reclaimed, several persons induced to attend public worship, and some, it was hoped, had been really converted to God.

It was also stated that several other neglected districts might be found within a mile of the room where they were then met, which, if cultivated as the one now reported of, might, it was hoped, under God's blessing, yield similar fruit.

If sixty pounds a year were guaranteed, the society would place an agent in one or more of those neglected wards; and could not some who were present assist in this needed work?

There were two gentlemen, professors of religion, at that meeting, both very wealthy, who had hitherto only subscribed a small sum annually for the cause. Conscience said to each, "You could very well spare that sixty pounds a year. You know that you are living in good style, furnishing your family with every luxury, and yet laying by largely. Sustain a missionary? Give your hand to the maintenance of conscience. The next day he arranged for placing a missionary in a dense and immoral population; and soon a good man was found at work, talking, praying, preaching in the open air, holding cottage meetings, forming a ragged school, and other appliances for good."

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Doublets God has called ninety-nine sober-minded men to preach the gospel, where he has called one peculiar man. If so, it is by their instrumentality in the main that the cause of Christ is to be carried on, and sinners saved, peculiar ministers being the exception, and not the rule.

Did not good sense and eminent fitness in things characterize our Saviour and the religion he taught, rather than oddity and eccentricity? Would not the churches of Christ have more dignity, and exert a more salutary and saving influence, by educating the young to pay greater deference to the ordinary and divinely appointed means of grace, than by attempting to gratify their desire for novelty and entertainment?

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to about three quarters of a mile distance, and there in cold blood murdered a poor man; after shooting him through his head and arms off.

About an hour after we heard their returning. He also felt his heart warm to other bodies of Christian people, and regards the late assaults on the common inheritance of Christendom as calculated to prepare the hearts of men for communion with one another in one faith, by displacing them side by side in a common defence of some of its articles; and I can truly say that this was my own feeling with regard to the Protestant Dissenters, who I received a token from one at Manchester, of his readiness to bear part of the burden (of the late legal proceeding) which he thought was mine."

The Bishop of Gloucester, whom our readers remember the emergency into which the Church of England has been brought by the late decision of the Privy Council.