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Thoughts of Heaven.

No sickness there,
No weary waiting of the frame away;
No fearful shrinking from the midnight air,
No dread of summer's bright and fervid ray!
No hidden grief,
No wind and cheerless vision of despair,
No vain petition for a swift relief,
No tearful eye, no broken heart are there.
Care has no home
Within that realm of ceaseless praise and
song—
Its tossing billows break and melt in foam,
Far from the mansions of the spirit-choir.
The storm's black wing
Is never spread against celestial skies,
Its wailing blends not with the voice of Spring,
As some too tender flow'rs fade and die.
No night distils
Its chilling dew upon the tender frame;
No moon is needed there to light the way,
That land of glory, from its Maker came.
No parted friends
O'er mournful recollections have to weep;
No bed of death enduring Love attends,
To watch the coming of a pulseless sleep.
No blasted flower
Or withered bud celestial gardens know!
No scorching blast, or fierce descending shower,
Scatters destruction like a ruthless foe.
No battle word
Startles the sacred host with fear and dread,
The song of peace, Creator's morning hand,
Is sung wherever angel minstrel's tread!
Let us depart,
If home like this await the weary soul,
Look up, thou stricken one! thy wounded heart
Shall bleed no more at sorrow's stern control.
With Faith our guide,
White robes of innocence, to trace the way,
Why fear to plunge in Jordan's rolling tide,
And find the ocean of eternal day?

On the Progress of true Religion in the Church of England.

The subject is evidently one of the deepest interest to every Christian as well as to every patriotic mind; but at the same time, it is one of extreme difficulty. True religion is not a thing that can be exhibited in statistical tables. It has its seat in the heart, and the progress of heart-religion is almost an impossible subject for numerical calculation. If by true religion were meant simply ecclesiastical machinery, then, indeed, its progress might be ascertained with ease. But since by true religion is intended real, true, Scriptural and evangelical piety—a living faith in the Lord Jesus Christ—and a regeneration to true holiness by the grace of God the Holy Spirit, then it becomes clearly impossible to describe its present state with accuracy, or to do more than to collect such facts as may serve as evidences of its decline or its progress. It requires, moreover, a comprehensive and impartial survey; for, as it has always been in the cause of the Church of Christ, there is much matter both for discouragement and hope. It will allow our mind to dwell exclusively on the hopeful signs, we are apt to collect such as to the dangers which surround us; but, on the other hand, our attention is disproportionately occupied by the evil that besets us, we are in danger of losing that hopeful and cheerful trust which is essential to vigorous exertion.
That there is a very bright side of the picture, it is impossible to doubt. In the first place, the last ten years have witnessed a great increase in the number and influence of the decidedly evangelical clergy; such an increase as to render it exceedingly doubtful whether there were ever so many at any previous period in the whole history of the Church of England, or whether such noble opportunities were ever presented for the faithful preaching of the Gospel.
This progress is, to a certain extent, indicated by Associations of our different Societies; for these Associations, to a considerable degree, reflect the character of the pastoral incumbents. Now, in the course of the last ten years, the Associations of the Church Missionary Society have increased from 224 to 268; i. e. by 334, or more than one-seventh of the whole number. The test, however, is not equally encouraging respecting all the countries; for in Cornwall, Devonshire, Northumberland, Norfolk, Oxfordshire, Somerset, Staffordshire, Suffolk, Warwickshire, and Westmoreland, there has been a slight diminution; so that there are now, in these counties, 52 Associations less than there were ten years ago, leaving 376 as the increase amongst the remaining counties.
Similar encouragement may be derived from the Church Pastoral Aid Society. Ten years ago there were 1742 clergymen subscribing to its funds; now there are 2105; being an increase of 373. But here, again, all is not so satisfactory as at first appears; for ten years ago, 68 of these Associations were asleep, and the distributed notices, whereas now 428 have lapsed into that sad condition. Still, however, there has been, on the whole, decided progress for the living branches, as contributing Associations have advanced from 272 to 472; and the amount raised by them, from £12,408, to £24,857.
Very similar results may be attained from a comparison of the clergy in the present position of the British and Foreign Bible Society. Ten years ago there were 1137 Associations; since which there has been an increase of 457; making a total of 1594 at the present time.
There can be no doubt that such facts indicate a steady and satisfactory progress; not perhaps so rapid as we could have desired, but yet quite sufficient to call forth the heartfelt thankfulness of the Church of God. But we are not dependent on such facts alone. If enquiry be made of those best acquainted with their own neighbourhood in any part of the country, the more common opinion will be, that there has been decided progress in each district during the last ten years. In some instances, the answer will be, that they have neither lost nor gained; but those instances in which there has been declension will be found to be very rare exceptions.

There are, however, certain districts in which the increase of Evangelical clergymen has far exceeded that in other places.

In the eastern extremity of East Kent the number has increased at least threefold during the last ten years; that is, from little more than 10 or 12, to not less, if not more, than 40.

A similar change has taken place at Manchester. Mr. Stowell states in a letter on this subject:—"From about 20 Evangelical clergymen we have in the last twenty years increased about 60. Great unity of affection and action subsists amongst us. On the whole, a great moral improvement is traceable in the population. Atrocious crime has greatly diminished—organized infidelity has ceased to exist—and the circulation of infidel and profane publications has largely diminished. At the same time, indifference to the ordinances of religion is nearly as prevalent as ever, and there for restless amusement is becoming more intense."

But nowhere has this change been more remarkable than in London. Contrast its present position with those days long passed away, when persons were obliged to flock from all parts of London to St. John's, Bedford Row, as the only place in which the great evangelical truths of the Gospel were habitually and powerfully preached; and who can rise from such a contrast without the exclamation, "What hath God wrought!" Without attempting to notice the important changes made prior to the year 1845, we find that within the last decade many of the largest and most important parishes have been placed under the parochial care of a better and abler evangelical clergy. There would be no difficulty in drawing up a list of at least forty such parishes, containing an aggregate population of little less than half a million.

Now are they to be found merely in densely peopled, poor districts, but many of them are amongst the most influential rectories in London. Indeed, St. Paul's Cathedral itself has experienced as great a change as any of our churches, and is becoming, through God's great mercy, a radiating point for evangelical truth through the City. But facts as may serve as evidences of its decline or its progress. It requires, moreover, a comprehensive and impartial survey; for, as it has always been in the cause of the Church of Christ, there is much matter both for discouragement and hope. It will allow our mind to dwell exclusively on the hopeful signs, we are apt to collect such as to the dangers which surround us; but, on the other hand, our attention is disproportionately occupied by the evil that besets us, we are in danger of losing that hopeful and cheerful trust which is essential to vigorous exertion.

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was to avail themselves of the privilege, and that the free-seats are often much better filled than the pews.

In the next place, there is a strong anti-Tractarian and anti-Popish feeling among all classes of our population. Of course, there are still among us decided Tractarians, and churches in populous places, such as Brighton and Pimlico, in which large congregations are assembled; but it is impossible to observe the general indications of the public mind, without the conviction that Tractarianism has failed to gain the slightest hold on the feelings or judgment of the English people. Indeed the party, as a party, occupies at the present time a very painful position, being afraid to go forward, unwilling to retreat, and unable to stand still, without the support of either Scripture or Church, and without the encouragement of either public opinion or success.

And public opinion is equally opposed to Popery. The last ten years have witnessed a wonderful change in this respect. The effect of the Papal aggression has been to open the eyes of the multitudes, both rich and poor, who used to consider Popery a mild harmless and greatly maligned development of Christianity; and the great danger now is, that we should rest in such an anti-Popish feeling, and regard it as a safe guard against the permanent and active organization of this foe to all the best interests of man.

But stronger, after all, is more negative than positive; and many persons may have a stronger prejudice against Popery without the power of true religion in their own hearts. It would, therefore, be very interesting if we could ascertain how far there is a progress in religious Protestantism. It is difficult to collect facts with accuracy on this head, but, as far as such facts can be obtained, they seem to justify the opinion, that several Scripture Readers from different parts of the country, as well as several missionaries of the London City Missions, I have heard of several original Roman Catholics who have become Protestants, and of several persons who have been reclaimed; but of exceedingly few, any, who have of late years abandoned the truth in favour of the Church of Rome.

Lastly, I believe we may venture to entertain the earnest hope that the Holy Spirit is accompanying the ministry of his servants, and carrying on by his own power the work of real, true, spiritual conversion. This, after all, is the great sign which confirms the word. But on such a subject it is impossible to do more than to state the general impression on my own mind, after conversation with well informed persons; and that general impression certainly is, that, on the whole, the present is a period of great encouragement; and that, although we do not hear so much of the sudden and marked conversions which used to take place under Whitefield's ministry, there are many more brethren at the present day, than there used to be ten years ago, who can look around their well-filled churches, with joy, and holding a large number of precious souls, to be numbered in many instances by tens, and in some by hundreds. And such translations from death to life, they are privileged to trace to the blessing of God on their own ministry.—*Christian Observer.*

Dr. Chalmers in the Pulpit.

We remember well our first hearing Dr. Chalmers. We were in a moorland district in Tweeddale rejoicing in the country, after nine months in the High School. We heard that the famous preacher was to be at a neighbouring parish church, and off we set, a cartful of irrepressible youngsters.—"Calm was all nature as a resting wheel." The crowd, instead of making way, were impudent and set still; the cart horses were standing, knowing the day, at the felidgates gossipping and gazing, idle and happy; the moor was stretching away in the pale sunlight—vast, dim, melancholy, like a sea; every where were to be seen the tokens of people "sprinklings of life by the company"; the country side seemed moving to some centre. As we entered the kirk we saw a notorious character, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell—

"He had a hardness in his eye,
He had a hardness in his eye."
He was our terror, and we not only wondered but we were afraid when we saw him going in. How different in looks to a brisk town congregation! There was a fine leanness and vague stare; eyebrows raised and mouth set in a stern, almost a frowning line; and look much, and at far off objects. The minister comes in, homely in the dress and gait, but having a great look about him, like a mountain giant. The High School boys thought him like a "big one of ourselves," he looked vaguely round upon his audience, as if he saw in it one great object, not many. We shall never forget his smile! his general benignity; how he let the light of his countenance fall upon us. He read a few verses quietly; then prayed briefly, solemnly, with his eyes wide open all the time; but not seeing them; he gave out his text; we forgot it, but his subject was, "Death reigneth." He stated slowly, calmly, the simple meaning of the words, which death was, and how and why it reigned; then suddenly he started, and looked like a man who had seen some great sight, and was breathless to declare it, he told us how Death reigned—every where, at all times, at all places; how we all know, how we would yet know more of it, the drover, who had sat down in the table seat opposite, was gazing up in a state of stupid excitement; he seemed restless; but never kept his eyes from the speaker. The tide set in—everything added to its power, deep called to deep, imagery and illustration poured in; and every now and then the theme,—"the simple, terrible statement, was repeated in some lucid interval."
After overwhelping us with proofs of the reign of Death, and transferring to us his intense urgency and emotion; and after shrieking, as if in despair, these words, "Death is a tremendous necessity,"—he suddenly looked beyond us, as if into some distant region,

and cried out, "Behold a mightier!—who is this? He cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, traveling towards men in the greatness of his strength, mighty to save." Then, in a few plain sentences, he stated the truth as to sin entering, and death by sin, and death passing upon all. Then he took fire once more, and enforced, with redoubled energy and richness, the freeness, the simplicity, the security of the great method of justification.—How astonished and impressed we all were! He was at the full thunders of the whole man was in an agony of earnestness. The drover was weeping like a child, the tears were running down his ruddy cheeks—his face opened out and smoothed like an infant's; his whole body stirred with emotion. We all had insensibly been drawn out of our seats, and were converging towards the wonderful speaker. And when he sat down, after warning each one of us to remember who it was that followed death on his pale horse, and how alone we could escape—we all sunk back into our seats.—

How beautiful to our eyes did the thunder-bolt look—exhausted, but sweet and pure! How he pointed out his special prerogative in giving thanks for sending the abolisher of Death! Then, a short psalm, and all was ended.—*North British Review.*

Poetry not Piety.

An exquisite relish for music is no test of the influence of Christianity; neither are the eyes of the exquisite sensibilities of our nature. When a kind mother closes the eyes of her expiring babe, she is thrown into a flood of sensibility, and soothing to her heart are the sympathy and the prayers of an attending Minister. When a funeral neighbourhood assemble to the general of an acquaintance, one pervading sense of regret and tenderness sits on the faces of the company; and the deep-lievel, broken only by the solemn utterances of the man of God, carries a kind of pleasing religiousness along with it. The sacredness of the hallowed day, and all the decencies of its observance, may engage the affections of him who loves to walk in the footsteps of his father, and every recurring Sabbath may bring to his bosom the charm of its regularity and quietness. Religion has its accompaniments; and in these, there may be a something to soothe and to fascinate, even in the absence of the appropriate influences of religion.—The deep and tender impression of a family bereavement is not religion; the love of established decencies is not religion; the charm of all that minister to the pleasure associated with many of its solemn and affecting services is not religion. They may form the distinct folds of its accustomed drapery; but they do not, any or all of them put together, make up the substance of the thing itself.—*Dr. Chalmers.*

The Religion Men Want.

A writer in the *Christian Advocate and Journal*, says, in an able article, exposing the hollows of modern deism:—"Our faith in the Bible, at first historical, has become a matter of personal consciousness from the experimental assurance that its truths are exactly what we want to raise human nature from its degradation, and save it from sin. We want a religion that can quiet conscience, while it makes it more sensitive; which can make us holy and yet leave us men; which can woo to another life, while it heightens the enjoyment of this. We want a religion that addresses the understanding, yet is intelligible to the simple; that can powerfully sway our emotional nature, and yet provides against extravagance; that brings immediately before the imagination visions of eternal joy, and yet gives no activity to the ordinary works of material life. We want knowledge of God that will fill with awe, and save from terror; that will induce a natural awe, and yet create no perennial love. We want a system that humbles without degrading, and exalts without inflating; that offers pardon without encouragement to sin, and grants salvation as a boon, while it offers it as a reward to the laborer. These are many other requisites that the natural man would not condition, we find in the religion of the Bible."

The Fallen Youth.

I went, a few weeks ago, into a jail to see a young man who was once a Sabbath-school teacher. The keeper took a large bunch of keys, and led us through the long gloomy halls, unlocked one door of a room where sat the young man we had come to see. The walls of the room were of coarse stone, the floor of thick plank, and before the windows were strong iron bars. Without, all was beautiful; the green fields, the sweet flowers, and the singing birds were as lovely as ever, but this young man could enjoy none of these—no, never again could he go out, for he was condemned to death. Yes, he had killed a man, and he had himself must die. Think of it; only twenty years old,—and yet a murderer!
I sat down beside him, and talked with him. "Oh," said he, as the tears rolled down his cheeks, "I did not mean to do it, but I was drunk; then I got angry, and he told me what I was about. As a man, and how he had minded me, I should never have come to this—I should never have been here."

It would have made your heart ache, as it did mine, to see and talk with him.—Once he was a happy, playful child like you, now he is a poor, condemned, wretched man. He did not mind his mother, did not govern his own temper, and as he grew older he went with bad boys who taught him bad habits; and he became worse and worse, until, as he said, when drunk, in a moment of passion, he killed a man, and now, after a few weeks, he must suffer the curse of the gallows. He said, he said, "Will you not pray for me?" and he added, "Oh, tell the boys every where to mind their mothers, and keep away from bad companions."—*Amer. Messenger.*

Domestic Piety.

If there be one curse more bitter than another to man, it is to be the offspring of an irregular home; of a home where the voice of praise and prayer ascend not to God, and where the ties of human affection are not purified and elevated by the retaining industry of religious feeling; of a home to which, if the cares or sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like the one which I have supposed. Such homes send forth their sons unchecked in evil thoughts, untaught in their habits, and untaught in their hearts. God's name and cross perhaps of Jesus Christ stamped on their forehead, but not written in their hearts; and they send them forth to prey upon the land, and it becomes its curse and its destruction.—But on the other hand, there is a blessing to the religious home, which no tongue can describe. The home where in early years the heart is trained to a love of God, and to take pleasure in his worship and service, interwoven with the existence of many holy affections which die not with the circumstances that gave them birth—which last long, though they may be for a season forgotten and neglected, and which shall exert their power at least some check upon the evil of the human heart, and often, nay, commonly, recall it to hear again the word of God, and turn to the paths of holiness and peace.—How great, how unspeakable, is the happiness of a land where homes like this are common.—*Rev. H. J. Rose.*

ANECDOTE OF MR. WESLEY.—A lady once asked him, "Mr. Wesley, supposing that you knew you were to die at 12 o'clock to-morrow night, how would you spend the intervening time?" "How, madam?" he replied; "why just as I intend to spend it now. I should preach this evening at Gloucester, and again at five to-morrow morning. After that, I should ride to Tewkesbury, preach there in the afternoon, and meet the societies in the evening. I should then repair to friend Martin's house, who expects to entertain me, converse and pray with his family as usual, retire to my room at ten o'clock, compose myself to my heavenly Father, lie down to rest, and wake up in glory."

"Blessed is that servant whom his Lord, when he cometh, shall find so doing."—*Luke xxii. 43.*
The Bible is the only true guide to conscience. May neither the spirit nor the letter of its teaching be excluded from our public schools.
BENEVOLENCE is the most exquisite luxury of the good man, after all, is the genuine epicure.

Sabbath Public Worship.

No man can neglect it.—1. Without doing violence to a special, divine precept, which is as obligatory to us, as when it was first given to men—"Thou shalt keep my Sabbaths and reverence my sanctuary."

2. This neglect puts one in direct contradiction of character and habit to all the wise and good men mentioned in the Bible, from Patriarchs to Apostles.
3. And it puts him out of the company and fellowship of the great body of the wise and good from the Apostolic days to ours.
4. It throws him out of the reach of influences eminently suited to stimulate his intellect, and excite and gratify a thirst for knowledge, and thus make him a *stupid man*.
5. And influences for making him a *letter man*, a Christian and religious man, are lost, by this neglect, which influences are among the most precious and effective that can be found in our world; influences appointed by Infinite Wisdom, and most devoutly acknowledged as good by all Christian people.
6. This neglect of Public Worship strikes a fatal blow at the Sabbath itself, which must inevitably sink, unassisted by its powerful agency in promoting due reverence for it.
7. This neglect is painful to all who are sincerely desirous of seeking God glorified in his own institutions, and the best temporal and spiritual good of men promoted.
8. And said neglect gives countenance and comfort to all persons wishing to cast off religious restraint and live reckless of all laws, human and divine.
9. Neglect of Public Worship shows a light estimation of, and leads to disregard of, one of the most efficient of all agencies of enlightening the public conscience, of imparting the most important of all knowledge, the knowledge of God and divine things, of sustaining the general interests of education, law and order among men, of representing crime, and advancing virtue.
Certainly then, a most heavy responsibility is assumed by all persons who indulge themselves in the neglect of the Public Worship of God.

Our Lady of Guadalupe.

The following account of one of the pretended miracles of Popery, is taken from a letter in the *Evening Post*, dated Santa Fe, Dec. 27, 1855.—

We had on the 12th inst., the Grand Festival of the Patroness of Mexico. "Nuestra Señora de Guadalupe." The Virgin Mary, to tell the truth, is the special protectress of New Mexico, now that it is under a heretical government, is, we think, a questionable point, and of sufficient importance to require Roman revelation to settle it—we think one equal to that by which she was deposed to tell the truth, is the special protectress of New Mexico, now that it is under a heretical government, is, we think, a questionable point, and of sufficient importance to require Roman revelation to settle it—we think one equal to that by which she was deposed to tell the truth, is the special protectress of New Mexico, now that it is under a heretical government, is, we think, a questionable point, and of sufficient importance to require Roman revelation to settle it—we think one equal to that by which she was deposed to tell the truth, is the special protectress of New Mexico, now that it is under a heretical government, is, we think, a questionable point, and of sufficient importance to require Roman 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