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Religious Miscellany.

Bereavement and Consolation.

It is not in the parting hour, when those we fondly love have breath'd to our last farewell, and we lay them to their rest. Nor yet, when in the darkness grave and wailing they are laid to rest. The sharpest pang of sorrow rends the stricken mourner's breast.

When we seek our lonely home, and meet no more the smile Which could the darkest cloud dispel, and every care beguile; And when we meet around the board, or at the hour of prayer; 'Tis then the most we feel its loss—the loved ones are not there.

And thus, while days and months steal on, as memory brings to view The vision of departed joys, our grief is stirred anew; Tho' faith may own a Father's hand, yet nature will rebel, And feel how hard it is to say, "He hath done all things well."

O mournful memories of the past! ye wear our lives away; Ye haunt us in our dreams by night, and through each weary day; The home which late, like Eden's bower, in blooming beauty smiled, Ye make a barren wilderness, a desert waste and wild.

But why thus yield to fruitless grief? Are they not happier far, The sainted ones for whom we mourn, than we who linger here? Our hearts should glow with grateful love to Him whose watchful eye Sees dangers gathering round their path, and called them to the sky—

Not long shall we their loss deplore, for soon the hour will come When we, with those so fondly loved, shall slumber in the tomb; Then let the remnant of our days be to His service given, Who hid our idols in the grave, lest we should fall of heaven.

Not willingly the Lord afflicts, nor grieves the heart of men; 'Tis but to wean our souls from earth, and break the power of sin; He saw us wandering from his paths, and sent the chastening rod To turn our feet from error's way, and bring us home to God.

Shall we defy His wise design, and waste our days in tears, Ungrateful for the numerous gifts that heaven in mercy spares? Let faith and hope be cherished still, and brighter days shall dawn, And plants of peace shall spring anew from seed in sorrow sown.

"If I had Dan's Religion."

"Dan was a young Christian soldier about twenty years old, slender in form and gentle in manners. His piety had withstood every youth and every open opposition of camp-life. In fact, all the latter was effectually conquered by the charm of his goodness. He had ceased to be the object of coarse approbation, when he refused to play cards with his mess, or shrunk away abashed and grieved at the voice of profanity. No one was left to speak derisively when he stole away into some corner for communion with God; but there had been some, his first lieutenant included, to ask him days to remember them. All this, and more which I had heard, was confirmed by the sergeant with whom I was now talking. 'Take us in the lumps,' said he, 'our company is made up of pretty hard cases; but, for all that, praying Dan is our pet. Poor Dan! we were hard enough on him for awhile but, sir, the man who has anything to say against him now, had better not come among us: our boys would soon turn him into a first-rate case for the hospital!'

"Well, sergeant, to go back to what we were talking about, it does appear then, that a man can be a soldier without swearing, and be honored all the more for it, even by what you call the 'hard cases.'"

"O, if he is like Dan, that alters the case. He is an exception to all rules. He has got religion, sir, and it's the right stuff, and we all know it. There is nothing of the hypocrite about Dan; if there is any religion in the world, he has it, sir."

"You, then, think if you had Dan's religion, you could get along without swearing?"

"If I had Dan's religion," he exclaimed with about the same astonishment he would have shown, if I had proposed to him to go along with his musket to take Richmond.

"Yes, if you had Dan's religion. What is there so extravagant in the supposition?"

"And so I spoke to him of the truth that Dan was no more by himself than himself; that just like himself, that praying soldier once needed converting grace; and that, through the mercy of Christ, he might aspire to every lovely Christian accomplishment, which had so deeply impressed those profane men with the religion of Dan, as the 'right stuff.'"

The most obvious thought suggested by this narrative (copied from an American paper) is the mighty influence for good of a consistent Christian life. There must have been beautiful works, lovely tempers, and habitual walking with God, as the young soldier could have lived down coarse opposition, and impressed the 'hard cases' with the conviction that his religion was the 'right stuff.' And what tempted to indulge any coarse ones; and that, through the mercy of Christ, he might aspire to every lovely Christian accomplishment, which had so deeply impressed those profane men with the religion of Dan, as the 'right stuff.'"

will the whole was leavened." (Luke xiii. 20, 21.) We read of Barabbas, that he was "a good man, and full of the Holy Ghost and of faith; and much people were added unto him and the Lord." (Acts xi. 24.) How significant and suggestive is the last clause!

One of the most fearfully solemn lessons ever in the Bible may be gathered from the oft-repeated statement respecting Jeroboam, "who did sin, and who made Israel to sin." Again and again is the fact reiterated, as though the inspired historian would fain have the warning deeply impressed on the mind, and the mournful refrain ceaselessly vibrating in the heart of every reader; and wherever the Book is spread throughout the whole world, will "Jeroboam's Epitaph" stand on record as a beacon light to deter others from committing and so diffusing sin.

We live under the reign of law in more senses than we are apt to think. Our actions have seed in themselves, and bring forth fruit according to their kind. "Like sows like, with rapid wing." Moral character has a wonderful power in reproducing itself. Man is continually sowing upon his fellow-man. Our life is "compassed about with a great cloud of witnesses," not only those who with loving interest watch us from the heavenly heights, but visible spectators among whom we mingle in daily life, and who are influenced by us for good or for ill.

"You don't love Jesus as much as you used; do you?" said an artless child to a Christian of mature age. "What makes you think so?" he inquired, evading the question. "Because you don't talk about Him so much as you used to do."

A missionary in India, preaching on the depravity of the human race, observed in one of his hearers gestures which indicated very decided dissent from his doctrine. On concluding with the men, they told him, that though the assertion was true of the majority of mankind, and they knew it to be true of themselves, there were exceptions; and that a lady whose servants they had formerly been was one; she was without sin. Noting the missionary urged could shake the opinion of those men, that their former mistress was a lady without sin. At length the missionary inquired how she had been in the habit of expressing herself in prayer. She acknowledged that on this point they had often been puzzled, for their mistress used to humble herself as a sinner before God; yet they knew her life to be without sin. How this Christian lady must have thought on things true and lovely, thus to have impressed these Hindus with the purity of her heaven-illumined life. She had heard that "the Gospel is not only our treasure, but our duty; and that we are bound to let it be seen 'what manner of person the Spirit of God can form.'"

Many who acknowledge death to be a solemn thing that life is solemn too. It is a serious thing to live; a weighty matter, not merely for ourselves, but because of the influence we exert on others. Our life is full-fledged with responsibility; we are constantly diffusing a moral atmosphere, whether we think about it or not. Much of the impression we produce on others is not only unwittingly exerted, but unconsciously received. Whatever faculties are quiescent, the moral absorbent power is usually active. We are perpetually operating on those with whom we come in contact. The involuntary influence of character tells on others more really than efforts made of set purpose.

"I like to hear grandfathers pray," said a young child; "it seems as if he had known God so long."

A little boy was taking his first lesson in the art of sliding down hill, when suddenly he found his feet in close contact with a lady's rich silk skirt. Mortified and confused, cap in hand, he commenced an apology. "I beg your pardon, madam; I am very sorry." "Never mind," said the lady; "there is no harm done; you feel worse about it than I do." "But dear madam," said the boy with tears in his eyes, "your dress is ruined. I thought you would be angry with me for being careless." "No, no," replied the lady; "better have a soiled dress than a soiled temper." "O, isn't she a beauty!" exclaimed the lad. "Who?" inquired his playmate. "That lady." "Why her face is yellow and wrinkled." "I don't care if her face is wrinkled," replied the little hero; "her soul is handsome anyhow."

"O mother," said the boy, as he related the incident; "that lady did me good. I shall never forget, when I am tempted to indulge any angry passions, I will think of what she said."

Does not the world need the genial influence of "handsome souls" of Christians who pray as though they had long known the Lord; and of believers who so live that God is not ashamed to be called their God?

The religion that seldom flourishes except on Sabbaths and in sanctuaries is comparatively lifeless, either in its personal or relative aspects. If we would show forth "the praises" of the virtues of Him who hath called us out of darkness into His marvelous light "Holiness to the Lord" must be inscribed on all the minute details of every-day life, of common-place duty. In the temple of Solomon not only were the lamps and the flowers of pure gold, but the "snuffers" also "made of gold, and that of perfect gold." (2 Chron. iv. 21.)

We need lives vocal with "deeds of week-day holiness" elegant with "duties beautifully done." We are called "to shine as lights in the world, holding forth the word of life." Beloved fellow-Christians, let us often be seeking "oil for our lamps on the Mount of Olives." "No wind, no storm, will extinguish the lamp of him who prays." Our Lord was transfigured while praying; and how, but by continuing in supplication, can we receive transforming grace which shall make our lives radiant with the beauties of holiness, so that men may take knowledge of us that we have been with Jesus?

But other thoughts arose while reading the narrative,—"If I had Dan's religion,"—the supposition as startling as it was to the sergeant of Dan's regiment? Let us analyze the young soldier's piety, and see what were the elements of that which impressed his comrades as so real and so right. By their faith ye shall know them: Men do not gather "grapes of thorns, or figs of thistles." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The young soldier had felt the force of the Saviour's word, "Ye must be born again." The

Holy Spirit had convinced him of his personal guilt and exposure to the wrath of God; had led the awakened sinner to the Cross; and had thrice acknowledged his sins to be his own, he had trusted in the precious blood shed for him, and had received the knowledge of salvation.

"If a man be in Christ, he is a new creature: old things are passed away; behold all things are become new." Relationship to God, motives, affections, rule of conduct, hopes, aspirations, all are changed. There is a new creation. Dear Reader, have you thus passed from death into life? Religion is a personal thing; there is no such thing as being saved by proxy. None of us can by any means redeem his brother. Noah, Daniel and Job cannot deliver either son or daughter. "Repentance towards God, and faith towards our Lord Jesus Christ," are expressions no one can go through for his neighbor.

"If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Grace is not transferrable from man to man. Each must for himself wash in the fountain opened for sin and for uncleanness. There is no respect of persons with God. "Whosoever will, let him take the water of life freely." The hearty, "Hast thou not a blessing for me?" the hearty, "Wash me thoroughly from mine iniquity; I will never be disregarded by Him who delighteth in mercy. But the saviour's blessings purchased by the Lord Jesus Christ must be inquired for. They cost too much to be thrown away on those who care not to ask. We must seek in order to find; knock, if we would have the door of mercy opened to us."

"I think the dying thief was converted, that Jesus might have a little joy on the cross, and not all sorrow." Said a little child whose heart was early surrendered to the Saviour. Dear friend, shall not Jesus have a little joy? He has had much sorrow. Has His own heart wept over you exclaiming, "Ye will not come to me; ye might have life? Shall the labour of his dying love be in vain, so far as you are concerned? Will you not let Him 'who for the joy that was set before Him, endured the cross,' have the satisfaction of welcoming you to His outstretched arms, to His yearning loving heart?" There is joy in heaven over one sinner that repenteth. If your heart is won for Christ, a special ballad will be sung for you. But whosoever shall deny the Redeemer before men, him will He also deny before His Father which is in heaven; and—

"How could you bear to hear Christ's voice Pronounce the word Depart?"

Do you covet a place among those who mournful shall call upon the rocks and the mountains to hide them from the presence of Him that sitteth upon the throne, and from the wrath of the Lamb; or will you seek what Dan sought, and so happily found, peace with God through our Lord Jesus Christ, and a living hope of an inheritance incorruptible, undefiled and fading.

J. D.

How it has been Guarded.

Rev. Adolph Saphir expressed the following striking thought at the last anniversary of the British and Foreign Bible Society: "Marvellous is the very existence of this book. One portion of it was preserved by the Jews, who have been the most careful and scrupulous custodians of a historical record which faithfully and severely delineates their guilt and obstinacy—they have been the guardians of predictions which fully and clearly describe the person and work of that Messiah whom they rejected; while the other portion of the Bible has been transcribed and transmitted by a church, the errors of whose apostasy are anticipated and condemned in the very pages which they have so diligently preserved—Strange, indeed, the Synagogue guarding the Old, the Church of Rome guarding the New Testament."

Self-Denial.

It is a matter that cannot be too often considered, that real happiness, health, order, peace, and bounty, depend on self-denial. If nature in its wild state, and wishes, and indulgent sensibilities to be humbled, a dose of poison is brewing; a scourge for the foot's back is preparing—like drunkards who sit down in good humor to tipple, but soon proceed to black eyes. No man ever found a happy life by chance, or yielded it into being with a wish. Even the kingdom of heaven suffers violence, and the violent only take it by force. So that perfect peace may be won by perpetual war, and the health of the spirit by the death of the flesh. My old maxim is that religion is not something, but the want of it infinitely more.

of High Lutheranism. Many of its adherents are good people, but there are also many who give ground for expecting that, in their zeal for confessionals, they pay too little attention to their life. The number of attendants at church services is extremely small; the absence of the masses, as well as of the upper classes, is actually on the increase. The newspapers, better journals, and literature of the day, where they do not operate directly against Christianity, are almost totally without a trace of Christian faith and even of religious warmth.

The utterly secularized portion of the Church has two theological organs. There is a school which preaches the gospel of culture, and is seeking to gain a footing for its creed among the masses. Its seat is Zurich, Switzerland, and Heidelberg is its outpost. Its object is to recouple Christianity with culture, and we would be delighted at its efforts if it would only make Christianity the salt in this culture. It does not attempt to deny that its object is pure negation. Who Christ is still an open question in its system, and it knows nothing else to say, as the principle of its Christianity, than "love." But the number of people who listen to its organs will, in the end, decrease, for nowhere in the world have negotiations of a positive faith been able to found a church. Such a thing as a permanent scientific system, resulting from this negative principle, need not be expected for a moment. It feeds on the historical theology of the great Tubingen historians. Its whole doctrinal system consists of only some of the principal teachings of natural religion, such as God, Providence, freedom, immortality, and Plato's question: "What is truth?"

General Miscellany.

From the Christian Advocate.
Prince Albert's Early Years.
BY REV. R. WHEATLEY.

The volume from which the materials of this article are drawn, thus early given to the public by the enterprising publishers, is only the first of a series that will cover the whole of the subject's life and labor. It merely extends to the first year of his married life, a close distinguished by the baptism of his first child, which is now the wife of the crown prince of Prussia, the heir apparent to his father's throne. There was in his countenance a gentleness of expression, and a peculiar sweetness in his smile, with a look of deep thought and high intelligence in his clear blue eye and expansive forehead, that added a charm to the impression he produced in those who saw him far beyond that derived from mere regularity or beauty of features. To the end of his life he was regarded as the *beau ideal* of a true gentleman.

His was an extraordinary loving nature. To his only and elder brother, to his parents, friends and afterward to his family, this was markedly manifested. It flowed out toward its objects not only in bright smiles and kind words; not only in presents—as to the cousin, afterward his wife, now of a "rose des Alpes," now of a "beautiful sapphire and diamond brooch," as to his friends, derived from mere regularity or beauty of features. To his own self, self-sacrificing benevolence. That kindness of insight and small talk, "a ladies' man," he was far from being. Personal purity, deep sense of life's great importance, and profound respect for the sex, forbade it. To favorite animals and to old and tried friends his attachment was very strong, the strength of attachment being graduated in each case by need of sympathy and personal relation. To his "second self" that attachment was as "by hoops of steel." When sick, "his care and devotion" to her, the queen records, "were quite beyond expression." "In short, his care of her was like that of a mother; nor could there be a kinder, wiser, or more judicious nurse." To his children the same loving solicitude was exemplified. A warm friend of the working classes, keenly interested in all that concerned their education and advancement; a genuine patriot and a wise statesman, and within a deeply religious man, with sympathies wide as the world he deserved the proud title by which his adopted countrymen distinguished him. "Albert the Good."

To study to be with genuine German kindness. "His perseverance and application were only equalled by his facility of comprehension." "Classic and mathematics, though not regarded as history, natural sciences, music, and those accomplishments which served to embellish and adorn life," in the sphere of his multifarious and exact knowledge required by his position, and used it without ostentation for the benefit of his country and race.

Thus far, we may conceive of him as a model of humanity; that is, from the biographic standpoint. It may or may not lower him in the estimation of the reader to state that the ball-temperament in him was strong in early life. Witness his diary: "I had another fight with my brother; that was not right." "The little obstinate" held it to be unbecoming and unkindly to attack an enemy except in front. In his own house, the queen affirms he was master. In marriage he promised to obey, and did so. Popular journalism in England preserved the record of a domestic difficulty "on this subject." Greatly offended, but without saying a word, the prince retired to his room and looked the door, and found it, soon following, the prince inquired, "Who is there?" "The queen," "The queen cannot come in." She turned away,

Religious Intelligence.

The Evangelical Alliance.
The Rev. Dr. Hurst gives the following account of the Meeting of the Evangelical Alliance held in Amsterdam. We copy from the New York Methodist.

THE BRITISH REPRESENTATIVE.

The Scotch and English contributions were of an eminently practical character, as we might naturally expect. The Rev. Dr. Mullens, of the London Missionary Society, in describing the results of missionary labor in India, said that the English residents in India contributed fifty thousand pounds sterling annually to their own missions. The result is, that there are 200 native preachers, 250,000 persons in the congregations, and 50,000 adult communicants. But the greatest fruit of missionary labor is the mighty change produced in the knowledge and convictions of the people at large. Everywhere the Hindus are learning that their idols are nothing, and that the Ganges cannot cleanse from sin. Hinduism is sink unto death. It must fall. Dr. Cather, in a very stirring address, enforced systematic benevolence; Dr. Guthrie spoke on Christianity and human misery; the Rev. Mr. Tucker gave an account of the great success of preaching in the London theatres; and Mr. Shipton, of London, presented a deplorable picture of the neglect of young people in the large cities, and especially in London, and of the sad condition of the masses of the poor. He said that prayer-meetings and missionary circles have been organized in many of the larger London streets. Dr. Guthrie said that he felt himself so much at home in Holland that he was very much inclined to stay in the country, and if he ventured to preach he would preach in broad Scotch. They could never forget what they owed to Holland, to William the Silent; nor could they forget the other William, the man who settled the destinies of England, and put down the Stuarts. But for that William, he could not have been where he was that day. He would have been in chains, or perhaps without a head. They were not very much given to compliment people in England—were like their Dutch friends. They had a saying in England: "As grave as a Dutchman." The only man, however, who they had complimented was their William of Orange. He was the only man in connection with whose name they used the words: "William of immortal memory."

DR. THOLUCK'S REPORT ON GERMANY AND GERMANY SWITZERLAND.

There was not a voice heard with more pleasure and respect than Dr. Tholuck's. There was a time, a number of years ago, when he had his misgivings concerning the success of some of the measures of the Evangelical Alliance, but his regular attendance at the sessions, and the promise that which he takes in the proceedings, are pretty good evidence that his duties have greatly diminished, if not disappeared altogether. His report on the state of the Church and theology in Germany and German Switzerland was behind none other, perhaps really in advance of all others, in the important facts it contained, and in the happy blending of the observant mind and the warm heart.

German theology, he said, substantially, is still under the control of the same influences which it received at the time of German deliverance from the power of Napoleon I., when princes and people were pervaded by a sense of the necessity of a faith not born of human reason or power. From the northwestern to the southernmost frontiers of Germany, from Dorpat to Bala, there is scarcely one university whose professors, in a greater or less number, do not adhere to evangelical orthodoxy. There are Methodists, Baptists, and Irvingites in Germany, and they are by no means our worst Christians. There is a strong and exclusive Church party, which is now making rapid progress; it is that

Deserters.

A prayer-meeting is the true thermometer of the church. A cold prayer-meeting invariably marks a cold church; it is at once the cause and the effect of a sad spiritual desolation. If the place of prayer is well lighted; if the few who are present in person seem to be absent in spirit; if the formal prayers that are rehearsed are without point, purpose, or union—then the pastor of such a flock has abundant cause for heaviness and tears. His work drags; his truth decays as soon as it is sown; his spirit faints within him. I would as soon be the pas-

tor of Greenwood Cemetery as of a congregation who insult me systematically by asking me to spend my life in preaching the Gospel to immortal souls for whom they refuse to pray. The member of a Christian church who has made his public vow to serve his Master, and yet fully absents himself from the place of prayer, is guilty of a breach of his covenant. He is as rank a deserter from duty as a soldier would be who refused to stand in his place when his regiment was drawn up in line of battle on the field. Individual consider, when it becomes general, kills an army; so individual coldness in piety freezes out a prayer-meeting and kills a church. Rev. T. S. Cuyler.

Writing for the Press.

Dr. Peabody gave as his experience that while clergyman prepared the best 'copy' for the *North American*, as far as exactness went, yet it almost invariably needed compression and an abridgement of the type. The nature of the fact in preventing a rupture between the two countries. Noble close of a noble and complete life! a life which, had it been spared might have been influential for good with the rulers of nations as Nestor among the chieftains.

Marriage and Housekeeping.

There are a great many people who are just beginning life that are newly married, and that are just turning, I trust, away from the hotel and the boarding-house to keep house; for I think that next to virtue, house-keeping is the most desirable thing for married persons. You will perhaps wonder what I have to say upon this. I have this to say, that to any young person this is a change so marked, a step so different from any other, that if after taking this peculiar and critical step of your life, you take also one other, it will not be marrying for time—it will be love for eternity. Is there anything more beautiful than true love? No flowers show such colors or exhale such fragrance as does true love, that makes one's life a sacrifice for and a service of another. Is there anything more beautiful than the love of God? There is nothing more beautiful than the love of God, the love of the right-minded and pure-loving souls beginning to live together, each one servant to the other? Now, just beginning a virtuous wedded life is not religion; but if you make this a first step in a series, it will do more to lead to a Christian course than perhaps any other thing possibly could.—Becher.

The Pulpit.

Many fail for want of power to think on their legs. All truly effective speakers must be able to combine with close, premeditated thought, new and spontaneous arguments, illustrations, and appeals, which will be suggested by the faces and expression of the hearers, and, may we not believe, by the blessed spirit. An article in the *London Quarterly Review* says upon this subject:

"Dr. Harris and Dr. Chalmers read their sermons, and their examples confirm our conclusions. Never was there a better reader, more graceful, more effective, than Dr. Harris; and yet no one could have listened even to his reading without feeling that the down-turned eyes—although often for many lines together, Dr. Harris did not turn down his eye, but, in fact, his sermon—yet that, on the whole, the down-turned eye, the evident manuscript, the

together within which he was obliged to limit his movements, the want of the due, full action, often suggested by the graceful gestures of the reader, but never carried out because of the latter, the want of the full, prolonged gaze of the flashing eye, of the sudden arrest of the commanding challenge, of the two-handed, concentrated appeal—in a word, of the grand abandonment of the true orator at the climax of his wrestlings with the souls of his congregation—left a certain sense of incompleteness, of inconsistency, of disappointment, with those who had listened to his otherwise all but matchless discourses. The hearers wished that Dr. Harris had been altogether such a one as he stood there before them, 'except that chain.' And as to Dr. Chalmers, his reading was throughout a hindrance and a contradiction. Most vehemently did his soul, in his rage and passion of uncontrollable earnestness, rebel against the trammels and bondage of the reading. Hence his violent gestures, his savage eccentricity, his violence of emphasis, his one-sided action in the delivery of his splendid sermons. Moreover, we have it on record in his life that his extemporaneous outpourings in cottages far surpassed in splendor and in overwhelming effect even his great sermons in Edinburgh."

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Many fail for want of power to think on their legs. All truly effective speakers must be able to combine with close, premeditated thought, new and spontaneous arguments, illustrations, and appeals, which will be suggested by the faces and expression of the hearers, and, may we not believe, by the blessed spirit. An article in the *London Quarterly Review* says upon this subject:

"Dr. Harris and Dr. Chalmers read their sermons, and their examples confirm our conclusions. Never was there a better reader, more graceful, more effective, than Dr. Harris; and yet no one could have listened even to his reading without feeling that the down-turned eyes—although often for many lines together, Dr. Harris did not turn down his eye, but, in fact, his sermon—yet that, on the whole, the down-turned eye, the evident manuscript, the

Writing for the Press.

Dr. Peabody gave as his experience that while clergyman prepared the best 'copy' for the *North American*, as far as exactness went, yet it almost invariably needed compression and an abridgement of the type. The nature of the fact in preventing a rupture between the two countries. Noble close of a noble and complete life! a life which, had it been spared might have been influential for good with the rulers of nations as Nestor among the chieftains.

Marriage and Housekeeping.

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