THE WORM'S DEATH SONG. Oh, let me alone—I've a work to be done. That can brook not a moment's delay; While yet I breathe, I must spin and weave, And may rest not, night or day.

Food and sleep I will never know, Till my blessed work be done; Then my rest shall be sweet in the winding-sheet That around me I have spon.

I have been a base and a grovelling thing, And the dust of the earth my home; But now 1 know that the end of my woo And the day of my bliss has come,

In the shroud I make, this creeping frame Shall peacefully die away; But its death shall be new life to mo, In the midst of its perishing clay.

I shall wake ! I shall wake ! a glorious form Of brightness and beauty to wear; I shall harst from the gloom of my opening tomb. And breathe in the balmy air t

I shall spread my new wings to the familing air;
On the summer's breath Vil live;
I'll bathe me where, in the dewy air,
The flowers their sweetness give.

I will not touch the dusty earth-I'll spring to the brightening sky ; And, free as the breeze, wherever I placed On joyous wing I'll fly. And wherever I go, timid mortals may know

That they from the tomb shall rise;
To the dead shalt be given, by signal from Heaven,
A new life and new home from the skies.

Then let them, like me, make ready their shrouds, Nor shrink from the mortal strife; And, like me, they shall sing, as to Heaven they

spring,
" Death is not the end of life !" Francis S. Key.

THE RESERVE OF THE PARTY OF THE

THE HELP OF DIVINE TEACHING. IN THE CHRISTIAN MINISTRY.

This is what is especially needed in every part for our personal conversion, for our call to the office for our fulfilling it, and for our success in it. We can do nothing, from first to last, without Christ and his all-sufficient grace. We shall be misled on every side without our Heavenly Teacher.

And blessed be God, nothing can be more sure

than that this help will be afforded to us, on our secking it. Our Saviour has expressly promised I will pray the Father and he shall give you another Comforter that he may abide with you for ever, even the Spirit of Truth—He will guide you into all truth. He supplies so the absence of Christ (John xvi. 7,) that when our Lord gave his last commission to his Apostles he assured them Lo, I am with you clway, to the end of the world. We labour not then alone. In ourselves we are altogether weak and insufficient. Which of us does not feel the Apostle's words true of himself, We are not sufficient of ourselves to think anything at of ourselves, and which of us may not add Our sufficiency is of God-I can do all things through Christ which strengtheneth me. To this Divine Teacher let us constantly apply. May we stir up each other to seek his grace and constantly to so furth in his description. to go forth in his strength.

Permit me then, as now an elder brother in the ministry, to speak very distinctly, on the vest impor-

tance of praying without ceasing.

However diligent and active, however regular and persevering in our ordinary ministerial work, have we not, I speak what I feel, to mourn over the failure of plans of good, and the scantiness of success where there is not complete failure, and the out-breakings of evil among our flock, and our disappointment in those of whom once we hoped well, and may it not be in part at least occasioned by want of more diligence and constancy in the most important of all means to be used by us for altaining success. The chief work is not ours but God's and he makes this more and more clear to us. We are merely instruments in his hands. Are we not depending too much on our part of the work, and thence seeking too negligently the only giver of the increase. With real feeling of personal deficiency I ask, might we not hope that if we were more instant in prayer, gave more time, morning, noon, and night to communion with our God, we should speedily see a fuller success crown our labours, and many more spiritual children would rise up at the last to call us

If prayer for our Parish be neglected; if praye for ourselves be cold and formal, our want of spirit ual life is clear, and we cannot expect to impart to others what we do not possess ourselves. It tically our private prayers be with us an inferior part of our duties, and are through the pressure of merely an uneasy conscience, we cannot be successful in the ministry. God must be honoured and and I am therefore able to add little to the stock of exalted in the innermost man. As we pray in the information already known. Holy Ghost we prosper in all our spiritual labours. The neglect of the always labouring fervently in present Beit Lahm, House of Flesh, of the Arabs, prayer which the Apostle commends in Epophras, is identical with the ancient Bethlehem, House of prayer which the Apostle commends in Epaphras, enables the enemy to sow the seeds of division, strifes, heresies, questions about words, the infidelity of Neology and the revived danger of the byegone superstition of Popery. It is much easier to have some cheap way of being religious by mere outside forms or theories, or by burning zeal for partial moreover has never lost sight of Bethlehem; and in traths, while men remain worldlyminded, proud self-righteous, selfish, and earthly, than to struggle with inward corruption, walk in the Spirit, rise to daily and hourly communion with the great God, and aim to live up to the high and holy; meek, ten-der, and loving standard of Christ's example, and the convent, which early sprung up around it: and your own and glory only in Him.

See how through St. Paul's Epistles, on this part of our subject, two things are prominent; his prayers birth-place of the Saviour in a cavern at some for his people and his earnest request for their pray-Thess. iii 1. Io every Epistle he pours out prayers for them. Let us abound more then in these two parts of a successful ministry; prayers for our people and asking their prayers for ourselves. St. | fessedly shown. Paul's most carnest exhortation to Timothy was on

thren, practice and press this duly. May the spirit of grace and supplication be largely, very largely granted to us, and it will bring showers of blessing

on our families, our parishes, our Church, our country, and the world.—From the Rev. Edward Bickersteth's Visitation Sermon on 2 Tim. iii. 14, 15.

ORNAMENTS FOR THE TRUE CHURCH OF GOD.

From the Homily against Peril of Idolatry.
The true church of God, as a chaste matron, espoused, as the Scripture teacheth, to one husband, our Saviour Jesus Christ; whom alone she is content only to please and serve, and looketh not to delight the eyes or fantasics of any other strange lovers or woocrs; is content with her natural ornaments; not doubting by such sincere simplicity best to please him, who can well skill of the difference between a painted visage and true natural

As concerning such glorious gilding and decking of images, both God's word written in the tenth chapter of the Prophet Jeremy, and St. Hierom's Commentaries upon the same, are most worthy to be noted. First, the words of the Scriptures be these : The workman with his axe hewed the timber out of the wood with the work of his hands; he decked it with gold and silver; he joined it with nails and pearl, and the like, in the same manner as the Chrispins, and the stroke of an hammer, that it might tians of Jerusalem. Indeed the neatest and most hold together. They be made smooth as the palm, skilfully wrought specimens of all these little arand they cannot speak; if they be borne, they remove, for they cannot go. Fear ye them not, for they can neither do evil nor good. Thus saith the Prophet. Upon which text, St. Hierom hath these words: This is the description of idols, which the Gentiles worship : their matter is vile and corruptible. And whereas the artificer is mortal, the things he make the must needs be corruptible: he decketh it with silver and gold, that with the glittering or shining of bo, he metals he may deceive the simple. Which error in eed hath passed over from the Genwhich error in the stand judge religion to stand in riches. And by and by after he saith, They have the beauty of metals, and be beautified by the art of painting; but good or profit is there none in them. And shortly after again, They make great promises, and devise an image of vain worshipping of their own fantasies; they make greaf brags to deceive every simple body; they dull and an aze the understanding of the unlearned, as it were with golden sentences, and eloquence shining with the brightness of silver. And of their own devisers and makers are these images advanced and magnified; in the which is no utility nor profit at all, and the worshipping of the which properly pertaineth to the Gentiles and Heathen, and such as know not God.

Thus far St. Jerome's words. Whereupon you may note as well his judgment of images themselves, as also of the painting, gilding, and decking of them : that it is an error which came from the Gentiles; that it persuadeth religion to remain riches; that it amazeth and deceiveth the simple and unlearned with golden sentences, and silver shining eloquence; and that it appertaineth properly to the Gentiles and Heathens, and such as know not God. Wherefore the having, painting, gilding, and decking of images by St. Jerome's judgment is erroneous; seducing, and bringing into error, specially the simple and unleatned; heathenish, and void of the knowledge of God.

BETHLEHEM, AS IT IS NOW.

We reached Bethlehem at ten minutes before hardly knew what to make of all this; and our Sheikh was too much of a diplomatist to inform us at the time; but we afterwards found that they belonged to a larger party of the Tiyahah Jehalin, who were on their way to cross the Jordan, on a marauding expedition against their enemies, under the sanction of Sheikh Sa'id governor of Gaza. The result we learned at a later period from the Jehalin.

We proceeded directly through the town, and stopped for fifteen minutes on the level part of the ridge between it and the convent. The latter is some thirty or forty rods distant from the village towards the East, 2nd overlooks the deep valley on the North. It is occupied by the Greeks, Latins, and Armenians; and encloses the church built by Helena over the alleged cave of the Nativity The monks had now shut themselves up in quarantine on account of the plague; so that we did not enter the convent. We were expecting at the other things hurried over in negligence, and to quiet time to visit Bethlehem again, and examine it more at leisure; but this hope was afterwards frustrated;

No one has ever doubted, I believe, that the Bread, of the Jews; and it is therefore not necessary here to dwell upon the proofs. Not only does the name coincide; but the present distance of two hours from Jerusalem corresponds very exactly to the six Roman miles of antiquity. Tradition almost every century since the times of the New Testament, it has been visited and mentioned by writers and travellers. Helena built here a church which appears to have been the same that still yet in every thing renounce all righteousness of the Roman matron Paula came and creeted other convents, and spent here the remainder of her days. As to the value of the early tradition which fixes the distance from the village, I have already expressed so many other works. His cell or cave is still pro-

The crusaders, on their approach to Jerusalem,

thanks be made for all men. May we then, my bre-Baldwin I. erected it into an episcopal sec, a dig-grottoes,—it would seem hardly consistent with a thren, practice and press this duly. May the spirit nity it had never before enjoyed; but although love of simple historic truth, to attach to this tradi-of grace and supplication be largely, very largely this was confirmed by pope Pascal II, and the title tion any much higher degree of credit, than we have possession of the see appears not to have been of long continuance. In A. D. 1244, Bethlehem like Jerusalem was desolated by the wild hordes of the Kharismians.

The present inhabitants of Bethlehem are all Christians; and are rated at eight hundred taxable men, indicating a population of more than three thousand souls. There was formerly a Muhammedan quarter; but, after the rebellion in 1834, this was destroyed by order of Ibrahim Pacha. The town has gates at the entrance of some of the streets; the houses are solidly built, though not large. The many olive and fir-orchards and vineyards round about, are marks of industry and thrift; and the adjacent fields, though stony and rough, produce ing in the Kalijoog, or iron age, the buildings apnevertheless good crops of grain. Here indeed was the scene of the beautiful narrative of Ruth, glean-mud. ing in the fields of Boaz after his reapers; and it required no great stretch of imagination to call up again those transactions before our eyes. The present inhabitants, besides their agriculture, employ themselves in carving beads, crucifixes, models of the Holy Sepulchre, and other similar articles, in olive-wood, the fruit of the Dôrm-palm, mother of pearl, and the like, in the same manner as the Christians of Jerusalem. Indeed the neatest and most skilfully wrought specimens of all these little ar-

ticles, come from Bethlehem. The Bethlehemites are a restless race, prone to lumult and rebellion, and formerly living in frequent strife with their neighbours of Jerusalem and He-bron. In the rebellion of 1834 they naturally took an active part; and the vengeance of the Egyptian government fell heavily upon them. The Muslim quarter was laid in ruins; and all the inhabitants, ike those of other towns and villages, disarmed. The manner in which this disarming of the population is carried into effect, is highly illustrative of the character of despotism. A town or village is required to surrender, not what arms they may actually have; for this would hardly be effectual, and many might be concealed; but a requisition is made upon them, and rigidly enforced, to deliver up a certain amount of muskets and other weapons, when there they have them in possession or not. The continuous first that the neople of a place are often being from four to five stories in height. The land the neople of a place are often being from four to five stories in height. where at an enormous price, in order thus to deliver them up; or if unable to do this, they are thrown into prison, and sometimes marched off as conscripts. In either case the intentions of the government are answered.

When this process was going on at Rethlehem after the rebellion, an interesting circumstance took place, which serves to illustrate an ancient custom. At that time, when some of the inhabitants were already imprisoned, and all were in deep distress, Mr. Farran, then English Consul at Damascus, was on a visit to Jerusalem, and had rode out with Mr. Nicolayson to Solomon's Pools. On their return, as they rose the ascent to enter Bethlehem, hundreds of the people, male and female, met them, imploring the Consul to interfere in their behalf, and affor them his protection; and all at once, by a sort of simultaneous movement, they "spread their gar-ments in the way? before the horses. The Consul was affected unto tears; but had of course no power to interfere. This anecdote was related to me by Mr. Nicolayson; who however had never seen or heard of anything elso of the kind, during his resi

dence in Palestine. deep emotion, springing out of these high and holy associations. The legends and puerilities of monastic tradition may safely be disregarded; it is enough to know that this is Bethlehem, where Jesus the Redeemer was born. Generation after generation has indeed since that time passed away, and their places now know them no more. For eighteen hundred seasons the earth has now renewed her carpet of verdure, and seen it again decay. Yet the kies and the fields, the rocks and the hills, and the vallies around, remain unchanged; and are still the same, as when the glory of the Lord shone about the shepherds, and the song of a multitude of the heavenly host resounded among the hills, proclaim ing "Glory to God in the highest, and on earth peace, good-will toward men."- Dr. Robinson's Rescarches in Palestine.

The following is the judgement above referred to, on the value of the tradition respecting the Saviour's birth in a cave.

The Cave of the Nativity, so called, at Bethlehem, has been pointed out as the place where Jesus was born, by a tradition which reaches back at least to the middle of the second century. At that time Justin Martyr speaks distinctly of the Saviour's birth, as having occurred in a grotto near Bethlehem. In the third century, Origen adduces it as a matter of public notoriety, so that even the heathen regarded it as the birthplace of him whom the Christians adored. Eusebius also mentions it several years before the journey of Helena; and the latter consecrated the spot by erecting over it a church. In this instance, indeed, the language of Scripture is less decisive than in respect to the place of the ascension; and the evangelist simply relates that the Virgin " brought forth her first-born son, and laid him in a manger; because there was no room for them in the inn." But the circumstance of the Saviour's being born in a cave would certainly have not been less remarkable, than his having been laid in a manger; and it is natural to suppose that the sacred writer would not have passed it over in silence. The grotto moreover was and is at some ors for himself. Again and again he asks their pray- a judgment. Although in this respect I felt no distance from the town; and although there may be ers; Ephes. vi. 19. Col. iv. 3. 1 Thess. v. 25.2 desire to visit the spot; yet it would have been still occasional; instances in Judea, where a cavern gratifying to have seen it, as the place where Jer- is occupied as a stable, yot this is not now and never ome lived and prepared his version of the Bible and was the usual practice, especially in towns and their consequently our god is greater than yours." I reso many other works. His cell or cave is still properly into account all these circum- [plied, "Your god has undoubtedly more worshippers stances, and also, the early and general tendency to inventiand propagate legends of a similar characthis duty. I exhort, therefore, that first of all, sup- first took possession of Bethlehem, at the entreaty of ter, and the prevailing custom of representing the plications, prayers, intercessions and giving of its Christian inhabitants. In A. D. 1110, King Levents of gospel-history as having taken place in

THE CITY OF BENARES.

Benares is one of the largest towns of India; and was ceded to the English in the year 1775. situated on the left banks of the Ganges, 421 miles north-west of Calcutta. Its name is probably derived from the two rivers between which it is built; the Barna to the north, and the Assi to the south: hence, Barna, Assi—Benares. The Hin-doo name for, it is Hashi, "the splendid," where Shiva is said to have reigned. I have heard the people assert that it was built of gold and silver and precious stones; but that, as we are now livmud.

According to the Hindoo map, the city is in the centre of the earth, all other countries of the world lying around it; and it is believed by some to be 80,000 steps nearer to heaven than any other part of the world. Ten miles round Benares is said to I have been told that even Europeans, though they ent beef-which the Hindoos suppose to be the greatest sin if they die at Benares, will be received into heaven. As I was reading one day with my Pun-dit, he told me a falsehood. I charged him with the sin of lying. "Why, of what consequence is it?" was his reply: "do I not live in Benares?"

The city being considered so sacred, many rich Rajaks and Native Chiefs have their regular Delegates in Benares, to perform for them the requisite poojahs or prayers and ablutions, and to bring the necessary offerings.

The streets of Benares are very narrow; some of choule, or market-place, have staircases on the outside, leading up to the roof. In the middle of the house is a court-yard, which is sometimes covered in with a tiled roof. In such a court-yard, I believe it was that Christ taught; and if the houses were constructed like some of the large houses in Benares, the people might ascend the roof of the house from without, and with very little trouble or confusion let the sick man down on his dhooli, for such probably the bed was. A dhooli is like a very light bed, with a pole above: this pole is fastened by two cross hamboos, and carried on men's shoulders. The roofs are surrounded by a parapet, and serve for a walking place, to take the air. In the old chouk I have preached on the house-top.

There are several public buildings in Benares. The most conspicuous is a mosque with minarets or high towers. It was built by the Emperor Aurungzebe about two hundred years ago, who is near the Ganges, and affords an extensive view of the city and of the surrounding country. Not spot the premises of the Church Missionary Society very far from it is an observatory, built of stone by stand. From this place the very citadel of Satan is the Hindons but not provide the the Hindoos, but not now in use.

stands in the centre of a large court. Inis court is surrounded by a high wall, which is covered in like of salvation," is presented to the weary and fainting a verandah and divided into cells, each of which but by many converted Hindoos. Where formerly contains an idea. In the centre of the court stands a verandah and divided into cells, each of which contains an idol. In the centre of the court stands the principal building, elegantly carved and richly painted. In this temple the chief idol stands. It is the Linga. Above it is suspended a large bell, and to the right is a small room, called the holy place.

The manner in which the poojah or wership of

this and every other idol is performed is as follows: -The person who intends to worship must first bathe in the Ganges, from which he takes some holy water in a small brass vessel. He then purchases the necessary offering, which consists either of flowers, rice, cloth, or money. The Brahmins tell us that money is the most acceptable offering to the god. Having procured the offering, the people proceed to the temple. On entering the court they bow towards the idol, and then walk round the temple once or twice, or perhaps three times. While they do so, they mutter their prayers and incantations. Their prayers being in the Sanscrit tongue, the people generally do not understand what they say. But could we read the language of their hearts, it would be such as-" Give me riches give me children; destroy my enemies; let me have my heart's desire; let me enjoy this or that without being discovered." You would find not a word about grace, not a word about forgiveness holiness or heavenly mindedness. How can they pray for these things, when they have no idea of them? The prayer being ended, they advance towards the idol, ascend their steps, present their offering and pour the Ganges water upon the idol and upon the offering. At this moment the officiating priest strikes the bell and the poojah is over. The poor worshipper then departs, and helieves that his prayer is heard. If experience convinces him of the contrary, he then supposes that he must have made some mistake in the ceremonies, and perhaps renews his poojah.

This temple is visited by every pilgrim that comes to Benares. One day, when I was visiting it with a small party of friends, one of the officiating priests said to me, "Behold our god! how great In your Churches you have only a few worshippers : but here, thousands, yea, tens of thousands adore: in Benares than ours, who is the true God; yet it appears to me that yours must be very poor : other-

· Mank ii. 1-12.

wise why do you beg of us?" He had just been asking us for a present. He went away smiling. I have visited this temple more than once, and been admitted into the most sacred place, and also argued with the officiating priests about the vanity and sin-fulness of idolatry. We do not, however, meet with such a kind reception in every temple: the priests of other temples now and then tell us to leave the place.

Near the Bisheswer is a most sacred well. In former years a splendid Hine puple stood near it. Its situation being beautiful, one of the Mahometan Emperors wished to erect a mosque on that spot. Part of the temple was therefore broken down, and upon the remaining part a mosque was built. The upon the remaining part a mosque was built. The part which is still standing shows its ancient splendour. When the Mahemetans destroyed the temple, the god of it, the Ilindoos say, took a tremendous leap, and buried himself in the adjacent well. The people sought for him, and wished to take him out; but their efforts were in vain, for not a vestige of him could be found. The water of this well has,

however, become most holy, and every pilgrim

coming to Benares endeavours to obtain a few drops

of it. There is also another renowned well in Benares. It is a mineral well. Its waters probably contain sulphur. I went there one day to ascertain its nature; but the scene which I saw was so disgusting, and the water so fifthy, that I relinquished my in-tention. I asked a Brahmin, who accompanied me, how long the well had been known. He replied, "It was formed some hundred thousand years ago." Formed?" I asked, "how so?" "Yes," he replied, "Mahadeo, or the great god, when he reigned at Kashi, used frequently to take a walk with Indre, the king of the gods. Indre, however, never went out without having his physician with him, who persons come there to die. A very great number of always had to carry a large medicine-chest on his pilgrims also resort thither annually; and many back. One morning it happened that Mahadeo had back. One morning it happened that Mahadeo had taken, as usual, a glass too much. On passing the well, he lost his balance, staggered, fell, and, in his fall, he knocked the physician, head foremost into the well. The poor physician was groaning in the well. By the exertions of the people he was drawn out; but, alas! his medicine chest was destroyed, the glasses all broken, and the medicine spilt. The fragments of the broken chest and glasses were recovered: but the medicine had mixed itself with the water. Since then the water has retained the properties of Indre's medicine; and this is the origin

of the mineral well." The finest view of Benares is obtained from the opposite side of the Ganges. Along this river, from one end of Benares to the other, are numerous ghauts. Many richly carved temples ornament them and the city at large. The number of idols cannot be escertained. I asked a Brahmin one day, how many idols he supposed there were in Benares? He replied, "I cannot say, but sure I am that there are more idols in Benares than men."

On the western side of Benares there was former-ly a kind of jungle, with large tanks and numerous wells. It was a chief resort for thieves, Thugs, and highway robbers. Every crime was practised here. Towards evening no man ventured to travel alone that way, for fear of being robbed and murdered. Many a poor traveller met with an untimely end in this place. It was a place of terror to the people-a moral wilderness, where Satan, who has his throne at Benares, and his most zealous agents, went to and We reached Bethlehem at ten minutes before noon, in just two hours from Jerusalem. As we entered the gate, we were met by a procession or party of armed Bedawin on horseback, passing through the town apparently towards Jerusalem. Some had fire-arms, and the rest swords or long spears. They seemed much disposed to be on good terms with us; saluted us courteously; and some of terms with us; saluted us courteously; and some of the min passing reached out their right hand. We hardly knew what to make of all this; and our spears are numerous; and some of Benares are numerous; and some of the temples of Benares are numerous; and some of Satan, a garden of our God, a Church, is being is that of Bisheshwar. It is one of the largest of Satan, a garden of our God, a Church, is being is that of Bisheshwar. It is one of the largest of Satan, a garden of our God, a Church, is being is that of Bisheshwar. It is one of the largest of Benares are numerous; and some of Benares are numerous; and the curses of the wicked, the shrieks of the murdered, and the blood of the dying, ascended to the throne of judgment, to call, like Abel's blood, for vengeance; there, now, the plaintive, humble voice of supplication and intercession, pleading for sinners, interceding for enemies, mingled with songs of praise, ascends to the throne of grace.

The number of inhabitants in Benares is generally supposed to be about 500,000. Of these there are between 70,000 and 80,000 Mahometans: the rest are Hindoos. Among the Hindoos are upwards of 30,000 Brahmins: Benares is therefore called the Brahminical or holy city. It is the chief seat of Brahminical learning—the Athens of India—where young men from all parts of India come to study. Recollections of an Indian Missionary (Rev. C. B. Leupolt.)

THE PRIESTS IN SWITZERLAND. As the great Powers have resolved to take into

their consideration the circumstances of the civil war, now happily at an end in this country, a few incidents connected with it, which have come under my knowledge, may perhaps be interesting to you, as serving to illustrate its real character, and the moral influences under which those who fought on the side of the Sonderbund were induced to act. I have already informed you, in a former letter, that the priests in Lucerne had been actively engaged in denouncing from the pulpit the Federal cause, and assuring their ignorant and misguided hearers that they had nothing to fear, as the Holy Virgin had declared that she would defend the city and paralyze the exertions of its besiegers. This is strictly true; and the announcement was accepted to the letter by the people to a much larger extent than you would believe possible in an enlightened age like the present. Yet the priests themselves who were foremost in deceiving the people were the first to acknowledge their mistake themselves when the time of proof arrived. The worthy cure of the lit-tle village of Eliken, midway between Roth and Lucerne, on the Sunday previous to the siege, told his congregation not to be alarmed even if they should see the enemy advancing to their village, for that on their arriving there Heaven would pour down its wrath upon them and destroy them. Singular to relate, however, when three days afterwards the Federal troops were actually on their march