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Religious Miscellany.

Repentance.

If the Lord were to send down blessings from Heaven, as fast and as thick as fall. Of the drops of the rain, or the flakes of the snow, I'd love and bless him for all; But the gift that I'd crave, and the gift that I'd keep, If I'd only one to choose, Is the gift of a broken and contrite heart, for that God will not refuse.

Why, what have I done, perhaps you'll say, that should make me fret and grieve? I didn't wrangle, or curse, or swear, I didn't lie or thieve; I'm clear of cheating and drinking and debt; well, perhaps, but I cannot say; For some of these things I hadn't a mind, and some didn't come in my way.

And there's many a thing I could wish undone, though the law might not be broke, And there's many a word, now I come to think, that I could wish unspoken. I did what I thought would answer the best, and I said just what came to my mind; I wasn't so honest that I need to boast, and I'm sure I wasn't kind.

For we'll come to the things that I left undone, and there'll be no more to say; And we'll ask for the broken hearts that I cheered, and the tears that I wiped away; I thought of myself, and I wrought for myself— for myself and none beside, Just as if Jesus had never lived, and as if he had never died.

Since He's taken this long account of mine, and has crossed it through and through; If He's left me nothing at all to pay He's given me enough to do. He's shown me things that I never knew, with all my worry and care, Things that have brought me down to my knees, and things that will keep me there.

He has shown me the law that works in Him, and the law that works in me, Life unto life, and death unto death, and He's asked how these agree. He has made me weary of self and of self— yes! my Saviour has bid me grieve For the days and the years when I did not pray, when I did not love, nor believe.

—Sunday Magazine.

"A Cheerful Giver."

I was at H—, collecting for the church, when I called on a clergyman. During our conversation, he recommended me to make a point of calling upon Mary B—, and on my inquiring who Mary B— was, he replied, "She is the cook in the family of the Rev. Mr. —." I observed that it appeared to me ridiculous to call upon a person in such a situation in life for such an object. My friend, however, replied, "Do call; make use of my name, and tell her I sent you."

In consequence of this recommendation I called, when I saw Mary B— and briefly explained to her the object of my errand, to which she listened with patient attention. And what was the response? Not any of those which I had been so many times accustomed to hear. "No, there are no many of such calls!" No, "We are building a church (or a school) in this place; or that 'Charity begins at home; or, that 'There is no need of so many churches; or, that 'I have so many poor relations; or, that 'Mary B—'s truly Christian heart would not allow her to resort to such common place exhortations. Her simple reply was, "Your object, sir, I am sure, is a very good one, and as I love to do good, I will see what I can do for you."

She then left the room, and went up stairs. During the time that she was absent, I employed myself in speculating as to the probable amount of her donation—whether it would be \$10, or possibly, at the most \$5. But what was my astonishment, when, some few days after, she presented me with a five-pound note. As soon as I could recover from my surprise, I observed to her, "Surely, you do not intend the whole of this for me?" To which she meekly replied, "Yes indeed, sir. I love to do good. The Lord has greatly blessed me; and I am sure yours is a good object, and you are quite welcome to it." I could only express my gratitude to her, and bless God for the extraordinary grace which was bestowed upon her.

I was shortly afterwards invited to the former master, as an acknowledgment of her long and faithful services, had left her, by his will, a house, which let for \$25 a year, and also a legacy of \$200 in money, which, supposing it to produce five per cent., would make the amount of her annual income \$200.

Should any one be disposed to remark, "O! Mary B— was independent, and could, therefore, well afford to do in this liberal manner," may it not be justly replied, "Whereas, in reality, she was a stranger to a stranger for an object nearly three hundred miles distant, and that object, the erection of a church, one-tenth part of her income, besides contributing liberally to the numerous other appeals to her benevolence above stated?" Doubtless, this humble, self-denying Christian was influenced by the same spirit which actuated the churches of Macedonia, who responded to the call made on their liberality, not only to their power, but beyond their power." 2 Cor. viii. 5.

"And this they did," (writes the apostle), "not as we hoped; but first gave their own selves to the Lord, and unto us as the will of God." And he that has Divine Master, who

righteous to forget the work and labour of love, which this faithful servant hath "showed toward his name," Heb. vi. 10, greet her, at the great day of his appearing, with those gracious words of commendation, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord!" Matt. xxv. 23. Would that the Lord of the harvest were graciously pleased to raise up many more such "cheerful givers" as Mary B— among us in this our "time of need," seeing that, both at home and abroad, "the fields are white already unto the harvest," and that there are only wanting the needful funds to enable us to "send forth labourers" to "gather in" and "house the precious grain." Luke x. 2—English paper.

The Beautiful Heart.

"Ye are God's husbandry," says the Apostle Paul to believers. Christians hearts are fields which the Lord prepares and cultivates. They are the gardens of the Lord. As it is the thrifty farmer's constant care to see that his fields produce enough but what is good for food, or pleasing to the eye, so it is the concern of the heavenly Husbandman to have the soil in which he sows and plants yield only what is good and beautiful. He is ever busy removing out of his gardens the weeds which spring up among his pleasant plants. Every evil disposition and inclination he takes away. Every grudge he makes to grow and flourish in us.

Of all the pictures which the outward world presents to us, what one is more grateful to our eyes than a fine farm, which unremitting labor has won from the dreary waste or wild woods? With its fields of waving grain ripened from hour to hour beneath the sun, its meadows fringed with the blessing of the Lord, its orchards bearing fruits in variety and abundance, its hillsides empurpled with the glories of the vine, gardens richly yielding their portion of supplies for the household board, and in the midst of all, the happy husbandman's home, it is a charming sight. But a lovelier picture than this is the heart in which God dwells and works and rules. There the fruits of grace are growing and ripening all the while, and God is gathering them. It is a perpetual harvest scene. This picture its divine Maker beholds with delight, and he is more and more pleased with it, as under his hand its beauty continually increases. As we see the picture, the Lord is the glory in the midst of it.

Loveller to look upon than any garden of flowers is the heart which God has beautified with salvation. More beautiful than any material things are the adornings of Christian character. These flowers of grace, exotics from the heavenly paradise, made by the Holy Spirit's influences to bloom here below, do much to make an Eden wherever our sin-polluted atmosphere is perfumed by their sweetness, or our waste wilderness gladdened by their beauty.

Let the children have the mind clear, give tone to thought, and add grace and beauty to the countenance. Jobert says, "When you give, give with joy and smiling." Smiles are little things, cheap articles, to be sought with so many blessings both to the giver and the receiver; pleasant little ripples to watch as we stand on the shore of every day life. They are our higher, better nature's responses to the emotions of the soul.

Let the children have the benefit of them; those little ones who need the sunshine of the heart to educate them, and would find level for their buoyant natures in the cheerful, loving of those who lead them.

Let them not be kept from the middle-aged, who need the encouragement they bring. Give your smiles also to the aged. They come to them like the quiet rain of summer, making fresh and verdant the long, weary paths of life. They look for them from you who are rejoicing in the fulfilment of their life.

"Be gentle and indulgent to all. Love the true, the beautiful, the just, the holy."

Stars in our Crown.

Sister Bell was just dressed for the ball, and she looked very beautiful in her white satin dress, her necklace of diamonds and pearls. So I presume she thought as she looked into her mirror; and she stood near her. Bell sat reading while the maid dressed her hair; and Grace stood behind, her hands bright gently, almost lovingly, over the diamonds and pearls.

"Take care, little sister, you will rumple my hair. What are you doing?" "Only looking at the bright stars in your crown, and thinking."

"Thinking! what a child you are to think! What were you thinking about?" "Oh! what our teacher told us this morning, when we read in the Bible."

"And what has that to do with my diamonds, Grace?" "Oh! she said, 'all who go to heaven have crowns; and will be dressed in white; and I was wondering if they'll look like you.'"

"Nonsense, child! Of course they won't." "Then she said, 'if we should try to get somebody else to look like you, we should have a star as you have in your crown in place of a hair.'"

"Oh! Grace, I'll tell you? There's the carriage!" And, with a hasty kiss on the upturned face, Bell was away to the ball.

"Soon Grace went to her chamber; and before she got into her little bed, she asked her Saviour to help her fill her crown with stars. She thought of one whom she would try to lead to assist it to bear its weight, and then asked her dear Saviour to help her.

"Do please, dear Saviour," she prayed, "make Emma a Christian, so there will be one more to love you, and I can have one star in my crown to cast at thy feet." Then Grace, leaning on Jesus' bosom, went to sleep.

"Sister Bell went to the ball, but the words of the little questioner kept ringing in her ears. Every time she saw the flash of diamonds, she thought—

"I will never put them on to go to such a place again. My first thought and care shall be for a heavenly crown and robe of righteousness." She went into Grace's room, and kneeling by her side, kissed her sweet, sleeping face; then she said—

"Dear little sister, God helping me, you shall lead me back to Jesus. She retired to her closet, and with prayers and tears asked her forgotten Saviour to forgive all the past, and make her his own child. It was almost the dawn of a new day, and Bell sought her bed; and it was indeed the dawning of a new day to her heart, for the Sun of Righteousness had risen there.

Little Grace's seed had borne fruit; she has one star in her crown of rejoicing.

Our Mercies.

The talents which we have received are many and great. What people breathing on earth have had plainer instructions, or more forcible persuasions, or more constant admonitions, in season and out of season? Sermons, till we have been weary of them; and Sabbaths, till we are profaned there? Excellent books in such plenty, that we know not which to read? What people have had God so near them? or have seen so much of Christ crucified before their eyes? or have had heaven and hell so open unto them? What should they fly that are thus winged! And how swiftly should they sail that have wind and tide to help them! A small measure of grace bestows not such a work of God as these things. All our lives have been filled with mercies. God has mercifully poured out on us the riches of sea and land, of heaven and earth. We are fed and clothed with mercy. We have mercies within and without. To number them, is to court the stars or the sands of the sea-shore. If there be any difference between twixt bell and earth—yes, or heaven and earth—then certainly we have received mercy. If the blood of the Son of God be good, then we are engaged to God by mercy. Still God think nothing too much nor too good for us, and shall we think all too much that we do for Him?—When I compare my slow and unprofitable life with the frequent and wonderful mercies received, it shames me, it silences me, and leaves me inexcusable.

A Cheerful Face.

Carry the radiance of your soul in your face. Let the world have the benefit of it. Let your cheerfulness be felt for good wherever you are, and let your smiles be scattered like sunbeams, "on the just as well as on the unjust." Such a disposition will yield you a rich reward, for the happy effects will come home to you and brighten your countenance of thought.

Cheerfulness makes the mind clear, gives tone to thought, and adds grace and beauty to the countenance. Jobert says, "When you give, give with joy and smiling." Smiles are little things, cheap articles, to be sought with so many blessings both to the giver and the receiver; pleasant little ripples to watch as we stand on the shore of every day life. They are our higher, better nature's responses to the emotions of the soul.

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"Be gentle and indulgent to all. Love the true, the beautiful, the just, the holy."

Protestant Episcopal Church.

Rev. J. W. Crockett, somewhat famous in Illinois, through his persecution by Bishop Whitehouse, has, in a letter to Bishop Melvill of Ohio, withdrawn from the Church. Chief among his stated reasons is his conscientious conviction that he cannot continue in the attitude of a minister of that Church when the functions claimed for that office are considered. He says that "the plain, literal and historical teaching of the officers of the prayer book, I am compelled to believe, place me in the light, not of an ambassador for Christ merely, but of a FALSE, and sacrilegious minister."

This point is argued at length. After commenting upon the future of the Protestant Episcopal Church in this country, and the hopes for evangelical Christianity, he says, and the passage is worthy of quotation:

"Another form of hope is entertained by some (the most despondent)—a new light 'glimmering out on the troubled waters'—that, if no relief should come from the sources we have been contemplating, a new organization will present a safe harbor for the wave-tossed mariner. I would say Amen! to this with all my heart, but I cannot regard it as a well-grounded source of comfort. Others may. I will not disturb them in their anticipations or enjoyment. But this I believe will be verified in the future, even if this last hope should be realized. Any such supposition is a most dangerous delusion. My conviction is, that the organization is, in every respect, utterly unsound. But if, perchance, it should be realized, unless Episcopacy, as of divine appointment, and the consequent doctrine of apostolical succession should be carried with it. Without this, few would organize for a higher and purer form of evangelization. It could have no numerical strength. And with these results, now giving all this unrest, would certainly out on the troubled waters—that, if no relief should come from the sources we have been contemplating, a new organization will present a safe harbor for the wave-tossed mariner. I would say Amen! to this with all my heart, but I cannot regard it as a well-grounded source of comfort. Others may. I will not disturb them in their anticipations or enjoyment. But this I believe will be verified in the future, even if this last hope should be realized. Any such supposition is a most dangerous delusion. My conviction is, that the organization is, in every respect, utterly unsound. But if, perchance, it should be realized, unless Episcopacy, as of divine appointment, and the consequent doctrine of apostolical succession should be carried with it. Without this, few would organize for a higher and purer form of evangelization. It could have no numerical strength. 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