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WHOLE No. 597.

## Religious Miscellany.

### Prayer.

Father of God, to whom belong  
My morning vow, my evening song,  
Again with trembling joy, to thee,  
A wayward child, I bend my knee.  
Myriads of angels guard thy throne,  
And I am little, I am one;  
Yet all I wish thy eyes survey:  
Thy gifts and help me when I pray.

They hear my words with gladness crown;  
Sin, only sin, hath bow'd me down.  
Lord, touch my heart, and make me know  
Thy Saviour's worth, my Saviour's love.  
Then shall my angry will be tame;  
Then shall I learn and weep my shame;  
The weight of wrath in judgement due  
Shall feel, and feel thy mercy too.

Yet not for pard'ning grace alone  
I breathe a suppliant's groan:  
Pardon and love are both divines;  
Then give me both, and make me thine.  
Thy pard'ning grace my fears shall quell;  
But love shall pride and sin expel;  
While faith in every danger shines,  
Gives strength and peace and liberty.

So, as I walk my early way,  
Thy mercy, Lord, my steps shall stay,  
Brighten with hope my saddest hours,  
And strew the pilgrim path with flowers.  
And so, while life and breath are mine,  
Shall every power in concert join  
To praise the God, to whom belong  
My morning vow and evening song.

### A Marvellous Deliverance.

John B. Gough the celebrated Temperance orator, having returned from England, is attracting immense crowds in Boston and New York to listen to his thrilling addresses on his favorite theme.

In one of his Boston speeches recently, he gave the following touching incident as illustrative of the degrading influence of intemperance, and of the power of the gospel to save.

I spoke in Dundee to the outskirts of that town. The Right Hon. Lord Kinnaird and his lady were instrumental in getting up that meeting. It was such a meeting, I suppose, as you cannot see in this country—at least, I never saw such one. If such an audience can be gathered together here, I should like to see it, and to address it. The town missionaries had got together a large mass of men and women, and you would almost have looked in vain to find one lingering trace of human beauty left. It seemed as if the foul hoof of debauchery had dashed it off. There was a horrid sight to look at. Rags, filth, nakedness—a fermenting steam of man's putrid humanity. A woman sat at my feet, and the place was so crowded that I touched her; her neck-nape for years had been "Hell fire." The boys called her "Fire," and she was known by no other name in the vicinity of her wretched residence. Fifty-three times had she been convicted and sentenced for, from six days to four months imprisonment.

The Ex-Provost of the town, George Rough said to me, "I never sent one policeman to take her. She was never mastered by one man. She is a muscular woman, and she will hit right and left. She has been dragged before me, time after time, with the blood streaming from her face."

The Rev. Mr. Hanway and Mr. Rough said to me, "If she kick up a row, as she probably will, you will see one of the most comical rows you ever behold. It is dreadful, but there is a comicality about it; she has such power with her tongue that it is amazing. We have seen men who could stand any amount of common swearing, run when 'Fire' is blown as blasphemous."

She sat there at my feet, and as I went on she interrupted me a while. I told that audience what they had been, what they might be, when they were thewings God's good designs towards every one of them. I asked that mother if she did not remember sending that half-starved little child for a penny's worth of oatmeal and fourpence worth of whiskey. I asked that young man to remember what he promised that when he married that girl, and to look at that bed of rags which he had brought her. Some of them lifted up their naked arms, and said, "Oh! that is all true."

By-and-by, the woman at my feet looked up and said, "Where did you learn that?" Then she looked as if she had some important communication to make to the people, and she said, "The man kens all about it. Would you give the likes of me the pledge?"

"To be sure I will," said I.

"Oh! no—no," said she; "it won't do for her to take the pledge."

"She can't keep it," I showed them that "How do you know?"

"She'll be drunk before she goes to bed to-night."

"How do you know?"

"Madam, I said to her, 'here is a gentleman who says you cannot keep the pledge if you sign it?'"

The woman flew into a rage.  
Said I, "before you fight about it, tell me you keep it?"

The reply was, "If I say I will, I can."  
I said, "then you say you will?"

"I will."  
"Then," said I, "put down your name?"

"After she had done it, I said, 'give me your hand again.'"

She did so, and said, "I will keep it."  
"I know you will," said I, "and I shall come back again to see you."

"Come back when you will," said she, "and you will find I have kept it."

Some three years afterwards I went back. Lord Kinnaird presided over the meeting. The woman was there. After the meeting, I introduced her to Lord Kinnaird, not as "Fire," but as Mrs. Archer, a very respectable Scotch woman. She had on her head a white cap, and she was pinned across her breast. He shook hands with her. I went to her house. I wish I could tell you what she said to me. I wish I could make you feel as she made me. "I am a poor body," she said, "I dinna ken much, and what little I did ken, has been about

## Religious Intelligence.

### Orville Gardner's Labors in New York.

NINE HUNDRED MEN RECLAIMED.  
The New York Tribune of October 24, contains the following account of the missionary labors of the once notorious Awful Gardner:

The great question, we are told in the religious newspapers, for the masses is, "How shall the Gospel be preached to them?" But when a plain, rough man, without command or bands, attempts in a stammering way, but with better faith, to preach "Temperance and Righteousness" to his old comrades in sin, there are very few found to hold him in.

Three years ago, when the religious revival swept over this city, and so many young men of vicious habits and wild lives turned a short corner, and began new courses, it was a common sneer or objection, that time would show the hollowness of the excitement, and these reformers would be found at their old ways.

Thus far, time has only proved that the best of all reformations is that brought about by the power of Christian truth, and the most from our lowest classes, who began new lives in the Revival, give signs of holding out as long as any class of converts.

Among the most marked instances of change at that time, was that of a notorious ruffian and prize-fighter—badly known in police courts and porter houses as "Awful Gardner," or Orville Gardner. If ever the supernatural power of Christianity is manifested, it is in the renewal and entire reformation of that man. His vice and offenses are so well known in this community, that it is hardly worth while to speak of them, but of his subsequent career probably much is known. It appears that he was quietly settled in business, doing well, in a neighboring town, when a committee of gentlemen applied to him, and induced him to take part in a Temperance movement for the most squalid and donee quarter of New York—the Fourth Ward. He had opened a Coffee and Reading Room for working men of that district, and both he and they felt that he was a providentially-called missionary. Just the class for whom the room was designed. Every one knows how difficult it is for a reformed and educated man ever to approach "the roughs" of our city. The preachers and missionaries are generally entirely unfit, by education and habits, for doing any good to the class. The churches are too respectable for them even if they cared to go. Then, these men are shrewd, and when they hear a gentle, amiable individual in nice black clothes, who has floated easily as a cork down a stream of good fortune, talk of the obligation of resisting temptation and of the beauty of holiness, they are very apt to say or feel, "What do you know, Mr. Theologian, of temptation, and poverty, and circumstances sweeping to evil like a torrent, and of passions that rage like tempests. It is all very well for you, with your handkerchiefs, 'to be good'; but what of me, who have a legion of devils after me ever since I was born?"

But here was a man, with the dirt of the foul est vices on him, who has known poverty, and sin, and fierce desire, and uncontrollable appetite, and who has, as these men count success, succeeded in his devilish career, and yet could leave all this and break through his habits and passions, and choose a small, honest income instead of large gains, and first devote himself to the good of others, as he was himself.

When he arose and told them of the pleasure of being a free man from the tyranny of drunkenness and lust, and when, with stammering tongue he spoke to them of that mysterious and heavenly power which alone had helped him to weak loss from his passion—ever the power of Christ—how could they help believing? How could they help believing? and showing what Divine power could save that man.

The result justified the action of the Committee in putting Mr. Gardner into his present position. He has become an apostle of temperance and righteousness to the vicissitudes of that whole quarter. We doubt whether all the Temperance Societies and many of the Missions of New York have done so much substantial good the last year as this man and his reading room. It is all very well for you, with your handkerchiefs, 'to be good'; but what of me, who have a legion of devils after me ever since I was born?"

We have in the first table a list of donations given towards the Building Fund of the Orphan House for 850 poor children bereaved of both parents by death. It is a list of "supplies for the School"—Bible—Missionary, and Tract Fund, sent in answer to prayer.

The fourth part of this pamphlet states the objects of the institution, which are first, to assist, Sunday, and adult schools, in which instruction is given upon scriptural principles. These are four day schools of this kind in Bristol entirely supported by the funds of this institution; and, in addition to these, ten elsewhere have been assisted with money and books. In all the schools, supported entirely or partially, whether Sunday, day or adult, it is essential that the teachers be believers; for they must justly consider it unchristian for any persons who do not profess the Christian faith, and themselves should be engaged in giving religious instruction to others. The second object of the institution is to circulate the Holy Scriptures, a labour in which Mr. Muller and his friends have been eminently successful.

The third object is to aid missionary efforts at home and abroad. In this way one hundred and one missionaries have been helped during the past year—the aggregate amount expended being no less than £29,919 6s. 1d., the individuals names varying from £4 to £104. This object is the circulation of such publications as may be calculated, with the blessing of God, to benefit both believers and unbelievers. To this object £1080 11s. 5d. was devoted last year, and 2,662,001 tracts and books put into circulation. The fifth object is to board, clothe, and scripturally educate destitute children, and to support in retirement God's poor, who are the lost both parents by death, and who are dependent upon the care of a merciful Providence. For this benign object, including sums from the building fund, Mr. Muller has received since the commencement of the work, without personally applying to any one for a penny, the sum of £133,528 14s. This, he emphatically reiterates is the result of prayer to God. To all this we must add that the donations consist of all sorts of things, and that the donors are chiefly anonymous; indeed, so far as the work is a vast institution for the benefit of souls and bodies, eminently successful and ever growing, without any of the ordinary machinery for raising money—no collectors, no list of subscribers, no publishing of the names of donors, no annual meeting to excite interest, literally nothing but the prayer of faith to carry it on; and behold the result. 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