

in the Apocalypse respecting the renovated earth, in which the state of things shall be fixed and eternal, that "there shall be no more sea? or are we to regard the revelation as the mere hieroglyphic,—the pictured shape,—of some analogous moral truth? "Reasoning from what we know,"—and what else remains to us?—an earth without a sea would be an earth without rain, without vegetation, without life,—a dead and doleful planet of waste places, such as the telescope reveals to us in the moon. And yet the ocean does seem peculiarly a creature of time,—of all the great agents of vicissitudes and change the most influential and untiring: and to a state in which there shall be no vicissitude and no change,—in which the earthquake shall not heave from beneath, nor the mountains wear down and the continents melt away,—it seems inevitably necessary that there should be "no more sea."—*Hugh Miller.*

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"MY PASTOR DID NOT VISIT ME WHEN I WAS SICK."

"So said a friend to us the other day. So say many other church members of *their* pastors. Let us look at this complaint for a moment. It is a serious one, and demands investigation, if not rebuke. Pastors *ought* to visit the sick, and pray with them, and minister the consolations of Christianity. If a shepherd tend not the *sick* sheep of the Lord's pasture, he is not likely to look well after the general flock. Pastors ought to *know* who are sick in their congregations. Ignorance in this matter implies negligence. Where lies the neglect? No one would be absurd enough to contend, that the minister should know by intention, who among his people are sick; nor could it be reasonably maintained, that it is his duty to send from door to door to make inquiries after the health of individual members, yet he ought to know all cases of sickness among his people; now it seems to us that the New Testament points out the way in which this knowledge is to be obtained. There is a meaning in the command. "*Is any sick among you? let him CALL for the elders of the church.*" The elders and ministers of the church are not supposed to know who are sick, unless *they are told*; more than this, they have a scriptural right to demand an invitation to pay a pastoral visit, in circumstances of sickness or other sorrow. Your *Physician* visited you when were sick, but *you sent for him*. But Mr. ——— must have known that I was sick! Don't take too much for granted. "He must have missed me from church!" Are you sure of this? Besides, is the pastor to presume that every one who was not in church last Sabbath morning is sick, and to go to each absentee in succession? But he must have been told of it, for several in the congregation knew of it. Do not be confident in a matter so problematical, where is your Christian charity? Are you sick, reader, and do you wish to see your pastor? Send him word, if he do not call write to us and we will advise you in your future course. If he call don't keep him waiting in the parlor half an hour till your room is made ready. His time is precious."

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## Obituary.

### DIED,

At Guelph, May 4th, 1859, Mrs. Mickle, the loved wife of Charles Julius Mickle, Esq., J.P.; and on the 23rd of the same month, her honored husband.

Mr. Mickle was born at Wheatley, Oxfordshire, in the year 1784, being the only child of William Julius Mickle, Esq., translator of the *Lusiad* of Camoens, and grandson of the Rev. Alexander Mickle, minister of the parish of Langholm, county of Dumfries, Scotland. His mother was Mary Tomkins, daughter of Mr. Robert Tomkins. Mr. M.'s parents removing, while he was yet an infant, to Forrest Hill, he resided with them in the old family mansion of the Powels,—the house in which the *Paradise Lost* is supposed to have been written.

Designed at first for the ministry in the Church of England, of which his parents were members, he received his education at Winchester College, one of the most celebrated of the English schools. Going to London, when about nineteen years of age, he became seriously impressed through the preaching of that distinguished man of God, the late Rev. Richard Cecil. For some time he continued the subject of great mental anxiety in relation to his eternal state, striving