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Religious Miscellany.

Waiting for Christ.

We wait for Thee, all glorious One!
We look for thy appearing;
We wait thy name, and on the throne
We see thy presence shining.
Faith even now
Uplifts its brow.
And see the Lord descending,
And with him bliss unending.
We wait for thee, through days forlorn,
In patient self-denial;
We know that thou our guilt hast borne,
Upon thy cross of trial.
And well we wait
Submit with thee
To bear the cross and love it,
Until thy hand remove it.

We wait for Thee, already thou
Hast all our hearts' submission;
And though the spirit sees thee now,
We long for open vision;
When our souls shall
Sweet rest with thee,
And pure, unending pleasure,
And life in endless measure.
We wait for Thee, with certain hope—
The time will soon be over;
With children longing we look up
Thy glory to discover.
In bliss to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.
—From the German of Hiller.

A Yankee Deacon.

On a stormy Saturday night, fifty years ago, a raw country boy came in and sought lodgings in an inn then standing near Hayward place in Boston. The short gray overcoat and buckskin mittens characterized him as belonging to a class which we call the "rural districts" knew all about in our early days. The next morning the rustic boy, called out to find his only Boston acquaintance, one Mr. Adams, and soon found him with a pan of coals in his hand, which he has got from the fireplace of the "Lamb Tavern" to kindle his own fire for his Sunday breakfast. Mr. A. takes the lad home—finds out that he has come all the way from Hamilton, the day before, "catching a ride" in a sleigh for much of the distance—writes him to his pew in old Park-street church, and on Monday morning offers to take the sturdy youth into his blacksmith-shop as a "junior partner." The boy puts in his whole fortune of twenty dollars, takes off his homespun coat, and goes to work.

A few weeks after he learns that a poor and feeble widow is shivering in a attic by fireless hearth and fuelless. The blacksmith lad buys a load of wood for her, hires a mule to saw it, and carries it up himself and piles it snugly in her garret. This is the first act of beneficence in the career of a man who afterwards became the foremost Christian philanthropist of Massachusetts. One day the majestic figure of the giant of the Boston pulpit enters the low doorway of the blacksmith-shop, and the solution is, "Young man, I have come to seek you out, for I have noticed your constant attendance on my preaching." The smooth-tongued courteous giant is Doctor Griffin, and at the zenith of his power; the shy mechanic who rests his shingle on the anvil to shake hands with him is Daniel Safford. From such lowly beginnings have the leading spirits of Boston and New York battled their way up to eminence and command.

In a dozen years' hard hammering at the anvil, fragility, total-abstinence, and the fear of God have made him the owner of a snug house in Sullivan Court, worth five thousand dollars. About this time Lafayette pays a visit to Boston. A comely citizen in black broadcloth and white cravat is introduced to the French hero as "the leading blacksmith of the city." The Marquis, eyeing him from under a bushy eye, says, "You are the blacksmith who has taken him for the leading lawyer." It is not from any ambitious foppery that the sturdy mechanic is thus punctuated about his dress; it is a clear and self-respect coming out on the surface. Years later, when Deacon Safford has become a member of the legislature, and an oracle in the churches, a lawyer fills up a deed for him with the words, "Daniel Safford, gentleman."

"What makes you look so sad, my darling Lottie?" said the lady, laying her hand caressingly upon the bright head which bowed before her.
"Oh, Mary, Mary, I cannot find Him. I am so wretched. I have prayed and wept, and prayed again, and everything is dark. I fear that Jesus has left me forever. You are almost an angel, Mary. You live very near to Christ. I know that you love God, and that He loves you. Perhaps He will hear you, if He will not me."
Tears rose to Mary's eyes.
"My dear child, God loves you. He gives me that you distrust Him, no. He says, him that cometh unto Me, I will in no wise cast him out."
"Yes I know. Teach me to go to Him, Mary. You have taught me a great many lessons."
"I sit at His feet, first, Lottie. Tell how it came about: how is it that you have wandered away from God?"
"I cannot tell. I read my Bible every day, and pray, but everything is dark."
"Have you not done anything to displease Him? Have you brought reproach upon His dear name? Where were you last Friday night?"
Lottie looked vexed a moment.
"Only at a little dance, in a private house, a very few of us there. I wore my white tarleton, all that this apostate of Christian education asked was a place to rest and pray in. Years afterwards the visit of Deacon Safford to Mount Holyoke was as joyful an event to the inmates of the House Beautiful. His prayers were a blessing, and the very sight of his face was a consolation. He inquired about every detail of the establishment, and always left it richer than when he came."

To the neglected classes of Boston Deacon Safford was more than a giver of dollars; this is but a cheap philanthropy. He gave time, personal attention, a place at his fire-side and direct spiritual labor. A poor Catholic Irishman, whose drunken husband had been reforming

named her boy after him, saying, "I want him to have not only the Deacon's name, but his religion!" When the child grew up, Irish Mary used to say, "I want to be a fine gentleman. His first quarter of a dollar saved my life. My Daniel is now twenty-five years old, has good learning, has never been a Catholic, never drunk no rum, and never brought a tar into my eye. More than one Roman domestic was converted to the true faith under his roof, simply from seeing how much 'better the Deacon's religion was' than their own. How many of us are so living that the poor children of superstition are converted from their errors by the beauty of our lives and the silent argument of our examples."

We heartily wish that every layman in our churches would read Deacon Safford's biography and learn how to work. In personal labors with the impatient he excelled. Many a Boston Christian has said "it was a talk which Mr. Safford had with me which first decided me on the subject of religion." One gentleman says, "On a certain occasion, our pastor had reached a very solemn discourse, which I should probably have soon forgotten; but Mr. Safford, leaving his own aisle, came around to ours, followed me out, and laying his hand upon my shoulder, said, 'C—, what are you doing? will you go on and perish in spite of all this?' I could have resisted the sermon, but I could not resist Mr. Safford's kindness and faithfulness." The gentleman was converted, and soon found a place by his benefactor at the Safford's table.

In one brief article we cannot allude to the one hundredth part of a career which was one long April shower of spiritual blessings upon others. If he wished to bring the Gospel to some poor heathenized soul in a garret or a cellar, he would go thither with a loaf and a load of wood, kindle a fire, and thus show his way into the heart he came to bless. For the cause of education, of temperance, of freedom of education, of tract distribution—may, for every Christian reform Deacon Safford ever had an open hand and purse. His life was a holy epic; his death was a beautiful translation. Reading the sweet story of his closing hours, we have stood gazing with tearful eye through the open gate into the City of the Great King.

Deacon Safford is to the representative man of sturdy New England piety. We even look always at the iron railing around Boston Common with a sort of reverence; it is a memorial of the workshop of "Daniel Safford, blacksmith." Mount Vernon church is as truly a monument to his prayer-guided sagacity and toil as the fervid eloquence of Dr. Kirk. Looking in upon this neat chaste temple on a Sabbath morning last summer, our mind ran back over twenty years and saw two figures in that sacred spot. One was the handsome, frank, silver-tongued Apollo in the pulpit, Edward N. Kirk, in his splendid prime. Before him sat his chief counsellor, his true yoke-fellow in the Lord—plain, sober, thoughtful, meek Deacon Safford—his face beaming like the face of an angel. The pastor still lives; the faithful Deacon "being dead, yet speaketh."

If we wish to know why sterile New England has become the intellectual and moral garden of the Republic, let them read the biography of the boy in gray overcoat who grew up to be a power in Boston's best society. And if any parent wishes to give his son a model of self-reliance, industry, godliness and devoted philanthropy, let him procure for a holiday gift the beautiful *Life of Daniel Safford*.—Rev. T. L. Ogilby.

Dancing.

"The nose loath, but who loatheth?"—*St Augustine*.
A young lady, pale from recent sickness, was reclining upon a couch in a sitting room. Flowers were in her window, a bird-cage hung above her head, a little gem from one of the old masters was on her shelf; everything around her showed that she was a person of refinement and culture. Her face was a very sweet one, with beautiful hazel eyes and red lips, which might have been thought to be the work of an artist, but which were no school-taught submission. Not the beautiful eyes, nor the fair complexion, gave the charm to her face, but its expression spoke of "the ornament of a meek and quiet spirit." The door opened, and a young girl entered and threw herself upon an ottoman by the sofa. There was a shadow on her face, shadows in her dark eyes, and gloom upon every feature.

"What makes you look so sad, my darling Lottie?" said the lady, laying her hand caressingly upon the bright head which bowed before her.
"Oh, Mary, Mary, I cannot find Him. I am so wretched. I have prayed and wept, and prayed again, and everything is dark. I fear that Jesus has left me forever. You are almost an angel, Mary. You live very near to Christ. I know that you love God, and that He loves you. Perhaps He will hear you, if He will not me."
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"Have you not done anything to displease Him? Have you brought reproach upon His dear name? Where were you last Friday night?"
Lottie looked vexed a moment.
"Only at a little dance, in a private house, a very few of us there. I wore my white tarleton, all that this apostate of Christian education asked was a place to rest and pray in. Years afterwards the visit of Deacon Safford to Mount Holyoke was as joyful an event to the inmates of the House Beautiful. His prayers were a blessing, and the very sight of his face was a consolation. He inquired about every detail of the establishment, and always left it richer than when he came."

showed me a book of engravings, and we came across a picture of Christ, in his death agony, with a crown of thorns on his brow, and his eyes raised mournfully. It made me feel sad. I enjoyed myself exceedingly though."
"Friday is the evening of your church meeting, is it not?"
"Yes; but I can go any time to that, and these parties are rare things. I have another invitation for next Friday. And there were other church members there who danced, and laughed, and were as gay as could be."
"Do you think they were rich deep Christians; spiritually minded ones; those to whom you would go in trial, and from whose lives you may learn much of Christ?"
"Well, as far as I can judge, I don't think they were; but there's no harm in dancing, is there?"
Mary gazed sadly at Lottie.
"If any man loved the world, the love of the Father is not in him." Suppose you had had a glimpse into heaven that night and seen God and the holy angels looking down upon you. Do you think they would have smiled upon you, or wept tears of sadness? Dancing in itself is not sinful any more than walking, but its associations, as you well know, are injurious, and your influence in favor of it may do untold harm. My child, let me tell you what I hear of the other night. A young gentleman who had been subject to serious impressions, was at your party. He saw you engaged in amusement with so much zest and enjoyment, and concluded that there was not so much difference after all, between those who were Christians and those who were not; that if one had taken upon herself such solemn vows as yourself could so freely mingle with sinners, whom you believed would not be saved unless they repented, and whom one moment might send into eternity unrepentant, and instead of warning them, you helped them to give up their precious moments, and lent your influence to help them forget serious things. He did not think your religion had any power in it, and he has now embraced a creed one of whose articles of faith is dancing. Some one has said that the different creeds are only the different roads that lead to heaven. I fear his road will never lead him there. You are the cause of all."

"Can Christ ever forgive me?"
"Do you feel that you have sinned. Are you willing to give up these amusements, and live only for Christ, and use all your influence for Him? Are you willing to give up your engagements on Friday evening, and attend the prayer meeting?"
There was a momentary struggle, and then Lottie burst into tears.
"Yes, I am willing. I had a feeling that it was wrong all the time. I did not think of my influence, however. I am so sorry. I want to come back to Christ again—so much—and love Him. I will never, never dance again."

And Mary knelt and prayed that the wanderer might come back to God; that for Jesus' sake God would forgive her sin; and the penitent sobbed out broken prayers, and He who faintest not, neither is weary of broken prayers, answered, and gave peace to her soul. As Lottie went out, with a little spirit of holiness in her hand, which she meant always to keep as a remembrance of her promise never to dance again, Mary said to her affectionately—
"Dear Lottie, whenever there is a cloud between you and God, remember it is in which makes that cloud. Jesus loves you always, and changes not. It is you that go astray." C. P.

A Great River from a Little Bill.

A Welsh clergyman asked a little girl for the text of his last sermon. The child gave no answer, she only wept. He ascertained that she had no Bible in which to look for the text; and this led him to inquire whether her parents and neighbors had a Bible; and this led to that meeting in London, in 1804, of a few devoted Christians, to devise means to supply the poor of Wales with the Bible, the grand issue of which was the formation of the British and Foreign Society—a society which has already distributed more than 15,000,000 copies of the Bible, stations in so many parts of the world, was not worthy of a jubilee celebration. Since that time the thought has so completely taken hold of the mind of the Christian, and so developed into a purposeful plan, that Cornwall had, on Thursday last, the privilege of uniting with the Methodists of Leeds, London, and Bristol, in blowing the silver trumpet of the missionary jubilee. Indeed, as in their laborious conduct—largely possessed as is the Cornish mind of the true spirit of the good, which is eminently missionary—honored in having produced some of the most heroic and successful of modern missionaries—such as Henry Martyn, Walter Lavy, and Benjamin Carver, among the sainted dead, and James Buller and Edmund Botswell, have claimed notable honor in the foreign world; it is only natural that here the missionary spirit should prevail.

Religious Intelligence.

Missionary Jubilee in Cornwall.

During the sittings of the Wesleyan Conference at Camborne the question was asked in one of the provincial journals whether the Wesleyan Missionary Society, which had, since the death of Dr. Coke, in 1815, established stations in so many parts of the world, was not worthy of a jubilee celebration. Since that time the thought has so completely taken hold of the mind of the Christian, and so developed into a purposeful plan, that Cornwall had, on Thursday last, the privilege of uniting with the Methodists of Leeds, London, and Bristol, in blowing the silver trumpet of the missionary jubilee. Indeed, as in their laborious conduct—largely possessed as is the Cornish mind of the true spirit of the good, which is eminently missionary—honored in having produced some of the most heroic and successful of modern missionaries—such as Henry Martyn, Walter Lavy, and Benjamin Carver, among the sainted dead, and James Buller and Edmund Botswell, have claimed notable honor in the foreign world; it is only natural that here the missionary spirit should prevail.

The Work to be Done.

The great work to be done by the Church of God, through the blessing and power of the Spirit, to evangelize the world, and to subdue the empire of the Saviour's sceptre all the families of the earth. It is well to take a glance at the magnitude of the work, not that we may be discouraged, but that, viewing the real nature of the mission assigned to the Church, all her members may be led to realize their individual responsibility and correspondence with some and foreign state ministers, has calculated during the last year, that the existing population of our globe numbers one billion, two hundred and eighty-three millions of souls—1,283,000,000—estimating a billion at a thousand millions, according to the French method of numeration in use on the continent of Europe and in the United States, and not a million of millions according to the English method. Of this number there are in Europe, 272,000,000; in Asia, 720,000,000; in America, 200,000,000; in Africa, 80,000,000; and in Australia, 2,000,000.

And what proportion of this vast multitude, these twelve hundred and eighty-three millions of souls are Christians?—There are in the world, according to the most probable and reliable computation, Jews, 8,000,000; Mohammedans, 120,000,000; Pagans, 890,000,000; and nominal Christians, 276,000,000. This last number, we must bear in mind, includes all the Greek, Roman, the Armenians and Nestorians, all the Roman Catholic Church, all the Protestant denominations, orthodox and heretical, and the entire population living in those countries which are nominally Christian, so distinguished from the heathen—England, Scotland, America, France, Germany, Russia, Sweden, Norway, Denmark, Prussia, Austria, Italy, Greece, Spain, Portugal, and the West Indies, etc.—making in all not quite one-fifth of the world's population.

But what proportion of these 276,000,000 persons in nominally Christian lands are the true disciples of Christ? Of Romanists there are 185,000,000; of Greeks 50,000,000; Armenians and Nestorians 2,000,000; and Protestants 83,000,000; this number including all, whether professing religion or not, those of some religious faith, sceptics and infidels. How many of these are truly the disciples of Jesus Christ? If we say one-twentieth of the whole number (and this seems a large allowance) then there are not quite 14,000,000 of real Christians in existence. And how many of these are cold and inactive in the service of Christ? But if we believe the declaration of the Scripture, then Judaism, Mohammedanism, Paganism, Popery and Infidelity, are all to give way before the power of the cross of Christ, and a time come when the knowledge of the glory of the Lord shall cover the earth, as the waters cover the sea. So that according to the present population of the globe, there are altogether, including unbelievers in Christian as well in heathen lands, twelve hundred and seventy-four millions—1,274,000,000—of souls yet unconverted to the truth as it is in Jesus. And for the accomplishment of their salvation, instrumentally, there are according to the liberal allowance of one-twentieth just made 14,000,000 of truly converted persons, three-fourths of whom certainly are like-warm, uninterested, or lie in the work, leaving about three millions—3,000,000—of the world to engage actively in advancing the kingdom of Christ and leading sinners to the Saviour! Nevertheless, "As I live saith the Lord, the whole earth shall be filled with my glory." Here is God's oath, and heaven and earth shall sooner pass away, than one jot or tittle of what he has said shall fail. To Jesus Christ every knee shall bow, and every tongue confess."

What they have felt and seen
With confidence they tell,
And publish to the eyes of men
The glorious things which God has done.
The migratory habits of the mining population of Cornwall, together with the far-famed skill of Cornish miners, lead scores and hundreds annually to try their hand and employ their skill in the service of Christ. In the return of the silver mines of Chili and Peru, on the mountainous shores of Lake Superior and Columbia, on the gold fields of Australia, California, and New Zealand, and on the mineral grounds of France, Spain, and Saxony, the Cornish miner may be met with. Save in the ever-welcome utterances of Christian fellowship and prayer, in some instances he is deprived of all religious worship, and he has no resource but in the silver mines of Chili and Peru, on the mountainous shores of Lake Superior and Columbia, on the gold fields of Australia, California, and New Zealand, and on the mineral grounds of France, Spain, and Saxony, the Cornish miner may be met with. 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