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Religious Miscellany.

The Crucifixion.

BY THE LATE DR. CROLY.

City of God Jerusalem!
Why roushest thou thy living street!
The turbid priest, the hoary sinner,
The Roman in his pride are here!
And thousands, tens of thousands still
Cluster round Calvary's wild hill.

Still onward rolls the living tide,
Shout the keens arrows of the bride,
Prince, beggar, soldier, Pharisee,
The old, the young, the bond, the free—
The nation's furious multitude,
All maddening with the cry of blood.

'Tis glorious morn; from height to height,
Before the keens arrows of the light;
And, glorious in their central tower,
Palace of holiness and power,
The Temple, on Moriah's brow,
Looks a new risen sun below.

But woe to him, and woe to woe!
They hear the coming armies roar;
And woe to bridegroom and to bride,
For death shall o'er the whirlwind ride;
And woe to the repentant sinner,
The sword is out for these and thine.

Hide, hide thee in the heavens thou sun,
Before the death of blood is done!
Upon the temple's seventy steep
Jerusalem's last angels weep;
See destruction's funeral pall,
Black'ning o'er Zion's sacred wall.

Like tempests gathering on the shore,
They hear the coming armies roar;
They see in Zion's wall of state
The sign that maketh desolate:
The idol-stam'd—pagan spear—
The tomb—the flame—the massacre.

They see the vengeance fall, the chain,
The long, long agony of pain;
The sight's thousand desperate wars,
The more than sign—the more than tears,
Jerusalem, a vanished name,
Its tribes a varied, wailing, and of shame.

Still pours along the multitude,
Still rattle the banners of the blood;
But on the murderer's furious van
Who totters on? A helpless man
A cross upon his shoulders bound,
His brow, his frame, one gushing wound.

And now he reads on Calvary—
What slave upon that hill must die?
What band, what heart in guilt imbued
Must be the mountain gulf's food?
There stand two victims, gaunt, and bare—
Two culprits emblem of despair.

Yet who the third? The yell of shame
Is frozen at the sufferer's name;
Hands clenched, teeth, gnashing, vestures torn,
The cross, the taunt, the laugh of scorn—
All that the dying brow could stir
Are round thee now, thou thorn-crowned King.

Yet earthed and tortured, taunted, spurred,
No wrath is for the wrath returned;
No vengeance flashes from the eye,
The sufferer calmly waits to die;
The sceptre reed, the thorny crown,
Wake on that pallid brow no frown.

At last the word of death is given,
The form is bound, the nails are driven;
Now triumph, Scribe and Pharisee!
Now Roman, bend the mocking knee!
The cross is reared, the deed is done—
There stands Messiah's earthly throne.

This was the sinner's consummate hour,
For this had blessed the prophet's power,
For this had swept the conqueror's sword,
Had ravaged, razed, cast down, restored;
Persepolis, Rome, Babylon,
For this ye sank—for this ye shone.

Yet things to which earth's brightest beam
Yere darkness—earth itself a dream—
Forebode on which shall crown be laid
Sublime, when sun and star shall fade;
Worlds upon worlds—eternal things—
Hang on thy anguish, King of kings!

Still from his lips no curse has come;
His lofty eyes has looked no doom;
No earthquake burst, no angel band,
No carted black blaspheming hand;
"What say those lips, by anguish riven—
"God, my murderers forgiven."

He dies, in whose high victory
The slayer, Death himself, shall die!
He dies! by whose all conquering tread
Shall yet be crushed the serpent's head;
From his proud throne to darkness hurled,
The God, and tempter of the world!

He dies! creation's awful Lord!
Jehovah! Christ! Eternal Word!
To come in splendour from the skies,
To bid the buried world arise;
The earth his footstool—heaven his throne—
Redeemer! may thy will be done!

The Three Days.

There are periods in the history of nations as well as of persons, that in the providence of God are overcast with bewildering clouds of most mysterious significance, while an unaccountable sadness hangs upon the soul, and the various departments of nature seem to weep in sympathy with each other as though they deplored some common loss, or were trembling in dread before the approach of some great calamity. Such was the case of the three memorable days including the burial and resurrection of the Lord Jesus. The human mind cannot conceive the intense and crushing sorrow of that day that witnessed the final agony of the cross—a day that which the prophesy had pointed through a long succession of ages. Various signs and symbols had prefigured its terrible solemnity, but no event had ever fully developed their immense import; it was the great day of the world's explanation, a day which the Lord had made, selected from the calendar of time, for this strange deed—a day to finish transgression and to make all end of sin, and to make reconciliation for iniquity and to seal up the visions and prophecy,

Glorying in the Cross.

It is so general a faith in the death of Christ as a governmental expedient for meeting a difficulty and effecting a reconciliation between apparently opposing claims; nor is it a mere acceptance of pardon as a gift, purchased for us by his death, that can interest any one fully and effectually in the sacrifice of the cross. We must enter into fellowship with him in his suffering—be conformed unto death—be crucified with Christ—share in his sense of what our sin is—share in his willingness on our account to suffer—partake in some measure of that spirit of self-sacrifice with which he throughout was animated, before we can gather into our bosom and make our own the fruits of his oblation on the cross. To separate the gift of pardon from sympathy of mind and heart with the Giver—to imagine that this gift can be accepted and appropriated independently of the moral and spiritual condition of the acceptor, to open the way for the first great heresy of the Gospel, or selfishness—to turn the cross into a mere shield of defence or place of retreat, behind which the fugitive from Divine justice may hide himself. It refuses to be assumed. Jesus did not say he would give the remission of sins to any one unless he were first of all a sinner. The cross is far more frequently spoken of and exhibited in the Bible as the instrument of renewing man than of propitiating God. It is indeed singularly significant that the very passages of Holy Writ which are most frequently and properly quoted in proof of the vicarious and atoning character of the death of Christ, do all point onward to its moral and spiritual results. "Who his own self bare our sins in his own body on the cross," but why? "That we being dead in our sins might be quickened by the grace of God through his blood." "Who gave himself for us," "Who gave himself for our sins," "He died for all,"—three simple and explicit declarations of the substitutionary and sacrificial character of his death; but if we would know what the final purpose thereof was, let us complete the sentences of which they form the first words. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "Who gave himself for our sins, that he might redeem us from this present world." "He died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."

Church of England's Missions in Africa.

The Rev. J. White, native pastor at Ottawa, writes regarding the baptism of an aged man:

During the past six months we had four baptisms—three children belonging to our converts, and one adult, an old man of about sixty years of age, called Akimou, who was brought to me one evening by one of our converts, and who thus gave the following account of himself:

"Many years ago I had resolved to give myself to the god life, and had several times made up my mind to do so, but as I had no one to counsel me, I did not do so. I felt that the word of God which you preach is true, and it became a question with me whether I should still give myself to life or to God. On conferring with myself, brethren, you recommended me to worship life; but on conferring with the book-people, they urged me to serve God. Thus for many years I was in a state of indecision, till of late being convinced of the superiority of the service of God, I decided within myself to choose Him. But there was this difficulty, I am too old. I cannot now learn book. I have lost almost all my teeth. I am afraid it is too late with me; and I know not whether or not God will accept me."

I told him that although it is almost the eleventh hour of the day that he had come, yet it is almost the accepted time with him, and that God has promised to cast away none who come to Him through His Son Jesus Christ. Book-knowledge, I said, is a good thing, but it is not essential to the matter of the salvation of the soul.—Many there are who are very clever in books, but they are no worshippers of God. They neither love, fear, nor serve Him. "What, then, is required of them who would serve God?" asked the old man. I replied, "Believe in the Lord Jesus Christ, repent of your past sins, and be baptized." Furthermore I said, "You cannot learn your duty in a day. If you come to church on Sundays, and if you will attend the class of the candidates for baptism every Wednesday afternoon, you will then be instructed in the way of life. I was glad, and went to church. From that time he became a regular attendant on the means of grace. He met, however, with some difficulty. His brethren companions ridiculed and persecuted him, calling him all kinds of names; but he was deaf to all their reproaches. In the month of March he argued me to come and take away his idols, and that he would have nothing more to do with them. I fixed therefore, upon the 1st of March, which was Lord's-day, and accordingly, after the morning service, I went to his house, accompanied by six of our old members, and after reading several portions of Scripture, and offering up prayers, in which we commended him to the protection of our heavenly Father, and imploring His grace and assistance on his behalf, he brought out his idols, six in number, and delivered them to me.

Woman and the Resurrection.

It is a suggestive fact, that the first appearance of a Christian after his resurrection, was made to woman. To some, this may seem a peculiar circumstance. But we should remember that Paul and John, and others of the Apostles, and show himself first to the women? Surely this was not accidental and undesigned. It may be that the women were better prepared to receive the first manifestations of their risen Lord. Woman has a quicker sympathy with religion, and a reader responsive to its touching appeals than man. Men come so early and so much in contact with a sinful world; they are so continuously associated with the rougher scenes of life, its toils and conflicts, rivalries and contentions, that they are susceptible to the influence of religion, and, therefore, less disposed to believe and obey the Saviour. Whatever may be the reasons, whether a greater constitutional susceptibility to religion, or her more retired and less exposed social position, the fact is indisputable, that in the early history of Christianity, she was more responsive to the claims of Jesus than man. We find three women to one man at the cross and in our day we still find three women to one man, at the table of our Lord. In the dark hour of Christ's humiliation, woman was unflinching in her constancy and devotion. Man denied Him, man betrayed Him, but woman never—

Heedlessness.

Also I have walked through life
Too heedless where I tread;
Nay, helping to trample my fellow-worm
And fill the burial sod;
Forgetting that even the sparrow falls
Not unmarked of God.
The wounds I might have healed!
The human sorrow and grief!
And yet it was never in my soul
To play so ill a part;
But evil is wrought by my thought
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Beautiful and True.

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Italy—Help Needed.

At present there is scarcely any portion of the globe, the religious condition of which affords more occasion for anxious solicitude, than that of the kingdom of Italy. The government itself is far enough from being settled upon its foundations, and its very stability, as well as its moral influence in Southern Europe, to say nothing of its bearing upon the future of the Papacy, seems to depend largely upon whether that beautiful land goes back into the hands of the priesthood, or takes the leap to the other extreme of godlessness, or on the passage now going on from the former to the latter, is met with a sound and spiritual evangelism, and brought into place as one of the kingdoms of our Lord Jesus Christ. Estimates, which we presume to have been carefully and judiciously formed, represent three-fourths of the people of Italy as being still Roman Catholics in name, but in heart lost to the faith of that Church.—Their baptism and whole religious discipline has so impressed Romanism upon them as a system of life, that a formal separation from it does not follow the revolt of their consciences. Romanism standing to them for Christianity, the passage from the Church to atheism is only too natural, and without a largely increased evangelism, aggression, a few years will probably witness the re-production, on an alarming scale of magnitude, of the idolatry of the Alps and Europe. Of the remaining one-fourth, a fraction consists of ecclesiastics, and the non-reminded, who are wedded to the superstitions of the old religion though large in number, the class most and will hold large power with those masses above mentioned, who still abide under Romanism as a mere yoke. Another fraction consists of undisciplined infidels, educated and proud men, who sum up science and history into the service of atheism, making Romanism to stand for religion, and under that cart, representing Christianity as despotic and enslaving. As yet, they are but a handful, but for reasons above stated, they are growing in hope of a great harvest. The evangelist Christian element includes the remaining fractional part. It is made up of the ancient Vaudois churches, and the Christian societies gathered by the British missions, and those of the American and Foreign Christian Union, by the latter.

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The Law of Veracity Violated.

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At present there is scarcely any portion of the globe, the religious condition of which affords more occasion for anxious solicitude, than that of the kingdom of Italy. The government itself is far enough from being settled upon its foundations, and its very stability, as well as its moral influence in Southern Europe, to say nothing of its bearing upon the future of the Papacy, seems to depend largely upon whether that beautiful land goes back into the hands of the priesthood, or takes the leap to the other extreme of godlessness, or on the passage now going on from the former to the latter, is met with a sound and spiritual evangelism, and brought into place as one of the kingdoms of our Lord Jesus Christ. Estimates, which we presume to have been carefully and judiciously formed, represent three-fourths of the people of Italy as being still Roman Catholics in name, but in heart lost to the faith of that Church.—Their baptism and whole religious discipline has so impressed Romanism upon them as a system of life, that a formal separation from it does not follow the revolt of their consciences. Romanism standing to them for Christianity, the passage from the Church to atheism is only too natural, and without a largely increased evangelism, aggression, a few years will probably witness the re-production, on an alarming scale of magnitude, of the idolatry of the Alps and Europe. Of the remaining one-fourth, a fraction consists of ecclesiastics, and the non-reminded, who are wedded to the superstitions of the old religion though large in number, the class most and will hold large power with those masses above mentioned, who still abide under Romanism as a mere yoke. Another fraction consists of undisciplined infidels, educated and proud men, who sum up science and history into the service of atheism, making Romanism to stand for religion, and under that cart, representing Christianity as despotic and enslaving. As yet, they are but a handful, but for reasons above stated, they are growing in hope of a great harvest. The evangelist Christian element includes the remaining fractional part. It is made up of the ancient Vaudois churches, and the Christian societies gathered by the British missions, and those of the American and Foreign Christian Union, by the latter.

Religious Intelligence.

Church of England's Missions in Africa.

The Rev. J. White, native pastor at Ottawa, writes regarding the baptism of an aged man:

During the past six months we had four baptisms—three children belonging to our converts, and one adult, an old man of about sixty years of age, called Akimou, who was brought to me one evening by one of our converts, and who thus gave the following account of himself:

"Many years ago I had resolved to give myself to the god life, and had several times made up my mind to do so, but as I had no one to counsel me, I did not do so. I felt that the word of God which you preach is true, and it became a question with me whether I should still give myself to life or to God. On conferring with myself, brethren, you recommended me to worship life; but on conferring with the book-people, they urged me to serve God. Thus for many years I was in a state of indecision, till of late being convinced of the superiority of the service of God, I decided within myself to choose Him. But there was this difficulty, I am too old. I cannot now learn book. I have lost almost all my teeth. I am afraid it is too late with me; and I know not whether or not God will accept me."

General Miscellany.

The Law of Veracity Violated.

When we state as true what we do not know to be true:
When we intentionally produce a false impression:
When we find that we have, though undesignedly, conveyed a false impression, and do not hasten to correct it:
When we state a matter in the least different from the shape it is in our own minds:
When in the statement of what may be true in fact, we purposely omit any circumstances which are necessary to a correct apprehension of the truth:
When we exaggerate or extenuate any of those circumstances:
When we purposely arrange the fact of a true representation in such a manner as to deceive:
When, with intention to deceive, we accompany a statement with a look of the eye, a tone of the voice, a motion of the hand, or anything which may influence the mind and conduce to a false impression:
When we answer a question evasively so as to deceive, under the secret pretence that the enquirer has to know the truth:
When by word or act we create an expectation which we do not intend to fulfill:
When we create an expectation which, though we intend to fulfill it, we afterward fail to fulfill, without due care to explain the cause of the failure:
When we do not fulfill a promise in every respect precisely as we supposed the promisee understood it:
When we fulfill a contract or a promise in every particular, except as to time, and make no effort, show no disposition, to give early notice that the delay was unavoidable.—*Watkins and Egerton*

Heedlessness.

Also I have walked through life
Too heedless where I tread;
Nay, helping to trample my fellow-worm
And fill the burial sod;
Forgetting that even the sparrow falls
Not unmarked of God.
The wounds I might have healed!
The human sorrow and grief!
And yet it was never in my soul
To play so ill a part;
But evil is wrought by my thought
As well as word of heart!
—Wood

Beautiful and True.

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The Family

The Cross

Bless them who seek, While in their youth With spirit meek...

The Legend of the Robin

Sweet Robin, I have heard them say That they were crown'd in red and grey...

That's the Place

There was a queer old gentleman at the Academy on examination day. The trustees seemed to think a great deal of him...

That's a fine boy

"That's a fine boy," remarked Mr. Raymond, as Harry passed on toward the gate. "He is one of the boys we are proud of."

A Good Home-made Fertilizer

Take a molar hogwash with one head, sink it in water to the depth of the head...

Canada Cholera

An immediate cure of this complaint is required by the use of RADWAY'S READY RELIEF...

THE KING'S EVIL

THE GREAT SORE MEDICINE. RADWAY'S RENOVATING RESOLVENT.

THE GREAT SINGING

THE SINGER FAMILY MACHINE. OLIVER DITSON & CO. PUBLISHERS.

Agriculture

Management of Horses

In the management of a horse, one should never get into a passion; but what is undertaken or required of a horse, he should be made to do...

Temperance

It was the little horse that did it. The writer once lived opposite a beer-shop called the "Fox and Geese."

Corn Meal for Butter Making

At a meeting of the Little Falls Farmers Club, at Herkimer, N. Y., Judge Owen made some remarks on feeding corn meal to milk cows...

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