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## Religious Miscellany.

### Time and Eternity

It is not that time flies;  
It is we, 'tis we are dying;  
It is not life that dies;  
It is we, 'tis we are dying.  
Time and eternity are one;  
Time changes, but without decay;  
Time is eternity begun;  
It is not death that dies;  
It is we, 'tis we are dying.  
O, ever-during faith and truth,  
Whose youth is age, whose age is youth;  
Whose years are immortality,  
We cannot perish from thy sky.  
It is not hope that flies;  
It is we, 'tis we are dying.  
It is not love that dies;  
It is we, 'tis we are dying.  
Twin streams that flow in heaven your birth,  
Ye glide in gentle joy through earth,  
We fade, like flowers, beside you now;  
Ye are still flowing on.  
Yet we but die to live,  
It is from death we're flying;  
Forever lives our life;  
For us there is no dying.  
We die but as the spring bud dies,  
In summer's golden joy to rise,  
These are our days of April bloom;  
Our July is beyond the tomb.

### Amusements for Christians.

Amusements, diversions, recreations; harmless, commendable, Christian; what are they and when do they cease to be so? These questions are forcing themselves upon the attention of the evangelical Church with a persistence and power which are irresistible. Amusement in some pleasurable form, meets us everywhere, and as a part of our Christianity itself. It has already become a vexed question, and is arraying parties for and against, creating estrangements between members of Churches, and inconsistencies and changes in Christian families. There is a great conflict of opinion in ecclesiastical councils, press, and pulpit. We can scarcely take up a religious paper, without finding something on this subject. It is with others, we presume as with ourselves, that much more is received than is published. We have had numerous manuscripts on the question, so many that we have hesitated to publish any, because we could scarcely do equal justice, and discriminate and exclude others. We have really been uneasy for the welfare of the Church from this cause. Perhaps we ought not to refrain from saying a few things, especially designed for our own Church, in view of the many requests to do so.

Reckoned among these amusements are dancing, plays, games of chance, gay parties of worldly pleasure, bowling-alice, ball-cubs, Sabbath promenades, novel-reading, &c., &c.

1. We make a quotation from our book of Discipline, which has heretofore been considered by Methodists as a rule of procedure in taking such diversions as cannot be used in the name of the Lord Jesus. The singing those songs, or reading those books, which do not tend to the knowledge or love of God. Softness and needless self-indulgence.

There is no equivocal teaching, or uncertain sound, in the above directions. It is plain and practical—it requires no glossing, and admits of no controversy. There is no possibility of explaining it away, and hence where there is non-conformity by our members, there is flat contradiction. They place themselves deliberately in opposition to the directions of their Church. They may believe they are right in the abstract, but must admit they are wrong in their Church relations. The consistency and self-respect of such a relationship, we leave to be maintained and defended by those who choose it. The Methodist teaching of this plain; Methodist preachers, or Doctors, or Editors, to the contrary, if they will.

2. The philosophy of the advocates of amusements does not satisfy us.  
(a.) It claims that life demands it. That it is a part of the warp and woof of our being, essential to fill out and round off a cheerful, happy, healthful life. We shall not ask what is needful for childhood and youth, and what is needful for old age, and what is needful for the whole of our life, but we shall ask what is needful for the Christian life concerning which we inquire. Are amusements, and such amusements as are urged essential to fill out and perfect such a life? We do not believe they are. Should it be true in regard to unregenerate nature, it is not true in regard to the new nature in Christ Jesus. The Divine philosophy of regeneration contradicts the philosophy of the worldly. It renders that regurgatory bringing in new conditions of being, and supernatural supplies for soul and body's needs. Hear it: "If any man be in Christ Jesus, he is a new creature; old things have passed away, and all things are become new." Says Paul, "The things I once loved now I hate, and the things I now hate are the things I once loved." "Our nature is changed—our mind transformed in all its powers," and its language is—

"To us all is the love  
Where all my pleasures roll,  
The circle where my passions move,  
The centre of my world."

Now, for such a changed nature, thus supplied with the fullness of the Divine Presence, we do not believe that worldly amusements are necessary, either for its happiness, health, or usefulness; physically or morally. This has been demonstrated in the lives of thousands, in youth, in manhood, and in old age. These can all testify that they never felt the need of turning from Christ, or of adding anything up to Christ to complete their enjoyment. The philosophical affirmations of the advocates of amusements, that they are necessary to our Christian nature, is applicable and unground.

(b.) We fault the philosophy of the advocates of amusements for Christians, because it teaches that the evils of excess, in doubtful practices are

to be avoided by engaging in them moderately. The falsity of this as a principle has been practically demonstrated a thousand times. The true philosophy is, never to begin a doubtful practice. To sweat a little, to gamble a little, to dance a little, to read a little, to drink a little, in order to avoid becoming a drunkard, or a novel-reader, or a gambler, or a Sabbath-breaker, or a liar, or a swearer, or a gay giddy dandy, is wretched teaching. Yet this is the teaching of the amusement advocates. Christian fathers and mothers are advised to introduce the lively dance, the absorbing game of whist, or cards, and the interesting novel; only those recommended by religious papers, or it may be, written by a minister of Christ, and published in the N. Y. Ledger; just to make home attractive for the children, for they must have amusement, and thus save them from excess and ruin. What infatuation! How eager-coated this pill of poison! The road to drunkenness is not more direct from the wine party, than to gambling and trifling from the dancing party and whist table in the social circle. These are the beginnings, leading to the legitimate end. All may not reach this end; yet safety consists in touching not, tasting not, handling not the unclean thing; but avoid it, pass not by it, turn from it and pass away. Such is the direction of Divine Wisdom. Country teaching, from the pulpit, or the religious press, we are constrained to say, is exceedingly dangerous in its tendency. The fruits of it already appear in the lost children of hundreds of Christian families, who attempted to save them on this false principle.

3. This demand for amusement by Christian professors, is in itself painfully conspicuous. We fear such demands arise from leanness of soul spiritually. How can a soul, filled with God, or one hungering and thirsting after God, cry out for the living God, desire amusements! How startling the incongruity! An earnest and devoted Christian, seeking amusement in dancing, or card-playing, or in the whirl of the gay saloon! A consecrated, earnest Christian life, with time on hand for worldly amusements! We have never known one such life to have a single hour for such folly. Life is too short; there is too much work to do for God and humanity, to have time on our hands for amusements. Such a life needs them not. Such a life rises as high above that of amusement, as the flight of an angel above that of a butterfly. Enjoyment of God and work for God, will leave no room for worldly amusement.

4. There are some doubtful practices and matters of expediency, which should never be discussed publicly, or presented openly. They should not, because their justification depends upon peculiar and private reasons. These, if proclaimed, would not be appreciated by the multitude, and would be the cause of stumbling and offence. Indulgences, justifiable in some cases, and under some circumstances should not be publicly proclaimed. Paul knew an idol was nothing, yet he would not eat meat offered to an idol lest he should offend his brother, who had not knowledge. Now amusements, (even admitting that some of them are innocent to some persons) come under this rule: Publicly preaching them, or advocating them, endangers souls for whom Christ died. We doubt whether the man has yet been raised up who can give the Church a safe license in this matter. Until one appears with commission authenticated, let us adhere to the old landmarks, and walk in the old paths, which diverge as far as possible from worldly conformity, and then we shall certainly be safe, even though unfashionable and puritanic.—Northern Christian Advocate.

### Prayer Answered.

"Let us pray here, for if the Lord bear our prayer and save us, we are all dead men." This was said by one of Scotland's Christian heroes. It is recorded, that when pursued by his enemies, he prayed, "Oh, this is my hour and my power of might; this is the day that I have chosen; I will not be afraid." But we pray thee to send them after those, whom thou wilt give strength to flee; for our strength is all gone. Twice thou hast cut the hill, O Lord, and cast the lap of thy cloak over pure old Saunders and these pure things, and save this one time, and we will keep it in remembrance, and tell to the commendation of thy goodness, thy pity and compassion, that thou didst it as at this time.

Before the good man had done speaking mist rose up about the hill and wrapped about the devoted little band the very cloak of the Lord, he had prayed for. In vain their enemies sought to find them, and while they were weary, themselves in the effort, an order came which sent them on an errand in a different direction.

Surely such instances of God's preserving care should be kept in perpetual remembrance. There are no straits too great for him to succour us, and the eye and ear of Israel's Shepherd never slumbers nor sleeps. He can save us in small troubles as well as in great. And he who takes care of sparrows will not consider anything that concerns his children as too insignificant for his notice.—S. S. Times.

### The Soul Self-ruined.

Where is the sinner's aim to divine help? Not in defect of responsibility; this has been without fracture from the first to the last. Not the want of knowledge; his knowledge and his duty have been measured each other. Not in bondage of probation; his probation never rose above the level of his freedom. Not in severity of temptation; temptation at its noonday was but opportunity for more blessed acquiescence. His liberty to obey God's commands was infinitely more sacred in God's sight than his own. Never was his awful sanctity suspended or overborne for one moment. God has guarded it the apple of his eye. To be no being in the universe, then, is the perdition of a soul to be primarily ascribed to himself.

But this is not all. We must proclaim the history of a lost soul in words of more terrible significance. That is not a history of negative probation. God has never thrust a sinner upon that in the sheer strength of his freedom, and let him alone. God has been more than just to him. By the very conditions of his being, the sinner has been the object of all the suitable affections of the divine nature. He has been placed upon an infinitely beneficent system of

might warn them not to do as I have done! O tell them for me, when I am dead, not to live in sin as I have. I am going to receive my everlasting fate! I am going to dwell with devils." Reader! whether are you going? Remember, a life of sin and unbelief is the way to the abode of devils and lost souls. A life of faith and holiness is the way to heaven. Whether, then, are you going? To a peaceful or a dreadful death? To dwell with devils or saints? To a life of boundless happiness or to endless misery? To heaven or hell, which?—Am. Paper.

### The Widow's Lament.

Some years ago there dwelt a widow in a lonely cottage on the seashore. All around her, the coast was rugged and dangerous, and many times her head was met by the sight of wrecked fishing-boats, and coasting vessels, and the pitiful cries of perishing human beings. A happy thought occurred to her. Her cottage stood on an elevated spot, and her window looked out upon the sea; might she not place her lamp by that window, that it might be a beacon light to warn some poor mariner off the coast? She did so. All her life after, during the winter nights, her lamp burned at the window, and many a poor fisherman had cause to bless God for the widow's lamp; many a crew were saved from perishing. That widow woman "did what she could," and if all profiting Christians kept their lights burning as brightly, might not many be warned to flee from the wrath to come?

### Religious Intelligence.

#### Regeneration of Christendom.

THE GREATNESS AND IMPORTANCE OF THE FIELD.

The Papal Church comprises two hundred millions of the human race, embracing some of the most powerful countries, (such as France, Austria, Italy, Spain and Brazil). The statistics of that Church we ought to know. The Pope himself, who give to know how the remainder of the continental and insular Oriental Churches comprise, beyond dispute, seventy millions, of which the Greek Church in Russia, Turkey, Hungary and Greece, embrace all of sixty-five millions if not more. How important it is that these countries and all others where the errors and corruptions of apostate Rome prevail, should be freed from the yoke of the Gospel of the Saviour and the Apostles! There was only as much true Christianity in Ireland as in Scotland; in France, in Spain, in Italy, in Austria and in Russia, as in Great Britain; as much in Lower Canada as in Upper; and as much in Mexico, Central America, and South America, as in the United States; what an amazing influence would exert to hasten the coming of the kingdom of the Lord! O, ye Christians, nominal Christians, Christians, as contradistinguished from other religions, professing by three hundred and sixty millions of people; that is, by more than one-quarter, if not one-third part of mankind, and this part, whatever it may be, possesses four of the six continents and many islands, and is fast invading the remainder of the continental and insular world. Christendom, directly and indirectly, governs the Mohammedan and Heathen world. It possesses the wealth, the commerce, the military power, the science, the literature of the world. The steamship, the electric telegraph belong to Christendom. How important then the regeneration of Christendom!

PROVIDENTIAL INDICATIONS.—At the close of the American Revolution, the only Roman Catholic countries which were open to evangelic effort on the part of Protestants were Ireland and Canada. But how wonderfully the great "Breaker" has been going before His people! France is now open, so is Belgium, so is Italy with the exception of a fragment of the Pope's temporal kingdom; France is open; the Oriental Kingdom of the Levant is open; O, Lord, bless! Spain, if not Portugal, will probably be open before long, if we may judge by certain movements there; religious liberty is advancing in Austria; and perhaps even Russia will soon enjoy this great blessing. In our hemisphere, Brazil, the best governed country in South America, with its eight millions of inhabitants, is almost as open to the Gospel as we could desire. The Indian domain is open, and there is more hope of Peru and Mexico than ever before. Ought we not to be in earnest to enter where the door is open?

WHAT IS TO BE DONE.—The first thing to be done in all Papal lands that become open to us, is to send the colporteur with the Bible in his knapsack. The distribution of the Bible will prepare the way for the evangelist and the ordained minister, accompanied by the pious school-master and the Christian teacher. This is the sure and beautiful process by which the Gospel is gaining a foothold in hundreds of places in France, Belgium, Ireland, Canada, and Italy.

THE PREPARATION.—There is a preparation for the reception of the Gospel in this field which does not exist among the Mohammedans and Heathen. The Romanists have a heart and conscience; they have some knowledge of the Truth. There prevail, therefore, on which to build. Many of the more serious people are in a state of mind which is favourable to the reception of the "truth as it is in Jesus," when it is presented with clearness and in love. We could give striking facts to prove this, not only in the case of individuals, but of entire communities, if space permitted. Many instances have come under the observation of our missionaries.

#### THE SUCCESS IN THIS FIELD.—In France, where in 1835 there were only eighty faithful Protestant ministers and evangelists, there are now over five hundred ministers and evangelists who preach Christ and Him crucified; more than two hundred colporteurs who are selling the Bible and good books; a large staff of pious school-teachers, and evangelistic churches and chapels are springing up in all the large cities and towns. In Belgium there was, in 1835, one evangelist; the Evangelical Synod of Belgium embraced 10 pastors, 5 evangelists, 10 colporteurs, 18 school teachers, and over 40 churches and chapels. In Italy little churches are springing up here and there all over the land. In the Roman Catholic progress of the truth among the Roman Catholic popu-

lation, during the last ten or fifteen years, has been wonderful, and the number of Protestant missionaries of all classes is large. In Mexico the people are crying out for the Gospel. In Canada, where in 1835 two missionaries (Madam Follen and Miss Weston), from Switzerland, commenced their evangelistic efforts, there are now nearly one hundred missionaries laboring among the French population, two or three large seminaries for young men and women, many schools for children, and several thousand Romanists have embraced the Gospel. Nor has success been wanting to well-directed efforts in our own country, as the labors of the missionaries of this Society, of the Methodist Episcopal Church, and of some other Churches, demonstrate.

THE ECONOMY OF THIS WORK.—Such is preparation in this field, that one dollar goes further than three, if not five, in uncivilized countries. Civilization is not religion, but it wonderfully prepares the way for the spread of the Gospel, and civilized people have the means to give the laborer of the field. The converts from Romanism in France, Belgium, Ireland, Canada are doing much, and giving much, to impart the Gospel to their fellow-countrymen.

THE APOSTOLIC EXAMPLE.—When our blessed Lord was about to ascend to Heaven, He sent forth His apostles to "preach the Gospel to every creature." And where did they preach? The whole world was before them. Guided by His Spirit and Providence, they went forth. Some preached it in their native land, "beginning at Jerusalem." Others went into the surrounding countries. And it is remarkable that they carried the Gospel, in the course of a few years, into the most civilized countries of that day. They preached the Gospel in Syria, in Asia Minor, in Macedonia, in Greece, in Egypt, in Italy. They went to the most civilized, and in every great city and centre of wealth, and commerce, and science in those countries, and Christianity spread abroad, and at the end of three centuries it had reached the remotest boundaries of the Roman Empire, with its 120,000,000 of inhabitants. The Apostles began at the very centre of the civilized world, and worked their way outwards. They set us an example which ought to be followed.

REFLECTED INFLUENCES OF THIS WORK.—The regeneration of Christendom will hasten the conversion of the Mohammedan and Heathen nations. The progress of true Christianity in Ireland, Germany, France, Italy, Spain, and elsewhere, has a blessed influence on these United States, and also upon this entire hemisphere, as well as upon the uncivilized nations that lie outside of Christendom.

Here are some of the most important missionary fields in the world, demanding at once the prayers and efforts of God's people. To these fields He is calling their attention in the loudest and clearest manner. The Saviour is saying to His Church, "Behold, I have set before thee an open door." Christian brethren and friends, do we not hear His voice? Do we not see His hand? Look at Italy, never for twelve centuries that has had been so open to the true Gospel. There are twenty-two millions of people there to whom we may carry the Bible. Shall we not do it? A few years ago a priest stood at the door of the custom-house in the land—where is the seat and centre of a church that claims to be the Church, the only Church of Christ, but that denies the Word of God to the people—to see that the Bible did not pass! Now the Sacred Scriptures may be sold in the streets of Naples, of Venice, of Palermo, of Florence, of Bologna, of Milan, of Genoa, and of Turin, in every great city in fact, save Rome. Shall we not carry the Bible? Man may not "shut the door," but the Saviour can. Let His people beware, lest by their unbelief and want of zeal and liberality they provoke Him to shut it. The late excellent Dr. Archibald Alexander, of Princeton, used to say: "Whenever the door is open we ought to make haste to cause the truth to enter, even if it be only a single copy of the Bible, or a tract, for we know not how soon it may be shut." The Board earnestly desires to increase the number of evangelists, colporteurs, and Bible-readers to work in Italy, and that too immediately. They will have them if the churches will give the means. France, South America, Mexico, and other countries in this great field, demand our share. Shall we not give it? Is there not great blessing as well as blessing in doing good?—Christian World.

#### Rev. W. M. Punahon, A. M.

The Rev. Dr. Ryerson, of the Canada Conference has received a letter from Mr. Punahon, dated Bristol, July 10, in reference to the Presidency of the next Canadian Conference. Mr. Punahon says: "I feel humbled and thankful for the mark of the confidence of my brethren over the water; and if Providence open the way, I shall regard myself as favored with no mean opportunity of getting and doing good. I should have sorely regretted my own heart if I had led me to seek anything of the kind, or even eagerly to take advantage of the offer; but so many encouraging circumstances are met in the present arrangement, that I am disposed to think and believe it is of God. All our affairs are in higher hands than our own; and if by God's overruling Providence, I am assured of a welcome in Canada, and be enabled to work, I shall, I think, be as often longed to see, I shall regard the disruption of old ties and the sacrifice of my present position in this country as a small price to pay—the more, if I can aid in the establishment of a grand Methodist confederacy which shall be one of the great spiritual powers of the New World."

THE RITUAL COMMISSION.—The Archbishop of Canterbury states that the Ritual Commission has received a letter from Mr. Punahon, dated Bristol, July 10, in reference to the Presidency of the next Canadian Conference. Mr. Punahon says: "I feel humbled and thankful for the mark of the confidence of my brethren over the water; and if Providence open the way, I shall regard myself as favored with no mean opportunity of getting and doing good. I should have sorely regretted my own heart if I had led me to seek anything of the kind, or even eagerly to take advantage of the offer; but so many encouraging circumstances are met in the present arrangement, that I am disposed to think and believe it is of God. All our affairs are in higher hands than our own; and if by God's overruling Providence, I am assured of a welcome in Canada, and be enabled to work, I shall, I think, be as often longed to see, I shall regard the disruption of old ties and the sacrifice of my present position in this country as a small price to pay—the more, if I can aid in the establishment of a grand Methodist confederacy which shall be one of the great spiritual powers of the New World."

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## General Miscellany.

### Anecdote of President Lincoln.

Samuel Wilkeson, Esq., contributes to the Independent the following incident, which pleasantly illustrates more than one noble trait of that great and good man: "In the third year of the war, William Johnson, a negro messenger in the Treasury Department, who added to his pay and his duties the emoluments and honor of serving President Lincoln, went to Wm. J. Huntington, the cashier of the First National Bank in Washington, to borrow one hundred dollars on his note of \$1000. Mr. Huntington, who is as kind to the poor as he is rigid in adhering to the rules of good bank management, listened favorably to the financial proposition of William, and asked him what he wanted to do with the money. "To finish my little house," said he. "I have to require a responsible indorser; can you give me one?" "I reckon I kin," replied William, straightening himself up with an air of dignity. "I kin give you Abram Linkin?" "O, he will do!" said the cashier, who turned to his desk and drew two notes for seventy-five dollars each, payable respectively in sixty and ninety days. William got Mr. Lincoln's endorsements, and got his money. When the first note fell due it was not paid, and Mr. Huntington soon after having business at the Treasury Department, sought for the colored defaulter to his big bank. William was not in the messenger's chair. Poor William was dead. The cashier in the course of time, having occasion to do some business with Mr. Lincoln, took with him William's two promises to pay. After concluding his interview with the President upon the matter principally in hand, he said, "Mr. Lincoln, the barber who used to share you, I hear is dead?" "O, yes," answered the President with feeling; "William is gone! I bought a coffin for the poor fellow, and have had to help his family." "Well, Mr. Lincoln," resumed the cashier, "I was going to say that I had in the bank two small notes of William's, endorsed by you, which I will now surrender to you." "You don't," said Old Abe, with a look of surprise, "I hear is dead?" "O, yes," answered the President with feeling; "William is gone! I bought a coffin for the poor fellow, and have had to help his family." "Well, Mr. Lincoln," resumed the cashier, "I was going to say that I had in the bank two small notes of William's, endorsed by you, which I will now surrender to you." "You don't," said Old Abe, with a look of surprise, "I hear is dead?" "O, yes," answered the President with feeling; "William is gone! I bought a coffin for the poor fellow, and have had to help his family." "Well, Mr. Lincoln," resumed the cashier, "I was going to say that I had in the bank two small notes of William's, endorsed by you, which I will now surrender to you." "You don't," said Old Abe, with a look of surprise, "I hear is dead?" 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The Family

Be Kind. I would not hurt a living thing. However weak or small...

Earnest Boys make Earnest Men.

It is the destiny of men and boys, women and girls to labour. If we would have anything in this world...

A Locomotive in Sunday School.

Do the best we can in teaching a prominent crowd of boys, and some little chap among them...

Daily Religion.

I have no faith in that woman who talks of grace and glory abroad and uses no soap at her toilet...

Throw, Boys, Throw!

A good many years ago, in a town in England, one Sunday evening, three noisy and straggled into a meeting...

"Suppose we should give up this plan altogether," now spoke up the third.

"You've foiled me," said the second. And they hastily left the church in a rage...

"It is just fifteen years since I was in this house before. That night three young lads came into the meeting to throw stones at the preacher...

"I passed another boy. It seemed a saddening thing. To see him seize a butterfly...

"A blessing given to the kind."

How to Take Care of a Piano.

It should be remembered that the piano-forte is susceptible of the change of temperature, and when tuned in one temperature will be out of tune in another...

Mutton the Meat for Farmers.

The cheapest meat for farmers is mutton. It may safely be said it costs nothing. The wool that is annually shorn from the body of every sheep...

A Talk with the Farmers.

What is grass? Have you ever thought? I am sure some of you have not. It is the shoes upon your feet, the hats upon your heads, the coats upon your backs...

Suppression of the Menstrues, Headache, Hysteria, Nervousness, Etc.

Dr. Radway's Female Pills. Dr. Radway's Female Pills are the best medicine for the suppression of the menstrues, headache, hysteria, nervousness, etc.

Excelsior Spinner! Look out for the Agents of TAYLOR'S PATENT EXCELSIOR SPINNING.

Do not buy until you see this beautiful Spinner. It is small, neat, and convenient...

The Great Purgative. THE GREAT PURGATIVE. DR. RADWAY'S PILLS.

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THE GREAT WANT SUPPLIED.

It is a well known fact that Physicians have long sought to discover a vegetable purgative as a substitute for Calomel...

THE GREAT PURGATIVE.

The celebrated Prof. Reid, of New York, Lecturer on the subject of the health of the human system, writes of the 'Great Purgative'...

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Dr. Radway's Female Pills. Dr. Radway's Female Pills are the best medicine for the suppression of the menstrues, headache, hysteria, nervousness, etc.

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