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Poetry.

The Word of the Lord.

TRANSLATED FROM THE GERMAN.

"For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that so shall my word be that shall go forth from my mouth."—Isa. 55, 10, 11.

Thy Word, O Lord, like gentle dew,
Falls soft on hearts that pine;
Lord, to thy garden we're refused,
This heavenly balm of thine.
Watered from thee,
Let every tree
Bend forth and bring to thy praise,
And bear much fruit in after days.
Thy Word is like a flaming sword,
A wedge that cleaveth stone;
Keen as fire, so burns thy Word,
And pierceth flesh and bone.
Let it go forth,
O'er all the earth,
To purify all hearts within,
And slatter all the might of sin.
Thy Word, a wondrous morning star,
On pilgrim's hearts doth rise;
Leads to their Lord, who dwells afar,
And makes the simple wise.
Let not its light,
E'er sink in night,
But still on every spirit shine,
That none may miss thy light divine.

Religious Miscellany.

The Late Rev. Dr. Jabez Bunting.

Jabez Bunting was the son of parents in humble life. He owed his name to the fact that his mother attributed her most decisive religious impressions to a sermon preached on Jabez's prayer (1st Chronicles, iv. 9, 10) by Richard Bardonian, one of the first two missionaries sent by John Wesley to America, nearly ninety years ago. She became a domestic servant in the house where Wesley was wont when in Manchester to sojourn, and when her son was but a child, she took him to receive the great evangelist's blessing. The old man little knew that he was placing his venerable hands upon the most able and influential of his successors in the ministry.

The details of Dr. Bunting's childhood and youth are not numerous. Sent, when very young, and with painful pecuniary sacrifices on the part of his parents, to the best school his native town afforded, he at once distinguished himself by his diligence and talents. The reproach of being the son of a Methodist and of a mother who cheerfully bore the name of Wesley, and who had risen, by pure force of religious and intellectual character, to be Wesley's "right hand man," still clung, as he could to the old wonder-working system of his deceased master and friend. The result was a compromise. We can hardly suppose that the most devoted Methodist would consent that a constitution thus framed came up to any standard of theological perfection; but assuredly, beneath its "own vine" and its "own fig tree" none has yet been able to make Methodism "afraid."

In some ten years after this struggle had ceased, and before the ecclesiastical elements had had time to cool, that Jabez Bunting began to take a conspicuous part in the council of the body. It is not our place either to state or to vindicate the prevailing principles of his policy as the leader of his Church. He held an unrivalled, if not unchallenged, supremacy over its affairs for nearly half a century. He improved immensely the character of his clergy. He largely improved the powers of the laity. He organized its financial institutions. He raised its great domestic establishments. He cultivated its taste and sentiment; and though he loved it with a proud and happy love, as he knew it first in its primitive simplicity and earnestness, and to no older Church would have given "place by subtraction, no, not for one hour," yet he loved it, at least when its position distinctly ascertained, and its claims to respect and confidence admitted by the universal brotherhood, it took its place—the reward in no small degree of his own toil and sacrifice—amidst the Churches of these Christian lands.

We are quite aware that there is another side of the picture. During his public life, three struggles disturbed the body, destroying, to a greater or less extent, its original unity, and in one instance at least appearing to imperil its very existence. We pronounce no judgment on the questions or proceedings—not very intelligible, we must frankly confess, to the uninitiated—which occasioned these grievous controversies. It is enough for us to consider and estimate the difficulties which such a man in such a position must have necessarily encountered, and the general results of his administration, as before briefly indicated, and the unanimous and graceful testimony which friends and opponents have alike borne to the commanding talents, untiring labours, severe purity both in act and motive, and fervent piety, of the departed minister and leader.

It would be ungrate to indeed if this tribute of respect to Dr. Bunting should close without a reference to the lively interest which he always manifested in the contentions and successes of the Free Church of Scotland. During a long and busy career he always kept a watchful and a friendly eye upon all the Churches of the faithful, but upon none more wakefully than upon that of which Henry Gray and Andrew Thomson were, during the early portion of this country, regarded in England as its brightest ornaments, upon which soon afterwards the sun of Chalmers rose with a dawn, in meridian strength and splendour, and which, when its crisis came, was rich in men like Candlish and Cunningham, Buchanan and Guthrie. When he heard the cry of battle in the north, his whole soul was stirred within him. He held familiar intercourse with most of the distinguished men, who, from time to time, with words of alternate conciliation and warning, approached the stone-belted Legislature or pleaded with the ears of careless Ministers of State with arguments which had as successfully been couched in Gaelic. He thoroughly grasped the nature and bearings of the subject. Wherever his influence extended, it was used, without stint or ceasing, to secure a fair and favorable hearing. He roused his own denomination, and excited and stimulated public opinion generally, both by pen and speech. And when the disruption came, there was scarcely a congregation within the borders of English Methodism in which the claims of those who had suffered for Christ's crown and kingdom were not recommended to the sympathies of the people, and in which they did not meet with an eager and liberal response.

During the last seven years of his life Dr. Bunting had retired from all possible public engagements. Until his last few months, however, he was to be found punctually at the Conference and at the Con-

ventions of the denomination, and frequently at the assemblies of the Evangelical Alliance. His appearance at that held in Edinburgh will not be forgotten. He retained a keen interest in public, and especially in religious, affairs. India and its evangelization were in his latest thoughts. Good men of various churches gathered round him during his day of declining strength. Dr. Guthrie visited him in May last, and cheered him with refreshing words of consolation and of prayer. Eight days before his decease he retired to his dying chamber. Life ebbed slowly away. His last sayings were few, but memorable. He had once said, with much emphasis, during the progress of a theological debate in the Conference—"I wish to die a penitent at the foot of the Cross." So he did die, on Wednesday the 15th June, in the eightieth year of his age, and the sixtieth of his public ministry.

It is true, or is it only the prompting of a deep love for the Church, and of anxiety for its fortunes, that great Christian men are becoming scarcer and scarcer, as years go by, we bury our dead, and draw nearer to our own open graves! If it be, the inference is obvious. Men of less capacity must toil all the more hardily; nor need they be of little faith or of feeble courage. If they cannot see so far, their practical eye may, "by reason of use," come to see more clearly. And the churches, the kingdom of heaven had disappeared, and in its place a market of abominations had been opened upon earth.

Thus a spirit of profanity had invaded religion; and the holiest recollections of the church, the seasons which most particularly commended the faith to holy meditation and love, were disgraced by buffoonery and heathenish profanation. The "Revels of Easter" held a distinguished place in the records of the church. As the festival of the resurrection of Christ ought to be celebrated with joy, the preachers studied in secret from a text invented solely with a view to such a result. The hand that was nailed to the cross in the bosom of the church; and a second related the most indecent stories; and a third recounted the tricks of St. Peter, and among others, how in a tavern he had chatted with the monks, and how he had sold the lower clergy for the sake of a few shillings. The lower clergy took advantage of this opportunity to ridicule their superiors. The churches were converted into a mere stage for mountebanks, and the priests into buffoons.

If such was the state of religion, what could be the state of the world? Undoubtedly the corruption was not at that time universal. Justice requires that this should not be forgotten. The Reformation elicited numerous examples of piety, righteousness and strength of mind. The righteous action of God's power was the cause of the restoration of the church; and the Lord is yet to come, and the Lord is at hand. All are saying, awake, awake, awake! O reader, the time past may surely suffice you to have slept awake to be wise. Awake to be safe. Awake to be happy. And why not to-day? Awake to be happy. And why not to-day?

"I will not Remember thy Sins"
Precious assurance, bearing on its face the character of Divine love. Men when transgressed against sometimes forgive but seldom forget. Nor is this unknown to the forgiven, and conscious of it creates an sympathy with the offended. But in this cheer promise there is assurance of free, an limited intercourse with one against whom we have trespassed all our days. By one generous and magnanimous stroke is to be wiped out of remembrance the accumulated misgivings and wrongs of a life period: "I will not remember thy sins." But in this cheer promise there is assurance of free, an limited intercourse with one against whom we have trespassed all our days. By one generous and magnanimous stroke is to be wiped out of remembrance the accumulated misgivings and wrongs of a life period: "I will not remember thy sins."

How well is this for man for his future composure and enjoyment. How could he continue in the sunshine of God's holy peace, with a knowledge of his dark deeds, committed here on earth still in Divine remembrance? Rather, like our first parents, he would be found shrinking into some secret corner, enveloped only in the mantle of shame.

But thanks to our Heavenly Father, it is not so to be. Redeemed, purified in his Spirit's blood, the remnant of stain of his original iniquity entirely cleansed, the ransomed sinner will enter his Maker's presence with this holy promise assuring him; and overjoyed at his happy condition, he will continue, ages on ages, to roam fearlessly and freely the boundless domain of that kind Parent whose countenance will be one continued smile.—*American Messenger.*

Worthy of Imitation.
The *American Presbyterian*, Philadelphia, of June 24th, has an editorial on posture in prayer. We transfer a few lines: "Standing is not always a reverent posture. On entering a prayer-meeting the other day, a brother was standing and praying very earnestly, but his hands were in his pockets; we need not describe our feelings at such a sight, but we hope we may be spared such a spectacle in all time to come. 'Let all things be done decently,' that is, in a becoming manner, saith the Scripture, 'and in order.' No man would speak in such a position to a lady, to the governor or governor, to the president or president. How much more carefully, then, should he order his speech and gesture before him who is King of kings and the Lord of lords? We recommend to our Presbyterian brother some old examples. Daniel (vi. 10) 'knelt on his knees three times a day.' Paul (Eph. ii. 14) said: 'For this cause I bow my knees unto the Father and say, G. Let us kneel before the Lord.' Solomon (2 Chron. vi. 12) 'knelt on his knees.' Stephen (Acts ix. 40) 'knelt and cried,' etc. Peter (Acts ix. 40) 'knelt and prayed.' Paul (Acts xx. 36) 'knelt and prayed; and (Acts xxi. 5) 'knelt down on the shore,' with his brethren; and, above all, Jesus himself down and prayed.' (Luke xxi. 4) Now these are not commands, but they are good old examples, and worthy of imitation. A good Christian should hardly be willing to pray in a less humble posture than his Lord used.

And we would take the liberty of reminding Methodists of this "old-fashioned" way

of praying. Alas for us that we should forget our Bible and our fathers in this respect! Let us return to the old custom, for none is more blessing. Let us see to it that our new churches are not so built as to deny us this right; we should tear up the pews and arrange them anew rather than be deprived of it. Every good Methodist should make it a rule that whenever he is in a Methodist church he should be found upon his knees during prayer.—*Christian Advocate & Journal.*

China.
Last Tuesday a numerous meeting of the Directors of the London Missionary Society took place in their hall in London, to offer special thanks to Almighty God for throwing China so completely open to missionary efforts, and to supplicate the divine direction and favor in any efforts that might be made to supply that vast field with missionary laborers.

Two of their missionaries on a visit to this country, Dr. Legge and Dr. Lockhart, briefly addressed the meeting. Dr. Legge pointed out that both the Russians and the Romanians were about to make new and great proselyting efforts in China; and would the Protestant world be left behind? Would the London Missionary Society, who could name Morrison, Sutter, Medhurst, and Dwyer, as their own, suffer any to take their crown? At present they had not even a sufficient number of laborers to occupy all the ground that had been opened to them by the treaty of 1842, and he trusted the churches would awake to a sense of the vast responsibility imposed upon them by the throwing open the whole country.

Dr. Lockhart mentioned several facts in confirmation of the arduous and zeal of the Papists in China. In their diocese of Nankin there were 60,000 professing Catholics, and whole families of Indians devoted themselves to the work of proselyting. At the same time their own missionaries were not unsuccessful; he had just heard of Mr. Strombach having baptised eleven Chinese at Amoy. And a few years since a *capitaine* brought a Chinaman from the interior to Hong Kong, who appeared to have come to a knowledge of the truth, and was at last baptised. He went back to his own country, and in nine months afterwards returned with several of his neighbors, men and women, who were all anxious to be baptised; and by the last mail he heard from Mr. Chalmers that he had again returned, bringing still more, and asking that a teacher might be sent back with them. Thus this man had not only maintained his own Christian steadfastness, but had collected a band of some thirty believers out of the heathen round about him.—*Corr. of Zion's Herald.*

The Jews.
Rev. S. Bonhomme, missionary to the Jews in Philadelphia, furnishes an eastern paper the following statistics respecting the number of Jews in the world:—

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Why not To-Day.
Reader, you hope very likely to be a real Christian some time, and fit to go to heaven. You hope to repent and believe in Christ, and have a good hope before you die. But why not to-day? What is to prevent you? Why should you wait any longer? Why not this day awake and call upon your God and resolve that you will sleep no longer? I set before you Jesus Christ the Saviour, who died to make atonement for sinners, Jesus who is able to save to the uttermost, Jesus who is willing to receive. The hand that was nailed to the cross is held out for you in mercy. The eye that wept over Jerusalem is looking on you with pity. The voice that has said to many a wanderer, "Thy sins are forgiven," is saying to you, "Come unto me." Go to Jesus first and foremost if you would know what step to take. Think not to wait for repentance and faith, and a new heart, but go to him just as you are. O, awake, thou that sleepest, and Christ will give thee light. Why not to-day? Sun, moon and stars are all witnessing against you; they continue according to God's ordinance, and you are ever transgressing them. The grass, the birds, the very worms of the earth are all witnessing against you; they fill their place in the creation and you do not. Sabbaths and ordinances are continually witnessing against you; they are proclaiming that there is a God and a judgment, and you are living as if there was none. All are saying, Awake, awake, awake! O reader, the time past may surely suffice you to have slept awake to be wise. Awake to be safe. Awake to be happy. And why not to-day? Awake to be happy. And why not to-day?

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Last Tuesday a numerous meeting of the Directors of the London Missionary Society took place in their hall in London, to offer special thanks to Almighty God for throwing China so completely open to missionary efforts, and to supplicate the divine direction and favor in any efforts that might be made to supply that vast field with missionary laborers.

Two of their missionaries on a visit to this country, Dr. Legge and Dr. Lockhart, briefly addressed the meeting. Dr. Legge pointed out that both the Russians and the Romanians were about to make new and great proselyting efforts in China; and would the Protestant world be left behind? Would the London Missionary Society, who could name Morrison, Sutter, Medhurst, and Dwyer, as their own, suffer any to take their crown? At present they had not even a sufficient number of laborers to occupy all the ground that had been opened to them by the treaty of 1842, and he trusted the churches would awake to a sense of the vast responsibility imposed upon them by the throwing open the whole country.

Dr. Lockhart mentioned several facts in confirmation of the arduous and zeal of the Papists in China. In their diocese of Nankin there were 60,000 professing Catholics, and whole families of Indians devoted themselves to the work of proselyting. At the same time their own missionaries were not unsuccessful; he had just heard of Mr. Strombach having baptised eleven Chinese at Amoy. And a few years since a *capitaine* brought a Chinaman from the interior to Hong Kong, who appeared to have come to a knowledge of the truth, and was at last baptised. He went back to his own country, and in nine months afterwards returned with several of his neighbors, men and women, who were all anxious to be baptised; and by the last mail he heard from Mr. Chalmers that he had again returned, bringing still more, and asking that a teacher might be sent back with them. Thus this man had not only maintained his own Christian steadfastness, but had collected a band of some thirty believers out of the heathen round about him.—*Corr. of Zion's Herald.*

The Jews.
Rev. S. Bonhomme, missionary to the Jews in Philadelphia, furnishes an eastern paper the following statistics respecting the number of Jews in the world:—

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