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Religious Miscellany.

"Forever with the Lord."

BY JAMES MONTGOMERY.

"Forever with the Lord!"
Amen! so let it be;
I fe from the dead in that word
"Th' immortality."

Here in the body pent,
Absent from him, I roam,
Yet nightly pitch my moving tent
A day's march nearer home.

My Father's house on high
Home of my soul bow near,
At times, to faith's refreshing eye
The golden gates I press.

Ah! how my spirit faints
To reach the land I love,
The bright inheritance of saints
Jerusalem above!

But clouds will intervene,
And all my prospect lies;
Like Noah's dove, I sit between
Rough seas and stormy skies.

anon the clouds depart,
The winds and waters cease,
And sweetly o'er my gladdened heart,
Expands the bow of peace.

Beneath its glowing arch,
Along the hallowed ground,
I see cherubic armies march,
A camp of fire around.

I hear at morn and even,
At morn and midnight hour,
The choral harmonies of Heaven
Earth's Babel tongues o'erpower.

Then, then, I feel that He,
Remembered or forgot,
The Lord is never far from me,
Though I perceive him not.

From the dim hour of birth,
Through every changing state—
Of mortal pilgrimage on earth,
To its appointed date.

All that I am, have been,
All that I yet may be,
He sees, as He hath ever seen,
And shall forever see.

How can I meet His eyes!
Mine on the cross I cast,
And own my life a Saviour's price,
Mercy from first to last.

"Forever with the Lord,"
Father, if thy will be,
The promise of that faithful word,
Even now to me fulfill.

So when my latest breath,
Shall reach the veil in twain;
By death I shall escape from death,
And live eternal gain.

Knowing as I am known,
How shall I love that word,
And oft repeat before that throne,
"Forever with the Lord!"

Then though my soul enjoy,
Communion high and sweet,
Though worms this body may destroy,
Both shall in glory meet.

The trump of final doom
Shall speak that self-same word,
And Heaven's voice echo through the tomb,
"Forever with the Lord!"

The tomb shall echo deep,
That death-awakening word,
The Saints shall hear it in their sleep,
And answer from the ground.

Then when they upward fly,
That resurrection word,
Shall be their shout of victory,
"Forever with the Lord!"

That resurrection word,
That shout of victory;
O once more, "Forever with the Lord!"
Amen! so let it be.

The Life of the Believer.

BY R. F. RAWLINS, D. D.

The life of the believer is spiritual. As such it is peculiar. It does not belong to our nature, but to our soul as a part of its nature. Its source is separate, from our high. Never has there been a spiritual life not supernatural. Whatever infidel and worldly things may think of it, it is nevertheless a truth that all must accept, who receive "the more sure word of prophecy." The fact however is more eminently worthy of the consideration of those who are searching for the paths that lead to a higher life. This life is to be regarded not as a possibility, but as a necessity. The Holy Spirit may not only be obtained but must be obtained; there is and can be no life without it. Observe Christ's own manner of stating this. "Except a man be born of the spirit he cannot see the kingdom of God; nor can he enter into it—expressions of different and important shades of meaning. Here the new life is discovered in its origin. It comes of the Spirit. By it the soul first sees the kingdom and enters it.

When Christ would give the new life to his disciples, he breathed on them and said, "Receive ye the Holy Ghost." This was not inspiring them in the ordinary sense of that term—inspiring them for some prophetic work; it was rather an invisible operation of the Holy Ghost rather an invisible operation, sanctifying, comforting—illuminating, instructing, sanctifying, comforting his disciples—giving to them a blessing which was typical of that that was to come upon all believers—a blessing of life utterly unknown to the world. "Because ye are sons," said St. Paul, "God has sent forth the Spirit of his Son into your hearts crying, 'Abba Father.' Because, into you would ye be conscious of the life ye have. Here we see that the same spirit that originated this life in the heart of man, comes in to abide, and to be the continual source of life. The fact of the presence of this life-power in all genuine Christians is continually adverted to in the writings of this great apostle. "The love

of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—he exclaims. And again, He "hath given us the earnest of the Spirit in our hearts." Contemplating the great immortality that looms up to the vision of faith, he says, He that has wrought us for the self same thing hath also given unto us the earnest of the Spirit. Noting the importance of the retention of this Spirit by the believer, he declares, for a sublime incentive, that if the Spirit that I raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. The Spirit of God, in us, is our strength, our light, our breath, our life. It is the Spirit that is our earnest of victory it is, it gives triumph over that continual enemy—the flesh. By it we mortify the deeds of the body and live. It gives current consciousness of our divine adoption; "as many as are led by the Spirit they are the sons of God; the Spirit itself beareth witness." No spirit of bondage comes as in the old life, but one from which wells up the cry, "Abba Father." Then in other phases the same truth is presented. Have we infirmities, the Spirit helps them. Have we the prostration of spiritual weakness, he strengthens us with might in the inner man. So in whatever direction we turn the Spirit is the great essential in the life of the believer. And this Spirit is not an occasional visitant but rather an abiding guest in every believer. "The heathen philosophers," says a good old writer, "exhorted man to reverence his reason as a ray of the Deity; but we can go much higher; we can exhort him to reverence the Saviour, who dwelleth in him, and to act with such purity as becomes persons that are inspired by the Holy Ghost." This is the source of the Christian life. Do not mistake something else for it. "Some persons seem to know so little of religion that they confine it to acts of devotion, and public occasions of divine service; they do not consider that it consists in a new heart and new spirit, and that acts of devotion, prayer and preaching, watchings, fasting and sacraments, are only to fill us with this new heart and spirit and make it the common constant spirit of our lives every day and in every place." Charles Wesley struggled to get from the dark to the daylight of Christian experience. When the struggle was over he saw his difficulties.

"I rested in the outward law,
Nor knew its deep design;
The length and breadth I never saw,
And height of love divine."

Reader, have you been disappointed in the expectations of a Christian life? It is different, not so much, as you anticipated? O look for the life—the Spirit—go beyond ordinances and forms. Ask, Have I received the Holy Ghost since I believed? I almost envy you the blessing that is in store for you. "All things are yours, and ye are Christ's and Christ is God's."

"The Shell of Morality."

Some years ago a clergyman in a neighboring city had in his congregation a gentleman of rare moral worth, and intellectual culture, with an urbanity of manner that was irresistible.—Day after day he sat under the ministry of the word; always in his seat, polite, affable, interested, but immovable in the fastnesses of a morality that could not be impeached.

In the providence of God the pastor was called to the care of another church in the same city. What was his surprise to find his friend had taken a new seat. He had become so much attached to his pastor that he could not and would not leave him. Still he was a weight on that pastor's heart; friendly visits, religious conversation, the most pointed appeals, gained no rebound; the man was always there, it made no difference what kind of weather, the same affable, gentlemanly manner, but unmoved and immovable as adamant.

When addressed personally, he was always ready to admit the necessity of Christian teaching, and the beauty of a Christian life. He also admitted the depravity of the natural heart; but in his own individual case, the regenerating influence of the Holy Spirit was unthought of. At length the pastor, wearying with unavailing efforts to arouse him to a sense of his true condition, turned reluctantly away. He made no more pastoral calls, no more pointed appeals. He is joined to his ideal, let him alone. This state of things continued for seven years, and the pastor felt that his friend was given over to hardness of heart, that his shell of morality would never be broken by the gospel hammer.

One Saturday, when the pastor was in his study, Mr. ——— called at the door with a request to see him. The good man's time had been broken with his usual duties during the week. It was Saturday, and he was not prepared for the Sabbath. He had given orders not to be disturbed. Still, Mr. ——— was there. "If your business is not very urgent," said the pastor, "could you as well put it off till Monday? I am very busy to-day. I shall have plenty of leisure then."

"Yes," said the gentleman, "I can wait. Still, he hesitated, while there was that in his countenance which betrayed anxiety. At length the pastor, seeing the distressed, besetting look, said: "If your business is very urgent, Mr. ———, come in."

"If I may be pardoned," replied the gentleman, "for intruding upon your time"—and throwing himself into a chair, he burst into tears.

"What is the matter? What has happened?" cried the pastor. "Has misfortune overtaken you? Any disaster have you taken your beautiful family?"

"Nothing of that," responded the gentleman, trying to stay his tears, and speaking brokenly; "I have come to see that what you have so often told me is true. I am a helpless, wretched, undone sinner. I want you should pray with me."

The pastor was nearly as much overcome as his friend, and sinking on his knees, he bore on the strong arm of faith the case of his friend up to the mercy-seat.

"Never before," said the pastor, as he related the scene, "did I witness such a perfect breaking up of all the old feeling, such agony, such prostration.—The walls of his old morality swept completely away. The love of God rushing in and over him like the swelling tide of a great sea."

When he left the pastor's study he was a new man. No longer trusting in his own works, but

in the precious blood of Christ; rejoicing in salvation as a free gift, not because of his morality, but because Christ died.

All these years he had been trying to buy salvation. He had been careful to lead a pure and spotless life. He had not committed open sin. He was constant in his observance of the Sabbath. He was always to be seen in the sanctuary. His example was good, what more did he need? He needed just what you and I need; he needed a new heart; a heart to love Christ; a heart to labor for Christ.

The blood-shedding of Jesus is the preparation for our sins. This is the good news. God commends his love towards us in that while we were yet sinners Christ died for us. You must have forgiveness or perish forever. Why not have it now? God pardons freely, and at once. All the preparation you need to feel the want. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The blood of Jesus Christ, His Son, cleanseth us from all sin." All that you have to do is to accept what God, for Christ's sake so freely gives.

How Shall I Honor Jesus To-day?

BY REV. JAMES SMITH.

Awaking from a comfortable night's rest, strengthened and refreshed in body, before entering into the business of the world a few moments may be spared to ask a very necessary question—How shall I honor Jesus to-day? That we should aim to honor the Saviour, suppose no one will deny, seeing he hath redeemed us by his precious blood, called us by His everlasting Gospel, sanctified us by His Holy Spirit and thus delivered us from a dreadful but deserved hell. Our obligations to Jesus are infinite, and our gratitude to Jesus should be deep, constant and operative. I can honor him to-day. If I do not I shall dishonor Him; I shall grieve the Spirit, bring guilt on my conscience and injure His sacred cause, let us, then, sincerely inquire, How shall I honor Jesus to-day?

First—I must anew dedicate myself unto him. I must surrender myself, body, soul and spirit, into His hands. I must present my time, talents and property at His throne, beg His acceptance of them, and beseech Him to give me grace to hold them for Him, look upon them as his, and use them for his glory. The Saviour not only purchased our persons, but our all; so that not only are we not our own, but nothing that we possess is our own. We are the Lord's, and all we have is the Lord's. But we do not sufficiently realize this. Therefore we do not feel as David did, when he gave to the building of the temple such stores of wealth. "Of thine own have we given thee." If I hold all I have as the Lord's, if I daily dedicate all I have to Him, then I may dismiss my cares, encourage my confidence and feel the peace of God rule in my heart. Holy Spirit give me grace, that morning by morning, I may anew dedicate my person, property and all I value to my Saviour's service, and day by day use it all to his praise.

Second—I must look to him for all I need through the day. Wants will arise, but Jesus will supply them. There is not a blessing we need, but Jesus has it. Nor is there a blessing Jesus has but he is prepared to give it to us, if we are prepared to receive it. He says "All things are delivered unto me of my Father" and again, "If ye shall ask anything in my name I will do it." It is therefore both my privilege and duty to go to Him for everything I need. And if I go to Him first—if I go to Him in faith, if I ask of Him with confidence—I honor Him. But when I look to creatures instead of Him, when I depend on means—instead of depending on Him through the means—I dishonor Him. If I would honor Jesus, I would look to Him for all I need, both temporal and spiritual. I must carry everything to Him, whether great or small. I must make everything a means of communion with Him; so shall I pray without ceasing, and in everything give thanks.

Third—I must imitate Jesus in all I do. He is proposed to us in His word as our great example; we should therefore strive to imitate Him. My object should be to think as He thought, to speak as He spoke, to feel as He felt and to act as He acted. Often, very often, should we pause to ask, "Is this like Jesus? Would He behave such a temper? Would He employ such language? Would He encourage such thoughts? Would He do as I am doing?" Or: at a loss what to do at any time, we should ask, "What would Jesus do? How would He act in these circumstances? What would He say? What temper would He display?" This would often send us to His Word. We should become familiar with His life. We should be well acquainted with His character. And what a privilege it would be to be like Him! He has left us an example that we should follow in his steps. He says, "Do as I have done." If, therefore, I would honor Jesus, I must study and imitate Him in all I do, at all times and in all places. O! to be like Jesus in my family, in my business, in the church, and when alone with God. If we do not like Him our aim and daily prayer to be like Jesus on earth, can we expect to be like Him in heaven? Are we not here made meet to be partakers of the saints in light?

Fourth—I must speak of Jesus to all I come in contact with. I must speak of Him to all I love. He loves us to think of Him and speak of Him. He loves also to hear us speak of Him. We should speak of Him to sinners that they may come to him for life. We should speak of Him to backsliders that they may return to His fold. We should speak of Him to believers to stimulate, encourage, reprove or comfort as the case may be. If I speak of any one at all, surely I should speak of Jesus. I cannot speak of Him in vain. It must be useful in some way. It must accomplish some important end. How much there is to talk about if we only set our hearts upon talking of Jesus! What else opportunity often offers if we were only prepared to take advantage of and improve them? We should talk of Jesus to all about us, to all we meet with, to all we visit. We should talk of His glorious person and finished work, of His glorious words and wondrous deeds, of His holy and painful death, of His triumphant resur-

rection and ascension, of His prevalent intercession and anticipated advent. We may sometimes speak of his death, but much oftener of his love. We may talk of his invitations to sinners, and how he wept over them; of his promises to sinners, and the delight He takes in them. O! for grace to speak of Jesus, to speak for Jesus, to speak like Jesus!

Finally—If I would honor Jesus I must walk with Him. I must have Him for my companion, I must make Him my friend. I must go nowhere if I have no reason to believe that Jesus will go with me. I quit engage in nothing if I cannot expect Him to look on and sanction me. I must prefer the company, the smile and the approbation of Jesus above everything else. This would be the best way to honor Him. He would be like an endeavor to render again to Him according to what He hath done for me. O! Spirit of Jesus, come down into my heart; fill me with thy grace, and teach me to make thee honor the great end of my life—the great end of every action!

Reader, do you wish to honor Jesus to-day—every day? If so, this is the way—walk ye in it. My soul mourns before God that I have honored Jesus so little. Let us pray, pray right heartily, that God would give us grace to dedicate Him to Him every morning, to look to Him for all we need day by day, to imitate Him in all we do, to speak of Him to all who will listen to our conversation, and to walk with Him in peace and holiness. O! what blessed encouragement we have to honor Jesus, seeing he has said, "Them that honor me I will honor; but they that despise me shall be despised; and they that hate me, they will hate." Sinners, beware how you despise Jesus. None can save you but He. There is no hope for you but in Him. If you despise Him in times, He will justly punish you in eternity.

Religious Intelligence.

From the Watchman and Reflector.

The Revival at Hamilton.

BY REV. GEORGE W. KEMP, D. D.

The revival at Hamilton has been of such proportions and in some respects so remarkable characteristic, that a more extended and minute account seemed to me due to the people of the place and the members, both professors and students of the University. The work has continued for some six weeks, and is still in progress. The gracious work is yet descending upon the Baptist church and congregation, though the daily meetings and preaching have ceased, while they are going on with success in the direction of a somewhat noted evangelist in the Congregational and Methodist churches in conjunction. I will speak first of the preacher, second the agencies, and third the results. Elder Joseph Knapp, the veteran and well-known evangelist, visited Hamilton on his way from California to his home in Illinois, in the latter part of January. He came on business, not expecting to stay but a few days. He preached two or three times, and such indications of the presence of the Spirit attended his preaching that the unanimous and earnest request of the church, and the faculty and students of the University, was consented to remain awhile, though anxious to return to his family, from whom he had been absent some two years. He held about five weeks, preaching generally twice a day to crowded assemblies, and truly his ministrations of the Word of Life were attended by the Holy Spirit sent down from heaven. Hamilton had been destitute from previous showings of heavenly grace, but never at any time before, I think, did the saving truth of the Gospel reach so many hearts of every age, or so widely influential in its effects upon the entire community. I have no words of fitting commendation to bestow upon the preacher. He needs no endorsement from man. His manner of preaching and personal peculiarities are too well known in a public ministry of nearly forty years, over so wide a territory and in so many places, to require any description. In his preaching that of the Gospel of Christ, and so preach Him that a great multitude believed and were saved. By trusting, through the word proclaimed, in the atoning blood and righteousness of "the Lamb of God, which takes away the sin of the world." More powerful than the "truth" as it is Jesus, so clear, so discriminating, so uncompromising, so pungent, and so solemnly and awfully impressive, have been rarely heard from human lips. "By manifestation of the truth did he commend himself to every man's conscience in the sight of God." There were frequent, indeed, utterances and illustrations, and peculiar forms of phrasing not accordant with the standard and tone of a cultured and refined taste, but the effect of these was soon overborne by the plain and penetrating power of the living truth of a present God, so evidently uttered "in the demonstration of the Spirit." The Word of God indeed proved to be "quick and powerful, and sharper than a two-edged sword." A personal allusion may be allowed in this connection.

Elder Knapp as a Preacher.

Elder Knapp is now seventy years old. He has reached the bound allotted to man, and yet shows not the least decrease of physical or intellectual energy. "His eye is undimmed and his natural force unabated." The fire and vigor of thirty years ago still remain apparently unaltered, but to these it seems to me were added a love, patience, tenderness and gentleness not so conspicuously characteristic of him in earlier days. It was a special wonder to us how this aged evangelist could preach so continuously for so many days, and with so much energy and earnestness, adding every sermon personal labors and frequent prayers with and for the anxious, sitting by hundreds together in the front seats of the church to which they had been invited, and show so weariness of body or mind during the whole period of his presence among us. He left us apparently as strong and vigorous as when he came to enter immediately upon a like series of labors at his home in Rockford, Ill.

But the preacher would have been powerless had it not been for the agencies which sustained and co-operated with him. The supreme, all-pervading and controlling agency was manifested, from the beginning, the Spirit of God. So

deply was this fact realized by both preacher and people, that every breath was moved spontaneously to exclaim, on witnessing the wonderful changes wrought, "Not unto us, not unto us, but to thy name be all glory. We are poor, helpless, sinful wretches, but God is all in all. Work in us and through us for Thine own glory. O thou all conquering Lamb of God." But it is not important to speak here of the visible human agencies which the Divine Agency was pleased to use. Rarely has there in any great revival been a stronger, more united human instrumentally employed. Dr. Harvey, the supply for the pulpit during the absence in Europe of our beloved pastor, Dr. Brooks, labored faithfully, assiduously and effectively in prayer, exhortation and occasional preaching. He greatly endeared himself to the church and congregation by his fervent prayers and his earnest and loving appeals. The members of the faculty, without exception, gave themselves with all their hearts and activities to the gracious work. They united personally and cordially with Elder Knapp and Dr. Harvey, and the devoted members of the church, in visiting from house to house, in conversation and prayer with and for the impatient and serious, in earnest appeals with individuals, moving about the streets through the congregation. But especially were they faithful to the unconverted and backslidden students, visiting them at their rooms, talking earnestly and affectionately with them, and praying fervently for them.

Another great moral power was the pious among the students themselves. They were thoroughly aroused and in entire sympathy with the work of God. Scarcely a student was there who was not a fervent and faithful laborer for their unconverted fellow-students, they conducted prayer-meetings in the public houses and saloons in the village, and in other ways were a most important living element in the great movement. In the meantime there was no suspension of the regular exercises in the Institution except two days devoted to fasting and prayer in conjunction with the church. The chapel exercises were turned into a general prayer meeting, led successively by the professors in their turn. Lessons were shortened and the hour of recitation changed in some cases to give the students opportunity to attend the meetings in the village. Otherwise the regular order was undisturbed. There was no boisterous excitement, at any time. There was no excitement. It would have been no work of God had there not been. There was the deep and pungent feeling of conviction, and the joy and peace of conversion. But all went on solemnly, "decently and in order." There was nothing that could be termed machinery in this revival. After the preaching the anxious and those desiring to be saved were called forward to the front seats, and their names were presented to the throne of heavenly grace. Requests for special prayer were urged to be made by individuals for themselves or their friends, and these requests were regularly mentioned and pressed in prayer. The pastors and leading members of the Congregational and Methodist churches joined heartily in the good work for a considerable time, and subsequently commenced separate meetings in conjunction, which, as I said above, are still going on with interest.

RESULTS OF THE WORK.

And now lastly of the results. Eternity alone can disclose their magnitude and preciousness. There have been up to this date (March 13th) over two hundred hopeful conversions. The Baptist church has received into its membership some one hundred and thirty, one hundred and thirteen by baptism, and other churches about fifty or more. Backsliders and excommunicated have been reclaimed and returned as prodigals to their Father's house. Their confessions were heart broken and deeply touching. Their conversions have been from all ages—from seventy down to eight. The children of the Sunday school, under the faithful superintendence of Professor Lewis of the University, were signal benefactors. It was truly affecting to hear the little ones speaking of the love of Jesus in their hearts and their determination to serve Him all their lives, for they "felt He had pardoned all their sins" and "made them his children." The Female Seminary was graciously visited and nearly all the young ladies brought into the fold of Christ. The University has received a copious blessing. Some twenty-five out of one hundred and fifty or one hundred and sixty students were not of Christ at the beginning of the revival. More than half of these have been converted, leaving only eight or ten without a hope. Prayer is unceasingly offered still for these. Of the newly converted some are among our "brightest and best" for talent and sobriety, who have abandoned their purposes and aspirations after worldly fame and distinction, and consecrated their lives to Christ. But along with the salvation of these precious souls, the far reaching results of which you can tell, came an other blessing hardly less to be prized. It was the spiritual quickening of the Christian portion of the body. A mightier teacher of theology came into our midst than any of us or all of us together, even the Spirit of God, who graciously condescended to impart to our dimmed visions and languishing affections new light and life. Many experienced a new "baptism of the Spirit," giving them clearer and more living apprehensions of the truth as it is in Jesus, and largely shedding abroad His love in their hearts. They were renewed in the spirit of their minds and made to feel as never before the unutterable preciousness of the redemption which is in Christ Jesus. This blessing cannot be appreciated at too high a value. There are over one hundred and twenty students for the ministry connected with the University and Seminary. It is too much the tendency in formal and exact instruction, both in regard to teachers and pupils, to make intellectualization in the apprehensions of truth, even of the highest nature, O what a blessed power is that which makes the truth of God a living thing in the soul's central consciousness! This wondrous power has been felt among us.—Another incidental advantage to students for the ministry with us from this revival is the practical illustration afforded to them of the kind of truth and the manner of preaching it, that the Spirit of God honors and blesses in saving souls. The personal peculiarities of the preacher are not likely to be imitated. They cannot be. They belong to the man, and any affected attempt at imitation would be

abortive, grotesque and ridiculous as in most cases of conscious attempts to imitate the peculiar manifestations of a strong and original character. But the truth which he proclaimed, and the positive, fearless, uncompromising and fervent mode of preaching them may be made available to others, and greatly help them in "making full proof of their ministry."

General Miscellany.

There is no Death.

There is no death! the stars go down,
To rise upon some fairer shore;
And bright in heaven's jeweled crown
They shine for evermore.

There is no death! the dust we tread,
Shall change, beneath the summer showers,
To golden grain, or mellow fruit,
Or rainbow-tinted flowers.

The granite rocks disorganize
To feed the hungry moss that bears;
The forest leaves drink daily life
From out the vernal air.

There is no death! the leaves may fall,
The flowers may fade and pass away;
They only wait, though wintry hours
The coming of the May.

There is no death! an angel form
Walks o'er the earth with silent tread;
He bears our best-loved things away—
And then we call them, "dead!"

He leaves our hearts all desolate;
He plucks our fairest, sweetest flowers;
Transplanted into bliss, they now
Adorn immortal bowers.

For where he sees a smile too bright,
Or heart too pure for taint of vice,
He bears it to that world of light,
To dwell in Paradise.

The bird-like voice whose joyous tones
Made glad this scene of sin and strife,
Sings now her everlasting song
Amid the Tree of Life.

Though passed beyond our tear-dimmed sight,
'Tis but a larger life to gain;
We feel their presence oft—the same,
Except in sin and pain.

And ever near us, though unseen,
The dear, immortal spirits tread;
For all the boundless universe
Is life; there is no dead!

The Tender Chord.

AN ILLUSTRATION, AND AN EXAMPLE.

Surely that is Miss Murray, said Mrs. Steedman to herself, laying down her knitting and tapping on the window pane.

Were you really going to pass, she asked in slightly reproachful tones, as an elderly lady turned and met her at the front door.

This is "visiting" day, said Miss Murray, and I was purposing to take tea with you when my work is over.

Aye, do, said Mrs. Steedman, following her friend into the cool sitting room. Grace is "visiting" to-day too.

Miss Murray sat down on the sofa, and commenced to fan herself vigorously with her pocket handkerchief. It's dreadful work this "visiting," she remarked.

Very fatiguing in warm weather, Mrs. Steedman supposed.

The weather is nothing, said Miss Murray. It is the worry and toil that would kill a horse.

Dear, dear, murmured Mrs. Steedman, taking Miss Murray's parasol.

You have no idea of these creatures, continued Miss Murray. It's quite impossible to make an impression upon them. I've worn myself to a shadow amongst them, and they are as bad to-day as they were five years ago; indeed, worse, I believe, than when I began my labours.

You have a rough district in "Sandgate," Grace says, observed Mrs. Steedman. Perhaps if Dr. Murray were to preach a special sermon to your district.

I have preached a thousand sermons, Mrs. Steedman, replied Miss Murray solemnly, but they are too hardheaded for that.

Grace says intemperance is the great evil she finds, said Mrs. Steedman.

Of course it is, replied Miss Murray. There's hardly a sober individual to be seen in Sandgate.

I don't know why people are so hard to convince, said Mrs. Steedman. Grace says you must come near them, and help them by example.

One must keep up their dignity with that class, said Miss Murray; if you didn't make them feel the difference between high and low, they would make themselves on an equality with their betters.

Grace has joined the temperance cause for an example to her district, said Mrs. Steedman.

If precept is despised, I don't see that example will have any effect, said Miss Murray. However, it's easy for Grace to give up wine. She has nothing on her mind, and an heirless heiress.

She always looks at the bright side, said Mrs. Steedman, and she is willing to try every means for good.

Well, Mrs. Steedman, when I was in my age I saw things in rainbow colours too, sighed Miss Murray. Youth is a rosy season, and hope glides the future.

So it does, responded Mrs. Steedman, taking up her key basket; but you must take a glass of wine before you set out on your trying "visitations."

I must see first I have a "peppermint." Mrs. Steedman, they are a sharp set in Sandgate, and they must have nothing in their power, said Miss Murray, sighing.

We can hardly ask others to do what is too hard for ourselves, said Mrs. Steedman, with a smile.

It's no use asking them to do anything but what they like in Sandgate, said Miss Murray, as she finished her brandy, (Miss Murray was bilious, and couldn't take wine), and slipped a "peppermint" into her mouth.

Sandgate was a low neighbourhood. O what a blessed power is that which makes the truth of God a living thing in the soul's central consciousness! This wondrous power has been felt among us.—Another incidental advantage to students for the ministry with us from this revival is the practical illustration afforded to them of the kind of truth and the manner of preaching it, that the Spirit of God honors and blesses in saving souls. The personal peculiarities of the preacher are not likely to be imitated. They cannot be. They belong to the man, and any affected attempt at imitation would be

and sin and wrong. They were far removed from polished humanity, but in every rough rugged bosom a living heart throbbled responsive to a soul's divinity. It was hardly possible to believe it however, and Miss Murray declared she would never recognize a common class with a Sandgate creature. She laboured amongst them, because her conscience told her it was a duty; but she let her superiority be felt by every man, woman, and child in her district.

She did no good, but she was not disheartened, and when once again, after a vain effort to reform erring heads of families, she gathered up her skirts and rustled out of Sandgate, it was with no intention of giving up her hopeless mission.

The class have nothing in common with us, said Miss Murray when she got back to her friend's house. They have no natural affections, sympathy, or refinement.

Perhaps if we knew the TENDER CHORD, said Grace Steedman, resting her calm brown eyes on Miss Murray with a look of deep meaning.

I only wish you had my district, Grace, said Miss Murray. You wouldn't find any chords of feeling there.

Oh, yes, in every human beating heart, said Grace Steedman.

Perhaps intemperance deadens the soul, said her mother. Strong drink steals the senses, and I have no doubt the affections too.

My experience is melancholy, said Miss Murray, stirring her tea. There's Jones, the father of a young family, five all under ten, and one blind, that man has not been sober a week at a time for two years; and a great powerful fellow, who could work like a steam engine if he liked, continued Miss Murray. However, he is a confirmed drunkard now, and I have given him up.

In these no hope, said Grace Steedman? None; and as I had a chance to-day, I just told him plainly it would be a blessing for his family if he were dead.

Oh! how could you, said Grace.

They would be better without him, said Miss Murray. His wife is

me my family would be better off if I were dead. I was a taunted me with her cutting speeches until one day that I was desperate I made up my mind to die. But you came like God's angel, and struck the right chord. You sent a message to my heart. I saw myself in a new light, and hope came back. Before I went home I took the pledge, and now I can hold up my head again, and feel myself a man.

The great strong giant of a fellow had to stop again, and when Grace Steedman saw him draw the back of his huge horny hand across his eyes, she had her face on little Charlie's head.

It's not preaching, he continued, when we have gone out of the right track. We must be led back by the hand, and those who would save must come down to us and lay their finger on the soft part. There was another pause; he had to steady his voice.

God bless you, ma'am, for coming so near, and may the Lord prove a credit to her who took pity on his helpless innocents, and craved for him on father's care.

Grace Steedman's lip quivered, but smiling, she shook hands with the boiler maker and his family, while tears stood in her beautiful eyes. (They seemed to think it an honour to kiss the hem of her garment.) Smiling, she departed, but not for ever. She promised to keep the little blind sister in flowers all the year round.

Obituary.

MRS. ELIZABETH FISK, MAITLAND, N. S. W. "Meet me in the better land" was the dying request of our departed sister, uttered as the rays of the rising sun were dispersing the darkness of the night, on the morn of Easter Sunday last, to the group of loved ones, with many tearful eyes, and sad hearts were gathered around her dying bed; then the voice fell to a whisper, and bending low, the beloved husband caught the words "Precious Jesus" and without a sigh or moaning of a muscle she sweetly fell asleep.

She was the daughter of William and Mary Hamilton, of Upper Selkirk, and wife of Samuel S. Fisk, Mount Uislaek. At the age of eleven she was led under the ministry of the Rev. G. W. Tuttle to embrace the religion of Him who said "Suffer little children to come unto me," and after a few months probation was received into the church, and, in company with two cousins, about her own age she presented herself at the Table of the Lord and received the memorials of His death.

Her life was characterized by some of the promises of admitting persons to young to the sacrament, but their subsequent lives have shown her groundless such fears.

It was the writer's privilege a few weeks ago to read the journal of one of that number, written during years of bodily suffering, and manifesting throughout the entire devotedness of his heart to God. An account of his life and happy death, in the year 1862, appeared in the *Provincial Wesleyan*. The other is now sharing the joys and joys in the successes of one of our brethren in the ministry.

In the Fall of 1866, Mrs. Fisk removed from her native place to Windsor, and remained there until last Fall, when she returned home to spend the winter with her mother. How few thought it would be the last winter on earth. Although confined to the house by indisposition during those months, no thoughts of the nearness of death were entertained by either her friends or physician. Four weeks before her death I felt it to be my duty to urge upon her attention the necessity of seeking the kingdom of heaven, and my next visit was delighted to hear her testimony to the power of the blood of Jesus to cleanse from all sin. After conversing together on this glorious theme, she said "I would like to see my husband once more" (he was then at Mount Uislaek) "but I can say even in this, Father not my will but thine be done." Her request was granted, and during the last fortnight of her sojourn here he was permitted to watch by her bedside, and hear the last words that fell from her lips.

It was to me a never to be forgotten occasion, when her father, mother and only sister—who in the revival then in progress had been converted—drew around her bed, and with her converted brethren the death of Jesus; and likewise the scene when a week after, I received from the hands of her husband her infant babe, and by her request dedicated him to the Lord in baptism. During the forenoon of Good Friday a cloud for a time past over her soul. She spoke of it to her father, and then engaged in silent prayer. While thus employed her countenance was irradiated with joy, and turning to her father she said, "I see Jesus and my dear little sister."

Her sister died when she was about eighteen months old, and Mrs. Fisk was then but a babe, so that there could be no personal recollection. Was it an illusion of the brain or a momentary lifting of the veil that hides from us the unseen world? For that hour until her departure there was no dimming cloud between her soul and Him she loved supremely.

I thought that afternoon she was hearing the border land. After having engaged in prayer, as I bade her farewell, I heard her say, "Precious Jesus," and I realize now more than ever the force of the apostle's words, "Unto you, therefore, that believe He is precious!"

She has gone to that better land where there is no night. May we all meet there? If we walk with Him in white here, we undoubtedly shall.

D. B. S.
(*Christian Messenger please copy*)

Provincial Wesleyan.

WEDNESDAY, APRIL 29, 1869.

Confessing Christ.

To confess Christ is manifestly a badge of christian discipleship, a condition of salvation, and a duty which is by no means irksome to the true disciple, but is rather esteemed by him to be a precious privilege. With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. The lowest measure of this christian duty consists in union with the Church of Christ, as we thereby show that we have left the sins and follies of the world, and have accepted the fellowship of the people of God. To take this step, we are obligated by every consideration that can influence the heart. If we would be followers of Jesus, then it is essential that we should renounce his enemies, and declare our purpose to live for Christ. The most enlightened and privileged of christian communities, cannot be regarded in the aggregate as "Christians" in the high and proper sense of that term. Christ's people are not of the world; nor is it to be assumed that because we have been religiously educated and have revered christian ordinances, we are therefore christians. The greater proportion of those church-going people are without true faith in Jesus, have no necessary and privileged relationship to Him. Hence it is to be assumed that should a decided stand be taken, His church is to be the light of the world, and adhesion thereto

is indispensable if we would honor Christ, bless the world, or benefit ourselves. But the confession required by Christ of those who would be recognized as His disciples, is something more than mere union with his people. There is an acknowledgment of Christ in the life, upon which too great stress cannot be laid. Consistency demands that Christ's followers should be like their Master; that their lives should be living epistles, known and read, where, and that their whole demeanor should be such as becometh the Gospel. "Let every one that nameth the name of Christ depart from iniquity." There should be a recognition of our relationship to Christ in the domestic and social circle, in our public and business life, and in the Church of God; the whole marked by such godly consistency as to reflect the image of Christ, as on Christ Jesus the Lord.

But there is also an oral confession of Christ not to be omitted. "Ye are my witnesses, saith the Lord," and a verbal testimony is to be borne for our Master on all suitable occasions. These are times when not to open the mouth for Christ, would be equal to a denial of Him. The christian is jealous for the honor of his Lord, and would not willingly allow a reasonable opportunity of promoting His honor to pass unimproved. We are not required to make a parade of our piety, or to obtrude our religion upon those who might by our efforts take occasion to contemn Christ. "Give not that which is holy unto the dogs; neither cast ye your pearls before swine." Yet christian zeal and prudence will not often commit indiscretions in this duty. There is an urgent necessity that all christians should be "instant in season, out of season" in their endeavors to promote the glory of Christ; and prompted by love to Him they will be ready to give a reason of the hope that is in them, with meekness and fear.

We are not without evidence that Christ absolutely requires us to acknowledge Him as our Master. His utterances on this subject are impressive and unmistakable. His words are, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." "Whosoever shall confess me before men, him will I confess also before my Father which is in heaven." Peter's avowal of his faith, "Thou art the Christ the Son of the living God," evoked the high commendation of the Saviour, "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Christ is honored by the consistent testimony of His devoted people, and His will honour both now and in the future, those who thus honor Him, and the honour which He confers will amply recompense us, even though we were called with many who have gone before us, to suffer shame and persecution for His name's sake. Some reproach we must be content to endure, if we would be the people of the Lord; for the world never has been a friend to Jesus and His cause. We have more than reason to suspect the genuineness and consistency of our piety, if we are living in the smiles of those who are not self-denying followers of Christ. The godly example of the true christian is too stinging a reproof to the worldly and thoughtless, to be allowed to pass without a sinner. But the scuffs and the frowns of the world will not be very hard to bear in the cause of so good a Master and with prospect in view of "the recompense of the reward."

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The reports of Day and Sunday school operations show also activity and some advance. In the recently formed Circuit of Row, in the East of London, two day schools have been opened, one for boys and girls, and the other for infants; the number of scholars is nearly 200. In Hull a day school has been commenced within the last quarter which numbers 250 scholars. At Glossop, in Lancashire, the Sunday and day schools show an increase of 100 scholars. It is also gratifying to learn that our day schools take a high rank in the reports of our departmental inspectors. In a report just presented to Her Majesty's Inspector of one of our Day Schools in the city of York, it is observed, "The boys' school is conducted with much skill, and the results are very satisfactory. The girls' school is distinguished by the accuracy of its work and the quietness of its discipline; in these respects the success of the teacher is very remarkable." Other highly commendatory remarks are made of other details of work.

A strike has commenced among the cotton-spinning operatives of north-western Lancashire which threatens to be a very serious affair. The masters announced a reduction of wages in consequence of the depressed land unremunerative condition of the cotton-manufacture, and although, after some negotiations with their employers, the men were prepared to accept some reduction of their wages, they have refused to agree to the entire reduction proposed. It is feared that by the end of this week between 6000 and 7000 persons will be thrown out of employment. The fact is our trade prospects as far as the cotton manufacture is concerned are gloomy. Lancashire, with its vast population dependent on this important branch of industry, has not to the present day recovered from the

effects of the American war, and so numerous have been the disturbing causes at work since the restoration of peace that the anxieties of the manufacturers have been often little less than in the time of the cotton famine. They declare that they are running their mills at a loss, and that they would gladly sell their establishments for a few thousands of pounds, and a strike would plunge thousands of families into miserable poverty. In other branches of trade the relation between masters and men is very unsatisfactory.

From recently published statistics of Romanism in England, we learn that there are 33 peers of the realm, 51 baronets, and 38 members of the House of Commons who profess the Roman Catholic faith. During the past year 63 Roman Catholic priests have been ordained in England and Wales. The churches, chapels, and mission-stations amount to 11,222. Of numeraries we have 218; monasteries 67, and colleges 18. The progress of Popery among the aristocracy of this country will appear very remarkable when it is remembered that one hundred years ago instead of 30 Roman Catholic peers, as at present, there were only 14!

In the army there are 19 Roman Catholic chaplains receiving State pay. We have in the east of London, and some other parts of the metropolis, a large German population, which some time ago attracted the attention of their Methodist brethren, who resolved to make some efforts to recover them from the sad infidelity and irreligion into which they had very largely fallen. These efforts have been attended with an encouraging degree of success. We have now about 120 members, several of whom were before their conversion grossly immoral or infidel, and some twenty were Roman Catholics. There are also two Sunday-schools with 16 teachers and 100 children. Eight cottage prayer meetings are held every week, and 14 tract distributors carry on their work every Sunday.

We have received some interesting particulars of the state of our Mission work in Italy, carried forward under the care of the Rev. Henry Pigott. A disused Roman Catholic Church dedicated to St. Ambrose, has been obtained at Vicenza and turned into a Methodist chapel. Soon after the commencement of the work at Vicenza, the way was opened to visit the two neighboring villages of Novento and Sossano. Good congregations have been gathered, and considerable interest has been awakened in the movement. Mr. Pigott says, "Of Novento I was told the other day that the whole aspect of the place was changed; that in the coffee and taverns, instead of the cursing and swearing, which were so common, there was now a more cheerful conversation, which in former days was almost all that could be heard. He confers will amply recompense us, even though we were called with many who have gone before us, to suffer shame and persecution for His name's sake. Some reproach we must be content to endure, if we would be the people of the Lord; for the world never has been a friend to Jesus and His cause. We have more than reason to suspect the genuineness and consistency of our piety, if we are living in the smiles of those who are not self-denying followers of Christ. The godly example of the true christian is too stinging a reproof to the worldly and thoughtless, to be allowed to pass without a sinner. But the scuffs and the frowns of the world will not be very hard to bear in the cause of so good a Master and with prospect in view of "the recompense of the reward."

"I'm not ashamed to own my Lord, O God defend His cause. Maintain the glory of His word, And honour all His law."

"Then will I own my Master's name Before His Father's face, And in the New Jerusalem Appoint my soul a place."

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In the Senate today, in answer to Mr. McCall, Mr. Mitchell said that the Government was not interested in steamboats to run between Halifax and Yarmouth, nor to run themselves; and that they would pay liberally for carrying the mails.

Mr. Campbell said the Government had received only one letter, and that from Chief Justice Young, from Judges on criminal law; it was private.

Private Secretary of the British Minister at Washington is here with private despatches to Government, none not transpired.

OTTAWA, April 23.—In the House of Commons last night, the Hon. Mr. Galt gave notice that on Friday next he would move for the purpose of bringing in a bill to amend the Act respecting the coasting trade.

In answer to a member of the House, Sir John A. Macdonald said that it was not the intention of the Government to amend the Act respecting the coasting trade.

NEW YORK, April 23.—The inundation at the principal bridge at New York, the one which crosses the East River, has been repaired.

APHONIA CURED. FELLOWS, COMPOUND STURP.

Aphonia or Loss of voice, is remedied in a short time, no matter whether the cause be from inflammation of the living membrane, from cold, or from nervous derangement.

Dear Sir—Some three months ago one of my daughters lost her voice, and for a long time was unable to speak above a whisper; it continued so long we became anxious, and resorted to every means we could hear of, but without any good effect.

Yours truly, J. S. ARMSTRONG, Greenhead, N. B. January 1867.

Sold by Apothecaries—price \$1.00 per bottle or 6 for \$7.50 On the receipt of \$7.50 the proprietor will forward to any part of Nova Scotia or New Brunswick free.

FOR THROAT DISORDERS AND COUGHS. Brown's Bronchial Troches are offered with the fullest confidence in their efficacy.

These Troches are prepared from a highly esteemed recipe for alleviating Bronchial Affections, Asthma, Hoarseness, Coughs, Colds, and Irritation of the Throat.

Public Speakers and Vocalists will find them beneficial in clearing the voice before speaking or singing, and relieving the throat after any unusual exertion of the vocal organs, having a peculiar adaptation to affections which derange the organs of speech.

By Rev. John Cassidy, Jacksonville, N. B., at the Parish of St. Mary's, St. John's, N. B., on the 14th inst.

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1869 MAY 1869. INLAND ROUTE. St. John, Portland, Boston, &c.

THE STEAMER EMPRESS will leave WINDSOR for ST. JOHN during the month of May, as follows:

Friday, 1st May, 4:00 P.M. Saturday, 2nd May, 7:00 A.M. Sunday, 3rd May, 9:00 A.M.

Through Tickets and all other information can be had on application to W. B. ORRINGTON, Agent, Ordnance Square, Halifax, April 20th, 1869.

Flours, Round & Split Pease, COFFEES AND SPOES. Now landing ex Carolina & brig New Dominion.

100 lbs Flour, "Homesdale," 100 " " "Boston," 200 " " "Wheat," 100 " " "Headford," 75 " " "Round Pease," 2 cases Coffee and Spices.

R. C. HAMILTON & CO., 115 Lower Water Street, Canada Coffee and Spice Mills, Agents for N. B. Match Factory.

DESIRABLE MILL PROPERTY FOR SALE. THE Subscriber offers for sale the Saw Mill and Timber Lands, situated at Sheet Harbor.

THE Ladies of the Wesleyan Church of St. John, N. B., are desirous of holding a Bazaar early in September next.

DRY GOODS. Anderson, Billings & Co.'s IMPORTATIONS OR THE Wholesale Trade. SPRING, 1869.

DENTISTRY. Dr. Louis De Chevry, DENTIST FROM PARIS. Establishment, 75 BIRMINGHAM STREET, Spring Garden.

RAYMOND'S IMPROVED FAMILY SEWING MACHINE. Price of Machine, with one set of needles, all extra sizes, clamp to table, machine iron table, hammer and screw driver, tacking gauge, and all printed directions, by which any one can learn to use the machine without verbal instructions in one hour.

Extraordinary Chance! NEVER BEFORE OFFERED TO THE PEOPLE OF NOVA SCOTIA.

SEE THE PRICES. VULCANIZED RUBBER PLATE. A full set of teeth (28 teeth) \$25. An upper or lower set (14 teeth) 12.

PURE SILVER PLATE. A full set of teeth (28 teeth) 30. An upper or lower set (14 teeth) 15.

PURE GOLD PLATE. A full set of teeth (28 teeth) 40. An upper or lower set (14 teeth) 20.

WILLIAM CROWE, Wholesale Agent, N. B., 151 BIRMINGHAM STREET, Halifax.

BRITISH WOOLLEN HALL, 132 GRANVILLE STREET, 134 WHOLESALE AND RETAIL.

The undersigned would intimate to their Friends and Customers that they are now receiving their SPRING and SUMMER STOCK, which will be found large and well selected.

SPECIAL ATTENTION CALLED TO THEIR NEW DRESS GOODS. In all the new material—Silk, Cloth and Velveteen, Mantles, Waterproof do, &c., &c.

WORTH LOOKING AFTER. GREY AND WHITE COTTONS, and House furnishing Goods. NO SECOND PRICE.

THE STANDARD Life Assurance Company, ESTABLISHED IN 1826.

Colonial Life Assurance Company. HEAD OFFICE, EDINBURGH, SCOTLAND. Accumulated Fund—(at 15th Nov. 1867) £3,885,483, 1 s. 8d.

14 BEDFORD ROW, Halifax, N. S. Board of Directors.

Age and Interest admitted on the Company's Policies in all cases where proof is given satisfactory to the Directors.

Ambers—Charles Townshend; Annapolis, James Gray; Bridgetown, Wm Shipley; Charlottetown, Hon. J. Longworth; Digby, R. S. Fitzandolph; Kentville, Thos. W. Harris; Lunenburg, Henry B. Winslow; P. S. Burdham; Yarmouth, H. A. Greenham.

Agents for the Local Board—MATTHEW H. RICHY, Secretary to the Local Board.

VEGETABLE AMBROSIA IS THE MIRACLE OF THE AGE!

Gray-headed People have their locks restored by it to the dark, lustrous, silken tresses of youth, and are happy!

Young Ladies can have their hair restored to its natural beauty and color, and have their hair restored to its natural beauty and color.

For Sale by Druggists generally. Sold at Wholesale by Cogswell & Forsyth.

99 GRANVILLE STREET. Wholesale and Retail. Received per Steamship "KANGAROO," TWO BALES OF HORROCKSES Shirtings.

A LARGE VARIETY OF White Cotton Sheetings, which will be sold equally low.

TOILET. For a period of one or more years, from the City of New York, from the City of New York.

DR. MACALLISTER, in retiring from the practice of his profession in this city, would announce that he has disposed of his office and practice, at 120 GRANVILLE STREET, to

DR. MULLOWNEY & HALEY. who he has much pleasure in introducing to his friends and patients as gentlemen of much professional and private worth.

LADIES' DRESS GOODS! R. McMURRAY & CO. HAVE recently received, and are now offering, a large variety of new

OLARK'S EXCELSIOR WASHING COMPOSITION. The best and greatest discovery of the age for washing and scouring.

Washing Composition. The best and greatest discovery of the age for washing and scouring.

General Agent for New Brunswick and Nova Scotia. N. B.—Active Agents Wanted in all the larger towns.

THE ETNA Life Insurance Company, OF HARTFORD, CONN. PROMPT RELIABLE.

Assets, \$10,000,000.00. Surplus, \$3,000,000.00. Policies Issued in 1867, 16,261.

General Agent for New Brunswick and Nova Scotia. N. B.—Active Agents Wanted in all the larger towns.

Fellow Compound Syrup of HYPOPHOSPHITES. \$1.50 per bottle, 6 bottles for \$7.50.

JOHN K. BENT, 124 GRANVILLE STREET, Halifax, N. S. Wholesale and Retail Dealer in

