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Religious Miscellany.

Jesus! Dearest Friend to Me!

Said to be written by a Monk in the Sixteenth Century.

Let who will in this rejoice,
O, thou fair and wondrous earth!
Ever-anguished, sorrow's voice
Pierces through thy seeming mirth;
Let thy vain delights be given;
Unto them that love not heaven;
My desire is fixed on thee,
Jesus! dearest friend to me!

Many a time ere now I've said,
Many a time again shall say,
Would to God that I were dead,
Would that in my grave I lay!
Rest were mine, and sweet my lot,
Where this body hindereth not,
And the soul can ever be,
Jesus! dearest Lord with thee!

Come, O Death, thine twin of sleep,
Lead me hence, I pray thee come!
Loose my rudder! Through the deep
Guide my vessel safely home!
Thy approach who may I fly,
I have a joy to me to die,
For death opens the gates to thee,
Jesus! dearest friend to me!

But not yet the gates of gold
I may see and enter in,
Nor the heavenly fields behold,
Till I have seen thee face to face;
Thy dark thread on earth below;
Let my thoughts then hourly go,
Whither I myself would be,
Jesus! dearest Lord, with thee!

Was Christ a Man?

We select the following from the New York Independent of the 22nd ult., as being a short and conclusive argument against the Arian heresy. The proposition of Athanasius that "the true Christ is incapable of being construed by human reason," is not only true as against that form of heresy, but in general against that perfect apprehension of the mystery of the Trinity. It is into these things the angels desired to look, and we may not attain to them in this state of being. With us, faith must be "the substance" of the argument. We believe God made the universe, and man. May he now assume humanity?

Zwingle, or Zuinglius.

The influence of climate is great on the character of men. The inhabitants of the Alps have ever been distinguished for energy and independence.

Religious Intelligence.

Religious Movement in Italy.

The Florence correspondent of the London Times, writing on the 30th November, says:—

The Reform in the Greek Church of Turkey.

We have repeatedly called attention to the important ecclesiastical movements in the Greek Church of Turkey, where the urgent calls for the abolition of some of the most inveterate abuses begin to meet with partial success. Since 1858 a National Council of Reform has been in session in Constantinople, and though violently opposed by the majority of the higher Greek clergy, has been enabled by the support of the government, and the sympathy of the people, to carry through some of its projects. The *Univers* of December 7th publishes a new regulation, which this council has adopted, concerning the mode of electing a patriarch of Constantinople. Heretofore it was a generally known fact, that the highest dignitary in the Greek Church was rarely obtained except by means of bribery. The course of events must show whether the new regulation will be sufficient to secure a fairer mode of election. The following are among its most important points:—When the patriarch's office becomes vacant, the Holy Synod of Constantinople is to be convened, and the names of the electors are to be drawn from the members of the Holy Synod and the metropolitans having ecclesiastical jurisdiction in the province. The names of the electors are to be drawn from the members of the Holy Synod and the metropolitans having ecclesiastical jurisdiction in the province. The names of the electors are to be drawn from the members of the Holy Synod and the metropolitans having ecclesiastical jurisdiction in the province.

Why Mourn?

The golden grain
Is ripened to death;
And summer's leaves
Must fall with autumn breath.

For all things die;
Behold! the marble air
That shines our dust
Shall crumble in its turn.

We mourn the young;
They perish as the flowers,
Whose petals scarce
Have kissed life's rosy hours.

We mourn the old,
Who vanish from our sight
As summer days,
That fade in lengthened light.

A selfish grief;
They fall as on the leaves,
But ripened grain,
And angels bind the sheaves.

Coal versus Gold.

It seems, at first sight, presumptuous to compare coal with the most precious of all metals, gold; and we can imagine how, if the latter were endowed with personality, it would curl up its lip in scorn at the bare thought of being associated in a comparison with its ebony fellow mineral. Statistics, however, which have demolished the illusion that, even in a commercial view, the glittering metal surpasses in value the carbonaceous fossil.

Conversation with a Jesuit.

The Rev. Hobart Seymour had, a short time ago, various conversations with the Jesuits at Rome. In one of them he referred to the ignorance that prevailed as to the Scriptures. He thus states the result:—

Liberia.

The Methodist Episcopal, Baptist, Presbyterian, and Episcopal Churches of America are doing a noble work in Liberia. They are furnishing the moral strength on which the Government must rely in the exigencies of the future, and by which it is to be established, if established she may be. The Methodist Conference of Liberia, at Monrovia, is a body of intelligent and devoted men, numbering near one hundred, and having in communion with the church over thirteen hundred members, many of whom are natives. The schools are numerous and flourishing. It is a Mission Conference, supported by the Methodist Episcopal Church of the Northern States.

A Great Christian Paper.

The possible appearance of a religious daily journal, started by a proprietary company on the "limited liability" plan, named the *Dial*, and intended to displace the *Standard*, is the subject of the London Times, having attracted attention in England. The choice of the staff of its establishment is believed to be a matter of much deliberation. Both printer and editor have recently been determined on, the former, Mr. John Tallis, of London, a man of great energy, the latter, Mr. Charles Gifford, of the London Printing and Publishing Company, known by their agency in New York. The name of the editor is withheld for the present, but he is said to be a Scotchman, and a person of weight and influence with the religious public. Peter Bayne, the well known religious writer, is reported to be the proprietor, and is said to be secured as capital of the enterprise.

Statistics of the Greek Church in Russia.

The Protestant Church Gazette, of Berlin, publishes the following statistics as coming from an official source. In 1857 the Greek Church in Russia counted a population of 49,159,714 souls (soldiers excepted) among whom were 11,000 converts from the Greek sect, and 6,000 converts from Paganism, Mohammedanism, Judaism, and other Christian denominations. The Church had 74 hierarchs, 55 eparchies, 12 vicariates, and 49 consistories. In the same year 1,849 priests were ordained, of whom 1,246 had received a full course of instruction. The number of monks was 5,211; of nuns, 2,451, and secular priests 49,935; of churches, 46,022; of parishes, (congregations), 30,258; of chapels, 11,956; of ecclesiastical academies, 4; (a full list has since been established), 201; of teachers in the two latter classes of institutions, 1,819; of pupils, 53,042. The contributions of the people for religious purposes amounted to 5,247,094 rubles.

General Miscellany.

Alleged Extraordinary Discovery.

A Paris correspondent writing to the Boston Traveller, says:—

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