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## There are no Tears in Heaven.

BY JOHN T. SWARTZ.  
I MET a child; his feet were bare;  
His weak frame shivered with the cold;  
His youthful brow was knit by care,  
His flashing eye his sorrow told.  
Said I, "Poor boy, why weepst thou?"  
"My parents both are dead," he said;  
"I have not where to lay my head;  
O, I am lone and friendless now!  
Not a friend, child; a Friend on high  
For you his precious blood has given;  
Cheer up, and bid each tear be dry—  
"There are no tears in heaven."  
I saw a man in life's gay noon,  
Stand weeping o'er his young bride's bier;  
"And must we part," he cried, "so soon?"  
As down his cheek there rolled a tear,  
"Heart-stricken one," said I, "weep not!"  
"Weep not!" in accents wild he cried,  
"But yesterday my loved one died,  
And shall she be so soon forgot?"  
"Forgotten? No! I still her love  
Sustain thy heart, with anguish riven;  
Strive thou to meet thy bride above,  
And dry your tears in heaven."  
I saw a gentle mother weep,  
As to her throbbing heart she prest  
An infant, seemingly asleep,  
On its kind mother's shivering breast.  
"Fair one," said I, "weep no more!"  
Sobbed she, "The idol of my hope  
I now am called to render up;  
My babe has reached death's gloomy shore."  
Young mother, yield no more to grief,  
Nor be by passion's tempest driven,  
But find in these sweet words relief,  
"There are no tears in heaven."  
Poor traveller o'er life's troubled way—  
Cast down by grief, or overwhelmed by care—  
There is an arm above to save,  
Then yield not thou to despair.  
Look upward, mortals, look above!  
What thoughts the thunders echo loud;  
The sun shines bright beyond the cloud;  
Then trust in thy Redeemer's love.  
Where'er thy lot in life be cast,  
Whatever toil or woe be given—  
Be firm—remember to the last,  
"There are no tears in heaven."

## The Little Boy that Died.

Dr. Chalmers is said to be the author of the following beautiful hymn, written on the occasion of the death of a young son whom he greatly loved.  
I am all alone in my chamber now,  
And the midnight hour is near;  
And the ladder's crack, and the clock's dull tick,  
Are the only sounds I hear.  
And over my soul in its solitude,  
Sweet feelings of sadness glide,  
For my heart and my eyes are full when I think  
Of the little boy that died.  
I went one night to my father's bed—  
Went home to the dear ones all—  
And softly I opened the garden gate,  
And softly the door of the hall.  
My mother came out to meet her son—  
She kissed me and then she sighed,  
And her head fell on my neck, and she wept  
For the little boy that died.  
I shall miss him when the flowers come,  
In the garden where he played;  
I shall miss him more by the fire-side,  
When the flowers have all decayed.  
I shall see his toys and his empty chair,  
And the horse he used to ride;  
And they will speak with a silent speech  
Of the little boy that died.  
We shall go home to our Father's house—  
To our Father's house in the skies,  
Where the hopes of our souls shall have no  
light.  
Our love no broken tie,  
We shall roam on the banks of the river of peace,  
And bathe in its blissful tide,  
And one of the joys of our Heaven shall be  
The little boy that died.

## The External History of the Bible.

A Lecture delivered before the Young Men's Christian Association, on Tuesday Evening, 13th March, 1855.  
BY THE REV. EDMUND MATRIN, A. M.  
The subject appointed for this evening's Lecture is the External History of the Bible; and, in proceeding to explain this subject, I would propose to give you a very general description of the most remarkable events connected with the diffusion of the Holy Scriptures throughout the world, both in the original languages in which they were written by their inspired authors, and in the principal translations in which they have been circulated in the different ages of the Church, with especial reference to the publication of our present authorised English version. I call this the External History in order to distinguish it from the Internal History of the Bible, as it is not my intention to enter into the consideration of the contents of the Bible, or of its different parts, but only to trace out, in a very imperfect manner, a brief historical sketch of the Book itself, in some of the various forms in which it has appeared in the world. I hope that this inquiry may prove, in some degree, interesting and instructive to the members and friends of a "Christian Association" which professes to recognise the Bible as the only Divine rule of faith and practice, and as the only firm basis of Christian unity and peace, and that it may be a means of illustrating the truth which was announced by the immortal Chillingworth, when he stated and proved that "THE BIBLE, AND THE BIBLE ONLY, IS THE RELIGION OF PROTESTANTS"—and all the Protestant Churches of Christendom are fully agreed in asserting that fundamental principle of the Reformation, which is expressed in the 6th article of the Church of England, in these memorable words—  
"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the Christian religion, nor that it should be thought requisite or necessary to salvation." It is not, however, my design to consider this proposition in a controversial, but simply in a historical aspect; and with this view, my object is to direct your attention to the most striking facts and dates, which may tend to illustrate the origin and progress of that blessed Book, which, in the words of the celebrated Locke, "has God

for its Author, salvation for its end, and truth without any mixture of error for its matter." I do not, of course, think it at all necessary, before a Christian audience like the present, to enter into any formal proofs of the Divine Inspiration of the Holy Scriptures, or of the genuineness and authenticity of the Sacred Writings; because I trust that you are all fully convinced of the Divine authority of all the books of the Old and New Testament, and consequently, that all their contents are facts, and that their doctrines are infallibly true, and that every part of the Word of God "came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost."—This view of the subject, however, by no means excludes all further inquiry into the Literary history of the Bible, considered with reference to the human instrumentality by which it was composed, transcribed, translated, and published in various times and places; and it is a proposition capable of the most satisfactory demonstration, that the Scriptures have been transmitted to us in a state of uncorrupted purity from the earliest times, and that our English Bible contains a complete collection of all the inspired writings that ever were delivered by the Prophets and Apostles for the benefit of the Church of God, in all their primitive integrity. It must be remembered, then, that the Bible is not, strictly speaking, a single volume, but that it is properly a collection of a great number of different and independent books, written at different periods, and by different persons, and relating to a vast variety of subjects connected with history, poetry, prophecy, doctrine, and precept,—all intended to promote the instruction and salvation of mankind. The fact is, that the Bible consists of 66 different parts or books, 39 in the Old Testament, and 27 in the New Testament; and these were probably written by upwards of 40 different persons, who were all employed by one Divine Author to communicate successive revelations of the will of God to man. Further, it is a very important circumstance, that in point of fact, the Bible is the oldest book in the world; that is to say, it contains the most ancient books that ever were written and preserved to this day; and consequently, if it were merely regarded as a human composition, it possesses infinitely higher claims upon our attention than the most ancient historical and poetical fragments that have been transmitted to us. Herodotus has been called the "father of history," as he is the oldest profane historian whose writings have reached our times, and yet he lived nearly 1000 years after the time of Moses. Both he and Thucydides are said to have been contemporary with Ezra and Nehemiah, the last of the sacred historians of the Old Testament. The poet Homer, and the philosopher Plato, were born after the time of Moses, and they were not written till nearly 600 years after the time of Moses. With reference to the Pentateuch, or five Books of Moses, we find that there was a remarkable provision made by the inspired Legislator of Israel, for preserving the sacred text of the Law free from all corruption, and also for perpetuating the knowledge of the written Law of God, among the Jewish people. For the one purpose, we read that, shortly before his death, Moses delivered the original copy of the Book of the Law, written by himself, to the Priests and Levites, and commanded them to "put it in the side of the Ark of the Covenant of the Lord," as an inflexible standard for future reference; and for the other purpose, the priests were required, by one of the last injunctions of Moses, "to gather the people together, men, women, and children," and publicly to read the Book of the Law in the presence of the whole nation assembled at the feast of Tabernacles, once in every seven years. And further, to put a peculiar honor on the written Word of God, the king himself was required by law, not only to make it the subject of his constant study, but also to transcribe an entire copy of the law with his own hand, from the authentic manuscript of Moses committed to the care of the Priests, and to "read therein all the days of his life."  
We have, indeed, no particular historical account of the due performance of these rules, in and it is to be feared, that the observance of them depended very much on the characters of the individual kings who occupied the Throne of Israel. Notwithstanding the general corruption of the times, there were several pious kings, among whom the name of Josiah, who endeavoured to restore the Jewish religion to its primitive purity. Among them, we read of king Josiahaphat, who not only destroyed the idolatrous places of worship in his kingdom, but also established an organised Association, of the nature of a Home Missionary Society, for the instruction of his people in the knowledge of the true religion; and sent a body of pious and learned men, consisting of Priests, Levites, and Scribes, to "teach the people throughout all the cities of Judah;" and it is particularly mentioned in the Sacred records, that "they had the Book of the Law of the Lord with them." But we have another remarkable illustration of this subject at a later period in the History of the kingdom of Judah. We find that an important discovery was made in the Temple of Jerusalem, in the reign of the pious king Josiah. It appears that, while the Temple was undergoing repairs, Hilkiah the high priest found a valuable MS. which is described as the "book of the Law of the Lord given by Moses." Now we may ask, What was it that constituted the peculiar value of this MS.? We find that it was immediately transmitted by the High Priest to the king, and read in his presence; the effect of which was, that public attention was directed to the subject, a deputation was sent by the king to Huldah the Prophetess, who delivered an inspired message from God with reference to it; and the consequence was, that a national assembly was held at Jerusalem, and a national Covenant was solemnly made in the Temple, by which all classes of the people bound themselves to adhere to the religion contained in the Book that was found in the house of the Lord. Now there can be no doubt that there were a great many copies of the Law in existence at that time; and it is evident that there must have been something of a very uncommon nature in this discovery, to produce such an extraordinary excitement in the whole nation. I believe it is very generally agreed among commentators, and the opinion seems to be supported by a critical examination of the passage, that the MS. found in the Temple was not an ordinary copy of the Law, but

that it was actually the original Autograph of Moses himself, which had probably been lost for ages in the time of the idolatrous kings. It should be remarked, that the form of expression in the Hebrew is very emphatic, and it may properly be translated in these words—"Hilkiah the priest found the Book of the Law of Jehovah, (written) by the hand of Moses." It was now 827 years since this copy had been delivered by Moses to the priests; and though it was certainly a very ancient MS., at the same time, yet there is nothing at all improbable in the circumstance of its preservation, as we have, in some of our public Libraries at this day, several MSS. of the Scriptures, which are considerably older than this date. And we may observe, that there is, in fact, a very striking analogy between the circumstances of the recovery of the original MS. of the Law, and the discovery of the Law by Hilkiah in the Temple, and the discovery of the Bible by Luther in the monastery, were each of them, instrumental in producing a remarkable revival of true religion, in opposition to the prevailing corruptions, in their respective ages and countries.  
At a subsequent period, it was the custom of the Jews to read publicly in the service of the Synagogue, on every Sabbath day two lessons from the Scriptures, the first of which was taken from the law, and the second from the Prophets. For this purpose the Pentateuch was divided into 54 parts, called (in Heb.) פָּרָשִׁיּוֹת, corresponding to the number of the Sabbaths that might befall within the Jewish year. This division was probably made by Ezra, and it appears that originally, the Law was the only part of Scripture read in the Synagogue; this practice continued till the persecution of Antiochus Epiphanes, (B. C. 168) when the reading of it was prohibited by that cruel Tyrant. This prohibition, however, extended only to the Law, and consequently the Jews of that time substituted for it 54 sections of the Prophets, called (in Heb.) מִשְׁנֵי הַכְּתוּבִים, and afterwards, when the reading of the Law was restored by the Maccabees, both selections formed a part of the Synagogue service, and so continued during the time of our Saviour, and in all the Jewish Synagogues to the present day.  
The various books contained in the Old Testament, were divided by the Jews into three distinct classes, the Law, the Prophets, and the Chronicles, or Holy Writings, the last of which were not publicly read in their Synagogues. It is necessary to observe, however, that though the Law contains only the Five Books of Moses, the division of the Prophets includes not only all the inspired Prophets, with the exception of Daniel, but also the Apocryphal books, two books of Samuel, and two books of Kings; while the Holy Writings comprehend all the remaining books of the Old Testament. It is a remarkable fact, that Daniel is excluded by the Jews, from the Canon of the Prophets, and is held to be a sacred book, but not a part of the Canon of the Holy Writings, as well as the time of his coming; which probably occasioned the apprehension, that the public reading of his Prophecies might lead the people to embrace the religion of Jesus Christ. It is an equally significant fact, that the 53rd Chapter of Isaiah is not included in any of the sacred records of the Canon of Scripture, down to end of the 4th Century. After this period, however, the reverence with which these books were regarded gradually increased in a corrupt age of the Church, but the precise degree of their authority was never formally decided, and particularly in the Council of Trent in its 4th Session, held on the 8th April, 1546, finally pronounced these books to be of equal authority with the other books of Scripture, and after a particular enumeration of all the Canonical and Apocryphal Books of the Old and New Testament, the decree concludes in the following terms, "If any one shall not receive the whole of these Books, with all their parts, as sacred and canonical, let him be accursed."  
I must now proceed to give you some account of the first translation of the Scriptures into Greek, which was made into another language, from the original Hebrew. This translation is generally known by the name of the Septuagint; it is the version of the Old Testament into Greek, and it was made by Jews in Alexandria, nearly 300 years before the birth of Christ. The word "Septuagint" means "Seventy"; and it was derived either from the circumstance of LXX. persons having been employed in the translation, or from its having received the approval of the Sanhedrin, or Greek Council of the Jews, which consisted of LXX. members, and particularly of the seventy-two persons, who were sent by the Emperor Ptolemy to Alexandria, to translate the Hebrew Scriptures into the Greek language for their benefit. The Septuagint, though originally made by Egyptian Jews, gradually acquired the highest authority among the Jews of Palestine, and subsequently also among the early Christians. It was the translation commonly used by the Jews in the time of our Saviour, and the inspired writers of the New Testament have quoted exactly from it in several places; and indeed it is uniformly cited by all the early fathers of the Christian Church; and indeed it is much to be regretted, that those holy and venerable men were generally ignorant of the Hebrew language, with the exception of Origen and Jerome; who, though they did not make any exertions to learn the original languages of the Sacred Writings, with which they were only acquainted through the medium of the Greek translation. It was from this version, also, that all the ancient translations of the Scrip-

tures were made into other languages, with the exception of the Syriac; so that, in fact, it was the Septuagint and its translations, that were read and expounded in the first and purest ages of the Church; and to this day it is said that the Septuagint is exclusively read in the Greek and in most other Oriental Churches. In the course of time, however, numerous errors had gradually crept into the text of the Septuagint, and in order to restore it to its primitive state, the celebrated Origen, in the early part of the 3rd century, undertook the laborious task of collating the Greek text then in use, with the Hebrew, and with the best Greek translations then extant, and from them all to produce a new and corrected edition. Twenty-eight years were devoted to the preparation of this edition, and the course of which he collected MSS. from every possible quarter, and the result of his labours was the completion of that noble critical edition of the Old Testament, known by the name of Origen's Hexapla. It is so called, because it was divided into six parts, containing the text of the Septuagint, with the three Greek translations of Aquila, Symmachus, and Theodotion (which were made in the second century) to which he added the Hebrew text in Hebrew characters and also in Greek characters, thus making six columns. And I may here mention you of a similar valuable work on our own language, which has derived its name from that of Origen, being published a few years ago under the title of the OLSHT HEXAPLA, and containing, besides the Greek text, the six most important versions of the New Testament arranged in parallel columns. It does not appear, however, that any copies were ever made of this laborious work of Origen, which is said to have consisted of 40 or 50 volumes; and unfortunately, it is now forever lost; it remained in the library of Caesarea for several centuries after his death, and it is supposed to have been destroyed at the capture of that city, by the Arabs, in the year 653.  
And now, with reference to the other great division of the Bible, as contained in the Scriptures of the New Testament, it is a remarkable fact, that they were never admitted into the Canon of Scripture, during the first four Centuries of the Christian Church. None of them are included in the Catalogues of Inspired Writings made by the Primitive Fathers; and it should be particularly remarked, that they were never admitted into the Canon of Scripture, until the Council of Trent, which was held in the year 1546, and in which the Canonical books exactly as we do, and the Canons of this Council were afterwards received into the code of the Canons of the Universal Church, so that, as Bishop Burnet well remarks, "they were never admitted into the Canon of Scripture, until the year 1546, and here I think it right to state, that, in order to apply this argument, it is not necessary to attribute any degree of religious authority to the decisions of the Fathers and Councils of the ancient Church, however important they may be, but that we should attend to the fact, that they are of no authority whatever, and form no part of the sacred text. They are certainly of great antiquity, and according to a learned Greek critic, they were written by an Egyptian Bishop about the middle of the 3rd century; but it has been clearly shown by Archbishop Parker, that not less than six of these subscriptions are false or improbable; that is, they are either absolutely contradicted by the contents of the Epistle, or are difficult to be reconciled with them." These six are to be found at the end of 1 Cor. 16, 2 Tim. 4, and 2 Thessalonians, 1 Timothy, and Titus. They appear "to have been conjecturally founded sometimes upon loose traditions, but more generally upon consideration of some particular text, without sufficiently comparing it with other parts of the Epistle, with different Epistles, or with the history."  
Now, in comparing the Acts with St. Paul's Epistles, we find an astonishing confirmation of the authenticity of both these writings, in the undersigned coincidences of the minutest particulars relating to times, places, and other circumstances; whereas, if these subscriptions were real, there would be an insuperable difficulty in reconciling them with the historical facts, or even with the Epistles themselves.  
It is a happy circumstance, that there is no difference among professing Christians, with regard to the inspired canon of the New Testament, and the sacred books appear to have been universally received by the whole Church of God under heaven. Still, however, there are certain ancient writings, which are sometimes called the Apocryphal Books of the New Testament, which it may be proper to mention. These writings may be divided into two general classes, 1. The genuine works of primitive Christians, which are indeed valuable Ecclesiastical documents, but were never received into the Canon of Scripture; and, 2. The spurious productions of later times, which, though sometimes dignified by the name of "pious frauds," are yet really to be regarded as direct forgeries. A curious collection of this kind is contained in a book printed in London in the year 1820, under the title of "The Apocryphal New Testament." This volume contains, besides some genuine writings of ancient fathers, an epistle from Jesus Christ to Abgarus, the Gospel of the Birth of Mary, the Prot-Evangelium of James, the Gospel of Nicodemus, the Martyrdom of Thecla, the Epistle of Paul to the Laodians, and the six Epistles of Paul to Seneca. Time will not allow me to refer particularly to these and other writings of the same kind; but it is sufficient to remark, that, though most of them are very ancient, none of them are really genuine—they were utterly unknown to the Apostles, and were generally rejected as spurious in the age in which they appeared, and they were never received as inspired by the primitive Church, or by any Christian writer within 300 years after the birth of Christ. There is one document among them, which, if it were real, would be of great value, and which is generally supposed to be a letter, written by our Saviour himself, would be indeed, of singular interest. But it does not appear that it was ever heard of before the 4th century. The first writer who mentions it is Eusebius, Bishop of Caesarea, about A. D. 320; and his statement is, that when our Lord was upon earth, he received a let-

ter from Abgarus, king of Edessa in Syria, who wrote to him on the occasion of a dangerous illness, beseeching him for assistance; and that our Lord returned a gracious answer to this letter, together with a portrait of his own picture;—and Eusebius further states that he derived this information from the archives of Edessa. What the foundation of this story was, it is impossible for us now to ascertain; but there can be no doubt that the Epistle itself is simply an ancient forgery, together with several other documents of a similar nature, which can never affect the integrity of the sacred oracles of God.  
(To be Continued.)

## Early Methodist Preaching.

The October number of the London Wesleyan Quarterly Review, in an article on the Methodist Episcopal Church of America, has among its paragraphs the following:—  
The records of early Methodism in America reveal an amount of suffering, endured by the itinerant preachers such as could not be borne at the present time. Their sufferings were of every kind. The mere drudgery of travelling was of itself, in the state of the country at that time, sufficiently harassing. Boundless forests, infested by wild and hostile Indians had to be threaded, often without the semblance of roads, and with no other direction in their wanderings than the "blazes" on the trees, that is, the portion stripped off from the bark. The settler's log hut being reached there was nothing but the meanness fare,—hard biscuit, often the floor or a plank, parched into questionable luxury of a bed, while the but and the preacher had to be guarded through the gloom of night by some portion of the household against the rifle, the tomahawk and the scalping knife. We often find that in moving from place to place the Methodist travellers, allured to the teeth, himself among the number, to defend themselves against the stealthy tactics of the "wild men of the wood." But human dangers were not the only dangers. The crossing of rivers by the help of the most fragile means, and engineering the most ingenious, their steeds swimming or drowning as the case may be, was a daily difficulty in their path. Swamps, bogs, heat, cold, snow, rain, mosquitoes, serpents, bears, wolves, had to be encountered in constant succession. How these men lived is a marvel. We can, in these early times, find hardly any clue in the matter of stipend and pay, and we presume they had chiefly to trust in Him who commissioned the ravens to give meat to Elijah. But we do find Bishop Asbury sometimes dividing his wardrobe and his pocket money—for he carried his treasures in his pocket—and selling his watch to find board for his poorer brethren. Passive heroism may excel active heroism; and men who could suffer these privations year after year, and still hold on in their course, were not devoid of heroic spirits. They had not only planted themselves in a farm, have located in a town, have taken up some secular, or fitted for it, some scholastic employment. For in America, then as now, labor of every kind was sure to find a remunerating market. But no; they denounced all such employments, and the battle mantly against suffering and want, as they did against scorn, derision, and contempt. Must they not have heard a voice more commanding than even the voice of their own sensitive nature—the voice of God?  
Systematic Church-Benevolence.

Systematic benevolence is a sign of health in the church. There are trusts of different kinds committed to us, and in reference to them, all strict account must be rendered at the last day. One of these trusts is money. The gold or the silver, which we hold in little, is the bestowment of God, and he requires us to use it in such a way as he approves. In four ways a man must spend his money:  
1. For the support of himself and family.  
2. To relieve the poor, the legacy of the Lord to the Church.  
3. For the support of the gospel in the congregation where he and his family worship.  
4. To send the gospel to every creature, in obedience to the command of Christ, the Head of the Church.  
In every one of these four ways we are responsible, and, willing or unwilling, we shall have to answer. There will be a twofold questioning, demanding a twofold response. "Have you or have you not spent your money as God demands of you in regard to these four particulars?" and we should also answer as to our squanderings: "Have you mispent in any of these four particulars the money which I entrusted to you?" Start not, reader, at the bare thought of squandering in reference to the poor, your church and the spread of the gospel. You may mispend in these last particulars, as well as in your personal and family outlays. You squander on the poor when your gifts confirm and aggravate the pauperism of your neighbourhood or city, degrading the needy, and taking from them that stimulus to labor and self-support, of which, whenever the poor are deprived, the ruin of the body and soul is inevitable. You squander on your church when vast sums are expending in the erecting of costly and gorgeously adorned houses of worship, and that too when you are living in the midst of so dense a population, for whom the supply of churches is so inadequate that if the Spirit of God were to awaken among them a general desire to visit His courts upon the next Sabbath, a very small portion of that population could find even a place to stand upon your grounds. You squander on your own country when you give your expenses of one kind and another so excessive that the rent of your pews has to be placed at so high a rate that persons who would otherwise go to church, stay away (from a wish to be free from the stain of the sin) because they will not allow them to procure an eligible seat. And you squander also in regard to the general extension of the kingdom of Christ, if you waste money in wild, impracticable schemes, to the neglect of those plain and divinely appointed ways of doing good which need so much and get so little.  
Now, as to the amount which we are to give, the conscience of every one must decide

for himself; and this decision must be made by each in the sight of God, and as every one must give account. The reason is not to decide for us how much we must give; but we are we to decide for the reader; but God must decide for us both; and what he would have done will be made known to all who seek to know it by prayer and in faith. But this must be said, it is the right discharge of the stewardship of money requires system. We are not to defer the formation of resolutions to give, until such time as the hand of need is stretched out toward us, or the voice of the agent is ringing in our ears. Nor must the amount which we give depend upon the urgency of the applicant, or the zeal or coldness of the agent, or the publicity which may or may not attend our donations. Every where, at all times, and about everything, God is speaking to us, and blessing are they who always hear his voice. He tells us when to give and when to withhold, when to say yes and when to say no. And a good man will heed his voice, will seek to obey the first basis of principle, what is to be done, and then if the hand of the truly needy, or the voice of the agent pleading for a good cause should anticipate him, he will be glad, and give as his conscience tells him is right. But if the hand and the voice delay to come, then he will go forth and seek for it, as a general thing, it may be said of the worthy poor, you will have to seek them; for an honest man, everishing solicitude, never asks until the starvation of wife and children stares him in the face, and you may easily guess the harm and degradation which your country is covered by the degree of indigence which the applicant suffers.  
If the benevolence of the church were thus systematized, it would be freed from many distressing embarrassments, and would also become a much more efficient agent of good to the world. Let system pervade the whole church in regard to this matter. Let all in the church, ministers and people, old and young, rich and poor, acknowledge and act on the principle that it is a duty and a privilege to give in the four ways indicated above. Then should we have an enlightened, discriminating goodness, not depending upon outward pressure, and above all not depending upon the pressure which the world may be heaping upon the church, forcing it to do. No fear but that the treasury of the Lord would then be well supplied.—Chris. Intell.

## Religious Novels.

As to novels in general, we fully embrace the opinion of that strong thinker, JOHN FOSTER, who says, "I have often maintained that fiction may be much more instructive than history. I think so still; but viewing the vast range of novels as they are, I do think they are, in the main, a waste of wish we could collect, them all together and make one vast fire of them; I should exult to see the smoke of them ascend like that of Sodom and Gomorrah; the judgment would be as just." This is a severe and sweeping sentence; yet it is doubtless a just one, and which every man, acquainted with the character of novels in general, and judging them, as every good man must, from a religious standpoint, must agree. We could even spare the "Fool of Quality," which Mr. Westley approved so highly. Under the name of fiction, we have a mass of equally valuable, provided we could, by their sacrifice, procure the destruction of the entire mass. And it is because the character of novels is generally so corrupt, that we fear the tendency of that better class which are now being produced. True, if read with discrimination, and not in excess, to the exclusion of more solid reading, the latter may benefit their readers; but herein lies their dangerous influence; like all novels, they fascinate the imagination, stir the emotions, and furnish the mind with habitual indulgence, as it tends to create a morbid appetite for artificial feeling. Create this, and the mind will soon love to steep itself in dissipation which, though not sensual, is as really dissipation, as the indulgence of the opium eater or the wine bibber. Now we will stop to inquire into the moral character of the novel it peruses; but will read whatever comes in its way, provided only it will gratify its passionate lust for excitement. Hence the present rage for religious novels, if not checked, will, it is to be feared, be followed by a similar rage with bad books, but should they be itself exclusively on religious novels, it is still a serious evil. HANNAH MORE has summed up the mischief of such an appetite in the following passage—"Many works of fiction may be read with safety, some even with profit; but constant familiarity, even with such as are not excusable in themselves, relaxes the mind that wants hardening, dissolves the heart which wants fortifying, irritates the passions which want calming, and above all disciplines and disciplines for assiduity with bad books, but should they be itself exclusively on religious novels, it is still a serious evil. 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Poetry.

Waterloo Avenged. We thank the gracious neighbor! We thank the glorious France!

Temperance.

Victims of the Liqueur Traffic. They throng our streets, inhabit low dens of infamy, and lounge on sofas in the fashionable drawing rooms of our millionaires.

The Victorious Little Boy.

I had the following anecdote from a gentleman of veracity. A little boy in Connecticut, of remarkable serious mind and habits, was ordinarily employed about the shop of his father.

Miscellaneous.

Babylon—The Tower of Babel.

The French government, two or three years ago, sent three gentlemen to make scientific and artistic researches in Mesopotamia, and Babylon.

Coal Fields in the World.

Great Britain occupies the first rank, both in the quality and quantity of her coal production. The amount she yearly produces is 32,000,000 tons.

A Visit to Japan.

We copy the following interesting letter, dated Hong Kong, Nov. 10, 1854, from the San Francisco Herald of the 1st instant:

Notes and News.

A Marvelous Story of a Picture.

A marvelous story of a picture. An original picture of Charles I., which was supposed to have been lost in the time of the Commonwealth, when it was discovered by a painter.

Position of Religious Sects in Russia.

A letter from Berlin, in the Constitutionnel, says: "Among the measures destined to bring all nonconformist churches in the Russian Empire into conformity with the Russian-Orthodox Church."

THE VAUDOIS CHURCH.

The number of Vaudois churches is fifteen, containing a population of considerably more than 20,000. The valley of the Lucerna, or as it is called in French Lucerne, or as it is called in Italian, or as it is called in the two lateral valleys of Rora and Anagnina, each forming one parish.

HURRICANE IN CUBA.

The following letter from an ex-United States consul at Baracoa, has been received in New York: BARACOA, January 23, 1855.—I write to inform you that on the night of the 18th instant, we were visited here by a hurricane.

RUSSIA EVERYWHERE.

On every frontier, from every corner, she stretches out the arm of grasping ambition and vigorous attacks. Within the last year she has appropriated the Northern Manchou Provinces, a territory larger than New England, and watered by the Staghans, a river as military and naval position on the eastern shores of the Pacific, which menaces English influence and the security of English commerce over a vast extent where our trade prospers, and our power is respected and feared.

HOLLOWAY'S PILLS.

OF AN OLD LADY SEVENTY FIVE YEARS OF AGE. (Copy of a Letter from Mrs. Thomas Weston, Copy Book, 7, Tottenham, dated the 24th October, 1854.)

REMARKABLE CURE OF DEBILITY.

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AYER'S PILLS.

Are curing the Sick to an extent never before known of any medicine.

INJURED, HEAD AND JUDGE FOR YOURSELVES.

THE venerable Chancellor WARDLAW, writes from Baltimore, 15th April, 1854. "I have taken your Pills with great benefit for the indigestion, flatulence, loss of appetite, and general debility, which have afflicted me for several years."

50,000 Cures without Medicine!

DR. BARRY'S DELICIOUS REVALENTA AERARIA. (Pills) is the most valuable medicine ever discovered for the cure of all the diseases of the lungs, chest, and throat, and of the system of Life Assurance Society.

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WESLEYAN BOOK-ROOM!

NEW BOOKS.

ALL the works contained in the following Catalogue may be procured on the most liberal terms, and at the lowest prices, by the Wesleyan Book-Room, No. 15, Old Bailey, London.

WINTER TOILET SOAPS.

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