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Religious Miscellany.

"Nothing but Leaves."

Nothing but leaves! The Spirit grieves
Over a wasteful life—
Sin committed with conscience slept,
Promises made, but never kept,
Hatred, battle and strife—
Nothing but leaves!

Nothing but leaves—no garnered sheaves
Of life's fair, ripened grain;
Words, idle words, for earnest deeds!
We sow our seeds—lo! tares and weeds;
We reap with toil and pain
Nothing but leaves.

Nothing but leaves! Memory weaves
No will to screen the past;
As we retrace our weary way
Counting each lost and mispent day,
We find sadly at last
Nothing but leaves.

And shall we meet the Master so,
Bearing our withered leaves?
The Saviour looks for perfect fruit;
We stand before Him humbled, mute,
Waiting the word he breathes—
"Nothing but leaves."

"Forever with the Lord."

Soon and forever the breaking of day
Shall chase all the night-clouds of sorrow away;
Soon and forever we'll see as we're seen,
And know the deep meaning of things that have been;
When fightings without and conflicts within
Shall weary no more in the warfare with sin;
Where tears and where fears and where death
shall be never,
And Christians with Christ shall be soon and forever.

Soon and forever the work shall be done,
The warfare accomplished, the victory won;
The sword for a harp, the cross for a crown.
Then sink not in sorrow, depend not in fear,
A glorious to-morrow is brightening near,
When—blessed reward for each faithful endeavor—
Christians with Christ shall be soon and forever.
—Spiritual Songs.

Relative Position of Courage in the Circle of Christian Graces.

Courage is energy of heart; firmness of soul; settled purpose; strong force of will; intelligent self-trust in view of danger, opposition, duty, reproach and death. It is not bustling, boastful, noisy; but silent, modest, calm. It sits in the soul as a divinity, not revealing its presence by electric flashes, like clouds overcharged with throbbing fire, but by a steady burning beam from the solar glory; by constant pressure like the equable law of gravitation. It lives in the man, and grows strong by its trial. It sets against the world's voice—often against the judgment of the wise, great and good. It is not a passion, not a mere impulsion, but a life. It does not enter the soul from without, it is born in it. Courage is the vital pillar about which all the graces of the heart and life cluster and bloom. It gives harmony to the whole circle of virtues. It is generous in its strength and self-reliance. It is benevolent, for it belongs to the suffering. It is humble in its towering exaltation. It is sublime in its humanities, conciliating where it might overwhelm. It is broad and lofty and stretching its arms to the six corners of its protection to the weakling and the lame, casting its shadow over the weary laborer, not despising the daisy and the violet that bloom modestly below—courage gathers the gentler graces to itself, gives them its protection, and blends its majesty with their sweetness.

It has a place in Christian life. Add to your faith virtue. That is, courage, manliness, integrity. It will cost more to atone and hold the faith of the Gospel. It may cost reproach, labour, suffering, death. You will need courage. Not a blind force of will, not ignorant belligerency—but intelligent self-reliance. Therefore acquire knowledge, and that the intelligence may be unimpaired, that the mind may not receive healthfully, be moderate in meats and drinks, in all lawful pleasures; in the exercise of that independent purpose which would defend the faith at all hazards. For indulgence makes the mind torpid, gives weakness to fancy, prevents culture, and leaves courage only a blind giant wasting its energies and destroying the treasures it is set to defend. And, as in the practice of moderation you will have to resist and endure, add patience—the power of suffering, and the willingness to suffer. Discipline the soul to resistance. The appetites will clamor for indulgence. Do not yield. Bear the pain of knowledge. If moderate fall, knowledge will be invaded, courage will become a brute power, and the whole Christian life go to decay.

To patience add Godliness. Be like God in patience, who bears with the errors and sins of the universe though he might if he desired, sink the sinning universe in utter death. Let the motive of your patience be in his long suffering. Be patient towards others' fears, others' ignorance; towards their falls under temptation. Strengthen your own faith, courage, moderation, and contribute to the increase of your knowledge, and richness of your experience, by enduring hardship. Be like God in goodness. Let likeness to him add its glory to your highest manhood.

Then, that your piety may have as it is designed, the complement of its God-ward relation, add brotherly kindness. Let your firm, independent purpose in the Christian life, bear the gentler affections, bending to welcome brotherhood with the weak; thus exalting your manhood by its harmony with that of the Son of God. Crown all with charity, the "grace that lives and stings,"—that fills the Godhead and his noblest angels; his fullest breath and depth—that adds power to faith, informs the understanding, quenches the arrows of temptation; makes endurance easy, gets its life and life from God; and like a glorious angel leads courage to its mightiest achievements.

Courage, though a virtue "greatly independent" is proved and invigorated by hope. To

work and fight, and endure without hope were impossible. The discipline of labour and of sorrow has no blessing in it if there be nothing to hope for. Life here has no purpose if there be no perfect good beyond. Courage is sustained by the hope of another life beyond, of self-culture for immortality, of conscious right forever of results which are not subject to change.

This virtue then, bears an intimate relation to all the Christian graces. Their action is mutual, love and hope inspire courage; make us strong to do and bear. Every sentiment and purpose of the frame springs to the conflict when love calls. They press their way through brass barriers when hope warms her garlands. Courage in return increases the intensity of love and the power of faith and hope. What we have fought for we love the more. We value most that which costs most. Abideth, standing, amid fallen potentates, in flaming zeal of adoration, hurling his fiery logic at the great arch-angel:

"Among the innumerable false unmov'd,
Unshaking, untranslatable, unalter'd,
turning toward heaven, and dooming the towers of Pandemonium to destruction—is the grandest conception in Milton's great epic. But an intrepid soul like that of Deborah and Joan of Arc, and Madame Roland, and Perpetua the martyr child, like that of Paul, and John the Baptist, and many another—then and now—whose life was, and is martyrdom—is a creation of God—above angels!

Heaven's doors are shut against the cowardly. Among those who sink into "the lake of fire," are the "faintly," who resist not evil, who do not meet truth, who strive not against sin, who fear to suffer for the right, who are ashamed of Christ and his words. Perfect love casts out fear. Charity is the analysis of heroism.

We need courage to confess our sins; to surrender our will to God; to cast off all dependencies but God; to restrain our hearts and school them to true piety. We need to rise into the high sphere of confidence; to take hold of our great King, and be lifted up above the world's rage and ruin, and then look down on the world with proper pity.

We must have courage to break from sin, from all, dead opinions, from a world of dying philosophies, and false maxims and habits; and look forth to the glories to come—to what God has promised—what Christ shall fulfil—to what the church shall be. To warn the ungodly, and persuade them to repent. To take heed, dying souls, and lead them to the sure rock—the living waters.

We need power with God. This is gained by courageous faith; by firm devotion to truth; by conscientious suffering for law and godliness; by cultivating holiness of life. If in all respects we were right in the sight of God we would have power with God. It is not a passion, not a mere impulsion, but a life. It does not enter the soul from without, it is born in it. Courage is the vital pillar about which all the graces of the heart and life cluster and bloom. It gives harmony to the whole circle of virtues. It is generous in its strength and self-reliance. It is benevolent, for it belongs to the suffering. It is humble in its towering exaltation. It is sublime in its humanities, conciliating where it might overwhelm. It is broad and lofty and stretching its arms to the six corners of its protection to the weakling and the lame, casting its shadow over the weary laborer, not despising the daisy and the violet that bloom modestly below—courage gathers the gentler graces to itself, gives them its protection, and blends its majesty with their sweetness.

The Lord has been pleased to honor the prayer-meeting as an important means of advancing the interests of his cause. How many professors of religion had their hearts warmed at the meeting for prayer. Many interesting revivals in this city and country, have commenced at the prayer-meeting. We fear many too often neglect these meetings. The reader present at the last appointed prayer-meeting within his reach? An exchange has the following question to be answered by those who neglect this meeting: Let them be read and pondered—

1. Are you not always better employed? If not, can it be right in you to absent yourself?
2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?
3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?
4. Will a death-bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, thank you?
5. Does not your pastor suffer by your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?
6. Are not your fellow-members in the church discouraged by you, and may you not thus offend Christ's little ones?
7. Is not your family injured by your neglect? What will your children think of prayer-meetings seeing you habitually neglect them? It is surprising if they despise them?
8. Is there no reason to fear that unconverted sinners may be both hindered and led to think lightly of prayer, by your conduct?
9. Can you have a proper concern for the prosperity of the church, the spread of Christ's cause, and the conversion of sinners, if you never meet to pray for them?
10. Are you sure that you fulfil your duty as a church member, while you neglect prayer-meetings? Is neglect of duty no sin, and is there no probability of your being called to account for it?
11. Did any one ever really gain anything, by neglecting in temporal or spiritual things, by neglecting prayer-meetings? If you think so, can you prove it?
12. Is there no selfishness, or worldly-mindedness, at the root of your neglect? If so, ought such things to be encouraged?
13. Would it be right to give up the prayer-meetings? Do you think this would please God, or improve the cause? But if all the members did as you do, must they not be given up? Could not the next end excuse for staying away, think you, as well as you? Do you not think they would, if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause as you appear to be?

"I Move into the Light."

The closing scene of Rev. Dr. Wallace's life is thus related by one of his daughters:

"Father said but little after he came home on the subject of religion, but what he did say was very comprehensive. On the afternoon of the day before he died, we were near him expiring every moment might be the last we would look upon his living. My mother said, 'We are all watching you, dear, and there is One watching who never sleeps.' None of us saw him then will ever forget the radiance that at that moment spread over his face; an apparently supernatural glory seemed to shine out from him. After a moment of what seemed to be rapturous contemplation, he said, 'Oh, the inexpressible glory! the ineffable sweetness of our Saviour! you must just come to the cross in simple child-like faith!' He wanted to hear some of the promises, and I presented as nearly as I could the second verse of the fifty-third chapter of Isaiah: 'When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon thee.' He answered simply, 'Yes!' After this he did not talk much. The last words he said to my mother were: 'I move into the light!'

The following lines are a tribute to his memory by Rev. E. Adams, suggested by those memorable farewell words:

Out of the shadows that shroud the soul,
Out of the sea where the waves roll,
Far from the whirl of each mundane pole,
"I move into the light!"

Out of the region of cloud and rain,
Out of the world of each mortal strain,
Out of the body of sin and pain,
"I move into the light!"

Beyond the noise of creation's jars,
Higher than limits of worlds and stars,
Higher than limits of worlds and stars,
"I move into the light!"

Far in the clime of the pure "Ideal,"
Where mind looks forth with eye to see all,
Where matter is not, but life more real,
"I move into the light!"

We follow after to those high spheres;
Notes of rapture fall on our ears;
Out of our darkness, our sins and fears,
"I move into the light!"

Watch.

It is sometimes said of a certain class of people, why do they not get rich? They earn much, and are constantly on the stretch for more. We say there must be something wrong somewhere; and there is something wrong. They fall in not knowing how to spend it, and as a matter of course they are poor. There is an opportunity class who earn but a little, and yet are prudent and careful, spending their money on the principle of the most rigid economy; and in this way they are accumulating riches to the surprise of many people.

It is not somewhat so in regard to spiritual things? add is there a vast difference among professing Christians in pursuit of the treasures of grace? One will grasp at almost every means, attending diligently on the same; and if we were to judge of their spiritual state by their activity in this direction, we might suppose they were in a fair way of becoming immensely rich; and yet they are pining in spiritual poverty; and yet they would spend their minds they would say, "O wretched man that I am!"

Why is all this? something must be out of place—they either do not attain to the object sought, or they fail to retain what they get. In either case they are wrong. Now why not get it and keep it? Plainly, we think there is not sufficient watchfulness in keeping what we have gained.

If we get a blessing at a class meeting, or a prayer meeting, and go home and in a careless spirit go about our ordinary affairs, yielding to any influences that surround us, how long will it be before it is all dissipated? But on the other hand see some who get but a little, and yet are rich in the blessing. It is a precious grain; it is too good to part with so soon after a deep measure of soul. Every avenue is watched, and should an enemy approach and ask for entrance, he cannot be admitted.

In this way they are laying up treasures, by watching what they have already. For that principle that would make us careful of what we have in us, we think, very sure to procure for us more. "What I say unto you I say unto all, watch—Zion's Herald.

Scatter the Books!

When John Newton was a young man vainly seeking peace of mind on the principles of Philosophy, a book of skeptical philosophy was placed in his hands. "This," he says, "operated like a slow poison, and prepared the way for all that followed."

"What followed" every one who has read history knows full well. The young Puritan forsook his "righteousness" and became a blasphemer, a sensualist, a teacher of iniquity, an inventor of strange oaths, a chief among sinners through six years of wandering on the sea and on the land. All this was the fruit of a skeptical book.

Many years ago a student at college, fired with literary ambition and utterly regardless of his soul, was in the habit of spending his Sabbaths over his college studies. One day a pious lady gave him a religious book called "The Test of Truth." He read it, and henceforth was a changed man. He found peace in believing, made greater progress in six days of study than had formerly done in seven, graduated with honors, became a professor in his alma mater, and during a long life led many noble youths to the cross of Calvary. All this was the fruit of a religious book.

beautiful and useful? These questions admit of but one answer. Newton would probably have been saved by a good book, the standard raised by a bad one.

A book is therefore a power. A bad book has power to turn the current of a human life into channels of evil which empty into gulfs of immortal misery. A good book may turn into the channel of that stream which runs through the city of God. Yes, a book is a great power for good or for evil.

The working Christian should therefore arm himself with good books as weapons of offense against the kingdom of Satan. Whoever he sees a youth standing between the gates of life and death, in doubt as to whether he will decide for evil or for good, let the learner give him a suitable book. It may save a soul—yes, many souls; for, as assured, no youth goes to heaven without carrying others with him.

Scatter good books, O Christian laborer! You cannot spare a portion of your benevolent mission to better purpose. Scatter good books! Scatter good books!

Idle Christians.

Some temptations come to the industrious, but all temptations attack the idle. Notice the invention used by the country people to catch wasps. They will put a little liquor into a long and narrow-necked phial. The do-nothing wasp comes by, smells the sweet liquor, plunges in, and is drowned. But the bees come by, and if she does stop for a moment to smell yet she enters not, because she has honey of her own to make. So it is too long in the work of the conscientious man to indulge himself with the temptations of idleness. Master Greenham, a Puritan divine, was once waited upon by a woman who was greatly tempted. Upon making inquiries into her way of life he found she had little to do, and Greenham said: "Sister, if you are very busy Satan may tempt you, but he will not easily prevail, and he will soon give up the attempt." Idle Christians are not tempted of the devil so much as they do tempt the devil to tempt them. Idleness sets the door of the heart ajar, and asks Satan to come in; but if we are occupied from morning till night, if Satan shall get in he must break through the door. Under sovereign grace and next to faith, there is no better shield against temptation than being "not slothful in business, fervent in spirit, serving the Lord."—Sprenger.

Religious Intelligence.

Wesleyan Missions.

We gather the following from the *Missionary Notices* just received. An article on India points out the peculiar adaptation of natives for the work of itinerant preaching and conversational intercourse. In addition to a number of native catechists and assistants, the society has in India and Ceylon 30 native ministers. The journals of some of these ministers show that a large amount of labor has been put forth. They distributed either by gift or sale, a large number of the Scriptures, books, and tracts; and in conversations with their heathen fellow-countrymen appear to have blended the wisdom of the serpent with the meekness of the dove. The Rev. E. E. Jenkins gives an interesting sketch of a voyage up the Godavary River, one of the finest streams in India, whose waters run between hills and scenery of the grandest description and of great beauty. It is at the head of this mission. The place selected is Simons, 120 miles distant from the nearest mission, that of the Church Society at Dammagudem. On the Godavary, Mr. Jenkins found a missionary of the Reformed Lutheran Church, laboring in a town with 15,000 inhabitants, alone and discouraged. Mr. Jenkins justly remarks:—"I wish friends at home, who speak discouragingly of Indian work, could walk through a town like Rajamundry, with its thronged bazaars, its rich shops and warehouses, and the signs of industry, intelligence, and power expressed on all sides—strong and compact, moreover, in idolatry, and in vices and follies rooted in the sanctions of religion;—and then return to the solitary mission, and measure the human opinions, the motives, the confidence, and the homes of the whole community. If it be replied that the man of God reckons upon Almighty help, it must be remembered that the Lord is converting the world through the Church; and although He can save by few, it is His wont to gather in and preserve souls in proportion to the labour bestowed upon them; and where the labourers are 'few,' it is the indispensable duty of the Church to make them many. We have no right to expect results without effort."

Mr. Jenkins gives an account of a dam four miles in length, built across the Godavary, at Dowlaiswaram, at a cost of £22,000, which indicates one of the blessings which India enjoys from British rule. He says:—"The river in former years (these works were begun in 1845) used to run bodily into the sea, and leave little behind it but desert. In the time of the freshets the waters would flood ferociously down, and sweep all before them. But the genius of Cotton converted the demon torrent into a ministering angel, bringing mercy to millions. The whole Delta is watered, the people paying the Government two and a half rupees an acre for irrigation; and you may imagine the dimensions of this blessing, both to the people and rulers, when I tell you that the water in each field is a revenue of from five to six lakhs of rupees. Having skirted the peninsula, we debartered from the steamer, and walked back to inspect the ancient masonry."

The Committee in urging the claims of India upon the Christian Church, says:—"There are numerous tribes of men, whole nations in that vast country, to whom the word of God has not come,—who have not yet even heard the name of Christ. The successes of the Established Church in Timorville,—of the London Society in Travancore,—of the Germans among the Karsens,—and of the Methodists in Ceylon and elsewhere, are specimens of what may be done by persevering labor among Asiatic tribes; but the churches formed in these regions bear a very small proportion to the mass of the population still in heathen darkness."

The Society sent out in September the Rev. R. S. Hardy, to Ceylon, and Miss Stowell to Madras. The following missionaries have departed:—"The Rev. William A. Lalson, Native Minister, at Madras, Ceylon, on the 8th of April. He was 73 years of age, and had been engaged in the work of the mission since 1816. The Rev. John Ayll, the well-known South-African Missionary, died at Foursmith, in the Orange Free State, on the 17th of May, in the 64th year of his age, and the 35th of his ministry. Among his latest sayings was, 'O glorious work! I had ten thousand lives, and ten thousand years for each, I would devote them all to the Mission work.'

Mr. Hammond, the Evangelist.

We copy the following from the speech of the Rev. Wm. Arnot, at a notice and presentation given to the Rev. E. P. Hammond, in Glasgow:—"When God intends to trouble the waters, I must not, under colour of order, limit Him in the instruments which He shall employ. He may employ a ministering angel, or a ministering man, or a ministering child, or He may do His work by political revolutions or material earthquakes. It is not my part to determine beforehand how He ought to do it, but to wait reverently and gladly on what He has done. And after the work is done, it is not difficult even to see some of the reasons why the Head of the Church employs a stranger chiefly in such an awakening. Every man must judge for himself on this point; but, for my part, I gladly acquiesce in the providence of God herein, believing that I see Divine wisdom even in the incidental circumstances of the work; probing directly the present spiritual state of the individual. He is in a better position for doing that work than I would be, or than most resident ministers. Every stumble that a resident minister makes during a thirty year's ministry among the same people, is like a knot in the wood—a place at which it will give way if he venture to lean much upon it. No doubt, an evangelist might settle down to a thirty year's ministry on the same spot, and be as happy as any man; but he would not make so weak a stumble, but the people would not at any time take up a causeless prejudice against him; and all things are possible with the Lord; but they are not common in the world—perhaps I may say more, they never happen. Mr. Arnot had that strength, and exerted it. It may be, indeed, that we are on the verge of brighter days and higher attainments for the Church. I can think, with hope, of the time being near when the weakest of Israel shall be as the house of David, and the house of David as the angel of the Lord. I am hopeful for the future; and I speak of the history of the past. We shall gladly forget the things behind, if we are carried onward and upward. Let no one fear for a moment that the recognition of this extraordinary evangelist work exceeds the ministry. It supports the ministry in two points of view. First, it gives us more work in the way of directing the awakened and watching the converts; but, further, it will make our sermons more appreciated, and more in request. I speak not only by reasoning on the nature of the case, but also by experience of the fact. Where many are awakened by miscellaneous fervent appeals, there the ordinary ministry is more needed and more valued. Although a hundred such men as Mr. Hammond were lost on Glasgow, my occupation would not be gone. By-and-by, if they were successful, their occupation would be gone—this occupation of awakening converts; and if they should remain, they would require to fall into the regular methods of the ministry."

General Miscellany.

The Sailor and the Convict.

Human nature exhibits strange inconsistencies. Men of sincere piety sometimes have narrow views and hearts deficient in generous impulses, while notorious criminals have noble aspirations, and are willing at times to sacrifice life itself to deliver others from peril. Victor Hugo has described a thrilling scene in a late work, founded on this latter fact.

One morning, the throng which was gazing at the ship witnessed an accident. The crew were engaged in furling sail. The top-mast whose duty was to take in the star-board upper corner of the main top-sail, lost his balance. He was seen tottering; the dense throng assembled on the wharf of the Arsenal uttered a cry, the man's head overbalanced his body, and he whirled over the yard, his arms outstretched toward the deep; as he went over, he grasped the main-rope, first with one hand and then with the other, and hung suspended in that manner. The sea lay far below him at a ghastly depth. The shock of his fall had given to the man-rope a violent swinging motion, and the poor fellow hung dangling to and fro at the end of this line, like a stone in a sling.

To go to his aid was to run a frightful risk. None of the crew, who were all fishermen of the coast recently taken into service, dared attempt it. In the meantime, the poor top-mast was becoming exhausted; his agony could be seen and his increasing weakness could be detected in the movements of all his limbs. His arms twisted about in horrible contortions. Every attempt he made to raise himself increased the oscillations of the main-rope. He did not cry out, for fear of losing his strength. All were now looking forward to the moment when he should be full of light; and, as instances, all turned their eyes to the man who was hanging from the rope's end, a pole, the branch of a tree, its life itself, and it is a frightful thing to see a living being lose his hold upon it, and fall like a fruit.

Suddenly a man was discovered clambering up the rigging with the agility of a wild cat. This man was clad in red—he was a convict for life. As he reached the round-top, a gust of wind blew off his cap, a revealed a head entirely white; he was not a young man.

In fact, one of the convicts employed on board in some prison task, had at the first alarm run to the officer of the watch, and amid the confusion and hesitation of the crew, while the convicts trembled and shrank back, had the confidence to save the top-mast from falling, and thus saved the man's life at the risk of his own. A sign of almost being given, and a man of a hammer he broke the chain three

ed to the iron ring at his side, then with a rope in his hand, and swung himself into the air. Nobody, at the moment, noticed with what ease the chain was broken. It was only some time afterward that anybody remembered it.

In a twinkling, he was upon the yard. He passed a few seconds, and seemed to measure it with his glance. These seconds, during which the wind swept the sailor to and fro at the end of the rope, seemed ages to the lookers-on. As length the convict raised his eyes to heaven, and took a step forward. The crowd drew a long breath. He was seen to run along the yard, reaching its extreme end, he balanced one end of the rope, and then there was an instantaneous sensation, of terror instead of joy, for the man, who were seen dangling at that ghastly height.

You would have said it was a spider eating a fly; only, in this case, the spider was bringing life, not death. Ten thousand eyes were fixed upon the group. Not a cry, not a word was uttered; the same emotion contracted every brow. Every man held his breath, as if afraid to add the least whisper to the wind which was sweeping the two unfortunate men.

However, the convict had, at length, managed to make his way down to the mainmast. It was time; one minute more, and the man, exhausted and despairing, would have fallen into the deep. The convict firmly secured him to the rope, to which he clung with one hand while he worked with the other. Finally, he was seen reascending to the yard, and heeling the sailor after him; he supported him there for an instant, to let him recover his strength, and then, lifting him in his arms, carried him, as he walked along the yard, to the cross-tree, and from there to the round-top, where he left him in the hands of his messmates.

Then the throng applauded, old galleys regents wept; women hugged each other on the wharves; and on all sides, voices were heard exclaiming, with a sort of tenderly subdued enthusiasm: "This man must be pardoned!"

He, however, had made it a point of duty to descend again immediately, and go back to his work. In order to arrive more quickly, he slid down the rigging, and started to run to a lower yard. All eyes were following him. There was a certain moment when every one felt alarmed; whether it was that he felt fatigued, or because his head swam, people thought they saw him hesitate and stagger. Suddenly, the throng uttered a thrilling outcry; the convict had fallen into the sea.

The fall was perilous. The frigate *Albatros* was moored close to the Orion, and the poor convict had plunged between the two ships. It was feared that he would be drawn under one or the other. Four men sprang at once into the boat. The people cheered them on, and anxiety again took possession of all minds. They still had not again risen to the surface. He had disappeared in the sea, without making any ripple, as though he had fallen into a sea of oil. They sounded and dragged the place. It was vain. The search was continued until night, but not even the body was found.

The next morning, the *Toulon Journal* published the following lines: "Nov. 17, 1853. Yesterday, a convict on board of the Orion, on his return from rearing a sailer, fell into the sea and was drowned. His body was not recovered. It is presumed that it has been caught under the piles at the pier-head of the Arsenal. This man was registered by the number 9450, and his name was Jean Valjean."

There is another view of the importance of this work, and why it should consume all your energies. It is this—you state before the world that you believe God has called you. God looked down from heaven, surveyed the family of man, and fixed upon you to be a messenger of life. Oh, what an important commission! The churches have recognized in you this call. Here you have been studying and as you stand before the world, you have had the conviction within that God has called them; I have read the testimonies of the church that they believe God has called them; these men of God have examined your life and conduct, and they believe God has called you, and now you are going out into the world with this seal, and if God hath called you to this work, how important the calling! Such a thing cannot be lightly treated; and if God has summoned you to this work, you must stand in the thick of the battle! Let the dirt of the storm-cloud rage with all its thunder, you must stand unmoved, because in the forefront of the battle the Captain of your salvation is always before you.

There is one word more that may crowd itself upon our minds, touching this work. It may be expressed in the homely phrase—the strong phrases of the day—Will this work pay? Will it pay to give all one's time and all one's energy to this work? If I were to speak from the world, taking my stand among its wealth and honors, I would say, This work will not pay. If I take my position in places of ease and comfort, will I be interrogated—"Will this pay?" I should say it will not pay, for the great Head of the church directed you to go forth without scrip, to go forth, not looking for the wealth of the world, and said, "In the world ye shall have tribulation." But when I can get a view beyond the scenes of wealth, beyond the scenes of ease and the scenes of power and the scenes of worldly influence,—when my faith gives me power to look across the river into the heavenly world, and I see eternity unfolding in all its glorious reality, then I can say, The ministerial work will pay!

The first pay the minister has is a deep abiding of the love of God—a conscious enjoyment of God's presence; and this is no ordinary pay! Oh! if there were even angels and angels, as a voice sweeter than even angels' tongues, and beside—"Lo, I am with you always, even unto the end of the world," will not that be a compensation when Christ comes to whisker peace and love? And may you have that which you shall have when your spirits shall sometimes be oppressed, when you shall seem to settle down upon you as the clouds of evening. Oh! that beneath the very edges of the cloud may there shine out the silver brightness and a sweet voice be heard, "You are not alone, I am with you!"

But when I look beyond, when mine eyes

do not think you are in danger from God in your thoughts. This whole world has been opened by flowers, but oh, the words you are to study! It is a world of thoughts, and there are the hills, overlooking a lake, the incarnate Son of God. He had before said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He said subsequently, "The words that I speak unto you, they are spirit, and they are life." He opened his lips; he uttered his words to the assembly, and those words—they have been rolling through the earth in all times and permeating all ages. The sound has been taken up by men of God in every age; and those who have visited the North and passed out its long wilderness glories have learned the heart of the human race; they have looked at the heart of the human race; they have given light to sightless eyes and unstopped the ears of the deaf; they have given joy to the captive, hope to the widow, and education to the ignorant; and while those same words in all their beauty and majesty and glory are sounding through this sin-cursed world of ours, it is that they may raise man's eyes, man's hopes, man's heart toward heaven. These are the words that have needed your ears, and you have been given, we trust, an angel's touch upon your tongues to send them in a divine word, and then to apply it to the hearts of men.

But not only did he speak words of beauty but he gave his sanction to the whole volume of the Old Testament; for it is on that mount, last man might in some future time say that the words of Christ are all, and the study of the old Scriptures is unnecessary, there, on that mount, he said that not one jot or tittle, not one single part or slightest portion of the law should pass away till all be fulfilled. He gave it to ministers as the great study book. Now this volume is given to you for your study. It is a work of study to study it thoroughly, and then to apply it to the hearts of men. It is a work of study to study it thoroughly, and then to apply it to the hearts of men. It is a work of study to study it thoroughly, and then to apply it to the hearts of men.

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Ministerial.

The Work of the Christian Ministry.

BY BISHOP SIMON OF THE METROPOLITAN CHURCH.

The substance of an Address to the Graduating Class, Garrett Biblical Institute, Oct. 26th, 1862. Be men of one work! Have an undivided devotion to this one work of the ministry upon which you are entering; and all along the journey of life, make literature, make science, make earthly knowledge, make the associations of earth all subsidiary to this one great end, to win souls to Christ.

I urge this point too, because I have a deep conviction that without singleness of purpose, without decided aim, no great excellence will be achieved. It can not be achieved in the ordinary duties of life; it can not be achieved in the professional walks of life other than the ministry; and if in the arts and occupations of life a steady devotion to some one calling is essential to success, much more so it is in the Christian ministry because of the important nature of the work, its difficulties, its magnitude and its vast responsibility. And does not this fact run all through life—that the man who devotes himself to one single purpose makes the greatest impression in life? If mine eye be single, thy whole body shall be full of light; and more especially so in that which the apostle applied in it true that a double-minded man is unstable in all his ways. The great apostle to the Gentiles said, "This one thing I do; pressing forward"—the goal was in his eye. Mr. Wesley, when age was upon him, in recounting over the causes of his success in life, makes the starting-point to be the time when he resolved before God (to use his own language) that he would be homo unius libri—he would be a man of one book; and if we wish to see decision and purpose of aim, look to the great Exemplar, who from the world's foundation gazed on the garden of Gethsemane and on the hill of Calvary, and from whom all these things of glory emanated, came something down to man. "Lo, I come to do thy will!"

If you would, then, succeed in life, this devotion to one work will be essential to you. I do not say that you must read but one book. The literature of the world is necessary to unfold the riches of that one Book. They gather around it, and it is in the light of history and literature and science that many of the most precious truths of that book are the most clearly and beautifully unfolded and expressed; but let all your reading be for this aim—let all your studies be for this purpose;—let all your common sense have energy, then will your address be fruitful, then will the forces of your whole life be brought to bear on the advancement of the Kingdom of God amongst men. But if you are partial to the singleness of purpose, if you are single in the best sense of the day, as you

do not think you are in danger from God in your thoughts. This whole world has been opened by flowers, but oh, the words you are to study! It is a world of thoughts, and there are the hills, overlooking a lake, the incarnate Son of God. He had before said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." He said subsequently, "The words that I speak unto you, they are spirit, and they are life." He opened his lips; he uttered his words to the assembly, and those words—they have been rolling through the earth in all times and permeating all ages. The sound has been taken up by men of God in every age; and those who have visited the North and passed out its long wilderness glories have learned the heart of the human race; they have looked at the heart of the human race; they have given light to sightless eyes and unstopped the ears of the deaf; they have given joy to the captive, hope to the widow, and education to the ignorant; and while those same words in all their beauty and majesty and glory are sounding through this sin-cursed world of ours, it is that they may raise man's eyes, man's hopes, man's heart toward heaven. These are the words that have needed your ears, and you have been given, we trust, an angel's touch upon your tongues to send them in a divine word, and then to apply it to the hearts of men.

passing over the river of death and I get a view of the spirit world, when I see the redeemed...

In the light of eternity is well paid! Yes, if Paul could speak this afternoon from heaven...

And on whose head shall that brightest crown be? Whose brow shall wear it? Is it thine, that crown...

Provincial Wesleyan. WEDNESDAY, DEC. 3, 1862.

In consequence of the illness of the Rev. Mr. M. P. ...

Summary of English News. From papers received by R. M. S. Africa...

The question of intervention in the American conflict by the European powers, appears to be set at rest for the present by the prudent refusal of Great Britain to accede to the proposals made by France in the matter.

Lord Brougham, one of the warmest friends of America made the following remarks on a recent occasion:—"But there is little chance of any effectual advice being given, or of any intervention of another description being come to by the Powers of Europe, at least let them listen to their own advocates in this country—"

The Princess Alexandra, the expected bride of the Prince of Wales, arrived in England, accompanied by her father, Prince Christian of Denmark.

The Princess Alexandra, now in her eighteenth year, is said to be highly accomplished, and well educated. The object of the Prince of Wales in Italy, was to be a national disappointment.

Thanksgiving Day. We give publicity a fortnight since to the call of His Excellency the Lieutenant Governor of this Province for the observance of to-morrow, the 4th inst., as a day of general thanksgiving to Almighty God for His great mercies to this Province during the past year.

The Government deserves great credit for the appointment of a day of thanksgiving this year, which, it is hoped, will be observed by all, as Canada enjoys very great mercies, of which the following are a few of the most prominent:—

I. PEACE.—Whilst other countries, and especially the nearest to us, are afflicted with wars and commotions, we are in quiet and security.

II. PLENTY.—There has been upon the whole a good harvest this year; so that, throughout the length and breadth of the land there is plenty for man and beast, a blessing which only those who have felt and seen the effects of dearth can appreciate.

III. PROSPERITY.—Activity, enterprise and improvement are generally characteristic of Canada, and these constitute a very great blessing.

IV. FREEDOM.—Every man in Canada is free to act and speak as he pleases; and to mount as high in the scale of wealth, honor or renown, as his abilities and opportunities will permit.

It is but right that the Government of such a country should invite the people to observe a Day of Thanksgiving; and it will be ungracious for any portion of them to refuse.

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Tobique River is one hundred miles in length, empties into the St. John, of which it is one of the main tributaries, one hundred and twenty miles from its mouth.

Leaving their village we travel up the Tobique for three miles until we come to a fording place. The river here is about a quarter of a mile wide, and in low water about two feet deep.

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preached in the evening to about twenty persons; some of them had not heard a sermon for two years. I made arrangements for visiting them regularly during the winter months.

Friday morning found the ground lightly covered with snow. In the evening, I appointed to forty miles away from there to attend an appointment. Procured a canoe, but she was so very small that only two persons could sit in her and then we had to sit perfectly still, for fear of capsizing, but being light, and having the current in our favour, we paddled down in the space of six miles an hour.

Letter from England. I mentioned in my last determination at which our late conference arrived respecting what may be called the systematic extraordinary revival, the fashion of which has of late been imported into this country.

The home missionary minister visits the good-neighbourhood by word and gospel, and organizes tract societies, and employs the distributors as his district visitors; he organizes also an efficient system of cottage services and prayer-meetings throughout the limited district assigned to his special charge; he has a committee of general workers on which to rely for co-operation and fall back for advice; he gives to them the special charge of the wily-impoverished families and individuals, or employs them to gather children who have been promised for the Sunday-school in such ways as he keeps up an energetic and practical organization, which attaches itself at many points and by many sympathies to the whole area of his district.

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official tie, as between people and priest, is not regarded by us as the tie by which a family or a man is Christianized. The connection must be with the Church in the way of fellowship general and special, not merely or mainly with the minister. And the living Church, in the individual persons of its members, is to be the leaven working in the midst of the lump. But where the Church has not as yet obtained an entrance into any special district, or exists but as a feeble germ, without members or power to penetrate the dense surrounding mass, perhaps by insufficient life and zeal, there a home missionary minister is employed to set as a pioneer, and to "mission" the neighborhood, until the Church is so far developed or quickened as to be prepared to carry on the work in the ordinary way under the direction of its stationed ministers.

The Princess Alexandra. The Princess Alexandra will be warmly welcomed in England, and the best wish of millions for her, the best prayer connected with temporal matters in her behalf, is that she may be only Princess of Wales for many years.

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Federal Atrocity in Missouri. If the Federal Government does not clear itself, as far as possible to do so, of participation in the diabolical act detailed in the following extract, it will assemble feel the vengeance of Heaven, and will deserve to be delivered into the hands of the wretches who perpetrated this foul deed.

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failed, when the brow was blanched; when the lip quivered, when the cheek was pale with mortification; when he fired the dull eye and light up the pale cheek with a flash of eternal life; when the damask glow of the fierce fever—cheering and sustaining the spirit, it must enable man to pass through the trial of death triumphant. Well they must admit that all these yearnings of humanity were met and provided for by the Word of God. There are multitudes who could testify to the happy experience of the fact. He believed, moreover, that this Word was his own witness. He had known a man living in one of the most secluded and most beautiful parts of this island home of ours. Ministers of the Gospel had failed to penetrate into those sparse populations; this man's only teachers were the beloved family Bible and God His own interpreter. But into that place came God's Holy Spirit as the interpreter; the man wrestled in the consciousness of sin at the seat of mercy, and it happened that he walked in that happy condition for years before he knew that there was another man in the same condition as himself; and when in time the minister penetrated into that vale, it was found that the glow had not been correct, there were within him those vital and transforming truths that only needed to be arranged and classified, in order to blossom out into the beautiful system of evangelical Christianity. Then the question is (said the speaker), are we prepared to give this Bible up, or are we prepared to stand by it to the last? You have heard it is the originator, the depository of all our freedom, of all our personal freedom, of all our freedom of utterance—if we have it still? But will we have it—and woe to those who would deprive us of our Englishman's most cherished privilege. But if we have it, and have all kinds of freedom of thought and speech, and of persons and property, and have all the freedom that blossoms and flourishes about the tree of our Constitution, and makes our country "great, glorious, and free," then we are not disposed to give it up, but by God's grace, our effort to spread it must be more active and intense than ever, and by the very nature of the opposition ranged against us we shall be more chivalrous in our devotion and in our effort to make it known to mankind. He (Mr. Punahon) did not despair because they would not just yet admit the Bible into the Government schools of India, or because a Zoeloe chief advocated a bishop, and made him believe that there was no truth in the Pentateuch. They were not unduly depressed at these things. Public opinion, changeful ever, might applaud their industry or sneer at their enthusiasm—legislation might encourage or brand their cause—the Church's youth might falter, or might press into the service of the Master, moved by a holy emulation to his heralds, or live her servants, to wait or to be waited for by the numberless ranks of life, or give themselves up to another service, by preferring for themselves indulgence or lettered ease. But they who engaged in the work of society believed in the Holy Ghost; the work was going on; God was present in the world; He was constantly making all things bend to the purpose of His holy power, and He set expecting until the work was finished. In spite of all that scholastic criticism, flippant infidelity, superstitious Romanists—in spite of all that envy and all the opponents of the truth might say, whether they appeared as the liveried servants of error, or whether they wore the garments of truth, and served error, God weave up the anchor of faith, let the anchor hold, and then they might be assured that while all was horrible around, holding fast to their Bible, they would find safe anchorage and sure foundation there.—Meth. Rec.

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of his coffin, facing minutes were to last; were nearly all the men three only of the first most notable of the men of Missouri county. In a suit of black velvet. A luxuriant growth down upon his shoulder especially worthy of the others. One of it is country, was proven year shot and killed. Neighbour, near Will All the others were remanifest after one of Marshal General, and hands with the prison dred spectators had been witness to the stillness of death; yet in command word of command—discharges, however, easily, probably through various understanding time at which to free backwards upon their Capt. Snider sprang head towards the soldier's hands clasped up but drew half way; but died immediately soldiers to aim at his to imply. The outburst; so the re-remains were then upon which the name were scrawled on, turned to town by the in going. Friends of the corpses. Three in the public cemetery.

The Military. War is a horrible heat of conflict that ed on the mind of the excitement of that pity. We are already, as the wounded, that it is then that serve who that deadly enemies offices of good Samaritans of slaughter is seen the best men whose blood is up; but to the lives of unrelenting captives who have a quarter, this is the could fall upon a soldier it is the most fitting perpetrated by a coward.

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Old Times. The good old times of other days. In which we sang our Maker's praise. When life with us was young.

My mother sang them when a boy. I heard their notes with glowing joy. And round his dying bed we sat.

I sang them with a brother soon. Whose sin and sorrow were unknown. And with a sister, O how dear.

Who were now great her mother's care. I sang them with a youthful bride. Who only wished for my dear side.

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Wesleyan Book Room.

THE PROVIDENCE OF GOD, VIEWED IN THE LIGHT OF HOLY SCRIPTURE. By Thomas Jackson. London: John Mason. 1862. Crown 8vo. Pp. 406. Wesleyan Book Room.

Very important, indeed, is the subject treated of in this volume, and admirably has the author performed his work. We have a rich variety of writings on the various subjects connected with Christian Theology; those directly relating to the Providence of God are comparatively few and incomplete. Mr. Jackson's work is a desideratum. The book before us presents the following table of contents, viz:—

- I. The Providence of God viewed in connection with the Creation.
II. The Providence of God viewed in connection with the Fall and the Redemption of Mankind.
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IMPURE BLOOD. and as the Blood is the life when pure, so it is when corrupt the source of nine-tenths of the diseases which afflict mankind.

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Volume. To the Memory of... Who died suddenly, on Christmas morn, at 8 o'clock of his age, 84th of his age. Written at the request of his friends. Servant of God. Thy toil and wear. Thy all exhaust. That shall for. The light was. The conquest. Armed by the. In panoply di. Through many. And many a. Thy course by. Was strong in. The Gospel to. Thy loved and. To point the. Was e'er thy. Thy tongue o. The story of. Whose all of. As vain and. Though rough. Still glorious. 'Twas all thy. To press the. To tell each. Thy words by. When earth. To heal the. Hee's captive. And lead the. To streams o. These were. Nor tired no. 'Till called to. To share the. We miss thy. Thy friendly. So want to. And bid the. Thy sudden. Yet as if w. And bright. Through all. 1821. [For the. Storion. B. A. No one in best. The Christian M. have a religious. they may, prede. trine and judic. to when the fil. left home, and. the sea—takes. or on the steps. Bible, begins to. tongue of Jesus. guilty men in a. some may mock. perhaps a few w. strange things to. turn at his rapt. village and vic. with them in the. in the givens. through and. and inviting. they saved, they. this matter," in. their practice, which they buy. though they see. ject of the teach. influenced by. come to traffi. to sell for Out. have come to de. yond their comp. suspensions of. goodly poor cha. and drying life. of trial and. provocation and. misde and kin. —they gradually. if still the serv. hath believed in. arm of the Lord. that the effect. dantly shown. of slowness of. the Missionary. better times to. "Violence shall. "wasting not de. the following: A poor man. left a widow p. per of idols, a. consolation of. have been re. gle than to h. and shame an. downd in the. that is the cus. widows with. not have been. got back to it. not forbid. In feeling of. this she found. and a motive. together void. in the pres. babe. She w. care she ever. last night of. fresh water, and. and the. and had been. vated on her