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## Religious Miscellany.

### Hard-Heartedness Bewailed.

BY RICHARD BAXTER.

Long was I sadly questioning Thy grace,  
Because Thy Spirit's step I could not trace.  
The difference is so great 'twixt heaven and hell  
That those who differ much who there must dwell.  
I fear'd the change which raised my soul so high  
Did not affect me with a deeper sense;  
Would not suffice to save me from hell fire,  
But, above all, I thought so hard to stir  
Could not among the living have a part;  
I thought Thy Son would never heal my sore,  
Unless my tears and sorrows had been more,  
Wounded at my great stupidity  
That could not weep when I desired to die;  
I wonder'd things so great as heaven and hell  
Did on my heart with no more feeling dwell;  
That words, which such amazing things import,  
Did not sink deeper, and my soul transport;  
That things of everlasting consequence  
Did not affect me with a deeper sense;  
And that a soul, which in its final doom,  
Could give these worldly trifles any room;  
That on these shadows I could cast an eye,  
While death and judgment, heaven and hell  
Stood by.

I wonder'd, when my odious sin was named,  
I was no more confounded and ashamed.  
Many a time I begged a tender heart,  
And never pray'd so much for joy, as smart;  
I could have kiss'd the place where I did kneel,  
If what my tongue had spoke my heart could feel.

These were my groans, this was my daily  
Oh save me from hard-heartedness and death!  
This was the true which I used to take,  
Senseless, but the wretch that cannot wake!  
But, as Thy wisdom gives in fittest measure,  
Not all at once, 'tis meet we wait Thy leisure.  
I thought that things unseen should pierce and melt,  
With as great passion as things seen and felt!  
To me now I find it to be proper part,  
To be most valued, to be next the heart,  
To be the highest interest of the soul—  
There to command, and all things else control.

### Rev. F. A. West on the Revival in Ireland.

The Rev. FRANCIS A. WEST, Esq., President of the Wesleyan Conference, delivered an Address on the remarkable religious awakening in Ireland, to a numerous assembly, chiefly of young men, in the Lecture Hall of the Young Men's Christian Association, Aldersgate Street.

After the singing of the hymn, "On all the earth Thy Spirit pour," and prayer,

The Rev. F. A. West said he did not scruple to call the movement now going on in Ireland a great work of God. He might be thought in saying this to be too bold, or as savouring a little of professional zeal; but Ministers of the Gospel were even more concerned for the honor of God in a work like this than ordinary members of the Church; and the interest rather lay in the exercise of extreme caution. They had given a great fact, which was attracting the attention of all classes of persons in Ireland. It was deemed of so much importance that almost every newspaper published in that country contained the news of the revival, and the interest rather lay in the exercise of extreme caution. They had given a great fact, which was attracting the attention of all classes of persons in Ireland. It was deemed of so much importance that almost every newspaper published in that country contained the news of the revival, and the interest rather lay in the exercise of extreme caution.

He found that the congregations on the Sabbath day were so large that no church or chapel could be found which was not absolutely filled;—these places having previously been very scantily attended;—and that many churches were filled every night in the week. Congregations, large and devout, could be had almost everywhere, and at any hour. Bibles were bought up with great avidity, and anxiously read; booksellers could not supply hymn-books fast enough; and thousands of tracts were given away and eagerly sought for. Whole villages had been reformed in their moral character, cases for magisterial adjudication having diminished in number, and whiskey-drinking, that bane of Ireland, having become a rare thing, inasmuch that a traveller in the whiskey trade said it was of no use to go to Ballinacree, because the people there would neither buy nor drink. All classes of people were affected,—both sexes, young, middle aged, and old persons alike; strong men as well as sensitive girls; not merely in places of worship, but in the streets, fields, factories, and railway carriages,—at home and abroad,—the moral and intellectual alike. And the movement was confined to any particular denomination of Christians, even Roman Catholics and Societians being smitten, or "struck," as the phrase went, with deep conviction of sin. No adventitious aids were brought into operation to promote it, no extraordinary talent, no special means, it being brought about solely by the class of Ministers who possessed peculiar adaptation for what was called "Revival work,"—from these and similar considerations, multitudes of facts pointed to the conclusion that it was the work of God. He would, it was true, be very foolish who should attempt to vindicate or justify everything connected with the Revival. There were many human infirmities in all things to which man best his attention and efforts; and many things stood connected with the work in Ireland, which, humanly speaking, one would desire to have been absent. The ordinary method by which God appeared to work in that great revival was, that men were first suddenly convicted deeply of their sinfulness as the jailor mentioned

in the Acts of the Apostles; and then, in a large number of cases, there followed most extraordinary physical effects, some persons swooning and becoming insensible, others being seized by strange quiverings of the flesh and limbs, which were frightful to look upon; others again were bathed in a cold, clammy perspiration, or deprived of the power of utterance or motion, while others, by sudden and fearful screams and doleful cries, evinced a mental agony—spiritual throes which could not be imagined and the necessity of which could not be denied. It was remarkable that in nearly all those cases where the subjects were moderately affected, they were heard to whisper either confessions of sin, as "Oh, my sins, they are intolerable," or prayers for forgiveness, such prayers being addressed at once to Christ, as "Jesus have mercy on me." With the return of consciousness, came gradually a sense of God's forgiving love. It was a great mystery. We (said Mr. West) are used to speak of an intelligent act of faith, of trust in the statement of Christ, and of the necessity of the heart being engaged in prayer, in order to obtain a sense of pardon; but, in many of these cases, the strangest physical phenomena occurred, and, as soon as those who were "struck" returned to consciousness, and were able to walk and speak, their restoration was accompanied by spiritual light, and joy, and power, and they went on their way rejoicing and directing others to the Lamb of God. Doubtless, their spiritual deliverance was the occasion of their physical restoration, just as their bodily sufferings had been occasioned by the sudden and powerful conviction of sin.

The process was illustrated by many facts, some of which the speaker had himself witnessed. Mr. West proceeded to detail some incidents of a visit he recently made to Ireland, in connection with the Wesleyan Conference there. In the vessel in which he crossed the Irish Channel, he found that a gracious work of God had been going on, that seventeen out of nineteen of the crew were religiously affected, and that God was softening the hearts of the other two, in answer to the prayers of their comrades. When at Belfast he attended a great united Prayer Meeting, at which were upwards of 100 Ministers of various denominations. The Bishop of Down and Connor was in the chair, and gave a catholic address to a crowded assembly. One of the effects of the Revival was an increase of Christian charity and love. He had known the Evangelical Alliance at its commencement, and enjoyed friendship with the Ministers of various denominations in the towns where he had resided; but there (at Belfast) he felt as if the very atmosphere was one of love. The ordinary religious meetings, too, were attended by a spirit of devotion. He attended a meeting for the "convicted," and engaged in prayer; and the scene deeply impressed him. One young man, about eighteen years of age, was in great distress; he had been struggling with conflicting spirits of different places and scenes, and particularly of the great meeting in the Royal Botanic Gardens, Belfast, of which we last week quoted an Ulster report.

In conclusion, Mr. West urged his audience to consider deeply the facts of the case; not to reject evidence that went to prove the truth of the revival, but to reject evidence in the salvation of men, by whatever means; to refer the errors and imperfections of the work to man, and all that is good to God; to honour the Holy Spirit, and to wait His gracious and powerful advent in the spirit of faith and submission. The business of the Church is to be diligent in prayer, and to refer the errors and imperfections of the work to man, and all that is good to God; to honour the Holy Spirit, and to wait His gracious and powerful advent in the spirit of faith and submission. The business of the Church is to be diligent in prayer, and to refer the errors and imperfections of the work to man, and all that is good to God; to honour the Holy Spirit, and to wait His gracious and powerful advent in the spirit of faith and submission.

He believed, nothing but such a process as that which he had just described, would be successful in the salvation of men, by whatever means; to refer the errors and imperfections of the work to man, and all that is good to God; to honour the Holy Spirit, and to wait His gracious and powerful advent in the spirit of faith and submission. The business of the Church is to be diligent in prayer, and to refer the errors and imperfections of the work to man, and all that is good to God; to honour the Holy Spirit, and to wait His gracious and powerful advent in the spirit of faith and submission.

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had now formed themselves into a band, and met at six o'clock every morning to hold prayer meetings, and God was greatly blessing them in their efforts. The lowest classes of people, too, were being affected. Scarcely were few; but a young man who stood at a church door sneering at those who entered it, and shouting, "Make haste, or you'll be too late for the touch," was suddenly arrested, taken into the church, where he agonised for salvation.

It is a mistake to suppose that the religious excitement and its fruits in no degree abated. Preaching in the street has become an established ordinance. It is reported here and there that all the big boys and girls in such a school are converted. The work among the children is as wonderful as among the adults. The congregations are as large, and often larger than ever. Late Sunday in Belfast, almost every where there was a marvellous effusion of the Spirit in His power. Ministers are overworked, and the active laymen, for they scarcely ever leave one house but they are required to visit some other; the congregations are as large, and often larger than ever. Late Sunday in Belfast, almost every where there was a marvellous effusion of the Spirit in His power.

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not take care of our own characters our neighbors will do it. It is a mistake in the evanescent to suppose that they can build themselves up by pulling down others. It is a mistake in contributors to suppose that editors have nothing to do but to correct their errors, decipher their cross-tracks, or re-write their articles. It is a mistake that long articles, without either point or point, will be acceptable to the readers of a paper. It is a mistake to suppose that long obituaries and stale poetry will be generally read. It is a mistake to suppose that a Christian does not know how to "prefer his brethren in honor" to himself. It is a mistake to suppose that a minister who suppresses his opponent has no feelings, and should not be treated courteously. It is a mistake in a minister to suppose that his congregation will repose confidence in him if his conduct contradicts his preaching. It is a mistake in church members to suppose that their pastor will entertain a high opinion of their love or respect for him when they have no other evidence than empty words to prove the fact. It is a mistake to suppose that a minister who is to be scolded by his parishioners for not preaching and visiting more, when necessity requires that he should be at home laboring with his hands to "supply the lack of service towards him."

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## General Miscellany.

### The Crowded Street.

Let me move slowly through the street,  
Filled with an ever shifting train,  
Amid the sound of steps that beat  
The murmuring walks like autumn rain.

How fast the fitting figures come!  
The mild, the fierce, the stony face;  
Some bright with thoughtless smile, and some  
Where secret tears have left their trace.

They pass to toil, to strife, to rest;  
To halls in which the feast is spread;  
To chambers where the funeral guest  
In silence sits beside the dead.

And some to happy homes repair  
Where children, pressing cheek to cheek,  
With mute caresses shall declare  
The tenderness they cannot speak.

And some, who walk in calmness here,  
Shall shudder as they reach the door  
Where one who made their dwelling dear,  
Is flower, its light, is now no more.

Youth, with pale cheek and slender frame,  
And dreams of greatness in his eye;  
Goes thus to build an early name,  
Or early in the task to die?

Keen son of trade, with eager brow,  
Who is now fluttering in the morn?  
The golden treasures, tower the more?  
Or meet the glittering spires in air?

Who is this crowd to-night allured?  
The dance till daylight gleam again?  
Who sorrow or the untimely dead  
Who write us throes of mortal pain?

Some, famine struck, shall think how long  
The cold dark hours, how slow the light;  
And some, who flout amid the throng,  
Shall hide in dens of shame to-night.

Each, where his task or pleasure calls,  
And each, who heed each other's woe,  
There is who heeds, who holds them all  
In his large love and boundless thought.

These struggling tidals of life seem  
In wayward, aimless courses to end,  
And eddies of the mighty current  
That rolls to its appointed end.

W. C. BRANT.

### Wounds of the Brain.

The popular notion as to the almost necessarily fatal character of wounds of the brain, is a very exaggerated one. Perhaps, the most extraordinary instance on record of a family of six people being so severely struck through the skull with a hatchet into the very substance of the brain, and all remaining at the end of the week alive, and so many of them in a fair way of recovery as the Quarterly Gazette has just reported. Probably the very severe suddenness and madness with which the blows were inflicted, and the sharpness of the instrument, have contributed not a little to this. A round ball, though not making half so ugly a looking wound, would almost certainly have produced a greater amount of displacement and confusion of the edges of the wound; and hence a subsequent inflammation; and blows delivered with only half the fierceness and violence might have produced worse fractures of the skullbone, and a greater jar of the whole brain, than the rapidly dealt and nervous strokes of this young madman. It is thus a pistol ball will pass through a window without cracking the edges around the hole, while a spent ball or a stone coming with half the force will shiver the glass in every direction.

There is nothing in which nature seems more capricious as to the effects she causes to ensue than in wounds of the brain. Sometimes a slight fall or a very trifling blow does not break the skin proves fatal in a short time; and at other times not only will it prove a greater amount of displacement and confusion of the edges of the wound; and hence a subsequent inflammation; and blows delivered with only half the fierceness and violence might have produced worse fractures of the skullbone, and a greater jar of the whole brain, than the rapidly dealt and nervous strokes of this young madman.

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quite a considerable quantity of the upper portion of the brain itself may be abstracted without necessarily occasioning death; and in some instances, without sensibly impairing the senses or mental powers. There is, however, we suppose, no doubt a loss of nervous forces, especially of the power of endurance in all such cases. Still it is worth while to bear in mind the distinction between the effect of the loss of the brain and the least pressure upon it. That if not fatal, seems always to produce a disordered action. Whether this pressure is produced by an external wound, or by an internal determination of blood, whenever it becomes such that a supply of pure and healthy blood does not flow freely and continually through the vessels, the mental action instantly assumes a disordered character. Remove the pressure, and sometimes the restoration will be as sudden. The removal of a portion of the skull that had been fractured and indented three years previously, was known in the case of a sailor, at once to restore him to a state of sanity, although a family expense was what the main object of the operation was. Whether congestion of particular portions of the brain is not the true mode of accounting for the occasional idiosyncrasies of many men, and beyond what is ordinarily supposed, who shall say?—*Philadelphia Ledger.*

### Domestic Life in the Middle Ages.

Rude were the manners then; a man and his wife ate off the same trencher; a few wooden-handled knives, with blades of rugged iron, were a luxury for the great—candies unknown. A servant girl held a torch at supper; or one or two mugs of coarse brown earthenware formed all the drinking apparatus in a house. Rich gentlemen wore clothes of unlined leather. Ordinary persons scarcely ever touched flesh meat. Noble mansions drank little or no wine in the night; a little corn seemed wealth. Women had trivial marriage portions; even ladies dressed extremely plain. The chief part of a family's expenses was what the main object of the operation was. Whether congestion of particular portions of the brain is not the true mode of accounting for the occasional idiosyncrasies of many men, and beyond what is ordinarily supposed, who shall say?—*Philadelphia Ledger.*

### Newspaper Libels.

The following remarks of the New Bedford Mercury are just and apropos:— "These newspaper squabbles are pitiful affairs, and damage the reputation of any press that may engage in them. Fair controversy about principles is a fair thing in the press, and should be openly treated, but for the manager of a newspaper to descend to low and mean personal libels on a neighbor press, must in the end prove a source of injury to the press that utters them. We believe this species of warfare, is peculiar to the American press. It results from the peculiar social organization, which allows such great latitude to the press, and the laxity of the law of libel. But a journal that once gets into the habit of uttering libels against its neighbors of the press, becomes known in its character for a slanderer, as a private person who has the same habit. No one believes the wretched gossip who spends his life in defaming his neighbors, picking flaws in their character, trading their reputation to injure their business, and endeavoring to establish their own credit by railing that of others. Such persons too, always assume airs of the most extraordinary virtue, as if all the morality in the world was committed to their care, and as if the business of every body else were under their particular business. If such traits are revolting and dangerous in private, they become doubly so, when recalled daily in the malicious columns of a slanderous and filthy press. The proprietors of such an organ can easily procure lampoons to be written at a cheap rate, utterly false, yet wearing the appearance of truth and sanctimoniously libel his neighbors, while affecting the purest morality. In the end, however, like all mean and disgraceful conduct, if all the morality of the world was committed to their care, and as if the business of every body else were under their particular business. If such traits are revolting and dangerous in private, they become doubly so, when recalled daily in the malicious columns of a slanderous and filthy press. The proprietors of such an organ can easily procure lampoons to be written at a cheap rate, utterly false, yet wearing the appearance of truth and sanctimoniously libel his neighbors, while affecting the purest morality. In the end, however, like all mean and disgraceful conduct, if all the morality of the world was committed to their care, and as if the business of every body else were under their particular business. If such traits are revolting and dangerous in private, they become doubly so, when recalled daily in the malicious columns of a slanderous and filthy press. 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