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Whole No 904

Religious Miscellany.

"Let Us Pray!"

We heard it in our home of youth,
A household word from day to day;
Our father read the Book of Psalms,
And closed it saying, "Let us pray!"

We heard it in the village school,
Sitting the din of talk and play,
Ere morning rose the notes of psalm,
"Now, silence, children!" "Let us pray!"

We hear it in the house of God,
The pastor's solemn summons say
To all who walk the heavenward road
Of humble worship, "Let us pray!"

We hear it when the bread and wine
Our Saviour's dying love display,
Over the sacred two-fold sign
The word is spoken, "Let us pray!"

We hear it on the marriage morn,
Amid the bride through so joy,
Before the life-long vow be sworn,
"O'er truth be pledged, "Let us pray!"

We hear it when on dying bed,
Our best beloved fades away,
A word of calm when he lies dead,
"Dying our tears be, "Let us pray!"

We hear it, too, when Christians meet,
In times of sadness or dismay,
Some precious promise they repeat,
And, kneeling down, say, "Let us pray!"

What does it mean, that common word,
Repeated thus in every way?
Why do the saints with one accord
Keep ever saying, "Let us pray!"

It means that we poor weary men—
Be toll'd or trials what they may—
Can rest on God Almighty when
Amid our weariness we pray.

It means that we poor sinful men
Can on our gracious Saviour lay
Our dreadful load of guilt and sin,
If we the faithful really pray.

It means that we poor strangers here,
On every grief and fear ally,
By casting on the Lord our care,
If we the strangers really pray.

It means that we poor dying men,
Can grow in hope as we decay,
Yea, live in life eternal then,
If we the dying really pray.

What blessing can compare with this?
What other could it wish repay?
The privilege itself is bliss,
This very liberty to pray.

O Christians, pray and persevere!
 Gladly the common call obey!
The hour is near when you shall hear
The last time uttered, "Let us pray!"

Yule's Answer of Prayer.

"LET US PRAY!"
When dark the road, and sore the foot,
And delicate the way,
We have a Light, a Strength, a Guide,
Oremus, "Let us pray."

Prayer is a culture of the soul
That turns to what our loves;
Prayer is a begging angel's tones
We shelter unaware.

Prayer is a wisdom which the wise
To babes have oft assigned;
But He who had us seek, be sure
He meant that we should find.

A small hand feeling in the night,
A natural gasp for air,
A half-articulate aim at speech—
To want to pray is Prayer.

What tho' our language fails? The halt
Have also walk'd with God;
They lean upon His arm, and find
A staff even in His rod.

The song of Moses is a song
That long through Heaven has rung,
And yet the prayer of Moses came
From one of stammering tongue.

"Unak! He gives," dost thou object?
Yet ask Him not the less,
For even a blessing needs needs
To make it blessingness.

"Unak! He gives," 'tis very true,
His bounty is so great;
Yet no man ever got from God,
But he had more to get.

But what if we should ask amiss,
As one who knew has taught?
There's no man asks so much amiss
As he that asks for naught.

He gives or He withhold in love,
In this one truth we rest;
God does the best; 'tis only man
That does it for the best.

"What will be, will be," yes, but that
Is not a theme for this;
The one important point is this—
What wilt thou be to be?

"Wilt thou be made?" was never asked
Of any living soul;
The only question put to man
Is, "Wilt thou be made whole?"

"But how is it so great a boon
Through simple prayer we meet?"
We know not how, we only know
That this is His receipt.

Sufficient that He tells us so,
Whose word we cannot doubt;
Sufficient surely that we see
It somehow brought about.

He knows thy wants without thine aid,
He sees the thing thou art;
He does, and knows our greatest want
Is an obeying heart.

He could have made the marriage-wipe
At once with the words;
The water that the guests brought in
Was nothing to the Lord;

But what He needs not, He requires,
And should the guests decline,
He leaves them with their emptiness,
And makes no water wine.

Then, when He bids thee fill the pots,
Go, fill them to the brim—
Not fearing lest ye ask too much,
Exhaust, or weary Him.

Sketches from the Note-Book of a
Wesleyan Chaplain.

Whitl labouring as a Missionary in the
Island of Trinidad, in the West Indies, in 1837, I
witnessed a good work among the military at
St James' Barracks; a considerable number of
whom used to attend our chapel in Port of Spain,
which was about a mile from the barracks. The
blessing of God accompanied the Word preached
—and several young soldiers, having been
brought to a saving knowledge of the truth,
united with us in church-fellowship, and became
constant followers of the Lord Jesus Christ.
These were afterwards joined by a few others
who had come under religious influences on their
last day; so that the military element in our
congregation was, for some time, of a striking
and encouraging character. Among these inter-
esting young men there was one whose pre-
vious history and subsequent career were so
remarkable, that it is worthy of special notice
as illustrative of the providence and grace of God.

John G., the subject of this brief sketch,
was born at Richmond Barracks, Dublin, on the
23rd of March, 1817; his father, who was a res-
pected non-commissioned officer in the 74th
regiment, being stationed there at the time—
Before he was quite two years old, the soldier's
little boy was taken, by his parents, on the re-
moval of the regiment, to British North America;
and in the province of New Brunswick and
Nova Scotia he remained for ten years.

This period embraced some happy school-days,
on which he afterwards looked back with plea-
sure, particularly those which he spent in the
excellent grammar-school of the late Dr. Twining.
The next station of the regiment was St.
George's, Bermuda; a place memorable to John
G., from the dark shadow that was there
cast over him by reason of a double bereavement,
of a most painful character, which he called
experience. His mother died on the 7th April,
1829; and on the 23rd of September, in the same
year, his father was drowned while crossing an
arm of the sea to a small island. Being an only
child, the boy was now cast upon the wide world
as a poor orphan in a strange land, before he
had seen any relative of either father or mother;
but God, who has engaged to be the "Father
of the fatherless," disposed of the hearts of the
Quarter-master and the Colonel to take care of
the lad. By them he was taken to Ireland, on
the return of the regiment in 1830; but, seeing
no prospect of anything better, he enlisted at
the age of thirteen, and in 1834 was ordered to
the West Indies.

Up to this period young G.—had grown up
quite careless and indifferent with reference to
religion and the interests of his immortal soul;
and it was not till the year 1836, when stationed
in the Island of Antigua, that, thoroughly
awakened to a sense of his state and danger as
a sinner, he was led to seek and obtain a per-
sonal interest in the atoning sacrifice of Christ.
This great result was brought about by God's
blessing upon the faithful preaching of the Gos-
pel by the Missionaries at the Wesleyan chapel,
which he was induced to attend, as well as the
kind attentions of Sergeant T., whom I will
remember as a truly devoted Christian soldier
who used occasionally to hold prayer-meetings
in the barracks. Young G.—was an intelli-
gent youth, and of a lively disposition. He was
fond of theatrical amusements; and, previous
to his conversion, he had occasionally appeared
on the stage of the garrison-theatre as an am-
ateur performer. But when he and his comrades
gave their hearts to God, they promptly refused
to act the parts assigned them, and the theatre
had to be closed for the time. Much persecu-
tion was the result of the first stand which the
young disciple made against the pleasures of
the world; but, by the grace of God, he was
enabled to hold on his way without wavering.

In 1837, G.—removed with his regiment to
the Island of Trinidad, where, along with several
other soldiers, he attended our chapel at Port of
Spain. By this time he had been promoted to
the rank of sergeant, and held also a respectable
position in the military band. From my first
acquaintance with him, I felt impressed, not only
with a sense of his mental and moral worth, but
also with a conviction that the Lord had a work
for him to do in His vineyard. Hence I invited
him to join a little theological class, which I had
established for the young men of my congrega-
tion. In the studies and exercises in which he
was engaged he made marked proficiency;
whilst at the same time he regularly attended
all the means of grace, took part in the prayer
meetings, and advanced in religious knowledge
and experience in a very satisfactory manner.

On one occasion, when prostrated by fever, I
sent for brother G.—, wishing him to conduct
the service for me. The messenger arrived at
St James' Barracks just at the time that he was
labouring under a severe temptation with refer-
ence to his studies and religious exercises, and
when he was on the point of resolving to reli-
quish all future attempts at mental improvement.
He was, however, induced to respond to my re-
quest, preached an excellent sermon, felt en-
couraged, and from that time never faltered in
his onward course. Before the close of the fol-
lowing year he was called to leave Trinidad. I
helped him to fit up such a portable library as a
soldier is permitted to carry; and he was fully
resolved to pursue his studies, trusting that Pro-
vidence would open his way before him.

On reaching Canada, to which point he went
with his regiment from the West Indies, he
went to purchase a new book of the Bible; and
himself purchased his discharge from the army;
and, every hindrance being removed, he was soon
afterwards received as a candidate for the Wes-
leyan ministry. At the termination of the usual
period of probation, he wrote to inform me of
his ordination, and of his happiness and pros-
perity in the blessed work to which he had now
devoted his life. After my removal, first to
England and then to South Africa, I only heard
from our friend in long intervals; but when he
did write, it was always in the same intelligent,

loving, and affectionate strain. In one of his
letters he said, "I will remember the time when
you were taken ill with fever at Trinidad, and
sent for me to take the service, and when I made
my first attempt to preach. On that effort the
whole of my future life seems to have turned.
By the help of God I succeeded, and therefore
went on; but I can never forget your kindness,
and I shall always attribute my position in the
Church, and success in the ministry, to your kind
attention to me early in life."

After the lapse of some twenty-eight years,
and when my young friend had risen to an em-
inent position in the ministry of Canada, having
been long since elected Secretary of Conference
and Chairman of a District, I heard with plea-
sure of his intended visit to England. On the
10th July, 1867, I received a letter from him, in-
forming me that he had actually arrived in Dal-
rymple. A few days afterwards we met at the British
Conference. Here I had the pleasure of intro-
ducing him to the President, and other Ministers,
as my "esteemed friend, the young soldier who
was brought to God and one of our Mission-sta-
tions in the West Indies, and who had been so
long and so usefully employed as a Missionary
in Canada." Two or three happy weeks spent
in Bristol, Mr. G.—accompanied me to my home
in the Isle of Wight, where he was pleased to
meet once more with Mrs. M.—, whose kind-
ness to him when in the army he remembered
with gratitude. We spent several days very
happily together, visiting various places, talking
over old times, and reviewing the way in which
the Lord had led us, these many years, in the
wilderness. When my friend had viewed the
beauties of the island, seen her Majesty the
Queen, who happened to be at Osborne, and
preached for me both at Parkhurst Garrison and
at Newport, he took an affectionate leave of us,
and proceeded on his tour to London, Paris,
Edinburgh, and other places, and embarked for
his Canadian home on the 6th day of September,
1867. He arrived in peace and safety, after a
pleasant passage of only nine days. May he
still be blessed, and made a blessing in the land
of his adoption.

"The vineyard of the Lord
Before His labourers lies;
Who meet on His right hand
Which waits us in the skies."

"When all our toils are o'er,
Our suffering and our pain,
Who meet on that eternal shore
Shall never part again."

—Chris. Miscellany.

Light-Holders.

"Every voyager through the British Channel
will remember the famous light-house that stands
near the gate of the Atlantic. It rises from a
rock in the midst of the waves; it is its own bliss
streams far out over the midnight sea. The sur-
rounding waters, for many a long hour, have rolled
in thundering against the tower's base. The winds
of heaven have whirled fiercely around its pin-
nacle; the rains have dashed against its gleaming
lantern; but there it stands. It moves not, it
trembles not; it is founded on a rock. Year
after year the storm-tossed mariner looks out
for its star-like light, as he sweeps in through
the British Channel; it is one of the first objects
that meet his eye, as he returns on his homeward
voyage; it is one of the last which he be-
holds before his native shores have sunk beneath
the evening wave. On the base of its tower is
this inscription, "To give light, and to save
life."

The tower of Eddystone is a light-holder to
all who come within its range. It does not
create light, it only sheds it, and "gives light"
to every passer by on his watery way." This
image of a light-house may have been in the
spirit's mind when he wrote to the Philippians
of the surrounding heathen and idolaters, and
said to them, "Among whom ye shine as lights
in the world." Some translate the word for-
bearers, others hold that it refers to stars in a
dark night. All the interpretations look to the
same idea, namely, that Christians are Christ's
light-holders to their fellow-men.

The lantern of a light-house is not self-lumi-
nous. It has to be kindled by a hand from with-
out itself. Neither natural heat nor stone tower
is self-luminous. A hand from without must
bring them light. Conversion by the Holy
Spirit is a spiritual illumination of the soul—
God's great light upon the dark heart; some-
times suddenly, as in the case of Paul. Some-
times, as in the case of John Newton, there is
at first a feeble glow of light, like the little blue
point of flame on a candlewick, and this gem
of light grows into a clear full blaze.

The beginning of true religion is in the act
of truth, the first breathings of earnest prayer,
to the first hungerings after God, the first honest
attempts to do right, and to serve the Lord—
God's grace, remember, is the only original
source of the light that makes any man a lum-
inary in society. And when a man has once
been kindled at the cross of Christ he is bound
to shine. And in order to do this, he need not
be conspicuous in society for talents, wealth, or
intellectual culture. The modest candle by which
a housewife threads her needle shines as truly
as does the great light that burns in the tower
of a city hall. A humble saint, who begins his
day with household devotions and serves his
God all day in his shop, or at his work bench,
is as truly a light-holder as if he framed from
the popular preacher's pulpit, or illuminated a
theological class from a professor's chair. To shine
means something more than the mere profession
of piety, or the enjoyment of piety; it is the
reflection of gospel religion that makes the
burner.

Martin Luther was an Eddystone tower to
bewildered Europe. On the other hand, the
humblest tract vendor, or Sabbath-school teacher
is a lantern bearer to guide some lost wanderer
to heaven. Harlan Page, the pious carpenter,
never talked with a person for ten minutes with-
out saying something to benefit the soul. He
was a steady burner. Thomas Dakin, a poor
penitent of Greenwich Hospital, distributed
over one hundred thousand tracts every year,
and when at last death smote him down sud-
denly, his pockets were filled with tracts entitled,
"Are you prepared to die?" Dr. Nettleton
carried his Gospel lamp from town to town, held
it forth every evening to gathered companies of
sorrowful souls, and during his life time guided
many thousands to a knowledge of the Saviour.
Oh! what a heaven Nettleton will have!

If every Christian who trims his lamp and
keeps the oil of grace up to its full supply is
such a blessed benefactor to others, what a ter-
rible thing it is for a Christian to let his light
go out. A traveller who once visited a light-
house in the British Channel said to the keeper:
"But what if your lights should go out at night?"
"Never," said the keeper, "never, impossible!
Sir, yonder are ships sailing to all parts of the
Church; and success in the ministry, to your kind
attention to me early in life."

Another broke God's Sabbath for want of keep-
ing the fourth commandment trimmed and burn-
ing. Before another, was not held up the ex-
tending stillness of sin, and Jesus, the Light
of the world, may not have been set forth again
to wandering sinners. "Go out—burn dim!"
God help me to say, "Never, Never!"

I know of certain households in which I fear
the lamp is out. That had would not be seen
by his way to the theatre, or the drinking saloon,
if father or mother held up the torch of loving
warning. That giddy dandy, who was once
thoughtful about his soul, might now be a Chris-
tian, if there had been a light-holder near at
hand to guide him to Jesus. There was a lamp
of profession in the house. It did not shine.
The oil was out. Love of the world had extin-
guished it. That dark lantern left the house
in midnight.

Thank God! Some lights never go out.
Death cannot quench them. They shine forever.
Luther's great lantern, "the just shall live by
faith," still gleams at Wartburg Castle. John
Bunyan's still shines yet through the gate-
way of Bedford jail. Patience's lantern, which
may be called home to heaven; but like the
good mother of the story, "let at a light in
the window, to guide souls to the mansions of
glory."

"Then give your love, my brethren dear,
Your distant home desiring,
Let every lamp be burning."
—Bible Chris. Magazine.

God's Plan of your Life.

Never complain of your high, your employ-
ment, your hardships never fancy that you
could be something if you only had a different
lot and sphere assigned you. God understands
his own plan, and he knows what you want
a great deal better than you do. The very thing
you most deprecate as fatal limitations or ob-
structions, are probably what you most want.

What you call hindrances, obstacles, discouragements,
are probably the very things which God has
nothing new that the patient should dislike his
medicines, or any proof that they are poison.
No! a true to all such impatience. Choke that
envy which knows at your heart because you are
not in the same lot with others; bring down
your soul, or bring it up to God's will, and do
his work, in your lot, in your sphere, under your
look of obscurity, against your temptations,
and then you shall find that your condition is
never opposed to your good, but consistent with
it.

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church; they who receive it... the doctrine and... the church, which has received... the church, which has received... the church, which has received...

1. The Governor General or officer... the Governor General or officer... the Governor General or officer... the Governor General or officer...

Letters and Monies... Letters and Monies... Letters and Monies... Letters and Monies... Letters and Monies...

Financial District Meetings... Financial District Meetings... Financial District Meetings... Financial District Meetings... Financial District Meetings...

Shipping News... Shipping News... Shipping News... Shipping News... Shipping News... Shipping News...

British and American Book and Tract Society... British and American Book and Tract Society... British and American Book and Tract Society... British and American Book and Tract Society...

What is Vitality?... What is Vitality?... What is Vitality?... What is Vitality... What is Vitality... What is Vitality...

GABRIEL & TROKE... Wholesale and Export Druggists... Wholesale and Export Druggists... Wholesale and Export Druggists... Wholesale and Export Druggists...

Public Benevolent Society... Mrs. S. A. Allen... Mrs. S. A. Allen... Mrs. S. A. Allen... Mrs. S. A. Allen... Mrs. S. A. Allen...

Colonial... Colonial... Colonial... Colonial... Colonial... Colonial... Colonial... Colonial... Colonial... Colonial...

United States... The cattle disease... The cattle disease... The cattle disease... The cattle disease... The cattle disease... The cattle disease...

European... Lucerne... Lucerne... Lucerne... Lucerne... Lucerne... Lucerne... Lucerne... Lucerne... Lucerne...

Marriages... Marriages... Marriages... Marriages... Marriages... Marriages... Marriages... Marriages... Marriages...

Deaths... Deaths... Deaths... Deaths... Deaths... Deaths... Deaths... Deaths... Deaths... Deaths...

Wages of Workmen... Wages of Workmen... Wages of Workmen... Wages of Workmen... Wages of Workmen... Wages of Workmen...

Allen's Lung Balm... Allen's Lung Balm... Allen's Lung Balm... Allen's Lung Balm... Allen's Lung Balm... Allen's Lung Balm...

Public Benevolent Society... Mrs. S. A. Allen... Mrs. S. A. Allen... Mrs. S. A. Allen... Mrs. S. A. Allen... Mrs. S. A. Allen...

Public Benevolent Society... Mrs. S. A. Allen... Mrs. S. A. Allen... Mrs. S. A. Allen... Mrs. S. A. Allen... Mrs. S. A. Allen...

The Family

Grannie's Trust

Dear Grannie is with us no longer! Her hair that was white as the snow, Was parted one morning forever...

No wonder learning had Grannie, She knew not the path of the stars, Nor sought of the comet's wide cycle...

She had her own text to remember, For people—where'er they might be— When we spoke of the strangers about us...

When our John went away to the city With patrons, whom all the world knew To be sober and honest great merchants...

When Minnie came home from the city, And left her hand and her hair to grow, I saw her close kneeling by Grannie...

And now from the corner we miss her; We hear that reminder no more; But still, forgotten, the echo Comes back from the far-away shore...

The Oiled Feather. HOW SAM PARSONS OILED HIS WIFE, THEIR BOY, AND SERVANT GIRL—TOGETHER WITH THE DISCOVERY THAT RESULTED BETWEEN SAM AND HIS NEIGHBOR RUSTY JOE.

"Come, bring the oil-flask, there's a pet, said Sam to his wife, as he finished sewing on a new lock to his front door...

"This operation finished, Sam thought he'd just give his knife a touch of the end of the feather; less than a drop out of the flask would do...

"I am going home," says the school-boy as he rests his head upon his hand, and with open book before him endeavors to commit to memory the lesson for the morrow...

"I am going home," says the merchant rising from his chair, and closing the ledger which has consumed his attention through the long weary day...

"I am going home," says the sailor on the wide ocean, as he paces to and fro upon the deck of his homeward-bound vessel...

"I am going home," says the wounded soldier, as he gazes around the war-torn and seething bivouac, for a moment surveying him, and he endeavors to place his mind upon duty...

"I am going home," says the dying Christian, while his body is racked with pain. No sigh, no complaint, not even a murmur escapes these words, accompanied by a prayer, by a heavenly smile breaking over those wasted features...

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The Church Union

The Freest Organ of Thought

The Largest Religious Paper in the World, averaging Nine Columns of Reading Matter each Week more than any other competitor.

It aims to lead public opinion upon all subjects, and to represent or echo the sentiments of no party or sect, but of seven editors, from seven different denominations, who are not known or known only by their names.

Webster's Dictionary, for \$25 and 10 names. "Ecco Boccia," for 2 names.

The Little Girl's Penny. Some time ago I read a story which, as many of my little readers may not have seen, I will give in my own words.

A box was about to be filled to go to a missionary in India. A teacher mentioned it to her class on the Sabbath, hoping that some of her scholars would be sufficiently interested to supply something.

WANTED. Respectable Agents (Ladies or Gentlemen) in every city and county throughout the United States for the sale of our new and improved...

Radway's Ready Relief

Radway's Ready Relief is only 25 Cents per bottle in specie. In the United States, in consequence of the great advance of materials, and the high premium in gold, the retail price is 50 Cents per bottle...

Radway's Ready Relief

ITS THREE METHODS OF APPLICATION. EITHER OF WHICH FOR THE ALTIMENTS AND DISEASES PRESCRIBED, WILL AFFORD IMMEDIATE RELIEF, AND CONSEQUENT CURE.

Radway's Ready Relief

By Rubbing the part or parts of the body which are sore or painful, with the Ready Relief.

Radway's Ready Relief

By drinking a wine-glass of water, as a drink, mixed with one bottle of Ready Relief, will in most cases will prove sufficient.

Radway's Ready Relief

By using the Ready Relief as a Liniment. For all the purposes of a Liniment or Ointment, RADWAY'S READY RELIEF is sold by Druggists and Medicine Vendors everywhere.

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