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## Religious Miscellany.

From the Christian Advocate & Journal.

### The Dying Youth.

BY M. S. M.

The river of Jordan is deep and wide,  
And dark are its surging waves;  
O how can I venture to launch on the tide,  
And o'er the wild billow serenely to ride,  
While the howling tempest raves?

"Courage," ye tell me, "launch out in the stream,  
Other boats are gliding by!"  
Will ye delude me and call it a dream,  
That troubles and fancies around me should team,  
And say, "In the morn thou wilt fly?"

In calm and joy his bark sailed along,  
The angel of life in the prow;  
In rapture I listened to catch his sweet song,  
And join in the chorus with voice clear and strong,  
And the favour of youth on my brow.

"O angel!" I cried, "my day is so bright,  
Will it not always be fair?"  
The spirit hallowed to check my delight,  
And I saw in his eyes a sorrowful light,  
Foreboding a knowledge of care.

"Keep thine eye fixed above," he said, and a light  
Far down o'er my vision fell;  
And then, whether sunrise and day greet thy sight,  
Or gloom overshadows thee deep as the night,  
Thou shalt say in thy soul, 'tis well."

"In the voyage of time many wrecks there will be;  
Look round, and perhaps thou canst save;  
O throw out a spar, or push through the sea;  
Think not of danger or trouble to free  
One poor sinking man from the grave."

Thrilled with his words, I looked up on high,  
And courage pervaded my soul;  
"Let me live, O Father!" I said, and the cry  
Dispelled all my fears, and heaven drew nigh  
To strengthen me on to the goal.

The river of Jordan is deep and wide,  
And dark are its surging waves;  
Yet now can I venture to launch on the tide,  
And o'er the wild waters serenely to ride,  
While the howling tempest raves.

Jesu is with me; his voice I can hear  
Beyond the billow's loud roar;  
Gently he guides me, then why should I fear  
When the God of tempests to guide me is near,  
And carry me safe to the shore!

### The Fatal Protest.

Just look up street at that dense crowd  
Pressing anxiously towards that great bank-  
ing house. What means that hurrying and  
excitement? Why look so wildly and fre-  
quently up at the old town clock. 'Tis not  
yet three o'clock. The hour is not late yet,  
not time to close business and return to the  
pleasure of home and family. Why have  
they left their counting-rooms and shops so  
soon? What has brought them here in such  
numbers? How many of them run; how  
they look pale and breathless! See that  
gentleman with papers in his hand, how  
he pleads from one to another; how he seems  
to plead for something; how he glances at  
the hands moving on the clock dial!

Let's draw near and explore the cause  
and meaning of this stir and excitement.  
Ah, yes, the bank closes at three o'clock—  
today, and the last hour—the last minute has  
arrived when these obligations must be met,  
or a protest will ensue. And who shall tell  
the evils of a protest to a business man in  
these perilous times? How! It portends loss  
of credit—the loss of property—the loss of  
reputation, happiness, all all! Then wonder not  
at the excitement of that eager crowd trying  
to save a protest.

That stirring gentleman with paper in  
hand, was trying to borrow of friends suffi-  
cient to deposit to his credit to save a protest.  
He had been on a pleasure excursion  
and neglected his business and neglected  
ment. Now all depends upon the success  
of a few moments—the labours of a past life  
and hopes of the future hang between the  
last two dots on the dial, approaching three  
o'clock. A life crowded into a moment!  
All made or all lost at three! Bang  
went the clock, and it would not stop.  
Protestation had ruined him.

Reader, the great clock of time is swiftly  
approaching three to thee. Death already  
stands to strike the fatal hour. A large  
debt is due to thee to-day. The debt is re-  
paid, fearfully accumulating! Thy im-  
mense obligation must ere long be met.  
How stands thy account? thy credit? thy  
great spiritual bank? A protest at the  
bank will indeed be ruinous! There is no  
wasting of protests after the bank closes.  
Our obligations must be met and promp-  
tly; and there can be no borrowing of friends  
to save our credit there. The five "foolish  
virgins" tried that, and it would not do.  
There will be no friend who will have to  
spare, or who can lend, ere the door closes.

O, overwhelming catastrophe! to be pro-  
tested at heaven's bank! Then, indeed, all  
is lost—forever lost! Then, indeed, the fa-  
tal hour, see that your debt is provided for.  
Go to Jesus Christ, he lends to all who  
lingeringly and unrepentantly none. He alone has  
merit on deposit in that bank. He will  
endorse for thee! He will meet these obli-  
gations—He will settle thy debt by a check  
drawn in the ink of his own blood—He  
bids thee come and borrow—He pleads that  
you may not be abandoned or ruined. Then  
take of the free offering, and be saved from  
a fatal protest.—Richmond Christian Advo-  
cate.

### Religion and Life.

Prayer is a beautiful and fitting thing,  
and accords with one of the oldest sentences  
belonging to human piety, which may be  
translated thus:—First of all, thou shalt  
worship God! It is not essential that thanks  
should be uttered in words to constitute them  
an acceptable offering to the bountiful Giver:  
for He knows the heart of man, and prefers  
the grateful and eloquent silence thereof  
before all mere ritual ceremonies. But when

the words represent the feelings, the utter-  
ance of them is hallowed and sacred.  
For as the Lord loveth a cheerful giver  
in all things, this spontaneous outpouring  
of a grateful heart, whether for the bounties  
of the table, the bounties of nature, or the  
blessings of life, so numerous, and often so  
cheaply valued, cannot fail to strike those  
waiting courts of heaven, which connect men  
with the Infinite, and make a sweet music  
in the ears of God. They bless also the  
man himself with priceless blessings; and  
as the dew of morning makes the grass of  
the meadow, and the fragrance of the trees, and  
the blossoms of orchards and gardens more  
fresh and radiant, filling the earth with beauty  
and gladness, and rich forestates of the  
divine beatitude, so likewise does gratitude  
renew and brighten the soul of a man, so  
that he sees things with new eyes and hea-  
venly consolation in outward events and  
conditions the most severe which we offer to  
us.

We shall do well to cultivate that harmoni-  
ous state of mind and feeling of which this  
high virtue is the beautiful and beneficent  
expression; for gratitude is a perpetual  
prayer, sweeter and far holier than burnt  
offerings and sacrifices.

It is well to think of the heavenly love  
which we sustain through our lack of rever-  
ence and devotion. For although there are  
among us bright and shining examples of  
religion who adorn the profession of the  
Christian character, and add new lustre to  
its sanctity, we are far from being a religious  
people, and the services which we offer to  
God are too often ritual merely, and have  
no root in the soul. All such service is vain  
and will avail no man anything. But when  
the heart is touched with the golden fire of  
love, and the soul goes forth through a divine  
attraction, and soars triumphantly above the  
clouds and the sorrows of Calvary to com-  
mune with God at the gates of heaven, then  
religion manifests itself in jubilant vitality,  
and with an array of glory before which  
words are dumb, and forms wither, and  
ceremonies suspend their performances and  
fall down palmed with the shame of their  
ignominy.

Where there is such earnestness, there is  
little religion. Truth is its own adornment,  
and needs no outward credentials nor courtly  
pageantry to recommend it. Whereas false-  
hood must be bolstered up with lies, and de-  
corated with painted garments to give it a  
divine semblance, and get its culture estab-  
lished.

And as truth abides for ever, so are its  
satisfactions eternal, and its high rewards  
ever accumulating and progressive, enlarg-  
ing the spiritual growth of the soul, and  
fitting it for new developments of immortal  
life and the entertainments of heaven.

Religion is the highest form of truth, and  
if we have no love nor reverence for its  
teachings, and only render to it the homage  
of the lips, by uttering the verbal coinage  
of the Prayer Book one day in seven, and  
our souls in the wrong, and jeopardize both  
our temporal and eternal happiness.

What, therefore, is to hinder us from  
seeking first of all the possession of this  
divine truth, and making it a lamp to our  
feet through all the ways of life; Neither  
let us be content with any man any other in-  
crease save this alone. Without it

We float from sea to sea,  
From storm to storm tossed,  
Crying with cries to which no answers be,  
And feeling we are lost.

With it,  
Joy, love, and rapture; joy, and faith and love,  
Dwelling doubts and fears;  
Flinging the soul with steadfast looks above,  
To rainbow of God's love.

Getting Religion—Getting up a  
Revival.  
It is written: "I will turn to the people a pure  
language." etc.

On this text Bishop Morris very justly  
remarks, in applying it to our day, that some  
forms of expression habitually used in what  
are called religious exercises, are not ac-  
cording to a "pure language." Among these  
he mentions those at the head of this arti-  
cle, "getting religion," etc. He objects  
to this phrase for the reason that religion is  
a comprehensive term, which implies all that  
a Christian should believe, experience and  
practice during life, and is therefore not to  
be gotten at one time, unless we could admit  
the erroneous doctrine that one act of grace  
in the hour of conversion, saves us from all  
sin, future as well as past, and uncondition-  
ally secures us heaven. It is more proper  
to say justified, converted, or born again, which  
expresses only one material part in the great  
work of experimental religion, and leaves  
room for a growth in grace.

nor for the pardon of a condemned criminal,  
he would feel himself insulted; and spurn  
the domineering trifler from his presence.  
How important the counsel of the wise man,  
"Be not rash with thy mouth, and let not  
thine heart be hasty to utter anything before  
God; for God is in Heaven, and thou earth;  
therefore let thy words be few." Ecc.  
v. 2. These references to *impure language*  
may seem to some of little consequence;  
nevertheless, as "dead flies cause the stink  
of the spicery to send forth a stink-  
ing savour, so doth a little folly which is in  
reputation for wisdom and honour."—  
Northern Christian Advocate.

A Woman's True Life.  
To most women, how rarely occurs the  
opportunity of accomplishing great things,  
and making great conquests, as the great  
world estimates greatness. But in every  
relation of life, and in almost every day  
of her existence, there are laid in her  
pathway little crosses to take up and bear.  
Little lessons to learn of patience and for-  
bearance, little sacrifices which may seem at  
nothing to the looker-on, but which, from  
peculiarity of temperament, may in reality  
be costly ones. Little victories over nameless  
developments of selfishness; the culture of  
many a little hope, and feeling, and princi-  
ple, and suppression of many desires, repin-  
ings, or exactions, which make the feeble  
woman sometimes greater and stronger, in  
the eyes of Him who looks into the soul's  
inmost recesses, than the mighty man  
who takes a city.

To the most of women the great warfare  
of this probationary life must be a warfare  
known best by its result—the enemies they  
would vanquish meet them in the little hid-  
den nooks of every-day life, and the victo-  
ries they gain in the warfare are recorded  
not on the scroll of earthly fame, but by  
watching angels in God's book on high.  
Then how greatly important is each day's  
result in this discipline of domestic life,  
here it is we are to achieve holy victories,  
and then to receive the promise, "Well  
done"—or at the last to find inscribed upon  
our course, "Defeat—failure—irretrievable  
loss."

### Religious Intelligence.

#### The Rev. W. Arthur's "Tracts for Revivals."

No. VI. of this series continues the au-  
thor's account of the Revival in Ballymena,  
and glances at the same gracious work in  
Coleraine. The facts related are the more  
valuable as they appear to have been con-  
siderably pondered, and in some instances  
personally investigated. From the remarks  
of the Prayer Book one day in seven, and  
our souls in the wrong, and jeopardize both  
our temporal and eternal happiness.

The bodily affection attending some of the  
cases of conviction had now become an ordi-  
nary feature of the Revival. Beforehand,  
every Minister and religious man in the  
district would have recoiled from the idea of  
such scenes; the reports of the Revival  
would have been ground of fear, and the  
danger of fanaticism a more serious one. A  
Revival, such as that lately witnessed in  
America, where the dry bones came together  
without any terrific shaking, was what  
all longed to see; and what now occurred  
could not have been so readily admitted as  
welcome anything boisterous, or forms of  
worship less likely to fan wildfire, than  
among the "Cold Presbyterians," as they  
were so often called. But here, by any man's  
desire or effort, contrary to the wish of every  
one, was an uncontrollable, unaccountable,  
somehow influence? "Satan's ally?"  
what? human weakness? Satan's ally?  
divine visitation? Perplexed, discom-  
posed, and startled, good men pondered these  
things, and only one was clear; but that  
alone like the only—the moral result. The  
bad were suddenly good, the Ethiopian  
changed his skin, the leopard his spots. The  
good of the things came up the myrtle-tree,  
instead of the briar came up the myrtle-tree.

The best of miracles, the moral miracle,  
a work not only above, but against nature,  
by which deeds of righteousness spring from  
those whose natures had been deeply de-  
praved; this miracle was hourly wrought  
during all the time. The servants of God hal-  
lowed, wondering greatly, and rejoicing much.  
One and another, known as blind from their  
birth, always stumbling pitifully on the broad  
road, and making dreadful falls close to the  
edge of the precipice, "went and walked,  
and came seeing;" came with a firm tread  
into the strait and narrow road, and went  
on, day by day, saying to all who questioned  
them, "One thing I know, that whereas I  
was blind, now I see." The fault found  
with this work wrought upon them was not  
that it was done on the Sabbath-day, but  
that it was done on their eyes. Why was  
that? It could do no good; it could not be  
denied. It was very improbable that such a  
strange and humbling circumstance should  
be connected with a work really divine.  
There must be error. The result could only  
be a delusion. The only possible answer  
was, "He put clay upon mine eyes, and I  
washed, and do see."

Some asserted that a Revival, accom-  
panied with similar affections, had never oc-  
curred in the Church of England. They  
were told, among others, of John Berridge's  
Church, at Everton, in Bedfordshire, in the  
year 1759, just one hundred years ago.  
Others cried, It is all hysteria; it causes  
sins, and gives subjects. But at the evening  
services, ministers are clothed with  
salvation, and the saints shout aloud for joy,  
under the overwhelming influence of the  
Holy Spirit. Such a work is not gotten up  
—it comes down from Heaven. All the  
ingenuity and power of man can never con-  
vert one soul; it requires the same power to  
convert a sinner, that was employed to  
command his slaves, it became us at the  
footstool of mercy, and yet we know of some  
who seem not to be satisfied that they have  
made effectual prayer to the infinite One, till  
they have risen up to the climax of a *fu-  
rious delirium*. Were the same manner to be  
observed in presenting a petition to a govern-

ment, or to a base passion; and of all those  
implanted pure in my nature by his hand,  
and fured by my first father's sin, no one is  
more frequently addressed by his voice than  
the fear of the Lord. Base! He lifts us up  
as on eagle's wings, and sweeps heaven and  
earth, the corners of death, the unfathomed  
sea; and the question—"Where shall wis-  
dom be found?" and, returning from such a  
flight as the soul of man is no where else  
carried over (Job xxviii. 12, etc.) he sets us  
down with this everlasting lesson: "Unto me  
said he, Behold, the fear of the Lord, is the  
beginning of wisdom, and a prudent thing. I  
declare that we heard no preaching on the  
scenes of the Revival in fear of damna-  
tion, of unquenchable fire, of body and  
soul being cast into hell, of weeping and  
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Ayer's Sarsaparilla.

A compound remedy, in which we have blended...

The compound will be found a great promoter...

of health when taken in the spring to expel...

the foul humors which fester in the blood...

of the year. It is a concentrated extract...

many ranking disorders are cured in the...

Multitudes can be cured in the...

themselves from the most distressing...

of the disease, through which the system...

is reduced to a state of corruption, if not...

assisted by the natural channels of the...

by a powerful medicine, it cleanses the...

blood whenever you find its impurities...

burning through the skin in pimples, eruptions...

or scabs when you find it obstructed and...

stagnant in the veins; cleanse it whenever it...

is found, and your feelings will tell you...

Even when you find it obstructed and...

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E. D. HEFFERNAN, FURNITURE

Offers for sale at a great reduction from...

former low prices

500 Single and Double Bed Chairs,

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"STAR" Life Assurance Society, DIVISION OF PROFITS.

This Society has declared its third...

annual dividend to be paid to the...

policy holders.

Number of Policies, 6,000

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STARTLING, BUT TRUE! SOUVENIR OR PLEASANT!

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Let the sick when the family have been...

Let the sick when the family have been...

127 GRANVILLE STREET ENGLISH SHOE STORE.

Next Door to the Railway Office.

For Harvest from New York, just arrived:

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Anna Clayton: The Enquirer after Death.

CHAPTER VIII. (Continued.)

"Of course you can have time to think of...

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