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## Religious Miscellany.

### Is it Come?

The following is the poem that attracted the attention of the Marquis of Lansdowne, and induced him to make a present of it to the author, Miss Frances Brown—*Edinburgh Ladies' Own*.

Is it come? they said on the banks of the Nile,  
Who looked for the world's long-promised day,  
And saw but the strife of Egypt's soil  
From the pyramid temple and the treasured grave.

We vainly ask for her wisdom's plan:  
They tell of the slave and tyrant's dread,  
Yet there was hope when that day began.

The Chaldee came with his stony lore,  
That built up Babylon's crown and creed;  
And bricks were stamped on the Tigris shore,  
With signs which our senses scarce can read.

From Nimrod's Temple and Nimrod's Tower,  
The rule of the old East's empire spread,  
Unreasoning faith and unquestioned power—  
But still, is it come? the watcher said.

The light of the Persian's splendid flame,  
O'er ancient bondage its worship shone;  
But on the West a sunrise came,  
When Greece to her freedom's trust was true.

With dreams of the utmost ages dear,  
With human goals and with godlike men,  
No marvel the far-off day seemed near,  
To eyes that looked through her laurel's then.

Poet and seer that question sought  
Above the din of life's fears and frets;  
It marched with letters, it tolled with thought,  
Through schools and creeds which the earth forgoes;

And statesmen trifle, and priests deceive,  
And traders barter our world away;  
Ye hearts that to God promise cleave,  
And still, at times, is it come? they said.

The days of the nation bear no trace  
Of all the sunshine so far foretold!  
The canon speaks in the teacher's place;  
The age is weary with work and gold;  
And high hopes wither, and the fires are dead;  
On earth and altar the fires are dead;  
But that brave faith hath not been vain;  
And this is all that our watcher said.

### Dr. Coke.

DR. COKE was unquestionably one of the most useful men of his eventful and stirring age. While he lived he commanded a large amount of public respect, and when he died it was felt that the world had lost one of its ornaments and benefactors. The consequence was that two ample narratives of his life appeared soon after his decease, to meet the demand which was widely expressed for information respecting the personal history of a man so distinguished by Christian philanthropy and religious zeal. One of these narratives was written by the Rev. Jonathan Crowther, whose volume consists mostly of official documents illustrative of the public service to which the life of Dr. Coke was devoted, accompanied by the personal recollections of the author, who does not appear to have had access to any of Dr. Coke's private papers. The circulation of the work, we believe, was mostly confined to Yorkshire, where Mr. Crowther lived, and where Dr. Coke had many friends and admirers. The publication of this volume was felt at the time to be somewhat indelicate, in a life of the Doctor being announced as in course of preparation under the sanction of his executors, and from the pen of Mr. Drew. Mr. Crowther's volume was evidently written in haste, as if the author were anxious to impress his own views of Dr. Coke upon the public mind, and to get an early possession of the market. It bore a character of incompleteness, and did not meet the public requirement. The other narrative made its appearance. It was evidently written with great care; and as the author was in possession of the private papers of Dr. Coke, it is far more complete and satisfactory than the volume of Mr. Crowther; yet it failed to meet the public expectation. It was, we have reason to believe, submitted in manuscript to the inspection of many parties, and extensively altered; and some of the Doctor's friends were so anxious that his biography should bear a fine polish, that it really fails to represent the impetuous zeal of his subject. The writer and his advisers were intent upon the production of an elegant and scholarly narrative; but they were wanting in deep sympathy with the burning ardour of Dr. Coke in his missionary operations.

In consequence of these two comparative failures, for nearly half a century there has been a yearning in the Methodist mind for a volume that should exhibit Dr. Coke as he really was in intellect and feeling, and give a full detail of the vast amount of evangelical labour which by the grace of God he was enabled to accomplish. Such a volume we have now before us, from the pen of Dr. Fletcher, who has furnished a narrative which is worthy of being placed by the side of his admirable life of Dr. Adam Clarke.

Dr. Thomas Coke was the son of Bartholomew Coke, of Brecon, an ancient town in South Wales; who spent the earlier years of his life as an apothecary and medical practitioner, and having accumulated a handsome property, devoted the decline of life to public service as a Magistrate. The son of this venerable and useful man was born October 9th 1747; grew up a dark-haired child, low in stature, but beautiful in aspect, vivid in temper; and, though not remarkable for precocity of genius, was gifted with mental powers sufficiently strong to master the requirements necessary to a liberal education. He received the rudiments of learning in the grammar school of his native town; and in the sixteenth year of his age entered as a Gentleman-Commoner at Jesus College, Oxford.

At this time the discipline of the University was extremely lax, the undergraduates being allowed to indulge themselves in various excesses; and some of them, notwithstanding their subscriptions, and their daily attendance at the college chapel, were addicted to infidel speculations, and to a corresponding profanity.

The life of the Rev. Thomas Coke, D.D., by James W. Eideridge, M.A., Doctor in Philosophy of the University of Heidelberg, and Member of the Asiatic Society of Paris. Author of "The Life of Dr. Adam Clarke." With a Portrait. Post 8vo. Mason, 1850.

speech. Young Coke, who had been educated in the fear of God, did not escape these deadly perils, but for a time fell a prey to the fashionable levity of thought which prevailed among his youthful companions; his college tutor, also treating the holy Scriptures with ridicule, and as unworthy of a rational belief. A great change, however, we believe, has since that time taken place in the discipline of the University; and Mr. Wesley judged from the books which have been written within the last few years by members of that learned body; there is still room for improvement. The plenary inspiration of the holy Scriptures is certainly not acknowledged by all the men who sustain important offices in the University; and who are entrusted with the training of the rising Clergy and Statesmen of England. Moses and St. Paul are especially contradicted, and are charged with erroneous teaching, even by men who bear the title of Reverend. Happily for young Coke, he was not long detained in the toils of infidelity. By God's blessing upon a careful study of some of Bishop Sherlock's writings he was restored to a sincere and conscientious belief that the Gospel is a revelation from God, and that the Bible is an inspired record of His mind and will.

With these convictions he received Episcopal ordination, and was appointed to the curacy of South-Petherton, in Somersetshire; while as yet he was a stranger to the forgiving mercy of God, and to the renovating power of the Holy Ghost. He was, however, soon after, to see and feel how very far he fell short of the true Christian character. Personal intercourse with Thomas Maxfield, and the reading of Alleine's "Alarm to the Unconverted," with Witherspoon's Treatise on Regeneration, are said to have been the means of his religious awakening, and of leading him to Christ as his Saviour. Through faith in the sacrifice of the Cross he obtained peace with God; and by the power of Divine grace he was made a new creature. Being now alive to his responsibilities as a Christian Pastor, he began to exert himself in every possible way to promote spiritual religion among the people of his charge, and soon found a storm of opposition raised against him, as an intolerant innovator, who would not suffer the people quietly to persevere in the course of life to which they had been accustomed, attending simply to the forms of religion, and otherwise walking according to the course of this world.

At this period of his life he read, with deep interest and admiration, the writings of Mr. Wesley and Mr. Fletcher, which served to confirm him in the evangelical views he had been led to entertain, and still further to stimulate his zeal. At the same time he formed a personal acquaintance with Mr. Wesley, and attended a Methodist Conference in Bristol, where he met Mr. Fletcher, whose "Checks" and other writings had been of great spiritual advantage to him. His interview with Mr. Wesley and Mr. Fletcher, connected with the attendance at the Conference, where he observed the spirit of the Methodist Preachers, and learned the objects of their union and ministry, gave an additional impulse to his zeal; so that, on his return to his curacy, he began to visit his parishioners from house to house; he instituted brief lectures in private dwellings, and assumed such a tone of earnestness in his public ministry that the accommodation provided in the church was insufficient, and the erection of a gallery became necessary. These things were made matter of complaint against him, and were urged as reasons for his removal. The authorities of the parish refused to erect the gallery, and the zealous Curate erected it at his own expense. In the mean time the hostility to him in the parish so increased, that the Rector dismissed him from his curacy, and in so abrupt a manner as to prevent the delivery of a farewell sermon in the church; and the Doctor therefore took leave of the people in an address delivered in the open air. The result is thus recorded by Mr. Wesley in his Journal, under the date of 1777:—"I went forward to Taunton with Dr. Coke, who, being dismissed from his curacy, has hidden adieu to his honours; and, as the author was in possession of the private papers of Dr. Coke, it is far more complete and satisfactory than the volume of Mr. Crowther; yet it failed to meet the public expectation. It was, we have reason to believe, submitted in manuscript to the inspection of many parties, and extensively altered; and some of the Doctor's friends were so anxious that his biography should bear a fine polish, that it really fails to represent the impetuous zeal of his subject. The writer and his advisers were intent upon the production of an elegant and scholarly narrative; but they were wanting in deep sympathy with the burning ardour of Dr. Coke in his missionary operations.

On his removal from South-Petherton, and his connection with the Methodist body, Dr. Coke took up his residence in London, and entered upon his ministry among his new friends; preaching in the Old Foundry, in West-street, and the other Methodist chapels in the metropolis and the neighbourhood, and not unfrequently sounding the Gospel trumpet in the open air; his clerical habiliments commanding respect, and the godly ardour, and the simplicity, and the evangelical character of his sermons exciting the admiration of the intelligent and spiritually-minded part of his congregations. In meeting the classes and the bands, he could not but be greatly edified by the deep religious experience of fathers and mothers in Israel, many of whom had been long walking in the ways of God, and were happy witnesses of Christ's ability and willingness to save.

In the enjoyment of these advantages, Dr. Coke's profiting was so marked that he commanded the entire confidence of Mr. Wesley, who greatly needed such a "fellow-helper to the truth." His spirit was docile; and his promptitude in action rendered him a valuable auxiliary to the founder of Methodism, whose cause multiplied with the increase of his Societies, and of the Preachers who acted under his direction; while the growing infirmities of his age (for he was now bordering upon his eightieth year) rendered him unable to endure the amount of mental and bodily labour to which he had been long accustomed. The Doctor assisted him in his correspondence, and visited Ireland and various parts of England, regulating the Societies, and exercising wherever he went an earnest and efficient ministry. Mr. Wesley regarded him as his "right-hand man," a second Thomas Walsh, whose co-operation he highly prized.

At this time the Methodist Commission was in a critical situation. The death of Mr. Wesley, who had hitherto been a centre of union to the body, might be almost daily expected; and as yet no provision was made for the union of the Preachers and Societies when he should be no more; so that what would then become of them was matter of painful anxiety. In this emergency, under the advice of an eminent barrister, the "Deed of Declaration" was drawn up, and enrolled in Chancery, appointing one hundred Preachers—the Conference of the People called

Methodists, and defining their powers. This instrument may be regarded, under God, as the sheet-anchor of Methodism. Its utility can scarcely be too highly estimated. In the attainment of this object Dr. Coke took a leading part, not on his own responsibility, but under the direction of Mr. Wesley. Some of the Preachers, whose names did not appear in the honoured list, blamed the Doctor on this account; but Mr. Wesley justified him, declaring that the names were of his own unaided selection. The Doctor was, however, emphatically taught that whatever may be the disinterestedness and fidelity of the man who is engaged in any public service, he cannot escape censure. A tax will unavoidably be levied upon his good name.

When Dr. Coke last became formally connected with Methodism, it would appear that his attachment to the Established Church was far from enthusiastic; and he thought that a direct separation of the Methodist body was desirable rather than otherwise. This opinion he is said to have expressed in the Conference, where the question had often been previously mooted. Mr. Charles Wesley was present; and, as his mind was sensitively alive on this point, he thundered out the word "No" with all the vehemence of which he was capable, accompanying the emphatic utterance with a stamp of his foot upon the floor of the chapel. On hearing this astounding negative upon his proposal, the Doctor dropped upon his chair as if he had been shot, and said not another word upon the subject.

Mr. Wesley's connection with the Episcopal Church he had long felt to be a restraint upon his proceedings, and, as he says, it had often caused in his mind serious misgivings; but when the Americans had gained their independence, so far as they were concerned, his "scruples were at an end." They were no longer subjects of the British crown, and the Prelates of the Church had no jurisdiction over them. He therefore resolved to give to his Societies there the regular organization of a Christian Church, under an Episcopal form of government; not that he regarded Episcopacy as a Divine institution, but venerable for its antiquity, and, as he thought, well adapted to conserve and promote spiritual religion among the scattered people of that country; and as well agreeing with the general tenor of holy Scripture, where a subordination among the Ministers of Christ is organized, Apostles and Evangelists exercising a ruling power over the ordinary Pastors and Teachers of the flock.

The carrying out of this scheme was confided to Dr. Coke; who Mr. Wesley ordered a Superintendent, directing him to confer the same degree upon Mr. Asbury, who was already on the American continent; and that they should then ordain other men to the office of Elders, or Presbyters, who should preach the word, administer the sacraments, and sustain the pastoral oversight of the people in their respective Circuits. In the fulfilment of this most sacred trust the Doctor was strictly faithful, the only point in which he deviated from his instructions being the assumption of Bishop by him and Mr. Asbury, instead of Superintendent; in which, however, there appears to have been a perfect concurrence of judgment between him, his colleague in the Episcopate, and the body of Ministers with whom they were united. His official connection with the Methodist Church of America he retained for many years, to the great benefit of that body, travelling extensively through the States, preaching in the most successful manner, and bearing an earnest testimony against that "consummation of all villainies," negro slavery. In the fulfilment of his duties in America, and in Great Britain, he crossed the Atlantic Ocean eighteen times.

His philanthropic yearnings were next extended to British North America and the West Indies. In the year 1786 he undertook to conduct three Missionaries to Nova Scotia, and to the most promising localities of evangelical labour; but in this project he was defeated by a power which he was unable successfully to contend with. The voyage was most interesting and perilous. We remember to have heard the Doctor describe it in one of his effective Missionary sermons. The ship sprung a leak; the winds were furious; as in the case of Jonah, the ship's company spent their days and nights in terror for several weeks in succession. The Captain at length became frantic; he rushed into the Doctor's cabin, seized his papers, threw them into the sea, and then laid hold upon the Doctor, thinking that he and his three companions in black were the cause of all the mischief. He did not, however, throw the Doctor into the sea, but gave him a few hearty shakes, accompanied by hard words, which were unmistakable indications of wrath. The truth is, he looked upon the Doctor as a second Jonah; and imagined that the prayers which he and the three Missionaries poured forth incessantly increased the storm, which endangered the ship and all the lives on board. Despairing at length of reaching the desired haven, he determined to seek a landing in the West Indies; and no sooner was the ship placed in that direction, than he used the words of the Doctor, "it seemed as if angels blew the gale." They were carried in a direct course to Antigua, where they landed on the morning of Christmas-Day; and actually met some godly Methodists, with Mr. Baxter, a local preacher, at their head, wending their way to their usual place of worship, there to celebrate the nativity of their Lord. Instead of taking his three companions to the north, the Doctor left them in the West Indies, as messengers of truth and mercy to the oppressed negroes, whose spiritual interests, with few exceptions, had been criminally neglected.

From this time a regular Mission to the negroes was carried out under the superintendence of the Doctor. Mr. Baxter resigned his lucrative situation that he might devote himself entirely to the word. During the intervals which the Doctor spent in England he selected suitable men for the Mission; he made congregational collections for their support, and solicited pecuniary supplies for the same purpose from the affluent and the liberal wherever he went. When the Missionaries were obstructed in their work, as they often were by the local authorities, he appealed to the Home-Government in their behalf, and thus obtained the repeal of many a persecuting law which the colonial legislatures had enacted. For the purpose of obtaining freedom of religious worship and instruction in one of the Dutch islands, he went to the Hague; but the King and Statesmen of Holland he did not find to be so just and liberal as the Sovereign and Cabinet of his native land. He came home disappointed and grieved. He might have said, "So I returned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter." It was the kind-hearted men who would have ministered the consolations of religion to the hapless slaves for whom the Doctor pleaded, were shut up in prisons, or sent into banishment; and merciless flogging was the penalty of prayer, so far as the negroes were concerned. The benefits arising from the Methodist Mission in the West Indies, which Dr. Coke had the honour of originating, can never be fully estimated by any finite mind. That Mission contributed its full share of labour, in connexion with other kindred institutions, in bringing about the important measure of negro emancipation, and in cheering many a desolate heart broken by oppression and wrong; but its highest results will be manifested only in eternity, when all the sanctified will be gathered home to God.

The Methodist Episcopal church of the United States has been since its nature a missionary church. Its entire organization, with its "circuits," as well as its "stations," its "class-meetings," and "love-feasts" is admirably fitted for the double work of self-extension and self-maintenance. Step by step, it was led to look beyond our indigenous American population to the foreign elements of the human race, and, in the last quarter of a century, being increased so rapidly among us. At the Irish, with but comparatively few exceptions, are sufficiently well acquainted with the English language to be profited by religious instruction imparted through that medium; there was no necessity for any separate organized effort on their behalf. It was quite otherwise with the non-English speaking emigrants from the old world. The consequence has been that, one after another, the German, the Welsh, the French, the Swedish, the Norwegian and Danish (which in fact is the same language) have had to be taken into consideration with respect to us. Not only so; the Indians, being in the hands of the inhabitants of the United States—or, at least, living within the limits of what we deem our great country—came very naturally within the scope and sphere of domestic missions of the church.

The last annual report (that for 1860.) shows in a very striking manner, the decided progress which a course of missions, home and foreign, made in the decade of years from 1850 to 1860. In 1849, the Missionary Society of this church had in the home field 108 German missionaries, and 7,127 members in German churches; 17 missionaries among the Indians, and 1,075 members; 2 Scandinavian missionaries and 50 members; 1 French missionary, and 3 Welsh missionaries and 50 members; this was the state of the domestic missions when the year 1849 ended. In the foreign field, Liberia had 15 missionaries and 1,063 members; Oregon and California, 13 missionaries and 404 members; South America 1 missionary and 51 members; China,

3 missionaries, and Germany, 1 missionary and 14 members. This was the state of the foreign work in 1849—33 missionaries and 1,432 members. But let us see what was the state of things at the end of 1859 and the commencement of 1860. Then there were in the domestic field 255 German missionaries, and 19,555 members in their churches; 16 missionaries among the Indians, 1,156 members; 33 Scandinavian (Swedish and Norwegian) missionaries, and 1,430 members; 2 French and 70 members; and 11 Welsh and 618 members; in all 396 missionaries, and 22,827 members. We see here a great advance in the foreign field; the case stood thus at the beginning of 1860. In Liberia, there were 25 missionaries and 1,498 members; South America 1 missionary and 67 members; China 5 missionaries and 1,319 members; India 20 missionaries and 82 members; Bulgaria 13 missionaries; Scandinavia 1 missionary and 20 members; Scandinavia (Denmark, Norway and Sweden) 8 missionaries and 441 members; making a total of 100 missionaries and 3,483 members. Here, too, there was most cheering progress.

All that we have said, our readers will perceive that we have been speaking of the Methodist Episcopal church, or the Methodist church of the North. At another time we shall speak of the Methodist Church, South.

We have spoken of the domestic and foreign missions of the Methodist Episcopal church—the missionary work among the non-English speaking people at home, and the nations abroad. But there is another work, which is ordinarily called home mission, that has been greatly prosecuted by that church, through its conferences. That work is the ordinary missionary enterprise of creating new churches and congregations among the indigenous, or rather the English speaking people of the country. This might be called by way of distinction, the work of "inner missions." In this "home work proper," the efforts of this body have been great, and crowned with abundant success. In this work, last year, the sum of \$84,236 were expended; whilst on the work among the Indians \$6,650 were expended; on the work among the Germans \$45,750; on the other foreign populations, \$12,357. On the work in foreign lands \$104,136 were expended.

From a newspaper published at Cape-Cost on the 13th July, we extract the passage which follows, as supplying authentic information as to the crime and misery of Heathenism. We are glad to observe, that this horrid statement is attracting some measure of the attention it claims, and hope that it may be still more widely circulated. From a letter just received from Mr. Wharton, at present in charge of the Gold-Cost Mission, it would appear that the King of Dahomey has strangely requested the attendance of our Missionary at Whydah in his capital on occasion of this "custom." Our readers, we think, will pray both for the preservation of Mr. Bernasco's life, that he "may be delivered from unreasonable and wicked men," and enabled to do something in his novel position to advance the interests of truth and humanity. Our statesmen have confessed themselves powerless to check the bloody career of this savage Monarch; but "our Gospel" coming to him in power would render him as great a blessing as he is now a curse.

His Majesty Badahung, King of Dahomey, is about to make "the Grand Custom" in honour of the late King Gezo. Determined to surpass all former Monarchs in the magnitude of the ceremonies to be performed on this occasion, Badahung has made the most extensive preparations for the celebration of the Grand Custom. A great pit has been dug, which is to contain human blood enough to float a canoe. Two thousand persons will be sacrificed on this occasion. The expedition to Abbeokuta is postponed, but the King has sent his army to make some excursions at the expense of some weaker tribes, and has succeeded in capturing many unfortunate creatures. The young people among these prisoners will be sold into slavery, and the old persons will be killed at the Grand Custom.

World to God might meet the eyes of some of those philanthropic Englishmen who have some feeling for Africa. O for some word of eloquence and influence to point out to the people of England the comparative uselessness of their expensive squadron out here, and the enormous benefits that must result to this country, and ultimately to England herself, morally and materially, if she would extend her establishments on this Coast! Take away two-thirds of your squadron, and spend one-half its cost in creating more stations of more, and greater strength, among those philanthropic Englishmen, more Magistrates, more British Courts of Justice, more Missionaries. More! More!—W. M. May.

A Government agent has been sent out from England with the object of persuading this heathen King from his sanguinary purpose but it is to be feared he will be too late to prevent it.

Increase of Methodist Missions in Ten Years.

The Methodist Episcopal church of the United States has been since its nature a missionary church. Its entire organization, with its "circuits," as well as its "stations," its "class-meetings," and "love-feasts" is admirably fitted for the double work of self-extension and self-maintenance. Step by step, it was led to look beyond our indigenous American population to the foreign elements of the human race, and, in the last quarter of a century, being increased so rapidly among us. At the Irish, with but comparatively few exceptions, are sufficiently well acquainted with the English language to be profited by religious instruction imparted through that medium; there was no necessity for any separate organized effort on their behalf. It was quite otherwise with the non-English speaking emigrants from the old world. The consequence has been that, one after another, the German, the Welsh, the French, the Swedish, the Norwegian and Danish (which in fact is the same language) have had to be taken into consideration with respect to us. Not only so; the Indians, being in the hands of the inhabitants of the United States—or, at least, living within the limits of what we deem our great country—came very naturally within the scope and sphere of domestic missions of the church.

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3 missionaries, and Germany, 1 missionary and 14 members. This was the state of the foreign work in 1849—33 missionaries and 1,432 members. But let us see what was the state of things at the end of 1859 and the commencement of 1860. Then there were in the domestic field 255 German missionaries, and 19,555 members in their churches; 16 missionaries among the Indians, 1,156 members; 33 Scandinavian (Swedish and Norwegian) missionaries, and 1,430 members; 2 French and 70 members; and 11 Welsh and 618 members; in all 396 missionaries, and 22,827 members. We see here a great advance in the foreign field; the case stood thus at the beginning of 1860. In Liberia, there were 25 missionaries and 1,498 members; South America 1 missionary and 67 members; China 5 missionaries and 1,319 members; India 20 missionaries and 82 members; Bulgaria 13 missionaries; Scandinavia 1 missionary and 20 members; Scandinavia (Denmark, Norway and Sweden) 8 missionaries and 441 members; making a total of 100 missionaries and 3,483 members. Here, too, there was most cheering progress.

## General Miscellany.

### Time and Eternity.

It is not Time that flies:  
'Tis we, 'tis we are flying.  
It is not Life that dies:  
'Tis we, 'tis we are dying.  
Time and eternity are one:  
Time is eternity begun:  
Life changes, yet without decay:  
'Tis we alone who pass away.

It is not Truth that flies:  
'Tis we, 'tis we are flying.  
It is not Faith that dies:  
'Tis we, 'tis we are dying.  
O ever-during Faith and Truth,  
Whose youth is age, whose age is youth:  
Twin stars of immortality,  
Yet cannot perish from our sky.

It is not Hope that flies:  
'Tis we, 'tis we are flying.  
It is not Love that dies:  
'Tis we, 'tis we are dying.  
Twin streams that have in heaven your birth,  
Yet glide in gentle flow through earth.  
We fade, like flowers beside you sown:  
We are still flowing, flowing on.

Yet we but die to live:  
It is from death we're flying:  
Forever lives our Life:  
For us there is no dying.  
We die, but as the spring bud dies,  
In summer's golden glow to rise,  
These be the days of April bloom:  
Our Life is beyond the tomb.

Extraordinary Intelligence from Madagascar.

(From the London Record.)

A Cape Town paper of the 6th July gives some extraordinary original letters just received from Madagascar, and read at the annual meeting of the London Missionary Society, held in the South African capital. They were written in Malagasy, and translated by Mr. Cuffern, who explained that in January, 1859, four of the near relations of the Queen were suddenly put to death at Antananarivo (the capital of Madagascar). Two of them were officers of highest rank in the army; the other two were the Queen's own sisters, one of them being the mother of Prince Ramboasalama, the adopted son of the Queen. The letters received on the subject, from one of the Christian Malagasy at Antananarivo, state that they were put to death for opposing or refusing to co-operate with the Queen in leaving the kingdom to her own son, Rakotondradama (a protector of the persecuted Christians), and give the details as follows:

Rakotondradama spoke in this manner to his mother—"I make known unto thee, mother, that as soon as thou art dead the people will also kill me, that they may raise the Prince Ramboasalama to the kingdom, because they say I am not the son of Radama (the former husband of the Queen, and her predecessor on the throne.) And Ramboasalama, the people say, will be a better king, for both his father and mother are of the race of kings.

When the Queen heard this, she demanded, "Who are they that say thou art not the son of Radama?" The Prince replied, "All the people in the town say so, but the words came from the mouth of— and— officers of the fourteenth rank, and from your own sisters; from them the people have heard the words that I am not the son of Radama." And when the Queen heard this she was angry, and caused the four to be put to death—it is said by poison.

After these four had been dead about one month and a half, the Queen began to make arrangements for some great and important ceremony. On a certain day she decorated in best style a table in the Palace, and she took two silver cups or goblets, and into each she poured a little water; into the one goblet she then placed a most precious jewel, and into the other she placed a little earth taken from the grave of Radama; she covered both goblets and tied upon the covers, and placed them both on the table; but no one knew for what purpose all this was done.

The Queen then called upon the Judges (or the heads of the civil department,) and the officers of the army to attend within the palace; and when the attendance of the two Princes (Ramboasalama, her adopted son, and Rakotondradama, her own son.) The Queen then said, "See the thing that I have done; two goblets placed upon the table. The thing which I have done is a joke, which will cause us all to laugh. See! silver goblets are for you, the two Princes. But I have put something within them—wherefore, each of you take one, and when you have done so, we shall all of us this day commence a feast with these Judges and officers.

And then the first Prince Ramboasalama stood up and received one goblet, and then Prince Rakotondradama stood up and received the other; and thus both stood near the table, while the Queen said, "Come near to the table, some seventh Honor, and look at what is within the goblets." And when they uncovered the goblet of Ramboasalama, they found the jewel within it, while Rakotondradama had the one containing the earth. So the Judges and the officers reported to the Queen, "Blessed be thou, O Queen, for thus have we seen; in the goblet of Ramboasalama, there is a jewel, and in that of Rakotondradama there is something of a dark appearance, as if it were earth."

And then the Queen arose from her seat and said before all the officers and Judges, "The meaning of what I have done with the two goblets is this: I, Hanavolomanjaka, am now old, and have two sons. But as neither I, the Queen, nor you, our officers, know who shall best hold the kingdom, I have done this: I have called upon you and invoked all the dead, our ancestors, Andrianampoinimerina and the twelve ancestors; I have invoked the twelve kings, and the grave of Radama, and the strength of all kings; for the sanction of those have I called, for God has sanctified them all. And this I declare: the one who will be able to govern the kingdom, be able to guide the people, and hold the land of Madagascar, is the one who holds the goblet with the clearest put away, and consequent joy of his people."

Obituary Notices.

MRS. JOSEPH BEST, GRANVILLE, NOVA SCOTIA. A Mother in Israel. Judges 9th Chap. 7th verse. O ye! And this mother in Israel is gone! Gone in her eighty-eighth year. The pulse has ceased to beat; the heart to throbb, the tongue to speak, the silver chord is loosed, the golden bowl is broken, death has done its work. All is still. The spirit has left the body; the end of sorrow, sin, and death has arrived. Mrs. Best's probation has terminated. Her eyes have long been turned to this solemn moment. Nearly seventy years ago under a sermon preached, by the late Rev. Mr. Black, from Rev. W. Black, from Rev. 3: 2. "Behold I stand at the door and knock," she was convinced of sin, experienced the pardoning love of God, and has ever since evinced her attachment to Christ, by a devoted, and upright life. Little indeed in her own estimation, but evidently high in the estimation of Heaven—humble, cheerful, and happy, full of meekness and love, ever ready to speak a word for Christ, his people, and cause. Never ashamed of the cross, nay, she gloried in it. It was her all—the source of her consolation, and strength. In the end she saw every thing that was excellent for

thing myself, unseen by any of you, for I alone prepared it, and as the receiving of the things belonged to the two Princes, and as the inspection of the contents of the goblets was yours alone, and as you saw that the earth is found in the goblet of Rakotondradama, so I declare unto you that Rakotondradama shall be the land of Madagascar; for it was the flesh of Radama which I took from the grave of Radama, and put into the goblet, therefore to Rakotondradama is this Madagascar.

And then stood up Rakoto, the 14th Honor, and replied to the proclamation of the Queen. He said, "Blessed be thou, O Queen. It has long been the oath of us thy people that we will choose death rather than fall to execute thy commands. And now in our presence thou hast done this; this is good; this we approve, O Queen."

And then Ramboasalama, stood up and said, "This I say unto thee, O Queen, and to all you people of wisdom, that whatever Rakotondradama commands, I shall obey, for he is the sovereign of the land of Madagascar."

And when this ceremony was finished, all the people rejoiced greatly; and a great feast of fat cattle was prepared with drink, which, it is said, lasted in Antananarivo for four days. The importance of the intelligence contained in the above letter cannot well be over-estimated, for by the superstitious actions of the Queen, Rakotondradama, the heir to the throne, who is doubtfully confirmed in his right. Two other letters were read at the meeting, written by Malagasy Christians still in the form of persecution. One of them was one of the early scholars in the Mission schools, afterwards a teacher in the schools, then a first-rate printer in the mission printing office, and an occasional preacher. After the suppression of Christianity he was chosen as pastor





Our Children's Corner.

The Return to Childhood's Home.

BY CHARLES SPRAGUE. We are all here— Father, mother, Sister, brother.

Each child has his dear home. To-night let us all go home. To-night let us all go home. It is not often thus round.

Our father here we found. Bless, then, the meeting and the spot; Let once be every care forgot; Let gentle peace assert her power.

And kind affection rule the hour. We're all—here! Some are away—the dear ones dear; Who thronged with us the ancient hall;

And gave the hour to gladness mirth. Fate, with a stern, relentless hand; Looked in and thinned our little band.

Some like a night-flicker passed away; And some sank lingering day by day; The quiet graveyard—some lie there; And cruel ocean has his share.

We're all here! Even they, the dead so true; Bring back their faded forms to view; How life-like, through the mist of years; Each well-remembered face appears!

From each to each kind looks are cast; We hear their words, their smiles behead; They're round as us they were of old; We're all here!

We're all here! Father, mother, Sister, brother— You that I love with love so dear; This may not long be said; Soon we must join the gathered dead;

And by the hearth we've now all round; Some other circle will be found; Oh! then, that wisdom may we know; Which yields a life of peace below;

So, in the world to follow this; May each repeat, in words of bliss; We're all—here! Children often hear, and sometimes speak about a "new heart"; But do you quite understand what the words mean?

A teacher once asked a little girl in her class: "Do you think that you have a new heart?" "Yes, teacher, I hope so," the child replied. "What makes you hope so?"

"Because I love the things which I used to hate, and I hate what I used to love." "That was a good answer. All of us, 'in nature,' love sin.

We would rather please ourselves than please God. We do not wish to think Him, nor to serve Him. But when he gives a child a new heart, that child begins to love what is good and right—would rather please God than please himself—tries to imitate the gentle and holy Saviour—and wishes to do God's will more than anything else in the world. Dear children, have you a new heart?

Then there will be a "new life." You know what we wish to be, we shall try to be. If a child really has a new heart, he will be obedient, gentle, truthful; he will love prayer, the Sabbath, the Bible—things he did not once care about. When he does wrong he will be very sorry, and will pray, and try that he may be kept from sinning again.

If there is no such new life, it will be of no use for the child to make believe he has a new heart. The conduct will tell whether the heart is right. But perhaps some of you are thinking that there may be good conduct without a change of heart. Perhaps there may be, in part, and for a time.

Sometimes, in the spring, I see little children go into the fields to gather flowers; and perhaps they will pull out of the hedge a thorn branch, without leaves, and stick on every thorn a daisy or a buttercup, then come home to their parents with joy, crying out, "See, see, what a beautiful bouquet of flowers we have brought you!" It is very pretty for a while, but the flowers do not belong to the branch; they never grow there; very soon they will all be withered, and the bouquet will be fit for nothing but to be thrown away.

Choice in Setting-Hens.

Not every hen that rumples up her feathers and clucks, clucks, clucks, is fitted for the great duty of bringing forth a brood. A good setting hen should be large. Size is important, because of the greater amount of warmth imparted to the eggs, as well as giving the hen the ability to cover the eggs thoroughly, and thus secure regular hatching. She should be well feathered.

To fatten, then, such hens where they can get no gravel, keep them all the time, and also give them something up a day. For drink, give them skim-milk. With this they will fatten in ten days. If kept over ten days, they should have some gravel, or they will fall away.

KEEPING CELERY IN WINTER.—The German-Town Telegraph says, our way is this: Two rows of celery are left standing; between those the trench is made somewhat larger, and the stalks of two or three or more other rows, according to the space, are stood up and the soil carefully packed and packed around them. After the space is filled, at least six inches of earth is placed around the whole, and made as compact and hard as possible. Over this is placed corn stalks, straw, or a few boards—and the thing is done. If well packed, the stalks, not allowing too great a body of them to come in contact, and the locality of the mounds not being too low or moist, the celery will keep sound and tender until April or even May. A great deal of fine celery is every winter lost for the want of a little care in putting it up. It should never go into a cellar or under shelter.

HOUSEKEEPING. QUEEN'S CAKE.—One pound of flour, one pound of sugar, eight ounces of butter, one ounce of raisins, one gill of brandy, one gill of wine, one gill of cream, four eggs, and one nutmeg.

CARROT PUDING.—A coffee-cup of boiled and strained carrots, five eggs, two ounces of sugar, two of butter, cinnamon and rose-water; bake in a deep dish, without paste.

CYRUS.—Two pounds of flour, half a pound of sugar, half a pound of butter, six eggs, a little rose-water, and a little spice.

DELICATE CAKE.—One cup of white sugar, five tablespoonsful of butter, six eggs, whites, one teaspoon of sweet milk, one teaspoon of soda, two of cream tartar, three cups of flour, lemon extract.—Minnie Lee.

TO RESTORE RUSTY ITALIAN CRISP.—Skim milk and water, with a bit of glue in it, heated scalding hot, will make old rusty-black Italian crisp look well, if not better than new. It should be clapped and pulled dry, like nice muslin.

A SURE REMEDY FOR A FELON.—It is said by somebody, who pretends to know all about it, that the following is a sure remedy for the felon:—Take a pint of common soap, and stir it in an air-tight tin till it is of the consistency of glazier's putty. Make a leather thimble, fill it with this composition, and insert the finger therein, and change the composition once in twenty minutes, and a cure is certain.

HEALTH OF COWS. Good health in domestic animals is always a matter of primary importance. As bad health in parents transmits a tendency to disease in the offspring, it is important that every kind of animal we desire to continue on our farms should be kept vigorous and healthy.

As domestic animals are a source of human food, it is a matter of great importance to preserve them in a healthy condition. Diseased meat carries its qualities into the stomach of its consumers. It is a serious objection which vegetarians urge against the use of animal food, that the bad treatment they receive, renders them unhealthy.

TO KEEP SKIN.—The skin may be kept a year without rotting, if it is kept in a dry, cool place, and is rubbed with oil of sweet almond, or castor oil, or any other oil, to keep it soft and pliable. It should be kept in a cool, dry place, and should be rubbed with oil of sweet almond, or castor oil, or any other oil, to keep it soft and pliable.

FRUIT CAKE.—Two pounds of butter, two and a half pounds of sugar, two and a half pounds of flour, four pounds of currants, four pounds of raisins, one and a half pounds of citron, one ounce of cloves, and half of cinnamon and mace, half a pint of molasses, sixteen eggs.—Minnie Lee.

TO REMOVE DISCOLORATIONS OCCASIONED BY BRUISES.—Should the eye or any other part be blackened by a fall or blow, apply a cloth wrung out of very warm water, and renew it until the pain ceases. The moisture and heat quickly disperse the blood, and so the proper channel. Never use cold water to a bruise.

CAMPION REMEDY FOR MICE.—Any one desirous of keeping mice from the depositories of mice, can do so by mixing pieces of camphor in with the seeds. Camphor placed in drawers or trunks will prevent mice from doing their injury. The little animal objects to the odor, and keeps a good distance from it. He will seek food elsewhere.

TO MAKE YELLOW BUTTER IN WINTER.—Put in a quart of eggs just before the butter comes, in the termination of the churning. This has been repeatedly tried, and makes very sweet butter. It is kept by many as a great secret, but its great value requires publicity.

TO MAKE BLACKING.—A quarter of a pound of ivory black, two ounces sugar, can, a quarter ounce of gum tragacanth. Pound all fine in a mortar, and mix with a little water. The mixture should be rubbed on the shoes, and then rubbed with a brush. It will keep the shoes black and shining.

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A SURE REMEDY FOR A FELON.—It is said by somebody, who pretends to know all about it, that the following is a sure remedy for the felon:—Take a pint of common soap, and stir it in an air-tight tin till it is of the consistency of glazier's putty. Make a leather thimble, fill it with this composition, and insert the finger therein, and change the composition once in twenty minutes, and a cure is certain.

HEALTH OF COWS. Good health in domestic animals is always a matter of primary importance. As bad health in parents transmits a tendency to disease in the offspring, it is important that every kind of animal we desire to continue on our farms should be kept vigorous and healthy.

As domestic animals are a source of human food, it is a matter of great importance to preserve them in a healthy condition. Diseased meat carries its qualities into the stomach of its consumers. It is a serious objection which vegetarians urge against the use of animal food, that the bad treatment they receive, renders them unhealthy.

TO KEEP SKIN.—The skin may be kept a year without rotting, if it is kept in a dry, cool place, and is rubbed with oil of sweet almond, or castor oil, or any other oil, to keep it soft and pliable. It should be kept in a cool, dry place, and should be rubbed with oil of sweet almond, or castor oil, or any other oil, to keep it soft and pliable.

FRUIT CAKE.—Two pounds of butter, two and a half pounds of sugar, two and a half pounds of flour, four pounds of currants, four pounds of raisins, one and a half pounds of citron, one ounce of cloves, and half of cinnamon and mace, half a pint of molasses, sixteen eggs.—Minnie Lee.

TO REMOVE DISCOLORATIONS OCCASIONED BY BRUISES.—Should the eye or any other part be blackened by a fall or blow, apply a cloth wrung out of very warm water, and renew it until the pain ceases. The moisture and heat quickly disperse the blood, and so the proper channel. Never use cold water to a bruise.

CAMPION REMEDY FOR MICE.—Any one desirous of keeping mice from the depositories of mice, can do so by mixing pieces of camphor in with the seeds. Camphor placed in drawers or trunks will prevent mice from doing their injury. The little animal objects to the odor, and keeps a good distance from it. He will seek food elsewhere.

TO MAKE YELLOW BUTTER IN WINTER.—Put in a quart of eggs just before the butter comes, in the termination of the churning. This has been repeatedly tried, and makes very sweet butter. It is kept by many as a great secret, but its great value requires publicity.

TO MAKE BLACKING.—A quarter of a pound of ivory black, two ounces sugar, can, a quarter ounce of gum tragacanth. Pound all fine in a mortar, and mix with a little water. The mixture should be rubbed on the shoes, and then rubbed with a brush. It will keep the shoes black and shining.

Choice in Setting-Hens.

Not every hen that rumples up her feathers and clucks, clucks, clucks, is fitted for the great duty of bringing forth a brood. A good setting hen should be large. Size is important, because of the greater amount of warmth imparted to the eggs, as well as giving the hen the ability to cover the eggs thoroughly, and thus secure regular hatching. She should be well feathered.

To fatten, then, such hens where they can get no gravel, keep them all the time, and also give them something up a day. For drink, give them skim-milk. With this they will fatten in ten days. If kept over ten days, they should have some gravel, or they will fall away.

KEEPING CELERY IN WINTER.—The German-Town Telegraph says, our way is this: Two rows of celery are left standing; between those the trench is made somewhat larger, and the stalks of two or three or more other rows, according to the space, are stood up and the soil carefully packed and packed around them. After the space is filled, at least six inches of earth is placed around the whole, and made as compact and hard as possible. Over this is placed corn stalks, straw, or a few boards—and the thing is done.

HOUSEKEEPING. QUEEN'S CAKE.—One pound of flour, one pound of sugar, eight ounces of butter, one ounce of raisins, one gill of brandy, one gill of wine, one gill of cream, four eggs, and one nutmeg.

CARROT PUDING.—A coffee-cup of boiled and strained carrots, five eggs, two ounces of sugar, two of butter, cinnamon and rose-water; bake in a deep dish, without paste.

CYRUS.—Two pounds of flour, half a pound of sugar, half a pound of butter, six eggs, a little rose-water, and a little spice.

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