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Religious Miscellany.

Waiting for Christ.

We wait for Thee, all glorious One!
We look for thy appearing;
We wait thy name, and on the throne
We see thy presence shining.
Faith even now
Uplifts its brow.
And see the Lord descending,
And with him bliss unending.

We wait for Thee, already thou
Hast all our hearts' submission;
And though the spirit sees thee now,
We long for open vision;
When our souls shall be
Sweet rest with thee,
And pure, unending pleasure,
And life in endless measure.

We wait for Thee, with certain hope—
The time will soon be over;
With children longing we look up
Thy glory to discover.
In bliss to share
Thy triumph there,
When home, with joy and singing,
The Lord his saints is bringing.
—From the German of Hiller.

A Yankee Deacon.

On a stormy Saturday night, fifty years ago, a raw country boy came in and sought lodgings in an inn then standing near Hayward place in Boston. The short gray overcoat and buckskin mittens characterized him as belonging to a class which we call the "rural districts" knew all about in our early days. The next morning the rustic boy, sallies out to find his only Boston acquaintance, one Mr. Adams, and soon finds him with a pan of coals in his hand, which he has got from the fireplace of the "Lamb Tavern" to kindle his own fire for his Sunday breakfast. Mr. A. takes the lad home—finds out that he has come all the way from Hamilton, the day before, "catching a ride" in a sleigh for much of the distance—writes him to his pew in old Park-street church, and on Monday morning offers to take the sturdy youth into his blacksmith-shop as a "junior partner." The boy puts in his whole fortune of twenty dollars, takes off his homespun coat, and goes to work.

A few weeks after he learns that a poor and feeble widow is shivering in a attic by fireless hearth and fuelless. The blacksmith lad buys a load of wood for her, hires a mule to saw it, and carries it up himself and piles it snugly in her garret. This is the first act of beneficence in the career of a man who afterwards became the foremost Christian philanthropist of Massachusetts. One day the majestic figure of the giant of the Boston pulpit enters the low doorway of the blacksmith-shop, and the solution is, "Young man, I have come to seek you out, for I have noticed your constant attendance on my preaching." The smooth-tongued courteous giant is Doctor Griffin, and at the zenith of his power; the shy mechanic who rests his sledges on the anvil to shake hands with him is Daniel Safford. From such lowly beginnings have the leading spirits of Boston and New York battled their way up to eminence and command.

In a dozen years' hard hammering at the anvil, fragility, total-abstinence, and the fear of God have made him the owner of a snug house in Sullivan Court, worth five thousand dollars. About this time Lafayette pays a visit to Boston. A comely citizen in black broadcloth and white cravat is introduced to the French hero as "the leading blacksmith of the city." The Marquis, eyeing him from under a bushy eye, says, "You are a very good fellow, but I should sooner have taken him for the leading lawyer." It is not from any ambitious foppery that the sturdy mechanic is thus punctuated about his dress; it is a clear and self-respect coming out on the surface. Years later, when Deacon Safford has become a member of the legislature, and an oracle in the churches, a lawyer fills up a deed for him with the words, "Daniel Safford, gentleman."

"What makes you look so sad, my darling Lottie?" said the lady, laying her hand caressingly upon the bright head which bowed before her.
"Oh, Mary, Mary, I cannot find Him. I am so wretched. I have prayed and wept, and prayed again, and everything is dark. I fear that Jesus has left me forever. You are almost an angel, Mary. You live very near to Christ. I know that you love God, and that He loves you. Perhaps He will hear you, if He will not me."
Tears rose to Mary's eyes.
"My dear child, God loves you. He gives me that you distrust Him, no. He says, him that cometh unto Me, I will in no wise cast him out."
"Yes I know. Teach me to go to Him, Mary. You have taught me a great many lessons."
"I sit at His feet, first, Lottie. Tell how it came about: how is it that you have wandered away from God?"
"I cannot tell. I read my Bible every day, and pray, but everything is dark."
"Have you not done anything to displease Him? Have you brought reproach upon His dear name? Where were you last Friday night?"
Lottie looked vexed a moment.
"Only at a little dance, in a private house, a very few of us there. I wore my white tarleton, all that this apostate of Christian education asked was a place to rest and pray in. Years after, I visited the visit of Deacon Safford to Mount Holyoke was as joyful an event to the inmates of the House Beautiful. His prayers were a blessing, and the very sight of his face was a consolation. He inquired about every detail of the establishment, and always left it richer than when he came."

To the neglected classes of Boston Deacon Safford was more than a giver of dollars; this is but a cheap philanthropy. He gave time, personal attention, a place at his fireside and direct spiritual labor. A poor Catholic Irishman, whose drunken husband had been reforming

named her boy after him, saying, "I want him to have not only the Deacon's name, but his religion!" When the child grew up, Irish Mary used to say, "I want to be a fine gentleman like my first quarter of a dollar saved my life. My Daniel is now twenty-five years old, has good learning, has never been a Catholic, never drunk no rum, and never brought a tar into my eye. More than one Roman domestic was converted to the true faith under his roof, simply from seeing how much 'better the Deacon's religion was' than their own. How many of us are so living that the poor children of superstition are converted from their errors by the beauty of our lives and the silent argument of our examples."

We heartily wish that every layman in our churches would read Deacon Safford's biography and learn how to work. In personal labors with the impatient he excelled. Many a Boston Christian has said "it was a talk which Mr. Safford had with me which first decided me on the subject of religion." One gentleman says, "On a certain occasion, our pastor had reached a very solemn discourse, which I should probably have soon forgotten; but Mr. Safford, leaving his own aisle, came around to ours, followed me out, and laying his hand upon my shoulder, said, 'C—, what are you doing? will you go on and perish in spite of all this?' I could have resisted the sermon, but I could not resist Mr. Safford's kindness and faithfulness." The gentleman was converted, and soon found a place by his benefactor at the Saviour's table.

In one brief article we cannot allude to the one hundredth part of a career which was one long April shower of spiritual blessings upon others. If he wished to bring the Gospel to some poor heathenized soul in a garret or a cellar, he would go thither with a loaf and a load of wood, kindle a fire, and thus show his way into the heart he came to bless. For the cause of education, of temperance, of freedom of education, of tract distribution—may, for every Christian reform Deacon Safford ever had an open ear, hand and purse. His life was a holy epic; his death was a beautiful translation. Reading the sweet story of his closing hours, we have stood gazing with tearful eye through the open gate into the City of the Great King.

Deacon Safford is to the representative man of sturdy New England piety. We even look always at the iron railing around Boston Common with a sort of reverence; it is a memorial of the workshop of "Daniel Safford, blacksmith." Mount Vernon church is as truly a monument to his prayer-guided sagacity and toil as the fervid eloquence of Dr. Kirk. Looking in upon this neat chaste temple on a Sabbath morning last summer, our mind ran back over twenty years and saw two figures in that sacred spot. One was the handsome, frank, silver-tongued Apollo in the pulpit, Edward N. Kirk, in his splendid prime. Before him sat his chief counsellor, his true yoke-fellow in the Lord—plain, sober, thoughtful, meek Deacon Safford—his face beaming like the face of an angel. The pastor still lives; the faithful Deacon "being dead, yet speaketh."

If we wish to know why sterile New England has become the intellectual and moral garden of the Republic, let them read the biography of the boy in gray overcoat who grew up to blacksmith-shop, and the solution is, "Young man, I have come to seek you out, for I have noticed your constant attendance on my preaching." The smooth-tongued courteous giant is Doctor Griffin, and at the zenith of his power; the shy mechanic who rests his sledges on the anvil to shake hands with him is Daniel Safford. From such lowly beginnings have the leading spirits of Boston and New York battled their way up to eminence and command.

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showed me a book of engravings, and we came across a picture of Christ, in his death agony, with a crown of thorns on his brow, and his eyes raised mournfully. It made me feel sad. I enjoyed myself exceedingly though."
"Friday is the evening of your church meeting, is it not?"
"Yes; but I can go any time to that, and these parties are rare things. I have another invitation for next Friday. And there were other church members there who danced, and laughed, and were as gay as could be."
"Do you think they were rich deep Christians; spiritually minded ones; those to whom you would go in trial, and from whose lives you may learn much of Christ?"
"Well, as far as I can judge, I don't think they were; but there's no harm in dancing, is there?"
Mary gazed sadly at Lottie.
"If any man loved the world, the love of the Father is not in him." Suppose you had had a glimpse into heaven that night and seen God and the holy angels looking down upon you. Do you think they would have smiled upon you, or wept tears of sadness? Dancing in itself is not sinful any more than walking, but its associations, as you well know, are injurious, and your influence in favor of it may do untold harm. My child, let me tell you what I hear of the other night. A young gentleman who had been subject to serious impressions, was at your party. He saw you engaged in amusement with so much zest and enjoyment, and concluded that there was not so much difference after all, between those who were Christians and those who were not; that if one had taken upon herself such solemn vows as yourself could so freely mingle with sinners, whom you believed would not be saved unless they repented, and whom one moment might send into eternity unrepentant, and instead of warning them, you helped them to give up their precious moments, and lent your influence to help them forget serious things. He did not think your religion had any power in it, and he has now embraced a creed one of whose articles of faith is dancing. Some one has said that the different creeds are only the different roads that lead to heaven. I fear his road would never lead him there. You are the cause of all."

"Can Christ ever forgive me?"
"Do you feel that you have sinned. Are you willing to give up these amusements, and live only for Christ, and use all your influence for Him? Are you willing to give up your engagements on Friday evening, and attend the prayer meeting?"
There was a momentary struggle, and then Lottie burst into tears.
"It was wrong all the time. I had a feeling that it was wrong all the time. I did not think of my influence, however. I am so sorry. I want to come back to Christ again—so much—and love Him. I will never, never dance again."

And Mary knelt and prayed that the wanderer might come back to God; that for Jesus' sake God would forgive her sin; and the penitent sobbed out broken prayers, and He who faintest not, neither is weary of broken prayers, answered, and gave peace to her soul. As Lottie went out, with a little spirit of holiness in her hand, which she meant always to keep as a remembrance of her promise never to dance again, Mary said to her affectionately—
"Dear Lottie, whenever there is a cloud between you and God, remember it is in which makes that cloud. Jesus loves you always, and changes not. It is you that go astray." C. P.

Dancing.
"The nose loathes, but who loathes?"—*St. Augustine*
A young lady, pale from recent sickness, was reclining upon a couch in a sitting room. Flowers were in her window, a bird-cage hung above her head, a little gem from one of the old masters was on her shelf; everything around her showed that she was a person of refinement and culture. Her face was a very sweet one, with beautiful hazel eyes and red lips, which might have been thought to be the work of an artist, but which were none schooled into submission. Not the beautiful eyes, nor the fair complexion, gave the charm to her face, but its expression spoke of "the ornament of a meek and quiet spirit." The door opened, and a young girl entered and threw herself upon an ottoman by the sofa. There was a shadow on her face, shadows in her dark eyes, and gloom upon every feature.
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A Great River from a Little Bill.
A Welch clergyman asked a little girl for the text of his last sermon. The child gave no answer, she only wept. He ascertained that she had no Bible in which to look for the text; and this led him to inquire whether her parents and neighbors had a Bible; and this led to that meeting in London, in 1804, of a few devoted Christians, to devise means to supply the poor of Wales with the Bible, the grand issue of which was the formation of the British and Foreign Society—a society which has already distributed more than 15,000,000 copies of the Bible, stations in so many parts of the world, was not worthy of a jubilee celebration. Since that time the thought has so completely taken hold of the mind of the Christian, and so developed into a purpose and plan, that Cornwall had, on Thursday last, the privilege of uniting with the Methodists of Leeds, London, and Bristol, in blowing the silver trumpet of the missionary jubilee. Indeed, as in their laborious conduct—largely possessed as is the Cornish mind of the true spirit of the good, which is eminently missionary—honored in having produced some of the most heroic and successful of modern missionaries—such as Henry Martyn, Walter Lavy, and Benjamin Carver, among the sainted dead, and remembering his own several who, like James Buller and Edmund Botherell, have attained noble honour in the foreign work; it is only natural that here the missionary spirit should prevail.

The peninsula shape of the county, opening its three sides to the ocean, its shores indented with numerous bays and coves, gives a maritime character to a large proportion of its population. From its numerous harbours vessels of various burthen frequently sail for foreign parts. Its famous pilchard fishery causes an extensive traffic with the ports of the Mediterranean. On the

return home from countries bright with the errors and enthralled with the exactness of Popery, the captain and his crew appreciate more highly their Protestant privileges, and gladly contribute towards the spread of an enlightened and benign Christianity. Dispersed in considerable numbers among the merchant vessels and warships of the United Kingdom, Cornish mariners have many opportunities of observing the social, moral, and spiritual degradation prevalent in many of the islands and continents of the world. They know some of the difficulties which accompany mission-work in such countries as China. They have endured some of the perils of the South Seas; they have witnessed, and their comrades have died, amid the heats of tropical climates; they can tell of the success of missions in the West Indies, Australia, and elsewhere; they have united with the converted negro in his hymn of praise; they have said "Amen" to the supplication of the fettered slave, and the Southern States; and they have mingled with the great congregation of colonial worshippers at Adelaide, Sydney, Melbourne, Graham's Town, &c.

What they have felt and seen
With confidence they tell.
And push to the shores of men
The migratory habits of the mining population of Cornwall, together with the far-famed skill of Cornish miners, lead scores and hundreds annually to try their hand and employ their skill in the far-off lands, where manly exertion abounds, the silver mines of Chili and Peru, on the metalliferous shores of Lake Superior and Columbia, on the gold fields of Australia, California, and New Zealand, and on the mineral grounds of France, Spain, and Saxony, the Cornish miner may be met with. Save in the ever-welcome utterances of Christian fellowship and prayer, in some instances he is deprived of all religious worship, and he has no resource but in the silver mines of Chili and Peru, on the metalliferous shores of Lake Superior and Columbia, on the gold fields of Australia, California, and New Zealand, and on the mineral grounds of France, Spain, and Saxony, the Cornish miner may be met with. 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Provincial Magazine

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instance would be highly salutary to the... their thankful hope to him...

Europe. It is evident that all Germany... and it is said that a large...

Shipping News. PORT OF HALIFAX. ARRIVED. WEDNESDAY, Dec 9...

BRITISH WOOLLEN HALL! 142 and 143 GRANVILLE STREET. STOCK OF DRY GOODS. Shawls, Ladies' Mantles and Mantle Cloths.

General Intelligence. Colonial. A considerable flock of Black fish recently taken in the Strait of Canso...

General Intelligence. Colonial. A contemporary mentions as a good idea the Russian canon, adopted also in some of the cities of the Western States...

General Intelligence. Colonial. The British and Foreign Evangelical Alliance having issued an invitation for the universal observance of a Week of Prayer...

Shipping News. PORT OF HALIFAX. ARRIVED. THURSDAY, Dec 10...

BRITISH WOOLLEN HALL! 142 and 143 GRANVILLE STREET. STOCK OF DRY GOODS. Shawls, Ladies' Mantles and Mantle Cloths.

General Intelligence. Colonial. The remains of the young man Becket, lost in the wreck of the steamer Arctica...

General Intelligence. Colonial. The Richmond Examiner has a despatch that Gen. Johnson has been ordered to take permanent command of Bragg's Army...

General Intelligence. Colonial. A Call for New Subscribers. We are requesting for information from our brethren, the Ministers, as to all those delinquent subscribers...

Shipping News. PORT OF HALIFAX. ARRIVED. FRIDAY, Dec 11...

BRITISH WOOLLEN HALL! 142 and 143 GRANVILLE STREET. STOCK OF DRY GOODS. Shawls, Ladies' Mantles and Mantle Cloths.

General Intelligence. Colonial. The Richmond Examiner has a despatch that Gen. Johnson has been ordered to take permanent command of Bragg's Army...

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Shipping News. PORT OF HALIFAX. ARRIVED. SATURDAY, Dec 12...

BRITISH WOOLLEN HALL! 142 and 143 GRANVILLE STREET. STOCK OF DRY GOODS. Shawls, Ladies' Mantles and Mantle Cloths.

General Intelligence. Colonial. The Richmond Examiner has a despatch that Gen. Johnson has been ordered to take permanent command of Bragg's Army...

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Shipping News. PORT OF HALIFAX. ARRIVED. SUNDAY, Dec 13...

BRITISH WOOLLEN HALL! 142 and 143 GRANVILLE STREET. STOCK OF DRY GOODS. Shawls, Ladies' Mantles and Mantle Cloths.

General Intelligence. Colonial. The Richmond Examiner has a despatch that Gen. Johnson has been ordered to take permanent command of Bragg's Army...

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Shipping News. PORT OF HALIFAX. ARRIVED. MONDAY, Dec 14...

BRITISH WOOLLEN HALL! 142 and 143 GRANVILLE STREET. STOCK OF DRY GOODS. Shawls, Ladies' Mantles and Mantle Cloths.

General Intelligence. Colonial. The Richmond Examiner has a despatch that Gen. Johnson has been ordered to take permanent command of Bragg's Army...

General Intelligence. Colonial. A Call for New Subscribers. We are requesting for information from our brethren, the Ministers, as to all those delinquent subscribers...

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Shipping News. PORT OF HALIFAX. ARRIVED. TUESDAY, Dec 15...

BRITISH WOOLLEN HALL! 142 and 143 GRANVILLE STREET. STOCK OF DRY GOODS. Shawls, Ladies' Mantles and Mantle Cloths.

The Family.

Lines
On the Acts of Emma Stonehouse.
O where is little Emma gone?
We miss her smiling face...

Will's first speech.
"March" cried William Lawrence,
rushing into the house like a hurricane...

How to Winter Cabbages.
Lay down poles or rails in pairs, on high dry ground, or on a ridge sufficiently raised to avoid water...

The Beadle and the Minister.
Sandy McLaughlin, the beadle at Dunfermline was a little man, with sharp brown eyes, and a mouth expressive of fun...

Smoking and Swearing.
Dr. Lawson's medical man had the unhappy habit of profane swearing.
The physician said, "You are the slave of a vice, and you will not soon recover unless you give it up..."

Sheep Sheds, Barns and Rafts.
In the first place I would never build a shed, but a barn for it costs no more for a raft to barn than it does a shed—the only difference is in the siding and the length of the posts...

President, and ending with a few lines from Milton.
'Now, Rose, said Will, 'that's just about the best I found the idea didn't I? I'll learn it by heart, and see if I don't deliver it with a grand flourish...

Temperance.
Think before you Drink.
Think before you drink, of the drunkard's easy learning,
His swift and downward course, with his difficult returning...

The late Governor Briggs.
Governor Briggs was known through all his public life as an ardent and consistent "cold-water man"...

Female Complaints.
Whether in the young or old, man or old single, or in the married state, the most distressing of all diseases is that of the female...

Disorders of the Stomach, Liver and Bowels.
The stomach is the great central influence in the human system—absorbed or debilitated by excess—indigestion, offensive breath and physical prostration are the natural results...

Female Complaints.
Whether in the young or old, man or old single, or in the married state, the most distressing of all diseases is that of the female...

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CONSUMPTION.

This Disease is not incurable.
The Rev. W. Harrison, of Black River Falls, Wisconsin, New York, after being cured of the above disease, writes...

TESTIMONIALS.
From Rev. D. D. Stebbins—Having been suffering from a severe bronchial difficulty, attended with a cough and spitting of blood, and having tried many medicines for three years...

TESTIMONIALS.
From Rev. S. B. Synnott, N. Y. Bro. Harrison's medicine is the best I have ever used for the throat and lungs...

TESTIMONIALS.
From Rev. G. W. T. Rogers, New Hampshire Conference, Salem, N. H. I have used Bro. Harrison's medicine in my family with good success...

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From Rev. G. G. Haggard, D. D. Madrid, N. Y. Dear Bro. Harrison—I recommend your medicine as the best I have ever used for the throat and lungs...

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BOOTS AND SHOES.

British Shoe Store.
Arthur J. Rickards.
HAS received per steamer Canada 19 Cases Ladies' superior Kid elastic side Boots 1 1/2...

THE Singer Sewing Machine.
A Family Sewing Machine is fast gaining a world wide reputation. It is beyond doubt the best and cheapest...

COFFEE, COFFEE.
Those who are looking for really GOOD AND CHEAP COFFEE. Will find that which is Roasted and Ground...

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Valuable Property FOR SALE.

TANNERY.
IN THE TOWN OF GUTSBO.
AND the business carried on by him for more than 30 years. The premises are well situated...

Notice! Notice!!
E. W. SUTCLIFFE,
BRANCH GROCERY STORE,
25 BRUNSWICK ST.,
On Saturday, 14th inst, with a large and well selected Stock of...

IS THERE any VIRTUE in Mrs. S. ALLEN'S WORLD'S HAIR RESTORER AND ZYLOBALSAM?
Consisting Testimony.
I have used Mrs. S. Allen's Hair Restorer and Zylobalsam for several years...

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Consisting Testimony.
I have used Mrs. S. Allen's Hair Restorer and Zylobalsam for several years...