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Religious Miscellany.

Longings.

When shall I be at rest? My eyes grow dim
With aching throes through the gloom; I cease
To weep, and I am glad to see my Saviour left for me!
I grieve and I am glad, and I am glad to see
My Saviour left for me!
When shall I be at rest? Hand over hand
I grasp and climb an ever steeper hill
I grieve and I am glad, and I am glad to see
My Saviour left for me!
When shall I be at rest? A thousand fears
Come thronging o'er me lest I fall at last,
And I am glad to see my Saviour left for me!
When shall I be at rest? Like some I love,
Whose feet look down and say, "My feet are weary."
I grieve and I am glad, and I am glad to see
My Saviour left for me!
When shall I be at rest? My eyes grow dim
With aching throes through the gloom; I cease
To weep, and I am glad to see my Saviour left for me!
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Moral Heroism.

It will be harder to bear the trials and minute difficulties of your life than to meet great trials or encounter gigantic difficulties. It is easier to lead troops into the hottest fight, up to the blazing redoubts and into the circle of cannon belching death by the hundred than to lead the lowly domestication, in the routine life of camp or post, and yet the latter is as essential as the former. There is more true heroism in the essential on his midnight bed who endures the peril of darkness and the bitterness of temptation because *it is duty*, than in the bold trooper who charges, sword in hand, into the enemy's defenses—the former is sustained by the interior courage of principle; the latter may be influenced by the mere bravery of battle excitement.

So in Christian life, there is often more heroism among those who move among lowly duties; they are faithful in the least.

It is comparatively easy to go from place to place among new excitements and work for the Master. Come to daily prosaic duty, when the flash of excitement is gone, where there is no clamor, when your work, like God's kingdom, "cometh not with observation," and happy are they who endure.

If you endure "revivalists" are willing to attempt the duties of the pastorate, with its cares, its daily work, its patient toil, its good-doing among the lowly! Oh, it is much easier to fit from pulpit to pulpit, from city to city with meteoric glare than steadily to lead their light shine! And yet a thoughtless people honor the meteor more than the steady light!

It is easier to pass from place to place, working among the choice spirits of the churches, than to accept some hardy study field for your spiritual tillage, believing the Master says of it, "Occupy till I come."

Heroism of soul comes out under the difficulties of ordinary life. You are thrown into a church of humble grade. You hear the cool assumption of social superiority made by your neighbors. Can you endure that and work on? You find hard work without the prestige of success, while on a little way from you is a church which seems to go smoothly as to have no difficulty. Now, then, go or stay? Seek the rest, the prestige, the show, or accept the humble sphere and the hard unyielding toil?

It may be also that where the Lord places you you have unpleasant associates, crooked people, Christians with disagreeable sides to their character! How now? Desert? Before doing so try your old hymn again—

"Must I carried to the skies
In flowery beds of ease,
Nay, remember Him who looked on the offerings of the rich and then on the two mites of the widow, and said, "she hath given more than they," and remember that in His sight, a faithful though lowly duty is the true badge of his heroes.—N. Y. Advocate.

Debts Due to God.

Many men are scrupulous in paying all their debts to their fellow men, but forget their stewardship to God, and have no principles of benevolence, and no fixed law to regulate their charities. If all Christians would remember that the Bible makes a certain part of their income a debt due to God, the contributions to religious charities would be largely increased. Here is a good example for imitation:

A merchant, in answer to inquiries, refers back to a period when, he says, "in consecrating my life anew to God, aware of the anarchy and confusion of the times, and the necessity of depending on a plan of which I had no previous knowledge, I adopted the following system:

"I decided to balance my accounts, as nearly as I could, every month; and reserving such portions of profits as might appear adequate to cover probable losses, to lay aside, by entry on a benevolent account, one-tenth of the remaining profit, great or small, as a fund for benevolent expenditure, supporting my self and family on the remaining nine-tenths. I further determined that if at any time my net profits, that is, profits from which clerk-hire and store expenses had been deducted, should exceed \$500 in a month, I would give twelve and a half per cent. (if over \$700, fifteen per cent.; if over \$900, seventeen and a half per cent.; if over \$1,100, twenty per cent.; if over \$1,300, twenty-two and a half per cent.; thus increasing the proportion of the whole, as God should prosper, till, at \$1,500, I should give twenty-five per cent.; or \$375 a month. As capital was of the utmost importance to my success in business, I decided not to increase the foregoing scale till I had acquired a certain capital, after which I would give one-tenth of all net profits, great or small; and on the acquisition of another certain amount of capital, I decided to give half, and on acquiring what I determined would be a full sufficiency of capital, then to give the whole of my net profits."

"It is now several years since I adopted this plan, and under it I have acquired a handsome capital, and have been prospered beyond my most sanguine expectations. Although constantly giving, I have never yet touched the bottom of my fund, and have repeatedly been astonished to find what large drafts it would bear. True, during some months I have encountered a salutary trial of faith, when this rule has led me to lay by the tenth while the remainder proved inadequate to my support; but the tide has soon turned, and with gratitude I have recognized a heavenly hand more than making good all past deficiencies."

"This system has been of great advantage to me, enabling me to feel that my life is directly employed for God. It has afforded me happiness in enabling me to portion out the Lord's money, and has enlarged my mind more in the progress of Christ's cause. Happy privilege, which the humblest may enjoy, of this associate with the common labors of life with the grateful service of the Saviour, and of making that which naturally leads the heart from God subvert the highest spiritual good!"

"This system has saved me from commercial ruin; by leading me to simplify business, and avoid extensive credits. It has made me a better merchant; for the monthly pecuniary observations which I have been wont to take, though often quite laborious, have brought me to a better knowledge of the state of my affairs, and led me to be more cautious and prudent than I otherwise should have been."

Religious Intelligence.

Protestantism in France.

According to the last official census there are about 800,000 Protestants in France; that figure is somewhat too low, since even pastors have been known to be registered as Catholics. But on the other side, the ordinary estimate, 1,500,000, is also too high. I gather from conversations on the subject with different well-informed persons, that we cannot reckon on more than a million of Protestants in France, 25,000 of whom are of the Reformed Church, and the remainder of the Lutheran and the Calvinistic rational churches, in the proportion of about one of the former to two of the latter. There are 842 pastors' places, of which about thirty are constantly vacant, especially in the remote parishes. But the churches out of their own resources employ about a hundred more to supply the place of old pastors, or here to do special work in the villages. The government are \$320 in the country, \$380 in ordinary towns, \$420 in large towns, and \$600 in Paris; but generally in towns this altogether insufficient salary is supplemented by the parsonage; and besides, pastors generally manage to marry rich wives.

The revival of this century on the continent has not only led to the formation of independent churches, but has considerably lessened the national church. 1. By creating a respectable minority of orthodox pastors, and a goodly number of deeply pious members. 2. By forming, also, a respectable number of laymen, and especially of laywomen, who cling to the old church, but cling still more to the Bible and to Christ. 3. By changing the dull rationalism of former days into a somewhat mystical, evangelically-moulded rationalism, more aggressive and more dangerous. Little by little, these widely different results of the revival of religious feeling have formed two parties in the church completely opposed to one another. In the pastorate, the evangelized minority has very often shown a bold front against error, and in private conferences, among clergymen, rationalism has been denounced and refuted. Now things have come to such a crisis that in the south of France rationalists and orthodox cannot meet together except—a wonder—for public worship. In the presbyteries and among the people, things take a somewhat strange course. The orthodox minority, and if it was not for the complete indifference of the masses to religion, orthodox laymen would have been driven long ago from the councils of the church, and orthodox preachers from their pulpits. Happily the motto of the rationalist party has long been, "Peace, union!"—*Corr. Central Ad.*

The China Mission.

Mr. Piery and his invaluable wife are returning to China. They have been sojourning for some time in their native land, to recruit their wasted energies by the invigorating air and bracing breezes of a temperate climate, and to refresh their affections amid the consolations and delights of intercourse with friends and kindred, and to replenish, with a new stock of health and strength, and armed and weaponed anew for their great work, they are now preparing to go back to the scene of their arduous yet happy toil. It is now fifteen years ago since Mr. Piery went forth single-handed and alone to confront the stupendous heathenism of China. Unable to prevail on the Missionary Committee at that time to undertake a mission to that vast empire, he equipped himself at his own expense, he organized his own plans, and with no resources but his own to rely upon, he resolved to encounter the responsibility of originating the Mission himself. There is something morally grand and sublime in the spectacle of this undaunted, intrepid young Missionary, starting forth to lift up his solitary voice to arouse the slumber of China, holding out his solitary lamp to enlighten her dense darkness, stretching forth his solitary arm to overturn a gigantic idolatry! The event has proved that he had misapprehended his powers, or mistaken his own commission. Mr. Piery has shown himself to be a Missionary of the noblest stamp. He has a heart of steel and a soul of fire. He has an indefatigable purpose, an indomitable energy of will, he is embedded in the gentlest human affections, encoated with all the kindnesses and charities of the Gospel, just as the granite rock is sometimes seen clasped by the clinging ivy, and garnished with all pleasant flowers. In his enterprise of mercy to China, he has visited her teeming cities, he has traversed her burning plains, he has sailed along her mighty rivers; his brain has throbbled in delicious throbbings beneath her vertical sun. To carry to her the glad tidings of salvation he has confronted many a ghastly terror of fever and pestilence; and, impatient and disatisfied with ease and honour and comfort while China is wrapped in darkness and wailing in misery, he is now hastening back, that on that altar, on which he has already laid the enthusiasm of his youth and the bloom and fulness of his manly vigour, he may pour in one full libation all the remaining energies of his body and soul. Nor is the sharer of his hopes and joys, and toils and conflicts, one which the less devoted to that glorious work to which the Church cannot be too thankful of whose annals of Methodist Missions present so many

He Loved to Linger on that Leaf.

Some time ago, I stood perching over a paper of silk-worms, that a friend of mine had placed in the sun, watching them with interest as they crawled along the edges of the fresh lettuce leaves, which had been given them. We may be worse occupied than in watching the motions, and following on the nature, of the lowly life of God's creatures.

Now it happened, that a leaf from a mulberry tree, growing in the adjoining garden, was carried by the wind over the wall, and fell near the window at which I was standing; knowing that silk worms are fond of mulberry leaves, I went to pick up the fallen leaf, and soon after placed it near the lettuce leaves. I pity him, who, having the power, would not have some pleasure in adding to the enjoyment of even a silk worm.

It was not long before a worm found its way to the edge of the mulberry leaf, and I went how greedily did he banquet thereon! I oh! how long for some time, but when I returned, he was eating it as heartily as before. He might, if he would, have crawled away and mingled with his companions; but no, he loved to linger on that leaf.

I like to apply the occurrences that I meet with, to the affairs of common life; let me then apply this occurrence of the caterpillar.

I saw a little girl sitting on the ground, with a piece of paper beside her. She had been very fond of a playfellow of hers, a favourite kitten; the kitten died, and the child mourned for it. The book contained twenty other pictures, but the little girl hardly noticed them. It was the leaf with the painted kitten on it that won her regard. She loved to linger on that leaf.

I saw a fair maiden, who had been brought up in the care of God, sitting in a summer arbor; the sun shone above her head, the lark sung in the air, and the painted flowers, long their perfume on the passing breeze; but neither sun, nor bird, nor flower was regarded by her, and why? She had received a letter from her lover, who was worthy of her love; nature was lovely, but she was absorbed in her occupation; her eye and her heart were fixed on that letter, she loved to linger on that leaf.

I saw a man of middle age, who drew from a trunk, which had been for some time locked, a large volume, and as he casually opened it, some light, fluttering object fell from it to the floor; he started, and picked it gently up with a kind of reverence in the act, and carefully restored it

Sanitary Measures.

Hall's Journal of Health gives the following practical suggestions, which deserve the immediate attention of all who wish to avert the scourge of cholera, which threatens to attack us next summer:

1. Every householder owes it to himself, to his family, to his neighbor, to the community in which he resides, to have his house, from cellar to garret, from the street curb to the rear line of his lot, most scrupulously cleaned; by sweeping, washing, and whitewashing.
2. Every man who has authority in city or town government should consider the immediate attention of all who wish to avert the scourge of cholera, which threatens to attack us next summer:

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Why God Permitted Sin.

Some little time ago, after the conclusion of a sermon by Mr. North's address in Halifax, a young man came into the room who was receiving personal attention from the speaker, and said to him: "I have heard you preach three times, and I neither care for you nor your preaching unless you can tell me why God permitted sin."

"I will do that with pleasure," was the immediate reply; "because he chose it."

The young man, apparently taken by surprise, said, "Why did he choose it?"

Mr. North again repeated, "Because he chose it," and added, "if you continue to question and cavil at God's dealing, and wish to puff up by your carnal mind, strive to see what he has written, it will tell you something more than that God will do as he will some day put you into hellfire. It is vain for you to strive with your Maker—you cannot resist him; and neither your opinions of his dealings, nor your blasphemous expressions of them, will in the least weaken the plan of your creating damnation, which, I repeat to you, will most certainly be your portion, if you go on in your present spirit. There were such questions as you in St. Paul's time, and how did the Apostle answer them? 'Nay but, O man, who art thou that thou dost resist God?'"

The young man here interrupted Mr. North, and said, "Is there such a text as that in the Bible?"

"Yes, there is," was the reply; "in the sixth chapter of Romans, and I recommended you to go home and read that chapter, and you will have read it, and see there how God claims for himself the right to do whatever he chooses, without permitting the thing formed to say to him, 'Remember that, besides permitting sin, there is something that God chooses to do—God chose to send Jesus! Of his own free and sovereign grace, God gave his only-begotten Son to die for sinners in their stead, in their place; so that, though they are sinners, and have done things worthy of death, not one of them shall ever be cast into hell for his sins who will accept Jesus as his Saviour, and believe in him and rest in his love. I have no time to say more to you now; others are waiting to see me. Go home and read what I have told you, and may God the Holy Spirit bless it, for Jesus Christ's sake."

This conversation took place on Sunday evening. On the following Friday, Mr. North was in a friend's drawing-room, (the Rev. Mr. Macnamara's), when the servant announced that a young man wanted to speak to him. On being shown up stairs, he said, "I am glad to see you, God gave his only-begotten Son to die for sinners in their stead, in their place; so that, though they are sinners, and have done things worthy of death, not one of them shall ever be cast into hell for his sins who will accept Jesus as his Saviour, and believe in him and rest in his love. I have no time to say more to you now; others are waiting to see me. Go home and read what I have told you, and may God the Holy Spirit bless it, for Jesus Christ's sake."

"Do you not remember the young man who on Sunday night asked you to tell him, 'Why did God permit sin?'"

"Yes, perfectly."

"Well, sir, I am that young man, and you will have to go home and read the ninth chapter of Romans; and also that God chose to send Jesus to die for such sinners as I am; and what you told me, and afterwards I fell down at God's feet and asked him to forgive my sins because Jesus died for me, and to give me his Holy Spirit to put all wicked thoughts out of my head, and he did; and now I am happy, sir, so happy, sir, and I thought the devil would sometimes tempt me with what you have said to me. God has forgiven me, I have always managed to get him working by my own reason, but by God's word; and that the only reason why I know I am forgiven is that, 'God chose to send Jesus to die for me, and to give me his Holy Spirit to put all wicked thoughts out of my head, and he did; and now I am happy, sir, so happy, sir, and I thought the devil would sometimes tempt me with what you have said to me. 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