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Religious Miscellany.

The Dying Believer's Song.

O carry me over the river so deep!
The current is swift and the bank very steep.
My spirit is weary, and longs for sweet rest
In the Canaan of Promise, the home of the blest.
O carry me over the river so deep!
Why must I stand in the water so cold?
When longing to enter the city of gold?

O carry me over the river, dear Lord!
Thou knowest my weakness; kind succor afford.
Thy voice on control's the wind and the tide;
On break of thy hand make these billows subside.
O carry me over the river! say "Peace."
And give to my soul a most joyful release.
My shepherd thou art, I have followed thy rod;
My shepherd thou now through the river to God!

H! hears me, dear Jesus! he answers my prayer;
He takes me away from this region of care.
I spring from my fetters, I'm eluded in his arms.
And subject no longer to death's slave alarms.
A pilgrim and stranger, from heaven, my home.
The veil is uplifted! 'my eyes now behold
The splendor that lights up the city of gold!

From the Christian Advocate

To Christian Ladies.

TO THOSE PROFESSING ENTIRE SACRIFICION
AND TO THOSE WHO OUGHT TO BE WHOLLY
SACRIFICED.

Dear Sisters in Christ:—Will you allow, and accept, a few plain but kind words on a subject that occupies a great deal of time among ladies, and even among Christian ladies; that costs a great deal of money; that is an occasion of stumbling to many, and is universally regarded as an indelible stain. I refer to superfluous and ornamental dress. We are all entrusted to "Walk worthy of the vocation wherewith we are called, with lowliness and meekness." That vocation is holiness. "For God hath not called us to uncleanness, but unto holiness." Holiness is a scriptural idea and term; its true import and scope can only be understood in the light of God's word, which is the only reliable exponent of the "mind of the Spirit," and the Spirit is promised to "guide us into all truth."

The Power of a Holy Life.

The wholesome air around us silently and constantly continues its benign work, healing the violated blood in our veins. Even if we are unable to understand the secret of its power, and are unconscious of its influence upon us, we are always, when in its presence, renewed by its inspiring breath. Quietly the Sun pours down its beams upon the vegetable world, and constantly renews the face of nature. In like manner a holy life effects all that comes under its influence. It may not be demonstrative, nor often ardent, if it be only harmonious and consistent; if it continually bears a heavenly atmosphere around it, and shines in the light of God's countenance, it will operate effectively upon all that comes within its hallowed circle.

There is no voice in the light-house tower that stands on the dangerous shore at the entrance of the harbor, saying "There is light," or "This is a place of danger." It only stands out silently and kindly in the dark night and through the terrible gale, and pours its blessed light down upon the raging waters over the dangerous rocks, out upon the angry sea, and up the open harbor, until the hopes of the distant city are banished with its beams. The exposed and chilled and weary sailor rejoices in the darkness of the night, and the uncertainty of danger of his voyage, he catches its reassuring and comforting light. He blesses this silent but eloquent coast-guard, standing so faithfully at his post thinking of nothing but doing his duty, as he sails under its gentle beneficence, and looks out upon the stream of its light and is guided by it to the desired haven.

Keep on Praying.

"Do you think," I asked, "that the Lord will let me in this life, the salvation of the soul for whom I pray?"

"I cannot say so that. When I was a child in the Sabbath school in the old country," she continued, "my faithful teacher used to say, 'have prayed too much for my sins for one to be lost.' I was a thoughtless girl at that time, and remember wondering at it, and thinking it a very self-confident remark. She was so sure, 'I shall have them all,' she would say. 'I shall say to Christ at the judgment, 'Here am I, and the class thou hast given me.' 'And where they all converted?' I asked. 'Yes; she did not live to see it, but my eyes have seen the last of the sixteen gathered into the fold.'—Winning for Jesus.

Things to Give and Keep.

Our hearts to God. Prov. xiii. 20.
Praise to Him. Psalm xvi. 7, 8.
Thanks to Him. 1 Tim. v. 18.
Our bodies to living sacrifice. Rom. xii. 1.
God loves the cheerful giver. 2 Cor. ix. 7.
More blessed to give than to receive. Act. xx. 35.

Things to Keep.

Our hearts with diligence. Prov. iv. 23.
The command of God. 1 John iii. 24.
The truth. Prov. xiii. 23.
A good conscience. 1 Tim. i. 19.
The tongue from evil. Psalm cxviii. 18.
Ourselves unspotted. James i. 27.
The Sabbath day. Exodus x. 3.

The Transfiguration.

The vision which Jesus beheld on the "holy mount" was bounded by three horizons: first—He beheld His cross, and was nailed for His sacrifice by the highest attestation of the Father's good pleasure; secondly, He beheld His throne, and received the earnest, in His own person and in the voice which gave Him supreme authority of His future exaltation; and, lastly, He beheld the final glory in which He and His saints shall be glorified together, when His dominion has secured its ultimate triumph.

Work and Wait.

There are two things that always pay even in this not-over-magnificent existence. They are waiting and waiting. Either is useless without the other. Both united are invincible, and inevitably triumphant. He who waits without working is simply a man yielding to sloth and despair. He who works without waiting is full in his strivings, and misses results by impatience. He who works steadily and waits patiently will have long journeys before him, but at its close he will find his way.

trusted in God adorned themselves," is significant and instructive. He is endeavoring to encourage pious women to seek to win to Christ their husbands, who will not be won by the word. And how shall they now do this? Not by the "outward adorning of plaiting" (curling, frizzing, as some render it) "the hair, or wearing of gold and putting on of apparel, but by subjection to their husbands, by love and chaste conversation, by the incorruptible ornament of a meek and quiet spirit, adorning the hidden man of the heart." There is a strong antithesis here, between the outward and the inward adorning.

Mr. Wesley's note on this passage is forcible. He says: "Three things are here expressly forbidden—curling the hair, wearing of gold, or putting on of apparel, and putting on costly or gay apparel. These, therefore, ought never to be allowed, much less desired, by Christians."

Dr. Clarke is still more trenchant. In his comment on Peter he says: "Women are in general at so much pains and cost in their dress, as if they were to be recommended both to God and man. It is, however, in every case an argument either of a shallow mind, or of a vain and corrupted heart." The italicizing is his.

Who has not been compelled to notice the dangle, pendant ear ornaments, the starting of the eye, the gaudy chain and bracelet, the flouting rings, so numerous as to require figures to make the count. Now ask that spirit, what motive, what state of heart lies back of these displays? Does God look at the heart? Does He weigh things in an even balance? "O vanity of vanities! all is vanity!"

"But, my friend, my husband gave me these; I wear them out of respect to him." Are you sure? Do you not wear them out of respect to yourself and your position, either enjoyed or desired? Is it not that you may be admired rather than that your friend may be remembered? You would not forget that friend if he were adorned with gold, living or dead, will you not lay them aside out of respect to your better, best friend, Jesus, who forbids you to wear them? "Lovest thou me more than these?" "Ye are my friends if ye do whatsoever I command you."

"I only wear a modest pin and ring—marriage ring?" Aye! But then by that you sanction the wrong; your little modest ornament violates the divine prohibition as much in principle as it does in ostentation. The stealing of a pin or penknife is theft as much as the stealing of a plow or pocketbook. "He that is unjust in the least is unjust in much." You conform just enough to silence your testimony on the subject. You give sanction to the extravagance of the more worldly. Young converts and seekers of holiness are misled or stumbled; they judge, from your example, that either you have not been wholly sanctified or that the wearing of jewelry is not inconsistent with holiness. In you it is not so much the excess, but the sanction you give to a wrong principle in Christian practice. A glass of wine, as a beverage, sanctions the drinking of intoxicating drinks as a beverage; Nay, sisters, there is a mistake about this.

"Holiness becometh God's house forever," but these things do not become professors of religion, a holy religion they are "spots on the garment of Christ." Without spot, or wrinkle, or such like thing, is the standard for the Christian. A glass of wine, as a beverage, sanctions the drinking of intoxicating drinks as a beverage; Nay, sisters, there is a mistake about this.

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The youngest and the humblest are conscious of the difference between the real thing and its faint imitation. Children and servants need not be told that a great blessing has fallen upon the father or mother in a household. Can one approach a fire without being warmed, or open his eyes to the "light" without being convinced of the presence of the sun? One cannot bear a holy heart in his bosom without others taking "knowledge of him that he has been with Jesus." It expresses itself in conversation, in temper and in household discipline, in gentleness, patience, kindness, unworldliness, and joy in the domestic religious exercises. Happy is that family where permitted to rejoice in the light of such a life. What a power over the susceptible mind of childhood must it exercise. How true, as illustrated in our daily example, does the truth read as a family prayer become. How impressive to the members of the family who have been heretofore taught that religion consists only in conformity outward sacraments is such a constant victory over the world, the flesh, and the devil. A holy life can be carried where the sermon and prayer meeting never go. It can walk down the places of the merry changers, and do business before the wondering eyes of persons that never enter the sanctuary. It is a tract upon the divine life which may be distributed without cost in any place and before any company, and whatever may be the sentiments of the persons present, or their pursuits, it will be read with interest and not without profit.

The Christian Church is suffering for the want of the power of a holy life in the community.—The daily life of 'average' Christians is not all that it should be. Too often it drives men from the Saviour rather than draws them to him.—For this involuntary infirmity, although we cannot help it at the moment, we are responsible, because we voluntarily retain the character which we daily wear. We are not holy, simply because we will not avail ourselves of the provisions of grace. Out of such a heart and life as ours, if he is permitted to come in, Christ can make a fountain of spiritual life, and a river of salvation.—Christian Advocate.

Henry Ward Beecher addressed the following letter to Prof. Day, on occasion of laying the cornerstone of the new Theological Hall at New Haven. It contains a word in season in respect to the politics of the ministry.—He says:—

Although I am relieved of the more vexatious symptoms of my summer complaint, I am liable, for a time, to attacks of asthma, and the dust and din of a city are peculiarly adapted to excite the paroxysm. I am therefore obliged, against my will and feelings, to stay away from the services and the convalescence which deeply interest me. New Haven is the home of my ancestors. Yale College is the first College that I ever heard of in my childhood. The Theological School of New Haven was in its glory when I began to be old enough to think and I was brought up to suppose that Drs. Taylor and Fitch were the ablest men in the world. While all other seminaries are marching, I should be sorry that Yale should halt, and if any department in the university is to recede, the last thing which we could expect of Connecticut would be that theology was to suffer neglect. With new accommodations may a new spirit come to the prophets. That young men are to such an extent averting their faces from the Christian ministry, gives an unfavorable impression to their maintainers, and a feeling of weariness, of political power, of weary incapacity may be disreputable, but to go past the noblest profession of all, forcing its trials—life upon secular pursuits at a time like this, when this continent from ocean to ocean, asks religious instruction; indicates a state of mind much to be deplored. Even if preaching to day was accompanied with so many privations as it was of old, it would still be the noblest profession of all. No man that ever entered heaven and soul upon the works of the Christian ministry but was thankful all his life long for the choice. After the vicissitudes of thirty years, the earliest ten in straits of health and means, and all them laborious; with a clear understanding of the honors, emoluments and pleasures of other liberal professions, I would today, I were to begin life over again, choose irrevocably, the Christian ministry. It has its burdens; all professions have; it has its limitations; but not more than other pursuits. It is the freest, the most engaging, the most satisfactory of all callings, to those who are of the right spirit for it.

The commerce of the mind is with the noblest theme, the business of its life is the most noble. It keeps a man's heart related to his fellow in the most generous mood. Better than all, the crystal vault above one's head is not darkened by such passions as too often send their fuliginous influence into other vocations, and one has a fruition of the coming joys, even while a pilgrim and a stranger. At the present day the work of the ministry demands the service of every good mental endowment. In teaching, in pastoral work, in ten thousand humble fields, men of good sense and deep devotedness will find abundant acceptance, although they are not children of genius. But in dealing with the phases of philosophic thought—bringing religion in its authority and beauty above the level of jurisprudence, of literature, and of social affairs, that to it every knee may bow and every tongue confess, is a work on which men of the noblest parts, fired with the truest genius, may find the noblest opportunities for the beneficent exertions of their whole nature. That which approaches nearest to God, in the natural ministry of Jesus Christ, is the most intensely natural of all pursuits. And I fervently hope that many a young man who shall be gathered in the goodly company, to see the laying of the cornerstone of the theological building, will be found, when it shall be completed, ready and anxious to occupy its rooms and compose its classes. I do not forget that many of you, side by side, repose the dust of two ministers of Christ, second to none that have been reared. Great was their love for God and for each other. If interest for the work would give life again to your dust, surely they would give life among you to-day as vigorous and more benign than the spirit of Samuel.

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The youngest and the humblest are conscious of the difference between the real thing and its faint imitation. Children and servants need not be told that a great blessing has fallen upon the father or mother in a household. Can one approach a fire without being warmed, or open his eyes to the "light" without being convinced of the presence of the sun? One cannot bear a holy heart in his bosom without others taking "knowledge of him that he has been with Jesus." It expresses itself in conversation, in temper and in household discipline, in gentleness, patience, kindness, unworldliness, and joy in the domestic religious exercises. Happy is that family where permitted to rejoice in the light of such a life. What a power over the susceptible mind of childhood must it exercise. How true, as illustrated in our daily example, does the truth read as a family prayer become. How impressive to the members of the family who have been heretofore taught that religion consists only in conformity outward sacraments is such a constant victory over the world, the flesh, and the devil. A holy life can be carried where the sermon and prayer meeting never go. It can walk down the places of the merry changers, and do business before the wondering eyes of persons that never enter the sanctuary. It is a tract upon the divine life which may be distributed without cost in any place and before any company, and whatever may be the sentiments of the persons present, or their pursuits, it will be read with interest and not without profit.

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