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## The Christian's Refuge.

BY M. E. H.  
—Heaven and its rest—  
Distracted by unnumbered cares and sorrows,  
By wild conflicting feelings sore distressed,  
All earthly hope, all earthly refuge failing,  
To Thee, O Lord, the Christian turns for rest,  
As then the trial, when evening shadows gather,  
With weary pinions gladly to thy rest,  
So his worn spirit, from the world retreating,  
Flies back to Thee, its never-failing rest,  
There, and there only, can he comfort gather:  
There, and there only, peace awaits his heart;  
When life's dark shadows, like a pall, surround  
Ah! Thou alone canst bid their gloom depart.  
For time is love, that neither faints nor falters,  
Though earthly friendship may grow cold and change;  
There is no love of tea-herb can ever  
There, from the meanness of thy flock estrange,  
And thine the ear that never yet was weary,  
By none and human tenderness combining,  
Thence, thy loving heart, the secret sigh,  
Oh! refuge blest, amid a world of trial,  
Oh! oasis, in a weary desert found,  
Oh! rock, that from the noon-day heat protecteth,  
Oh! water-spring, that cheers the thirsty ground.  
Here may the Christian rest in conscious safety,  
For sin and sorrow may not enter here;  
And sweetly in his Father's love repose,  
Oh! Him, with gladness, cast his every care,  
Then shall return the angel Peace to bless him;  
To lighten with her smiles his gloomy way;  
Wide faith, with strength renewed, all fear disarming,  
Shall soothe his heart with her triumphant lay.

## Reason and Faith.

A Lecture delivered before the Young Men's Christian Association of Halifax, on Tuesday Evening, March 27th.  
BY J. W. MARRIOTT, ESQ.  
MR. CHAIRMAN, LADIES AND GENTLEMEN:—I hope to be able to lay before you tonight a few thoughts on the nature of Reason and Faith. I know that this subject is generally considered to be unimportant; and I am quite sure that if I had laboured ever so long to convince you, I should have laboured in vain. I choose it partly because, through having met and conversed with many individuals at home, in England, it has taken up a wide occupation in my own mind, partly, as I thought it had a certain suitability to the occasion, and partly, because I felt that although an avowed infidel has never crossed my path since I have been in this country, and I am not likely, therefore, to address any such now, yet to those who are in the faith, the delineation of any argument in favour of that faith tends to confirm it, and to fortify us against the entrance of those dark doubts which at times make their torturing passage across the souls of the holiest and most believing.  
We live upon a planet at this moment rolling with inconceivable velocity through the immensity of space. We cannot question, though perhaps we have seldom studied the fact, that this gigantic globe was made to be a home for us; that earth, sea and air, and all that they contain, were created in subordination to our comfort and existence. We will maintain, according to our statement, that his Almighty parent should be so mindful of his life and happiness? What is his nature? Where is he going? How far from his destiny or his end? We would not notice the whimsical replies that have been given to these questions, save that even they are often fanciful. One tells you that man is merely an advance on the monkey tribe—another speaking more respectfully of himself and his fellows, says that we are the last link in the chain of animal existence—the tip-top specimen of the organized life of the world. Again, if we may believe a third, whose opinion is more elevated, we are neither more nor less fallen angels, sent into this world to expiate, by the sufferings we have all to bear, offences that were committed in some other realm of the empire of the universe—a realm of which neither tradition nor imagination can show us the faintest picture. But we ask the question of the Christian, and he tells us that we are indeed the creatures of that one Creator who gave to all life its being—that all of us were created in the image and likeness of God, and that we are, not in the words of fancy, but by the declaration of eternal truth—the sons and daughters of the Lord God Almighty, and that in the person of Him who redeemed our race, man takes a place in heaven, higher than the angels, and that all of us will obediently believe the words He has spoken. This is true, not only on the faith of a Christian, but it is also considerably confirmed by the cold process of philosophical reasoning, and is also supported by that unextinguishable hope of immortality which, in the breast of every human creature, burns like a star that is pointing to home.  
How strange it is, then, that this great family of ours, heirs to a more glorious inheritance than that which has lost, should be rent by intestine discord; that instead of joining in the brightness of our common prospects, we should foster and multiply the unnatural differences that divide us, and play the part of aliens to those who are one in blood with ourselves. But what is it that divides us? Is it our separate nationalities? Is it the physical barriers of mountains, streams, and oceans? Well, if they once did, they need not now, when valleys are being exalted, and mountains and hills brought low to lengthen the reach of commerce, and make free our communication with every land. If our excuse was that

we did not know each other well enough to be perfectly united in our hearts and minds, that excuse will last as long as we live; and if we have no other, we must at once give in to the dominion of unity and concord. But we have another; for it is *opinion* more than anything else that at the present day divides the world. I believe that opinion makes wider distinctions and draws closer bonds of union, creates fiercer hostilities and forms more faithful friendships than any other principle in the world. I believe that a man's opinions are the last things he will sacrifice—that he will die for them as readily as for any other treasure, and that therefore there is no hope of simplifying or destroying our separations, if we cannot reconcile or neutralize the conflicting points of belief in the various creeds of men. It is our duty to attempt this—not imperatively to snatch the mind of any man in a self-confident supposition that we can ease him of every doctrine that does not square with ours, but from a loving regard to truth itself, to bend our faculties to the solution of any of those questions which are keeping men apart, which spoil the beauty of our social intercourse, and check the current of our family affections.  
We are called then to night to consider the nature or relationship of *reason* and *faith*, first, because it becomes us to seek the closest acquaintance with those powers of the mind or soul that lift us above the lower creation, and on the action of which our share in the Redemption achieved for humanity by the Son of God is known to depend, and secondly, because it affords the opportunity to attempt the reconciliation of opinions which have been fighting against each other since the world began. We shall therefore deal with the fundamental charges that the sceptical and superstitious bring against each other and against ourselves. It is not always pleasant to do this personally. The quarrel between them is so old and dry that each has become so much of a habit on the one side and passion on the other. The believer in nothing is ever ready with bitter sarcasm to wipe away every weak position that is taken in the argument, while his credulous opponent is so little fond of being spoken to, that it is hard to get him to listen to what you have to say. The one says he is searching for truth, and will strike the spark of discussion with any one to get the flint out—the other says that he has found it, and don't want to be bothered with arguments that are intended to overturn his belief. Each has his armour and thinks himself strong, but perhaps there is a little opening in the joints of each, which a straight but simple shaft without feather or ornament may penetrate. It may be possible to reach their collateral points of weakness, and so to bring them together in the bonds of peace.  
The word *reason* is best explained by the use we make of it, and although we sometimes employ the word to represent a power or faculty of the mind, and sometimes to stand for the arrangement which the mind makes of certain propositions for the purpose of drawing a conclusion, it will always be seen on the surface of our remarks when the one meaning is attached to it, and when the other. We say, then, that a man reasons when, by the comparison or contrast of simple judgments, he obtains the convictions of other truths, and so, without dragging in the technical definitions of logic, which would be altogether inappropriate, here we will lay it down in the popular phraseology, that reason takes cognizance of what is demonstrable, and that which, by a deduction of similar popularity, is the consent of the mind to the truth of that which is beyond the region of demonstration. All right, says the rationalist, I won't dispute the correctness of the distinction drawn, but it might have been made a little better. However, he continues, let us be true to our statement, that there are things believed, truths that lie beyond all that, which the reason of man cannot sanction, because it cannot investigate them. And then lifting his voice to the pitch of denunciation he proceeds. These are the dogmas that I despise—those are the articles of bigotry which the very nature of the human mind declares inadmissible—these are the notions that enslave the bitterest consciences, and lead astray the brightest intellects. A fumes must be put round this barren field, that pure intellect may enjoy the green pastures of demonstrable truth. Let us, he says, appealing to common sense, exercise our thoughts on the things that are really knowable and not labour to fix the forms of those terrific apparitions which haunt the regions of your unknowable world. And that is his rock. That is the position which he thinks immovable. Reason is his foundation, his sword and strength, and he won't deign to meet an adversary that fights with any other weapon. And it is a little weapon, but it has a double edge. If you cut for him, it will cut for us, and the encounter, when it is an open one, will also be short. First, then, reason instead of being a foundation, wants a foundation, or it cannot enter into the conflict. Instead of taking upon itself to revise its sister, faith, it should see by the light it boasts of giving, that it is the hand of faith alone that first helped it to stand, and still renders it such essential support that all the gorgeous fabrics of science and philosophy which reason has erected, must dissolve like vision if faith is to be destroyed. For as we shall show there never was a fallacy greater or an untruth more palpable than that contained in the assertion that reason is independent of faith. When any man has shown their independence or isolation then it will be time enough to ask the reasoner if he desires to give up the discussion in the middle and not at the beginning when we commence by attempting to refute the slander that to hold opinions which rest on faith is an evidence that the understanding is weak or enfeebled. So to be fair, and prudent too, we will trace the power of reason and see how far it will go—try the metal and find if it is gold or iron, for the nature of a thing ought to be determined, before we seek to measure its capabilities or discover the purposes for which it can be employed.  
Every Atheist lands to the skies, the reasoning and results of mathematical science. And Auctil above all others is with them the prince of reasoners. He is their pet philosopher, and if philosophy is meant to exclude religion, I must confess that he is my pet philosopher too. His great work is still after the trial of 2000 years, the text

book of geometry in every school. His methods of investigation have been carried by Sir Isaac Newton, into fields of research that are almost limitless, and have never been found to fail. Euclid's elements as Euclid wrote them, are not only an evidence of the skill of that great geometer, but they remain to this hour such a master piece of human intellect, that none who knows them well can believe them capable of improvement. But on what after all is this splendid structure raised. On Axioms. And what are Axioms? That is an important question. The infidel says they are truths which need no demonstration. I agree with him, but I say further they are truths which cannot be demonstrated, and he must agree with me. But what an admission for him to make! Mathematical truths that cannot be demonstrated. Why! I thought nothing was to be taken as truth, unless it could be rigidly demonstrated. Oh, he replies, but they are so simple, so manifest, so obvious to the weakest minds. No doubt they are, but what of that? If obvious simplicity may be taken in the place of proof and truth need no acknowledgment of the sufficiency of the light with which they shine, if the mere statement of some facts or doctrines can flash conviction into the mind, then come with me my doubting friend, and as far as the eye can reach, or wherever the mind can wander, take note of the signs that show the presence and power of our God. Look at the sun which symbolizes his glory, the infinite heaven that fill with in the reach of his dominion—the earth we inhabit founded by his Almighty power, and clothed with a garment of beauty, that ever like an entrancing picture sends through the eye that rests upon it, the purest delights into the soul. Are these not clear enough to dispense with other arguments for the existence of a God. What are those infernal wonders which unfold by thousands, and as we analyze the structure of the creature of life, but evidences of the existence and insights to the character of the Deity. There is the trace of unsearchable wisdom in every atom of creation, and the unalterable love and mercy of him who upholds all things, are written not only on the face of Nature, but are evidenced by the peace and pleasure that bless the flying morn of our existence. Hence the Axioms of our Theology—Jehovah created—Jehovah reigns—Jehovah is omnipotent and perfect in love and wisdom. Now to the infidel, I say, we grant your Axioms, why will you not grant ours—yours are self-evident so are ours. But yours are unprovable, and that does not vitiate them. Then how idle to say that we are silly or inflated, because we believe ours, without proof. You have the fairest chance to show the might of reason, and the utility of faith, when you are brought to the book of Euclid. We dispute nothing there. We acknowledge its truth—we are firmly persuaded that nothing is more unquestionable than the axioms on which its propositions rest. We think there is neither man nor woman who could not see at first sight, that two straight lines cannot enclose a space, or to take another of these intuitive doctrines whose necessary truth is not quite so conspicuous, "if one straight line fall on two other straight lines, it makes the two interior angles on one side together, less than two right angles, these two straight lines if produced far enough will meet." Perhaps every lady here can see that that is so simple as to need no demonstration, or we will suppose that she could if she tried. But at the same time this rejoinder to the infidel; that to believe what is not demonstrable is to give way to faith. And what right has he to claim these two, or any other axioms as truths, when he knows it is impossible to prove them. And the excellence of our position is found in this, that these axioms are fundamental. Let them be denied or given up, and that magnificent system of geometry, which I can go as far as any man in praising, falls into ruins at once. Not a single problem or theorem can stand the shock of trenching those foundation stones away. Why talk of their simplicity. They are simple to the faculty of faith, but they are impassable barriers to your reason. If so simple and reason is so powerful that we are to dig for truth with no other instrument, why is reason so baffled by the things which let him tell us and we long for the answer. Why is Euclid and every other science built on faith? Why is that reason has nothing to set up with faith throws its light upon the scene of enquiry? How comes it that we must first believe something which your rules of reason cannot touch before we can set to work at all. It is for him to explain the fact that in the mind of man, who is it said made pre-eminently by his reason, there is a faculty called forth without which his reason is helpless. Can this be believed, or can we let him tell us and we long for the answer. Why is Euclid and every other science built on faith? Why is that reason has nothing to set up with faith throws its light upon the scene of enquiry? How comes it that we must first believe something which your rules of reason cannot touch before we can set to work at all. It is for him to explain the fact that in the mind of man, who is it said made pre-eminently by his reason, there is a faculty called forth without which his reason is helpless. Can this be believed, or can we let him tell us and we long for the answer. Why is Euclid and every other science built on faith? Why is that reason has nothing to set up with faith throws its light upon the scene of enquiry? 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From the Pittsburgh Christian Advocate.

Death Disarmed.

Life makes the real dependence on death.

Death gives her wings to the soul.

Since sin has introduced death and its train of misery into our world, man may be represented as imprudently within the sphere of his present existence.

Death has fastened its wretched grasp upon every spot of earth's variegated scenery, and wrapped its snaky folds around every sired of our fallen humanity, which still bleeds at every opening pore from his crushing power.

The funeral procession, which is the fatal poison throughout our frailty organism, but circulated it through every nerve of our conscious being, until both soul and body pour their mutual sympathies over the commonality of the body, yet possessed a delicacy of structure comparable to a harp of a thousand strings.

Thought of such mean extraction, the forming skill of Jehovah rendered it suitable to the active nature of the immortal spirit.

It is this union of the greatest wonder of the universe. Reason wrestles in vain with the incomprehensible mystery, and leaves us musing with astonishment at our alliance to both worlds—

the material and the spiritual—the former disclosed to the organs of sense; the latter apprehensible to the soul through its organs.

Often when the corporeal body weighs down and oppresses the incorruptible spirit.

The swift winged arrow—the lightning flash, and the darting sun-beam, all lag behind the heavy manacle, that the gross body like a soul and draws down to earth.

Often when the soul would mount upward, in a flame of holy aspiration—when it would rise upon the fiery wings of contemplation, and feast upon the visions of its final blessedness; it is restrained in its aerial flight, and lags back to earth exhausted with its burden of mortality.

But in death the silver cord of this mysterious union is severed. Then the lifeless body shall restore its borrowed dust back to earth, and the unfettered soul shall rise into its own congenial element of immortality.

But what mind can portray the transit of an immortal spirit from earth to heaven? It is a mystery which the human eye cannot see, and the human ear cannot hear.

As a mother, she was greatly beloved by, and devoted to the best interests of her children, whose loss I fervently pray and hope may be not only her gain, but their gain; and following her good example, they shall meet and dwell together again in our Father's house in heaven.

As a friend and neighbor, her heart, her hand, her purse, her eye, she was ever open in the time of need.

As a Christian, "the highest style of man,"—"Whatever things are true, honest, just, pure, lovely, and of whatsoever things are of good report"—she thought on these things, and action became the embodiment of thought, and told influentially on all within its sphere.

She felt her duty and her delight to support both the Home and the Foreign Missions; and when our new chapel was opened at Cape Negro, she was not a denier of the privilege of presenting it with a handsome new Bible and Hymn-Book, which will long remain in the sacred desk as a memorial of the gift.

By the scenes on earth to think and speak and act for God. "What, then, thy hand findeth to do, do it with all thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

These words of the wise man formed the foundation of a few remarks to a large and attentive congregation of sympathizing mourners, by whom I prayerfully hope, they may be practically observed.

"O that we all may receive the good word, and shall faithfully do it, Enter into it, and sit down on it with us."

March 29, 1855. J. V. JOST.

N. B. While on our way to the grave, we heard of the still more sudden death of our old friend, Capt. James Snodden, of Port Latour, who left home for an hour or two, and died ere he reached home.

And while writing this, I have heard of the almost as sudden death of a poor man named Barrill, of Smith—and of another who is near his end, and of another who we fear is shortly to follow. O! may Cape Negro, Port Latour, North-east Harbour, hear the loud call: "Be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

These are the considerations that induce surviving friends to bend forward with eager anxiety and catch the last faint whisper that finds utterance from the quivering lip, and watch the fading glow of the expiring countenance, as the eye closes on time and the spirit makes its transit to heaven—Ah then it is that a parents heart yearns over his beloved Isaac—then the angel-kindness of a mother who taught our little knees to kneel, and our tongues to lip, and our hearts to adore, and in the bosom of the surviving son, the glowing too strong for utterance—then the tenderness of a loved brother or sister can only be gratefully acknowledged in smiles and flowing tears. Blessed be God! Now is the time, when convinced of earth's ulti-  
mately, and the fibres of our undied sensibility are all bleeding from the dissevering of these tender ties, that we behold the extension of a hand for the bestowment of blessings transcending those wrested from us by the violence of death. That hand was once outstretched to the cross, and that hand was once motionless in the agonizing sweat and blood that seemed to hold its high festival over man's only hope, but within that pale, shrouded form, there slumbered hidden energies, there was a secret power that held in reservation a deadly blow—an exterminating stroke that would vindicate his divinity against such daring usurpation. On the morning of the third day, by the might of his own arm, singly and alone he drove back the gathering sloughs that lingered around the tomb, and shed the lustre of his achievement over the pathway of his triumphal car, as it rose from earth to his throne of mediation. Over the track of his glorious ascension triumph, the Gospel goes, and the splendour. What though nature regard the dark unknown future as the "land of deepest shades, unpeeped by human thought," what though the shrinking flesh recoil at the sight of the grave, the coffin, and the winding-sheet; faith sheds an undying radiance over all these appearances of death, and from the face of the dark invading cloud, reveals the low promise gleaming in the sun-light of hope, and circling the whole length and breadth of the grave's dark territory.

Blessed be God: we are more than conquerors through him that loved us." Where the despairing index of our mortal spirit's daring for a mere voluntary submission to his fate; it is the sole prerogative of the Gospel to give more than a willing submission—it invests our immortality with irresistible attractions and sweetly constrains the believer to long, to sigh after, and ardently desire to be with Christ, the object of his affection. It lightens up such a prospect, and kindles such a flame of holy aspiration in the pious bosom, as can find no appropriate expression but in the exulting shout—death-brother of the victor—whose bosom gently heaves with the heavenly inspiration as his faltering tongue gives utterance to the strain that dies away on the ear of weeping survivors; "O death, where is thy sting? O grave, where is thy victory?" "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

Ohio, March 3. J. R. S.

Rev. S. Black, a Southern Methodist minister, lately preached a sermon on "The first one ever delivered in that region of the country, although it has been settled for fifty years."

Obituary Notice.

Mrs. SARAH PATTERSON.

Died, 26th March, Mrs. SARAH PATTERSON, of Cape Negro, aged 62 years.

She was a constitution strong and healthy; but while "the rush of numerous years bears down the most gigantic strength" of some, and others are "worn by slowly-rolling years," she was broken by sickness in a day. In a moment she was reduced to that weakness and helplessness of infancy, and thus became twice a child; and, after a few hours' patient suffering, "fell asleep (as we have reason to hope) in Jesus."

Mrs. Patterson became a widow about thirteen years ago, having lost her husband (who was a man universally respected) in severe storm at sea—a storm which, alas! made more widows than one, so that she was not alone in her bereavement. Her loss, nevertheless, proved her gain; for from that mournful period she became a seeker of the salvation of her soul, and having sought with her whole heart, she soon found it.

Now she became a widow indeed, for she alone is one "who trusteth in God and continueth in supplications and prayers night and day."

She was baptized with water, in the name of the Father and of the Son, and of the Holy Ghost, and received as a member of the Wesleyan Church at Cape Negro, by the Rev. John McMurtry.

Having given herself to God and to his people, she never looked back, but continued faithful unto the end. She loved the house of God, the class-meeting, and the prayer-meeting; and she was "always ready to give a reason of the hope that was in her with meekness and fear," as well as to lift up her voice in prayer; and these occasions were to her not unfrequently sources of great rejoicing.

As a mother, she was greatly beloved by, and devoted to the best interests of her children, whose loss I fervently pray and hope may be not only her gain, but their gain; and following her good example, they shall meet and dwell together again in our Father's house in heaven.

As a friend and neighbor, her heart, her hand, her purse, her eye, she was ever open in the time of need.

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Ordination Service.

AT BRUNSWICK STREET CHAPEL.

The impressive ceremony of ordination was performed in Brunswick Street Chapel, on Sunday afternoon, in the presence of a numerous and devout assembly when GEORGE WELLS TUTTLE, was solemnly received into the Ministry, in connexion with the Wesleyan Methodist Church.

The proceedings were commenced by singing the hymn on the 700th page of the Wesleyan Hymn-Book—"The Saviour when to Heaven rose." Prayer was offered up by the Rev. Wm. Bennett. After which the hymn on the 672nd page having been sung, the Rev. Dr. Richey, (Chairman of the District) addressed the assembly, presenting a laud and interesting statement of the manner in which candidates for the Ministry in the Wesleyan Body, are introduced to the office, referring particularly to their recommendation, in the first instance by the Quarterly Meeting of the Circuit to which they belong to the District Meeting of Ministers, and by them to the Conference. He also alluded to the minute examinations as to moral character, doctrinal knowledge, and official fidelity, to which they are annually subjected during the four years of their probation. He then stated that Mr. Tuttle would for the satisfaction of the Assembly, then present give a brief narrative of the circumstances of his conversion to God, his Christian experience, and of his reasons for believing himself called to the work of the Ministry.

Mr. Tuttle said that he was to give expression to the emotions of his heart, the most appropriate language he could employ would be the exclamation of Jacob at Padan Aram—"How dreadful is this place!" His mind was profoundly impressed with a sense of the solemnity of the occasion, and of the responsibility of his position; but he was actuated by the firm assurance that he had experienced a divine call to the Ministry. From earliest infancy he had been the subject of the strivings of the Holy Spirit, which he had reason to think God were aided by the counsels and admonitions of a pious mother.

When about sixteen years of age, it had pleased God to lay him on a bed of sickness, and to make him the subject of gracious influences. He devoted at that time much attention to the perusal of religious works, and took delight in reading the lives of the primitive Ministers of Christ in connexion with the Holy Bible. It was impressed on his mind that he too should become a Minister of the Lord Jesus. The conviction seemed to flash upon him—"I shall not die but live, and declare the works of the Lord."

These impressions were subsequently renewed when his eldest brother was removed from earth. He became more deeply convinced of sin by reading the works of Fletcher, and while sitting under the ministry of the Rev. Mr. Jost. His mind was sorely distressed. He feared that he had committed the unpardonable sin. In this state of mind, he was to a friend in whom he felt he could confide. This friend, to his surprise, expressed joy at his distress. While conversing with him the burden of sin was removed. The Rev. W. Wilson, at that time stationed in the Wallace circuit, shortly afterwards invited and urged him to address a congregation. He did so; and while thus engaged his assurance was confirmed that he was called to become a preacher of the Gospel. He believed that he had been led into the ministry by a chain of providential circumstances, and had been honored by God in beholding many fruits of his labours.

The ordination service was proceeded with in the accustomed form. Rev. Dr. Richey and Rev. J. B. Brownell read portions from the Holy Scriptures. The usual interrogatories were put and answered. The congregation were desired to unite for a few moments in silent prayer.

The candidate for ordination was then solemnly set apart by the imposition of hands, in which the Revs. Dr. Richey, J. B. Brownell, W. Bennett, and H. Pope united.

The Chairman of the District then delivered, in substance, the following—

ORDINATION CHARGE.

DEAR BROTHER,—The solemnity with which you have now been set apart to the sacred office of a Minister of Christ, are no unmeaning ceremonial. They are deeply significant; and have no doubt manifestly tended to give importance to all your previous impressions of the impotence of the work to which the Holy Ghost, as we are persuaded, has called you. However just the estimate of the responsibilities inseparable from the Ministerial function, which you may have before entertained, it may be reasonably presumed that at no former period did those responsibilities rest upon your heart with a pressure so overwhelming as they do at this moment. To the end of life, ye are to all eternity, to be among the most memorable epochs of your history. May the retrospect of it ever minister to your joy!

You are now in a state of mind peculiarly adapted to receive, not only with meekness, but gratitude, any counsels and admonitions that may be offered to you, to guide you in fulfilling the hallowed purposes that glow in your breast. Views of unreserved and irrevocable consecration to the service of God, in the Gospel of his Son, are upon you; and the solemn and solicitous desire of your heart is, to know how you may most faithfully perform them to the Lord.

I cannot respond to this desire by even briefly alluding to the wide range of topics of which the present occasion is suggestive. Our time limits me to a few remarks on two or three points of primary importance.

You will, however, assign, if you have not already done so, a prominent shelf in your Library to some standard works on the Ministry. Among these Baxter's Reformed Pastor, Bridges on the Christian Ministry, and Fenslow on Pastoral Eloquence, will claim your regard. And you will contemplate our own Fletcher's beautiful portrait of St. Paul, till your heart burns with desire to reflect the likeness you admire. You will also find it especially profitable in the earlier periods of your Ministry, frequently to peruse with self-examination and prayer, the Epistles of Paul to Timothy and Titus. From these you will imbibed maxims and motives of teaching authority as well as singular excellence, teaching you how you ought to behave yourself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Allow me now to request your attention to some reflections and counsels suggested by the solemnity of this occasion.

When, therefore, we contemplate that our Redeemer hath conquered death; that he "is descended into hell, having led captivity captive; we ought to be filled with love and gratitude, and exclaim, "Thanks be unto God for His unspeakable gift,"—while with patient hope we look forward to the event of dissolution without perturbation; believing that at the resurrection morn, we shall see the Saviour, the Lord Jesus Christ, who shall change these vile bodies, and they may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

Seeing these things, it behooves us to be increasingly detached from earthly influences—to have "our conversation in heaven"—to seek to do after those things which are seen and temporal, but those which are unseen and eternal.

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Poetry.

The Vale of Tears.

And the following "Vale" in an old copy of "The Spirit and Manners of the Age." Please republish. James H. Hanson.

In visions which are not of night a shadowy vale I see. The path of pilgrim trotes who are, who have been, or shall be; At either end are lowering clouds, impervious to the light.

And frequent shadows veil throughout each gleam of passing light; A path of joys and griefs, of many hopes and fears; Gladdened at times by sunny smiles, but often dimm'd by tears.

Green leaves are there, they quickly fade—bright flowers, but soon they die; Its banks are lined by pleasant streams, but soon their bed is dry; And some that roll on to the last with undiminished force.

Have lost their limpid purity which graced their early source; They seem to hover in their drowsy stage of darkling years; And 'e'en their mournful, murmuring sound befits the vale of tears.

Pleasant that valley's opening scenes appear to the children's eye; The flowers are bright, the turf is green, the sky above is blue; A blast may blight, a beam may scorch, a cloud may intervene.

But lightly mark'd and soon forgot, they mark not such a scene; Fancy will paint the future bright, and hope the present cheer; Nor can we deem the path we tread leads through a vale of tears.

But soon, too soon, the flowers that decked our early pathway fade; Have droop'd and wither'd on their stalks, and one by one have died; The turf by moon's fierce heat is scor'd, the sky is overcast.

There's thunder in the torrent's tone, and tempest in the blast; Fancy but a phantom form, and hope a dream of airy light; And more and more our hearts console this life a vale of tears.

Darker and darker seems the path—how sad to journey on; When hands and hearts which gladdened ours appear to grow more cold; Some cold in death, and some, alas! we fancied could not chill; Living to self, and to the world, to us seem colder still.

With mournful, retrospective glance, we look to brighter years; And tread, with solitary steps, the thorny vale of tears.

Perseverance.

Effects of Intemperance. We have before us an address delivered in Washington City, by Thomas Stedden, M. D., Professor of Anatomy and Physiology, in the Columbian College. The subject of this lecture was the "Effect of Intemperance on the Intellectual, Moral and Physical Powers." Prof. Sewall handles the subject in a masterly manner; and when we remember that this was one of the most celebrated doctors of the country, his testimony cannot but have a salutary effect upon persons who are in the habit of drinking intoxicating liquor. We can only make a few extracts from the lecture, at this time.

The stomach and its functions. This is the great organ of digestion. It is the chief instrument by which food is prepared to nourish, sustain and renovate the different tissues of the body, to carry on its various functions and to supply the energy which continually takes place in the system. It is not strange, therefore, that the habitual application to the organ of any agent calculated to derange its functions or change its organization should be followed by symptoms so various and extensive, and by consequences so fatal. The use of ardent spirits produces both these effects; it deranges the functions of the stomach, and it persists in seldom fails to change its organic structure.

The moderate first loses his appetite, and becomes thrifty and frugal; he vomits in the morning, and is affected with spasmodic pains in the region of the stomach. He is often seized with permanent dyspepsia, and either wastes away by degrees or dies suddenly of a fit of cramp in the stomach.

fore, becomes diseased, other parts suffer with it. The function of the brain, the heart, the lungs, and the liver become disordered; the secretions are altered, and all the operations of the animal economy are more or less affected.

THE LIVER AND ITS FUNCTIONS. Alcohol, in every form and proportion, has long been known to exert a strong and speedy influence on this organ, when used internally. A large quantity of the food, which is taken in England, is in the habit of mixing a quantity of spirit with the food of their fowls, in order to increase the size of the liver, so that they may be enabled to supply to the epicure a greater abundance of that most delicious animal, which he regards as the most delicious.

The influence of spirit on the liver is exerted in two ways. First, the impression made upon the mucous coat of the stomach is extended to the liver by sympathy; the second mode of action is through the medium of the circulation, and in this manner it passes through the organ, mingling with the blood. In whichever of these ways it operates, its first effect is to increase the action of the liver and sometimes to such a degree as to produce inflammation. Its secretions become changed from a bright yellow to a green color, and from a fluid to a substance resembling tar in its consistency.

There soon follows also an enlargement of the liver and a change in its organic structure. I have met with several cases in which the liver has become enlarged from intemperance, so as to occupy a greater part of the cavity of the abdomen, and weighing from eight to twelve pounds, when it should have weighed not more than four or five.

The liver sometimes, however, even when it manifests great morbid change in its organic structure is rather diminished than increased in volume. This was the case in the person of the celebrated stage-actor, George Frederick Cook, who died of this extraordinary man was long distinguished for the prodigality of his life as well as for the native vigour of his mind and body. At the time of his death his liver was opened by Dr. Hosack, who found that the liver did not exceed in size dimensions, but was astonishingly hard, of a lighter color than natural, that its texture was so dense as to make considerable resistance to the knife. The blood vessels, which in a healthy condition are extremely numerous and large, were in this case nearly obliterated, evincing that the regular circulation through them had been almost entirely stopped.

I have met with several cases in the course of my dissections, in which the liver was found smaller than natural, shrivelled, indurated, its blood-vessels diminished in size and number, with the whole of its internal structure more or less changed. In consequence of these morbid changes in the liver, other organs become affected, as the spleen, the pancreas, &c., either by sympathy or in consequence of their dependence on the healthy functions of the liver for the due performance of their own.

THE BRAIN AND ITS FUNCTIONS. Intemperance and engorgement of this organ are frequent consequences of intemperance, and may take place after a debauch, or may arise some time after, during the state of debility, from a loss of the healthy balance of action between the different parts of the system. This inflammation is sometimes acute, is marked by furious delirium, and terminates fatally in the course of a few days, and sometimes a few hours, after it assumes a chronic form, and continues much longer, and the frequent result is an effusion of serum, or an extravasation of blood, and the patient dies in a state of insensibility, with all the symptoms of compressed brain. Sometimes the system becomes so saturated with ardent spirit, and there is good reason to believe, that the effusion which takes place in the cavity of the brain, and elsewhere, are composed in part at least, of the alcoholic principle. The following case occurred, not long since in England, and is attested by unquestionable authority.

A man was taken up dead in the streets of London, soon after having drunk a quart of gin on a wet day. He was carried to the Westminster Hospital, and there dissected. In the ventricles of the brain was found a considerable quantity of limpid fluid, distinctly impregnated with gin, both to the sense of smell and taste, and even to the test of inflammability. The liquid appeared to the senses of smelling and taste, as strong as any moderate quantity of gin, and was found to be of the same nature as that of Dr. Armstrong, who has enjoyed every opportunity of investigating this subject, speaks of the chronic inflammation of the brain and its membrane, as frequently proceeding from the free use of spirituous liquors, and of this nature every case of inflammation of the brain, which is attended with alcohol, even when greatly diluted, has, by its action on the brain after death, the effect of hardening it, as well as most of the tissues of the body which contain albumen, and it is common to immerse the brain in ardent spirit for a few days, in order to render it firm, and to facilitate its dissection.

On examining the brain after the death of such as have long been accustomed to the free use of ardent spirits, it is said the organ is generally found harder than in temperate persons. It has no longer that delicate and elastic texture. Its arteries become diminished in size, and lose their transparency, and the membrane which covers them is greatly distended, and irregularly enlarged. This statement is confirmed by my own dissections, and they seem also to be in accordance with all the intellectual and physical phenomena displayed in the drunkard while living.—Exchange Paper.

AGRICULTURE. HOW TO CONVERT STRAW INTO MANURE. Having spent some time in the country among wheat-growers, and noticing large piles of straw, my attention has been called to the ways and means best adapted to transform this product into manure. Its decomposition is the object to be obtained, and where one does not wish to burn it, a good farmer will not be led to burn it, but to plow, and to sow the seed, and covered with earth as the plow advances. On a clay land this practice is judicious; for straw rotted in this way renders a compact soil more porous to rain water and extends its atmospheric influences. On light loams, sandy and gravelled, land sown covered with earth in the manner indicated is of doubtful utility; for being too open already, it needs more compact fertilizers, and rolling, or treading by sheep or young stock.

To hasten the decomposition of straw, care must be taken not to permit the water that falls on the straw to run or flow to run off. Dry straw decays very slowly, as is seen in the durability of thatched roofs on sheds, barns, and houses. To rot soon, straw must be kept moist; and the breaking down of the stalks and stems of this kind, and more porous to rain water and extends its atmospheric influences. On light loams, sandy and gravelled, land sown covered with earth in the manner indicated is of doubtful utility; for being too open already, it needs more compact fertilizers, and rolling, or treading by sheep or young stock.

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Both lime and ashes favour the solution of the hard, glasslike flint so largely deposited in the culms of cereal grasses, which give them strength and durability. Water charged with carbonic acid has its solvent power much increased—robustic acid of its basis is for carbonic acid.

By tramping straw in a yard with stock, breaking it up, and adding to it the liquids and solid droppings of domestic animals, it rots sooner than when lying in a heap undisturbed. The dung of cattle, sheep, and swine yield both ammonia—a powerful ally with carbonic acid, which assists the rotting of straw. Hence, where one raises a good deal of grain, he should bed his stock well during the winter. A correspondent, writing from Wayne county, Ohio, suggests that gypsum, as well as lime, is an important ingredient in rotting of straw. Such is not the fact. It improves the manure, but does not aid in the decomposition of straw.—Genesee Farmer.

ASHES IN AGRICULTURE.—Wood ashes are one of the most important fertilizers. It is easily obtained in any quantity, and at little or no expense. They are beneficially used on your hearths, and save them until your corn and potatoes have risen two inches from the ground; then take a basket on your arm and cast it at the roots of your plants, and hoe them soon, so as to cover the ashes. By this means you will increase your crop one-half.

Asbes contains all the igneous substances of the wood or plants which are consumed; but the soluble substances mixed with water will dissolve the insoluble. Thus, dissolved potash will dissolve lime, and prepare it for glazing the stocks of corn, wheat, &c.

Not a particle of ashes should go to waste. Leached ashes have parted with most of their potash, but still retain their phosphoric acid and most of their lime. Ashes neutralize acids in the soil; they warm the soil, and make it more fertile and productive to insects; they assist to break down and dissolve the coarse fibres and stalks in the compost heaps, render hard clays soils open, loamy and fertile.

The potash, so material to most crops, can be obtained here only from ashes. In granite regions potash is obtained from the decomposition of the felspar, but we have none in this region of country. Wheat contains a large proportion of potash. 50 per cent. of the ashes of corn is carbonate of potash, and one-half of the earthy part of Irish potatoes is pure potash.

Save your ashes, therefore, as carefully as you do your five and ten cent pieces, apply them to your crop of corn, and you will find them of a rich deep green color, white growing, and heavy with nutriment at harvest.—Ancient City.

PRESERVING BUTTER.—The farmers of Aberdeen, Scotland, are said to practice the following method of curing their butter, which gives it a green color, and makes it of their neighbours.—Take two quarts of the best common salt, one ounce of sugar, one ounce of common saltpetre; take one ounce of this composition for one pound of butter, work it well into the mass, and close it up for use. The butter cured with this mixture appears of a rich, marrow consistency and fine colour, and never acquires a brittle hardness, nor tastes salt. Dr. Anderson says:—I have eaten butter cured with the above composition that has kept for three years, and it was sweet as at first. It must be noted, however, that the butter thus cured requires to stand three weeks or a month before it is used. If never acquired a brittle hardness, nor tastes salt. Dr. Anderson says:—I have eaten butter cured with the above composition that has kept for three years, and it was sweet as at first. 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