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"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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Poetry.

"Our Dead are dearest!"

Our dead are dearest to us all,
Of those that people earth or heaven!
For them the sweetest names we call,
To them our dearest thoughts are given.

The sisters we have laid in earth
Have never lost their early bloom;
Our buried children as at birth,
Look at us from beyond the tomb.

The sweetest rhymes that ever burst
From any mortal pen or tongue,
Have praised some buried love the first,
In choking tears the sweetest sung.

Sweet "Highland Mary" ne'er had thrilled
The whole world, if she had not died;
Nor "Lilly Dale" our pulses stilled,
Till buried by some green hill-side.

Our dead are dearest to us all;
They have no stains to be forgiven:
Them saddest, sweetest, we recall,
Of all that people earth or heaven!

—Henry Morford.

Miscellaneous.

The Franklin Relics.

The public will soon have an opportunity of examining probably the most interesting collection of relics that has ever been thrown open to their inspection, the authorities of the United Service Museum having devoted a room to the precious remains lately brought home from the Fish River by Captain M'Cintock, and purposing to admit visitors without restriction on all the ordinary days of exhibition. The room is at the farther end of the building on the ground floor, and the relics are neatly arranged in glass cases, and ticketed with all the information that could be obtained or surmised respecting them. The detailed list has already been published, but some deductions must be made, as a few objects have been claimed by surviving relatives of the hapless Arctic voyagers. Enough, however, remains to gratify a sympathetic curiosity, and we have no doubt that few exhibitions, no matter how attractive, ever excited more public interest and attention than will these few simple weather-worn fragments of what once belonged to the brave and true men who, within the desolation of the Arctic circle, had sustained so well the character and honour of their country. One or two groups of more favoured visitors found their way into the room on Saturday last, and we could perceive that some of them were moved even to tears as they pondered over the glass cases, and endeavoured to decipher the fragments of writing or print that still remained in the weather-worn books and papers. In the first case is the "ensign," of one of the ships, reduced almost to shreds, but still preserving its colours, and reminding the spectators of the many cheerless days upon which it must have fluttered sadly, but still proudly, from the mast of the ice-bound vessel. In a corner of the same case is also a thin tin cylinder, stained and timeworn. The casual spectator would hardly notice it, but it stands first in importance of all that has been recovered, for it contains the record of the death of Sir John Franklin—that happy death which saved our brave veteran all the subsequent horrors of the journey to the Fish River. Further on are the rude spear-heads into which the Esquimaux had fastened the iron they obtained from the wreck; and a box-wood two-foot rule, whitened with exposure, but with the figures on it all as bright as the first day. This was of course the property of the carpenter, who it would appear had even when starting on his dread journey not forgotten the implement of his trade. In the same case is a relic which will arrest the eye of many a passer by. It is the remains of a silk necktie, including the bow as carefully and elaborately tied as if the poor wearer had been making a wedding toilette. This, which was taken from the naked bones of a ghastly skeleton which was discovered some miles distant

from the main track of the poor pilgrims, is supposed to have belonged to the ship's steward, as this class of men are generally neat in their dress, and a sailor would have adopted a much more simple arrangement. There are also various articles of plate, the greater portion of which is marked with Sir John Franklin's device, and two pocket chronometers in excellent preservation. A small silver watch, maker's name, "A. Myers, London," probably belonged to some young mate or midshipman, and a worm-eaten roll of paper, upon which the word "Majesty" remains, was possibly the much-prized warrant of some stout boat-swain or quarter-master. There is a little amethyst seal in perfect preservation, and goggles and snow veils to protect the eyes from the dazzling whiteness of the polar snow. Two double-barrelled guns covered with rust are placed far in on the table. They still contain the charges which were placed in them by hands which have long since lost their cunning. They are labelled "Loaded" in large letters, but still we should not be surprised to hear some day of an accident caused by the morbid curiosity of some foolish visitor. The books recovered are very few—they would of course succumb early to the rigours of exposure, but there is still well preserved a small edition of the "Vicar of Wakefield," some religious poetry, and a French Testament, in the fly-leaf of which is written, in a delicate female hand, "From your attached (the appellation is obliterated), S. M. P." The open medicine-chest contains all its bottles and preparations very little injured, and a little cooking machine has the fuel arranged, the sticks thrust through the bars ready for ignition, and lucifer matches at the side, as it might have been prepared over-night for the morning's cooking. It would be impossible to exaggerate the interest and importance of all these simple memorials; they tell a tale that will find its way to every heart, and many and painful, no doubt, will be the scenes to which they must give rise, when surviving friends behold in them the property of those whom they have so long mourned in blank uncertainty. Lady Franklin has, we understood already paid the collection frequent visits, and a gentleman residing in the neighbourhood of London has identified in one of the scientific instruments, the property of his long-lost son.—*London Freeman.*

The Irish Revivals.

These remarkable Revivals have commanded the attention of the world, even those who only a few years ago would have denounced them fanatical. Newspapers making no pretensions of favour towards evangelical religion, have been made the vehicles of discussing the merits of the movement. A well written letter in the *Evening Mail*, handed to us by a friend, gives the subject careful consideration. We have made a few extracts from it which will be read with interest.

"Sir,—I hope I shall not be accused of claiming an unequal share of your valuable columns if, once more, I send you some fresh proofs of the impression made on calm and thoughtful minds by these Revivals.

It cannot be denied that there are conflicting opinions on their nature. Some think they are the natural products of a high-pressure style of preaching, which appeals entirely to the sensibilities and more sensuous feelings. The answer to this is the simple fact that some of the very deepest, purest, and most lasting impressions have been made under sermons that have been preached before, and had fallen as snow-flakes on frozen congregations, and occasionally when the sermons were preached by ministers whose minds were somewhat sceptical on the nature and origin of the movement.

"It has been urged that the effects are transitory. This is, of course, conjecture. Time will show. But were they transient—and I believe they are not so—is it no

accession to the happiness and peace of a country that, where thorns and thistles and briars grew, there are now, abundant and fragrant, the fruits of joy, and peace, and temperance, and worship, and love? I think they are the least extravagant who anticipate lasting moral results; for, if we turn to the beginning of the influences which have swollen into a flood, we shall find it was an increased attention to preaching with increased zeal, energy, and power. "What is remarkable, these sermons in halls, instead of emptying, rather crowded contiguous churches. I know that in one of the Scotch churches in the neighbourhood of Exeter-hall the preacher could accurately estimate the popularity of the minister officiating each Sunday evening at Exeter-hall by the height, density, and mass of the wave that overflowed and broke on his church doors. This thirst for hearing and this fulness of supply spread over England, Ireland, and Scotland, and on the seed then and thus sown the "latter rains" begin to descend. You were instrumental in awakening the excitement. A higher Power has ripened it. You are now instrumental in recording the number and weight of the sheaves which many carry home rejoicing. The work had a beginning, a growth, and expansion steadily increasing. This is a strong presumption that it will live."

The Rev. Dr. McNeile states:—

"I was recently in a part of the country of Antrim, with which I am acquainted for these 50 years, and saw some people whom I have known for 20 or 30 years,—highly respectable people—country people, some of them farmers, some of them tradespeople, industrious men, such as you have, I doubt not, about here, minding their business on the week days, and going to church every Sunday. Their neighbours had no charge against any of them. We had no charge against them. They paid the rents of their lands and houses; they paid all their dues and bore very respectable characters in the neighbourhood. Some of these people told me last week that they had made a discovery. They had found out that they had been living without God all their lives. Although going to church every Sunday, they had found out that going to church was not religion; that a moral life was not religion; that these things could be done without having any companionship with God. Now they found out, for the first time in their lives, that religion was companionship, fellowship with God. That is a discovery I should like to be made here upon a large scale,—that going to church is not Christianity, though Christianity will always lead to it; that a moral life is not religion, though religion will always produce it. The agents of the Bible Society record a large increase in the issue of both Bible and Testaments. During the months of May, June, and July last, one of the managers of the Bible depository in Londonderry sold between 5,000 and 6,000 Bibles and Testaments. An agent in a county where the population is not very large sold in a few months 700 Bibles. In Ballymoney the agent disposed of 1,500 to 2,000 Bibles, and reports that the demand is still increasing. This is one outward effect—the large increase for all religious publications, especially the Holy Scriptures. Just consider these general results. The great demand for religious publications; the large attendance at public worship, with the special attention while there that draws out every feeling of the speaker; the departure from evil-doing in the way of drinking and swearing—for I have to tell you that some of the publicans in the villages in that part of the country cannot sell any strong drink, and are unable to pay the heavy rents they are liable for their premises. I was told of one publican in Ballymena, who has been in the habit for years past of selling, on the market-day, from 70l. to 100l. worth of strong drink. Four Saturdays ago his receipts were 10s., and on Saturday week he sold two glasses of whisky, and not a drop more on the market day. I was assured by the people that, instead of groups of drunken people hanging about the town at night, they are all cleared away by 6 o'clock, when the

market is over, and all have gone home sober. These are blessed results. These are the quiet, harmless, moral results of true religion. There is no excitement here. That it has been mingled with cases of excitement we have seen; such is the melancholy mixture of everything here below. But it is the work of God on which I wish to fix your attention, and not on this counterwork through the infirmity of man, made much of by the malice of enemies, but to be deplored by us, as we pray to God to prevent mischief through it."

Dr. McNeile adds:—

"What do you think the Orange Lodges did on the 12th of July? Instead of going about with banners flying, and playing party tunes, and drinking 'the glorious, pious, and immortal memory,' and exciting the bad passions of their Roman Catholic neighbours, they left the banners and drums and fife behind, and they went every man with his Bible in his hand, and, instead of attracting hostile attention by perambulating the neighbourhood, they went to church and worshipped God; and peace and quiet reigned on the 12th of July in that district. There is another general characteristic of what has happened in Ireland. Another is mentioned by the writer of this letter. He says:—'Blaspheming and swearing have been all but silenced.' That also corresponds with my experience. I spoke to persons of all ranks in society upon this subject—working men, farmers, gentry;—and they all with one voice assured me that an oath they never heard—that even persons not themselves influenced by religion seemed awe-stricken by the state of the country and did not venture to swear an oath."

The Chamberlain of London, who visited Ulster, states:—

"The apparent results upon society are undoubted and most gratifying; drunkenness, the besetting sin of the district, is in some places abolished, in others greatly abated. What all the powers of Parliament could not effect has been accomplished by the extinction of malignant hatred entertained by Orangemen towards their opponents."

It is also a most remarkable evidence of the excellence and origin of this movement that on all hands it has inspired practical action. It is no mere nurse of sentimentality. It sets those it influences on work. Here is one of many similar accounts from Belfast:—

"The good effected by the religious Revival movement gives evidence of being abiding in its nature, and the fruits which it continues to produce are to be witnessed daily. Young men who were last year careless about religion are now endeavouring to do all the good they can in advancing the cause of Christianity and enlightening their fellow-men. They have, in many instances, established free night schools in Belfast, wherein adults are taught the rudiments of education. This is one of the many results produced by the revival. The religious meetings last evening were well attended. It will be remembered that at 1 o'clock to-day the usual weekly union prayer-meeting will be held in the Music Hall, when ministers of various denominations will take part in the religious exercises."

A letter from Mr. R. Clark to *The Freeman*, dated October 6th, gives the following:—

Having recently visited some parts of the north of Ireland, I herewith send you my impressions as to the religious awakening in that locality. I was privileged to be at the open-air meeting at Armagh, which has been so graphically described by Mr. Kirtland and others. From Armagh I went to Banbridge, thence to Tubbermore, no doubt made familiar to most of your readers by the arduous, self-denying, and successful labours of the late Dr. Carson. At Banbridge, I believe, hundreds of persons, of all ages and classes, have passed from death unto life, including many who were formerly