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"Not slothful in business: fervent in spirit."

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Poetry.

Thy Kingdom come.

BY JEAN INGELOW.

Thy kingdom come.
I heard a Seer cry: The wilderness,
The solitary place.
Shall yet be glad for Him, and He shall bless
(Thy kingdom come) with His revealed face.
The forests: they shall drop their precious gum,
And shed for Him their balm: and He shall yield
The grandeur of His speech to charm the field.

Then all the soothed winds shall drop to listen
(Thy kingdom come).
Comforted waters waxen calm shall glisten
With bashful tremblement beneath His smile;
And Echo ever the while
Shall take, and in her awful joy repeat,
The laughter of His lips--(Thy kingdom come);
And hills that set apart shall be no longer dumb;
No, they shall shout and shout,
Raining their lovely loyalty along the dewy plain;
And valleys round about.

And all the well-contented land made sweet
With flowers she opened at His feet,
Shall answer; shout and make the welkin ring,
And tell it to the stars, shout, shout, and sing;
Her cup being full to the brim,
Her poverty made rich with Him.

Her yearning satisfied to the utmost sum—
Lift up, O Earth! prepare thy song,
It shall not yet be long.
Lift up, O earth! for He shall come again,
Thy Lord; and He shall reign, and He shall reign—
Thy kingdom come.

Religious.

All Night in Prayer.

We know not what we woe to those tireless nights of prayer. The world's Redeemer there made intercession for all coming generations. What vast trains of the children of men must have swept in review before the Saviour's eye! And as the shepherd knows and recognises every lamb in all the flock, so our Shepherd, in those nights of watchfulness and prayer, knew and looked upon us, for whom he came to suffer and atone. For his chosen he sent upward the voice of intense, earnest prayer, asking mercy for the sleeping world at his feet, and for the unborn world that he saw with Divine vision.

Think of it careless one! As you lay your head upon a prayerless pillow, remember that your Saviour agonized all night in prayer.—As you walk forth into the busy scenes of life having sought no protection from an unseen arm, pause, and let memory go back to Him whose everlasting love once remembered you.

Think of it, sleepless one, tossing wearily on your restless pillow! Christ prayed when the world slept! If conscience, or care, or grief stand near you, with their phantom forms robbing you of repose, pray! If pale sickness trail her poison-dropping robes near you, withering with hot breath the rose on your cheek, pray as Jesus often prayed when head and heart were sick.

Christian, let the thought fall on you, as the word "Peace" fell on angry, storm-tossed Gennesaret. Christian soldier, fighting against numerous foes for the promised crown let it stimulate your zeal, and inspire you with strength, till you listen to the glad beat of the reveille, in the sunny morning when you first tread your everlasting home. Christian teacher, mother, guide, remember the Master in his toils, and discouragements, and prayers, on the green mountain slopes of Judea, in the crowded streets of Jerusalem, in the rocking fishers' boats on breezy Galilee. Dying Christian, let it be your comfort, as you go through the dark valley, that Christ once bore you all night long upon his heart.—*Norfolk Journal.*

Anglican and Greek.

We find in the Boston *Watchman and Reflector*, a very succinct article on the position of the Episcopal Church in England, in relation to the Lutheran and Greek Churches, which we copy below. We do not hear so much of late of the Established Church being the bulwark of Protestantism. The opinion is becoming far more general, we believe, that connection with the State is the great barrier which prevents any action being taken for the exclusion of infidelity and rationalism from its pulpits:

We have on several occasions expressed our conviction that the movement on the part of the Anglican church towards intercommunion with the Greek church would come to nought. It appears from late papers that the negotiations are already embarrassed with a serious difficulty. It seems that the same party in the English church which has been so zealously seeking to ally itself more closely with the Eastern, hat been making similar advances to the established chuch of Sweden.

Now, however sincerely and consistently the high church party in the English church may repudiate the name of Protestant, the State church of Sweden is throughly Protestant in theory, thoroughly Lutheran in its standards. But Lutheranism is condemned and anathematized as heresy in the Greek church. Our Anglican unionists are therefore in a dilemma. They must accept or repudiate Protestantism. If they accept it, they may succeed in establishing intercommunion with the Scandinavian churches; but in that case, the "Orthodox Anatolic church" will have nothing to do with them. If they repudiate Protestantism, they may (?) succeed in obtaining a partial and temporary intercommunion with the Greek church; but they must abandon all hope of intercommunion with the church of Sweden.

Dr. Pusey has forcibly presented this dilemma, in a recent letter to the *Guardian* newspaper. No doubt the preference will be given to the Eastern church, as the more ancient, the more numerous, and the more thoroughly episcopal of the two. The Swedish church, in common with other branches of the Lutheran, regards the episcopate more as a matter of order and expedieney than as of Divine right, and essential to the constitution of the church. Dr. Pusey agrees with the Greek church in regarding the standards of the Lutheran church as "merely heresy."

In fact, the Scandinavian churches seem as indifferent to the advances of the Anglicans as the Greeks have always been. Bishop Whitehouse succeeded last year in getting several of the Swedish bishops, including the chief dignitary, Dr. Henri Reuterdahl, archbishop of Upsal, to be present at the consecration of an Anglicau chapel in Stockholm; and he also made arrangements to have Swedish emigrants to this country supplied with letters of recommendation to the "spiritual and corporal care of the bishops and clergy of the Protestant Episcopal church," in order to save them in case they should settle where there was no church of their own national order, from falling a prey to the *sects!* But the Swedish Lutheran Synod in this country have taken alarm at this proselyting measure and have sent letters of inquiry to the Swedish ecclesiastical authorities. Several of the bishops have sent replies to these letters, and these replies will soon be given to the public.

On the whole, the established church of England seems to be in a very bad way. At home rent by factions of High church and Low church, and Broad church, menaced by the ritualism of St. Barnabas, on the one hand, and the rationalism of the Essays and Reviews and Colenso, on the other, and not permitted by its master, the civil authority to condemn either; abroad, courting alliance, on the one hand, with a corrupt unreformed church, and thereby alienating itself still more from the masses of the English people and on the other with a corrupt and government bound Protestant church, and thereby exciting the jealousy and ill will of the best portion of that church,—it seems to succoed only in increasing its own embarrassments and multiplying its own foes.

Tapering off.

BY ALBERT DAY, M. D.

During the last ten years I have had under my care over twenty-five hundred cases of inebriety, in all its various forms and conditions.

More than four hundred of these had delirium in its various stages.

In the first year of my connection with the asylum for the treatment of these cases, I embraced the common error *that liquor could not with safety be entirely withdrawn from the habitual drinker.* After two or three years of observation I found that this was an error, and that the pathology of drunkenness was not well understood by medical men generally, particularly those who had ventured to write books on the subject.

I found on trial that my patients did much better by withdrawing alcohol altogether, never allowing even alcoholic tinctures of any kind to be given.

Since I have been connected with this institution, (about five months,) I do not think I have given one drop of alcohol in any shape to a patient.

I do not keep it here, because I think it is seldom if ever needed; and more than this, I consider it dangerous to continue its use in these cases even in small doses.

Permit me to state one fact. A man may habitually drink his quart or more of liquor per day, as most habitual drinkers do. Confine such a man in some place and put him on an allowance of one half his usual quantity, and he will suffer mare than he will to cut him off enterely.

I have tried this in a large number of cases and have satisfied myself from actual observation.

Of course, these sufferers are found in all our reformatory and correctional institutions, as well as in private practice. They are usually found in a deplorable condition when medical aid is sought. They should be treated in the most skilful manner and faithfully nursed. Their blood is poisoned, which, no doubt, is the cause of the alarming and dangerous symptoms we meet with in the debauched drunkard.

The symptoms in the advanced stages of such cases are not unlike cases of narcotic poisoning from opium, conium, cannabis indica, and other such like poisonous drugs.

They do not need the same drug to cure when poisonous doses have been taken, even though administered in infinitesimal doses. But sirs, it is not my intention to discuss this question here. I only state briefly and hastily the result of my observation on this single point of "tapering off" the drunkard we hear so much about these days.

Absolute abstinence will cure the inebriate nothing short of it will keep him cured after he is raised up from a life of inebriety and degradation.—*National Temperance Advocate.*

Dangers of the age.

The Archbishop of York, in a recent sermon at St. Paul's, thus notices the four chief dangers of our existing high state of civilization: *First*, The tendency to glory unduly in to his material progress, forgetting the real littleness of man. *Second*, The temptation to seek and trust in riches; to enjoy our possessions, like Dives, without thinking of Lazarus lying at our doors,—a danger to which all were liable, the strugglers for wealth as well as the wealthy. *Third*, the sensuality of the age,—a sensuality peculiar in this respect, that is generally united with strength and hardihood, the votary of manly exercises by day being also the votary of dissipation by night; a sensuality without softness, none the less perilous because less repulsive. *Fourth*, The ultimate danger consequent on all this—of living for the present only, of substituting a blind materialism for the realization of the great verities of the eternal world.

INCREASE IN THE NUMBER OF CHURCH MEMBERS.—Since 1800 the population of the United States has increased sixfold, and in the same time the church members have increased over fourteenfold. In 1800 the population was 5,305,000; in 1860 the church members were 5,355,263.

Probably the percentage of *young* persons in the churches is much greater now than formerly. It is moreover made *easier* to enter the churches now than it was half a century since. Yet the facts above stated excite gratitude for the past and give encouragement for the future. The Lord can do above all that we can ask or even think.

Episcopacy not growing.

It has been recently said that Episcopalians are increasing more rapidly than any other denomination. But the *Christian Witness* seems to take another view of the matter, for it says:

Ninety years ago we had one clergymen to every ten thousand of the people; now we have only one to every fifteen thousand, and this discrepancy is increasing. The past two years the additions have not filled the places made vacant by death and disability. In some dioceses there is not a single candidate for orders to-day. The East has not a single clergyman to spare for the West; there is not a diocese where there are not a number of vacant parishes, and in some of them these can be almost counted by scores.

Pastoral Support.

The Hon. Amasa Walker informs the *Congregationalist* and *Recorder*, that he has written to many ministers of eight different denominations, in eighteen different states, in regard to the increase made in their salaries since the depreciation of the currency and the advance in prices. He has received answers from one thousand. He finds that the salaries range from three hundred to five thousand dollars per annum. The following is a table of the general average:

Average salaries in 1860	$772 38
" " 1865	907 28
" gratuities per year	32 77
Average advance in salaries from 1860 to 1865, 17.4 per cent.	
Average advance in salaries and gratuities, 21.7 per cent.	

More than three fourths of their incomes are less than $1000, and a large number range from $350 to $700.

It will be seen at a glance, that the support given to the ministry in general is now, as it always has been, exceedingly meagre. Indeed the support is proportionably less than il was in 1860. It is well known that $772 in 1860 would purchase as much of the ordinary necessaries of life as $1,200 would now. Or, assuming that $1.000 is equal to $772 in 1860, then the pastor who received $772 seven years ago, and $907 now, must be worse off now than he was then, by nearly one hundred dollars.

One of our contemporaries in alluding to this subject, says,—

"The churches as a general thing are not yet dealing generously, not even justly with their pastors. The Indian's excuse, 'poor preach, poor pay,' may be good in some cases perhaps, but the general principle remains that whoever preaches the gospel should live by the gospel, and the church that will not properly support a pastor has no claim upon his services.—*National Baptist.*

Subduing a Convict.

The subjoined is a striking instance of the superiority of moral to physical power—a superiority whose knowledge and exhibition are wonderfully valuable, not only to wardens of State prisons and lunatic hospitals, but in ordinary *every-day* life:

Mr. Pillsbury, warden of the state prison in Connecticut, once received into the prison a man of gigantic stature, whose crimes had for seventeen years made him the terror of the country. He told the criminal when he came, he hoped he would not repeat the attempts to escape which he had made elsewhere.

"It will be best," said he, "that you and I should treat each other as well as we can. I will make you as comfortable as I possibly can, and I shall be axious to be your friend; and I hope you will not get me into difficulty on your account. There is a cell intended for solitary confinement; but we have never used it, and I should be sorry ever to have to turn the key upon any body in it. You may range the place as freely as I do; if you trust me I will trust you."

The man was sulky, and for weeks showed only gradual symptoms of softening under the operation of Mr. Pillsbury's cheerful confidence. At length information was brought of the man's intention to break the prison. The warden called him, and taxed him with it; the man preserved a gloomy silence. He