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Glory to God in the Highest, and on Earth Peace, Good Will toward Men.

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NO. 44

VOLUME XIV.

Poetry.

COMING HOME.

BY FRIGER CARY.

O brothers and sisters, growing old,
Do you all remember yet
That home, in the shade of the rustling trees,
Where once our household met?
Do you know how we used to come from school,
Through the summer's pleasant heat;
With the yellow-funnel's golden dust
On our tired little feet?
And how sometimes in the Nile mood
We loitered by the ways,
And stopped to pick the woodbine flowers,
And in the soil to play?
Till warned by the deepening shadows fall,
That night of the coming night,
We sped to the top of the last, long hill,
And saw our home in sight?
And brothers and sisters, older now
Than when whose life is over,
Do you think of the mother's loving face,
That looked from the open door?
Alas, for the changing things of time;
That home in the dust is laid,
And that loving smile was hid from us,
In the darkness, long ago!
And we come to life's last hill,
From which our weary eyes
Can almost look on that home that shines
Eternal in the skies.
O brothers and sisters, as we go,
Still let us more as one,
Always together keeping step,
Till the march of life is done:
For that mother, who waited for us here,
Now waits on the hills of paradise
For her children's coming feet!
Chambers' Journal.

Sermon.

Divine Solitude.

SUBSTANCE OF A SERMON PREACHED IN THE BAPTIST CHURCH AT FREDERICKTON, ON SABBATH, OCT. 13TH, 1861. BY REV. J. C. HURD, M. D.

"Oh that there were such an heart in them, that they would fear me, and keep all my Commandments always that it might be well with them."—Deuteronomy V: 29.

The circumstances under which the Law was given to the people of Israel were peculiarly solemn, and such as were well calculated to produce a profound impression upon their hearts. Overwhelmed with a sense of the Divine Majesty, their hearts filled with deepest veneration for His perfections and holiness, with full determination to submit to His authority, and with sincere desire to render to Him the sacrifice of a pure devotion, they had said to Moses—"Speak thou unto us all the words that the Lord our God shall speak unto thee, and we will hear it and do it." God heard their avowal and manifested His approval of it; but knowing better than they did the deceitfulness of their hearts, he exclaimed—"Oh that there were such an heart in them, that they would fear me, and keep all my Commandments always, that it might be well with them." In this He expressed in the most affecting manner His deep solicitude for their welfare. And what God was then, he is now. In Him, there is "no variableness, neither shadow of turning." The love He bore to His people in the "times of old," He bears to them now in this noon of the nineteenth century. In making these words our own, we will observe,

I. GOD'S TENDER SOLICITUDE FOR HIS PEOPLE'S WELFARE. "Oh that there were such an heart," &c. With what indescribable grandeur does the character of God appear in the midst of such stupendous exhibitions of love, such amazing acts of condescension, such expressions of deep concern for the happiness of such unworthy, rebellious, and ungrateful beings as we. His greatness is seen in everything around, beneath, and above us;—His majesty is seen in every wave that breaks on the bosom of the sea; His glory in every star that glimmers in the heavens; His greatness in every mountain whose summit pierces the clouds; and His wisdom, goodness, and benevolence, are seen in every object spread out before us in the universe of nature. He is mighty as the Creator, and governor of all things; He is wonderful in the dispensations of His Providence, and terrible as the Judge of all the earth. But in nothing does he appear so lovely, and yet so full of surpassing greatness, as in these expressions of earnest solicitude for the salvation of His people. Here, He speaks not with the stern severity of a Legislator, or Judge. In His words, there is no thunder to alarm;—in His hand, no rod of vengeance to dismay. All is mercy—compassion—tenderness—love. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." This is the pity of one who is "too good to be unkind,"—the pity of a Father, who "spared not his own Son, but freely delivered him up for us all."

II. THE TERMS ON WHICH OUR WELL-BEING IS ENSURED. "That they would fear me and keep all my Commandments always." Here the whole of religion is seen at a glance. Its seat is the heart, its distinguishing principle, the fear of the Lord, and its proper outward expression, obedience to all His Commandments. "Oh that there were such an heart in them, that they would fear me and keep all my Commandments always." Naturally, we are the reverse of all that which is expressed in the text. The heart is depraved and unholy, the throne of every evil passion, and impure desire. Full of enmity against God, it tramples upon His authority; and does despite to the spirit of His grace. Proud and self-willed in all its manifestations, it spurs away the offers of mercy, and exclaims in the arrogance of its own self-sufficiency, "I will not have this man to reign over me." Look at the pages of inspired truth, and see what representations are there given of its depravity and perverseness. "Every imagination of the thoughts of the heart is inclined to evil continually." "Deceitful above all things, and desperately wicked." "An evil root, a corrupt fountain, a whitened sepulchre full of dead men's bones, and all uncleanness." It is easy to conceive of the results which must flow from such a state of heart. Full of hatred of every principle of the Divine Government, the soul is placed in an attitude of rebellion; all its affections are alienated, and the whole man is removed at a great moral distance from God. In such a state no one of the terms specified in the text can be complied with. Instead of a "humble and a contrite heart," there is a heart full of presumption and folly. Instead of "serving the Lord with fear," there is daring insult and blasphemy; and instead of "keeping all his Commandments always," there is rebellion against His authority, refusal to submit to His will, or to acknowledge His claims.

Oh! the mystery of grace, that bears and stronger, and better? Have we been growing into His likeness, and becoming more and more devoted to His cause? And are we any more active and useful than we were years ago? If not, then, He has reason to complain of us. All that infidel love could bestow, He has bestowed upon us. He has opened His heart, and lavished upon us the most enduring treasures, for all of which He expects and requires an answerable return. But, if instead of this, He finds us "barren and unfruitful," surely, He has sufficient ground for complaint. We cannot wonder if He discovers an air of disappointment, when He looks upon the vineyard which he has planted with His own hand, and watered with the dew of His grace, and instead of grapes, finds there only "wild grapes." No marvel if He expresses dissatisfaction on examining the tree which he has planted "by the rivers of water," and instead of abundance of full ripe fruit, finds only the withered leaves of an outward profession.

But I see in these words the language of desire. "Oh that there were such an heart in them," &c. As if he had said—"Oh that it were otherwise with them than it is.—They have resisted my will, they have disobeyed my Commandments, they have despised all my counsel, and have turned away from my reproof. I have sent forth my servants to warn and instruct them, but they have not regarded it. They have given themselves up to work wickedness, to practice deceit, and to follow after vanity. They have grown as stupid and insensible as the brutes that perish. The Ox knoweth his owner, and the Ass his master's crib; but my people do not know,—they will not consider.—"Oh that they had hearkened unto my Commandments, then had their peace been as a river, and their righteousness as the waves of the sea. How often would I have gathered them together as a hen gathereth her brood under her wings; but they would not. Oh that there were such an heart in them, that they would fear me and keep my Commandments, that it might be well with them." Such is the desire expressed, and surely these are the words of a God who cannot lie. And do they not cheer and animate our souls, as they come to us bearing the fragrance of omnipotent love? Do they not inspire us with hope and confidence, with peace and gratitude, and with praise and adoration to him who has loved us with an everlasting love? And who has begotten again to a lively hope by the resurrection of Jesus Christ from the dead?

But this desire for our salvation has not been made known to us in words only; it has been demonstrated by deeds the most appalling and mysterious, and yet the most sublime and benevolent that the world ever saw, or angels ever witnessed,—deeds which involved the incarnation, sufferings, and death of the Lord Jesus Christ. And if he spared not his own Son, but freely gave him up for us all, how will he not with Him, also freely give us all things.

Then think of his forbearance. He does not afflict willingly nor grieve the children of men. He does not deal with us according to our sins; but spares us as a father spareth his own son. He resorts to severe measures only when everything else has failed. And "despising though the riches of his goodness, and long-suffering, and forbearance, not knowing that the goodness of God leadeth to repentance." Take heed, for he will render to every man according to his deeds.—"To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life; but to them that do not obey the truth, but obey unrighteousness, indignation and wrath."

We will now proceed to notice,—

III. THE END REALIZED BY THIS OBEEDIENCE. "That it may be well with us." This includes our well being both for time and eternity. "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." "Say ye to the righteous, that it shall be well with them, for they shall eat the fruit of their doings." "Though the wicked do evil one hundred times and his days be prolonged, yet surely I know, that it shall be well with them that fear God."

It shall be well with them in all their temporal concerns. "The young lions do lack and suffer hunger, but they that trust in the Lord shall not want any good thing." "Once I was young, and now I am old; but I have never seen the righteous forsaken, nor his seed begging bread." They may not be rich, or learned, or powerful, but they shall have a competency and what is better, they will learn in whatever condition they are placed, there will be content. And "godliness with contentment is great gain." They may have to toil through many discouragements, but the approving smile of heaven will cheer them on their way. They may be deprived of many of the luxuries which others enjoy, yet they have the promise, that "their bread shall be given them, and that their water shall be sure."

But their portion is not confined to this world. This is the secret of their happiness and contentment. They have treasures "richer far," and more to be desired than gold, yea than much fine gold. Treasures which the world cannot give, or take away. Treasures laid up in heaven where "neither moth nor rust can corrupt, and where thieves cannot break through nor steal." Their wealth is spiritual, consisting of "durable riches and righteousness,"—of an "inheritance that is incorruptible, undefiled and fadeeth not away." They may encounter many struggles in obtaining their crown, but He who hath conquered for them, will bring them off more victorious. They may be troubled; but they shall not be cast down; perplexed; but not destroyed; for He who has promised is faithful, and He is able to keep that which they have committed to His care.—They may be conscious of infirmities; but they will not sink under them; but rather glory in them, that the power of Christ may rest upon them. They may suffer afflictions, but even these shall work for them, that their more exceeding and eternal weight of glory may not be concealed. And though tempted, it will not be beyond what they are able to bear; for with the temptation there will come also a way of escape; for "He who has begun the good work in them will perform it unto the day of Jesus Christ." And thus it "shall be well with them." "Behold, thus shall the man be blessed that feareth the Lord." "For all things shall work together for good to them that love God, to

them who are the called according to his purpose." He who is for them, is greater than all that can be against them. Who then, shall separate them from His love? "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate them from the love of God, which is in Christ Jesus our Lord." "Application is the work of God." May He apply His truth to all our hearts, that we may hear, and obey, that it may be well with us and our children forever.

The Bible the Preacher's Study. A writer in the *Examiner* gives the best advice to young ministers:—"Settle it with yourself, first of all, that you will be a faithful, and God helping you, a successful student of the Bible. And when you have formed that purpose, you have set to yourself a Herculean task; you have undertaken a problem which will occupy the utmost energies of the longest life. Resolve that you will not shrink from any labor which, consistently with your practical duties, may be necessary to attain this end. The labor may be great, but the reward will be rich and glorious, realized every day by yourself, and by those to whom you minister in holy things. If you engage in a systematic and thorough study of the Scriptures, the conviction that they are a fathomless well of purest water, an exhaustless mine of priceless treasure, will grow upon you continually. Your mind will always be fruitful. You will not have to ask yourself, What possible subject can I find to preach upon next?—What theme can I take, in which I shall not be retreating the ground that I have a hundred times gone over? But rather, What, out of the multitudes of topics which press upon me, shall I next select? At what point, from the deep and generous river of life that makes glad the city of God, shall I draw off a mill to water the garden of the church? From which of the great themes that cluster around the central fact of redemption, shall I single out a few of its many branching thoughts, to feed the flock of God, and to lure to the spiritual banquet the starving souls that are trying to appease their hunger with the fumes of earth? To such a mind, "are will be the seasons of spiritual barrenness. Ever open, ever full, every flowing, will be those wells of salvation from which it is its delightful privilege to draw. To it the Scripture will never be exhausted. It will feel, as Newton felt, that after all his researches, he was but a little child, picking up a few pebbles on the shore of that vast ocean of truth that rolled unfathomed, unexplored before him." So you, my brother, when you have fairly entered on this course of Scripture study; when you have "broken the ice;" when link after link of the golden chain gradually from its concealment, and you see it gradually extending and bidding into a sublime and various harmony of history and prophecy, type and antitype, creation, providence and redemption—all the scattered elements of that wonderful Book which contains the record of our faith, and the elements of our spiritual life—you will rarely complain that you have nothing to preach about it. You may, indeed, complain of your incapacity to rise "to the height of the great argument, and in the argument" itself you will see food for the banquet of eternity."

Druidesses and their Functions. Affiliated to the male Druids was a class of female also, to whom supernatural power was imputed, and who passed for sorceresses. The functions ascribed to them were often whimsical, and sometimes licentious. Their worship consisted chiefly in nocturnal rites, in which, with their bodies stained black, their hair dishevelled, and carrying torches in hand, they abandoned themselves to transports of fury. It was celebrated in their favorite retreats—the island of Sena, and the several nameless islets opposite the mouth of the Loire. One day every year, between sunset and sunrise, they destroyed and rebuilt the roof of their temple; but if any one chance to let drop a particle of the sacred material, she was torn to pieces amid frantic dances, in which the Greeks saw the rites of their own Bacchantes and the orgies of Samothrace renewed. The Gallic manner, as he skirted by night the wild reefs of the Armorican seas, often fancied that he heard strange cries and chants, weird melodies, mingling with the wail of the winds and the deep moanings of the waves. On the summit of the misty crags he saw red phantoms gliding, with streaming hair and burning torches, whose flames made the lightning's. These were the Druidesses wearing their magic spells, healing maladies, raising the elements, consulting the dread spirits of fate, or perhaps waiting to receive the souls of the shipwrecked, which the Breton peasant still discerns in the white and fugitive spray, as they hasten to join their loved and lost companions of the earth.—*Godwin's History of France.*

What Mothers Can Do. Forty-two years ago there was born to the wife of a poor and obscure blacksmith, a son. The father died, and soon after, the mother; and their history and memory perished from among men. The infant child was left to the care of whomsoever might take a fancy to it; but as months passed away, then weeks, then years, no friend took it up, then another; and how he could scarcely tell himself, he obtained a collegiate education and found his way into the ministry; when one day a thousand miles away from the play grounds of his childhood, after preaching to a large atten-

tive audience, an old lady met him at the foot of the pulpit stairs, and said: "I was present at your birth; I knew your mother well, and I do not wonder that you have risen to be a minister of the Gospel, for it was her habit to give you to the Lord in prayer before you were born." Blessed mother! unknown to the rich and great of her time, known, perhaps, even to her neighbors only as the blacksmith's wife, she worked, and lived, and loved, and prayed, in her poor little obscure sphere, until it was her Master's will that she should go up higher; and she went early, because she was early ready; but her works follow after and upward unto heaven, as one by one souls saved by her son's instrumentalities, cross over Jordan, and meeting her with other angels bright on the better bank, they join hand to hand and file away upward to the Father's bosom, chanting in glory: Saved by grace through her prayers."

More than a hundred years ago there lived in London, the wife of a sea-captain. Who were her ancestors, where she was born, or what of her life, no one knows; or ever will know on earth. She was early left a widow with a fatherless child; but she feared God, and felt her responsibilities to the child of her love. But in spite of his mother's teachings he went to sea, and became one of the most profligate of young men, but never, in all his wanderings and dissipations, could he rid himself of the remembrance of the sad, pale, and sweet face of his mother, nor her earnest, patient, and loving teachings. She died, but her prayers bound him fast to the throne of God, and John Newton became one of the best of men. His pious conversation was the means of converting Dr. Buchanan, whose work, *Star in the East*, lead Adoniram Judson to the Saviour, converted Dr. Scott, the commentator; Cowper's piety was deepened, Wilberforce became a changed man, and wrote *A Practical View of Christianity*, which converted Leigh Richmond, who wrote *The Dairyman's Daughter*, and how many souls that book has awakened and led to the Saviour, and will continue to do, only the records of eternity can tell. Mothers! however poor, and obscure, and unknown, look upon your boy-child and remembering what God hath wrought through such as you, take courage, and pray in faith that the same he can do by you.—*Ha's Journal.*

Religious Affairs in Europe. I am sure your readers will learn with regret that our friend, Mr. Spurgeon, is in a very delicate state of health. I expected him to preach for me, and, with Mrs. S., to spend a few days here, but a letter from him informs me that he is so prostrated that it is utterly impossible for him to do it. A visit to Bristol, a few days ago, has contributed to this. At the opening of a new chapel in that city, the crowd was so vast, and clamorous for admission, that windows were broken, and the noise so great, that it completely unnerved him and he was unable to go through the service. Restoratives were used, but the service was a failure. The excitement of crowded places he cannot bear. He feels it now, he tells me, to be a real affliction. Public sympathy has been expressed for him. There is one exception. The *Standard*, a Tory and High Church London journal, glows over it with the ferocity of a fiend. In a leading article, the writer expresses his unmingled satisfaction at it, and regards it as a judgment of God.—Only one feeling can be excited by this rabid display of ignorance and malignity. Last week a valetictory missionary service was held in the Library of the Mission house. Mr. and Mrs. Page are returning to India, and Mr. Rouse, a young man of extraordinary promise, from the College at Regent's Park, as a linguist, accompanies them. Our brothers from Jamaica, Messrs. Hewitt and Kingdom, are also leaving for their field of labour. The meeting was one of greatest interest. I mentioned some time ago the baptism of M. Monod, the son of the Rev. A. Monod, of Paris, and the probability that he would be accepted as a missionary by our committee, to the Bretons. That is now done. I anticipate brighter days for that province. His influence will be felt.

The great event in the religious world at present is the evangelical Alliance, at Geneva. Everything about the city of Calvin is attractive and vast numbers have been led to visit it. A larger gathering, probably, of Christian men have not been drawn together by any previous meeting of the Alliance. Many of my brethren have visited the old city with Evangelical Alliance feeling; there is another motive—the grandeur of the Swiss mountains, and the beauty of her valleys have their attractions also. I cannot give you details; my powers of condensation are not equal to the compression of many days proceedings into a few sentences. No doubt from other sources information will reach you.

MONK CHILDREN.—As every day the *Times* contains a list of about a dozen ladies who are kind enough to take the trouble of keeping up the average of the respectable population of England, it is curious to think what becomes of all the babies soon after they are born. There are plenty of little helpless pets in long and short clothes, and plenty of young gentlemen and young ladies. But what becomes of the children? They are getting fewer and fewer, and a very malevolent fairy puts in their place a set of horrid changelings, with crinolines and curls and talk of dresses and cools. How very rare it is to find a little girl who is meek and ignorant and full of fun! The deplorable substitute who replaces the true specimen of girlhood is amazingly precocious, and the children now-a-days live in a whirl of excitement. They learn, it is true, endless lessons, and have all kinds of boards, dumb-bells, musical instruments, governesses, riding masters, and other mechanical contrivances for getting fussy and formal before

their time. They are also addicted to reading and get through the *Waverley Novels* at Miss Yonge's books before they are ten, so as to be ready for a clear start, and to criticize Mr. Dickens and Mr. Thackeray by eleven. But charming as this must be to near relations, they rather overpower callous and distant friends by the terrible excitement with which they are trying to do everything. If any pleasure is hit on, it is pursued day and night. A dance will not do. There must be a regular children's ball, with roods of crinolines, and bouquets big enough for all the poor little things are allowed and encouraged to discuss their family affairs and the affairs of all their neighbors. They are as indignant with the cook, as alive to the flirtations of the housemaid, as alarmed about the footman's sobriety as their mamma is. They are great hands at settling the amount on which it is safe to marry, and enjoy amazingly the cheap pleasure of voting themselves the handsomest possible establishment and the gayest possible carriage. Even these little revivies of housekeeping and fashion, not to mention the great talk, the secular are eclipsed by the religious children. There are hundreds of unfortunate under twelve in England who are equal to writing tracts—real, live published tracts, and who have had startling experiences and conversions, and who are equal to giving some of these tracts to the poor. A philosopher may endure one of these misuses in crinoline, and even attain an intimacy which will warrant him in proposing that she shall some day put on an old cotton frock and weave good stout bread and jam with him. But the religious child is utterly irrefragable, and must be suffered to grow up in its lost state until it sinks into the abyss, and becomes one of the leaders or admirers of the tribe of popular preachers.—*Saturday Review.*

The President of the Confederate States. Jefferson Davis was born on the 3rd of June, 1808, in that part of Christian County, Kentucky which now forms Todd County. Soon after his birth his father, Samuel Davis, a planter, who served during the revolutionary war in the mounted force of Georgia, removed to Woodville, Wilkinson County. Young Davis received an academic education, and was sent at the usual age to Transylvania College, Kentucky, which he left in 1824 to enter the United States Military Academy at West Point, where he graduated in 1828, and was appointed brevet second lieutenant. He remained in the army 7 years, and served as an infantry and staff officer on the north-west frontier in the Black Hawk war of 1831-32, with such distinction that, on the 4th of March, 1833, he was promoted to a first lieutenant, and was again promoted to a second lieutenant in 1834, and was appointed brevet second lieutenant. 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