

## Poetry.

### THE JOYS OF HEAVEN.

"Eye hath not seen, ear hath not heard,  
What joys the Father hath prepared,  
For those who love His holy word,  
And in His saving grace have shared!"

"The heart of man" hath not conceived!  
The bliss reserved for those  
Who in the Saviour's name believe,  
And are redeemed from endless woe!

Priceless, beyond all price, they are,  
Richer than richest gems of earth,  
Brighter than heaven's brightest stars,  
Pure and immortal in their birth!

Lord, grant that we may taste these joys!  
May rise to that sublime abode!  
And, freed from earth's distracting noise,  
May dwell for ever with our God!

Then will we join the exalted choir,  
In praising God for sins forgiven;  
And raise the hallelujahs high,  
That swell the many courts of heaven!

W. H. F.

### FOR THE AMERICAN PRESBYTERIAN. ANCIENT JERUSALEM AND SACRED PLACES.

Messrs. Editors.—I have obtained and examined the picture of Jerusalem and its vicinity, published by the American Sunday School Union. It comes recommended by many gentlemen of learning, some of whom have been on the ground, and I supposed that I was securing for our Sunday School, Bible classes, and lectures, a very accurate and reliable help to the study of the Scriptures.

The view of the city of Jerusalem, the hills on which it stands—the two pools, and valley of Gihon, with the sepulchres in its southern, rocky side—the valley of Jehoshaphat, with one exception, are accurately and admirably represented. This part of the picture is worth the cost of the whole. Many other points of this most interesting scene of the Holy Land are so exhibited as, at once to throw great light upon the Bible narrative, and the descriptions of travellers. The effort is a commendable one, and I trust will be continued, until those who have not the advantages of eastern travel, may sit at home and look upon an accurate delineation of these sacred scenes.

But to some parts of this "isometrical picture" there appears to me to be grave objections in regard to accuracy. My difficulties may arise because I do not get the perspective, or because there are authorities for the relative location of places, which I have not seen—yet I have seen Robinson's Researches, Thompson's Land Book, Coleman's Text Book and Atlas, Durbin's Travels, the Union Bible Dictionary, &c. In regard to such an excellent undertaking, I hesitate to point out errors, lest more harm than good may be done, and I write, therefore, more to have my own opinions put right, if they are wrong, than to find fault. Allow me then to inquire of those who may know:

1. Does Wady Ahmed begin west of Jerusalem? I had supposed that its head was north-east of Solomon's Pools, and that it ran north-east some two miles west of Bethlehem, and then turned to the north-west and united with Wady Ward.

2. On a very reliable map that I have seen, Jerusalem is some three miles south of Beth Shemesh, and a little farther from Jerusalem than B. S. In the picture, Jerusalem is east of B. S. and about half way to Jerusalem from Beth Shemesh. It may be that I do not understand the perspective.

3. Is Zorah deep in a valley and not on a hill "as steep and regular almost as a volcanic cone?"

4. I had thought that Bethlehem was west of south from Jerusalem. On the picture it is north-east of Jerusalem, and that it ran north-east some two miles west of Bethlehem, and then turned to the north-west and united with Wady Ward.

5. One of the things which has very much embarrassed me in this picture, "constructed from the most reliable and authentic sources," is the extension to the north of the brook Kidron, from the point where the valley of Jehoshaphat turns to the west, at the north-east corner of the city. I had imbibed the notion that the Mount of Olives bent round to the west, making it impossible for water from the north to flow south into Kidron. On my copy, the water begins near Abraham's tomb, some 13 miles north of Jerusalem, and flows south to Kidron. Does the American Sunday School Union tell this to the children? Dr. Robinson says the view from Mt. Olivet, where the road to Anathoth crosses its ridges, is better than from Scopus, and that north and east of that point, the valleys run toward Jordan.

6. Gibson (Ejib) is usually, and I had supposed correctly, represented as about equally distant from Jerusalem and Bethel, north-west or Jerusalem and south-west from Bethel, seven or eight miles. But in the picture Gibson seems to be farther from Jerusalem than Bethel! The maps put Gibson about where Beoroth is in the picture, a little more to the south-west. Perhaps the perspective makes it proper that Gibson should appear as it does in the picture.

7. How can Ajalon be put down as southeast of Beth Horon, and in a valley, too, when travellers tell us it is south-west, and on the side of a hill? Indeed, its position on the maps would not allow it to appear in this picture at all, unless there is some way of drawing it in which I do not understand.

8. Kirjath Jearim is put by Robinson, Osborne, Coleman and others, a little south of west from Mizpeh, (Noby Samwil) so that it lies on their maps about where Emmaus does in the picture, in relation to Mizpeh. But in the picture it is east of south from Mizpeh, and apparently about half as far from Jerusalem. But it is not further from Jerusalem than Mizpeh? Perhaps the framer of the picture locates this place at Kulonith, nearly half way to Jerusalem from Kuryet el Eneb.

It would by no means be just to insist upon strict accuracy in every little detail of topography, in so difficult an undertaking as the constructing and shading of such a picture must be; but when relative positions and distances are so altered in many important instances, as to confirm, or contradict the most reliable geo-

graphical statements, that which was intended as a help to correct Scriptural knowledge becomes a hindrance. How, by any explanation of perspective could a Sunday School, looking at the picture, believe that Jerusalem was south of Beth Shemesh and as far from Jerusalem? Which, in the picture, is the "Camel road" from St. Stephen's Gate to Bethany, so plainly laid down and described by Dr. Durbin and others, where "the steepness of the Mount of Olives on the left, and of the Hill of Offence on the right, necessarily fixes the location of the road—the very path the Saviour trod many times?" My serious conviction is, that "The Manual" to this view should contain more extended explanations of the operation of perspective, so as to reconcile the wide discrepancies, as they appear to common minds, between the picture and reliable Biblical geographers, or that the picture should be reconstructed and made to conform more accurately to the well-known positions and distances of the vicinity of Jerusalem.

Yours, truly,  
A PASTOR.

### THE FIRST REVIVAL NEWS.

Messrs. Editors.—I send you a brief extract from a late number of the "Archives du Christianisme au XIX<sup>e</sup> Siecle," the oldest religious paper in France, edited by Rev. Dr. Frederic Mosod.

It is with deep emotion that under the head "DOMESTIC," we for the first time write the words: *Religious Revival*. We know that there have been some manifestations of an awakening in several places, but we had hitherto received no intelligence as to the subject, and in such matters we are unwilling to speak from hearsay. Here, at last, is an abstract from a letter written by a Christian entitled to all confidence, who was himself a witness of and a partaker in the scenes that he relates; his testimony is entirely trustworthy. We suppress the names of places and persons. We say God that that blessed experience of the power of prayer may not be lost amongst us, but that it may prove the first-fruits of an abundant harvest. The Lord, in order to grant it, is only waiting for the prayer of faith. There is neither in the word nor in the providence of God anything that man stand in the way of obtaining for our France an outpouring of the Spirit like unto that which for the last two years has been reviving the churches of God in the United States. The obstacles are only in ourselves. It is needless to add that our columns are open to all authentic communications of the same nature and we are anxious to see by the publication of the great things that the Lord is doing, that hearts will be warmed to wish for and faith stirred up to prayer a share of the same blessings. Here is our abstract:

"The Lord is now beginning a reviving work of grace among his people. On our communion Sabbath, in September, a few friends to whom I had been reading an account of the American Revival asked me whether I would open my house every evening for a prayer meeting. I heartily consented. We began that very night. There were six of us—all men. The first week we lived on new life. Backsliding souls came among us and were restored to their first love; their first joy! All the persons for whom we prayed received a blessing. What have we asked the Lord to give, he has given. Wednesday last, especially, has been a day of rich blessing; three persons asked an interest in our prayers, among them was a woman, a very devoted and pious lady, the chief promoter of all our usefulness in our village, turning her house into a dancing saloon. That woman asked for our prayers. We must confess that, at the first moment, our faith failed. I, most of all, was staggered; however, I took courage. I told the persons that were met together about twenty in number, that upon the issue of the struggle upon which we were about to enter depended the whole course of the revival which was just beginning in the midst of us; that if we were conquered, our faith would change to a very devil, and I pledged to whom I said so, my dear friend, that it is not necessary to go to America or Ireland to behold the wonderful effects of the grace of God: all that is necessary is to pray with faith in the name of Jesus."

It is a remarkable and very instructive fact that many of the most important operations of nature are effected by the rubbing sound when the broad tide of sunlight breaks on a dark world and floods it with glory, as one bright wave after another falls from the fountain, millions of miles away. There is no cracking of heavy axes or gnawing of enormous machinery, as the solid earth wields on its way, and every planet and system performs its revolutions. The great trees bring forth their boughs and shadow the earth beneath them—the plants cover themselves with buds, and the buds burst into flowers; but the whole transaction is unheard. The change from winter winds to the blossoms and fruits and sunshine of summer, is seen in its slow development, but there is scarcely a sound to tell of the mighty transformation. The solemn chant of the ocean, as it raises its unchanging and unceasing voice, the roar of the rushing of the soft notes of the breeze, the rushing of the mountain river, and the thunder of the black-bow storm; all this is the music of nature—a great and swelling anthem of praise, breaking in on the universal calm. There is a lesson for us here. The mightiest worker in the universe is the most unobtrusive.

### SILENCE IN NATURE.

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MORAVIAN MISSIONS.—Their operations have been greatly extended within the last thirty-five years. In 1822 they had 93 stations, to which were attached congregations amounting to 30,000 souls, under the care of 168 laborers, male and female. At present the number of stations is 78. The congregations connected with these number in all 74,187, of whom 21,000 are communicants. The number of baptized children is 20,000, almost all of whom are in attendance at school. Of male and female pupils there are in all 304. From the commencement there have been 1,646 persons engaged in the Society's labors.

### "I DWELL AMONGST MINE OWN PEOPLE."

Touglily beautiful is the answer of the Shunammite to the Prophet of the Lord. No courtly honor would induce her to leave her own kindred. Many examples are to be found in the Scriptures expressive of the strong attachment of the Jews to kindred and country. A striking instance is recorded in 1 Kings, 11th chapter, where Hadad going to Egypt when young, and there received into great favor with the king, hearing of the death of David and Job, entreated Pharaoh to let him return to his own country; and when the king remonstrated with him, asking what he lacked to make him happy, he exclaimed, "Nothing! Howbeit, let me go in any wise." Nehemiah is another example. When he hears of the desolation of Jerusalem, he earnestly hopes or gains would keep him from casting his lot with the enemies of his country. And who has not read with feelings of emotion the plaintive language of Jeremiah, "Weep not for the dead, neither bemoan them, but weep sore for those who leave country and kindred, for they shall return no more." This feeling is implanted in the human mind by the Creator, for the wise and merciful Father has ties of endearment to early associations and friends are many. The trees under whose shade we have sat, the valleys and winding streams where we have sauntered in early years, the recollection of companions now no more, or far separated, all form mysterious links, binding us to the spot where our first footsteps tottered.

The poor grovelling worldling, whose heart and soul can rise no higher than the ground he treads on, cannot understand these finer feelings of our constitution; but it is men imbued with such feelings as these, whose names are enrolled in the annals of fame, as benefactors of their race or defenders of their country. But it is in reference to stronger attachment, and one that shall exist when the scenes of earth shall have passed away, we are to apply the words, viz: the connection between pastor and people.

How delightful it is for a minister to say, in the spiritual sense of these words, "I dwell amongst mine own people." Not merely his, because he is placed over them, by the good order of the house of God, but because, as a faithful servant of Jesus Christ, he has been the means of their deliverance from the bondage of sin, and has secured for them a permanent and joyful habitation in the kingdom of glory. It is in this sense that the apostle Paul, when he had left her place, and on his way to another, met with some companions; they persuaded her to taste a little spirit, and then a little more, and still a little more, till she was brought to the point of death, and she became insensible, and was taken to a hospital, where she died. What a revolution! A man who had left her place, and on his way to another, met with some companions; they persuaded her to taste a little spirit, and then a little more, and still a little more, till she was brought to the point of death, and she became insensible, and was taken to a hospital, where she died. What a revolution! A man who had left her place, and on his way to another, met with some companions; they persuaded her to taste a little spirit, and then a little more, and still a little more, till she was brought to the point of death, and she became insensible, and was taken to a hospital, where she died. What a revolution!

Many reasons might be assigned why a minister should seek to be able to say, "I dwell amongst mine own people." Let it be the great end for which he has received the office. This means has been chosen by Christ to gather in the scattered members of his flock. To bring men to the knowledge of Him, whom to know is life eternal, and to a saving acquaintance with the provisions of the everlasting covenant. His ministry might have been changed by the miraculous agency of the Holy Spirit, without the instrumentality of man, but it has been ordered otherwise. The Head of the Church has signally owned this means of turning sinners into thousands. When the Holy Spirit was to apply the efficacy of Christ's death for the salvation of thousands, Peter's ministry was selected as the means of convincing them of their need of an interest in that death. And why should not the servant of Christ now look to success to follow his faithful labors among perishing men?

If he do not expect success now, when may he expect it? The more he labors, the more he is turned to God are already made known. Every appliance to man's salvation is revealed. That powerful lever, that can raise alone men from the fearful pit and miry clay, is let down from heaven. Every lamp necessary to guide the wandering sinner to a haven of safety, is hung out in the moral heavens; not a ray of light is withheld, the herald of salvation is to exercise faith in the promise of Christ, in reference to his own means, and be anxiously looking for the message of salvation to perishing souls to take effect.

If ministers were properly impressed with this idea, what earnestness and energy would their labors be! How utterly indifferent their hearts would be to the judgment of men. They would not enter the sanctuary to pander to the vitiated tastes of those who might be hearing; delivering an essay as cold in its temperature as if stepped in the snows of Ural Mountains, and a little calculated to show men their own infidelity, or the attractions of the cross, as a chapter out of Seneca.

2d. It will cause ministers, like Paul, to magnify their office. What solemnity is thrown around the office of the ministry when viewed in its proper relation. The highest angel in heaven would herald the glad tidings of the Gospel. This high honor is reserved for man. It was a remark of that excellent divine, John Brown, of Haddington, "That he would be willing to bid his broad six days of the week for the privilege of preaching the Gospel to perishing sinners on Sabbath." "That they turn many to righteousness shall shine like the stars forever and ever."

3d. A minister, for his own comfort, should seek to say, "I dwell amongst mine own people." That pastor is not to be envied, whose heart is earthly conveniences, who never had a single soul tell him the joyful news, "I own you, our God, as the means of my conversion." One of two things is necessary in the case: he must be among a very hardened and careless people, or he must be an unfaithful and prayerless man.

Then would each be enabled to say, I will not only spend the few years of my earthly pilgrimage amongst mine own people, but when my work is ended here, and the vale of death passed through, it will be no small gladness, in my cup of heaven, to sing the praises of a body of men, in the midst of the Throne, with the people who have been led first to trust in His finished work, through my instrumentality.

### NEW YEAR'S DRINKING.

BY REV. THOMAS WATKINS.

The Duke of Wellington during the Peninsula War heard that a large magazine of wine lay on his line of march. He feared more for his men from barrels of wine than batteries of cannon, and instantly ordered a body of troops to knock every wine barrel in the head. Christmas and New Year are far as much. Like him we cannot remove the temptation—shut the dram shop, and break the whisky bottle—but we are sure that, unless you will be persuaded to avoid it, the approaching seasons will be fatal to the health of many. At this time of the year does our town present sights so distressing and so disgusting. Well may Christians pray, and parents weep, and our churches be hung in black. There are more young men and young women ruined, more debauched and dissipated, and more souls lost than, than in any other season of the year.

We never see a man or (woman) a woman, with their whisky bottle and their "Happy New Year," pressing drink upon others, with any other than a malicious and avaricious view, taking them by the throat, and saying, "A toast to health, my brother," the stabbed him under the fifth rib. You intend no ill. No more does the fool who casts brands, saying, "It is in sport! it is in sport!" You know that in thousands of cases, these customs lead to the ruin of the soul. What unlooked for mischief comes of the drinking custom, we saw a melancholy instance of, last Martinmas. Late in the evening of the day after the Term, a young woman knocked at our door. Her good clothes were all dragged in the mire, and the woman, who had been the daughter of a nobleman, and had been a lady of quality, was now a beggar, begging for pity and shelter. She had left her place, and on her way to another, met with some companions; they persuaded her to taste a little spirit, and then a little more, and still a little more, till she was brought to the point of death, and she became insensible, and was taken to a hospital, where she died. What a revolution!

Twenty years ago, while a clergyman was sitting at his table, on a bright summer afternoon, he heard a foot step on the stairs, and the door of a passenger, who had been on the leaves and beautiful flowers of the China rose, which served as his window-servant. The servant came to say that one of his own old college acquaintances was in the kitchen; he had been drinking, and was now in the old rusty black, out of the shoes and elbows, with his head hanging down, food a beggar; in whose haggard face he traced the features of one whom he had known as almost accomplished student, the pride of his parents and family, and once the high school scholar, and now a beggar in old rusty black, out of the shoes and elbows, with his head hanging down, food a beggar; in whose haggard face he traced the features of one whom he had known as almost accomplished student, the pride of his parents and family, and once the high school scholar, and now a beggar in old rusty black, out of the shoes and elbows, with his head hanging down, food a beggar; in whose haggard face he traced the features of one whom he had known as almost accomplished student, the pride of his parents and family, and once the high school scholar, and now a beggar in old rusty black, out of the shoes and elbows, with his head hanging down, food a beggar; 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