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GENESEE EVANGELIST.—Whole No. 856.

Poetry.

(For the American Presbyterian.)
I would not live always.

You will gratify many of your readers by a fresh reprint of this Song of the "Higher Christian Life," in its full and original form as written by Dr. Mullerburgh.

I would not live always—always below!
O no, I'll not linger, when bidden to go.
The days of our pilgrimage granted us here,
Are enough for life's woes, full enough for his cheer.

I would not live always—I ask not to stray,
Where storm after storm rises dark o'er the way;
Where seeking for rest, I but hover around,
Like the patriarch's bird, and no resting is found.

I would not live always—no, welcome the tomb;
Immortality's lamp burns there bright mid the gloom.
There, too, is the pillow where Christ bowed his head;
O! soft be my slumbers on that holy bed.

Who, who would live away? away from his God,
Away from your heaven, that blissful abode?
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns.

That heavenly music! what is it I hear?
The notes of the harp ring sweet on mine ear;
The King, all arrayed in his beauty, behold!
O! give me, O! give me the wings of a dove!

THE HAND OF PROVIDENCE.
God has absolute control over all the sorrows of earth, to place on the throne whom He will, and to remove them when he pleases. A history of human affairs, showing the exact purpose of God in regard to each ruler who has occupied a throne, and the exact object which God designed him to accomplish by placing him on the throne at the time when He did, would be a far more important and valuable history than any which has been written.

God claims to be the source of all wisdom and knowledge. He originally formed each human intellect, and made it what it is; He opens before it the paths of knowledge; He gives it its clearness of perception; He preserves its powers so that they do not become deranged; He has power to make suggestions to direct the laws of association, to fix the mind on important thoughts, and to open before it new and interesting views of truth. And as it would be found, if the history could be written, that God has placed each monarch on the throne with a distinct reference to some important purpose, so probably it would be seen that each important work of genius which has been written, each invention in the arts, each discovery in science, has been for a similar purpose.

Correspondence.

DELIVERANCE PROPORTIONATE TO REPENTANCE.

O Truth of God destroy
The gloom, the chain, the war;
Depart, thou stormy midnight
Our bright and morning star.
—REV. H. BONAR.

Israel hath left off the thing that is good; the enemy shall pursue him. (Hos. viii. 3.) "Now, all these things happened for examples; and they are written for our admonition." For whatsoever things were written aforetime were written for our learning (1 Cor. x. 11.) "I will be before you for a time; let us examine ourselves, and see what God we have left undone; assuming that we have first repented of the transgressions that we have committed." "For when a man's ways please God, he maketh even his enemies to be at peace with him" (Prov. xv. 1.) God sometimes chastises his children both individually and nationally, by suffering their enemies to prevail against them; and in some cases to rule over them, when they had departed from Israel when they had departed from the Lord. "They shall be his servants, that they may know my service" (11 Chron. xii. 8.) In this case we have a whole nation departing from the law of God. "When Rehobam had established the kingdom, and had strengthened himself he forsook the law of the Lord, and all Israel with him" (11 Chron. xii. 1—12.) This was his snare by which he departed from the fear of the Lord.

There, too, is the pillow where Christ bowed his head; O! soft be my slumbers on that holy bed. And then the glad morn soon to follow that night, When the sunrise of glory shall burst on my sight.

Who, who would live away? away from his God, Away from your heaven, that blissful abode? Where the rivers of pleasure flow o'er the bright plains, And the noontide of glory eternally reigns.

That heavenly music! what is it I hear? The notes of the harp ring sweet on mine ear; The King, all arrayed in his beauty, behold! O! give me, O! give me the wings of a dove!

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sin and clothed in righteousness? For your deliverance from trouble will be in proportion to the sincerity and extent of your repentance. And it must not be a barren work, but bring forth fruits meet for repentance. Begin not to say "we have Abraham for our father for God could raise up children from these stones." Begin not to say the Lord designs to make us a Missionary nation to free the nations and convert the world. God could raise up missionaries among the savages of the Fœges Islands. We say, "we are the people, the Temple of the Lord are these." But what was done to that favored people and magnificent Temple for the very purpose of robbing their self-dattering spirit? Where was there ever a cause more righteous than theirs? His chosen people, the keepers of the oracles of God, and the only representative of his word.

ACCURATE QUOTING OF SCRIPTURE.
A CERTAIN writer in a readable periodical, no matter where, shows his piety and learning, such as they are, by allusions to Scripture, which evince much the reverse of these noble qualities. His object was to illustrate "Lending among the Peasants" (among the Peasants, was probably his meaning) among an abstraction seems not so sensible. His list of noble lords who have died during the last year in England, seems to sustain the sentiment, as follows:

Earl Aylesford 72 Earl Harborough 62
Lord Northwick 81 Earl Miito, 76
Lord Devon 81 Viso't St. Vincent, 92
Lord Rip. Bangor, 86 Earl Jersey, 86
Duke of Leeds, 60 Earl Waldegrave, 71
Earl Moray, 69 Earl Tankerville, 83
Earl Cathcart, 70.

The formula of calculation seem here a little loose. The average of 16 Peas, whose aggregate is 1229, is nearly 77 years each. But the illustration is strange to give us 13 only, to prove what is said of 16; and 13 making an aggregate of 989, saved 76,077; and so less than the general average. This we pass, however. What means the writer by affirming that the facts "set at naught the dictum of David?"

It seems a spot upon a vestal's robe,
The worse for what it stains.

When examined, too, instead of truthful and manly thought, it is all a tissue of folly, recklessness, ignorance, blunder, sin, and error. In the present case, the truth is that David's Psalms contain no human dictum, but only the inspiration of the revelation of God. God is their author.

THE NINETEENTH PSALM, where they are found, is the oldest, by far, of all the one hundred and fifty collected there. It was written by "Moses, the man of God," and entitled his "Prayer." Four or five hundred years before David was born, and more than thirty-three centuries ago, was it given forth by the instruction and assistance of the Holy Ghost of God. The time when the great longevity of the patriarchs was reduced gradually from 912 or more, as the average of antediluvian life, to 3 and 200, and then to about its present maximum, is supposed to have been the occasion of that divine, appropriate, and truly sublime performance.

Only think of that rich and glorious body of Moses, a piece of excellent and sacred poetry, so venerable for its high antiquity; extending backward so many centuries, before Homer sung or breathed; and more than half of the distance from the creation of Adam to the present time—about four hundred years beyond that retrospective and central point, the term,—"during the reign of Saul"—that measures one half; and is not, interesting and venerable, too? the philosopher, the antiquarian, the chronicler, the historian, the general scholar, and pre-eminently to the Christian—to say nothing of the Jew and his synagogue! What a blot, then, on the face of our Whist, is it, accusing the ignorance of

the Bible that obliges us to leave the learned men and writers of the public; who seem ignorant in almost every relation; that such blunders are even common; such perpetrations of frequent occurrence in our own and in other countries.

LANFRANC, THE FIRST NORMAN PRELATE.
The Crusades, with all its grace and frequently irrational accompaniments—the growth of the great European universities, Bologna, Paris, Oxford, but above all the Papacy, at length matured into its highest and most aggressive form, mark the remaining influence which were most powerful during the Anglo-Norman period.

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SUMMARY OF THE YEAR.	
Number of Missions	90
Stations	110
Out-stations	190
Laborers Employed	1,075
No. of ordained Missionaries (being Physicalians)	144
No. of Physicians, not ordained	169
No. other Male Assis.	169
No. other Fem. do.	169
Whole No. of Laborers sent from this country	324
No. of Native Pastors	324
No. of Native Preachers	324
No. of Native Teachers	324
No. of Native School Teachers	324
Whole No. of Laborers connected with the Missions	1,075
No. of Printing Establishments	13
Pages printed last year, as far as reported	10,220,200.
No. of Churches (including all at the Sandwich Islands)	174
No. of Church Members (do. do.)	25,063
Added during the year (do. do.)	1,281
No. of Training and Theological Schools	9
No. of other Boarding Schools	11
No. of Free Schools (omitting those at Sandwich Islands)	328
No. of Pupils in Free Schools (omitting those at S. I.)	8,098
No. of Pupils in Free Training and Theological Schools	278
No. of Pupils in Free Boarding Schools	358
Whole number of Pupils	8,439

HOW TO BREAK A CHURCH DOWN.
A skeleton text, Micah ii. 13: "The breaker is come." To do this effectually, you must: I. Discourage your fellow-members. II. Destroy the confidence of the community. III. To discourage the pastor. IV. Absent yourself from service every Sabbath, or miss at least one in three—if he is not very strong, once in four times may answer.

CONSERVATION AND LABORS FOR THE ENGLISH CHURCH.
He was consecrated on the 20th of August 1870. The occasion was an imposing and melancholy one. The cathedral had been destroyed three years before by fire, and still lay in ruins. The Saxon inhabitants looked on with unalloyed dislike at the Norman conquerors. The very ground was a scene of desolation, the Norman towers in their castles feared of the Saxons, and the Saxons disposed to insurrection, but incapable of systematic action.

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