

Miscellaneous.

REV. MR. BARNES FIFTH LECTURE ON THE EVIDENCES OF CHRISTIANITY.

The subject on Monday evening, the 4th inst., was that of Miracles. Miracles were designed to prove the divine commission of a messenger or the truth of his message. A miraculous event was as capable of being examined and attested as any other fact.

The objection of Mr. Hume to the possibility of miracles, founded upon the violation of the laws of nature being contrary to experience, was met and refuted with masterly ability.

Dr. Barnes remarked that it was impossible for Hume, or any one else, to know the experience of every man in every age and country, and certainly the experience of those who lived in the age of Christ and his Apostles accorded with the fact in question.

The speaker then asserted that we were daily witnesses of such violation. One of the established laws of nature is that of gravitation, by which every object tends toward the centre of the globe.

There are two ways by which the world progresses, in arts and sciences—one by development—one age improves upon the experience and discoveries of a former, and makes these the basis of farther advances.

The other is by sudden discoveries—the rise of some eminent statesman, philosopher or philanthropist, or by some great and startling event changing the current of thought, revolutionizing nations, and arousing the energies of man to great deeds bearing upon the interests of society.

PROPOSED PRESBYTERIAN UNION IN INDIA.

The following circular, which has never been re-published in this country, is from the pen of Rev. Dr. Morrison, who was the first to propose that the first week of each new year be made a "week of prayer."

CIRCULAR.

DEAR BROTHER IN THE LORD:—At the meeting of the Synod of Northern India, assembled at Ambala in November, 1865, the following minute was unanimously adopted, viz:—

"The subject of Organic Union, or a United Church for India was also discussed, and on motion, a Committee, consisting of Messrs. MORRISON, WALSH and SCOTT, was appointed to correspond with the different Presbyterian bodies in this country, with a view to ascertain what can be done in the matter."

Hitherto Presbyterians have labored under the disadvantage of having no organized body in India, towards which they could feel as members, consequently they scatter about without any church connection, greatly to their spiritual detriment, and the loss of the body to which they really belong.

means cut us loose, as Missionaries from our respective Missionary Boards, &c. They are not ecclesiastical bodies, but merely the organs of the ecclesiastical bodies to which they belong.

Hitherto the great want of travelling facilities has been an insuperable barrier to our effecting any such organization, and making it practically useful.

And the growing disposition of Christians generally, and of Presbyterians in particular, to unite together as far as possible, affords encouragement to hope that our respective supreme Jurisdictions would interpose no very serious objections to our forming such a union in this country.

The object of our Synod is not, now, to propose any terms of union, but to ascertain your views on the subject, and to see if some plan could not be adopted, by which a delegation from all the different Presbyterian bodies in the country could be got together;

Very sincerely,  
Your brethren in the Lord,

Committee.—J. H. MORRISON, Rival Pindi, Punjab; JAMES L. SCOTT, Landaur; JOHN J. WALSH, Allahabad.

TRIALS OF A GERMAN EMIGRANT.

The following affecting story is told in the Lutheran Observer, of last week:

A young stranger, a few weeks since, entered the rooms of the German Society at Battery Place, and besought the proper officer for employment, but received a negative answer. The day was excessively cold, and the stranger thinly clad, without an overcoat.

DIARY OF A GERMAN EMIGRANT.

Dec. 16, 1866.—Landed at Castle Garden. In Held's hotel at 4 o'clock, P. M., with \$6 in my pocket-book. Board \$2.50 per day.

Dec. 22.—Ran around for work, and for a boarding-house, all day, but in vain. Business very dull. Now in the utmost perplexity. Paid \$2 to an Agent at 41 Greenwch street for a situation, but did not get any.

Dec. 24.—Trouble increasing—no money—no work—debt in hotel increasing—no prospect of any employment.

Dec. 25.—Pawnd my watch. Called at 41 Greenwich street for work. The swindling Agent not at home. Another young man in the office, who has, also, been imposed upon.

Dec. 27.—Several men wanted at 31 Broadway, but English required. Cannot pay my board at the hotel. Have to leave it secretly. What shall I do! 8 o'clock, P. M. No place yet to stay for the night. Only ten cents left.

Dec. 28.—Passed last night in the streets. Overcome with fatigue, sat several hours on the front steps of a house, sometimes nodding. Again through the streets for work, but found none. Severe suffering from hunger. Nothing to eat for 36 hours. Three crackers for dinner at twelve. Sold

my best black coat for \$2. Offered it at a dozen places, but no one would buy it. Mind distressed with strange thoughts.

Dec. 29.—At many places again, hunting work, but have not found any.

Dec. 30.—All night again in the streets—an hour and a half under a stoop for rest.

Dec. 31.—Passed the night at a police-station-house. Two cents worth of bread for breakfast. Ran around for work in a dreadful snow-storm. At night, wet, hungry, frozen. Got supper at Mr. H's, whose acquaintance I made on board ship.

Here commences a letter thus: "My dear Mother in Germany:—I wish to write to you once more before I die—once more, because I do not know whether I shall be living to-morrow."

Here his letter to his mother abruptly terminates, and another commences addressed to the Hotel-keeper, having his trunks in charge as a pledge for arrears of board.

Sir: Do not trouble yourself on account of my not returning, as I am sorry to be under the necessity of informing you that I cannot pay my board."

The Diary is resumed as follows:

January 1, 1867.—Went into an eating saloon without a penny. Offered my pocket-book and cigar-case for something to eat—got it fortunately on credit. Very hungry to-night. Got supper at my shipmate's, Mr. H. Played awhile there on a piano. All full at the station-house. Took passage on a ferry-boat to Jersey city, for three cents, and passed the night on the boat, going back and forth until morning.

Jan. 2d and 3d.—Slept in a police-station-house. Breakfast and supper at my shipmate's.

Jan. 4th and 5th.—Spent night at police-station. Don't know what to do! Was at several places for work, but no prospect, no hope yet! Half past 2 P. M. Met Rev. Mr. Neumann, and received from him the address of Mr. K., in M., recommending me for work.

Here the Diary ends—the last entry having been made at the moment when the Missionary NEUMANN met the young German, as narrated, at the Emigrant boarding-house. Having thus become acquainted with his trials and struggles, since his arrival in this country, the Missionary's interest in his behalf was, of course, largely increased.

MOTIVE TO CHRISTIAN EFFORT.

Zinzendorf owed much of his religious fervor to the casual sight of a picture of the Crucifixion, with this simple inscription at the bottom: "all this for thee, how much for me?"

"Thou art the great completion of my soul, the best fulfilment of its deepest need."

But the best expression of this is the prayer of the converted Saul of Tarsus: "Lord, what wilt thou have me to do?" Devotion turns drudgery into delight. At a banquet given to Kossuth, when in this country, he said, "I would rather starve than rely for myself or my family on the help of others; but for my country's sake I would not be ashamed to go and beg from door to door."

And this feeling ought to be intense. With Christ, by the mouth of David, we ought to be able to say, "The zeal of Thine house hath eaten me up." Oh, to serve such a friend, and in such a work as giving the precious Gospel to the world! The angels would delight in it. Were it permitted them to do it, they would bring gold from the mines, and gems from the shore, and pearls from the ocean, with which to purchase the Scriptures, and then fly with the precious gift to the ends of the earth, and stand, their golden wings folded on their shoulders, at the door of every human habitation.

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God forbid that we should accept of ease or honor, or anything but toil till Christ has His crown of universal dominion!

"I ask no heaven till all be Thine! No glory-crown while work of mine Remaineth here! Till earth shall shine Amid the stars, Her sins wiped out, her captives free, Her voice a music unto Thee, For crown new work give thou to me." The Hour for Action.

THE FERNAL WORLD.

No fragment of an army ever survived so many battles as the Bible; no citadel ever withstood so many sieges; no rock was ever battered by so many hurricanes and so swept by storms. And yet it stands. It has seen the rise and downfall of Daniel's four empires. Assyria bequeaths a few mutilated figures to the riches of our National Museum.

AN ANGEL STANDING BY.

We read of a youth, in the early days of Christianity—(those periods of heroic suffering, and heroic patience, and legendary wonder, to which I have already ventured to call your attention)—we read of a Christian, on whom his persecutors had put into practice a more than common share of their cruel ingenuity, that by his torments (let those who will, or can, go through the horrible details,) they might compel him to deny his Lord and Saviour.

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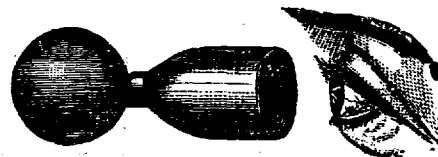
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