MARCH 18. 4TH SUNDAY IN LENT. . Go again, buy us a little food. Gen. xliii. 2. children should be strangers in a land iv. 29. that was not theirs: they were therefore to be brought into that land. And Isaac is true still. That which is born out again, in spite of Pharoah and his And so, correspondently, the man who does he now bring his people into interthe world.

brought into Joseph's house. Gen. xliii. 13.

upon their consciences, of which they had | my own soul. never thoroughly repented; and because, in any difficulty, they were apprehensive that this sin was about to be visited upon them. So sure and irresistible is the power of conscience. Would I be without fear? Let me learn to keep a conscience void of offence. Would I not be afraid of any evil tidings? Let my heart stand fast and believe in the Lord. Let me fear Him continually, and have delight in His commandments.

MARCH 19. 1. And Joseph made haste; for his bowels did yearn upon his brother. Gen. xliii. 13.

Thus did he feel in his heart; although he durst not yet show it in his conduct; although afterwards he had his golden cup concealed in Benjamin's sack, and had him brought back under a charge of theft. How little could Benjamin have conceived the affectionate brother in the deceitful, unjust tyrant! Let us then be careful us real kindness.

Gen. xlv. 3.

Their conscience doubtless rebuked them now, when they saw his undisputed power and remembered all the passages of their and remembered all the passages of their cruelty to him; when they saw his dreams and the disciples to those that were set down. in part fulfilled in their seeking to him for John vi. 11. sustenance, and standing before him as their judge; when they had experienced in part his apparent unrelenting severity. Would we avoid shrinking at the presence of men, let us strive to keep our consciences pure and void of offence towards them, by uprightness, by purity, by love unfeigned.

MARCH 20.

Gen. xlv. 5. How well is it where we can acknowledge the hand of God in all things! How many, when exalted by outward prosperity, would have forgotten the Hand that revenge came round, would have indulged The smallest thing that comes from God grant me to look not at the evil intentions of men, but at thy good providence.

2. See that ye fall not out by the way. Gen. his discovery would give. Now Reuben me do.

would learn for the first time the fraud which had been practised upon him, when and would forget his own. His caution therefore was well-timed; and coming from him, would have an authority and constraining force which no other could give it. And we are taught by one who, like Joseph, once suffered for us, and now reigns, to love one another. Let me enmeet again in heavenly joys.

MARCH 21.

1. And Jacob's heart fainted; for he believed them not. Gen. xlv. 26.

He had so long bewailed Joseph as dead. that it seemed impossible that he could still be alive. He had received so little good from them. Nay, his whole life had been paired, it may be, of seeing good on this sphere seems unable to yield them." side the grave. And yet it was in store

eth to bondage. Gal. iv. 24.

The dispensations of God are suited to by having a law placed upon them, which -Boston Cor. of Journal of Commerce. they could not choose but approve after the inward man, whilst the law of sin in leading organ of this sect, gives pleasing their members constrained them to go hope that the light of Divine Truth is becontrary to it. Have I so used God's holy law, as to be made sensible that there is the movement now going on among them no bondage so much to be dreaded as that of sin?

MARCH 22.

itual birth, by which I have received a turning-point of life.

ATS AND THOUGHTS FOR EVERY DAY divine life: may it endure to everlasting life. God be praised for the promises o eternal life in Christ: may I never, by unbelief, forfeit his promises.

2. He that was born after the flesh, perse God had declared to Abraham that his cuted him that was born after the Spirit. Gal.

That which was true of Ishmael and the continued famine in Canaan, together only after the flesh in each of us thwarts with the abundance of corn in Egypt, was and hinders, and would expel from our to bring them there; that by bringing them hearts, that which is born after the Spirit. hosts, God might lay a foundation for the chooses to live only after the flesh loves faith of his people in all ages. And so not him who chooses to live after the spirit, is averse to his spirit and temper, course with the ungodly, that, by the favour disparages and discourages him where he of his grace in them, he may shew that has opportunity, and would gladly hinder there is a Spirit mightier than the spirit of his temper from spreading to others. But let me remember that I have been born 2. The men were afraid, because they were after the spirit: and let me not be such a traitor as to side with the flesh, either in They feared, because they had a sin the world at large or in the little world of

MARCH 23.

1. Jerusalem which is above is free, which is the mother of us all. Gal. iv. 26.

The Church is above, because her origin is from above-because her Head, Christ Jesus, is now above-because her home is above. She is free, because it is the privilege of her children to serve in the freedom of the spirit and not in the bondage of the letter, and to be delivered from the bondage of corruption into liberty from its chain. She is the mother of us all, because it is in and by her that we are born again, and thus made children of God. Grant me, Lord, to have my lot for ever in thy heavenly Jerusalem. Grant me in her, even on earth, the true liberty-the freedom from sin.

2. Whence shall we buy bread, that these may eat? John vi. 5.

This should be the desire of every dis how we judge others. We know not the ciple of Christ, and especially of each of motives which influence them. We know His ministers, to obtain with cost and not what may constrain them to hide feelings they strongly entertain. We know the spiritual bread for the souls of others: not but apparent hardship and injustice for therein we are workers together with may be the only means left them of doing Jesus, whose work it ever is, and in and through whom alone we have ourselves 2. And his brethren could not answer him, obtained the bread from heaven. May this for they were sore troubled at his presence. desire for the soul's good of others be more and more the habit of my life.

MARCH 24.

1. And Jesus took the loaves, and when he

Every power of doing good to others comes from our Heavenly Father, and we sanctify and bless that power by yielding Him thanks for the possession or use of it And it is His custom not always to communicate His benefits directly from Himself, but often to use for that end the ministry of others. Let me then be thankful to those whom He employs to bless me. God did send me before you to preserve life. Let me honour and love them for their work's sake, and as His instruments. Yet let me never forget that from Him all comes, and to Him is due all the glory.

> 2. Gather up the fragments that remain, that nothing be lost. John vi. 12.

their revenge, and cloaked it under the is valuable, and, if not applied by us to semblance of a righteous retribution! And some useful purpose, it is lost, so far as we if Joseph did not, it was because he ac- are concerned. Time, especially, is of knowledged God in all his ways. And this character, and so are the smallest opwhich is the happier within? Which portunities and means of grace and doing more glorious without, in the sight of good | good: yet their smallness and broken apmen, of the angels and of God? Lord, pearance will cause them to lie unimproved if they are not watched and carefully gathered up. Let me remember that thou. O Lord, hast provided me with every portion of my time, and hast provided a fitting Joseph knew what grounds of discord time for every thing thou wouldst have

N. B. These Texts and Thoughts, with others they had taken him out of the pit in his to fill up the whole course of the Church year, absence, and sold him into slavery; and will be published in a cheap form suitable fo every one would blame the other for his share in the cruelty and injustice to Joseph, and would forget his own. His caution to show that the publication would be generally acceptable.

Romanism and Dissent.

DECLINE OF UNITARIANISM .- The reli deavour to be united in heart and affection gious census of England gives 229 with those on earth, whom I desire to Unitarian congregations, with 29,612 hearers-about 120 each. The Secretary of the "Britsh Unitarian Association" reports: -"Not only are there upwards of thirty of our congregations of some standing now in want of ministers, but the number of such vacancies is rapidly becoming greater, from the removal of our brethren by death, and the secession from the pastoral office at the hands of his sons, that he could of others who seek in other professions scarcely believe in any good as coming and pursuits for employment more congenial with their taste, or for the means of so full of disappointments, that he des- a decent livelihood, which their ministerial

for him in rich abundance, when God saw NATURAL CONSEQUENCE OF THE DENIAL it to be good. So let me wait in patience of Baptismal Regeneration. In our all the days of my appointed time, until | Congregational churches we fearthat there my change come. It may be in this is considerable indifference and neglect in world: it may be in the next. In either reference to infant baptism. In one of our case, that time which my Father chooses oldest churches in this State, there had not been, a few years since, an instance of 2. The one from Mount Sinai, which gender- infant baptism for the seven preceding years. Last year there were seventy Congregational churches in New Hampthe condition of those for whom he appoints them. Before the minds of men shire that reported no infant baptism. This year, ninety-six churches, or about could rightly value and seek a spiritual re. one-half in the State, report none. If this demption, they must learn the nature of indifference continues, the ordinance will bespiritual bondage. They might learn this come extinct in the Congregational Church.

> The Christian Register of Boston, a ginning to dawn upon them. It says of

We expect, we desire, we believe, that Christ will be regarded as a higher being than we have generally hitherto viewed 1. We brethren, as Isaac was, are children of him to be; that an efficacy will be attributed to his work of atonement beyond Isaac was born naturally, yet out of the what we have usually assigned to it; that ordinary course of nature, in fulfilment of more affecting views will be held of the God's promise to Abraham; and we are weakness of nature and of the sinfulness born inwardly, beyond the power of nature, of the human character; that there will be according to the same promise. Isaac in- more heartfelt dependance upon the help herited the promises of blessing in Christ, of the Holy Spirit, and more earnest prayand transmitted them to his children: we ing for its aid, and that the necessity of inherit the same promises through Christ | conversion will be more clearly seen, and our head. God be praised for this spir- more urgently set forth, as the pivot and

ROMAN CATHOLICS REFUSING A PRIEST. The German Catholics of New Haven have recently shown great opposition to the Bishop of that Diocese, and have utterly

refused to accept a Priest whom he sent to them. They united in a body, and expressed the following significant resolutions: Resolved, that we, Roman Catholics, ear-

nestly protest against such proceeding, and declare to the right Rev. Bishop, that we us can worship his God according to his best belief and conscience. Resolved, that these resolutions be sent to the Right Rev. Bishop.—New York Observer.

ANOTHER POPISH MIRACLE. We

ANOTHER POPISH MIRACLE.— We take the following from a cotemporary, as another instance of the lying wonders of Rome.

"After a 'judicial inquisition' solemnly held at Rome, Cardinal Patrizi, the Pope's Vicar-General and judge in ordinary of district has published the following:—

We have decreed, and we do now decree, that the moving of the eyes of the Image of Jesus, in the church of St. Mary in Monticelli, is true, and has been proved, and it is to be reckoned among the prodigies of Almighty God, and the works which are above the order of nature.

"Decrevimus, ac discernimus, motus oculorum in imagine Jesu Nazareni, in ven. Ec. S. Mar., in Monticelli, veritatem fuisse, atque esse comprobatam, atque inter Dei Om. prodigiosa, ac supra nature ordinem opera esse occensendam,"

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ordinem opera esse occensendam," The decree bears date Oct. 17, 1854.

The New York Church Journal has the following on the Immaculate Conception of the Virgin. It is too good to be lost:

dogma of the Immaculate Conception of the Blessed Virgin seems likely to be fastened, as a matter of faith, upon so large a portion of the Christian world, it becomes a serious question where the development is to end. St. Barnard proved, centuries ago, that the same logical necessity as Dr. Newman calls it, would extend the benefit of the dogma to the parents of St. Mary, and again to their parents, and so on back to the beginning of the world. That this is no idle theory, we may gather from the Roman Breviary itself. In the Octave of the Assumption of the B. V. M., we find the Feast of St. Joachim, Confessor, the father of St, Mary, in which he and Anna, his wife are solemnly invoked :-

"O beatum par Joachim et Anna! Ac profecto ex ventris vestri fructu IMMACU-LATI AGNOSCIMINI, quemadmodum Christus quodam loco dixit; EX FRUCTIBUS EORUH COGNOSCETIS EOS."

"Blessed pair, Joachim and Anna! By

Thus, then, the argument stands, as at interest, such as the commencement and ending of the Law Terms, Quarter Sessions, University

and Anna are immaculate, because they are the parents of the immaculate Mary! Let the same argument be carried back postage between Canada and all parts of the Guineas per Term. to the time of Adam, and how many millions

BISHOP RESE OF DETROIT.-This Roman Catholic prelate, having offended the Pope, was summoned to Rome, where he has long been kept a prisoner, and without hope of restoration of liberty. The Detroit Tribune says ;- " It would seem that an act worthy of the darkest days of the Inquisition, a man who has committed no crime except that he performed the duties and Book of Engagements for 25 and 50 patients. of his sacred office to the entire satisfaction of the Diocese, has been immured in a dungeon for the rest of his days! And the Catholics of Detroit quietly submit to this flagrant outrage upon them and render slavish obedience to one who is willing to become the tool of the Romish hierarchy! It cannot always last,"

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