rigeson every mire and

Thur Vietonan LAY

A weary land, oh ! a weary land, blindness and guilt go hand in hand, Our sinful nature disegras no Goo; It sees but wrath and a chast'ning rod. Why will 't not soar to its Maker's face With eyes of faith to a brighter place?

Would but upward look; a Father's smile To cheer the lone, and the sad beguile Would be seen—but blinded nature stays In indolent guilt and selfish ways.

Tis a weary land, a weary land; For one by one, a beloved band Sickens, then droops, alas! dies away, Not one of the best belov'd will stay. Where do the dear departed ones go t Why stay not to cheer the sal, below ?

"Stay !" the dear ones cry, " could we e'en stay

When the voice of Jones calls away To regions of blissato our sweet home Where sorrow and the can never come!

"All califes keep us to things of those and see "When a heavenly bridegroom calls us hence?

"Is 'I a weary land to thy sad soul?

"Jesus alone can they heart make whole;
"Discretely full trust in Him, sweetest rest
"They it had on the lov'd Redeemer's locast;
I housing on Him that with peacefully stand,
"Though each of heart, in a weary land."

T. S. 1950.

THE LORD'S SUPPER. From " Sacramental Instruction," by the Rev. G. Bridges, M. A., Vicar of Old Newton.

This sacrament connects itself with the great doctrines of the Gospel. Man as a singer was condemned under the everlasting curso of the broken law. God accepts the vicarious death of his own Son as his Surety. The great Sufferer himself upon the eve of his death appointed this ordinance as a perpetual menorial of his acceptable sacrifice, and as a seal of the covenamed blessings, which it has obtained for his Church.

remembrance which is thus ordained (to Ministration of the Lord's Supper, than he use the beautiful language of Bishop Ridley) as the author thereof is Christ-both Roll and man, Tso by the Almighty power of God it far passeth all kinds of remembrances, that any other man is able to make. either of hunself, or any other thing. For whosoever receiveth this holy sacrament thus ordained in remembrance of Christ, Inc. receiveth therewith either death or life, a Cherishing this spiritual remembrance, we shall be preserved from the snare-test of sonance with his own words to mean, that the memory, it be made a sacrifice; just of the substance of his merit and sacrifice i a communion, a private eating; lest of two parts, we have but one-instead of a heavenly reflection, a gross carnal feeding.'b The distinctness and singular value of this ordinance is, that it appears to combine much of the real blessing of the other means. If preaching is to represent Christ eracified; to Ado this in remembrance of him" is to the spiritual thing also; not the figure, but show forth his death until he come.'e the truth; not the shadow only, but the 'Thus also' (as Dean Comber justly remarks) that which is more compendiously expressed in the conclusion of our prayer -through Jesus Christ our Lord-is more fully and more vigorously set out in this most holy sacrament; wherein we inforcede on earth, in imitation of, and in conjunction with, the great intercession of our High Priest in heaven; pleading here in the virtue and merits of the same sacrifice,

This ordinance, is therefore equally precious and honourable as a command to be obeyed, and a privilege to be enjoyed. It is an exercise of faith-a remembrance of 18ve-a covenant of dedication. Its primary blessing is the presence of our Divine Lord-not carnal and corporal, but Sacramental and spiritual. We might have said real and spiritual. For inasmuch as spiritual things are as real in their nature as sensible objects, thereal presence in the Sacrament is a Protestant and Scriptoral, no less than a Romish doctrine. Yet we fully accord with Bishop Burnet; that our first Reformers judged right concerning the use of the phrase real presence, that it were better to be let fall than to be continued; since the use of it, and that idea, which does naturally arise from the common acceptation of it, may stick deeper, and feed superstition more, than all those larger explanations that are given to it can be able to cure.'o

which he doeth there for us.'d

a Brief Declaration of the Lord's Support

a Brief Declaration of the Lord's Supper.
Works, p. 8.
b Homily on Sacrament, Part 13
c Gal. are 17 with Luke, xxvv. 10. I Cor.
xri 26. are 17 with Luke, xxvv. 10. I Cor.
xri 26. are 18 with Luke, xxvv. 10. I Cor.
xri 26. are 18 with Luke, xxvv. 10. I Cor.
xri 26. are 18 with Luke, xxvv. 10. I Cor.
xri 26. are 19 with the luke are 18 with the large set of the term of real was read. In all the works, that are set Jack Notes of the second of the term of the second of the

Langue Lois Catal, akermaldi

dinance as nothing else than a commemoration by external symbols, without any distinct Sacramental efficacy f Now this is partial truth; but, stopping short of the full meaning and character of the Sacrament, it becomes grievous error. We admit indeed that 'the creatures of bread and wine' are the holy symbols of the body and blood of Christ, and that he has so ordained them as the commemoration of his death. But we add to this the Sacramental blessing, that in the due reception of these emblems, the faithful communicant is made one with Christ, that he is a partaker—though in a spiritual and heavenly manner—yet cerily and indeed, --of the body and blood of Christy that (again to adopt the language of our Homily) in the supper of the Lord there is no vain coremony, no bare signno untrue figure of a thing absent; but as the Scripture saith-the table of the Lordthe bread and cup of the Lord -the memory of Christ-the annunciation of his deathyea-the communion of the body and blood of the Lord, in a marvellous incorporation, which by the operation of the Holy Ghost (the very bond of our conjuncthe souls of the faithful, whereby not only. their souls live to eternal life, but they surely trust to win their bodies a resurrection to immortality. A Archbishon Crammer gives present in thom that worthily receive the Sacrament; lest any should mistake my words, and think that I mean, that, the ug Christ be not corporally in the outside signs, yet he is corporady in the persons than duly receive them; this is to advertise the reader, that I mean no such thing. But my meaning is, that the ferce, the grace, the virue, and the benetits of Christ's body that was crucified, and his blood that was show for us, be really and effectually present with them that duly receive the Sacrament. But all this I understand of his spiritual presence. (See Man, xxviii, 20, xviii, 20, This memorial eminently illustrates the John vi. 56.) Nor no more is he truly, and apiritual character of the ordinance; " The corporally, and really present in the due it has now, for nearly forty-five years, is in the due ministration of Baptism--that is to say-in both spiritually by grace? We could not desire a more instructive exposition of our Sacramental Service than is

> ties us in the Patristic writings. But the spiritual in-dwelling and tunion with the Saviour are explained in strict conspiritually present and effectually applied in this participation Christ (as Bislop Ridley declares) doth feed spiritually the receiver in faith with all the merits of his blessed death and passion. a 'At this table' (as our unctional Homily expresses it) we receive not only the outward Sacrament, but body; not to death, but to life; not to destruction, but to Salvation, &

here given by one of its Framers. There is

none of that refined mysticism or hyperboli-

cal ecsuacy, which revolts rather than edi-

Truly refreshing is it to much the clearness and metion, with which our great Reformation-Fathers bear witness to this weighty truth. We add one further testimony -When the Minister -speaks Bishop Hooper, delivereth unto me that is in his power to deliver-to say-the bread and winerehearsing the words of Christ's institution, the Holy Chost delivereth unto my faith that, which is mounted and ascended into heaven -the precions body and blood of our Saviour Jesus Christ spiritually, and not corporally. So doth the merits of this precious body in heaven feed my poor wretched soul upon the earth, and no contradiction or impossibility for Christ's body to do so. It may be in heaven, and yet extend his virtue by the operation of the Holy Ghost into my soul by the means of faith. The thing pre-sented in this Sacrament is Christ himself spiritually; the thing absent is Christ's body corporally. c 'We have no need that Christ should come from heaven to us; but that we should ascend to him, lifting up our hearts through a lively faith on high unto the right hand of the Father, where Christ

stored at the last Review of the Liturgy, Freat and essential presence were exchanged for corporal presence. See Wheatley. See Wheatley

f Op. v. fol. 213. Comp. Mesheim. Cent. xvr. Part 11. ch. 11. 10, 12
g Catechism, Communion Service, 1 Cor. x. 16. Compare Bishop Horsley's charges, p. 1.

h Homily on Sacrament, Part 1. i Preface to the answer to Gardiner, p. 30. It is interesting to compare with this statement the last judgment of the profoundly learned Me-lanethon in his Epistle to the Count Palatine 1559-es a counterpart with Cranmer-exhibit-

demption; and we must not seek for Christ, the slave trade itself having been abolished but better versed in ancient literature than therefore, loved, either by means of public in these bodily elements. d Thus is the in 1807, British cruisers captured vessels in his Bible, preached Sperates, Aristides, journals, or by private conversation, to inpresence of Christ fully acknowledged—out engaging in the traffic ; and Sierra Leone or Cato more frequently than Jesus Christ, form himself of all that was going on in the spiritually--not in the bread and wine, butas Hooker has taught-in the soul of the Africans, who were thus brought, from all faithful communicant. c

Dr. Waterland's judgment will admirably close this point of our discussion. The sum for our present successes in West Africa. or symbolical feeding in the Eucharist is feeding upon the body broken and blood shed proach against us, to those who never reunder the signs and symbols of bread and proached the merchants or the Government. wine. The result of such feeding is, the strengthening or perfecting our mystical union with the body glorified. And so, properly speaking, we feed upon the body as dead, cidedly more healthy, and we receive a into closer union as living; I ladia was almost closed when we began and both in the Enchariat when duty celebrated.' f

To be continued.

THE CHURCH MISSIONARY SOCIETY. The Church Missionary Society was esknowledge of Christ among the heathen, Decidedly evangelical principles were tion with Christ) is through faith wrought in avowed from the beginning. Scrupulous core was taken in the first proposal of the Society, in the choice of Missionaries, to recommend such only, as find "themselves experienced the benefits of the Gospel, and the same tail and Scriptural statement of this therefore carnestly desired to make known troot important truth; the more valuable, as to their perishing follow-sinners, the grace explanatory of his matured and established and power of a Redoemer, and the hesti-Judgment -- When I say and repeat many made blessings of His salvation," and it times in my book, that the body of Christ is was stated that "the doctrinal Articles of the Church of Englan 12 were considered "as exhibiting the standard of that faith which it should be their endeavour to pro-

To these principles, through evil report and good report, the Society has ever additioned. Its beginning was were small forward the 18th of April, 47th, is feel report was not delivered till more than two years afterwards, (on the 25th of May 1841) and the amount of annual subscriptions which it could then record was only £177, while the donations were £731. On the 31st of Jan. 1804, its first two Alissionmies were sent forth to West Africa, where carried on its persevering labours,

The instruments which God used were characteristic of His ways in the progress of His kingdom; not many wise men after the flesh, not many mighty, not many noble were used; but God chose those who were. too generally, in that day viewed as the weak and the despised, to accomplish his work-Simeon, Scott, and Venn, Foster and Goode, Cecil and Newton, Pratt and Basil Wood, among the clergy; Admiral Gambier, Mr. Wilberforce, Mr. Grant, Mr. Parry, Mr. Babington, Mr. Macaulay, the Mr. Thorntons, Mr. Mortin, Mr. Pearson. Mr. Neale, and Mr. Wollie, among the laity; were the cidel founders of the Church the lonary Society; and to them under Christian love which is now blossing so heritien lands. Little did these many friends think that in less than fifty years a steady income of above \$100,000 a year would be raised, and in the flay years above

The difficulties in its first movements were greater than can be now easily estimated. Missionary experience was wanting. Most of the new open fields of labour were then closed. Objections of various kinds were raised which have now wholiv disappeared. In barbarous nations, it was said, attempts were hopeless from their degradation; and the slave trade in Africa made, it was said, efforts there quite impracticable. In the civilized nations of India, caste was said to be an insurmountable obstacle. The cannibalism of New Zealand, and the want of European protection, were held to be fatal objections to Missions there. The difficulties of the country at home, and the distresses of the poor here, were thought conclusive objections. The total absence of all desire, or thought of personally engaging in Alissions, either among Ministers or Christians, was a farther impediment. The want of episcopal patronage for fourteen years, (the first who gave the Society their influence, Bishops Ryder and Batharst, having only joined the Society in 1814) was another defect insisted upon. Thus, doors seemed closed on every side. But against all these difficulties, the positive command of the Lord of all, " Go ye into all the world, and preach the Gospel to every creature's was urged on men's consciences. The cheering encouragement, given with this, His last command, "Lo, I am with you always, to the end of the world,12 was pleaded, and the Committee went forward in His work till one difficulty after another was removed. True it is, an

unlawful slave trade broke up our Rio Pond 16. Confession of Christian Faith. Fa-thers of the English Church, v. 496. See also a Sermon by Bradfard— The Supper of the Lord'-combining a clear exposure of Romish error, with a full and edifying statement of the Protestant, Scriptural truth.

e See p. 33. Craliner temarks on the converse to this statement adottic Popish error on the Sacramont. Ladii. e. Quantil

J' Review of the Doctrine of the Eucharist as hid down in Scripture and Antiquity. Works, vii. p. 192. See the distinctive points of this controversy, as maintained in the Re-formers', Disputation, drawn out with singular accuracy of discrimination by our great mar-tyrologist—a theologian of no ordinary stamp. Poxe, vio 520-523.

Zwingli appear to have considered the or-1 sitteth, from whence we wait for our re- ga, Gambier, and Yongroo Missions; but sor, in many respects a worthy old man, which filled him with joy and hope. He, gradually became peopled with liberated tribes, within the means of Christian instruction, and thus the foundation was laid of all'-he observes-is, that Sacramental True it is, the climate, in the beginning, cutoff our labourers, and gave occasion for re-But these dangers only brought no more devoted men, and, as the population has in-creased, the colony itself has become de-

our labours there. A Danish Mission, supported by the Christian Knowledge Society, was permitted, but British Missionaries had no rianding allowed, till in the charter granted to the East India Company, in July, 1813, a clause was introduced permitting tablished by faithful and zealous members of Missionaries to go to India. The great exthe Church of England, to promote the ertions, made by petitions, through the country, to obtain this, had an immense collateral benefit in promoting Missionary zeal. It led, in fact, to the fermation of the Country Associations, which have been the great means of diffusing Missionary information through the United Kingdom, and in the last year roised £75,000 of its funds. The receipts for 1812-13 were £3045, for 1812-11-£10,702, and they rapidly increased run that time. The desired issue was iso obtained, as to tree access to our most inportant famign possessions. Now India in all its parts is fully open to the Christian

Missionary. The difficulties of Missions in the West Indies, while clavery lasted, were very great. Since the abolition of slavery in August 1833, facilities have been greatly multiplied or the free introduction of the Gospel.

When the Society began it. labours, there were very few English Lishopricks in our colonies, and none in Asia, Africa, or the West Indies. The Committee adopted and supported Dr. Claudius Buchanan's plans on this subject, and widely dispersed his publications acrong Members of Parliament, and thus, in 1814, the first bishopric was established for Calcutta. There are now twenty-two bishopricks abroad, and immense theilities have, as was urged and expected, been obtained for the propagation of the

The Parocular Bressedness of Missionary exertion must not be lest sight of. It presents an object of new, and fresh, and unselfish interest, to minds that would other. wise be confined to their own local cares, and thus it explands and enlarges them. It changes the poor from being mere subordinates to others, in their own place, into being the richest benefactors of the world. It opens to them the inestimable value of their own religious privileges. It gives new proofs of the mighty power of the Gospel for the salvation of men who have never God we own the beginning of that work of heard of it before, and thus furnishes tresh evidence of its Divine reality and glory. It leads to the enquiry, Why has not the Gospel done more for us? and so quickens a revival at home. The interest in these of girldiness, the forerunners as he thought works of love becomes a cheering evidence of an attack that could not be far distant, two millions of money would be contributed. that we are partations of the grace of God, made him adopt this resolution. To God he the glory! and the very exercise of faith, hope, and love four years were spent in prepara in Missionary work, strengthens each of these graces in our own souls. Ministers who have seen their people take a lively share in Missions, have thus seen their own hands strengthened, and their labours at home more prospered by God.

It is impossible to go minutely into detail respecting particular Missions. Volumes have already been published, and many volumes would be required to give full details. Solice it to say, there are 103 Missionary Stations; 139 Ordained Missionaries, European and Native; 42 Catechists and Lay Tenchers; 1313 Country born and Native Teachers, above 500 Schools, and probably above 30,000 Scholars in them; fundreds of thousands have heard the Cospel; 13,000 are Communicants at the Lord's table in Missions' spread over West Africa, Abbeokouta, Greece, Asia Minor. Egypt, East Africa, the Presidencies of Bombay, Calcutta, and Madras; the Islands of Ceylon, New Zealand, Trinidad, and Jamaica, and in British Guinna, and North West America. Glory be to God for this vast field of labour, and for His blessing on our labours in these parts of the world!

From Jubilee Trust No. JV., by the Rav.

E. Bickersteth, Rector of Walton, Herts.

A WALDENSIAN PASTOR.

Memons of the Rev. Joshna Meille, of the Parish of St. John's, in the Profession Val-leys of Pielmont. From " L'Echo des STAOHES?"

sence alone was a blessuff may some come from 1792 to 1824, and he had the happihess, in days when the Gospel was too little known, to adhere strictly and faithfully to scriptural preaching. But it was after this time that his Christian convictions were completed and quickened A great domestic affliction, the death of his only son, who was drowned while bathing past life at the expense of the present, he tary associations, for benevolence and required thanks to God for sparing him of the present the grave advance the present that advanced the present that the expense of the present tary associations, for benevolence and required thanks to God for sparing him of the present the expense of the present, he tary associations. The past the expense of the present, he tary associations. The past the expense of the present, he tary associations. The past the expense of the present, he tary associations. The past the expense of the present, he tary associations. The past the expense of the present, he tary associations. The past the expense of the present, he tary associations. The past the expense of the present, he tary associations. The past the expense of the present, he tary associations. The past the expense of the present, he tary associations.

Mr. Meille felt the want of Jesus Christ in the sermons; he perceived, more distinctly than ever, the frightful void-the desolate usclessness and powerlessness of a system of religion of which the Saviour is not the soul and the corner-stone. "His Jesus" as he expressed himself, became more precious to him than he had formerly been, and henceforth, He was to the retired Pastor, "the one thing needful," before which every thing must give place. This remarkable change was coeval with the visit of Felix Neff to the Valleys. When that celebrated missionary of the High When Alps visited Piedmont, a religious revival was manifested which, being badly second. ed at its commencement by those who ought to have helped it forward, was likely to have degenerated into a species of dissent. But Mr. Alcille was one of those who most cordially joined in this movement, and gave it a right direction; and when Neil returned to his own charge, and those who had been awakened by his preaching felt the necessity of assembling themselves together to meditate on the word of life, this good old man joyfully opened his house to them, and, better still, he opened his heart to them; a precious fountain of edification, consolation, and transam of entreaters, consolation, and encouragement, from which the friends of the George might draw deep draughts. But where can good by accomplished without opposition? A very strong party was soon toward against those who were accused of preferring to be more hely than others. the authorities interfered. Hr. Meille was forbalden to have meetings at his ouse, and he submitted: contention, even oder more proprious circumstances, and with more chance of specess, was repugand to his singularly peaceful and rather timid character. From that moment it appears that Mr. Meille considered his pastoral career to be terminated; and when happier days arrived, and these private re-unions were again permitted, he attended them with joy, but never consented to take a leading part in the ser-

Almidier,

"I only wish to learn," he was wont to ay; and truly no one was ever more faithful to the part of a simple listener or learner than he was. Always one of the first in the Temple (as the Protestant churches are called) whatever might be the weather, and though the distance was great from his home, he edified all the congregation by his attitude of attention and deep devotion. But it was most touching to see him in the Sanday. chool, which he regularly attended : that old man, grown grey in the work of the ministry, scated in the midst of a hundred children-whom he surpassed in attention, and who most surely did not equal him in simplicity-listening with pious carnestness to the instructions given to them, as if they were addressed especially to himself.

vices, though most earnestly entreated to

do so.

For the last four years, however, he careely over left the house. Frequent fits customed to say to those who inquired fter him.

His anticipations of dying in a fit were not beceived; two days before his decease he was perfectly well, and had aften ted to his n and occupations in the house. Having heard one of his daughter's children erying, he left his room to go to console it he child was silent when it saw him; Poor little one," said he, " May God oless thee, may he bless all thy children," he added, turning to his daughter, and preparing to return. These were the last words he spoke. He had scarcely reached ais room ere he fell to the ground in a fit Lapoplexy, and, although he lived two nights and a day, he never gave any sign of consciousness. He was about eighty sur years of age, and had never been

His deportment was most venerable, est at the same time perfectly unaffected. He is a respectable old man," wrote dell', in one of his letters, " who has all he manuers and tone of one of the United Crethren of old times."

These words describe him exactly. His mind corresponded in every respect with his outward appearance. To an urbandy of manuers, of which in these days we seem to have lost the secret, he united the Parish of St. John's, in the Protestant Valleys of Pickmont. From a Electron Country, where for a great many years he had lived in retirements. The impression left by his death has nething painful init, save the thought that one in the safe, where his profession was a bless dwells upon this early, where his profession of the words and the regulation will do use the same of the profession left by his death has nething painful init, save the thought that one in the safety where his profession less dwells upon this early, where his profession less dwells upon this early, where his profession less dwells upon this early, where his profession less dwells upon the early, where his profession less dwells upon the early, where his profession less dwells upon the early where his profession was a blessing from 1792 to 1824, and he had the happiqualities we have endeavoured to pointray, of reciting the prayer before meals."

form himself of all that was going on in the world, looking especially to the advancement of the king lom of God. He was one of the earliest subscribers to the Semeur, the Archives du Christianisme, and to tho Journal des Missions de Paris. Almost to the last he took pleasure in reading them. The work for which the last mentioned journal is published, the Missionary work, always excited his warmest sympathics, and it although for the last four years the monthly its Missionary Meetings at St. John's were no longer cheered by his presence, a five franc piece, regularly put into the collection plate by some discreet hand, told plainly enough that though absent in body, he was present in spirit, and was praying at home with those who were there met together.

But that which most especially distinguished him, was his perfectly childlike faith, only equalled by his humility; the latter grace was such that it often confounded those who witnessed it. How often, when taking leave of a visitor, whose object had been to hear him, but whom, by a tact peculiar to himself, he had induced to take the principal share in the conversation, he would say to him, pressing his hand affectionately, or embracing him, "Thank you, I have beened much, and I feel that I always have much to learn in your society; and the person to whom he spoke thus would be perhaps a very young man, or a student just come from College. As to his faith, his own words will characterize it better than anything we can say on the subject. "I congreat sinner, but thanks be to God, I know that mercy has been granted to me; that Jesus Christ is a Saviour all-sufficient to expiate my sins; and therefore, without fear, I go to meet my Sovereign Judge,"
"When I contemplate," said he, "what God has done for our redemption, I am lost in admiration of the great and incompre-hensible work,? "These are things it hath never cutered into the heart of man to conceive, but blessell be God who hath reveoled them to those who love him." 'Ab," he would often exclaim, "cternity will not be too long to recount and admire all that God has done forour salvation."

Such was the reverend and excellent man who has just left us for a better country. Such a character, even with its imperfections, is too rare at all times; it is too rare especially in these days to be passed over without an endeavour to make it known. Happy will it be for our Church when she shall possess many pastors who, to a more enterprising spirit, more energy, and we may add, more courage, shall unite faith and humility such as his.

THE UNFORGIVING CHRISTIAN.

"She is a very excellent lady, but she will never forgive you if you once displease These were the words of a Christian brother to us, while speaking of an estimable religious lady, whose virtues we are acquainted with. In kindness and benevolence to the poor, few equalled her; in punctuality at church and conference meetmade him adopt this resolution. These four years were spent in preparation for death. "I think each morning, that perhaps this day may be my last," he was according to the way are devotion, she was an example to the second transfer of the way are devotion, she was an example to the second transfer of the second transfer devotion, she was an example to all her sisters in the church. She was a woman of high mental cultivation; affable in her manners, and possessed of good native undesstanding. No one, unless most intimatey acquainted with her, could have suspectd her of an unforgiving temper. But as we thought of all her excellencies, the words of our friend, " She will never forgive you." rushed through our mind.

"Is it possible," thought we, "that she can be a Christian 2" We recalled the words of Christ, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Perhaps, then, this lady has a long catalogue of sins which has heavenly Father has never forgiven. If so, of what avail will it be that all her friends think her a Christian? She may deceive herself, also; her good deeds and her deep sympathy with Christions and with the church, her inward. glow of piety, may all lead her to a false estimate of herself as she appears in the sight of Gol. She is an unforgiving Christian? Can there be such a Christ.

We mused over this thought. An unforgiving Christian. Can we call such a being a Christian? We may apply the name, as we do to nations. The church may honour such with the title. But of what worth is the name, it our Father in

so he associated it with the manual occupa- scandalous, we are good Christians. The most excited Christian virtues, brotherly, relief from his intellectual labours. If was love, forgiveness of our enomies, charity rener from his interactual abouts. It was more, forgiveness of our entire, charge also his mode, of distinguishing Sunday and kindness to our erring brethren, these from other days, by singing presses instead are too much overlooked. In the religious activity of the age, their quiet and mus-Very different from the generality of old obtrusive but decisive evidences of true. men, who are rather inclined to exalt their piety pass anobserved, If ye join yelun-