Provincial Meslevan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume IX. No. 45.

HALIFAX, N. S., THURSDAY, NOVEMBER 5, 1857.

Whole No. 434.

Lines.

In a letter to a Wife, on seeing two Scarlet Runners unite and suspend themselves on a

BY REV. WM. JAY. A recent sight, my dearest Anne, Engaged my eye and heart. And I the scene, and moral too, Would now to thee impart : A truth was never deemed the worse, Expressed in figure or in verse.

Twas in my lovely garden, where I late and early rove, In lonely walk, or, happier still, Indulged with her I love; And where to thought or talk resigned, A part of Eden yet I find.

Twas there two plants of tender form Upgrowing I surveyed; Both conscious of their weakness see And seemed to ask for aid. I marked with anxious watch their bent. And judged a union their intent.

And so it proved; for soon they clasped And curling round and round, Looked fearful lest they each should lose The helper each had found; But, coupled soon, they firmness gained, And reached a height not else attained.

But bending now, as weightier grown, They feel their junction weak, And something both may rest upon They now together seek. A tree at hand their wishes drew, And on this prop they hung and grew

But as I stood, and while I gazed, "All nature is a book, and be Who reads is wise and blessed No humble monitor disdain, Nor let a trifle preach in vain.

"If 'twas not good for man to live In Paradise alone, Two in a desert's weary wilds Mutual their wants and wishes too They help, conjoined, each other through

"Thus thou and thy dear partner both, In pleasant bands entwined. Not bound by others, but attached By sympathy inclined, Aspiring upward to the skies, Should aid each other as you rise;

"Nor think each other help enoug Though you the gift esteem, But mindful of the tree of life, And both embracing Him, On Him, your sure almighty Friend,

Although, my Anne, a lot like ours Has been indulged to few, E'en we have had wherewith to try And prove the counsel true; But as to Him we turned and prayed. Our griefs and fears have been allayed

And heavier cloudlings lower, The closer we'll embrace His aid, And meet the trying hour, And on his grace and strength rely, Engaged to help us till we die.

Thoughts on the Character of Reuben.

Such was the prophetic declaration of dying Jacob in regard to his son Reuben. Reuben was his "firstborn," his "might,"
"the beginning of" his "strength," "the excellency of dignity, and the excellency of louble inheritance in Israel; but he forfeitthe sons of Joseph, (1 Chron. v. 1.) the sovereignty to Judah, and the priesthood to Levi. Nothing great, good, or excellent is recorded of the tribe of Reuben. From it arose no judge, prophet, ruler, or illustrious Dathan and Abiram, notorious for person. Dathan and Abiram, notorious for their rebellion and signal destruction, descended from Rebben. The tribe, not aiming to excel, settled on this side Jordan. It was never numerous; and it was the first that was carried into captivity. Like water, which runs downward, Reuben fell from his natural and rightful pre-eminency, and never

Frailty is inseparable from humanity.—
The wisest may err, being deceived. The strongest may fall, overcome by temptation. Our difficulties are great; our adversaries many, subtle, vigilant, and powerful. It is only by ceaseless watchfulness and persever-ing prayer, accompanied by an humble reliance on the power of God, that we can maintain our ground, or make advances in real, inward religion. Nothing tends more effectually to impede our progress, to destroy our peace, and to endanger our salvation, than that instability of character and conduct which marked Reuben's life. Let professors take the solemn warning.

unsettled faith.-When a man has no fixed and settled principles in his mind,—nothing the semblance of grace, goes on won every wind of doctrine, and caught by every novelty. Each new pretender brings to the vacillating new light. Now he fancies he has found the truth, :ill another propagator of new doctrines rises up, whom he is equally ready to follow. Old systems are exploded, as obsolete and unsuited to the present age and the highly cultivated state of He follows the meteor's glare, till steadiast faith includes competent knowledge and full conviction, which can only be attained by the aid of God's Holy accompanying diligent examination, fervent prayer, and great simplicity and sincerity of mind. One strong evidence of truth is ex-perience. (John vii. 17.) And we cannot but be astonished at human folly, when we see persons turn aside from doctrines by which they have been happy, to follow sys-tems which promise what they never fulfil, but only tend to darken and confound their

the world and our friends. The garb of people are grieved. religion falls off and disappears. It is no better when men adopt a profession to avoid singularity and are guided by what others nest, determined perseverance in all holisay and do. Varying modes and fashions are as uncertain as the wind. Many take up a profession of religion from mere excite-wavering creed; a half-hearted, unsteady ment of the passions; with a judgment service; a want of uniform obedience; uninformed, and no well-weighed and fixed

joy; but when tribulation or persecution faithful servant; enter thou into the joy of ariseth because of the word, by and by they thy Lord?" Will not every recollection are offended. How often are the ranks of Christian societies first swelled, and again thinned, by means of these unstable ones! When prosperity smiles, and religion is popular, they swim with the stream; but when the cross is to be taken up, and self-interest

and great command of the Christian law, as universal, persevering love of God. Where attempt is utterly fruitless, and peace de-parts. The soul is unhappy, thirsts for The volume

on the will of our Father in heaven; "having a form of godliness, but denying the works and not doing the will of our Father in heaven; "having a form of godliness, but denying the volume of the vol the power;" now cold, now hot; now blooming, now barren; never at one stay; now with saints, now with the world; now diligent in the means of grace, now scarcely seen there; wishing well, not doing well; at one time, as if feeling the everlasting importance of religion; at another, as if they I will not attempt to echo the tone of ferhad no concern in its sublime realities. And vent admiration and gratitude with which all this arises from instability of mind and heart. Zeal is not tempered by knowledge; and actions are not induced and kept up by

But from the position I occupy, the facts

ment to the society of God's people. It see friem every day and every hour. I may be laid down as a principle, that every professor of religion should be united with some section of Christ's visible church. If you may stand alone, so may another,—so may all; and there ends the church visible, selves and of each other as members of soa mind strangely constituted, who, if sincere, cannot join with any. Persecution is frerels among professors cause many to stum-ble and fall. Because such and such a one is admitted into the church, or kept there, I volume.

I should be wanting to myself, did I not istry, the discipline, and its administration. It is true, perfection is not to be expected. the opinions of others. To forsake the communion of God's people for comparatively slight causes indicates a culpable want of we have a proper conviction of what we more sanguine years. Yet in their decline owe to Christ, who shed His blood for us, of life, they see some of the fruits they of the value of our souls, and the danger of prayed for, and they will not complain, losing them, we shall not be turned aside He was accordingly entitled to a by persecution, or reproach, or by the faults of others, so as to leave the church, and go Allow me to thank you for

many and great. In temporal things, he the American Bible Society.

who is unstable never excels. He may be
The Friend remarks: "The copy of the engaged in business, art, or science; but, ambling from object to object, without thy hand findeth to do, do it with thy might:" "Giving all diligence, making your calling and election sure." But he who waver never attains the end. The penitent who seeks for mercy, sometimes apparently earnest, at other times carelessly, never finds it; and he who seeks the prize of only by fits and starts, has no chance of grace, a reed shaken by the wind. Ever so small a trial, or the slightest cross, turns

Instability, whether in temporal things or in spiritual, is universally condemned and despised. We place no confidence in the word of an unstable man; we refuse to trust him with our property, or to have him for our friend. But what can we say to him who trifles with the awful realities relating to his eternal salvation? The unawakened sinner rushes headlong to destruction; but the unstable professor, with knowledge, and which he holds from a full conviction of its his conscience, aggravating his sin, and eternal and unalterable truth,—he is ready to listen to any deceiver, is tossed about by God swears in His wrath that he shall not

enter into His rest. Instability is destructive of Where there is no decision of character. conflicting and unsubdued passions draw in different directions, and keep the mind restless and uneasy. The unstable man some-times resists them, but is more frequently conquered by them, hurried on against his convictions, while his conscience smarts under the sting of guilt. He is often harrowed with fearful forebodings of futurity. Ashamed to meet his faithful brethren, whose very look is a cutting reproof, he shuns them, till he thinks they look cooly on him; and. yielding to this impression, he forsakes them. Yea, he carries about with him his own condemnation, and shrinks beneath the consciousness of God's displeasure. In vain does he expect happiness, tossed on a tem-pestuous sea, rocked on a bed of thorns, without any satisfactory hope of eternal sal-

2. Instability indicates a divided heart church of Christ. Her outward adversaries and unsteady affections.—When religion is may hurl their darts, but with comparative-taken up from improper motives, (such as, ly little effect: her greatest enemies are the

interests, or ingratiate ourselves with fellow- The Christian is a light, to guide others in men,) it rests on a basis so unsound that the way of life; but if, instead of this, the stability is out of the question. The supe- light that is in him be darkness, infidels tririor to whom we looked disappoints us, and umph, enemies blaspheme, the lame are we are deceived in our expectations from turned out of the way, the hearts of God's

trimming between religion and the world. principles. These are like the hearers who What hope is there that such a waverer find their emblems in the seed cast on the shall ever hear the plaudit from the Judge stony ground: they receive the word with of heaven and earth, "Well done, good and plant his pillow with thorns, and fill his soul with anguish and remorse?— W. M. Mag.

Royal Speech for the Bible.

It is the speech of the King of the Sandsacrificed, they withdraw from the trial, as of old (John vi. 66).

"My son, give Me thine heart," the first missionaries, in behalf of the American Bible Society. It is a model speech. The well as of the Jewish, requires the supreme, copy given to His Majesty is a large and the heart is divided, and the aim is to recon-cile our own will with the will of God, the wood hox. In acknowledging its recention wood box. In acknowledging its reception

parts. The soul is unhappy, thirsts for relief, and eagerly grasps at any change which promises rest. This is the cause of instability in thousands.

3. Instability is marked by the want of the instabi But of all the memoers of the institution there is none with whom I could more gladly find myself in communion than the Secretary, whose labors have won for him a name among Christian philanthropists, which might excite a world to emulation.

meet me whichever way I turn my eyes .-4. It is seen in a want of steady attach- I see them every day and every hour. I with its ministry, its means of grace, its ciety. Without that standard no law but institutions, and all its influence on society the law of autocratic power could have ruled No exclusive claims in favour of any one is gift of free institutions, such as they now advocated. The right of private judgment enjoy, a worse than useless act of magnanimity on the part of my predecessors. The commerce and intercourse with other counquently a cause why unstable professors ty, would have been checked by numberless leave the society of God's people. Quardifficulties. In one word, we see through all our relations the effect of those aspira tions and principles inculcated in the sacred

express the gratification I feel in seeing here present some of those who were first of himself, and will pay due deference to look for their reward elsewhere, they wil attachment. If we have something to bear from others, we should not forget what their life's work may even disappoint them. others may have to bear from us. But if if they judge it by the anticipation of their when they remember that the measure

Allow me to thank you for your persona back into the world.

Share in the presentation, and through you
The evils resulting from instability are to express my kindest acknowledgments to share in the presentation, and through you

steadily pursuing any one, he fails in all. short notice on the morning when it was de-In spiritual things, instability is fatal to all livered. The manuscript contains but one proficiency in knowledge and godliness. correction or altercation, and it, as well as The rule of duty is laid down, "Whatsoever the address, is a credit to its author.—Phila. Christian Observer.

Love of Brothers and Sisters. Brothers and sisters should make it a duty to promote each other's happiness. They should take pleasure in pleasing each other, instead of being selfishly taken up, each promoting his own separate enjoyment. They should never envy each other's gratification. Envy in children is likely to grow into a most baneful and malignant disposithe happiness of the whole. They should never be indifferent to each other's sorrows, much less laugh and sport with each other's tears and griefs. It is a lovely sight to see one child weeping because another is in distress. If there be any one of the family that is in bad health, or weakly, all the rest instead of neglecting that one, ought to strive to the utmost to comfort him. How pleasing a sight it is to see a child giving up ais play time to read or converse with a sick brother or sister. This tender attachment should, of course, become stronger and more They should now reason upon the closeness of their relationship, and let the understanding give an additional impulse to their nearts. A family of grown up children should be the constant scene of uninterrupt-ed harmony, where love, quieted by inge-nuity, put forth all its powers to please, by those natural good offices and minor acts of beneficence, of which every day furnishes the opportunity, and which will, while they cost little in the way of money or labour, contribute so much to the happiness of the household. One of the most delightful sights in the world, where there is so much unkindness to distress, is a demestic circle.

(John i 42-)

Anxiously had the faithful few looked for tened with the warmth of fraternal feeling to find an absent brother: "And he brought him to Jesus."

Sweet words! falling upon the ear of the believer with strange melody, and filling the soul with new-born experience of tenderness and love. They touch a spring of holy aspirations in the soul, that gushes out in overwhelming abundance, filling it with longing desires which the love of God alone can satisfy. Dear record of a Saviour's love! Blessed assurance—that the human may thus confidingly approach and dwell so riour's baptismal seal, thus to share in his inistrations to the spiritual need of the darkened souls around.

God's love begets generous impulses and loving emotions within the soul of its posses-sor, which will go out towards his fellow

that those around him are in like condemnaand can he coldly, calmy leave, with no casual acquaintance,—aye, or "the stranger without the gate,"—in darkness of unbelief

or doubt? Can he leave them thus alone, without soul-earnest effort to bring them to Jesus? The generous soul cannot enjoy earthly pleasure alone, but craves the sympathy of another to share its joy. It is not content ing, unselfish yearning for the spiritual good of others? A desire, welling up from the heart's purest fount, to bring this heavensent consolation to hearts yet groping in the gloom of perplexing doubt?

Ye, who follow with willing hearts the path which that blessed Saviour trodwhose hearts warmed with love as ve tarried by the way with him-who know how easy -how sweet and soothing the influence of His gracious presence; - who see your fellow-beings: the loved but erring ones of will ye not " bring them to Jesus?" but one soul be wevering; if of the loved entreaties, whom your prayer will influence, and throbbing, heart, and "bring him to Jesus!"—New York Observer.

The Papal Origin of Negro Slavery.

To any one acquainted with the spiritual thraldom in which the Church of Rome loves to hold her votaries, it cannot appear matter of surprise that she should sanction The Friend remarks: "The copy of the above address is in His Majesty's handwriting, and was written by him at a very short notice on the momins when it was debind, you cannot wholly enstave the man.-What the nature of the case would thus suggest, history abundantly establisheswriters themselves being the witnesses.—
From a seasonable article in the "American and Foreign Missions" for the current month, we make one or two illustrative extracts :-

The origin of negro slavery among Euro eans and their descendants in America can be distinctly traced to the bulls of five of the Popes of the Romish Anti-Christ, who tyrannized over the consciences of men in the fifteenth century. These bulls were issued by Martin V., in 1430; Eugene IV. 1438; Nicholas V., 1454; Calixtus III. 1458; and Sextus IV., in 1484. The Portugese, at that time, had taken the lead in maritime discovery, and the shores of Aftil, in 1497, Vasco de Gama solved the hitherto inexplicable mystery by doubling the Cape of Good Hope. In the midst of these exciting events the spirit of cupidity and lust of power led the Vicars of Antichrist, each in their turn, to fulminate their edicts, wherein, in the true spirit of their predecessor Hildebrand, they claimed do-minion over the earth. They blasphemousreason to understand their relationship, and the design of Providence in forming this repersons of the newly discovered Africans, and granted to the sovereigns of Portugal, the whole temple would be resonant with lation. Instead of this, however, we sometimes see brothers and sisters become more and more indifferent to each other as they recede farther from the period of infancy. their souls, they accorded plenary permission to plunder and destroy them ad libitum. The following are extracts from some of these bulls: "To take any of the Guineans, or other negroes, by force or by barter;" to reduce their persons to perpetual slavery, or to destroy them from the earth;" to appropriate the kingdoms, goods, and possessions of all infidels or heathen in Af-

Slavery. The Portugese did not fail to improve the opportunity afforded them by the so-called Church of Christ, and the inhabitants of Africa began to experience the humanizing and civilizing influences which attended the enslavement of their race. But
it was not until after the discovery of the

the coming of that new Light, which was to the Spaniards in the West India Islands, place them. dispel the spiritual darkness that enshroud- the unheard of atrocities which were practhose disciples who first followed Jesus has- changed their direction, and the African race was doomed to undergo the same tortures and indignities. A Cardinal, whose pions heart was lacerated with the groans and cries of the suffering aborgines, suggested that the African race should be substitued that the African race should be substitu-ted for the American. This happy idea was of the Bible, as parts of a whole, as we favorably received and acted upon; and the regular importation of African Slaves comnenced, and has been carried on to the pre-

The evidence here presented will, we think, satisfy every candid mind that Romanism is the parent modern Negro Slavery, with all its attendant blessings or curses. But to the student of prophecy, this point will appear still more clearly. when he reflects that this is one of the prodelineated by the pen of inspiration through the agency of the beloved Apostle John. man. Having received within his own soul In the 18th chapter of Revelations and the the light of truth, and known the joy of 13th verse, we are told that "slaves," as being in the Saviour's presence, he cannot but desire that others may share the bles- of her merchandise." The present slight historical sketch will amply verify the ac-

prises? earnest effort, the loved ones of the home against slavery from any of the prelates of circle,—the well beloved friend, or even that church in the United States?"

in the exclusive possession of happiness but utterly opposed to each other. Indeed, it is would give gladness to other hearts, as well. in this circumstance, that we find the great-And when expanded by the influence of the est security against the perpetual enslave- seat; soon after a gentleman member came their injured and degraded race, filled me Holy Spirit, ought it not to feel this essenment of the African race. The progress of
in alone, seeing the lady, and considering with strong emotion; and the people, from
tial part of the religion of Christ, an unceasthe general is underhead. It must go for-

If a morning traveller find himself before the cathedral of Milan, before the shrouding mists are taken from the new raised world he cannot see its vast proportions, its hundred of columns, its incredible number of statues. But as he passes along he cannot avoid admiring the perfection of its minutest earth perchance: unconscious of that sweet joy and peace which permeates your soul— upon him a sweet angel's face, surrounded statue of an apostle, there one of a saint, and it seems as if the architecture was jea-lous lest one stone should escape without being an evidence of skill and suggestive of

> But as the sun dispels the mist, his atten-Through the opening rifts he sees its many buttresses, its slender minarets, his eye wanders up the dizzy heights of its lofty towers. And if he steps within, as the choir and organ fill every part with the morning song of praise, he is often awed to his knees, and soul overwhelmed with a sense of the

> So when in the morning darkness of na ture one approaches the mighty structure of Christianity, as displayed in the Bible, built, through four thousand years, upon the foundatious of prophets and apostles, with Jesus Christ as the chief corner stone, God its great architect, he can have no just idea of its greatness; his eye is not single, and that spiritual light which pervades part, does not affect his vision.

Yet every man can see from the very first the gems of beauty that everywhere sparkle on the pages of the Bible—the an-gel of peace looks upon him from one page; here he sees a picture of heaven that pales all pictures of earthly make. In one part is a sweet angel song; in another a prayer the man Christ Jesus only could make; here he sees an altar, and on it a sacrifice and oblation once offered for all: and if he can say and feel that sacrifice avails for me. a new light fills the temple; all darkness i gone; he sees its beauty thick as stars on a sparkling winter night, so suggestive that each seems to have a soul that speaks to his. But it generally happens that men get absorbed with the individual beauties, and forget to dim their eyes to nearer objects, and try to take in some idea of its magnificent whole. Could they do this, they would find that its foundations are as broad as earth, and its top reached the heavens. Instead of angelic harmonies, in which human voices perfectly blend, "Holy, holy, holy is the Lord of Hosts, the whole earth is full of his

Such was the origin of modern Negro Blavery. The Portugese did not fail to improve the opportunity afforded them by the o-called Church of Christ, and the inhabi-

these Portugese Missionaries of civilization the gems of scripture and carried them in sinks into insignificance when compared with and Christianity was fully developed. Soon our hearts, till we have forgotten the beauafter the first colonies were established by tiful setting God gave them, and cannot re-

wanting, we should miss some important and in the midst of all, He sits enthroned who created all things, and gave to His

would the apartments of a building, examin-

ogies and the peculiar freaks of wicked heahen, with the same tone and profit that we do the precious words of John, that seem mellowed by the air and light of heaven, from which he drew them. Then shall phetical characteristics of "Great Babylon," we understand the whole, by knowing the nature and design of every part .- Zion's

Female Dress.

It is true that very many thousands of sing.

But are there not many professing Christ's name,—who wast among the followers of the "meek and lowly Jesus,"—never exerting themselves to bring a single wanderer into His ample fold? That they are (as they think) safe, is enough. Indolence or cold heartedness prevents their seeking new disciples to bring to Jesus.—They would follow Him, indeed, though at a coldly respectful distance, and unobserved by a scoffing world, crave, if possible, hudollars are annually spent for trifles to adorn Romish Anti-christ, will recognise this parequite as much to be blamed as the ladies tenor; another company, in the purest rentage of slavery, as one of the "marks of for this sinful extravagance. Just as long tones, pealed the counter; while a larger ed," and is now in harmony with the en- tles to match, to their wives and daughters, out hyperbole; and all the congregation by a scoffing world, crave, if possible, hu- archy remain in a "masterly inactivity in a fashionable city store, and the very merman good will and the love and blessing of God. Can the true disciple be thus unmind-ful of a brother's weal? Can he realize that the condemns. Church at a Pro-Slavery, Anti-Slavery, or flounces and feathers, than one more plainly a Colonization Meeting, seated on the plat- dressed. And surely, Mr. Editor, you have form to countenance either of these enter- travelled enough in our cars, steamboats Who has ever heard anything and omnibuses, to observe the attention to ladies in such apparel. You seldom see a gentlemen assist a plainly dressed lady in Though the Papal origin of Negro Slavery is undoubted, we cannot but feel ashamed that many Protestants have long lent unattended by husband or father. And amed that many Protestants have long lent their influence to slavery, and still are found amongst its aiders and abettors. It is hardly necessary to say that the spirit of Protestantism is utterly repugnant to it. This is tantism is utterly repugnant to it. This is only to affirm that the gospel and slavery are utterly opposed to each other. Indeed, it is sociates with far less means, went into a

appearance, let the qualities of their mind and heart be the test of their worth.—

Southern Observer.

Southern Observer.

Southern Observer.

Inght: they were like lifel with laughter, and their mouth was filled with laughter, and their tongues with singing; yea, "the floods" of the assembled people "lifted up their" voice and "clapped their hands."—

orb, at whose rising the olden Marys came clearing spaces around them, some of them to the empty grave of the Son of Man and leaped up from the ground and swung themwept, is out again this morning in his glory selves round, literally "dancing before the "reioicing as a strong man to run a race." Lord." You will harldly comprehend this, "rejoicing as a strong man to run a race." Lord." You will harldly comprehend this, As he climbs the heavens, earth, man, and but such was the childlike simplicity and the spring bird, are rejoicing in the golden beams. How lambient and heavenly they are falling upon hill-top and valley. Stillness reigns. For the door of traffic is shut, and the tramps of trade are silent in the during the service, —for the African Methodress. street. There is no hum from the mill, and dists are not willing to appear before the no ring from the anvil. To-day the exchange Lord empty,—we had made one before for is still and the pulpit speaks. Up go the the graveyard belonging to the African tribes to worship. Silently and thought-church; and this second contribution was fully they pass along. The sunrays are for the support of the ministry. Then we falling soft and mellow into the wide open doors of the sanctuary, and the solemn organ is rolling its notes along its consecrated aisles. And in, with the morning crated aisles. And in, with the morning rays, go also the people to worship the God who scatters them. How it does one good, parts in these had very beautiful passages. and inspires him with holier feelings, and One female voice took a solo, in one piece, makes his heart better to see them enter. To be sure, the worship may be imperfect, and not a little erroneous. But the wor-shippers are before God, and he is speaking ter in charge, with myself, tried to dismiss shippers are before God, and he is speaking to them. Possibly enough, the pulpit ministration to some may seem little better than a farce. But farce-like as it may seem, it suggests the Infinite, and His omniscient spirit is abroad in the congregation, assousing the relations sentiment and recognized to the property of God, so that the place remained filled to a late hour. After a time I pushed my way their relations centiment and recognized to the property of God, so that the place remained filled to a late hour. heir religious sentiment and reproving them towards the door; but the blacks crowded of sin, of righteousness and of judgment." around me, and I made but little progress. and as I see them come out, my heart

Language of Nature.

Nature, in all its forms, has a language for man; voices of grief in the winds, joy along the pathway of life, the other ever weareth hers, her proper adornments; her beauties are enhanced by the manifold drapery that envelops her, whereby she displays such grace that the eye is never satiated with gazing at her, nor the heart ever pained by communing with her. Or, if we tire of the present, the visible and outward, beyond are the invisible and unknown realms of imagination and prophetic vision.

to please a superior, advance our worldly faithless members of her own household. "And he brought him to Jesus." New World by Columbus, that the field of gle verses expounded. We have taken out the present, even with all its, splendot interests or inspection of present, advance our worldly faithless members of her own household. "And he brought him to Jesus." Now the writers of scripture had each, The same power that suspended the nebulæ ed the Jewish people. That Light has now tised upon the Indians awakened the pity and in each book one or more specific ends in the immensity of space, robed the lilies; ed the Jewish people. Inst Light has now come! And those who felt its vivifying in-fluence would, with unselfish gratitude, have it shed abroad in all other hearts. One of barbarities inflicted upon the Indians merely barbarities inflicted upon the Indians merely Taken as a whole, it is perfect and complete; but if one book even the second of are enveloped with and pervaded by beauty, John, or the short epistle of Jude, were as the rays of the prism are one in the sun; works such magnificence and splendo From His heaven He rules by established laws; Him angels and seraphs worship; to Him the earth and the stars do reverence; ing each other by itself as a whole, inquiring its use, how connected with others, when ther the principle room of honor, or some minor yet necessary one.

Then we shall not read how long genealThee!—Western Lit. Mag.

An Affecting Scene and Sight in Baltimore.

Rev. Mr. Jobson while in this country, a year or two since, preached for the colored Church, in Baltimore, and gives the following touching and pleasing notice of the occa-sion: "They sang in their several parts, for the choir was duly arranged in the galwho had a singularly clear, firm, and powpanied her in the air; a brotherhood of manly and mellow voices joined in the division of huge, brawny black men rolled forth a mass of bass sounds, that one might have called "human thunder" almost with joined in the choir singing. The choir did not sing to the congregation, or for it-as is too often the case in congregations-bu with it; and there is a soft, mellowing, and harmonizing effect in the African singing that seems peculiar to itself. At prayer al seemed to be most reverent and devout; there seemed to be no irreverence, either in the posture or sound, and there were times when "all the people said, Amen!" I preached to them on the freeness and fulness of God's salvation as set forth in the invitation given by Christ to the poor, the maimed, the halt, and the blind, especially applying to them the direction given concerning the treatment of the unsheltered outcasts of human society, who are represented as in the "highways and hedges." I imposed restraint upon myself for a time, finding together with associations in my her poor, (which one would consider a criminal offence in New York,) called the sexthem, I believe, also restrained their feelton and ordered her out of his pew. A ings for a while. But O! those black, A country minister's wife, visiting the city, was anxious to see some of the handsome ingly soft, dark eyes—those cager, devout, for the city of t was anxious to see some of the handsome "up-town" churches of her own denomination, entered one, and seating, herself, was endeavouring to prepare for the solemn service of the morning, when the sexton came and asked her if she was acquainted with the owner of the pew, pointing to the silver the owner of the pew, pointing to the silver that the owner of the pew, pointing to the silver that the owner of the pew, pointing to the silver that the owner of the pew, pointing to the silver that the owner of the pew, pointing to the silver that the owner of the pew, pointing to the silver that the owner of the pew, pointing to the silver that the owner of the pew, pointing to the silver that the owner of the pew, pointing to the silver that the owner of the pew, pointing to the silver that the owner of the pew that the o plate; she was not, and consequently was Jesus!" "Glory to de Lamb!" "Hallelu-obliged to leave. This was repeated twice jah!"—I could restrain myself no longer, before the poor woman could be accommo-but, from an overflowing heart, preached to dated an hour in that rich church. Now, them the Gospel of the Son of parts. Almost everywhere there peers out upon him a sweet angel's face, surrounded by most delicately traced foliage all cut in the enduring rock. Here he admires a statue of an apostle, there one of a saint, and it seems as if the architecture was jearant it seems as if the architectu bed," let them treat ladies as rationol beings, the rejoicing negro congregation of that and instead of judging from their outward night: they were like men who dreamed

> A Sabbath Morning Meditation. The whole mass of dark worshippers bow-The whole mass of dark worshippers bow-'Tis holy time. The same, unwearied ripe corn before the wind; and, at length, and the voice soared and rang as if it were the voice of a rapt seraph singing alone in And as I see them come out, my heart beats gladder, with the hope that they are better than when they went in.—Morning Star.
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> Numbers of dark, perspiring hands were thrust forth towards me, accompanied with the words "Bless de great Massa above!" others of them said, "He send de word home to de heart!"
>
> Language of Nature

de heart!"

At length I gained the door, and, at something after ten o'clock, rached Dr. Robert's, where after family worship. I retired, with Dr. Hannah, to bed, glad of the opportunity to speak, with one so congenial in thought and feeling, upon the Sabbath and its services. I did not sleep at all through the night, but recent the welcoul hours upon glory." Instead of the beauty that pleased him at first, an unutterable grandeur would in its songs of spring, terror in the storm, and it whispers of calmness along the moon-light glades, and strength and quiet in the midnight heavens' repose. It is the more polist of grace; art can only imitate it; yet we reverence it, for it brings beasty from the skies and enthrones it on our hearthpeauties are recognised and loved, until the beauties are recognised and loved, until the him higher rapture and a distance of spring, terror in the storm, and feeling, upon the Sabbath and its services. It is the more polist of grace; art can only imitate it; yet we reverence it, for it brings beasty from the skies and enthrones it on our hearthpeauties are recognised and loved, until the storms. The one hath strewn her jewely because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and remaining the strength and quiet in the midnight heavens' repose. It is the more polist of grace; art can only imitate it; yet we reverence it, for it brings beasty from the skies and enthrones it on our hearthpe preach deliverance to the captives, and re-covering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Buf. Chr. Adv.