

Lines.

In a letter to a Wife, on seeing two Scarlet Runners near a sunset upon the ocean, on a beautiful young apple-tree.
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 there to thought and talk resigned,
A part of Eden yet I find.

'Twas there two plants of tender form
Uproving I surveyed;
Both conscious of their weakness seemed,
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 curled round and round,
Looked fearless lest they each should lose
The helper each had found;
But, coupled soon, they firmness gained,
And reached a height not easily attained.

But bending now, as weightier grown,
They for their junction weep,
And something both may rest upon
They now together seek.
A tree that holds their wishes drew,
And on this prop they hung and grew.

But as I stood, and while I gazed,
A voice mine ear addressed:
"A nature in a book, and in a word,
No nature is a book, and no word;
No humble monitor disdain,
Nor lack a trifle grace in vain."

"If 'twas not good for man to live
In Paradise alone,
Two in a desert's weary wilds
Are better far than one:
Mutual their wants and wishes too,
They help, they cheer, and 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 enough,
Though you the gift esteem,
But mindful of the tree of life,
And both embracing Him,
On Him, your sure almighty Friend,
Your blended hopes and cares suspend."

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 should the scene in future change,
And heavier cloudings lower,
The closer we'll embrace His aid,
And meet our Maker's glorious face,
And on His grace and strength rely,
Engaged to help us till we die.

Thoughts on the Character of Reuben.

"Unstable as water, thou shalt not excel."—Gen. xlix. 4.

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 power." He was accordingly entitled to a double inheritance in Israel; but he forfeited this by sin. His birthright was given to the 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 person. Their rebellion against Moses, and their descent from Reuben. 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-eminence, and never excelled in Israel.

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 perseverance, accompanied by a 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.

1. Instability indicates a wavering and unsettled faith.—When a man has no fixed and settled principles in his mind,—nothing which he holds from a full conviction of its eternal and unalterable truth,—he is ready to listen to any deceiver, to be tossed about by every wind of doctrine, and caught by every novelty. Each new preserver brings to the vacillating new light. Now he fancies he has found the truth, till 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 society. He follows the meteor's glare, till it expires and leaves him bewildered. A steadfast faith includes competent knowledge and full conviction, which can only be attained by the aid of God's Holy Spirit, accompanying diligent examination, fervent prayer, and great simplicity and sincerity of mind. One strong evidence of truth is experience. (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 systems which promise what they never fulfil, but only tend to darken and confound their pursuers.

2. Instability indicates a divided heart and unsteady affections.—When religion is taken up from improper motives, (such as

to please a superior, advance our worldly interests, or ingratiate ourselves with fellow-men,) it rests on a basis so unsound that stability is out of the question. The superior to whom we looked disappoints us, and we are deceived in our expectations from religion, our friends, and our benefactors. The world falls and disappears. It is no better when men adopt a profession to avoid singularity and are guided by what others say and do. Varying modes and fashions are as uncertain as the wind. Many take up a profession of religion from mere excitement of the passions; with a judgment unformed, and no well-weighted and fixed principles. These are like the heavers who lift their emblems in the seed cast on the stony ground: they receive the word with joy; but when tribulation or persecution ariseth because of the word, by and they 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 smile with the stream; but when the cross is to be taken up, and self-interest sacrificed, they withdraw from the trial, as old (John vi. 66).

"My son, give Me thine heart," the first and great command of the Christian law, as well as of the Jewish, requires the supreme, universal, persevering love of God. Where the heart is divided, and the aim is to recognize our own will with the will of God, the attempt is utterly fruitless, and peace de-nyed. The soul is unhappy, distracted 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 uniform obedience in the life and conversation.—It is too easy to point to some professing to know Christ, yet often in words deny Him, saying, "Lord, Lord!" but not doing the will of our Father in heaven: "having a form of godliness, but denying 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 had no concern in its sublime realities. And all this arises from instability of mind and heart. This is not tempered by knowledge; and actions are not induced and kept up by firm and fixed motives.

4. It is seen in a want of steady attachment to the society of God's people. It may be laid down as a principle, that every professing Christian should be united with some section of Christ's visible church. If we may stand alone, so may another,—so may all; and there ends the church visible, with its ministry, its means of grace, its institutions, and all its influence on society in general. Sects and denominations abound. No exclusive claimant favour of any one is admitted; the right of private judgment and choice is allowed. But he must have a mind strangely constituted, who, if sincere, cannot join with any. Persecution is frequently a cause why unstable professors leave the society of God's people. Quarrels among professors cause many to stumble and fall. Because such and such a one is admitted into the church, or kept there, I will leave the church, or leave the society. The right of private judgment with the ministry, the discipline, and its administration. It is true, perfection is not to be expected. A humble man will have lowly thoughts of himself, and will pay due deference to the opinions of others. To forsake the communion of God's people for comparatively slight causes indicates a culpable want of attachment to the church, and is not to be countenanced by any. We should not forget what others may have to bear from us. But if we have a proper conviction of what we owe to Christ, who shed His blood for us, of the value of our souls, and the danger of losing them, we shall not be turned aside by persecution, or reproach, or by the faults of others, so as to leave the church, and go back into the world.

The evils resulting from instability are many and great. In temporal things, he who is unstable never excels. He may be engaged in business, art, or science; but, rambling from object to object, without steadily pursuing any one, he fails in all. In spiritual things, instability is fatal to all professional knowledge and godliness. The rule of duty is laid down, "Whatever thy hand findeth to do, do it with thy might;" "Giving all diligence, making your calling and election sure." But he who wavers never attains the end. The penitent who seeks for mercy, sometimes apparently in earnest, at other times carelessly, never finds it; and he who seeks the prize of life by fits and starts, has no chance of success. In knowledge he is a babe; in grace, a reed shaken by the wind. Ever so small a trial, or the slightest cross, turns him aside.

Instability, whether in temporal things or in spiritual, is universally condemned and despised. We place no confidence in the conscience 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 unwakened sinner rushes headlong to destruction; but the unstable professor, with knowledge, and the semblance of grace, goes on wounding his conscience, aggravating his sin, and grieving the Holy Spirit, till Almighty God swears in His wrath that he shall not enter into His rest.

Instability is destructive of happiness. 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 sometimes 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 harassed with fearful forebodings of futurity. Ashamed to meet his faithful brethren, whose very look is a cutting reproach, he shuts them out of his mind, and thus loses the support of their prayers, and great simplicity and sincerity of mind. One strong evidence of truth is experience. (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 systems which promise what they never fulfil, but only tend to darken and confound their pursuers.

2. Instability indicates a divided heart and unsteady affections.—When religion is taken up from improper motives, (such as

to please a superior, advance our worldly interests, or ingratiate ourselves with fellow-men,) it rests on a basis so unsound that stability is out of the question. The superior to whom we looked disappoints us, and we are deceived in our expectations from religion, our friends, and our benefactors. The world falls and disappears. It is no better when men adopt a profession to avoid singularity and are guided by what others say and do. Varying modes and fashions are as uncertain as the wind. Many take up a profession of religion from mere excitement of the passions; with a judgment unformed, and no well-weighted and fixed principles. These are like the heavers who lift their emblems in the seed cast on the stony ground: they receive the word with joy; but when tribulation or persecution ariseth because of the word, by and they 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 smile with the stream; but when the cross is to be taken up, and self-interest sacrificed, they withdraw from the trial, as old (John vi. 66).

"My son, give Me thine heart," the first and great command of the Christian law, as well as of the Jewish, requires the supreme, universal, persevering love of God. Where the heart is divided, and the aim is to recognize our own will with the will of God, the attempt is utterly fruitless, and peace de-nyed. The soul is unhappy, distracted 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 uniform obedience in the life and conversation.—It is too easy to point to some professing to know Christ, yet often in words deny Him, saying, "Lord, Lord!" but not doing the will of our Father in heaven: "having a form of godliness, but denying 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 had no concern in its sublime realities. And all this arises from instability of mind and heart. This is not tempered by knowledge; and actions are not induced and kept up by firm and fixed motives.

4. It is seen in a want of steady attachment to the society of God's people. It may be laid down as a principle, that every professing Christian should be united with some section of Christ's visible church. If we may stand alone, so may another,—so may all; and there ends the church visible, with its ministry, its means of grace, its institutions, and all its influence on society in general. Sects and denominations abound. No exclusive claimant favour of any one is admitted; the right of private judgment and choice is allowed. But he must have a mind strangely constituted, who, if sincere, cannot join with any. Persecution is frequently a cause why unstable professors leave the society of God's people. Quarrels among professors cause many to stumble and fall. Because such and such a one is admitted into the church, or kept there, I will leave the church, or leave the society. The right of private judgment with the ministry, the discipline, and its administration. It is true, perfection is not to be expected. A humble man will have lowly thoughts of himself, and will pay due deference to the opinions of others. To forsake the communion of God's people for comparatively slight causes indicates a culpable want of attachment to the church, and is not to be countenanced by any. We should not forget what others may have to bear from us. But if we have a proper conviction of what we owe to Christ, who shed His blood for us, of the value of our souls, and the danger of losing them, we shall not be turned aside by persecution, or reproach, or by the faults of others, so as to leave the church, and go back into the world.

The evils resulting from instability are many and great. In temporal things, he who is unstable never excels. He may be engaged in business, art, or science; but, rambling from object to object, without steadily pursuing any one, he fails in all. In spiritual things, instability is fatal to all professional knowledge and godliness. The rule of duty is laid down, "Whatever thy hand findeth to do, do it with thy might;" "Giving all diligence, making your calling and election sure." But he who wavers never attains the end. The penitent who seeks for mercy, sometimes apparently in earnest, at other times carelessly, never finds it; and he who seeks the prize of life by fits and starts, has no chance of success. In knowledge he is a babe; in grace, a reed shaken by the wind. Ever so small a trial, or the slightest cross, turns him aside.

Instability, whether in temporal things or in spiritual, is universally condemned and despised. We place no confidence in the conscience 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 unwakened sinner rushes headlong to destruction; but the unstable professor, with knowledge, and the semblance of grace, goes on wounding his conscience, aggravating his sin, and grieving the Holy Spirit, till Almighty God swears in His wrath that he shall not enter into His rest.

Instability is destructive of happiness. 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 sometimes 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 harassed with fearful forebodings of futurity. Ashamed to meet his faithful brethren, whose very look is a cutting reproach, he shuts them out of his mind, and thus loses the support of their prayers, and great simplicity and sincerity of mind. One strong evidence of truth is experience. (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 systems which promise what they never fulfil, but only tend to darken and confound their pursuers.

2. Instability indicates a divided heart and unsteady affections.—When religion is taken up from improper motives, (such as

And he brought him to Jesus.

New York from Columbus, that the field of the Portuguese Missions of civilization and Christianity was fully developed. Soon after the first colonies were established by the Spaniards in the West India Islands, the unheard of atrocities which were practised upon the Indians awakened the pity and indignation of the chief men of the nation, both nobles and prelates; but the barbarities inflicted upon the Indians merely changed their direction, and the African race was doomed to undergo the same tortures and indignities. A Cardinal, whose pious heart was affected with the groans and cries of the suffering aborigines, suggested that the African race should be substituted for the Indians. This happy idea was favourably received and acted upon; and the regular importation of African Slaves commenced, and has been carried on to the present time.

The evidence here presented will, we think, satisfy every candid mind that Romanism is the parent modern Negro Slavery, with all its attendant blessings and curses. But to the student of prophecy, this point will appear still more clearly, when he reflects that this is one of the prophetic characteristics of "Great Babylon," delineated by the pen of inspiration through the agency of the beloved Apostle John, in the 18th chapter of Revelations and the 17th verse, we are told that "slaves," as well as "souls of men," were to be a part of her merchandise." The present slight historical sketch will amply verify the accuracy of the apocalyptic vision; and all who know anything of the history of the Roman Anti-christ, will recognize this part of the Beast with seven heads and ten horns." The writer of the article, in concluding, meets the objection that "Rome has changed," and is now in harmony with the enlightened "spirit of the age." He shows that in the United States, the Romish hierarchy remain in a "masterly inactivity in reference to slavery." The Romish Anti-Church at a Pro-Slavery, Anti-Slavery, or a Colonization Meeting, seated on the platform to countenance either of these enterprises? Who has ever heard anything against slavery from any of the prelates of that church in the United States?

Though the Papal origin of Negro Slavery is undoubted, we cannot but feel satisfied that many Protestants have long lent their influence to slavery, and still are found among its aiders and abettors. It is hardly necessary to say that the spirit of Protestantism is utterly repugnant to it. This is only to affirm that the gospel and slavery are utterly opposed to each other. Indeed, it is in this circumstance, that we find the greatest security against the perpetual enslavement of the African race. The progress of the gospel is undoubted. It is going forward until it ultimately triumphs, and in its triumph, slavery, physical and moral, must be utterly and forever overthrown.

The Bible as a Whole.

If a morning traveller find himself before the cathedral of Milan, before the towering spires 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 parts. Almost everywhere there peeps 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 jealous lest one stone should escape without being an evidence of skill and suggestive of thought.

"But as the sun dispels the mist, his attention is called away from this minute examination, to a survey of its grander features. Through the opening rift 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 his soul overwhelmed with a sense of the presence of God.

So when in the morning darkness of nature one approaches the mighty structure of Christianity, as displayed in the Bible, built through four thousand years, upon the foundation 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 every 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 angel 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 is 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 hearing only the song of his happy heart, the whole temple would be resonant with angelic harmonies, in which human voices perfectly blend. Holy, holy, holy is the shout of Heaven, the whole earth is full of its glory." Instead of the beauty that pleased him at first, an unutterable grandeur would fill his soul with higher rapture and a divine depth of feeling than ever swept over his being before.

No one can deny that most Christians better understand the Bible in its separate parts, than in its grand whole; its separate beauties are recognized and loved, until the relation of one to the other is lost sight of.—Many would not know what the one idea of Hebrews was, though they might know many of its beautiful chapters by heart; could not tell what particulars distinguished Romans from Corinthians or Galatians.—And this is not strange, for in the family and private devotions we read single chapters without reference to the whole; and on the Sabbath selections are read and sin-

And he brought him to Jesus.

John 1:12

Anxious had the faithful few looked for the coming of that new Light, which was to dispel the spiritual darkness that enshrouded the Jewish people. That Light has now come! And those who felt its vivifying influence would, with unselfish gratitude, have it shed abroad in all hearts. One of those disciples who first followed Jesus hastened 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 blood! Bless assurance—that the human may thus confidently approach and dwell so near the divine! Having received the Saviour's baptismal seal, thus to share in his ministrations to the spiritual need of the darkened souls abroad.

God's love begets generous impulses and loving emotions within the soul of its possessor, which will go out towards his fellow-men. Blessed assurance—that within his own soul the light of truth, and know the joy of being in the Saviour's presence, he cannot but desire that others may share the blessing.

But are there not many professing Christ's name,—who walk among the followers of the "meek and lowly Jesus,"—yet are wandering 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, if possible, but never expanded by the influence of the Holy Spirit, ought it not to feel this essential part of the religion of Christ, an unceasing, unselfish yearning for the spiritual good of others? A desire, welling up from the heart's pure fount, to bring this heavenly consolation to hearts yet groping in the gloom of perplexing doubt?

Ye, who follow with willing hearts the path which that blessed Saviour trod—whose hearts warmed with love as ye tarried by the way with him—who know how easy is the sweet burden of love He bids ye bear—how sweet and soothing the influence of His gracious presence—who see your fellow-beings: the loved but erring ones of earth perishing; unconscious of that sweet joy and peace which permeates your soul—will not attempt to echo the result of their life's work may often disappoint them, if they judge it by the anticipation of their more sanguine years. Yet in their decline of life, they see some of the fruits they prayed for, and they will not complain, when they remember that the measure of their success is from above.

The Bible as a Whole.

To any one acquainted with the spiritual thrill that the Church of Rome has in the fifteenth century. These bulls were issued by Martin V. in 1430; Eugene IV. in 1438; Nicholas V. in 1454; Calixtus III. in 1458; and Sixtus IV. in 1484. The Portuguese, at that time, had taken the lead in maritime discovery, and the shores of Africa were farther and farther explored, until, in 1497, Vasco de Gama solved the hitherto insupportable 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 Anti-christ, each in their turn, to foment their edicts, wherein, in the true spirit of their predecessor Hildebrand, they claimed dominion over the earth. They blasphemously asserted the right of lordship over the persons of the newly discovered Africans, and granted to the sovereigns of Portugal permission to reduce them to slavery. Under the insidious pretence that they sought the welfare of those wretched and barbarous tribes, and desired the conversion of their souls, they secured 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; or to reduce their persons to perpetual slavery; or to destroy them from the earth; or to appropriate the kingdoms, goods, and possessions of all infidels or heathen in Africa, or wheresoever found."

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

Female Dress.

It is true that every many thousands of dollars are annually spent for trifles to adorn the bonnets and dresses of Christian ladies. But I do think, Mr. Editor, the gentlemen are quite as much to be blamed as the ladies for this sinful extravagance. Just as long as they countenance this display of ribbons and laces, and make presents of fifteen hundred dollar shawls, with bonnets and mantles to match to their wives and daughters, just so long will they be worn. Why, a lady, unless richly attired, in scarcely noticed in a fashionable city store, and the very merchants and clerks who sympathize so deeply with a bishop or priest of the Romish Anti-Church at a Pro-Slavery, Anti-Slavery, or a Colonization Meeting, seated on the platform to countenance either of these enterprises? Who has ever heard anything against slavery from any of the prelates of that church in the United States?

Though the Papal origin of Negro Slavery is undoubted, we cannot but feel satisfied that many Protestants have long lent their influence to slavery, and still are found among its aiders and abettors. It is hardly necessary to say that the spirit of Protestantism is utterly repugnant to it. This is only to affirm that the gospel and slavery are utterly opposed to each other. Indeed, it is in this circumstance, that we find the greatest security against the perpetual enslavement of the African race. The progress of the gospel is undoubted. It is going forward until it ultimately triumphs, and in its triumph, slavery, physical and moral, must be utterly and forever overthrown.

The Bible as a Whole.

If a morning traveller find himself before the cathedral of Milan, before the towering spires 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 parts. Almost everywhere there peeps 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 jealous lest one stone should escape without being an evidence of skill and suggestive of thought.

"But as the sun dispels the mist, his attention is called away from this minute examination, to a survey of its grander features. Through the opening rift 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 his soul overwhelmed with a sense of the presence of God.

So when in the morning darkness of nature one approaches the mighty structure of Christianity, as displayed in the Bible, built through four thousand years, upon the foundation 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 every 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 angel 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 is 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 hearing only the song of his happy heart, the whole temple would be resonant with angelic harmonies, in which human voices perfectly blend. Holy, holy, holy is the shout of Heaven, the whole earth is full of its glory." Instead of the beauty that pleased him at first, an unutterable grandeur would fill his soul with higher rapture and a divine depth of feeling than ever swept over his being before.

No one can deny that most Christians better understand the Bible in its separate parts, than in its grand whole; its separate beauties are recognized and loved, until the relation of one to the other is lost sight of.—Many would not know what the one idea of Hebrews was, though they might know many of its beautiful chapters by heart; could not tell what particulars distinguished Romans from Corinthians or Galatians.—And this is not strange, for in the family and private devotions we read single chapters without reference to the whole; and on the Sabbath selections are read and sin-

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 occasion: "They were in their several parts, for the choir was duly arranged in the gallery in front of us. It was led by a female, who had a singularly clear, firm, and powerful voice. A band of dark sisters accompanied her in the air; a brotherhood of manly and mellow voices joined in the tenor; another company, in the purest tones, pealed the counter; while a larger division of boys, brawny black men rolled forth a mass of bass sounds, that one might have called 'human thunder' almost without hyperbole; and all the congregation joined in the choir singing. The choir did not sing to the congregation, or for it—as is so often the case in congregations—but with it; and there is a soft, mellowing, and harmonizing effect in the African singing that seems peculiar to itself. At prayer at least it 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 freedom and fullness 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 unmarried outcasts of human society, who are represented as in the 'highways and hedges.' I imposed restraint upon myself for a time, finding that the very sight of the dark congregation, together with associations in my mind of their injured and degraded race, filled me with strong emotion; and the people, from warnings and counsels previously given to them, I believe, also restrained their feelings to a whole. But O! those black, beaming faces—those upturned and imploring soft, dark eyes—those eager, devout, and rapturous looks,—were too much for me, and the bonds of self-restraint, both with preacher and people, began to slacken; and when at length praiseful exclamations arose from different parts of the congregation,—such as 'Blessed be God, who has sent Jesus!' 'Glory to de Lamb!' 'Hallelujah!'—I could restrain myself no longer, but from an overflowing heart, preached to them the Gospel of the Son of God. The effect was striking—the people wept and laughed, clapped their hands like children, shouted, and leaped up and danced for joy. The description of Israel at the turning of their captivity might be quoted to represent the rejoicing negro congregation of that night; they were like men who dreamed, their mouth was filled with laughter, and their tongues with singing; yea, 'the floods' of the assembled people 'lifted up their voices' and 'clapped their hands.' The whole mass of dark worshippers bowed and waved two and fro like a field of ripe corn before the wind; and, at length, clearing spaces around them, some of them leaped up from the ground and swung themselves round, literally 'dancing before the Lord.' You will hardly comprehend this, but such was the childlike simplicity and devout fervency that marked this singular scene, that it produced no confusion in the service whatever. After the sermon we made a collection; and it was the second largest for the African Methodist Episcopal Church in Baltimore. In the night they were led away to the cemetery belonging to the African church; and this second contribution was for the support of the ministry. Then we sang and prayed again; and then, before the conclusion, the choir sang some of their own African pieces. One piece was on 'Canaan, bright Canaan,' and another one on 'Praise to the Lord, the Maker of the parts in these had very beautiful passages. One female voice took a solo, in one piece, and the voice soared and rang as if it were the voice of a rapt seraph singing alone in the ecstatic audience of angels. The minister in charge, with myself, tried to dismiss the congregation, but they would not separate, or, if some went out, others came in and began to sing and shout the praises of God, so that the place remained filled to a late hour. After time I pushed my way towards the door; but the blacks crowded around me, and I made but little progress. Numbers of dark, perspiring hands were thrust forth towards me, accompanied with the words 'Bless you, English massa!' and 'Bless de Grass Massa fobore' others of them said, 'He send de word home to de heart.'

"As length I gained the door, and, at something after ten o'clock, reached 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 passed the wakeful hours upon my bed, with joyful feelings and reflections, exultantly exclaiming, 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to recover of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.'—*Buf. Chr. Adv.*

One soul converted to God is better than thousands were moralized, and still sleeping in their sins.—*Bridges.*