

I then asked him how old he was. On his answering that he was sixty-three years of age, I took him by the hand, and told him to remain faithful a little longer, that his time of servitude would soon be over, and then bade him farewell, to see him no more until he shall be as free as myself.

Reader, are you as certain that your sins are forgiven as was that poor old slave? You say you hope so, but do you know it?—*Juv. Miss. Mag.*

### The Sabbath in Germany.

Towards the close of last year, it may be remembered, a numerous assemblage of ministers took place at Wittemburg, and, among their subjects of conference, was the sanctification of the Lord's Day. All regarded Sabbath breaking as one of the chief causes of the present wretched state of German Society. Rich and poor, fallen from the earnestness of primitive Lutheranism, no longer assemble in the House of God. These crowd ball-rooms and theatres; these sweep away the sacred day in clouds of smoke, or spend it in drunkenness and gambling. The rich, while breaking the fourth commandment, teach the poor to break the eighth. Unhappily the Divines at Wittemburg exhibited the taint that has fallen on Protestant Germany. They could not agree as to the divine obligation of the Sabbath law, but, for the time, condescended to occupy lower ground, and if not as sound theologians, at least in the character of humanitarians, to preach up cessation from traffic, labour, and spectacle. Thus, however, men of inferior knowledge did homage to the institution itself, while those of clearer light remain free to impart public instruction in their own churches.—They also resolve to memorialize the German sovereigns on the necessity of promoting observance of the day by preventing marches, military exercises, and the use of post and railways. This Sabbath movement has not been quite in vain. At Hamburg several

people have entered into an engagement not to work on the Lord's Day, and by the distribution of 6,000 circulars have given information of their determination to parties concerned, and this measure has been rewarded by the adherence of many like-minded with themselves. Masters convinced at last of the injustice hitherto done to their domestic servants by withholding from them the opportunity of joining in public worship, have obtained the establishment of an evening service for those who cannot attend in the morning of the holy day. In another German town, some tradesmen after long fighting against their conscience, have simultaneously closed their shops, and instead of suffering loss by opposing the general profanation of the Lord's Day, their weekly receipts have become larger. These are small, but vigorous beginnings; so small, indeed, as to be scarcely perceptible over the vast field of desecration, but they promise the prayers of the righteous for the saving of the City.

### MEET AGAIN!

Meet again!  
Words of truth, how beautiful!  
By a lov'd one sweetly spoken,  
When the trembling heart is broken,  
How they charm the fainting soul!  
How they charm the fainting soul!  
Meet again, meet again.

Meet again!  
Balmy words at parting hour,  
When the paths of life diverging,  
We our different ways are urging,  
Faith in Jesus gives them power,  
Faith in Jesus gives them power,  
Meet again, meet again.

Meet again!  
When we're called to weep alone,  
When the grave some friend had taken,  
These blest words shall bliss awaken,  
Meet again with joys unknown,  
Meet again with joys unknown,  
Meet again, meet again.

Meet again!  
Light divine the soul to cheer,  
When the heart is filled with anguish,  
When in death the frame doth languish,  
Heavenly home and friends are near,  
Heavenly home and friends are near,  
Meet again, meet again.