

and enters the regions of unclouded felicity ; but the language of the poet is our's,

"What have I left, that I should stay and groan ?
The most of me to heaven is fled ;
My thoughts and joys are all pack'd up and gone,
And all their old acquaintance plead.
O shew thyself to me,
Or take me up to thee !"

But ere I close let me notice, by way of parallel, the Negroes emancipated, and the Saints of God—the one is temporal, and the other eternal. It is only the slaves in our own Colonies that are free, and only the saints, those that are united to Christ, and connected with him, that will finally go free. It openly originated in Parliament, and was carried, on the costly condition of paying twenty millions to the owners. So was the church's freedom the result of covenant engagements on the footing of the life of the Lord of glory, the costly sacrifice of his heart's blood. They were virtually free prior to the 1st of August when the Bill had the Royal sanction ; so are the saints of God ere they reach the shores of bliss ; they have the knowledge, assurance, and pledge of it in the witnessing grace of the Lord the revealer ; and the day is fixed when the whole body redeemed shall everlastingly go free, sin shall be extinct in the whole election of grace to the everlasting praise of Zion's triune God, and they shall enter on their eternal jubilee of rest. Wishing you a heart consecrated by an application of liberating blood, that gives boldness to enter into the holiest of all, with many fore-thoughts of glory, is the prayer of your's in Jesus,

E. M.

THE EVILS OF WANDERING.

To the Editor.

SIR,—A very excellent friend of mine in England, now gone to his rest, drew up some remarks upon this subject which were circulated with

good effect. The impression produced upon my own mind by these considerations, leads me to suppose that a similar advantage may attend them where such advice is needed.

As a bird that wandereth from her nest, so is a man that wandereth from his place. Prov. xxvii. 8.

From this comparison the writer deduces a moral which he applies to four classes of persons, denoted by *The Inconsiderate Student, The Improvident Tradesman, The Unsteady Worshipper of God, and The Roaming Pastor of a Church.* It is from the third head, that the following remarks are copied.

"The unsteady wor-shipper is a character not unfrequently to be found in our congregations. When he first united himself with the people of God, and became an attendant at the 'house of prayer,' he seemed to consider that neither comfort nor happiness could be found but in an attendance upon the ordinances of public worship. At that period his seat was never empty ; the labours of his minister were never neglected, and but seldom unattended with edifying effects. His spirit exemplified the influence of the truth upon his heart ; and his example and prayers were the occasion of exciting and animating others to a regular observance of the means of grace. The usefulness of his life, at this time, was only exceeded by the peace and tranquillity of his mind. The place of worship was to him as the 'house of God,' and the secret recesses of the closet as the 'gate of heaven.' But since he became indifferent to the public services of religion, and to gratify a restless and dissatisfied mind, has gone from one place of worship to another, to hear every new preacher to whose character any kind of novelty was attached. He has become uncomfortable in his feelings, and unlovely in his temper and conduct. Unsteady and unhappy, he finds fault with every thing around him ; and, generally, most of all, with what he calls the unedifying ministry of his pastor. Through the influence of such an unamiable disposition, he gradually loses the esteem and confidence of his fellow worshippers, till at length he sinks into insignificance and dis-esteem, and finds, by the universal neglect with which he is treated, that, 'as a bird that wandereth from her nest, so is a man that wandereth from his place.'"

I. T.

"In all thy ways acknowledge God."