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The Sabbath.

Rest for the toiled hands the Sabbath day
Appears, to banish gloomy labour's sway;
To bid the world, awhile, from tumult cease,
And noisy strife subside in gentle ease.

Rest for the troubled mind, harassed with care,
For six days tortured almost to despair;
Let hushed lorn-thoughts again resume their power,
And bless the calm that waits the Sabbath hour.

Rest for the weary heart, by sorrow bowed,
That, struggling with temptations eager crowd,
Though conqueror in the fight, now, longing,
Faint,

Hastes to God's temple, there to pour its plaint,
Chaos, hallowed day, with thy all cheering light,
The glittering phantoms that still mock the sight,
Afar be banished early hope and fear,
And drooping souls let thy best presence cheer

For oh, thine children of eternal rest,
Thou type of all the Christian host most blest;
A scene of restlessness till this world be,
Of deep, dense gloom, if not made glad by thee

M. E. H.

The Lord Claimed by Himself

BY REV. R. COONEY, M. A.

While Moses was up in "the holy mountain" receiving the law from God—
The very moment he was receiving the law from the hands of the supreme and all-wise legislator—at that solemn, that awful crisis, when a code of laws, a system of jurisprudence, hitherto by Jehovah himself, was about to be published, the people rose up in a tumultuous manner, and came to Aaron, and thus rudely accosted him:—
"Up, my son, for we shall be with thee, for we have seen the Lord, and we are dead."
Such was the disparaging and contemptuous manner in which these untractable, ungrateful people spoke of their great THEOTHEIST, and illustrious leader. The signs and wonders that he did were all forgotten—the abilities he displayed were all overlooked—the consummate diplomacy he exercised in his negotiations with Pharaoh, were treated as legends and traditions—and while he was enjoying a special and extraordinary interview with the Almighty, they spoke reproachfully of him and said:—
"As for this Moses, we know not what is become of him."
Forty days had now elapsed since the Prophet ascended the mountain; and during all that time, the sacred eminence was covered with clouds—enveloped by circles of fire—and rendered peculiarly awful by other symbols and manifestations of his presence; and the people, as they stood afar off, heard the sounding of trumpets, and the voice of words, and strains of music. There were also thunderings and lightnings, and a great earthquake.

Now, all these mysterious and solemn circumstances give rise to a great variety of conjectures and opinions concerning the disappearance and delay of Moses. Some thought that he was consumed by the devouring fire, or starved for want of food; some who loved him for his wonderful works, suggested that, perhaps, he was translated like Enoch; but those that cared not what they said; the fault-finding and censorious part of the congregation; and all that were glad of an opportunity to insult and backbite him—These, speaking in an unbecoming manner, said:—
"You are all wrong; you know nothing about it—it is neither burned, nor starved, and as to his having been taken into Heaven, there is not much danger of that; that's not the case, we can assure you! No such thing. He has gone back to his father-in-law, to take care of his flocks, and to look after his own interests."
The solemn interview between the Almighty and his servant being ended, the voices and the trumpets ceased—the symbols vanished away—the Lord ascended on high—the clouds dispersed as the dew of his feet—and Moses came down carrying the two tables of the law in his hand; but when he came nigh unto the camp, he saw the Golden Calf that Aaron made, and he saw the people dancing around it. He heard their shouting and revelling—and then his soul was stirred up within him; his anger waxed hot; his zeal for the glory of God burned within him—it was as fire in his bones—and then he cast the tables out of his hand, and broke them to pieces beneath the mountain. But notwithstanding this, our Heavenly Father determined to be gracious, and hence, while this specimen of celestial sculpture lay broken upon the ground—while these divine statutes lay in mutilated fragments upon the earth—even then, the Almighty turned away the fierceness of his anger, and proclaimed himself to be the Lord God, merciful and gracious—
"And the Lord descended in the cloud, and stood with him, and proclaimed the NAME OF THE LORD. And the Lord passed by before him, and proclaimed, THE LORD, THE LORD God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the third, and to the fourth generation."
The treaty into which God had entered with his people was now broken off; and Moses was directed to prepare two new tables, and present them to the Lord, in order that a second edition might be furnished. He spent the night in prayer, and humbly petitioned before God. Each hour as it silently and slowly moved on found him on his knees, pouring out his soul unto God, and waiting as those that watch for the morning. And now the darkness is vanishing—the day is dawning—the sun is rising upon the heavens—the shepherd of Midian is going out of his tent—and God is coming down from his high and holy habitation to the human race. Now the darkness is vanishing—the day is dawning—the sun is rising upon the heavens—the shepherd of Midian is going out of his tent—and God is coming down from his high and holy habitation to the human race. Now the darkness is vanishing—the day is dawning—the sun is rising upon the heavens—the shepherd of Midian is going out of his tent—and God is coming down from his high and holy habitation to the human race.

—and from the midst of the fiery zone, and the cloudy pillar he issues this reviving proclamation, "The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth," &c.

The Lord made himself known to Moses from the burning bush at Horeb. (Ex. iii, 6.) And he revealed himself to him in the glory of his self-existence, and in the greatness of his power. (Ex. iii, 11.) But in this instance he manifests himself to the people through the ministry of his Viceroy; and in his glorious announcement he makes, he includes a pardon, a promise, and a full description of the law; and a full description of himself. In this proclamation, eleven names or titles are contained, and these denote so many attributes of the divine nature:—

1st, *Jehovah*; 2nd, *El*, the mighty God; 3rd, *Bootham*, the merciful being; 4th, *Chanaan*, the gracious one; 5th, *Ezer*, long suffering; 6th, *Reh*, the great being; 7th, *Chesed*, the beautiful being; 8th, *Emed*, the true one; 9th, *Notzer*, the preserver; 10th, *Yahveh*, the forgiver, or saviour; 11th, *Pakod*, the merciful one.

In the preaching of the gospel, the Lord still descends from heaven—not in the dark, lowering cloud of his indignation—not in the thick, black cloud of his wrath; but in the bright and refreshing cloud of his mercy.—He comes not to punish, but to pardon and forgive. He comes not to kill, or to destroy, but to make alive—to heal our diseases—to blot out our iniquities—to renew us in righteousness—and to save us with the powers of an endless life.

"I can Worship God at Home."

If by this you mean to say that you regard family worship as a secret devotion both a duty and privilege, then we fully concur in the sentiment. Every sincere follower of Christ is not only of the same opinion, but practices religion daily and regularly—"under his own vine and fig-tree," and would not be deprived of the privilege of worshipping God in his own household, for any earthly consideration. Is he a parent or head of a family? Then he will, like the blessed patriarch of old, assemble the members of his household then and there, and instruct them in the ways of the Lord, offer up his prayers and thanksgivings in their behalf, and direct all their affairs in an orderly and decent manner. As an individual Christian will never lose sight of any of his duties, and will act worthy of his high and holy calling in every respect. He walks circumspectly, uprightly, honestly of a gainsaying world, always mindful of the all-seeing eye of Him who notes in secret, and who bows his heaven in silent prayer, and who takes cognizance even of the hidden thoughts and imaginations of the heart.—His soul delights in the frequent exercise of secret prayer and meditation; for his delight is in the law of the Lord, and in his law he meditates day and night. If, therefore, by saying, "I can worship God at home," you intend to say nothing more nor less than what we have here intimated, then we have not a single objection to offer.—
"Whether confirm your opinion, or whether wish that it might be more general; that people would entirely discard the fatal notion, as if men were only to worship God in the church and devotion, and not with equal faith, ardor and devotion also in their more retired abodes, in their houses, their offices, their workshops, engagements, &c. But if you feel inclined to regard private devotion as a sufficient substitute for public worship, then you will allow us the privilege of stating a few plain reasons why the worship of God at home can exceed that of the church, and neglecting to attend to public worship. Because public worship is better calculated to inspire us with zeal and holy affection. It is unquestionably a great benefit to Christians to read the Bible, a good sermon, or some other book of devotion privately. But who has not observed a marked difference in the effect produced by hearing a good sermon preached, and by reading one? Our natures always incline to a spiritual sloth, indifference, and heartless formality. But in public worship, besides the quickening effects of faithful preaching, the united prayers and the harmonious singing of a congregation, together with the awful solemnity of the place, have a tendency to awaken, strengthen, and encourage in a manner which none but those who experience it are able to estimate and comprehend.

Private worship should not be substituted for public worship, because of the necessity of Christian fellowship, which is only capable of being promoted by regular sanctuary worship. "Behold," exclaims the Psalmist, "how good and how pleasant it is for brethren to dwell together in unity." How vastly different from our Church-shunning professors of religion those pious servants of God in olden times must have thought and felt on this subject. It was their prayer to dwell in the house of the Lord all the days of their life. The tabernacle of the Lord was "a desirable" to them. Their soul longed, even panted, "for the courts of the Lord." They called those blessed that dwell in His house; and David declares that he would rather be a door-keeper in the house of the Lord, than to dwell in the tents of the wicked. In public worship not only the spirit of devotion is awakened, and the Christian's heart refreshed, and his courage increased, but whilst believers "dwell together in unity," adoring their blessed Redeemer with common affection, breathing the same heavenly element, their hearts become spiritually united, and their affections mutually blended, so that they are under all circumstances enabled

"Kindly to stand in others' joy
And weep for theirs; that they may
We owe it to God that we make repeated public acknowledgments of his mercy and goodness. If we can truly say with St. John that we have passed from death unto life, then let us act decidedly—come out from among the ungodly world, by joining heartily and publicly unto God for all His manifold mercies, that by humbly participating in the public worship of God?—
"Oh, bless our God, ye people, and make the voice of his praise be heard!" Ps. lxxvi, 8.

Again, public worship is a duty which Christians owe to their fellow-men. The Church is in a very important sense, the medium through which the redemption of Christ is made to flow, and by which it is promulgated. "Ye are the salt of the earth;" "ye are the light of the world;" said Christ, to his disciples; and, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The world is to be enlightened by Christian example as well as by gospel preaching; and where the former is wanting, the latter is often made powerless of its own effect to the souls of sinners. Only such as are ignorant of the true nature of Christianity will regard men of upright and honest dispositions as true Christians, whether they attend to their public religious duties or not.

Another reason why we are unwilling to receive the plea, "I can worship God at home," as an excuse for public worship is, because we have little confidence in its truth. We know it to be wrong to impench the motives of any individual on no other ground than mere suspicion. Yet we regard the sentiment: Persons who habitually absent themselves from public worship, under the pretense that they practise religion in their closets, must either have a mistaken notion of true piety, be under the influence of a spurious religion, or are wanting entirely in the spirit of prayer. They pretend to possess, follow such neglecters of the house of God from sunrise to sunset; watch them as they pursue their secular business, in their houses, their shops, offices, counting-rooms, fields or travels; how often they pray in secret, read their Bibles, and meditate in a serious frame of mind on spiritual subjects? Ah! how many of those who tell us that they can worship God at home, hardly ever think about God and the sacred duties which owe to him; even during the week, and more! Alas! how false the sentiment! Persons who habitually absent themselves from public worship, but do not visit places of public worship; but they scarcely deserve the name of divine worshipers. In their selfish seclusion, they serve with their seeming devotion their peculiar idols of pride rather than God. They are Pharisees in cloisters.

"I can Worship God at Home."

Our theory is, that private devotion and public worship both belong together, and that each is always a necessary part of the other. Separate the two, and you have in either case hypocrisy, or selfishness developed in different forms, instead of genuine piety. The latter never will grow unless it be planted in the Church, and cherished with public aid. The former, if separated from the latter, will never grow unless it be planted in the Church, and cherished with public aid. The former, if separated from the latter, will never grow unless it be planted in the Church, and cherished with public aid.

The Sure Title.

Father Flynn had been lecturing us on the greatness and power of the Church, and commanding us to leave the care of our souls entirely to the clergy, and to be satisfied that what they told us, and nothing else, was right. There was a bold fellow present, who was a decent farmer, with some small holdings in a place near us. When they were dismissed, all but me and two or three more that were in the priest's confidence, Phil came back, and making his best bow, said:—
"I have your reverence, I just forgot how I want to lodge a complaint against Mike Connor; he is so contrary, and scrupulous, and suspicious."
"Well, he's short, man; it's little I'm likely to do in setting your differences; but I always tell Mike to be a decent fellow nor yourself," he said. Flynn, "Well then, says Phil, to make short of it, yer honor, I want Mike to rent me a snug cabin, and a matter of two acres of good land, on a lease."
"Mike is unreasonable, yer reverence, all out; he wants to see my title, to be sure it's good, and to examine all about the little property, which I take very unkind at his hand, seeing he has my word for it all."
"Why, man alive! (says the priest, who was a little to the right of the door) what's got into your head now? Do you suppose any but a natural would take your bare word in a matter where himself, his interest, and his comfort are all concerned? Go, give him the satisfaction he wants, and don't be setting yourself up in the place of law, justice, and all that."
But Phil did not move. "Please your reverence," says he, "I have the head landlord's authority to say that he executed the lease, putting me in possession of these premises, to let as I like; and why should any man stand looking me, for want of proofs?"
"Get along, sir," says Father Flynn to him again. "Produce your lease, show him the title, satisfy the honest man's mind that his own will be good, or else he's a fool if he has anything to say to you or your holding; it's his law, and he's got a right to, (says he again to us,) and you know that, boys, very well."
But what a change came over Phil! He stood as bold as a lion, and as brisk looking as a kid; and never moving his eyes from the priest's face, that grew all scarlet and blue as he spoke, he said, "Why, then, your reverence, will you please to show me your title to grant me an entrance into the kingdom of heaven; and satisfy me that if I take it at your hands I am safe in possession, let me may object to it?"
The priest was like mad! He made as if he would close in upon him to chastise him; but Phil was a powerful fellow, and not to be trifled with. He stood on his guard firmly, but not disrespectfully, and so went on.

"It's but a cabin, sir, and a patch of ground, and the longest possession a man can have of it is but a few years. But in case he don't get it, there's scores of places just as good to the fore; or if he's turned out,

he needn't want a shelter to go to. But the place that we're dwelling on your reverence to engage for us when we leave this world—"

Here the priest interrupted him with a worse word than I wish to write down; and turning to us, he said:—
"Boys, will you see your priest insulted by a scolding apostle, that's sold himself to the devil and the Biblemen for a few coin? My curse on ye if ye don't stop his blasphemous mouth, and drive him out!"

"They needn't," says Phil, looking coolly at us, "I'm not going to trouble your reverence any further, as I've everlastingly habituated. I meant you no disrespect, sir; but a poor man's soul is precious, and I must have better warrant than the bare word of any living man before I hazard it forever." Terrence O'Grady, in the Protestant Magazine.

Leaflets.

The confiding spirit's humble supplication,
Which breathed upon earth, is remembered in Heaven. Among life's leaflets there are many bearing record of trusting faith, leaning on the promises which never fail. Some are of long ago, which flits before me even now. The dark and stormy night had almost passed. The wind that had moaned in the great gusts of weary hours, was dying away. The faint glimmering of dawn changing the gloom to light, beautiful as the smile, that closes sorrow from faces that we love. The autumn leaves were on the cold ground, where the storm-spirit had strewn them, on the grasses of the summer-flooding. How many a bold and noble of war, the first light of light, looked on the morning. Stealing through heavy folds of rich damask, it gave a greeting, in lordly tones, then away on its mission over the broad earth, glowing brighter as it sped, it turned not from places of sorrow or of gloom. The blessed beam of light, looked on the morning. 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