

Original Poetry.

FOR THE LEDGER. O! Tell Me Not!

Oh, tell me not of a face that's fair— Of marble brow and nut brown hair, Nor of an eye so heavenly bright—

But tell me of the bubbling fountains, Or of the distant snow-capped mountains, Or of the Spring's exulting green,

Then paint no other charms again, But let me seek the shady glen— Or balmy Southern orange grove,

Then paint no other charms to me, I yield no more to phantasy, I bow no more at Love's sweet shrine,

Those fair bright dreams are sadly past, Too bright—too beautiful to last, From the dim past sweet echoes rise,

From the Charleston News. A Vision.

Wrapped in the gloom of night, the moon obscured,

I looked in sadness on the murky skies; Darkness had fallen like a solemn pall, Upon the face of all terrestrial things.

But yet again, the skies were darkened, The clouds of fearful omen clothed The heavens in black; when there arose

Ag- in the skies were darkened, moon and stars Obscured; a dark and unkindly gloom Shut out the light of heaven,

Though no pervading signs of storm Or tempest intervened, yet suddenly There came a cloud of darkness

There fell a darkness so profound, That sight itself seemed gone; and all Things bright and beautiful, most now de-

Yet sweet to say, while hope seemed dead, And all was darkness and despair, A Light appeared, faint, first and glimmering

The flowers live by the tears that fall, From the sad face of the skies; And life would have no joys at all,

Love thou thy sorrow: grief shall bring Its own excuse in after years;— The rainbow—see how fair a thing,

Wit and Humor.

Nor long since, two sailors, passing by a tailor shop, observed a tailor at work with his waistcoat patched with different colors of cloth, when one of the tars cried out to the other—

"Look ye, Jack, did you ever see so many sorts of cabbage grow on one stump before?"

A wag reading the recent accounts of sea-serpents, said they reminded him of a captain of a ship, who stoutly asserted that a merman came on board his vessel one Sunday morning, when off the coast of—

An apothecary asked him to remove the anchor which had been dropped against his cabin door, and thereby prevented his wife and family from going to church.

"If it comes warm after this, we shall have every thing starting out of the ground directly."

"Heaven forbid!" replied the happy possessor of a third wife.

A Good Joke.—A person once sent a note to a waggy friend for the loan of his nose-

An Editor somewhere has become desperate; only hear him: "Subscribers who can cheat the printer—may they have an everlasting itch, and never be permitted to scratch."

Sunday Reading.

From the Banner of the Cross. Society for the Propagation of the Gospel in Foreign Parts.

A SERMON Preached in St. Paul's Cathedral, Wednesday, the 16th of June, 1852, at the 151st Anniversary Meeting. By the Right Rev. SAMUEL McCOSKRY, Bishop of Michigan, U. S.

St. Matt. xxiii. 8—"And all ye are brethren."

It is the declaration of the word of God that the whole human family are descended from one common origin.

Such a clear and decided declaration ought at once to put to rest all the speculation and philosophy of men.

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er; and this power and authority is essential to the very existence of the family.

It must continue, as it has continued, until the Church is presented to Himself without spot, or wrinkle, or any such thing.

Thus far, then, in reference to the family or Church of God. And we come to the point before us, how are we to be admitted into it?

The law of this household, furnishes the answer. It is by baptism. This is the initiatory rite. It is the only door of entrance.

No amount of personal holiness (if it can be ever acquired out of this family) or inward experiences, or raptures, can make us members of the Church of Christ.

We must enter through the door which His Divine Head has opened, and we must enter by receiving from those whom He has constituted as his earthly representatives, the right to enter.

In this ordinance, every child is made a new creature in Christ Jesus. They are born again, born of water and the Spirit: as the Word of God and the Church declare, they are regenerated.

In the words of the Catechism, they are made members of Christ, children of God, and inheritors of the kingdom of heaven.

And there are no pre-conditions required. As Christ died for all, so are all invited to come into this family.

The benefits of His mission to this earth have no limitations. They have not been provided for a few more highly-favored than others?

They are as wide and far-reaching as his own love. Hence all children enter into this household on the same conditions, enjoy the same privileges, and have a title to the same rewards.

They are all made children of God in Christ Jesus. The only condition prescribed, for a full participation of all its benefits in this world and the world to come, is personal holiness; without this every privilege will be useless, and very anticipation of happiness vain and fruitless.

And to guard against failures, the spirit of God is given to every child in baptism without any exception, not only to begin, but to carry on and complete the great work of their salvation.

If the agency be not used, as I have observed, every hope of happiness and reward will be forfeited, but still the relationship thus created will remain.

It can never be shaken off in this world, however unworthy the members of this family may become—they will still remain children of God.

The Prodigal was still the son of his father when most degraded; and our own children, when they forget all our kind admonition, and plunge into the excesses and follies of the world, still remain our children.

Hence the necessity for the conversion of all the members of the Church of God, who neglect their baptismal engagements and fall into sin. They must return as the prodigal returned, confessing their sins, and with sincere and honest determination to lead holy and devoted lives.

And the great prompting motive to cause them thus to return is, that they are the children of God, that He has been made their Father through Christ Jesus. The Head of his family on earth. There can, therefore never be a second regeneration, or new birth, but there may be many conversions.

In reference to adults, the terms of membership are widely different. Here there is actual sin in connexion with the sad inheritance of a fallen nature. Hence, there must be previous qualifications, And the Word of God and the family of God demand them.

And these are repentance, faith, and obedience, or in other words, conversion. But this is not regeneration or the new birth. It is true it is accomplished by the influence of the Spirit, but only those general influences which, are given to prepare the children of men, as distinguished from the special influences of His grace imparted in baptism.

They prepare the way for the free accomplishment of that mighty change which makes them new creatures in Christ. They are thus quickened into life and made ready to be born; and this can only be accomplished in holy baptism.

And the same condition is prescribed for the free participation of all the blessings connected with the household of faith, in this world and the next, as are demanded of those who are admitted into it in the early periods of life,—personal holiness, without which no man can see God.

But whatever may be the result, there can never be a second regeneration or new birth, no more than there can be a second birth into this world.—There may be, however, as we remarked, many conversions. It is thus we are made members of the family or Church of God, brethren in Christ Jesus. We are not taken from the world. We are still to feel its anxieties and cares, its sorrows and its joys. It is not to interfere with, or lessen our natural relationships, but to increase their binding force, and furnish a higher and more holy motive than earth can give, to meet and discharge all the duties of life. It takes our natural affections and refines and elevates them; our fears, and subdues and casts them out by love.

John declares and commands—"Beloved, let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God."

"And this commandment have we from him, that he who loveth God, loveth his brother also." And this love is widely different from that which exists between the men of the world.

The latter is based, in a great degree, upon selfishness, and reach no higher than the things of the world. It is constantly subject to variation and change, and is often banished from the heart on a supposed affront or injury.

Not so the love which exists between Christian brethren. It partakes in kind with the affection which the head of the family cherishes and feels towards all his children.

It can have no connexion with selfishness: for it is independent of any expected return. It springs from a purified and enlarged heart, which seeks only the eternal welfare of those upon whom it rests.

It chereth all things, believeth all things, hopeth all things, endureth all things. It will survive when everything earthly shall decay,—when faith is lost in sight, hope in enjoyment. Then it will burn brighter and clearer throughout eternity.

But the affection which exists between Christian brethren is not simply a desire for their eternal good. It enters into and is connected with all the duties of life. They are to be the sharers of the same sorrows. If one member suffer, they all suffer with it; if one rejoice, they all rejoice with it: hence there is a real interest felt for every thing that concerns each other.

And this is not confined to country or place—it reaches to the farthest extremity of the earth, and calls forth sympathy and exertion for all those who need our aid. And this love is not expended on individuals,—it is felt in all its fullness for the whole body of Christ.

Its success in carrying the glad tidings of peace and salvation to every part of the earth will ever be uppermost in the mind, and call forth prayers and exertions for all those who need our aid.

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MEDICINE & PERIODICALS.

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DR. J. S. HOUGHTON'S PEPSIN, the true Digestive Fluid, or Gastric Juice, prepared from Beeset, or the fourth stomach of the Ox, after directions from Baron Liebig, the great Physiological Chemist, by J. S. Houghton, M. D., Philadelphia, Pa.

This is truly a wonderful remedy for indigestion, Dyspepsia, Jaundice, Liver Complaint, Constipation and Debility, curing after Nature's own agent, the Gastric Juice.

Half a teaspoonful of Pepsin, infused in water, will digest or dissolve Five Pounds of Roast Beef, in about two hours, out of the stomach.

Pepsin is the chief element, or Great Dissolving Principle of the Gastric Juice—the Solvent of the food, the Purifying, Preserving and stimulant agent of the stomach and intestines. It is extracted from the digestive stomach of the ox, thus forming a natural digestive fluid, precisely like the natural Gastric Juice. Chemical powers, and furnishing a complete and perfect substitute for it.

By the aid of this preparation, the pains and evils of Indigestion and Dyspepsia are removed, just as they would be by a healthy stomach. It is doing wonders for Dyspepsia, curing cases of Debility, Emaciation, Nervous Decline, and Dispeptic Consumption, supposed to be on the verge of the grave. The scientific evidence upon which it is based, is in the highest degree curious and remarkable.

SCIENTIFIC EVIDENCE. Baron Liebig in his celebrated work on Animal Chemistry, says: "An artificial digestive fluid, analogous to the gastric juice, may be readily prepared from the mucous membrane of the stomach of the calf, in which various articles of food, as meat and eggs, will be softened and digested, just in the same manner as they would be in the human stomach."

Dr. Combe, in his valuable writings on the "Physiology of Digestion," observes that "a diminution of the due quantity of the gastric juice is a prominent and all prevailing cause of Dyspepsia;" and he states that "a distinguished Professor of Medicine in London, who was severely afflicted with this complaint, finding everything else to fail, had recourse to the gastric juice, obtained from the stomach of living animals, which proved to be perfectly successful."

Dr. H. author of the famous work on "Vegetable Diet," says: "It is a remarkable fact in physiology, that the stomach of animals is, in fact, a water bath, in which the food is dissolved by a variety of acids of food, and of effecting a kind of artificial digestion of them in a way different from that of the human stomach."

Call on the Agents and get a descriptive circular gratis, giving a full amount of scientific evidence, similar to the above, together with reports of remarkable cures, from all parts of the United States.

AS A DYSPEPSIA CURE. Dr. Houghton's Pepsin has produced the most marvellous effects, in curing cases of debility, emaciation, nervous decline, and dyspeptic consumption. It is impossible to give a full description of the limits of this indigestion, but in the hands of a few Agents, have been given of more than a hundred remarkable cures in Philadelphia, New York, and Boston.

These cures were not only rapid and wonderful, but permanent. It is a great necessity to bilious and nervous, and in all cases of indigestion, or biliousness, or in all cases of indigestion, or biliousness, or in all cases of indigestion, or biliousness.

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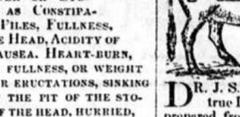
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