

SELECTIONS.

THE FEMALE ORPHANAGE AT CALCUTTA.

THE Superintendent writes in these gratifying terms:—

"Our number in the Orphanage is getting up to what it was last year. At present we have sixty, many of whom give us much comfort. I cannot refrain from mentioning one by name, Mary Ann, one of the three who were baptized last year. She is not a smart girl; but she is something better—namely, a sincere Christian. She is, we also believe, a growing disciple, daily becoming better. This itself is worth labouring for, and worth praying for."

May what is said of the Hindu girl, Mary Ann be true of all your youthful readers! All have not great talents; but every one who seeks to be so may become a *sincere Christian*, and a *growing disciple*. Reader! remember that true grace is a *growing principle*. Does grace in you prove its truth by its *GROWTH*? If a member of the body of Christ, holding the Head, you must be growing up into Him in all things; for from Christ all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God! (COL. II. 19.)

A HEAVEN-TAUGHT DEAF AND DUMB SCHOLAR.

"Thou hast hid these things from the wise and prudent and hast revealed them unto babes.—MATTH. XI, 25.

At an examination of a deaf and dumb institution, some years ago in London, a little boy was asked in writing, "Who made the world?" He took the chalk and wrote underneath the question: "In the beginning God created the heavens and the earth." The clergyman then inquired in a similar manner, "Why did Jesus Christ come into the world?" A smile of delight and gratitude rested on the countenance of the little fellow as he wrote: "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners." A third was then proposed, evidently adapted to call his most powerful feelings into exercise:—"Why were you born deaf and dumb, when I can hear and speak?" "Never," said an eyewitness, "shall I forget the look of resignation which sat upon his countenance as he took the chalk and wrote: *EVEN SO, FATHER, FOR SO IT SEEMETH GOOD IN THY SIGHT.*"

LATIMER'S CONVERSION

FROM POPERY TO CHRISTIANITY.

At the occasion of receiving the degree of bachelor of Divinity, having to deliver a Latin discourse in the presence of the University, Latimer chose for his subject, *Philip Melancton and his doctrines*.

Latimer's discourse made a great impression. At last (said his hearers) England, nay, Cambridge, will furnish a champion for the Church that will confront the Wittenberg doctors, and save the vessel of our Lord. But very different was to be the result. There was among the hearers one man, almost hidden through his small stature,—it was Bilney. For some time he had been watching Latimer's movements, and his zeal interested him, though it was a zeal without knowledge. His energy was not great; but he possessed a delicate tact, a skilful discernment of character, which enabled him to distinguish error, and to select the fittest method for combating it. Accordingly a chronicler styles him, "a trier of Satan's subtleties, appointed by God to detect the bad money that the enemy was circulating throughout the Church." Bilney easily detected Latimer's sophisms: but at the same time loved his person, and conceived the design of winning him to the Gospel. But how to manage it? The prejudiced Latimer would not even listen to the evangelical Bilney. The latter reflected, prayed, and, at last, planned a very can-

did and very strange plot, which led to one of the most astonishing conversions recorded in history.

He went to the college where Latimer resided. "For the love of God," said he to him "be pleased to hear my confession." The *heretic* prayed to make confession to the *Catholic*: what a singular fact! "My discourse against Melancton has, no doubt, converted him," said Latimer to himself. Had not Bilney once been among the number of the most pious zealots? His pale face, his wasted frame, and his humble look, are clear signs that he ought to belong to the ascetics of Catholicism. If he turn back, all will turn back with him, and the reaction will be completed at Cambridge. The ardent Latimer eagerly yielded to Bilney's request; and the latter, kneeling before the cross-bearer,* related to him with touching simplicity.

the anguish he had once felt in his soul—the efforts he had made to remove it—their unprofitableness so long as he determined to follow the precepts of the Church—and, lastly, the peace he had felt when he believed that *JESUS CHRIST is the Lamb of God that taketh away the sins of the world*. He described to Latimer the spirit of adoption he had received, and the happiness he experienced in being able now to call God his Father. . . . Latimer, who expected to receive a confession, listened without mistrust. His heart was opened, and the voice of the pious Bilney penetrated it without obstacle. From time to time the confessor would have chased away the new thoughts which came crowding into his bosom; but the penitent continued. His language, at once so simple and so lively, entered like a two-edged sword. Bilney was not without assistance in his work. A new, strange witness—the Holy Ghost—was speaking in Latimer's soul. He learned from God to know God: he received a new heart. At length grace prevailed: the penitent rose up, but Latimer remained seated, absorbed in thought. The strong cross-bearer contended in vain against the words of the feeble Bilney. Like Saul on the way to Damascus, he was conquered; and his conversion, like the apostle's, was instantaneous. He stammered out a few words; Bilney drew near him with love, and God scattered the darkness which still obscured his mind. He saw Jesus Christ as the only Saviour given to man; he contemplated and adored Him. "I learned more by this confession," he said afterwards, "than by much reading, and in many years before. . . . I now tasted the Word of God, and forsook the doctors of the school and all their fooleries." It was not the penitent, but the confessor, who received absolution. Latimer viewed with horror the obstinate war he had waged against God: he wept bitterly, "but Bilney consoled him. "Brother," said he, "though your sins be as scarlet, they shall be white as snow." These two young men, then locked in their solitary chamber at Cambridge, were one day to mount the scaffold for that divine Master whose Spirit was teaching them. But one of them, before going to the stake, was first to sit on an episcopal throne.

Latimer was changed. The energy of his character was tempered by a divine reaction. Becoming a believer, he had ceased to be superstitious. Instead of persecuting Jesus Christ, he became a zealous seeker after Him. Instead of cavilling and railing, he showed himself meek and gentle; instead of frequenting company, he sought solitude, studying the Scriptures, and advancing in true theology. He threw off the old man, and put on the new. He waited upon Stafford, begged forgiveness for the insult he had offered him, and then regularly attended his lectures; being subjugated more by this doctor's angelic conversation than by his learning. But it was Bilney's society Latimer cultivated most. They conversed together daily, took frequent walks together into the country, and occasionally rested at a place long known as "the Heretics' hill." So striking a conversion gave fresh vigour to the evangelical movement. Hitherto Bilney

* Latimer had been named "cross-bearer to the university."

and Latimer had been the most zealous champions of the two opposite causes; the one despised, the other honoured; the weak man had conquered the strong.—*D'Aubigne's History of the Reformation*, vol. v.

THOUGHTS ON SABBATH-SCHOOLS.

We would venture to urge on the pastors of the Church the importance of dealing with the Sabbath-school as an integral portion of the Church, and in immediate connexion with her courts and office-bearers. There is not in Christian, as in Pagan, schemes of religious education an esoteric and exoteric. There are not in the practice of our holy faith home and foreign truths. The same Gospel, that saves the peasant, is the only passport of salvation to the prince. The same faith, which is the principle of life in the patriarch, is that which breathes life and health into the infant breast. The Church of Christ recognizes no vital distinction between things internal and external. The outside and inside of her cup and platter are alike devoted to the glory of her God, and must alike be kept cleansed in purity. The closer the tie is drawn between the Church and the School, the more healthy and beneficial the action of those religious nurseries, and the benefit derived to the Church and its great object—the Christianity of the masses. The benefits of this connexion will be reciprocal. The Church and Congregation will with thanksgiving give glory to God for the good done to the young, and feel it incumbent by their conduct and demeanour to aid and not mar the lessons taught their children in the Sabbath school. There is no mode of reaching parents' hearts so direct as through kindness shown to their offspring. There is no hold more firm on a parent's affections than sense of favour done to a son or a daughter. Of the superintendence of a Church, we are not content with a bare approval and an occasional visit to the schoolroom by the minister or elders, or an annual soiree or sermon to the young. These may be, and indeed are, all good in their way and place, but fall far short of the *identity* of the School with the Church. We look at the school as the porch of the church—as the first steps to the altar. The Sabbath-school roll is the communion-roll in prospect, the names therein recorded ought to be viewed as those of communicants in germ or in bud, the novices and catechumens of the Church. The minister's best communion class is the Sabbath-school, commencing with the lisping answer to the question, "Who made you?" or, when a little further advanced, to that more comprehensive initiatory and expansive question, "What is the chief end of man?" and ending with the minister's Bible-class where the more lofty truths of our holy faith come with appropriateness and without difficulty to the mind, which, Timotheus-like, had from childhood been under the teaching of the Bible. Each church and congregation is a unity. Like the Temple, it may have many apartments of divers capacities. Like Heaven itself, it may have many mansions. There is but one great circle of Truth, though capable of many sectional divisions.

The Church is but one great *School of Christ and His Prophets*. The minister is the rector, or head-master. The elders are so many ushers or masters who help him in the discipline and education of the adult or senior classes. The Sabbath school teachers are monitors or assistant teachers who superintend the instruction of the juvenile and infant classes up from the very alphabet of religious knowledge. The pupils are all under the care and eye of the pastor, and pass from one form to another until at the table of the Lord they take a diploma in Christianity. It may be necessary in large parishes to have local schools. But no church ought to be without its congregational classes, met within the very walls of the church. Accustomed to the sacred duties discharged in that place, a solemn feeling of the identity of the instructions of the class with those of the church will have an appreciable influence on the youthful mind. Thus levity and carelessness are more apt to be destroyed from the tender mind than when the classes are assembled in day school-rooms, or places still less connected with educa-