THROUGHOUT THE YEAR.

EASTER.

congregation is holy. Num. xvi. 3. as to be brought nearer to God. It does tating his example. holy, therefore none is to have authority John xx. 21. over them. Lord, grant me to preserve As all my authority to come to mankind and increase that holiness thus allotted to and all my power to do good were from me and seek no other.

2. Wherefore then lift ye up yourselves above and your power to do good are from me, the congregation of the Lord. Num. xvi. 3. And as my Father gave me full authority rebellious, that their rulers take authority them, to, make laws for them, and to proto themselves. The scripture declares vide for their continuance and government that the powers that be are ordained of to the end of time, so I give to you the God, and Moses at first shrunk from the same full authority. Therefore all the responsibility which God imposed on him. ministries of the Church and all its laws, We should be thankful that God has not ordained by the apostles or according to left us to our own unruliness, but given us their ordinance, are from Christ and from governors to restrain and direct. Let me the Father. Let me reverence this thankfully acknowledge this benefit, and authority and rely on this power for good, yield submission and honour to those whom in the church, its ministries and its ordihe has placed over me here, that I may nances. be fitted for my place under the principal.

APRIL 16.

ities and powers of heaven.

1. Seek ye the priesthood also? Num. xvi. 10. lion; dissatisfaction with the station which give them authority to execute it, to guide God had assigned to them, aspiring after them in its exercise, to make it effectual something higher. This spirit does not and to go through them to those who seek the glory of God, otherwise it would should have fellowship with them in holy be content with his ordination. It does ordinances. Let me be thankful that I am not seek the good of man, otherwise it would be too busy for ambition. It does not seek its own soul's good, otherwise it the spirit which is given to them. would prefer a low estate. Let me learn, in whatsoever state I am, therewith to be

They offered them before the Lord, therefore they are hallowed. Num. xvi. 38.

Thus all things or persons which have been offered before the Lord become hallowed, and must thenceforth be devoted wholly to his service. Thus houses or lands once dedicated to him cannot right. fully be diverted to common uses. Thus we ourselves, who have been offered before the Lord, became thenceforth holy to him. Let me observe this rule, both in myself aud in dedicated things. Let me be careful to become wholly the Lord's.

1. To be a memorial to the children of Israel. ful men.

And not only to the natural Israel, but also to the spiritual; teaching us that none who are not called of God, as Aaron was, with an outward call by divine authority, will be published in a cheap form with an outward call by divine authority, every year, if a sufficient number should be beshould presume to undertake to minister in spoken of Mr. Rowsell in the course of this year, holy things, reserved to his appointed ministers. Let me, O Lord, reverence this acceptable. thy memorial; and let me not be tempted, by any supposed necessity or expediency, to contravene thy will.

2. Go quickly unto the congregation, and make atonement for them. Num. xvi. 46.

Thus did God honour his servant, by making him the minister of reconciliation; not for any personal merit, but because he hand in hand, and you will mould may receive this reconciliation through ever concocted. those whom thou hast appointed to minis. But in the attempt to make children ter it to me.

APRIL 18.

are blessed. Num. xxii. 12.

Balaam, though greedy of filthy lucre, vet was God's prophet, and his blessing and curse were effectual. But the very possession of the inspiration of God bound indeed the only one, when joy springs out him to bless none but the friends of God, of every thing, when mere existence is a and to curse only his enemies. The boundless cause of happiness, and when church is bound by the same rule; but frolic and laughter seem absolutely necesshall her censures and blessings be less sary to unburden the heart of its superfluoris effectual than those of Balaam? Let me and overflowing merriment. There is an by faith receive her blessings and by holy irresistible charm in this; and since it obedience escape her censures.

Who is he that overcometh the world, but he 1 John v. 5.

in him we likewise shall triumph. APRIL 19.

1. This is he that came by water and blood.

He was manifested by water, when the Father from heaven declared that in him he is well pleased. He was manifested in blood, when he fulfilled the types and fests himself still in the water of baptism for the cleansing of our consciences and the imparting of the purifying spirit; and holy supper for the forgiveness of sins and infirmities of our after lives. Let me see and recognize him in both his sacraments as my Lord, my God and my Redeemer. 2. God hath given to us eternal life, and this

life is in his Son. 1 John v. 11. Life: not mere existence, but the power of doing all things pure and holy, just

APRIL 20.

Because the Son of God is himself the serious hours must influence their pleasures;

TEXTS AND THOUGHTS FOR EVERY DAY life; because he has died to purchase life and obedience, and consideration for the for us; because he has risen from the APRIL 15 .-- FIRST SUNDAY AFTER dead to assure it to us; because he is exalted to heaven to give it to us; because 1. Ye take too much upon you, seeing all the he gives it by his Spirit to those who are united to himself; because he secures it to This is the pretence of the rebellious in us continually by the remission of sins and all ages, that all are equal, in holiness or renewing of the heart. Let me then take in nature, as it may be. But it does not care that I have the son. Let me hold follow, because all the congregation is him fast by a real and effectual faith in sanctified to the Lord, therefore some shall him; by a diligent use of prayers, of his not be sanctified to particular functions, so holy supper and of his word; and by imi- has laboured to erect.

not follow, because the congregation are 2. As my Father hath sent me, so send I you.

the Father, so all your authority to go forth This again is the common charge of the to gather in his new people and to govern

APRIL 21. 1. He breathed on them and said, Receive ye

the Holy Ghost. John xx. 22. The Holy Ghost was here given to the This was the cause and object of rebel- Apostles for the work of their ministry, to blessed with their fellowship. Let me rely that in that fellowship I shall receive of

Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. John xx. 33.

They remitted sins in baptism, or when they healed diseases inflicted for sin, or ministered the holy communion, or received men back into communion upon contession and repentance of sins which had excluded them. They retained sins when they delayed to baptize or to lay on hands after baptism, when they inflicted diseases in chastisement of sins or excluded from communion. And so those who have received authority from them remit sins in baptism, in communion, in absolution, and retain them in delay of baptism or confirmation, and in exclusion from communion. Let me reverence this divine power in sin-

N. B. These Texts and Thoughts, with others to fill up the whole course of the Church year,

Miscellaneous.

PARENTS AND CHILDREN. was God's priest, and through the Lamb child's mind to see that there is no beauty slain from the foundation of the world. like truth, no enthusiasm like that which his Divine Master "as a sheep before his And so does he honour the gospel minis. realities inspire, and that every page of try; may he make it more glorious than daily life contains a deeper interest, and a that of Aaron, by making it the instrument source for more elevated poetry, than the of a greater reconciliation, through the most tangled chapter of unnatural castrophe same atonement. Grant that by faith I and startling incident that poet or novelist

sensible, nothing should be done which has the least tendency to rob them of the charm 1. Thou shalt not curse the people, for they of childish gaiety and enjoyment. There is no gift so invaluable as that of buoyant spirits; even the gift of good health is inferior to that of good spirits. And child. hood is especially the period in life, no necessary tendency to make the character unfeeling or regardless of others, that believeth that Jesus is the Son of God? it is too cruel to damp it for the few short years that we may dare hope it will last. For if we believe that he is the son of Do not impose the gravity and the com-God, we believe that all which he has re- posure that become the years of manhood vealed to us is true; and we therefore live, upon the bright and thoughtless head of not for the things seen; but for the things childhood. So far as amusement is inunseen. If we believe that he is the son nocent, let them blow those glittering bubof God, we believe that all he commands bles while they can; and so far as fun and is just, and therefore avoid the friendship frolic do not infringe upon duty, and of the world and fight against it. If we do not make sport with the feeling or believe that he is the Son of God, we be- infirmities of another, there can be no lieve that he has triumphed over the world, doubt that to give them fair play is more and therefore have courage to believe that likely to allow room for a healthy mind and good feelings to grow up, than if you, as it were, cramp the free supple limbs of childhood into the dignified or solemn gait of its elders.

The effect of too much restraint in early years will always show itself somewhere, Either in childhood it produce morbidness and unnatural gloom, or conceit and affectprophesies, and perfected the obedience of home and education are necessarily dimination; or in youth, when the restraints of ished, the mind, long wearied of its shackles and its prison, will burst forth into excess and error; and having been in the habit of in the communication of his blood in the connecting principle with dulness and stupidity, will throw it all away, and give itself up to a delirious and headlong course of folly and pleasure. Be content with making children good as children, and do not cramp them into dwarfish represent-

ations of men and women. At the same time, but encouraging constant and unselfish consideration for the and good, kind and beneficent, honest and for all the proprieties of life, it will be quite ence to the soul and of his approbation; bonds, and to prevent the joyous little possible to keep their spirits within dae have no end. This life he hath given us, the house, from becoming a set of wild torso far as we will have it; and it is in his mentors whom it is not safe to approach, son, because he has purchased it for us, and whose presence entails a perfect storm and because it comes to us from him; from of noise and uproar, to the exclusion of all the Head into the members. Thanks be to God for his unspeakable gift. May I

They should be made to understand that no amusement is innocent which is a source of annoyance to others, and that even their 1. He that hath the son hath life. 1 John play must not be indulged selfishly. The same principles which direct their more

comfort of others, must at no time be lost sight of: but be careful how you meet the frolic of youth with pompous gravity, how you make the exuberance of a warm and oyous heart appear a sin aud a shame, lest the flame which would have exhausted itself in a few harmless flashes, should smoulder on in gloom and silence, till the restraints being withdrawn, it break fourth in after-years and destroy all that education

The fault of childhood, the sin of youth, and the crime of manhood-in one word, the great error of human nature, is selfish. ness. It grows with our growth, and strengthens with our strength; it chills every good resolution, baffles every good endeavour, and prompts and animates half the bad actions of a man's life. The whole code of Christian morality is aimed against this fatal and universal evil. "To do as we would be done by," "to love our neigh-bour as ourselves," and to "forgive our enemies," all alike strike at the root of this great origin of sins, this great destroyer of unity, and love, and social laws.

And it is against this therefore, that early education should direct its strongest efforts: teach the child to think of others, to feel for them, to pity them, and to yield to them : teach him to find pleasure in sharing anything he possesses with his brothers and sisters; discourage to strong a desire to have things set apart for himself alone to have exclusive possession or enjoyment of anything; prove to him how useless things are when hoarded together, and how they are only valuable when circulated and 

The great object of the parent, from day to day, and from year to year, should be in every way, and in every minute detail, to terests and to the common events of daily existence. . . . .

well developed intellectual powers, wel-balanced feeling, and regularity of life and balanced feeling, and regularity of life and balanced feeling. Toronto. habits; and forms the safest precaution habits; and forms the salest process.

against dreamy inactivity, the listlessness cacy.

A further advantage in favour of the underpunctual habits, grave study, and innocent amusement, must all combine to keep -Early Influences.

THE LORD LOOKED UPON PETER .-Surely no malefactor condemned to suffer for the violated laws of his country, ever a good Hotel were opened here, the enterprising heard the hour strike upon the prison bell pr with half the agony of feeling with that cock-crowing rang upon the ears of Peter. Still was there a sight which smote far deeper than that sound: "The Lord turned and looked upon Peter." Who can portray the silent eloquence of that last look?

For terms, &c., apply to the Editor of the Royal Forester, by letter, Post Paid.

The Detroit Free Press, United Empire, and What volumes must it have spoken to the Make true sentiment and good sense go fallen apostle! Could he behold that wellknown countenance, and again repeat. shearers is dumb," and again break forth into oaths and imprecations! Could he bear the reproach of that meek eye, and yet remain in the guilty scene amidst those enemies of the Saviour and of his own soul? No! That single glance was all that was required to send home arrows of conviction and repentance to his bosom; he instantly

"remembered the word that the Lord had

spoken, and he went out and wept bitterly." -Blunt. THE SLEEPY WORSHIPPER. - Sunday is to the rest of the week in spirituals what summer is to the rest of the year in temp orals. It is the chief time for gathering knowledge to last you through the following week, just as summer is the chief season for gathering food to last you through the following twelvemonth. Do you make the most of this weekly summer? Do you, like wise sons, gather instruction by listening to the reader and preacher? Do you gather fresh stores of grace and strength by diligent and humble attendance on the ordinances of God? Or do you sleep? Surely this question may well be asked in Church. For many do sleep away their Sunday; some at church, and some at home; and many who keep the eyes of their body open, allow the eyes of their mind to close, and are no wiser and no better for all they hear with their ears and repeat with their lips in this place, than if they had not set their foot in it. Verily I must warn you, brethren, such sleepers do indeed cause shame. They are a shame to their minister, whose teaching they refuse to profit by. They are a shame to the Church, which receiveth them when infants into her bosom. They are a disgrace to the Lord and Master whose name they bear, but whose word they pay no heed to, and whose day they waste in sloth and carelessness.

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To Professor Helloway,

Sir,—Gratitude compels me to make known to you the extraordinary benefit an aged parent has derived from the use of your Fills. My mother was afflicted for upwards of four and twenty years with asthma and spitting of blood, it was quite agony to see her suffer and hear her cough; I have often declared that I would give all I possessed to have cured her; but although I paid a large sum for medicine and advice, it was all to no purpose. About three months ago, I thought perhaps your Pills might benefit her at all events I resolved to give them a trial, which I did; the result was marvellous: by slow degrees my mother became better, and after persevering with your remedies for hine weeks, she was perfectly cured, and now enject the best of health, although seventy five years old.

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were also much deranged for the whole of that time. I
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grateful to you for this astonishing restoration to health,
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my duty to do so.

I remain, Sir, your humbic servant,

ty to 60 so.

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(Signed) WILLIAM REEVES. These celebrated Pills are wonderfully efficacious in the

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