

terature. His grave has over it a plain marble monument, with an inscription of which the following is the substance:—"Erected to the memory of the pious 'Shepherd of Salisbury plain,' whose history is now read in different languages, and by multitudes of Christians in Europe, Asia, Africa and America." As I read the epitaph, I could not help reflecting on the simple and sometimes unpromising instruments, which a God of wisdom often chooses to employ in effecting some of his most beneficent designs. Here I stood by the humble grave of one, who, but for the unasked pen of a Christian authoress, would never have been known save by his family, his flock and his dog;—but whom God had made a chosen vessel of honour to Himself; and whose character, majestically simple, and simply beautiful, in all the graces of Christianity, and presented to the world in all the vivid but faithful colourings of a Christian pencil, has been the happy means of interesting multitudes in the truths of the Gospel, and will probably be the means of interesting multitudes more;—thus, so long as English literature shall live, serving to illustrate the glories, and to lighten the pathway, of life eternal. Human wisdom might, and probably would have chosen for its theme the life and character of some one not only eminent for piety, but also illustrious in name, as the most promising means of extending widely and rapidly the knowledge and the dominion of the truth as it is in Jesus. But God seeth not as man seeth. How often does he choose 'the foolish things of the world to confound the wise; and weak things of the world, to confound the things that are mighty; and base things of the world, and things which are despised, yea and things which are not, to bring to nought the things that are;—'that no flesh should glory in his presence!' The character and conversation of 'The Dairyman's Daughter,' of 'Jane the Young Cottager,' of 'The Negro Servant,' and of 'The Shepherd of Salisbury Plain,'—sketched by the pens of Leigh Richmond and Hannah More, have probably been the means of doing more visible and tangible good in the world than the biographies of as many bishops, however illustrious, and in a style however ambitious of honour to the great and the good.

Draw Near.—Among the Persians there was a law, that whosoever presented himself before the king, unless first called to go in, should be put to death. See *Ezra*, 4: 11. We have no such prohibition. The golden sceptre to us is always stretched forth. We have a general, a universal invitation to draw near, at all times, and in all circumstances, in every thing by prayer and supplication to make known our requests unto God; and are authorized to address him, not only as the Infinite, the Eternal, the Almighty, the cause and the end of all things; but as our Father, though he is in heaven. It is not the spirit of bondage unto fear, but the spirit of adoption, whereby we cry, Abba, Father. It is not the address of a criminal to a judge, nor of a slave to a master; but of a child to a Father, to whom he is most intimately related, and who feels in him the claims of nature and affection. 'I write unto you, little children,' says John, 'because ye have known the Father.' Whom is a child so likely to know as his father? What is the first name he utters, but 'my father, or my mother?' To whom is he so likely to flee in every danger? On whom in every distress, will he call so freely for relief? He relies upon his care; he expects that he will teach him, and defend him, and provide for him. And will not God, who stands in this endearing relation, exemplify it, and fulfil it perfectly and divinely? Let this therefore encourage and embolden us in our approaches to him.

New Churches in the West.—A correspondent in a private letter states that a new Episcopal Church is about to be erected in Louisville, Kentucky, another in Wheeling, Virginia, and another at New-Orleans, which will cost about \$50,000. The cost of the new Church in Cincinnati, which is equalled by few in beauty of appearance, is said to have been \$40,000. Another has also been commenced for the congregation of St. Paul's, in the same city, as stated in another part of our paper, which will also be a very handsome edifice.—*Epis. Rec.*

What should a sinner do, but go to Christ? What can become of a sinner, if Christ do not receive him? The love of Christ is a vast ocean, that cannot be fathomed, and is without shore.

YOUTH'S COMPANION.

GOD EVERY WHERE.

*Above—below—where'er I gaze,
Thy guiding finger, Lord I view,
Traced in the midnight planets' blaze,
Or glistening in the morning dew;
What's'er is beautiful or fair,
Is but Thine own reflection there.*

*I hear Thee in the stormy wind,
That turns the ocean-wave to foam;
Nor less Thy wondrous power I find,
When summer airs around me roam;
The tempest and the calm declare
Thyself,—for Thou art every where.*

*I find Thee in the noon of night,
And read Thy name in every star,
That drinks its splendour from the light
That flows from mercy's beaming car:
Thy footstool, Lord, each starry gem
Composes—not Thy diadem.*

*And when the radiant orb of light
Hath tipped the mountain tops with gold,
Smote with the blaze my weary sight
Shrinks from the wonders I behold:
That ray of glory bright and fair,
Is but Thy living shadow there.*

*Thine is the silent noon of night.
The twilight eve—the dewy morn;
What's'er is beautiful and bright,
Thine hands have fashioned to adorn:
Thy glory walks in every sphere,
And all things whisper, "God is here!"*
Montgomery.

OBEDIENCE TO PARENTS.

One important branch of your duty, my dear children, is, to attend to your parents' good instructions. If, indeed they tell you to do what is sinful, you must not in this case do as they desire, but in a modest and respectful manner discover that you cannot conscientiously obey their instructions. If they teach you for example to lie or swear, or to steal, you must not obey them in these things, because God has commanded you not to lie, he has commanded you not to swear, he has commanded you not to steal, and you must not break the commands of God, to obey the commands of your parents. But you are bound to listen to your parent's good instructions. You must not be careless or indifferent when they endeavour to teach you, but give the most earnest heed to what they say; and especially when they instruct you in matters of religion, you should listen to them with particular attention, because they are things of the greatest importance. Your parents, if they are good sometimes tell you what sin is, and how much God is displeased with those who commit sin, and how he has determined to punish those who live and die in sin. They sometimes tell you, that though you are young, you are guilty of many things which are displeasing to God, and that, unless he is pleased to pardon your sins, you must not expect, when you die, to go to heaven. They sometimes speak to you about *Jesus Christ*, that he is the Son of God, that he came into the world to save sinners, that he died to save them, or they would never have been saved, but cast with the wicked angels into the bottomless pit. They sometimes tell you that *Jesus Christ* loves little children who love him, and obey their parents, and they affectionately entreat you to love him, and obey your parents, that he may love you, that he may be your Saviour and make you good, and holy, and happy. They sometimes talk to you about the *Bible*, that it is the word of God, and therefore you ought to love it, and read it more than any other book. They often speak to you about your prayers, that it is your duty every night, before you sleep, to bless God for preserving you through the day; and every morning, when you awake, to bless God for preserving you through the night. They frequently speak to you about remembering the *Sabbath-day* to keep it holy, and they instruct you to be particularly fond of reading good books, and many other things of a religious nature your parents teach you. Now it is your duty to listen to their instructions.—God has told you, in his word, to obey your parents, and this is one way in which you should obey them.

The language of God to every child is, 'My son or my daughter, hear the instruction of thy father, and forsake not the law of thy mother: for they shall be an ornament of grace unto thy head, and chains about thy neck,' making thee lovely both in the sight of God and man, and filling thy own mind with the sweetest delight.

A Lovely Sight.—There are many lovely sights, but there are few so lovely as a little child reading the Bible. It is beautiful to see a bee sucking honey out of a fragrant flower, but it is far more beautiful to see a little child reading the Bible. It is beautiful to see a little bird sitting upon a lovely tree, and to hear it singing a sweet song; but it is far more beautiful to see and hear a little child reading the Bible.

AN EXTRACT.

It was a chilly day of winter, and we were all seated in a comfortable school-room. A man of most wretched appearance was seen passing by, drawing a hand-sled, on which were several bundles of woollen rags, the remnants of garments, worn till they could be of no further use. He was clad in those but little better, and was apparently so weak as to be scarcely able to draw his sled. Some looked out of the window, and began to laugh. The instructor saw him and remarked, 'The school may rise, and look at that wretched man passing by.' All did so, and nearly all were diverted to laughter. After all had seen him, the master told them they might take their seats, and then remarked:—

'I was willing you should look at that man; possibly my object was very different from yours, as I see the effect on your feelings was very different from what was produced on mine. That miserable man, you may perceive, is crazy. He has bundles of rags on his sled, which, perhaps, he values, but which can be of no service to him. You perceived he looked pale and emaciated; he was so weak, as scarcely to be able to draw his load. He is very poorly shielded from the cold of winter, and will, very probably, perish in the snow. Now, tell me my scholars, does this man excite your laughter? He was once a school-boy; he was bright and active as any of you; his return from school was welcomed by joyful parents, and his presence gave pleasure to the youthful throng who met each other in a winter evening for merriment and sport. Look at him now, and can you sport with him who lost his reason, and in losing that, has lost all? Should I point to one of you and be able, by looking into future years, to say to the rest, 'Your associates will hereafter be crazy and roam abroad, a wretched maniac,' would you not rather weep than laugh? You saw me affected when I began to speak—I will tell you why—I once had a friend; he was dear to me as a brother: he was every thing I could wish in a friend. The character of his mind was such, as raised in his friends high expectations. I have indeed seldom, if ever, seen his equal. He could grasp any subject, and what others found difficult, only served as amusement for him. I have many of his letters, which would not disgrace any well educated man, although written by him when a school-boy. I expected to see him taking the lead in the affairs of men, and that his opinions would be quoted by others. I saw him after an absence of two years—where, do you ask?—It was in a cage, and even then he was chained! He was a maniac of the most decided character. The moment he saw me, he seized my hand, and left on it the impression of his own, for it was divested of the skin, by constantly rubbing it in the other. For years he wandered about, when it was safe to liberate him. But he is now, and always will be, insane.

'I have known sorrow. I have seen friends die that were as near as friends could be; but, the hour that I sat by the confined, crazy Bennet was an hour of the greatest anguish I ever knew. Remember, my pupils, what has passed this hour, to render unfeigned thanks to God for continuing your reason hitherto; and if ever again you are disposed to laugh when a crazy man passes, remember what may be your own condition hereafter.'

Christ.—All our hope, as to freedom from guilt and ruin, and as to acceptance with God, is in Christ. Where can we obtain pardon and peace, but in him? Through him alone, we receive all, from the least drop of water to the immense riches of eternal glory!