

jenny has created the cotton trade of England, was a barber, and so poor that he could not exhibit his model until his friends had bought him a coat. Cobbett, too, is a notable example of what persevering industry will do; at one time a poor peasant boy, then a soldier in Canada studying grammar by the light of a guard-room fire, and enduring great hardships—yet he rose at last to be a Member of Parliament. The Singing Academy of Berlin is the first in Europe; Zelter, the late director, was a stone-mason at his outset in life. We might bring forward a host of other examples, but the foregoing will serve to show that self-improvement is not a mere empty sound; the reward in some shape or other must be satisfactory. The humblest ranks, it will thus be seen, have their heroes as well as the titled and noble. Knowledge will obey the call made upon her, whether it be by rich or poor.

Many persons find it agreeable to take their ease, to have nothing to do; but this is not the state which brings most happiness. Look at the countries that enjoy a climate in which fruits and vegetables grow spontaneously, or with little or no trouble—how indolent, how unwilling to work, the population is. Man gets enough to eat and drink with scarcely any labor, and so wastes his days in idleness, taking no pains to improve himself. But in countries such as Great Britain, where the people are obliged to work hard to make the land produce food, how great is the difference! Barren soils are converted into fruitful fields, stubborn rocks are made to change themselves into houses and bridges, while a thousand other means of comfort and prosperity are continually produced. All these advantages grow out of the necessity for exertion; if the people of this country could live without work, they would be as little worthy respect as Portuguese and Mexicans; but Providence has seen fit to place them in a position that promotes the virtues of industry.

According to the old adage:—

Learning is better than house or land;
For when house and land are gone and spent,
Then learning will prove most excellent.

But the same may be said of any improvement in conduct or character, the excellence will remain throughout all trials. We cannot repeat too often, that education means something besides getting instruction out of books. One excellent help to improvement would be to quicken the reason, to listen obediently to its dictates, striving carefully to avoid rash judgments: this would be true education. In recommending the pursuit of knowledge, we have endeavored to show that unaccompanied with goodness it will be but of little real use to the possessor. But the knowledge that elevates the character and purifies the heart, is in itself a great promoter of the perseverance necessary to follow it up; and this is no slight advantage, for day by day, and hour by hour, it is necessary for us to struggle against the approaches of unwillingness and indolence.

The grand advantage of acquiring knowledge is, that it gives power. Most persons are fond of power, and the most solid and lasting power consists in knowledge. We have been earnest in directing our reader's attention to the subject, because we feel its value and importance, and we are persuaded that the means we have recommended, if faithfully put into practice, will produce beneficial effects. We entertain a hope that our Lessons will not have been written in vain, and in conclusion, avail ourselves of a passage from an American author:—"If there is any pleasure," he observes, "in exerting an influence over our fellow-men, in being treated with deference and respect,—in giving wholesome counsel and imparting useful information,—then cultivate knowledge, which is not only the instrument of pleasure, but the sceptre of power. Besides, if you have faith in the disclosures of Divine Revelation, intellectual improvement is not to cease with the present world. It is

promised to those who have been faithful to their God on earth, that the veil of flesh which drops at death shall introduce them to a wider and a more glorious scene of intellectual cultivation. It is promised to those who now see as through a glass darkly, who have but obscure hints and imperfect intimations of things, that they shall behold all things in the cloudless and unchanging light of eternity.

Sabbath Meditations.

And whatsoever ye do, do it heartily as to the Lord and not unto men; knowing, that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.—Col. iii. 22. "The temptation that usually haunts persons in low and more ignoble callings, is the very meanness of them, which occasions discontent and envy in some, to see themselves on the floor, and their brother preferred to more honourable services; in others, dejection of spirit, as if they were, like the Eunuch, but dry trees, unprofitable, and bringing no glory to God, while others, by their more eminent places and callings, have the advantage of being highly serviceable to God in their generation. Now to arm Christian servants against this temptation, and remove this discouragement, God hath annexed as great a reward in the promise to faithfulness in the meanest employment, as the most honourable is capable of; no less than heaven itself is promised to them who, in Colosse, were, not only servants, but Christian slaves. *Ye serve the Lord Christ*—if ye obey, not with eye service, as men pleasers; but in singleness of heart, fearing God; then, obey your masters according to the flesh, whether kind or cruel. Christ owns you as his. *And whatsoever ye do*—though it may be the lowest piece of work which falls to your share, and even drudgery, in the estimation of men,—yet for it, as well as for your praying and hearing, ye shall receive the reward of the inheritance. As if God had said, be not, O my child, out of love with thy coarse, homely work; 'ere long thou shalt sit as high as he that sways a sceptre; though your employment now be not the same as his, yet the ground of your acceptance is the same; and if your meaner work be done heartily, and with an eye to my glory, your reward will be as great. Thus, as we bestow more abundant honour on those members of our body, which we think less honourable, to Christ, in his promise, puts an abundant honour on such members of His mystical body, as are in danger of being despised and discouraged, because of the humble place they occupy in the world. And cause of the humble place they occupy in the world. And He does this to the intent, that the poor Ploughman, that is a saint, and ploughs in hope of reaping salvation, should be as happy in his place and work as the bravest courtier is with his."

By whom also we have access by faith into his grace where in we stand, and rejoice in hope of the glory of God.—Rom. v. 2, 3. *not only so, but we glory in tribulations also*—Rom. v. 3. "Christian hope fills the afflicted soul with such inward joy and consolation, that it can laugh while tears are in the eye,—sigh and sing all in a breath; it is called the rejoicing of hope," Heb. iii. 6. And never affords more joy than in affliction; it is on a watery cloud that the sun paints the beautiful colours of the rainbow. Glorifying, is rejoicing in itself; it is so great that it cannot contain itself within the Christian's own breast, but comes forth in songs and bursts of extemporary praise, giving others to know the rich feast it sits at within. And all this joy with which the suffering saint is entertained is sent in by hope at the cost of Christ, who hath provided such unspeakable glory for them in heaven, as will not suffer them to pity or bemoan themselves for those tribulations that befall them on the way to it. Hope breaks the Alabaster-box of the promise over the Christian's head, and so diffuseth the consolations thereof through his soul, that like a precious ointment, they exhilarate and refresh his spirit in its faintings, and heal and soothe his heart under the wounds caused by affliction. Hope