

## SELECTIONS FOR THE YOUNG.

The Rev. Leigh Richmond was a very devoted Minister of the Gospel in the Church of England. He is well known to the Christian community as the author of several beautiful narratives, such as "The Dairyman's Daughter," "The Young Cottager," and "The African Servant,"—narratives which have been read with great interest by many, both young and old, and which have been blessed to the conversion of many souls.

Mr. Richmond was a most affectionate father, and with the view of promoting the spiritual good of his children, was in the habit of writing letters to them. As these letters may prove both interesting and useful to our young readers, we shall occasionally introduce one into the pages of the *Record*. The following letter was addressed to his second daughter, on the occasion of her birth-day:—

October, 1815.

MY DEAR CHILD.—This may probably reach you on your birth-day. It is a day which should remind you of the importance of time, and the swift approach of eternity. It bids you remember your Creator in the days of your youth. But have you ever done so aright? Have you seen yourself a sinner, and gone to the blood of Christ for pardon? Form and notions never yet saved a soul; and have you, indeed, ever gone further than forms and notions? My child, be in earnest: it is no trifle whether you have real grace or not: it is every thing to a certain point, and to act upon it. Do you feel a burden of sin for daily offences? do you repent? do you pray from the heart? Suppose God were to see good to bring you to a bed of death, where are your evidences that you are really his child? Think in how many ways you have offended him in thought, word, and deed. What but a Saviour's blood can wipe the guilt away?

It is full time, my dear Fanny, that you show a decision of character, in that humble yet determined separation of life, which distinguishes a communion—also, too common—nominally Christian child, from a child that believes in Christ, loves God, and is taught by the Holy Spirit.

Secret, free prayer, is a great testimony that a work of grace is begun. But do you thus pray? Have you found out the sins into which you are the most liable to fall, and most easily tempted to commit? These are your bosom foes, and must be resisted in a different strength from any which you naturally possess. That strength is only to be obtained in Christ, and by believing in him, and him alone. Grace, free-grace, reigns in every step of the Christian progress. Do you ever feel these things as a matter of uneasiness, or desire, or hope, or fear? It will not satisfy me, and I hope it will not satisfy you, that you have had so many advantages of a Christian education, unless you prove to yourself and me, that there is a work of the Spirit in your heart. What a delightful display the Lord gave us of his goodness and power, when that dear and beloved woman, your mother and my wife—it is my highest earthly privilege to call her so—lay, as we thought, on the bed of death. You cannot have forgotten it; no one that saw it ever could. But that day was a warning and consolation for us: oh, may we use it as both. But do not deceive yourself: mere natural feelings and meltings of heart are not enough. Sin, sin is the great cause of sorrow; and therefore must you weep. Carry sin to Jesus; he will hide it for ever from his Father's sight. Angels rejoice when children weep for sin.

Read "Little Jane." Two Sunday-schoolers at Manchester have been converted to God this summer, by reading it: and must my own dear child heed it not? I trust not. Pray, dear

Fanny, for faith and love to the Saviour. Happy shall I be to hear from yourself—when it does indeed come from your heart—either by letter or word of mouth, that you feel a true concern for your never-dying soul. And so may God give you many happy years, if it so please him. If not, may he take you, as a pardoned sinner, to himself, in his own time. Love to my dear H. From her, and your truly affectionate

FATHER.

## THE YOUNG DISCIPLE.

There dwelt in the Holy Land, eighteen hundred years ago, a boy, who knew what it was both to sow well and reap well. As to the first, or the sowing, he enjoyed none of the advantages which children in our day enjoy. There were then no attractive books for the young, no royal road to knowledge, no decorated books to allure, and no illustrated books to simplify. There was no printing to make learning common—all had to be copied with the hand of man; and, at a period long subsequent to that, some of these written volumes were as valuable as a whole estate, or would have cost the income of a parish. But the ardour of that boy overcame every obstacle, and Timothy, the son and disciple of the apostle Paul—for it is of Timothy we speak—did learn to read. It requires little effort of the fancy to picture the group with which the Scriptures make us acquainted when they are telling of that boy. His father was a Greek—that is, a pagan—and perhaps took little interest in the godly training of his child; but the young Christian of Derbe had others to care for him. His grandmother, Lois, was his early teacher, and it was in the wisdom of God's word that she trained him. His mother, Eunice, was no less zealous in the same good work, so that Paul had reason cordially to speak of "unforgotten truth that was in Timothy, which dwelt first in his grandmother, Lois, and his mother, Eunice." The result was, that "from a child," that favoured boy "knew the Holy Scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus." Through three generations, grace was thus triumphant. The grandmother, the mother, and the boy, had all gathered wisdom from the heavenly store; they had sat down at the feet of the heavenly Teacher, and experienced the truth of Elisha's exclamation—"Who teacheth like God?"

But how did Timothy learn read? In some parts of Ireland, where books were not common in years gone by, it was the custom to teach children to read in the grave-yards, with the tombstones for their primer, and the chiselled epitaphs for their lesson. And missionaries have been known to teach their savage flocks the letters of the alphabet by tracing them on the sand or clay, and making that rude material serve as a substitute for books. Timothy and his godly teachers had no such difficulty to surmount, yet his way to learning was by no means smooth. We must think of him as "a child," stretched on the roof of his home at Derbe, in the original fashion. Eunice, or Lois, is beside him. He has a roll unfolded before him containing the Hebrew Scriptures, or perhaps it is the Septuagint translation of the Old Testament in Greek, and he is busy deciphering first the letters, then the words, and then the rich full meaning of the book which made him, and has made millions besides him, wise unto salvation. And we can easily picture how that devout boy would be encouraged and made glad as he read of Joseph, who sat at Pharaoh's right hand; or Samuel, the prophet; or David, who, while a stripling, slew Goliath, and, when a man, ascended a throne. Little did that boy then dream that his own name was to take so conspicuous a place among those who shine as the stars for ever and ever! But godliness has "the promise of the life that now is, as well as that which is to come;" and Timothy

found, that to seek wisdom early, according to the Word of God, is the sure path to the reality of glory, honour, and immortality; while those who despise that wisdom find only the counterfeit and shadow.

And having thus sowed well "from a child," how did Timothy reap? He became the attendant of the apostle Paul, and again and again did that remarkable man rank Timothy side by side with himself in his holy epistles. He was the apostle's companion in preaching the gospel. He was Paul's "son Timothy," or Paul's "own son in the faith." He was the apostle's "beloved son," his "work-fellow," "his brother," his second self. He was, moreover, the apostle's companion in bonds, when they were called to suffer for the truth's sake. They shared, it would appear, the prisoner's fare, and wore together the prisoner's chain; so that two of the strongest ties which link man to man—a common faith, and common suffering for that faith—knot these two men to each other, and made them like one soul. Nor were they far divided in their death. The tradition is, that Paul was beheaded at Rome for his adherence to the truth; and from the same source we learn that Timothy suffered martyrdom at Ephesus—the death of glory, for which thousands in early age panted.

But Timothy reaped something better still than the martyr's crown. The letters which Paul addressed to him, rank among the most touching portions of the Word of God. Through the son of Eunice there has come down to each successive generation of ministers, for eighteen hundred years, the instructions which the Holy Spirit designed should fit them for their holy calling, so that even among the sons of men, the promised "brightness of the firmament," which is to encircle the globe for ever, has long encircled him who knew the Holy Scriptures from a child, and whom these Scriptures made wise unto salvation. Paul once described Timothy as "faithful in the Lord;" and he stands out before us now a monument of the Lord's faithfulness to those who trust in him before the sons of men.—Seed-Time and Harvest.

RETURN OF THE LATTER RAIN.—Dr. Duff, of Calcutta, missionary of the Free Church of Scotland, stated at the late meeting of the General Assembly, that last autumn, for the first since the destruction of Jerusalem, "the latter rain" had returned to the Holy Land; and as this is predicted by the prophet Joel, in connection with the return of Israel, and is, indeed, the one great desideratum for the restoration of fertility to the soil of Palestine, it is regarded with intense interest by the students of prophecy.

DISCRETION.—In contentions be always passive, never active; upon the defensive not the assaulting part; and then also give a gentle answer, receiving the furies and indiscretions of the other like a stone into a bed of moss and soft compliance; and you shall find it sit down quietly: whereas anger and violence make the contention loud and long, and injurious to both parties.

MERCY AND MERIT.—For God to have mercy and for thee to have merit, do not accord together; if it is of grace, then it is no more of works, but if of works, then it is of merit, and not grace, for if thou payest what thou owest, no favour is shewn to thee; but if he shew thee mercy, thou dost not pay; therefore we must let him act alone towards us, receive from him, and believe.

THE CHURCH'S CONFIDENCE.—Let as many as are looking after a day of mercy to the Church of God, pray and believe upon this ground, that the time of it is neither in the frail hands of those that favour and seek it, nor in the hands of those that oppose it, how strong and subtle soever they be; but in that Almighty hand, that doth in heaven and earth what pleaseth him.