

INTERESTING EXTRACTS.

DUTY TO APPRENTICES.

The indenture which secures to the master the time and service of his apprentice, is not limited as the instrument of a civil contract, but forms a moral relation, in which the master occupies the place of a parent to his apprentice, and is bound to perform towards him all the religious duties which are due to a child. Upon masters who profess to be actuated by religious principle, we would press the fact, presuming that their practice will follow a conviction of duty however regardless irreligious masters may be of the souls of those under their control. An apprentice, by the very terms of the indenture, is taken from under the direction of his natural guardians, and they have no more claim on his services, than if no such relation had existed.—His duty and obedience are transferred to a stranger; he is to live under his eye, and he is amenable to him for the manner in which he behaves. It is very manifest that the master has all the requisite authority to restrain, control, command, and punish, and that he must be accountable to God for the manner in which this authority is exercised. In instructing, advising, and admonishing, he may claim attention. In the formation of moral and religious habits he may exert a salutary influence, and while he neglects a single means of enforcing his authority for the spiritual benefit of his dependent, he is inexcusable before God. We have known professedly religious masters who instead of assembling their apprentices with their families for daily devotion, would exact work from them at those very seasons, and who instead of seeing that they did attend the worship of the sanctuary on the Sabbath, permitted them to profane the day of the Lord as they pleased. It would seem that these were wholly regardless of every other consideration than their own temporal interests. What habits their apprentices were forming seemed to be of little consequence, provided they did not interfere with the accomplishment of the full amount of expected service. In our large cities and manufacturing districts particularly, frequent instances of this shameful and ruinous neglect may be observed; hundreds of apprentices may be found running into the most demoralizing and dangerous habits, who by careful and affectionate discipline, might have been preserved from the contaminating effects of vice. Their masters may plead in justification that they cannot control them except in the hours of work, and that they cannot possibly watch them in the seasons of recreation. This however is a mistake. With the same truth they might plead a want of authority over their children. But how does it happen that the authority which is so imperative and efficacious in relation to the hours of work, should so suddenly disappear when an attempt is to be made for the spiritual good of those whose services are so profitable? May it not be owing to an entire change in the vigilance and anxiety of the master? When his own interests are involved, may he not be all attention and zeal, but when it is only the welfare of his apprentice, and the claims of God, may not his solicitude and vigilance decline? This is greatly to be feared. To all acquainted with our large cities, it has been a matter of sincere grief that so many young men in this station of life, are left without restraint to acquire habits which must prove ruinous to them in the present and future state.—How many of them are found united in clubs, which are utterly demoralizing in their tendency, and found profaning the name and the day of the Lord, who might, with proper and faithful instruction, have been examples of virtue in their respective trades, and useful and esteemed members of society. The evil is traceable to masters. Most of them from their total disregard of religion, are indifferent to the welfare of their apprentices; but we have a right to expect different conduct from Christian masters. They are stewards who know they must give account, and unless they are conscientious in this relation, how can they expect to be recognized in the last day, as having been faithful in the things committed to them. Every philanthropist, and especially every Christian, must desire to see masters devoting more anxious care and culture to their young apprentices; the prosperity of the church, the peace of society, and the perpetuity of our political institutions, are intimately connected with this matter; and unless our workshops can be made to send forth men of moral principle and religious habits, incalculable evil may be anticipated, not only to the individuals themselves, but to society at large.—*Presbyterian.*

PRAYER AT SEA.

If prayer was not instinctive to man, it is here that it would have been invented, by being left alone with their thoughts and their weaknesses, in the presence of the abyss of the heavens, in the immensity of which the sight is lost, and of the sea, from which they are

only separated by a fragile plank, the ocean roaring meanwhile, whistling and howling like the cries of a thousand wild beasts, the blasts of wind making the cordage yield a harsh sound, and the approach of night increasing every peril and multiplying every terror. But prayer was not invented; it was born with the first sigh, with the first joy, the first sorrow of the human heart: or rather, man was born to pray, to glorify God, or to implore him was His only mission here below; all else perishes before him or with him; but the cry of glory, of admiration or of love which he raises to the Creator, does not perish on his passing from the earth; it reascends, resounds from age to age in the ear of the Almighty, like the reflection of his own magnificence. It is the only thing in man which is divine, and which he can exhale with joy and pride, for this pride is a homage to Him, to whom closer homage is due, the Infinite Being.—*La Martine's Pilgrimage to the Holy Land.*

THE RED-BREAST:—A PARABLE.

A red-breast came during the severity of winter to the window of a kind-hearted peasant, apparently wishing to get in, when the peasant opened his window and kindly took the confiding bird into his dwelling. There it picked up the crumbs which fell from his table, and the peasant's children regarded the bird with great affection. But when spring returned to the land and the bushes were covered with leaves, the peasant opened his window, and the little visitant flew away to the nearest wood, and built his nest and carolled his joyous song. But lo, when winter returned, the red-breast came once more to the dwelling of the peasant, and brought along with him his mate; and the peasant and his children were greatly rejoiced when they saw the two birds approach with a confiding look beaming from their clear eyes. Then the children said, "The birds seem as if they wished to say something;" and the father answered, "If they could speak, they would say:—*Friendly confidence begets confidence, and love produces love in return.*"

ON JUDGING JUSTLY.

A perfectly just and sound mind is a rare and invaluable gift. But it is still much more unusual, to see a mind unbiassed in all its actions. God has given this soundness of mind to but few; a very small number of these few escape the bias of some predilection, perhaps habitually operating; and none are at all times perfectly free. I once saw this subject forcibly illustrated. A watchmaker told me that a gentleman had put a watch into his hands that went irregularly. It was as perfect a piece of work as was ever made. He took it to pieces, and put it together again twenty times. No manner of defect was discovered, and yet the watch went only tolerably. At last, it struck him, that possibly the balance wheel might have been near a magnet. On applying a needle to it, he found his suspicions were true. Here was all the mischief. The steel parts in the other part of the watch went as well as possible, with a new wheel. If the soundest mind be magnetized by any predilection, it must act irregularly.—*Cecil.*

A COMING TEMPEST.

I know of a coming tempest, with which the Almighty shall shake terribly the earth; the sea and the waves roaring, and the stars falling from the heavens. Then shall there be a thousand shipwrecks, and immensity be strewn with the fragments of a stranded navy. Then shall vessel upon vessel, laden with reason, and high intelligence, and noble faculties, be drifted to and fro, shattered and dismantled, and at last thrown on the shore, as fuel for the burning. But there are ships which shall not founder in this battle and dissolution of the elements. There are ships which shall be in no peril, whilst this, the last hurricane which is to sweep our creation, confounds the earth, the sea, and sky; but which when the fury is overpast, and the light of a morning which is to know no night, breaks gloriously forth, shall be found upon crystal and tranquil waters, resting beautifully on their shadows. These are those which have been anchored upon Christ.—*Rev. H. Melville.*

THE GLEANER.

Mr. John Bailie, Greenside House, Edinburgh, has obtained the Pitt Prize of £40, for the best Essay "On the influence of Creeds and Confessions upon the Progress of Theology as a science."

The Rev. Dr. Black, Professor of Divinity in Marischall College, Aberdeen, has been presented by his Students with a handsome piece of Silver Plate, as an expression of the happiness they felt at his safe return from his mission to Palestine.

The population of Scotland when the last census was taken, in the year 1831, amounted to 2,315,114—the number of Counties is 33, and the number of Parishes 948. The total number of Ministers of the Established Church, exclusive of Assistants and Missionaries, is 1072; the total amount of Stipends is £231,451 4s. 11d.; and the annual value of Glebes £19,168 15s. 3d. There are under the jurisdiction of the General Assembly, the Supreme Ecclesiastical Court, 16 Synods and 82 Presbyteries. The number of Congregations in the Scottish Episcopal Church is 83 with 86 Clergymen, 2098 Catechumens, and 8523 Communicants. The number of Baptisms in 1838, was 2113; of confirmations 784; of Marriages 204; and of Deaths, 404. The United Associate Synod of Scotland comprehends 22 Presbyteries; the Relief Synod 11 Presbyteries; the Reformed Presbyterian Synod 6 Presbyteries; the Original Burgher Associate Synod 6 Presbyteries; and the Associate Synod of Original Seceders 4 Presbyteries.

The amount of work done according to the last report, by persons employed by the Society for the promotion of Industry in Bermuda, during the past year, consisting of Palmetto, Rush and Needle work, Dying and Spinning, is £579 9s. 5d.

Petitions.—It appears, from the last report of the Select Committee on public petitions, that there have been presented to the House of Commons, from the first day of the session up to the 20th March, 290 petitioners, with 159,654 signatures, praying for an extension of the franchise and for municipal reform in Ireland; 43 petitions, with 6484 signatures, praying for the discharge of the sheriff; 87 petitions, with 1604 signatures, praying for universal suffrage, 1073 petitions, with 68,570 signatures, in favour of church extension; 639 petitions, with 205,379 signatures, for an alteration in the system of church patronage in Scotland; 181 petitions, with 19,614 signatures, for the abolition of church-rates 6 petitions, with 1404 signatures, for the abolition of ecclesiastical courts; 15 petitions, with 1347 signatures, for the protection of the Established Church in the colonies; 377 petitions, with 279,907 signatures, for a repeal of the corn-laws; 448 petitions, with 27,269 signatures to a contrary effect; 143 petitions, with 16,535 signatures, against any farther grant to Maynooth; 8 petitions, with 1136 signatures, for the security of the Protestant religion on the Queen's marriage; 1 petition, with 8980 signatures, for the abolition of tithes in Ireland; 18 petitions, with 3602 signatures, for pacific measures with China and against the opium trade; 39 petitions, with 3049 signatures, for inquiry into the Factories Act; 1 petition, with 1426 signatures, in favour of the Municipality (Ireland) Bill; 38 petitions, with 2647 signatures, against it; 118 petitions, with 135,543 signatures, praying for a free pardon for the New-convicts; 17 petitions, with 3657 signatures, praying for employment for the poor; 9 petitions, with 2909 signatures, against the punishment of death; and 26 petitions, with 4394 signatures, for the suppression of Socialism.

The world of science has sustained a heavy loss in the death, at Bremen, of the celebrated astronomer Olbers, at the advanced age of 81. He was a member of most of the European learned societies, and the author of important contributions to the progress of modern astronomy. Letters from Alexandria mention likewise the death of the well known French engineer, M. Lefevre, travelling correspondent to the Museum of Natural History in Paris.—He died at Mahomed-Ali-Polis, in Senaar, in October last, having gone thither commissioned by the Egyptian Government to search for the metallic mines supposed to exist in Senaar.

It is gratifying to find, from the respective Reports, that the schools which have been recently established in connexion with the Diocesan boards are working well, and are likely to prove eminently successful. The course of education generally adopted comprises religious instruction, which is conveyed in familiar lectures by one or more of the parochial clergy, classics, French, mathematics, and the usual branches of a sound and useful education. In the diocese of London much has been done through the exertions of the Bishop, and the clergy throughout the country have forwarded the good work by every means in their power. The Exeter Board, which has for its