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THE BUTTERFLY. A BUTTERFLY basked on a baby's grave
Where a lily had chanced to grow,
"Why art thou here with thy gaudy dye,
Whilst she of the bright and the sparkling eye
Must shem in the church-yeard low?" Must sleep in the church-yard low?"

Then it lightly soured thro' the sunny air, And spoke from its shining track : And she, whom thou mourn'st, like a scraph sings.

Would'st thou call the blest one back t Mrs. Sigourney

THE MYSTERY OF GOD'S DEALINGS

WITH MAN. Whatever difficulties may arise from contemplating mankind in the aggregate, or in masses, in order to trace the plan and principle of God's providential government of the universe, we can yet, upon reflection, dispose of them in a twofold manner: first, in a way of theory, by resolving them into the mystery of an unfathomable mind, which decides on the stupendous whole, where we can discern only a part, and, it may be, an inconsiderable part; and secondly, in a way of practice, by observing how the darkness which involves God's dealing with the aggregate disperses when we comine our view to the individual. There is not a page in the volume of Revelation, any more than in that of nature or of Previdence, which does not contain mysteries; but there is, at the same Senpture, taken in its integrity and completeness, is to be regarded, not as a general solution of all speculative deficulties, nor ye as a complete outline of the plan of Divine Providence in the organization and ordering of the universe, but as the special supply for a special necessity—the individual remedy for an individual disease. "He hath shewed thee, O man, what is right," said the Prophet of the law; and what said the last Prophet of the Gospel ! "I lesufy to every one that readeth the words of the prophecy of this book." Practically, therefore, the

Word of God, in its effect upon the soul, may be compared with that medicine which God hath given to heal the sickness of the bodyand the duty of individuals may be hence enforce come out, the more strong the arclearly interred. It is not the existence, but gument for persevering prayer becomes. the application of the remedy, which is the If a bad man will yield to the mere force counteraction of the discase; nor is this of the importunity which he hates, how counteraction the less effectual because the much more certainly will a righteous God remedy does not afford any insight into the be prevailed on by the faithful prayer which hidden elements or generating causes of the he loves .- The Rev. R. C. Trench, Prodisease. To neglect the remedy, then, is to lessor of Dicinity, King's College, Lon-aggravate the disease; and to refuse it if the don, on the Parables. disease were known, (as sin, the disease of the soul, is known) to be mortal, would be an act of spiritual suicide, a preference of darkness to light, and in consequence of death to life. On the contrary, we are taught by the good and great Physician, who came to heal, not those that were whole, but those who were sick, first how to discover, and then how to apply the remedy. "This is life eternal, to know Thee the only true God, and Jesus Christ whom thou hast This then, returning to the imagery of the Psalmist, this will be, in a world like that which we inhabit, the only means of so penetrating the " clouds and darkness which are round about Him," as to discern the "righteousness and judgment which are the habitation of His throne:" this abstraction of our contemplation from the aggregate, and concentration of it upon the individual How to reconcile the aspect of a world like this, in which oftentimes the wicked flourish in great prosperity, while the bitter waters of a full cup of affliction are wrung out to the pious, the patient, and the penitent, with the declarations that "God is love;" that "His mercy is everlasting;" that "His tender mercies are over all His works;" this, on an extended survey of the world, the perplexing world around us, is a task too hard for man; but the difficulties which only accumulate and multiply in regard of others, disperse and disappear in the contemplation of ourselves, when once we have "known and believed the love that God hath to us;" when we "love Him, because He loved us;" when we believe, with St. Paul, "that all things are" at all times " working together for good to them that love God;" and when we combine the general proposition, "God so loved the world, that He gave His only begotten Son," as an article of our common faith, together with the individual application of it, as the subject of personal experience, "to the end that whosoever believeth in Him should not perish, but have everlasting life."-Rev. Thomas Dale.

PRAY ALWAYS.

Parable of the Unjust Judge. In this precept, to pray always, (with which we may compare Ephos. vi. 18; 1 Thess. v. 17,) there is nothing of exaggeration, nothing commanded which may not be fulfilled, when we understand of prayer as the continual desire of the soul after God; having indeed its times of intensity, sensons of an intenser concentration of the spiritual life, but not being confined to those times; since the whole life of the faithful should be, in Origen's beautiful words, one great connected prayer,—or, as St. Basil expresses it, prayer should be the salt which is to salt every thing besides. "That soul," says Donne, "that is accustomed to direct herself to God upon every occasion, that, as a flower at sun-rising, conceives a sense of God in every beam of his, and spreads and dilates itself towards him, in a thankfulness, in every small blessing that he sheds upon her. that soul who, whatsoever string be stricken in her, base on t reble, her high or

that soul prays sometimes when it does not know that it prays." Many and most wor. thy to be repeated are Augustine's sayings on this matter, drawn as they are from the depths of his own Christian life. Thus, in lave it no doubt represented to the maker of one place, "It was not for nothing that the apostle said, 'Pray without ceasing.' Can we, indeed, without ceasing, bend the knee, sufficient reason in another direction; yet he we, indeed, without ceasing, bend the knee, bow the body, or lift up the hands, that he should say, 'Pray without ceasing?' There is another interior prayer without intermission, and that is the longing of thy heart. Whatever else thou mayest be doing, if thou longest after that Sabbath of God, thou dost have gone to the battle, (Deut. XXIV. 5,) but integrit to pray. If then without the levitical law, this reason of his would have gone to the battle, (Deut. XXIV. 5,) but integrit to pray. not intermit to pray. If thou wishest not to intermit to pray, see that thou do not intermit to desire-thy continual desire is thy continual voice. Thou wilt be silent, if thou leave off to love, for they were silent of whom it is written, 'Because iniquity shall abound, the love of many shall wax cold." The coldness of love is the silence of the heart—the fervency of love is the cry of the heart." But he who knew how easily we are put off from prayer, and under what continual temptations to grow slack in A, especially if we find not at once the answer We expect, warns us against this very lines. bidding us to pray aiways, and "not to faint," not to grow weary, since in due land t season we shall reap if we that cot; and he feet and proof of this he brings forward the paracle time, another language intered by it equally of the Unjust Judge, with whom the helping and more intelligible. "What is that to thee? Follow thou me." The Holy so mightly prevail that they are heart as so mightly prevail, that they as brughe (a) torted from him the boon which at his he vas determined to deny.

None but the Son of God himself night have ventured to use this comparison. It above. had been over-hold on the lips of any other. For as in the parable of the Friend at Andnight we were startled with finding God compared to a churlish neighbour, so here with finding him likened to an unrighteous judge. Yet we must not seek therefore to extenuate-as some have been at great pains to do, and by many forced construcions-his unrighteousness; but on the contrary, the greater we conceive that to rave been, the more does the consoling and encouraging truth which the Lord would

VAIN ENCUSES.
The Pride, the Business, the Pleasures of the World.

" And they all with one consent," (or, out of one mind or spirit,) "began to make lifference between the excuse which the first guest offers, and that offered by the secould, whether by these are representing him drances different in their nature and characare elate of heart through acquired posses sions. He is going to see his ground, no exactly in the spirit of Ahab when he visite the vineyard which he had taken by violence, for there is no guilt of the sort, and it ing conveyed in the parable, that there is no such attributed to any of the guests, that none are kept away by any occupation in itself sinful-and yet all become sinful, because they are allowed to interfere with higher a place merely subordinate, is given to them. But he is going to see his possession that he when he walked in his palace and said, "Is not this great Babylon that I have built . . . by the might of my power, and for the honour of my majesty ?" (Dan. IV. 20.) as the things keeping him from Christ, with has made an important purchase, and canis likely to turn out; "I have bought five yoke of oxen, and I yo to prove them." He is one who is getting what the other has already got.

If in these two it is the pride and the business, in the last it is the pleasure, of the world that keeps him from Christ, "See you not that I have a feast of my own? why trouble me then with yours? I have all for Christ's sake, and desired to know married a wife, and therefore I cannot come." The other two, even while they think it good to withhold the reply, but anplead their excuses, are themselves conscious that they are hardly valid, so that they add out of a sense of this their insufficiency, "I pray thee have me excused." But this one accounts that he has a reason perfectly good, be last;" and he will warn them now against why he should not attend, and troubles not giving place too much to that spirit out of himself, therefore, to make a courteous denial, but bluntly refuses. As there was an as- therein a pluming of themselves upon their cending scale of contumacy in the bearing own work, an invidious comparison of themof the guests in the other parable, (Matt. selves with others, a certain attempt to XXII.) some making light of the message, bring in God as their debtor. In short, the others killing the messengers, so is it here. It is true that in none does the evil grow to such an engrinous height as there, yet still is directed, which might justly be entitled, On her low estate, is over turned towards God, I there this same ascending socile. The first I the nature of rewards in the kingdom of I

the description to the first part of the course of the course with a property of the property.

possible, if there were not a constraining commentary in Rom. 1V. 1-4, which pasnecessity keeping him away. It is a needs be, so at least he describes it, so he would but it is none why he should not come to the feast.

In what remarkable connexion do the words, put into the mouth of the guests, stand with the declaration of the Saviour mother, and wife, and children, and brothren, and sisters, yea, and his own life also, he cannot be my disciple;" and how not a commentary on the parable is supplied by the words of St. Paul, "This I say, bredared the time is short; it remains the tout both trey is they at for men to havebut he haddly loving these things, which poor of their hindrance and ultimately exchaled them from the feast .- From the

NOT OF WORKS.

The Labourers in the Vineyard. The parable is directed against a wrong

emper, and spirit of mind, which indeed was notably manifested in the Jews, but which not merely they, but all men in possession of spiritual privileges, have need to be, and are here, warned against: while at the same time the immediate occasion from which the parable rose, was not one in which they were involved. This is clear, for the warning the apostles, as the chiefest and foremost in the Christian Church, the earliest called to labour in the Lord's vineyard-the first," both in time, and in the amount of suffering and too which they would have to undergo They had seen the rich young man (MIX 22.) go sorrowful away, unable to avoid the proof, by which the Lord had mercifully reyealed to him how strongly he was yet holden to the world and the things of the world. They (for Peter here, as in so many other instances, is the representative and spokesman of all) would fain know what reuse." Whether there is any essential their reward should be, who had done this day of God, - From the above. very thing from which he had shrunk, and had forsaken all for the Gospel's sake. (ver. 27.) The Lord answers them first and fully that they and as many as should do the tor which keep back different men from same for his sake, should reap an abundant Christ, or that both would alike teach us the reward, (ver. 23, 29.) At the same time rune general lesson, that the love of the world the question itself, "What shall we have?" takes a way from men a desireafter and a relish was not a right one; it was putting their refor heavenly things, it is not easy to determine. lation to their Lord on a wrong footing; there I should imagine there was a difference, as I was a tendency in the question to being their have already incidentally suggested, in obedience to a calculation of so much work, speaking of the cognate parable of St. Matthew. Perhaps the first, who said, "I have self-complacency larking in this speech; not bought a piece of ground, and I must so much a vain confidence in themselves, needs go and see it," represents those who considered by themselves, as a comparison for self exaltation with others-a comparison between themselves who had not shrunk back from the command to forsake all, and the young man who had found the requirement too hard for him. That spirit of selfmakes much for the earnestness of the warn- exalting comparison of ourselves with others. which is so likely to be stirring, when we behold any signal failure on their part, was at work in them; and the very answer which the Lord gave to their question would have been as fuel to the fire, unless it had been acobjects, because the first place, instead of companied with the warning of the parable It is true that this self-complacent thought was probably only as an under-thought in may glory in it as Nebuchadnezzar gloried Peter's mind, obscurely working within him. one of which he was himself hardy coascious; but the Lord, who knew what was in man, saw with a glarce into the depths of his heart, and, having given an answer to the While in him then it is "the lust of the eye direct question, west on by this further and the pride of life" which are indicated tracking to hip at once the eyil sprout in direct question, west on by this further the bull before it should proceed to develope the second guest it is rather the care and itself further. "Not of works, lest any man anxiety of business which fill his soul; he should boast;" this was the truth which they were in danger of losing sight of, and which not put off for a single day the trial of how it he would now by the parable enforce; and if nothing of works, but all of grace for all, then no glorying of one over another could find place, no grudging of one against ano-

ther, no claims as of right upon the part of First indeed the Lord answered the question, "What shall we have I" they indeed and in sincerity had forsaken what their reward should be, he does not swers them fully,—the reward shall be great. But having answered so, his discourse takes another turn, as is sufficiently indicated in the words, " But many that are first shall which the question proceeded: for there was spirit of the hireling spoke in that question, and it is against this spirit that the parable is

sage supplies a parallel not indeed verbal, but a more deeply interesting, that is, a real

parallel with the present. As far as it is addressed to Peter, and in him to all true believers, the parable is rather a warning against what might be, if they were not careful to watch against it, than a prophecy of what would be. For we cannot imagine him who dwells in love as allowing himself in envious and gradging thoughts against any of his brethren-because, though they have entered later on the service of God. or been engaged on a lighter labour, they will yet be sharers with him of the same heavenly reward,-or refusing to welcome them gladly to all the blessings and privileges of the communion of Christ. Least of all which presently after follows, "If any man can we imagine him so to forget that he also come to me, and hate not his father, and is saved by grace, as to allow such hateful feelings to come to an head, actually to take form and shape, which they do in the parable. as justifying them to himself or to God, ske the spokesman among the murmurers our present imperfect state, and much less in king's majesty, by the advice and consent the perfected kingdom hereafter; for love "repowes in the trials," and the very fact of to to gradging against another would prove therefore was himself under sentence of exclusion from that kingdom. It is then a the barrow- be they had noticed warming to the aposition, and through them to all believers, of what might be; -not a prophecy of what shall be with any that share in the final reward; -a solemn warning that however long continued their work, abundant their labours, yet if they had not this charity to their brethren, this humility before God they were nothing; -that pride and a selfcomplacent estimation of their work, like the fly in the continent, would spoil the work, however great it might be, since that work stands only in humility; and from first they would fall to last.—There is then this difference between the narration in the parable, and the truth of which it is the exponent, that while it would not have been consistent with equity for the house holder altogether to have deprived the first labourers of was not primarily addressed to them, but to their hire, notwithstanding their pride and their discontent, so that consequently they receive their wages, and are not punished with more than a severe rebuke, yet the lesson to be taught to Peter, and through him to all disciples in all times, is, that the first may be altogether last, that those who seen chiefest in tabour, yet, if they forget withal that the reward is of grace and not of works, and begin to boast and exalt themselves above their fellow labourers, may altogether lose the things which they have wrought; and

GLEANINGS FROM FULLER'S CHURCH

those who seem last, may yet, by keeping

their humility, he acknowledged first in the

HISTORY. THE SIMPLICITY OF ANCIENT BAPTISM. -And, if so many were baptised in one day, it appears plainly, that, in that age the administration of that sacrament was not loaded with those superstitious ceremo. nies, as essential thereunto, of crossing, spittle, oil, cream, salt, and such-like trinkets; which Protestants generally as little know what they are, as Papists why they use them. I say, in that age nothing was used with baptism but baptism; the word and the water made the sacrament, Yea, the archbishop is said to have " commanded by the voice of criers, that the neople should enter the river confidently, two by two, and, in the name of the Trini-*This, ty, baptise one another by turns." indeed, was the most compendious way; otherwise Joshua's day, wherein the sun stood still, had been too short for one man's personal performance of such an employment.

HENRY VIII. DOCTORING A FAT ABBOT. -King Henry VIII., as he was hunting in Windsor Forest, either casually lost, (more probable) witfully losing himself, rousk down about dinner-time to the ablasof Reading; where, disguising himself, (much for delight, more for discovery to see unseen.) he was invited to the abbot's table, and passed for one of the king's guard, a place to which the proportion of his person might properly entate him. A sirioin of heef was set before him, (so knighted, said tradition, by this King Henry,) on which the king faid on lastily, not disgracing one of that place for whom he was mistaken. "Well fare thy heart !" quoth the abbot, " and here, in a cup of sack, I remember the health of his Grace your master. I would give a hundred pounds on the condition I could feed so heartily on beef as you do. Alas! my weak and squeasy stomach will hardly digest the wing of a small rabbit or chicken." The king pleasantly pleaged him, and heartily thanking him for his good cheer, after dinner departed, as undiscovered as he came thi-

Some weeks after, the abbot was sent for by a pursuivant, brought up to London, clapped in the Tower, kept close prisoner, fed for a short time with bread and water. Yet not so empty his body of food, as his mind was filled with fears, creating many suspicions to himself, when and how he had incurred the king's displeasure. At last a sir-loin of beef was set before him, on which the abbot fed as the farmer of his grange and verified the proverb, that "two hungry meals make the third a glutton." In springs king Henry out of a private lobby, where he had placed himself, the invisible spectator of

would be very glad to come, if only it were [God, the whole finding a most instructive] the abbot's behaviour. "My lord," quoth I that grand charter of religion whereby the king, "presently deposit your hundred pounds in gold, or else no going hence all the days of your life. I have been your physician to cure you of your squeasy stomach; and here, as I deserve, I demand my fee for the same." The abbot down with his dust; and, glad he had escaped so, returned to Reading, as somewhat lighter in purse, so much more merrier in heart than when he came thence.

> RELIGIOUS THEATRICALS .- A. D. 1549. -Proclamation for the Inhibition of Players, anno tertio Edvardi sexti, Augusti 6 And some perchance will not grudge the

time to read the form thereof :-" Forasmuch as a great number of those that be common players of interludes and plays, as well within the city of London, or elsewhere within the realm, do for the most part play such interludes as contain matter tending to sedition, and contemning of sundry good orders and laws; whereupon are grown upon, and daily are like to grow and ensue, much disquiet, division, here. We cannot conceive this even here in | tunnults, and uproars in this realm; the of his dearest uncle, Edward duke of Somerset, governor of his person, and protector of his realms, dominious, and subjects, and that he himself did not dwell in love, and the rest of his Highness's privy council, straidy chargeth and commandeth all and every of his majesty's subjects, of whatsoever state, order, or degree they be, that comes their invincible navy and army, from the minth day of this present month of perfectly appointed for both elements, water from the ninth day of this present month of of August, until the Feast of All Saints next coming, they, nor any of them, openly, or secretly, play in the Zuglish tongue, any kind of interlude, play, dialogue, or other matter, set forth in form of play, in any place, public or private, within this realm, upon pain that whosoever shall play in English any such play, interlude, dialogue, or other matter, shall suffer imprisonment, and further punishment, at the pleasure of his majesty.

"For the better execution whereof, his majesty, by the said advice and consent, straitly chargeth and commandeth all and singular mayors, sheriffs, bailiffs, constaoles, head-horoughs, tything men, justices of peace, and all other of his majesty's head officers, in all the parts throughout the realm, to give order and special need, that this Proclamation be, in all behalfs, well and truly kept and observed, as they and every of them tender his Highness's pleasure, and will avoid his indignation."

The proclamation being but temporary did not take down, but only clear, the stage for a time; reformed interludes (as they term them) being afterward permit-ted. Yea, in the first of Queen Elizabeth, Scripture-plays were acted even in the church itself, which, in my opinion, the more pious, the more profane : stooping faith to fancy, abating the majesty of God's word. Such pageants might inform, not edify, though indulged the ignorance of that age. For, though children may be played into learning, all must be rerought into religion, by ordinances of Divine institutions; and the means ought to be as serious as the end is sacred.

DIFFERENCES ABOUT CONFORMITY. - A. D. 1550.-Come we now to the saddest difference that ever happened in the church of England, if we consider either the time, have long it continued, the eminent of therein engaged, or the doleful effects thereby produced. It was about matters of conformity. Alas! that men should have less wisdom than locusts; which, when sent on God's errand, did "not thrust one another, Joel ii. S; whereas here such shoving and shouldering, and hoisting and heavings, and jostling and thronging, betwixt clergymen of the highest parts and places. For now non conformity in the days of king Edward was conceived; which afterward, in the reign of queen Mary, (but beyond sea at Frankfort.) was born; which in the reign of queen Eliza both was nursed and weared; which, under king James, grew up a young youth, or tall stripling; but, towards the end of king Charles's reign, shot up to the full strength and stature of a man, able, not only to cope with, but conquer, the hierarchy, its adver-

BISHOP GARDINER CONCILIATED.—How ever, as bloody as he was, for my own part I have particular gratitude to pay to the memory of this Stephen Gardiner; and here I solemnly tender the same. It is on the account of Mrs. Clarke, my great grandmother by my mother's side, whose husband rented Farnham Castle, a place whither bishop Gardiner retired in Surrey, as belonging to his see. This his op-sensible of the consumptionous state of his body, and finding physic out of the kitchen more beneficial for him, than that out of the apothecaries' shop, and special contort from the cordials she provided him-did not only himself connive at her heresy, as he termed it, but also proothers. Some will say, this his courtesy to her was founded on his kindness to himself. But, however, I am so far from detaining thanks from any, deserved on just cause, that I am ready to pay them where they are but pretended due on any colour.

ZEAL AGAINST PICTURES AND IMAGES .-A. D. 1558. (At Queen Mary's death.)-But some violent spirits, impatient to attend the leisure (by them counted the laziness) of authority, fell beforehand to the beating down of superstitions pictures and images, and their forward zeal met with

every one is bound to advance God's glory And if sovereigns forget, no reason but subjects should remember their duty. But others condemned their indiscretion herein: for though they might reform their private persons and families, and refrain to communicate in any outward act, contrary to God's word, yet public reformation belonged to the magistrate, and a good deed was by them ill done for want of a calling to do it. However, the pa-pists have no cause to tax them with overforwardness in this kind; the like being done by them in the beginning of queen Mary's reign, whilst the laws of king Edward VI. stood as yet in full force, when they prevented authority, as hath been formerly observed; thus, those who are hungry, and have meat afore them, will hardly be kept from eating, though grace be not said, and leave given them by their supe-

THE INVINCIBLE ARMADA.—A. D. 1588. -Now began that fatal year generally foretold that it would be wonderful; as it proved no less. Whence the astrologers fetched their intelligence hereof-whether from heaven or hell, from other stars or from Lucifer alone, is uncertain. This is most sure, that this prediction, though hitting the mark, yet missing their meaning, who both first reported and most believed it. Out and land, to sail and march complete in all warlike equipage, so that formerly, with far less provision, they had conquered another new world. Mighty was the bulk of their ships, the sea seeming to groan un-der them, (being a burden to it as they went and to themselves before they returned,) with all manner of artillery, prodigious in number and greatness; so that the report of their guns do still and ought ever to sound in the cars of the English, not to fright them with any terror, but to fill them with deserved thankfulness.

It is said of Sennacherib, coming against Jerusalem with his numerous army, " By the way that he came shall he return, and shall not come into this city, saith the Lord," 2 Kings xix. 33. As the latter part of this threatening was verified here, no Spaniard setting foot on English ground under other motion than a prisoner; so God did not them the honour to return the same way, who coming by south-east, a way they knew, went back by south-west, a way they sought, chased by our ships past the fifty-seventh degree of northern lati-tude, then and there left to be pursued after by hunger and cold. Thus, having tasted the English valour in conquering them, the Scotch constancy in not relieving them, the Irish cruelty in barbarous butchering them, the small reversion of this great navy which came home might be looked upon by religious eyes, as relies, not for the adoration but instruction of their nation hereafter, not to account any thing invincible which is less than infinite.

Such as lose themselves by looking on second causes impute the Spanish ill success, partly to the prince of Parma, who either mind-bound or wind-bound, staying himself, or stopped by the Hollander, would or could not come to their seasonable succour; and partly to the duke of Medina's want of commission to fight with the English, (save on the defensive,) till joined with Parma. Thus, when God will have a design defeated, amidst the plenty, yea, superfluity, of all imaginable necessaries, some unsuspected one shall be wanting to frustrate all the rest. We will not mention (save in due distance of helps) the industry and loyalty of the lord Howard, admiral, the valour of our captains, the skill of our pilots, the activity of our ships; but assign all to the goodness of God as queen Elizabeth did. Leave we her in the choir of St. Paul's church, devoutly on her knees, with the rest of her nobles in the same humble posture, returning their unfeigned thanks to the God and Giver of all victory; whilst, going abroad, we shall find some of her subjects tworse employed-in implacable enmity about ecclesiastical discipline one against another. And let not the mentioning of this deliverance be censured as a deviation from the " Church His. tory of Britain;" silence thereof being a sin. For had the design taken effect, neither protestant church in Britain had remained, nor history thereof been made at this pre-

THE SUNDAY SCHOOL

The Sunday-school is the nearest approach to the family that human wit has ret devised. It separates groups of children into small companies, and gives to each of them one who, it is supposed, will act the part of a faithful, intelligent, Christian parent or elder brother and sister. instruction drawn from this fountain terted her, during his life, from the fury of of light is for the most part elementary, but embodies the sum and substance of what God has revealed as his holy will, and what duties and obligations man owes to God and to his fellow-men. It brings each child into such relations with others, that the power and influence of every well taught lesson may be tasted at once. It subjects every mind and breast to wholesome but not irksome restraint, and environs it with moral and religious habits. which will be as its shield and buckler when assailed by foes without or within. And wherever this humble supplementary many to applaud it. For idolatry is not agency has been employed, faithfully, to be permitted a moment; the first mi- according to the revealed will of God, his to be permitted a moment; the first minute is the fittest to abolish it. All that word assures us, and the history of his dealhave power have right to destroy it, by lings with us and our children makes the