[illegible] Society to succour the Churches they [illegible] only formed by extending [illegible] the danger would be that, unless [illegible] God is terrified as by a miracle, the [illegible] Christianity might be again extinguished, or [illegible] so much become [illegible] by intermixture with heathen superstitions, as to lose their saving and elevating power.

To support prosperous and existing Missions until they may be able to sustain themselves and extend and perpetuate Christianity in the countries where they have been respectively founded, is thus obviously the first care of a Missionary Society; and any plans which it may contemplate for the enlargement of its sphere of operations should be considered with due regard to the obligations which it has already incurred. Recognizing this principle, the Committee do not venture to recommend any new and extensive undertaking, until the present urgent claims of some of the Society's principal Missions be somewhat more adequately met. Opportunity ought to be taken of the present favourable crisis in the affairs of our South-African Missions to strengthen those Missions, and thus enable the Society to secure the vantage-ground which it has won. The glorious openings in Western Africa, and in countries leading into the central region of that vast Continent, cannot be neglected without incurring criminality,—especially when it is considered that the elevation of the Tribes and Natives of Africa to the condition of Christian and civilized people, would practically [illegible] question, "How shall the Slave Trade—that curse of Africa, and disgrace of Christendom—be suppressed? The extraordinary work of Christianity and civilization in the country which, a few years ago, was only known as savage and cannibal New Zealand, must not at this interesting juncture be left without adequate support.—The inquiry emerging from dark and sanguinary Fiji, where a noble band of self-denying Missionaries are sinking beneath the burden and heat of the day, and dropping one by one, [illegible] labour, into a premature [illegible] cry for help cannot be heard in vain. The peculiar and touching appeal of the Wesleyan Missions in this three-fold form of their deep suffering—a suffering [illegible] debt, has been aggravated by the fiscal regulations [illegible] to adopt,—surely will not be in vain. And what can the Society adduce in its justification, if it do not [illegible] its Missions in Ceylon and India, and take its proportionate share of the [illegible] Christianity to the Two Hundred Millions of Idolators in that still-extending [illegible] of the British Empire, all accessible to the Society's effort, and all possessed of the strongest claim upon our liberality, [illegible] consideration that they are [illegible] The Society's path of duty [illegible] appears too obvious to admit of a doubt. Strenuous and perseverising exertions to raise next the Annual Income are [illegible] and when that noble society of liberality which the last year's Income has exhibited [illegible] provided for the liquidation of the remaining debt, and afforded the necessary means for strengthening the existing Missions of the Society, then will the way be [illegible] to enter upon some new and invitations not [illegible] many efforts and the Society, in such circumstances, will advance with a firm and [illegible] sustained by the conviction [illegible] not induced by the attractions of [illegible] forgetfulness of existing [illegible] that it is following the [illegible] gracious Providence [illegible] directed its onward [illegible] its practical responses to the calls of duty, with the encouraging sanction ever accompanied by ultimate success.

(To be Continued.)

EDUCATION.

House of Commons—Wednesday, April 17.

(Concluded.)

Lord J. Russell said, he should be [illegible] if any bill were brought forward for the purpose of providing education for the masses of the people of which he could fairly support the second reading. But there remained for the [illegible] the grave question, whether they were to [illegible] exclusively secular ought to be [illegible]? Now, it appeared to him that any system of education merely secular must be a system [illegible] defective. Nothing but the most extreme necessity would justify the establishment of such schools by act of parliament. [illegible] To improve and cultivate the [illegible] to advance the [illegible] to the total [illegible] portion of the [illegible] to establish a principle [illegible] the most stringent [illegible] at all justify or [illegible] prepared to support [illegible] such plan of national [illegible]

[illegible] Gods. (Cheers.)

FAMILY CIRCLE.

Be Kind to Your Mother.

Filial kindness is *always* beautiful. There is not a more touching picture in the Bible than that of Ruth, while answering the entreaties of her mother-in-law, Naomi, to return unto her own people. 'Whither thou goest, *I will go*, and where thou lodgest *I will lodge—thy* people shall be *my people* and *thy* God *my* God. Where *thou* dies*t I will die*, and there will I be buried.'

'I will never marry a man who does not treat his mother well,' said a lively friend to us once. 'And why not?' we queried. 'If he is unkind to her to whom he is so *deeply* indebted,' she replied, 'what need one *expect* from him, to whom he owes comparatively nothing?' There was sound philosophy in this remark. Most of our truly great men have been noted for the kindness—yea reverence even, with which they have treated their mothers. Washington revered his—Roger Sherman treated his with the most marked attention, and it was one of the famous Judge Story's last requests, that he might be buried beside *his* mother in Mount Auburn. But filial respect and love is not often rewarded as in the following instance.

'Gustavus III., King of Sweden, passing one morning through a village, in the neighborhood of the castle, observed a young peasant girl of interesting appearance, drawing water at a fountain at the wayside. He went up to her, and asked her for a draught. Without delay she lifted her pitcher, and with artless simplicity put it to the lips of the monarch. Having satisfied his thirst, and courteously thanked his benefactress, he said, 'My girl, if you would accompany me to Stock' Cn, I would endeavor to fix you in a more agreeable situation.'

'Ah, sir,' replied the girl, 'I cannot accept your proposal. I am not anxious to rise above the state of life in which the providence of God has placed me; but if I were, I could not for an instant hesitate.'

'And why?' rejoined the King, somewhat surprised.

'Because,' answered the girl, [illegible] my mother is poor and sickly, and has no one but me to assist or comfort her under her many afflictions; and [illegible] induce me to leave her or to accept the offers which [illegible] me.'

'Where is your mother?' [illegible] the monarch.

'In that [illegible] ing to a wretched hovel.'

The King [illegible] in favor [illegible] hell stood on a [illegible] covering was a little straw, [illegible] which [illegible] under [illegible] in a [illegible] other.

'I am [illegible] so [illegible]

'I should be [illegible] that has had [illegible] possessed [illegible] purse [illegible] could only [illegible] of your mother, [illegible] do so in [illegible] ble girl, your duty depend on [illegible] your king.'

On his return to Stockholm, [illegible] a pension for life on her mother, with the reversion to her daughter [illegible]

A Working Man has lately published [illegible] owning [illegible] the pressure of [illegible]

[illegible] Are they not [illegible] covetous, [illegible] Angeles? [illegible] of the New [illegible] Christ was [illegible] on the Mount, 'Thou shalt not kill.' They of old condemned killing. But Jesus would go much further and condemn the whole sentiment, feeling and spirit that would lead to kill. He would show that [illegible] out of the one command. Thou shalt not kill is forbidden even by angry with a brother of our race in our hearts, or in reproaching him from our lips. Another respect in which the [illegible] and the taught by Jesus was to exceed those of old, is [illegible] in verses [illegible] again in the 43d verse, he says to the [illegible] 'Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. This is what is still said, and we send armies and navies to kill and destroy our enemies. But this is an error and a sin which Jesus most positively and plainly rebukes and corrects, saying, 'But I say unto you—Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.' Our Saviour spake with authority. He spake as never man spake. He gave positive and broad precepts. No one denies that the letter and spirit of those precepts are emphatically for peace; and for peace not as policy only, but as duty. It is not simply recommended, it is enjoined. And all that opposes this is forbidden. The whole spirit of war, anger, revenge, retaliation, violence, are prohibited in language so direct, so comprehensive, so unqualified, that if it does not prohibit *all* war, it is difficult to conceive of any words that will. The language is this, 'Love your enemies, bless them that curse you. Resist not evil. See that none render evil for evil to any man. Forgive and ye shall be forgiven. Have peace one with another. Lay aside all malice. Avenge not yourselves. If thine enemy hunger, feed him. Overcome evil with good.'

'Such are the precepts of what we call our religion. How are they regarded? With the exception of the two or three first centuries of the Christian era, every age of Christianity and the great majority of Christians of every name and place, have virtually declared the precepts to be null and void, if it is not enough to say, that they have made them bend to circumstances. They have done what they could to annul them. The people and the clergy, the intelligent and the ignorant, the profane and the pious, those who have professed to follow Christ and coldly [illegible] who have owned no Lord [illegible] than [illegible], have said by their actions, and often in [illegible] that these precepts are not binding. In the first Christian [illegible] unto Blood; but it was the resistance [illegible] the blood of the martyrs martyr. They would die, but they would not fight. And which is true courage and heroism, that which draws its blade in the despised cause of principle, or that which rushes with heated passion and loud applause to the triumph of victory, or the [illegible] of glory.

'Marcellus was a Roman centurion. He became a Christian, and believing that war was no longer permitted to him, he threw down his belt [illegible] of the legion, declaring that he could no longer [illegible] He was [illegible] to prison [illegible] a Christian [illegible] Marcellus [illegible] Give [illegible] 'I cannot [illegible] fight.' He was led to [illegible]

GOLDEN APPRENTICES,
SILVER JOURNEYMEN,
COPPER MASTERS!!

O! it is sickening to see a lad wasting the means at his disposal on canes, snuff-boxes, scent-bottles, and other trifles, which ought [illegible] only consecrated to the acquisition of knowledge, and the improvement of his understanding. The only cure for pride is [illegible], and the only way to promotion is condescension. What multitudes have been ruined in their [illegible] by the pride of their [illegible] Oh! [illegible] what numbers [illegible] by a [illegible] of humility and [illegible] and [illegible] the servants of all [illegible] masters of all!

[illegible] and away forever, with empty pride, with [illegible] *Poetry*

[illegible]