Poetrn.

A REMINISCENCE OF WESTMINSTER ABBEY, ON ST. PETER'S DAY, 1847.

Unto HIM be glory in the church by Christ Jesus throughout all ages.—Eph. iii. 21.

THE CHURCH'S FALSE FRIENDS. Said they, "Her womb is sealed, her vigour spent, Her beauty ashes, and her life a name?" Mother of saints I they erred. Might they have bent.
One glance upon this day of thine—quick shame
Had checked the froward tongue, and bade them rouse
One strain of thanks and joy unto thy Spouse.

HER OPEN ENEMIES. Church of the Lord! the spell is melted now Which held thee chained and slumbering in thy bower; Which held thee chained and simmoring in the His signet shines once more upon thy brow,
His Spirit arms thy weakness with strange power;
And the cold world, dismayed, looks out afar,
And sees thee harnessed for thy ghostly war.

HER PRESENT ASPECT. Not with misguided aim, and faltering eye,
As when of old thou wast enslaved by Rome;
Nor faithless now, as if no Help were nigh,
Baffled and curbed by traitors in thy home;
Thy shafts are aimed aright: thy Master knows
His banner, spread by thee against His foes.

MORNING AT THE ABBEY. On Westminster the early sun gleamed bright : What went they out to see, you eager crowd?
Some summer dream? or fairy pageant light?
Music's soft spell? or mirth and laughter lond?
Quick glance, and open brow of youth and meid,— Why there, beneath you abbey's awful shade?

THE CONGREGATION. They come: for grace is shed abroad to-day, And England's heart to work for Christ is stirred.

Nor tottering Age, nor feebler Nature stay, Palace and cottage have the summors heard. Labour's hard son, statesman, and sage severe, And prophet pale, and merchant prince are here.

THE SERVICE. Re-echoing from you high-arched roof is heard The peal preluding:—knees all humbly bow:—And prayer, and praise, and many a holy word

Are said:—when lo! with deep and earnest vow, The church's foremost sons by sacred hands Are sealed to watch the Sheep in far-off lands.

THE VENI CREATOR. Then thrilled each heart, as that high antique lay
Wafted aloft its trembling, awful prayer.
We thought of brethren dear—far, far away, Whose spirit sure with ours was joining there. Was in the midst, and listened to our call.

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Then Faith came forth, with golden offerings fraught;
And gazing Angels saw the Heavenly Food, The Cup of Blessing to frail mortals brough The deep heart-worship of the multitude. The deep heart-worship of the multitude.

Till one, in years and meckness chief, bids cease,—
And all depart with blessing and in peace.

A PARTING VOLUNTARY. Bright day of holiest memory! tarry long Shrined in our souls, a refuge from harsh strife: With reverent joy we raise our gladdest song, To him who animates us with new life; And, as earth's shadows darker round us close, We'll pray for days like thee, and sons like those. - Colonial Church Chronicle.

MEMOIR OF THE REV. JOHN STUART. (From the Colonial Church Chronicle.)

The Rev. John Stuart was born in the year 1736, in the State of Virginia. Though naturally of a lively disposition, he early discovered a strong inclination to serious studies, which he pursued with the ultimate view of qualifying himself for the ministry of the Church. This determination of his mind exposed to much difficulty and embarrassment; for his father, who was a rigid Presbyterian, although sufficiently indulgent to his children in other matters, required of them implicit obedience in respect of religious opinions. For some time, therefore, young Stuart lay under his father's displeasure in this important matter; and he has confessed that at an early period of his life he used to be alarmed by the severe. dogmatical spirit of the "Shorter Catechism," which e was obliged to repeat every Sunday evening. But still more was he startled when he attempted to follow the Calvinistic doctrines of that manual to their legitimate consequences. The result of all this study and inquiry was, that he became convinced of the true, scriptural foundation of the Church of England, and accordingly joined her Communion. But though of age for ordination, Mr. Stuart took no steps for the attainment of his object lest he should wound the feelings of a beloved and aged parent. This most exemplary forbearance, which he continued to exercise for several years, at last overcame the prejudices of his father, who, struck with his son's noble selfsacrifice, besought him to follow his own inclination, at the same time giving him his blessing, and earnestediately prepared for his voyage to England, from which he was not deterred by the arguments of friends who represented truly enough the dangers of the passage, and the loss of many young men who had was in his work. Like all his countrymen, who aspired to the sacred ministry, he was content to go three thousand miles across a dangerous sea in search of a Bishop; but God blessed his enterprise, and he returned to Philadelphia in the full orders of Priest,

The first seven years of his ministerial life were spent among the Mohawks at Fort Hunter, and reference to a lately published volume on Missions* will show how zealously and successfully he devoted himself to better the condition of that interesting people. The intervals of more active occupation he employed on a Mohawk version of the New Testament; the credit of which has commonly been given to the famous Chief Brant, then a very young man, who was engaged by Mr. Stuart to assist him in the translation. Both employments, however, were soon interrupted by the commencing struggles of the revolutionary war; and Mr. Stuart, who never for a moment shrunk from avowing his allegiance to the King, after a long course of injury and ill-usage, as well from the new athorities as from the populace, was glad at last to escape into Canada, where he arrived in 1783, and was soon afterwards appointed to the Chaplaincy of a provincial regiment. He still, however, maintained his interest in the five nations, and in 1788 sent home an account to their settlement on the Grand River above Niagara. Both going and returning he was escorted by Captain Brant and a party of Mohawks; and during his stay among them he preached, administered the Holy munion, and baptized 72 persons, principally The total number of Indians at Oswego was 399. Mr. Stuart was now settled at Kingston, (formerly called Cataraqui,) where he continued to labour during the rest of his life. His Mission, of course, comprised the several dependent townships, (some at a considerable distance,) which he visited

The next year, feeling that he was the only Misonary who could give the newly-appointed Bishop of Nova Scotia (Dr. Inglis) any information about the condition of things in Canada, he set forth in compaby with the Rev. John Langhorne, on a journey of four hundred miles, to attend his Lordship's Vistitation at Halifax. The toil and cost of this journey may be conjectured from the fact that it took them five weeks to accomplish it.

Hawkins's Historical Notices of the Missions of the Church

TORONTO, CANADA, FRIDAY, SEPTEMBER 24, 1847.

did not exist in the whole parish any party or faction pockets and handkerchiefs. against the Church."

well as Sundays. All this was over and above his tive companions than their venerable father." stated visits to the two Mohawk settlements at Oswego and on the Bay of Quinte. In every letter he whole Province of Upper Canada; there are now, makes mention of one or other division of his dear thanks be to God, one hundred and twenty. native flock. But partiality does not lead him to disguise the truth—that the were deteriorating in character, and rapidly declining in number: indolence, quarrelsomeness, and a passion for ardent spirits, were their besetting sins; and while they had not the advantage of a resident teacher, they were constantly exposed to the corrupting influence of the more abandoned white settlers. He had established a school in their village, but found them little disposed to avail themselves of it; this, however, he remarks, is their own fault. All that can be done is, "to furnish them with the means of instruction and leave the event to ter a very complaisant manner. 'Tis said he purposes Providence." He goes on to say, "There seems to be one Christian lesson which they can never learnforgiveness of injuries. A melancholy proof of this occurred in the summer: two of their chiefs had a disagreement; the village divided into two parties, met in an hostile manner, two men were killed, and four badly wounded." A reconciliation was at last effected by the interposition of Government. Although Mr. Stuart never shrunk from the labour and expense of these Missionary visits; and though he admitted that the Mohawks were docile, and ready to crowd having given up the search after it, steered northward the church whenever he came, he did not consider such rare ministrations calculated to produce any lasting impression. His constant recommendation, therefore, was, that a well qualified teacher should be sent to reside amongst them; and he gave it as his opinion, "that if a young man could be found, possessed of such a portion of primitive zeal as would induce him Church, the minister of which was Mr. James Honyto undertake the instruction of these people, merely from religious motives, much fruit might be expected from his labours." Such a one might be able to mould their character, and heal their differences as they arose. "But," says Mr. Stuart, "if so much zeal is not left among the English Clergy as will induce men of competent abilities to come to this country in order to promote the cause of religion, and to extend the boundaries of the Redeemer's kingdom, I cannot expect that any will be found willing to undertake the charge of poor savage Indians."

Clergy; and Mr. Stuart expresses his regret that they day on which divine service was held there. They were precluded by the act under which the American then sent the letter by a servant, who delivered it to Bishops were consecrated from obtaining Missionaries Mr Honyman in his pulpit. He opened it, and read ordained by them. One, however, was added to the it to the congregation number about this time-his own son, George O'Kill Stuart, the present Archdeacon of Kingston, who was ordained by the Bishop of Quebec in August, 1800, and immediately placed by Governor Hunter at York. Mr. Stuart's account of his own congregation is almost uniformly pleasing and satisfactory. They lived together in great harmony, undisturbed by religious or political differences. The congregation continued to ncrease; and there was every sign of Mr. Stuart's ministry being blessed and prospered. "He lived among them," says one who knew him, "as a father among his children, and he was loved the more the better he was known; for his life was a living example

of what he preached.' Towards the latter part of his life he had said, "If I can be instrumental in sowing the seed, and preparing an uncultivated soil for more skilful labourers in the vineyard, I shall think my time and labours well bestowed." Such was the expression of his own modest hope; but there seems no reason to doubt that he was privileged to see the first-fruits of the harvest in his own life time. His sermons, composed in plain nervous language, were recommended by the affectionate manner of his delivery, and not unfrequently found ly praying for his future usefulness. Mr. Stuart im-a way to the consciences of those who had long been insensible to any religious convictions. The honourable title of "Father of the Church" in Upper Canada has been fitly bestowed on Dr. Stuart; and he deserved the name not more by his age, and the length of Sone to sea on a like errand. But Mr. Stuart's heart his service, than by the kind and paternal advice and encouragement which he was ever ready to give the younger Clergy on their first entrance into the mi-

This venerable servant of God died on the 15th of August, 1811, in his seventy-fifth year; "but," says one of his contemporaries, "he still lives in the hearts of his friends, and he shall be had in everlasting remembrance." He was buried at Kingston, his friend and fellow-labourer, Mr. Langhorne, performing the solemn funeral service. The official Reports, on which we depend for the principal facts recorded in these annals, convey of necessity but a vague and imperfect outline of the character of the several Misonaries. Confined, for the most part to a dry detail of ministerial duties, the Journals afford no opportut nity for the display of individual character; and thus it becomes nearly impossible to give a distinct impression of the persons mentioned, entirely differenas they may have been in reality. Living and labouring in comparative obscurity, little is commonly known of the Colonial Missionary; although measured by a lies Lucia Berkley, daughter of Dean Berkley, Obit. just standard, his functions are of the highest importance, and his work may prove lastingly useful. Dr. Stuart, however, occupied a somewhat prominent position, and as he was in more respects than one a remarkable man, the following personal reminiscences will doubtless be read with interest:-

"I have nothing more than mere boyish reminiscences of the Canadian Clergy. Their peculiarities of manner and dress, &c., amused my idle mind, which, at that age, took little note of essential qualities .-Dr. Stuart was a man of higher stamp than the rest, but even of him my recollections are equally childish. PLEA OF "UNWORTHINESS" IN REGARD I cannot recal his preaching, nor his serious conversations at all. I remember him as a very fine elderly man of lofty stature, and powerful frame; very kind to me, and to every body, though rather caustic and ceiving himself the lineal descendant of the legitimate Monarch, but merging that pride in the humility of estate, and lived in a beautiful place, sheltered by recreation in cultivating his farm and garden; and in righteousness. fine summer evenings he loved to sit on the shore and The Centurion, it is said, did not think himself play upon his flute, till some of his parishioners, worthy that Christ should enter under his roof, not brought up in the puritan school, objected to a Min- that he should come unto Christ; but he sent the ister's whistling tube as a worldly vanity, and he laid Jewish elders to entreat for him, and he received a

The next time he was summoned to attend a Visi- it aside for ever, -not without indulging in a smile at blessing for his faith and humility. But we are not earth. But that bright and blessed hope of a resur- is punished; nay, that one is punished only out of episcopal visit was, that several Scottish Presbyterians 'You're Stuart, I guess?'- 'Yes, I am so.' 'Then, I must abide at thy house," (Luke xix. 5). avowed their conformity to the Church of England, I reckon, you'll let me and my companion go into and received Confirmation by the Bishop: indeed, your garden, and eat fruit?' He consented, with his Mr. Stuart was able to report "that, a few Papists usual good-nature, and the two men stripped his gar- to Jesus. Zacchæus, again, "made haste, and came gradation now, shall be the brightness and the joy of let not the master have the spleen, and the scholars excepted, who were very quiet and peaceable, there den of all the fruit, which they carried off in their down," and received him joyfully. He knew his un-

"He was subject to occasional attacks of the gout; It has been said that Mr. Stuart was in the habit and when a fit came on, he walked into the lake, and of visiting such settlements within reach of Kingston stood there some time to soak his shoes and stockings, as were destitute of the ordinary ministrations of reli- and then walked at a striding pace till they became gion, but he occasionally extended his circuit so as to quite dry. This he found an immediate, complete, include the more remote settlements. Thus, in Feb., and safe cure. He had a strong, hardy, active frame 1799, he wisited the eastern part of the province, of body, travelled much on foot and on horseback, and 140 miles distant, as far as Cornwall, preaching and could bear severe exercise. I recollect five sons and baptizing in every township where people were dis- two daughters, most of whom, I believe, are now dead. posed to assemble for the purpose;" while, in the op- This, you see, is indeed a meagre account of a man of posite direction, he had, within little more than a year, his dignity and acquirements, and exemplary characbeen twice at York, (now Toronto,) 150 miles, and ter, in whose house I sojourned when a mere boy, and preached there during five weeks, on week days as when his sons and daughters were to me more attrac-

At his death there were but six Clergymen in the

DEAN BERKLEY IN RHODE ISLAND. (From Updike's History of the Narragansett Church.)

A letter written in Newport, and published in the New England Journal, Boston, Sept. 3d, 1729, says, Yesterday, arrived here Dean Berkley, of Londonderry, in a pretty large ship. He is a gentleman of middle stature, of an agreable, pleasent, and erect aspect. He was ushered into the town with a great number of gentlemen, to whom he behaved himself af-

to tarry here with his family about three months. The connection of Dean Berkley with Trinity Church calls for a passing notice of his sojourn in Newport, where he arrived by a circumstance purely accidental. He with other gentlemen, his associates, were bound to the island of Bermuda, with the intention of establishing there a college for the education of the Indian youth of this country-a plan, however which wholly failed. The captain of the ship in which he sailed could not find the island of Bermuda, and until they discovered land unknown to them, and which they supposed to be inhabited only by savages. On making a signal, however, two men came on board from Block Island, in the character of pilots, who, on inquiry, informed them the harbour and town of Newport were near. That in the town there was an Episcopal man; on which they proceeded for Newport, but an adverse wind caused them to run into the west passage, where the ship came to anchor. The Dean wrote a letter to Mr. Honyman, which the pilots took on shore at Conanicut Island, and called on a Mr. Gardner and Mr. Martin, two members of Mr. Honyman's church, informing them that a great dignitary of the Church of England, called Dean was on board the ship, together with other gentlemen passengers. They handed them the letter from the Dean, which Gardner and Martin brought to Newport, in a small boat, The state of religion in the Colony at that time with all possible dispatch. On their arrival, they was very deplorable, owing principally to the want of found Mr. Honyman was at Church, it being a holyport every moment. The Church was dismissed with the blessing, and Mr. Honyman, with the wardens, vestry, church and congregation, male and female, repaired immediately to the ferry wharf, where they arrived a little before the Dean, his family and friends. The foregoing tradition we have given as we receiv-

ed it, but other traditions vary a little from that; some of which say that the ship made no land until she arrived in the East or Sachuset river, from which she came round the north end of Rhode Island to Newport. Others say the first land she made was Narragansett, after she had got into the west passage. But we have ound no other so much in detail, or so well connected or probable, as the one given.—The Dean purchased a farm of about one hundred acres, in the town of Newport, adjoining one of about the same extent beonging to the Rev. James Honyman, on which Mr. Honyman resided. The Dean built him an house on his farm for his residence, which he called White Hall which name it still retains. The house is still standing. It is situated in what is now the town of Middletown, about three miles from the State House in Newport, and little back from the road which runs eastward from the town, near a beautiful little water ourse which runs southward toward Sachuest Beach. This White Hall estate he gave to Yale College, in Connecticut, which stiill owns the fee. He built his house in a valley, not far from a hill commanding an extensive view of the ocean and country. He preferred the valley to the hill, as he said, for the following reasons—"that to enjoy the prospect from the hill, he nust visit it only occasionally; that it his constant residence should be on the hill, the view would be common as to lose all its charms." During his residence at White Hall, he wrote his "Minute Philosopher," and his celebrated poem so oracular as to the future destinies of America. These were principally written at a place about half a mile southwardly from his house. There he had his chair and writting apparatus placed in a natural alcove which he found in the most elevated parts of the Hanging Rocks, (so called) roofed and only open to the south, commanding at once a view of set Beach the ocean and the circumjacent islands. This hermitage was to him a favourite and solitary retreat. He continued here about two years, perhaps a little longer. He certainly was here as late as September, 1731, as appears by a supplementary inscription on the tomb-stone of Nathaniel Kay, Esq., which is as follows, viz.—" Joining to the south of this tomb,

the 5th of September, 1731." His preaching was eloquent and forcible, and attracted large congregations to Trinity Church. When he was called to a sphere of greater usefulness in his native country, of a residence which was endeared to him by many pleasing recollections; and which moreover, possessed for him a melancholy interest, from the circumstance of containing the ashes of his infaut daughters, that had died during his sojourn in New-

TO THE HOLY COMMUNION. (By the Rev. Sir George Prevost, M.A.)

When we are to ask at God's hand for the food of dry in manner; of a somewhat stately bearing, as con- Martyrs and Apostles, of which they partook in deep humility and awe, as the very Body and Blood of the Son of God, we must need tremble at our own unworhis ministerial function. He enjoyed a competent thiness. Even though God should have given us to have a hunger and thirst after righteousness, yet what noble trees, on the rocky shore of Lake Ontario. are we that we should ask to be filled with Christ's He was diligent and charitable, and sought health and righteousness, or, rather, with Christ Himself,—our

tation, it was happily within his own Mission. Bi- their absurdity,—but influenced by 1 Cor. viii. 13. in the same circumstances as that Centurion; we are rection morning shall not deceive you. The Saviour love to the other. And (believe it) there is hardly shop Mountain, who had been consecrated to the See He was once sitting on his favourite rock, by the wa- rather like the blind man whom Christ commanded to in whom you trust shall manifest himself to you, even any one so much a child, but has sagacity enough to of Quebec in 1793, held a Confirmation at Kingston ter side, in front of his house, when two Yankees, be called unto Him, that He might heal him, (Mark in your deep darkness; and at the appointed hour, perceive this. Let no melancholy furnes, and spites, in the following year; and one of the effects of this strangers to him, came up, and accosted him: - x. 49.); or like Zacchæus, to whom He said, "To-day the chains of slavery shall drop off, and the double and secret animosities pass for discipline. Let the

> The blind man, it is said, casting away his gar- and the liberty and the glory of heaven. And just allow him; but let not the boy be in fault, only bements that he might come the quicker, rose and came in proportion to the depths of your darkness and de- cause the master has a mind to be angry. In a word, worthiness: but what if his Saviour chose to come to him, and abide with him, might He not count him engaged in these mines, I found that the blind old the children; for that is a prerogative which God has worthy, if He did? So it is with us. Our Saviour man had a fair reputation for piety, and that it was reserved to himself. forsaking our sins, and giving up ourselves to His ser- tribulation here, may prepare his soul for a distinction concern. vice, He will accept us—He will supply what is better to endure even his dark degradation and priva-

A holy man of our own country, two hundred years tions, sustained by his hopes, than to partake of their ago, expressed all this in a kind of dialogue between maelf and his Saviour, in this manner :-

Sweetest Saviour, if my soul Were but worth the having.
Quekly then would I control
Any thoughts of waving;
But when all my care and pains
Cannot give the name of gains
To Thy wretch so full of stains,
What delight or hope remains? Then the answer is :-

What, child, is the balance thine? Thine the poise and measure? If I say, thou shalt be Mine, Finger not My treasure.
What the gains in having thee Do amount to, only He, Who for man was sold, can see.

Wenderful indeed are the secrets of God's pity and ove to us sinful men, that the Son of God should lay down His life for us: that He should knit us unto that He should vouchsafe to dwell in us as an indwel- darkness shall pass away; and the thought has a magic things and not rejoice with trembling?

that Food which, according to His Word, is to make ments of Providence, and regarding our lot as a hard real piety, and to declare that nothing can compensate Him dwell in us, to knit us in close union with our one, how ashamed ought we to be of such feelings, the want of virtue. only Saviour? Shall we refuse the means He has when we think of the uncomplaining submission of venly Food? Where can he find another Saviour, or if indeed we enter there. another Spiritual Food to nourish him to everlasting "This scene, also, cannot but remind us of the ourselves Christians.

union with his Saviour? pray for him than himself draw nigh, and entreat the reason to think that rule of the gentlest kind.— ungenerous and ungrateful behaviour is what is called favour of Him who has shewn His love by dying for But still more glorious will be an introduction into Misleading the blind. us, and who gazes at the Blessed Sacrament of the city of which the Lord God Almighty, and the

THE BLIND SLAVE IN THE MINES. From the Hampshire Express .- Littell's Living Age.

The following incident was related by President Hitchcock, in a sermon preached in the college chapel, (Amherst, Mass.,) last Sabbath, on "the Moral Dignity of the Christian Character," and was a beautiful

lustration of the subject. "Allow me," says President Hitchcock, "to refer o a case that lately fell under my observation, which illustrates more forcibly than I had ever conceived. he priceless value of the Christian hope to the most infortunate and degraded. I had descended a thousand feet beneath the earth's surface, in coal pits of the Mid Lothian mines in Virginia, and was wandering through their dark subterranean passages, when he voice of music, at a little distance, broke upon my ear. It ceased upon our approach, and I caught only the concluding sentiment of the hymn,

'I shall be in heaven in the morning.' "On advancing with our lamps, we found the passage closed by a door, in order to give a different lirection to the currents of air for the purpose of ventilation, yet this door must be opened occasionally, to let the rail cars pass, loaded with coal. And to acomplish this, we found sitting by that door, an aged blind slave, whose eyes had been entirely destroyed by a blast of gunpowder many years before in that mine. There he sat on a seat cut in the coal, from sunrise to sun-set, day after day: his sole business being to open and shut the door, when he heard the rail cars approaching. We requested him to sing again the hymn whose last line we had heard. It was indeed lame in expression, and in the poetic neasure very defective, being in fact, one of those productions which we found the pious slaves were in the habit of singing, in part, at least, impromptu.-But each stanza closed with the sentiment, 'I shall be in heaven in the morning.'

"It was sung with a clear and pleasant voice, and could see the shrivelled, sightless eyeballs of the old man rolling in their sockets, as if his soul felt the inpiring sentiments; and really, the exhibition was one of the most affecting that I have ever witnessed .-There he stood, an old man, whose earthly hopes, even at the best, must be very faint; and he was a slave-what could he hope for on earth?-He was buried too, a thousand feet beneath the solid rocks. In the expressive language of Jonah, 'He has gone down to the bottom of the mountains; the earth with her bars was about him for ever.' There, from month to month, he sat in total darkness. O, how utterly cheerless his condition! And yet that one blessed hope of a resurrection morning, was enough to infuse peace and joy into his soul. I had often listened to touching music, I had heard gigantic intellects pour forth enchanting eloquence; but never did music or eloquence exert such an overpowering influence upon my feelings, as did this scene. Never before did I feel the mighty power of Christian hope. Never before did I witness so grand an exhibition of sublimity. O how comparatively insignificant did earth's mightiest warriors and statesmen, her princes and emperors, and even her philosophers, without piety, appear. How powerless would all their pomp, and pageantry, and wisdom be to sustain them, if caled to change places with this poor slave! He had a principle within him superior to them all: and when the morning which he longs for shall come, how infinitely better than theirs will his lot appear to an admiring universe. And that morning shall ere long break in upon thy darkness, benighted old man! The light of the natural sun, and the face of this fair world will never indeed revisit you; and the remnant of your days must be spent in your monotonous task, by the side of the wicket gate deep in the caverns of the

* George Herbert's Poems.

persons fitter to lay about them in a coach or cart, or to discipline boys before a Spartan altar, or rather school. I would give those pedagogical Jehus, those

PUNISHMENT IN SCHOOLS.

(From a Sermon by Dr. South.)

fortune, who live in luxury or pleasure, or riot in

wealth; or lord it over prostrate millions, or have

their parched tongues.

discontented.

fame's trumpet sounding before them wherever they go;

"The scene which I have now described affords a

and afflicted, and of reproof to the complaining and

"Suppose health does fail, and poverty oppress us,

furious school-drivers, the same advice which the poet says Phæbus gave his son Phaëton (just such another driver as themselves), that he should parcere stimulis (the stimulus in driving being of the same use formerly that the lash is now). Stripes and blows are the last and basest remedy, and scarce ever fit to be used, but upon such as carry their brains in their backs; and nave souls so dull and stupid, as to serve for little else but to keep their bodies from putrefaction. Nevertheless, since (as I have shown) there are

ome cases and tempers which make these boisterous applications necessary; give me leave, for once, to step out of my profession so far (though still keeping strictly within my subject), as to lay before the educaors of youth these few following considerations; for I shall not, in modesty, call them instructions.

(1.) As first, let them remember that excellent and never to be forgotten advice, that 'boys will be men;' and that the memory of all base usage will sink so deep into, and grow up so inseparably with them, that it will not be so much as in their own power to forget it. For though indeed schoolmasters are a sort of kings, yet they cannot always pass such acts of oblivion as shall operate upon their scholars, or perhaps, in all things, indemnify themselves. (2.) Where they find a youth of spirit, let them

ndeavour to govern that spirit without extinguishing it; for when it comes once to be extinguished, and broken, and lost, it is not in the power or art of man to recover it: and then (believe it) no knowledge of nouns and pronouns, syntaxis and prosodia, can ever compensate or make amends for such a loss. The French, they say, are extremely happy at this, who will instruct a youth of spirit to a decent boldness tempered with a due modesty; which two qualities in conjunction, do, above all others, fit a man both for business and address. But for want of this art, some schools have ruined more good wits than they have improved; and even those which they have sent away unlawful if it trespasseth not in quantity, quality, or with some tolerable improvement, like men escaped from a shipwreck, carry off only the remainder of those natural advantages, which in much greater plenty they jesting.—The Earl of Leicester, knowing that Queen

first brought with them. managed so as to make a wound which shall rankle dance before her: "It is," said the Queen, "his proand fester in the very soul. That is, let not children, fession, I will not see him." She liked not where it whom nature itself would bear up by an innate, generous principle of emulation, be exposed, cowed and perfections. The same we say of jesting. depressed with scoffs and contumelies (founded perhaps on the master's own guilt) to the scorn and contempt utterly regardless of themselves, and of all that is the city of refuge, and pray God to forgive thee. praiseworthy: besides that it will be sure to leave in Wanton jests make fools laugh, and wise men frown. to jest or play with his scholars; but not only unde- worst in withered age. cent, but very dangerous too, in such a way to play

night which envelopes you shall vanish into the light, master be as angry for the boy's fault, as reason will be troubled with it. But above all, let not the sins,

calls us unto His near presence, calls us that He may not till the loss of his eyes that he was led to accept These things I thought fit to remark about the feed us with the Flesh and Blood which He gave for of a Saviour. It may be that destruction of his natural education and educators of youth in general, not that the life of the world, that He may enter in, and dwell vision was the necessary means of opening the eye of I have any thoughts or desires of invading their proin us; in our souls and bodies—that He may knit us faith within his soul. And though we should shud- vince; but possibly a stander by may sometimes look into one with Himself. Of all this we are most un-worthy; yet He calls, and if we go to Him, as truly on earth, yet who can say, but his peculiar and deep with no less judgment, because with much less con-

MISLEADING THE BLIND. (From a Sermon by Archdeacon Jortin.)

In all our worldly affairs and intercourse with others, if with their good things here we must have their por- as we ought to act fairly, justly, and honestly towards tion in eternity! How very probable that as they intuit up their eyes hereafter in hell being in torments they wards those whom we might injure with impunity, that may see this poor slave in Abraham's bosom, and en- is, without danger of being called to account for it in treat that he may be sent with a drop of water to cool this life. To wrong the weak, the ignorant, the friendless, the poor, the orphan, the widow, the stranger, this is represented in Scripture as the height of villanv.

most animating lesson of encouragement to the tried | This is cursing the deaf, and laying stumbling-blocks before the blind, and adding baseness to wickedness. This is practical atheism; it is acting as if we had nothing to fear, except the power of men, as if there and our friends forsake us, and our best laid plans were either no God, or, which is the same thing, as if prove abortive, so that a dark cloud settles upon our there were neither knowledge, nor goodness, nor justworldly prospects. Who of us is reduced so low as ice in the Most High.

to be willing to change places with this poor slave? Some of this practical atheism is as common as And yet he is able to keep his spirits buoyant by the speculative atheism is uncommon; and there are Himself as very members of His Body in Baptism; single hope of future glory. He thinks of a morning many persons guilty of these faults, more or less, who that I e should feed us with His own Flesh and Blood; that is to come, when even his deep and dreadful yet call themselves Christians, and fancy themselves Christians, and hope to escape the wrath to come by ling Fountain of Righteousness and Holiness, and the power to sustain him. If we are Christians, shall not performing some of the externals of religion. And Seed of everlasting life. Can we think of these that same hope chase away our despondency and for this reason the sacred writers are so very careful nerve us to bear cheerfully those trials which are far in so many places to lay the main stress upon moral Shall we turn away from Him? Shall we refuse inferior to his? And, as to murmuring at the allot-

As nations subsist by trade, so trade subsists by appointed whereby to receive to ourselves the fulfil- this ignorant slave, sitting alone days and months by integrity. In traffic and commerce, upright dealing ent of His promise, "Whose eateth my Flesh and his wicket gate, deep in the earth's bosom, and desdrinketh my Blood, hath eternal life, and I will raise tined never again to see the light of day. Let us see frauding is a vice, as the pagan moralists will inform him up at the last day"? (St. John vi. 54.) Shall to it, rather, that his example does not condemn us in us, some of whom have laid down excellent rules upon any man say, he is unworthy of being made so near the day of judgment, and that we be not compelled to this subject. So that, to apply our Saviour's words, Christ, and so put away from himself that most hea- take our place far below him in the kingdom of heaven, If our righteousness equals not the righteousness of the Greeks and Romans, in vain do we pretend to call

life, or other appointed means to preserve him in change which the morning hoped for by this old man But if it be a fault to take unreasonable advantages will produce in his condition. I was something, I in our dealings even with those who are upon their Does he think that he can follow the Centurion's thought, to be lifted out of the dungeon where he sits, guard, and are supposed to be as skilful as ourselves, example, and let others draw nigh to Christ in his to the light of the day; it would be far more to and who trust in their own judgment and abilities, it behalf, while he counts himself unworthy to approach be restored to sight when thus brought to the surface. is far worse to impose upon the ignorant and the neinto our Lord's special presence? This surely is like Another priceless boon would be to be relieved from cessitous, and to wrong those who have a good opinion the Romanist, who would rather entreat the Saints to the rule of slavery; although in the present case I had of us, and place an entire confidence in us. This

Christ's Body and Blood from a distance (for that is Lamb are the light. Oh, as I looked at the old man hurtful advice, knowingly and wilfully, to those who often done amongst them), instead of partaking thereof in his dungeon, and thought of all these changes, and have an opinion of our superior skill, and apply to us of becoming a pure spotless spirit in the New Jerusa- for direction. As likewise all dishonesty in offices of Christ calls us to Him—calls us to Him, that He lem, how insignificant did the greatest earthly distinct trust and confidence. He who hath the education, tion appear, and how did the title of Christian swallow them all up, and that only seem of any conseand a double obligation upon him to an upright behaviour. The one is an obligation of natural and revealed religion: the other may be called an obligation of honour, of honour abstracted from all religious considerations. There should be no occasion for any religious motives to persuade a man that he should not injure his benefactor, ruin his bosom friend, and his But how to administer this discreetly, and to the penefit of him who is so unhappy as to need it, requires, friend's children, and starve those innocents to whom in my poor opinion, a greater skill, judgment, and he is a kind of deity, and whose eyes wait upon him, experience, than the world generally imagines, and that he may give them their food in due season. He than, I am sure, most masters of schools can truly was accounted honest, faithful, friendly, and diligent by those who intrusted him; they loved, honoured, pretend to be masters of. I mean those plagosi Orbilii, those executioners, rather than instructors of youth; and respected him. To use them basely is a double fault, and a fault which several persons would abhor, even from a mere principle of honour, who yet are upon it, than to have anything to do in a Christian little influenced by religion. As in our dealings with men, to return good for evil is the sublimest degree of virtue to which human nature can ascend; so to return evil for good is the vilest depravity into which it

> To take bad courses, to keep bad company, to be vicious amongst the vicious, dissolute amongst the dissolute, this is confessedly a great fault. But vet there is a greater, which is to seek out the weak, the young, the ignorant, the unwary, the unsteadfast, to instil bad principles into them, to entice them to sin, to draw them into temptation, to spoil an honest disposition, to seduce an innocent mind, to rob an unspotted person of virtue, of honour, and reputation, of peace of mind, of a quiet conscience, and perhaps of all happiness present and future. This is not an ordinary ofence; it is to be agents and assisters to the devil, and to do his work, and imitate his example. It is a crime attended with this terrible circumstance, that even repentance itself can be attended with no suitable reparation to the injured person. He who robs another of his money may repay it; and he who slanders and falsely accuses another, may do him public justice by owning the offence: but he who corrupts the mind and the manners of another, can make him no com-

can sink.

Of the same sort of crime they are guilty, who employ their time and their abilities, given them for far other ends, in writing loose and profane books, in contriving and studying to do all the mischief that they can, in all times and in all places, to poison present and future generations, and to work iniquity even when they are in the grave.

OF JESTING. Abridged from Fuller.

HARMLESS mirth is the best cordial against the consumption of the spirits; wherefore jesting is not

It is good to make a jest, but not to make a trade of Elizabeth was much delighted to see a gentleman (3.) Let not the chastisement of the body be dance well, brought the master of a dancing-school to was a master quality, but where it attended on other

Jest not with the two-edged sword of God's word -Know the whole art is learnt at the first admission, of their equals and emulators. For this is, instead of and profane jests will come without calling. If withrods, to chastise them with scorpions; and is the out thy intention and against thy will, by chaucemedly most direct way to stupify and besot, and make them thou hittest scripture in ordinary discourse, yet fly to

their minds such inward regrets, as are never to be Seeing we are civilized Englishmen, let us not be qualified or worn off. It is very undecent for a master naked savages in our talk; such rotten speeches are Let not thy jests like mummy be made of dead men's

flesh .- Abuse not any that are departed; for to (4.) And lastly, let it appear in all acts of penal wrong their memories is to rob their ghosts of their animadversion, that the person is loved while his fault | winding sheets.

of England in North America, p. 320. Fellowes.