

I love to visit a family where love reigns. It does me good in every respect. I well remember, and never shall forget, the happiness that I enjoyed, and the real benefit that I received, in a certain family, while I was pursuing my college studies. I took delight in visiting several families; but one house was my favorite resort, especially if my studies had perplexed me, or anything had transpired to discompose my mind, or in any way to irritate my feelings; this was the house of a widow lady, who had five most lovely children. I think I never witnessed in any other family such perfect government. The slightest indication of the wish of the mother, was law with the children. This power she had gained not by accident, but by the most judicious training of each of her children from infancy. She possessed much decision of character, and never swerved from her purpose to yield to any selfish desire of one of her offspring, and they understood her character. But kindness and love towered above every thing else; and all felt it, and imbibed the same disposition. Having lost her adviser, she made her children her confidentials, and frequently asked advice of them, even the youngest, of six years of age. This increased their confidence in her, and like-wise induced in them habits of reflection, investigation and foresight; so that they manifested an independence of mind and decision of character and judgment, far above most children of their ages.

To spend an evening with them, and witness their politeness towards one another, their obedience, their love and tenderness, their order and decorum in every respect, would so sooth, calm down and mellow my feelings, that I would return to my studies, refreshed, strengthened in my purpose to act always on the law of love, happy in soul and prepared to enter again with vigor on my college duties.

Why may not every family circle be as lovely as this one? They would be so, if each member would be actuated in all things by love. The jarring and contention so often witnessed in families, would all cease, should the law of kindness become the rule which each one would obey; and every family then would be a little heaven.

—Green Mountain Freeman.

### WORK WHILE IT IS DAY.

#### A FRIENDLY HINT TO SABBATH SCHOOL TEACHERS.

Look round your class; you may not see in one of those children a trace or shadow of coming disease; all may be life and uncontrollable activity—but you know (for such things are but too well known,) that to-morrow may find the brightest and liveliest of them all, a silent, lifeless corpse; nay, even to-night, the spirit may return to God that gave it. Were a still more fearful visitation to take place, and the work of teaching were suddenly arrested by the hand of death,—if yonder healthful, spirited boy were suddenly struck down before your eyes, passing through the last struggle of departing life amidst his very classmates, a thrill of startled dread would run through the whole assembly; but none could say that such a fearful stroke had never yet been known. Men, women and children are thus cut down at a moment's warning.

Think of this, Teachers! and let the solemn thought have its full weight with you. Think of this! and you will not seize every trifling excuse to be absent from a place where souls may be lost or won. Think of this! and you will not waste your precious time in the Sabbath school with lessons on natural history or geography, nor look with eager impatience at the clock as it moves towards the hour of closing, and wish for some unseen hand to hurry it in its progress, and set you free. Think of this! and you will not leave a healthy scholar unappealed to, nor a sick one unvisited. Think of this! and go to your work as though you could see yourself and your scholars standing on the brink of Eternity!

### FROM BERRIDGE.

#### SALVATION THROUGH FAITH ONLY.

The crime of Uzza is but little understood, some think it was a slight one, and the punishment severe. But the same sin destroyed Uzza, which destroyeth every sinner, even unbeliever. What slew his body slayeth all the souls that perish. He could not trust the Lord *wholly* with his Ark, but must have a meddling finger, called, in the Bible, his *rashness*. *Rash* worm, indeed, to help a God to do his work! And thousands everywhere are guilty of this *rashness*, and perish by *Uzzaizing*. Jesus Christ is jealous of his glory, as Saviour; he will not share it with another, and whoso takes it from him, shall take it at his peril.

#### THE EFFICACY OF FAITH.

For my own part, since first my unbelief was felt, I have been praying fifteen years for faith, and praying with some earnestness, and am not yet possessed of more than *half* a grain. You smile, sir, I perceive, at the smallness of the quantity; but you would not, if you knew its efficacy. Jesus, who knew it well assures you that a single grain, would *remove a mountain*,—remove a *mountain-load* of guilt from the conscience, a *mountain* lust from the heart, and any *mountain-load* of trouble from the mind.

#### GRACE THE ONLY SURE FOUNDATION OF MORALITY.

Morality has not thriven, and never can thrive, unless grounded *wholly* upon grace. The heathen, for want of this foundation, could do nothing. They spoke some noble truths, but spoke to men with withered limbs and leathening appetites. They were like way-posts, which show a road, but cannot help a cripple forwards; and many of them preached much briskeer morals than are often taught by their modern friends. In their way, they are skilful fishermen, but fished without the gospel bait, and could catch no fry. And after they had toiled long in vain, we take up the angle-rods, and dream of more success, though not possessed of half their skill.

THE CREDULITY OF UNBELIEF.—If any man can believe that at a time when the literature of Greece and Rome, then in their meridian lustre, were insufficient for the task, the son of a carpenter, together with twelve of the meanest and most illiterate mechanics, his associates, unassisted by any supernatural power, should be able to discover or invent a system of theology the most sublime, and of ethics the most perfect, which had escaped the penetration and learning of Plato, Aristotle, and Cicero; and that from this system, by their own sagacity, they had excluded every false virtue, though universally admitted, and admitted every true virtue, though despised and ridiculed by the rest of the world. If any one can believe that these men could become impostors, for no other purpose than the propagation of truth, villains for no end but to teach honesty, and martyrs without the least prospect of honor or advantage; or that, if all this should have been possible, these few inconsiderable persons should have been able, in the course of a few years, to have spread this their religion over most parts of the then known world, in opposition to the interests, pleasures, ambition, prejudices, and even reason of mankind, to have triumphed over the power of princes, the intrigues of states, the force of custom, the blindness of zeal, the influence of priests, the arguments of orators, and the philosophy of the world, without any supernatural assistance. If any one can believe all these miraculous events, contradictory to the constant experience of the powers and dispositions of human nature, he must be possessed of much more faith than is necessary to make him a Christian, and must remain an unbeliever from mere credulity.—*Some Jennings*.

Pride, ill nature, and want of sense are the great sources of ill manners.—*Swift*.

AN INQUIRY.—Were you at the last prayer meeting? Have you not covenanted with your brethren to sustain such meetings? Have you not read the injunction of an Apostle, not to neglect the assembling of yourselves together, as the manner of some is? Do you believe the church can prosper, when its members neglect the prayer meetings? Do you believe that your own soul is prospering in spiritual things, when you are content with frivolous excuses for neglecting such seasons of prayer? Without prayer there is no life in religion. Without prayer all is cold and formal, and dead. Without prayer there will be no awakening among sinners—no refreshing among christians—no movement in the valley of dry bones. It is presumptuous—it is sinful to expect that God would visit a people with the refreshing influence of His Holy Spirit, while they are cold, formal and prayerless. It is not the whole duty of members of the church to attend on Sabbath, and hear the gospel preached. They should remember what they hear, and so live that their lives may be a running commentary upon what is preached. They should meet together once a week between the Sabbaths to pray for the divine blessing to rest upon the labour of their pastor. It is the solemn duty of every member of the church to his pastor, to his brethren, and to his own soul to sustain the weekly meetings for prayer.

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