

Family Reading. THE CHILDREN OF THE CHURCH.

We desire to call attention to one respect wherein we think a wrong method is pursued with the children of the Church. We refer to the hard service which is too often exacted of them on Sunday by those who are most desirous of doing them good.

Equally to the point and touching is the following incident in the life of Dr. Todd, as related by himself. His mother was deprived of her reason when he was a child; and referring to this, he says, "I can recollect that when a child, I was standing at the open window, at the close of a lovely summer's day. The large, red sun was just sinking away behind the western hills; the sky was gold and purple commingled; the winds were sleeping; and a soft solemn stillness seemed to hang over the earth. I was watching the sun as he sent his yellow rays through the trees, and felt a kind of awe though I knew not wherefore. Just then my mother came to me. She was raving with frenzy; for reason had long since left its throne, and her victim of madness. She came up to me with wild insanity. I pointed to the gloomy sun in the west, and in a moment she was calm. She took my little hands within hers, and told me that 'the great God made the sun, the stars, the woods—everything; that he it was who made her little boy, and gave him an immortal spirit; that yonder sun, and the green fields, and the world its life will one day be burned up; but that the spirit of her child will then be alive, for he must live when heaven and earth are gone; that he must pray to the great God, and love and serve him forever.'"

"She let go my hands—madness returned—she hurried away. I stood with my eyes filled with tears, and my little bosom heaving with emotion which I could not have described; but I can never forget the impressions which that conversation of my poor mother left upon me. O, what a blessing would it have been, had the merciful providence of God given me a mother who would have repeated these instructions, accompanied by her prayers, through all the days of my childhood! But—even so, Father, for so it seemeth good in thy sight."

The influence of Cowper's mother upon his character may be learned from the following expression of filial affection which he wrote to Lady Hesketh on the receipt of his mother's picture: "I had rather possess my mother's picture than the richest jewel in the British crown; for I loved her with an affection that her death, fifty years since, has not in the least abated."

and fell upon my knees just on the spot where my mother knelt, and thanked God that I had once a praying mother. And O, if every parent could feel what I felt then, I am sure they would pray with their children, as well as pray for them."

"I was glad to see that this subject is attracting attention. We may venture to express the hope that the Bishop of this Diocese will put forth, in his own words, the sound and judicious views expressed by him on this subject, in his address at the Convention of the Brotherhood. A writer in a late number of The Methodist Protestant thus feelingly refers to his own youthful experience, and its evil effects. 'How many a child has thus been made to rejoice which Sunday has passed, to dread its coming, and to grow up with a deep prohibition to that wisdom of which it should be true, "her ways are ways of pleasantness!'"

"I will remember my own childhood—Low Sunday, the day of rest, the day of joy, was made to me the dreariest and dullest and most intolerant of the seven; and that too, with the best intentions, with the kindest, but I must say, the most injudicious interest in my welfare. I can recollect how as that day approached, I dreaded its coming, how the weight of ordinances crushed me when it did come. I was marched from breakfast to Sunday school, from Sunday school to church, from church to dinner, from dinner to Sunday school, from Sunday school to church, from church to supper, and from supper back to church again, and lest I should have some breathing time for the restless temper of a child to relieve itself in the few small breaks in this dreary chain were carefully filled in with bible lessons, until the word of God became as distasteful to me as his day. Is this the mode in which the limbs are to be fed? Would you tread your child physically in this way? Would you cram down his unwilling throat pound after pound of meat, and then start with indignation because his judgment rejected your food of unsuitable nutriment? And yet this is the sort of spiritual training which children get from many conscientious parents, who do it all in pure love, and from an abiding and overwhelming sense of duty."

"This writer, however, utters complaints without suggesting any proper remedy. Some remedy can be found. Let it not be that which is too often applied. Because it is too much to ask children to go twice to church and twice to Sunday school let the former service be sacrificed to the latter. This we know is done. And children who have been worn out in the service of the school room, are allowed to pass the open doors of the sanctuary, and to forego the worship of Almighty God, because they have been already worked to exhaustion on the Lord's Day."

"The best remedy, we submit for this evil is to be found in proper Parish and Church schools, where religious instruction may be a daily exercise, and not all crammed into one day, and that the day of holy rest, so that it becomes intolerable drudgery to teacher and scholar. Then one attendance upon the Sunday school, whose teachings were entirely confined to religious instruction, would answer upon the Lord's Day, as Banner of the Cross."

"Influence of Mothers. Bishop Hall acknowledged maternal agency in the formation of his own character, and on one occasion wrote of his mother, 'How often have I blessed the memory of those divine passages of experimental divinity which I have heard from her mouth! What did she pass without a huge task of private devotion—whence she would still come forth with a countenance of undissembled mortification? Never any lips have read to me such feeling lectures of piety; neither have I known any soul that more accurately practised them than her own.'"

John Quincy Adams once paid the following tribute to his mother: "It is due to gratitude and nature that I should acknowledge and avow that such a I have been, whatever it was, such as I am, what ever it is, and such as I hope to be in all futurity, must be ascribed, under Providence, to the precious and example of my mother."

"The following very interesting testimony of Rev. Richard Knill is quoted at length: "I have a vivid recollection of the effect of maternal influence. My father was a religious woman, and she watched over and instructed me as pious mothers are accustomed to do. Alas! I often forgot her admonitions; but in my most thoughtless days I never lost the impressions which her holy example had made on my mind. "After spending a large portion of my life in foreign lands, I returned again to visit my native village. Both my parents died while I was in Russia, and their house is now occupied by my brother. The furniture remains just the same as when I was a boy; and at night I was accommodated with the same bed in which I had often slept before; but my busy thoughts would not let me sleep. I was thinking how God had led me through the journey of life. At last the light of the morning darted through the little window, and then my eye caught a sight of the spot where my smiled mother, forty years before, took me by the hand and said, 'Come, my dear, kneel down with me and I will go to prayer.' "This completely overcame me. I seemed to hear the very tones of her voice: I recollect some of her expressions; and I burst into tears, and arose from my bed,

production of corn, might yet serve for the plantation of vines and olive trees, which delight to extract, the one its fatness, the other its sprightly juice, chiefly out of such dry and stony places."

"When I prepared my seat in the street." It is a custom in eastern countries for persons not to go into the shops, which are mostly small, but there are seats on the outside where they sit down, and people of quality have cushions and carpets set before them to be placed on these seats, or wherever they like, in order to repose upon them. It is therefore very probable that Job sent his servant to lay cushions upon these public seats, that he might there receive the respect, and hold the intercourse with the aged and the young, of which he speaks.

"Isaiah xv. 16.—'I have graven thee on the palms of my hands.' This alludes to the custom of tracing out on the hands, in an indelible manner, not merely the names but the sketches of eminent cities and places. The process is thus described by Maundrell:—'The next morning nothing extraordinary passed, which gave the pilgrims leisure to have their names marked with the usual designs of Jerusalem. The artists who undertake the operation, do it in this manner: they have stamper in wood of any figure that you desire, which they first print off upon your arm with powder of charcoal; then, taking two very fine needles tied close together, and dipping them often, like a pen, in certain ink composed, as I was informed, of gunpowder and ox-gall, they make with them small punctures all along the lines of the figure they have printed, and then washing the part in wine, conclude the work. These punctures they make with great quickness and dexterity, and with scarce any pain, seldom piercing so deep as to draw blood."

"Mark x. 5.—'Have salt in yourselves, and have peace one with another.' Salt was the emblem of uncorrupt friendship and lasting fidelity, and therefore was used in all sacrifices and covenants. (See Lev. ii. 13; Num. xviii. 19; 2 Cor. xii. 18.) Baron Du Toit, speaking of one who was desirous of his acquaintance, says upon his departure, 'he promised in a short time to return. I had already attended him half way down the staircase, when stopping and turning briskly to one of my domestics, "Bring me directly," said he, "some bread and salt." What he requested was brought, when taking a little salt between his fingers, and putting it with a mysterious air upon a bit of bread, he eat it with a devout gravity, assuring me that I might now rely on him."

"Let me tell you of the baptism of a Brahmin, at Benares, on Wednesday last, when I was down there, which will gratify you much. He came to me in September last, as I wrote to some of you; he had before been seeking after truth; and a pious merchant at Benares had given him a Book of Common Prayer: this was the chief instrument of his conversion. The two answers respecting "our duty towards God, and our duty towards our neighbour" struck him forcibly; and he learned many of the prayers, and much of the catechism by heart. . . . After much intercourse, on Tuesday last I asked him, "Are you willing to be baptized?" Answered, "Yes, I have no other Lord, no other Saviour, but Jesus Christ: He is God, and my God. I went to Juggernaut and here to Benares, and here and there (mentioning other places) to preach (worship); but I was still very bad, very great sinner. When I found no good among Hindoo's worship, I went to Mussulmans, to Lucknow (mentioning a great Mohammedan religion; but all bad, very bad. Then I met with the ten commandments, and those two, my duty towards God, and my duty towards my neighbour; this my heart says good, very good; this is Jesus Christ's word, and I pray to Him for his grace, and He gave me understanding; now I know the true God; my heart love his word, and I no more love sin, or bad way; therefore I know Jesus Christ is God," and more to the same effect. . . . At the time of administering the sacrament of baptism he made the responses from the Book of Common Prayer with much feeling; when addressed in the service, he showed the most lively attention, and was very earnest in the prayers; after the service, he shook hands with all present, expressed with tears his thankfulness to God for his mercy to so great a sinner; and said he would serve Him for ever, and devote all his time in learning His word more perfectly that he might instruct others."

Memor of Bishop Corrie.

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