THE HAPPY FAMILY.*

Judith and Hannah were the youngest daughters of a rich Sadducee, who was noted for his zcal in propagating the doctrines of his sect, and success in gaining proselytes thereto. His children thus educated, were all firmly devoted to the sectarian principles of their father, except the two younger. They had never expressed their opinion, either in favour of, or in opposition to their father's creed.

Judith, who was of a sanguine temperament, and thoughtful disposition, meditated much upon the distracting collisions of the prevailing sects of the day. As uncongenial to her contemplative mind, appeared both the precept and example of the proud Pharisee, as did the dark unknown future of the self-deluded Sadducee. Often in her seasons of retirement and meditation did she weep over the sore schisms which rent the Church of her fathers. She saw the deep depravity of her own heart, and would have sought a place of refuge from the wiles of the world, but she had no knowledge of the Christian fold. Her resolutions to keep the unyielding statutes of the great lawgiver of Israel, made in her own strength, were often, aye, too often broken, and each broken resolve was a source of anguish to her wounded spirit. Frequently had she been a worshipper at the holy temple, but there was no balm to her wounded conscience in the costly ceremonies-no physician to her sin-sick soul in the teachings of the self-righteous, richly robed expounders of the law. She neither knew the hidden meaning of the mystic sacrifice nor understood the soul-inspiring language of the liturgy. She had no counsellor to guide her wandering footsteps into the way that leadeth unto life.

Hannah was gay and thoughtless, equally regardless of her present and future welfare. Blessed with uninterrupted health, she had seldom thought of, and never duly considered the solemn reality, that all are doomed to die, much less the uncertainty of life, and nearness of death as regarding herself. She had so often heard the doctrine of a future state refuted, that she dreamed ouly of the present state of existence, and unconsciously promised to herself long years of happiness, without thinking there would be even then a termination.

But suddenly she was laid on the bed of languishing. For many weeks a fatal sickness preyed upon her decaying frame. Physicians far and near were consulted, but disease bore the palm of victory and prepared the way for the angel of death. With true sisterly affection and unwearied tenderness, Judith watched by her through the painful hours of sickness. She beheld with the deepest anguish, the fatal ravages which disease was making-the emaciated form, the hectic flush, and the unearthly brilliancy of the eye, and would gladly have informed her sister of her approaching fate, but was forbidden by her friends, lest the alarm might cause her immediate dissolution. Unaccustomed to the stern visage of death, every member of the family cherished the most sanguine expectation of her restoration to health, and to the repeated inquiries respecting her recovery, the self-deceiving answers, "better," "shall soon be well," were invariably received with a radiant hopeful smile.

gone forth, and the angel was on the wing to obey the

A large circle of friends and relatives were gathered round the couch of the dying girl. Successive fainting fits had seized her, and the notes of alarm had been cautiously spread through the dwelling, lest she should be awakened to a sense of the imminent danger. All wore the masked features of hope. Not even a trace of tears was discernible on a single countenance. Judith alone wore the unfeigned semblance of sorrow, and fearfully looked for the dread moment that should strike her sister from this state of existence. Nor was the expression of her countenance unobserved by Hannah. Partially recovering from her faintness, she thus addressed her, "My sister, you are sorrowful; cease your fears; I am weak and low, but faintness is the only cause, I shall soon be better, soon be well."

Judith made no reply. She only pressed her cold the truth of her assertions. hand-wiped the dampness of death from her brow, and "What," cried Issachar with vengeful ire, "is it not to hide the tears of uncontrollable grief, hastily left the apartment.

When she returned, her sister was no more. The vital spark had fled. For a while she indulged in autheir inconsolable loss; then advancing to the pallid corpse and laying her hand on the cold forehead, she death songs; the minstrels ceased their solemn dirge and the groans and tears of weeping relatives were hushed. Unconscious of any thing, save the great object of her in a low sad tone, "or may now be sinking in the depths of interminable wee

In a tone of mingled pity and harshness, Issachar spoke, "Judith, my daughter, wilt thou in this hour of scoffs and jeers of deadly hate? Whence the superior affliction openly declare thy apostacy from the faith of thy joys for which you so willingly sacrifice the fond allurefather? Less afflictive is the loss of the departed, than this confession from the living child."

Wounded at this sore repulse, she involuntarily fell at her father's feet, and earnestly implored his pardon, if in truth she had erred, but instinctively added, "I am feet, bathed them in tears, and in broken accents pleaded and profess an entire belief of it by a constant obedience to it: that persuaded that the soul is immortal. There is something within, (placing her hand on her heart,) that tells he should send to Jerusalem for an instructor in the ways me I shall never die.'

"What," said the father, "crave my pardon for your error and with the same breath affirm your adherence thereto! Renounce your false notions and you are forgiven, but never will tears and entreaties persuade a father in Israel to countenance the errors of an apostate

In obedience to the Rabbi's signal, the minstrels resumed their melancholy music, and the mourners their dire lamentations.

Clad in the dark habiliments of mourning, Judith sat beneath the wide-spreading shade of the palm tree in the court of her father's house. Gentle zephyrs waved the sable weeds of woe, and fanned the flowing tresses from her marble brow. Repentant tears coursed down her pale cheeks, and her whole demeanor bespoke able joy. the anguish of her soul-an anguish bordering on the confines of despair.

Two men in the character of messengers, without purse, scrip, or staves, and shod with sandals, entered

pointed her to the Lamb of God that taketh away the sin of the world. They preached unto her Jesus of Nazareth. They spoke of the miracles he had wrought, of the cures he had performed, of his persecutions, crucifixion, and finally of his glorious resurrection from the of the Holy Ghost. grave, proving him to be the only Son of God. She marvelled at the story; yet she believed. Faith glistened through her tears as she conducted the welcome and relatives were assembled. After the salutation, Peace be to this house," the Apostles expressed the deepest sympathy in their afflictions, and kindly proffered to them the blessed consolations of the gospel .-They preached unto them repentance, saying, "The kingdom of heaven is at hand." They tendered to them the joys of heaven and joyfully presented the bright hopes of immortality.

With angry tones the self-willed Jew bade them depart, saying he heeded not their counsel and would none of their reproof. After bidding their new-made disciple be strong in the faith, and to trust in Jesus for the remission of sins, they departed, neither bestowing a blessing upon the house, nor shaking off the dust of their feet as a testimony against them; but secretly praying that they, like Judith, might be renewed in the spirit of their minds and become meet inheritors of the kingdom of heaven.

Without one cheering ray of hope for the future, the bereaved relatives of Hannah saw her remains consigned to their last resting place. They looked upon the fallen bud of youth as hopelessly as upon the withering petals of her flower-strewn bier.

wandered through the solitary groves of Mount Olivet, and worldly habits of an unrenewed heart. They have been at the base of which was situated her father's mansion. There in unobtruded silence she could contemplate the grand scenes of nature, and trace the skilful handiwork from nature up to nature's God." She could read the living beams of immortality brightly radiating from the broad canopy of heaven. She thankfully adored the God who had sent his messengers to take her out of the horrible pit and the miry clay, and placed her feet on the firm foundation—the rock Christ Jesus.

One day, accompanied by an elder brother, and in deep converse with him, Judith had rambled nearly to the summit of the mountain, when they beheld a multitude ascending it from Jerusalem. Won by her kind entreaties and persuasive appeals, young Benjamin was almost persuaded to embrace the new faith of his sister. She was telling him of the peace and joy she had found in believing, when the multitude paused on the top of the mount. Through curiosity they drew near Undisturbed silence reigned throughout the vast throng. In rapt attention they were listening to the instructions of their Prophet, Priest, and King. Clad in pure white robes, the true emblems of his sinless life, he looked the perfect mediator between an offended God and offending man. With unqualified dignity he commanded his disciples to go into all the world and preach the everlasting gospel of reconciliation to every creature, with the heart-stirring assurance that he would be with them But the unyielding hand of the fell destroyer was not and their successive followers, always, even unto the to be robbed of its victim. The irrevocable decree had end of the world. He breathed upon them the peaceful smiles of a reconciled Father in Heaven. Having performed all the works of his mediatorial mission, and while in the act of showering upon them the choice blessings of infinite mercy, he re-assumed his etherial nature, and in the transcendent majesty of the Supreme God, ascended up into Heaven. In breathless astonishment his disciples gazed on him, till a bright cloud of glory received him out of their sight.

With admiring awe, they still looked into the vast vacuity of unlimited space, till two heaven commissioned ministers, in white apparel, stood by them, mildly reproving them for their vacant gaze, then announcing in undoubted terms the final re-appearing of their Lord .-While the disciples departed to Jerusalem, Judith and and Benjamin silently, but thoughtfully returned to their father's house. Judith related the wondrous miracle to which they had been witnesses, and Benjamin affirmed

nough that the base Nazarenes have estranged the faith of my daughter? Will they persuade Benjamin also? They even dare intrude within the precincts of parental care. Nothing but the rigid bonds of close condible strains of grief, with the assembled relatives, at finement will prevent the contagious principles from spreading through the remainder of the household."

Trusting in the God who preserved Daniel in the lion's essayed to speak. The hired mourners paused in their den, they complacently heard the stern sentence, and obediently retired, each to their lone apartment.

Judith had been but a few days in her place of confinement, when she was summoned to the presence of her thoughts—the immortality of the soul—she thus proceeded. "Can it be, my sister, that thou hast ceased thither, expecting some further persecution. She even to exist? But an hour since, the life-blood flowed in feared banishment from her father's house. But to her thy veins. Life and animation sparkled in thine eye .-- surprize she found her father lying on the couch of des-Bright visions of long years of happiness glittered before pair. He had paused in his mad career. The pangs of thee, and while grasping the dazzling phantom, thou a guilty conscience now wrung his heart. He had sought knewest not that thou wast treading on the verge of the the counsel of former friends, but they vainly endeavoured sepulchre—that thy ardent longings after life would be to cheer him on life's dreary journey with the cold counso soon extinguished forever. Forever? forever buried sel, "Live while you live. Cast off your gloomy fears, in the gulf of oblivion? Nay, my sister, this clayer and seize the pleasures of the present hour." Instead tenement may moulder and decay, but the living prin- of pouring in balm, they only probed the bleeding wounds ciple which animated thy frame, is living, yes living of his broken and contrite heart. As the last and only still! Thy freed spirit may now be hovering over us in resort, he had sent for his daughter. When he beheld sympathetic sorrow, or may have been borne by seraphs her, he rose from his couch, paced the room in rapid She paused. The tears gushed strides, then suddenly paused and asked her, "From forth afresh. She shuddered at the thought, but added what source do you derive that sweet peace that has overspread your countenance ever since you saw the disciples of the Nazarite? From whence the calm spirit of patience under provocation, and of meek submission to the ment of the world, yea, even the love of kindness?-Tell me, oh my daughter, tell me, what must I do that I may inherit eternal life?"

Unable longer to restrain her feelings, she fell at his her weakness in instructing a parent, and proposed that of righteousness.

A servant was despatched to the great city, who returned in due time accompanied by the desired teacher. The beloved Apostle in the mild accents of mercy spoke peace to his troubled soul. He failed not to deepen his convictions of the exceeding sinfulness of that sin for which atonement alone could be made by the death of the eternal Son; yet he spoke of that atonement as an all-sufficient sacrifice for the sins of the whole world .-In deep humility the humble Sadducce bowed at the foot of the cross and pleaded for pardon through the merits of the Saviour's blood. The scales of error fell from his eyes, and the smiles of reconciliation came over his brow. The blessed hope of immortal bliss dawned upon his heart and filled his soul with unspeak-

the errors he had instilled into the minds of his children. side, but the effects of such a charity as this are diffused over all Since the previous preaching of the Apostle, they had creation. Faith will guide each of us to heaven, and without it felt and deeply lamented the deprayity of their own there is no admission there; and hope will cheer and invigorate hearts, and when assembled in the presence of their fa- us in our efforts to reach it; but charity will benefit not ourselves ther, they were ready to listen to the plan of redemp- only, but all those, with whom in the varied walks of life, we

sought out the cause of her sorrow, and affectionately dark clouds of doubt and fear disappeared, and the gentle rays of eternal sunshine burst upon their enlightened rity may promote the salvation of others.—Rev. Edward Rice. visions. The father, the beloved partner of his heavenly joys, and all his children, each born of the Spirit, were baptized in the name of the Futher, and of the Son, and

A bright halo of celestial happiness encircled the regenerate household as they unitedly bowed to the sceptre of the King of righteousness. The silken cords of strangers to the apartment where her weeping friends holy love entwined around their hearts, and the hallowed boon of peace cemented the golden bonds of charity, and crowned them with the only feeling stitute the undying joys of the Happy Family.

M. E. M. and crowned them with the only elements which can con-

The Garner. REFINEMENT NOT RELIGION.

We will take the case of those who are in better circumstance han the mass of the community. They are well educated and taught; they have few distresses in life, or are able to get over them by the variety of their occupations, by the spirits which attend good health, or at least by the lapse of time. They go on respectably and happily, with the same general tastes and habits which they would have had if the Gospel had not been given them. They have an eye to what the world thinks of them; are charitable when it is expected. They are polished in their manners, kind from natural disposition, or a feeling of propriety. Thus their religion is based upon self and the world, a mere civilization of the mind; the same (I say,) as it would have been in the main, (taking the state of society as they find it,) even supposing Christianity were not the religion of the land. But it is; and let us go on to ask, how do they in consequence feel towards it? They accept Away from the giddy mazes of the world, Judith oft it, they add to it what they are, they engraft it upon the selfish taught to revere it, and to believe it to come from God; so they admire it, and accept it as a rule of life, so far forth as it agrees with the carnal principles which govern them. So far as it does not agree, they are blind to its excellence and its claims. They overlook or explain away its precepts. They in no sense obey beause it commands. They do right where they would have done right had it not commanded; however, they speak well of it, and think they understand it. Sometimes, if I may continue the description, they adopt it into a certain refined elegance of sentiment and manners, and then their religion is all that is gracoful, fastidious, and luxurious. They love religious poetry, and cloquent preaching. They desire to have their feelings roused and soothed, and to secure a variety and relief in that eternal subject which is unchangeable. They tire of its simplicity, and perhaps seek to keep up their interest in it, by means of religious narratives, fictitious or embellished, or of news from foreign countries, or of the history of the prospects or successes of the Gospel; thus perverting what is in itself good and innocent. This is their state of mind at best; for more commonly they think it enough merely to show some slight regard to the subject of religion; to attend its ervices on the Lord's day, and then only once, and coldly to exress an approbation of it. But of course every description of such persons can be but general; for the shades of character are so varied and blended in individuals, as to make it impossible to give an accurate picture, and often very estimable persons and truly good Christians are partly infected with this bad and earthly spirit.-Rev. J. H. Newmann.

> THE GOOD AND THE WICKED IN TROUBLE. If we consider the wicked and the good man actually under the reight and pressure of evil, how much unlike is the state of the one in reality to that of the other, even while the outward cirumstances are the same! What cheerfulness, what courage. what resignation, what hopes adorn the one! What instruction to all, what satisfaction to his friends and relations does his deportment afford! And how does it inspire and warm the hearts of those that converse with him, with an esteem for, and love of. goodness, and himself! What charm, what delight is there in hose gracious speeches, that proceed at this time out of a good man's mouth! I know that my Redeemer liveth; the Lord giveth and the Lord taketh away, and blessed be the name of the Lord; Thou of very faithfulness hast caused me to be afflicted: God is the strength of my heart, and my portion for ever: and such like And how often does he pour out his heart in secret before God! How often does he reflect on the gracious and wise ends of divine chastisement! And how often does he, with desire and thirst, meditate on that fulness of joy which expects him in the presence of God! But let us cast our eye now on the voluptuary, on the grace, poverty, sickness, or any such calamity; what a mean and despicable figure does such a one make! What impatience, what despondency, what guilt, what pusillanimity, does every word, every action betray! Or, it may be, his insolence is turned into crouching and fawning; his rudeness and violence into artifice and cunning; and his irreligion into superstition. Various indeed are the humours, and very different the carriage of these unhappy men in the day of trial; but all is but misery in a different dress -guilt, and baseness under a different appearance.-Rev. Dr.

> > PROFESSION AND PRACTICE.

If a sober Heathen should come among us, and compare the rules of Christ with the lives of Christians, -the exercise of piety. temperance, and chastity, and all moral virtues commanded by the one in the highest degree, and upon the severest penalties, and impiety, intemperance, lust, and all enormous vices openly and greedily practised by the other,-he would be tempted to believe that the religion of Christ were no more than a pleasing fable, wherewith Christians sometimes entertained themselves. An ancient Father, who lived in the declining times of Christianity, tells us, how the heathens, in his age, formed dishonourable thoughts of Christ from the scandalous lives of his disciples: How can he be a good lawgiver that hath no better followers? how can his laws be excellent, that do not reform the lives of their professors? And then proceeds to deplore this scandal: Thus we defame our most excellent religion, dishonour our Saviour, and blaspheme him in our lives. Let us live up to the rules of our religion, and by a conscientious practice of them, manifest that we are persuaded of the truth of it; otherwise it will be in vain to be ready always to give an answer to every one that asketh us a reason of the hope that is in us. This were unanswerably to refute our arguments by our practice, and add to our own condemnation. Let us demonstrate the divinity of our religion, by the influence it hath upon our lives; so we may not fall short of the promises annexed to it, and others, seeing our good works, may glorify our Father which is in Heaven. -Rev. Henry Wharton.

CHARITY.

Charity, according to St. Paul's definition of it, is a concenration of all those amiable feelings which still characterise our nature, fallen as it is, and of all those mild graces which Christianity has introduced amongst us. It is patience—it is kindness -it is the absence of envy, and of pride of intellect-it is disinterested-it is mildness of disposition-it is harmlessness and unsuspecting confidence-it is fellow-feeling in the welfare of others-it is a readiness to believe and to forgive-and it is a love of peace and unanimity. Not then without reason does the Apostle prefer it even to faith and hope: for if such a comprehensive virtue as this was universally embraced and universally practised amongst us, this world would be itself a paradise, and we should have no occasion to desire another. The effects of The first object of his new-born spirit was to retrieve faith and hope are confined to the individuals in whom they re-

the gate leading into the court. They compassionately tion, and gladly accepted the offers of pardon. The may chance to meet, or over whom our actions may have any BRITISHSADDLERY WARDHOUSE. influence. Our faith and hope will save ourselves; but our cha-

MALICE.

A vice so detested by God and man, naturally ranks itself among the blackest works of darkness; and, therefore lurks as deep as it can within the gloomy mind that entertains it. However, this prevents it not from venting itself as often as it is in his power; and when it does it is like the opening of held. Nothing but pestilential vapours, devouring flames, and devils thirsting for destruction issue from it. It feeds on all the miseries it meets; and when it cannot find misfortunes sufficient to glut its infernal appetite, it makes, and enjoys, them. It holds a general intelligence, that no misfortune may pass by unrejoiced at, not any happiness of others untainted. It enflames old quarrels, it sows the seeds of new ones. A good character is that which gives it the greatest torment; and, therefore, scandal is its favourite instrument, with which, helped out by artifice and cunning it will nurse a groundless insinuation till it swells it to public infamy; so that its malicious secrets are known, and its whispers heard throughout the world. How far is this malignant disposition, so full of rancour against mankind, and so incapable of peace with itself, that unless it be pampered with the misfortunes of others, it must, like a stomach without food, prey upon itself; how far is such a disposition from the affectionate, the generous, the forgiving temper of Christianity? As far as darkness from light, and hell from heaven .- Rev. P. Shelton.

Advertisements.

UPPER CANADA CHURCH OF ENGLAND DIOCESAN PRESS.

THE Subscribers to this Association are requested to pay into the hands of the undersigned, at Toonto, on or before the tenth day of July next, a third instalment of FIVE PER CENT (or five shillings per share) apon the amount of their respective Shares.

A DIVIDEND at the rate of eight per cent per annum, or the year ending the 10th July prox., will be payable to the respective subscribers on and after the 1st day of August next, at the office of Mr. Henry Rowsell, Bookseller, King Street, Toronto.

All Shares upon which the first and second instalments shall not have been paid on the first day of August next, will then be considered as forfeited.

By order of the Committee of Management. H. J. GRASETT, (Signed) Secretary & Treasurer.

Toronto, June 1, 1840. 49-6w.

YOUNG LADIES' SEMINARY.

MRS. BROWN returns her grateful thanks to her patrons in Cobourg and its vicinity for the liberal encouragement she has received since the opening of her School, and begs to announce that she has still accommodation for a few additional Boarders, who will be received on very moderate terms, which may be known on application. Her charges for Day-scholars are the same as formerly advertised.

By unremitted attention to the pupils entrusted to her care, she hopes for a continuance of the patronage she has hitherto received. The assistance of competent Masters is engaged; and in the course of the ensuing vacation, she expects to receive from England a supply of the most approved School-Books, as well as patterns of the most fashionable fancy-work done by young Ladies. The usual Summer's Vacation will commence on the

29th inst., and terminate on the 1st August next. Cobourg, June 10th, 1840.

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These prayers are recommended by various Ministers whose testimonies may be seen prefixed to the book. 43-6m

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N.B .- The next Term will commence on Monday, May 4th, 1840. Kingston, U.C., April 30, 1840.

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ted Stock of articles in the above line, partly consisting of:

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SAMUEL SHAW. Toronto, Sept. 12th, 1839.

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January 1st. 1840.

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ST. JOHN C. KEYSE. Seymour-West, Oct. 14th, 1839.

The Church WILL forthepresent be published at the Star Office, Cobourg, every Saturday.

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