

Vot. I.
TORONTO, C. W., APRIL, 1846.
No. 4.


## A CHILD'S HYMN OF PRAISE.

I thank the gooduess and the grace Which on my birth have smaled, And made me, in these Cliristiar: days, 'A free and happy child.
I was not born as thousands are, Where God, was never known, And taught to pray a useless prayer To blocks of weod and stone.
I was not born a little slave, Tolabnur in the sun,
Aad wish I vere but in the grave, And all my labour done:

I was not born without a home, Oria tome broken shed;

And steal my daily bread.
My God. I thank Thee, who hath plunned A better lot for me, And placed me in this happy land, And where I hear of Thee.

Eclected for the Sunday School Guardian. THOUGHTS FOR A SABBATH EVENING.

## What have I heard to day?

The word of God my soul to guide,
${ }^{7} \mathrm{n}$ which I ever may confide ;
The Gospel of a Saviour's love,
To raise my heart and thoughts above;
To teach me how my God to serve,
Aud how his precepts to observe;
flow all my sins may be forgiven,
And how my soul made meet for Heaven :
How did I hear to-day,
Did I with reverence attend
The message which my God did send?

- Did it delight and hope afford,
.To listen to His Holy Word?
And did I offer up my prayer,
That he my spirit would prepare,
With faith and meakness, to receive
Those blessungs which he waits to give!
i 30 write thy truth, with power Divine,
Upon shis Ireacherous heart of mine;
And may each Sabbath lead my way
; Tp God and to eternaliday :


## Sircipture Illustrations.

## ANGRY SUNSET.

"Let not tha siten go doton upon thy zorath."-Ephes. av. 26.
Alluding to this command of St. Paul, Bishop Horneek relntes, from ecclesiastical history, that tivo Bishops, having quarrelled in a most intemperate manner, one of them sent to the other the foliowing message :"Brother, the sun is going dnwn." Upon receiving this message, the otiended Bishop forgot his anger, san to the huuse of his Episcopal brother, fell upon his, neek, and kissed him.

## GPRINKLING THE NATIONS.

"So shall he sprinkle many rations:"-Isa. Iii. 15.
In the East, when a prince or great man gives a: grand entertainment, there are servants, who sprinklewith perfumed liquids, (rosewater, \&ic., ) the severas guests as they enter. This sprinkling is understood to' fit them for the presence of their entertainer, to declara. them his guess, and, as such, to place them under his favour and pratection. Sur deat fagder, shotl the Inord Jesus "sprinkie many nations." Thoy are irvtied to the feast of the Gospel, Luke xiv. 10-24. But in order that they may be acceptable gucsts, they must be sprinkled with the purifying grace, the "clean water" of his Holy Spirit. Ezek. Nxxvi. 25. May you; be thus sprinkled by the blessed Saviour; may you be a partaker of his morcy here, and of his glory hereafter!

## WOMPEM DRAWING WATER.

" At the time that réomen go out to ilravo zeater."-Gen. xxiv. It.
It is the work of females, in the East, to draw water. both morning and evening; and they may be seen going in groups to the wells, with their vessels on the hip or shoulder. In the moruing they talk about the eventa of the past night, and in the evening about those of the dily. Many a time would the story of Abraham's servant and Rebckah, the daughter of Bethuel, be repeated by the women of Mesonotania, in their visits to the well.-Roberts's Orienlal Illustrations.

## INQIIRING OF THE MOUTH.

"We rill call lhe tamsel, and inguire at her mouth."-Gen. xriv. $5 i^{\prime}$.

Do people wish to know the truth of any thing which has been reparted of another? they say, "Let-us go and inquirc of his mouth." "Let us hear the birth of his inouth." Do servants ask a favour of their mistress? she will say, "I know not the birth of the master's mouth; 1 will inquire at his mouth." So the mother and brother of Rebekah inquired at the mouth of the damsel whether she felt willing to go with the map. "And she said, I will go."

