

heaven—every delay will increase your crimes, your passions, your aversion—every delay will diminish the efficacy of means, the period of divine patience, the times of your probation. While you hesitate, you die; while you promise yourselves years, perhaps you have not days—perhaps the shuttle has passed the loom that wove thy winding sheet—perhaps in your shop lies rolled up, and ready to be served off, the piece of cloth destined to be thy shroud, perhaps the feet of them that have buried thy companion are at the door to carry thee out.—*Jay.*

HAPPY ILLUSTRATIONS.—Some preachers have a delightful faculty of illustrating truths, whether in the pulpit or in pastoral labours, by means of happy and appropriate *suppositions*, employed by way of simile or comparison. The late eloquent and heavenly-minded Dr. Payson, possessed this faculty in an eminent degree, and often used it with the most delightful results in his faithful and affectionate ministrations.—Those who are familiar with the history and writings of this holy man, will immediately call to mind a variety of instances. One or two specimens will suffice for our present purpose. "Suppose," says Dr. Payson, "you wish to separate a quantity of brass and steel filings, mixed together in one vessel; how would you effect this separation? Apply a loadstone, and immediately every particle of iron will attach itself to it, while the brass filings remain behind. Thus, if we see a company of true and false professors of religion, we may not be able to distinguish between them; but let Christ come among them, and all his sincere followers will be attracted towards him, as the steel is drawn to the magnet, while those who have none of his spirit will remain at a distance." Is it possible, I ask, to conceive of any other form or figure of speech by which the exact idea in the mind of the speaker could have been more accurately or more forcibly conveyed to the mind of the hearer? If the object of true eloquence be, as has sometimes been said, "the imparting to others the emotions with which we ourselves are agitated," then, certainly, comparisons like the above must be a powerful aid to the orator, in the performance of his task.

Equally happy was he on another occasion—so painfully familiar to every sympathizing pastor—a visit to a weeping Rachel, refusing to be comforted for the loss of a beloved child. "Suppose now," said he, "some one was making a beautiful crown for you to wear, and that you knew it was for you, and that you were to receive it and wear it as soon as it should be done. Now, if the maker of it were to come, and, in order to make the crown more beautiful and splendid, were to take some of your jewels to put into it;—should you be sorrowful and unhappy because they were taken away for a little while, when you knew they were gone to make up your crown?" The mother smiled through her tears at the thought that her jewel was taken from her *but for a season*, and said, in meek submission, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."—*Dowling's Power of Illustration.*

EVIL COMPANIONS.—Society is the atmosphere of souls: and we necessarily imbibe from it something which is either infectious or salubrious. The society of virtuous persons is enjoyed beyond their company, while vice carries a sting into solitude. The society or company you keep, is both the indication of your character, and the former of it. In company, when the pores of the mind are opened, there requires more caution than usual, because the mind is passive. Either vicious company will please you or it will not: if it does not please you, the end of going will be defeated. In such society you will feel your reverence for the dictates of conscience wear off, and that Name at which angels bow and devils tremble, you will hear contemned and abused. The Bible will supply materials for unmeaning jests or impious buffoonery; and the consequence of this will be a practical deviation from virtue; the principles will become sapped, the fences of conscience broken down; and when debauchery has corrupted the character, a total inversion will take place, they will glory in their shame.—*Robert Hall.*

LITTLE CLOUD OUT OF THE SEA.—"Behold, there ariseth a little cloud out of the sea, like a man's hand."—1 Kings xviii. 44.—The Turks are supplied with water by large reservoirs in the mountains in the neighborhood of Constantinople, originally constructed by the Greek emperors.—The embankments of these reservoirs are planted with trees, to make them more firm and secure, and persons are prohibited, under the severest penalties, from taking water therefrom, or digging up any of the trees. . . . The summer of 1822 was remarkably dry, and the water in the reservoirs became low and muddy, and the Turks took the alarm. Judge of the consternation of a whole city, suddenly deprived of an element essential, not only for domestic, but religious uses, and having no other possible mode of obtaining it. Prayers were offered up in the mosques, and the sky was anxiously watched. The immutability of things in the east, and the illustrations they give to the writings of former times, is not the least pleasure a person experiences in these countries. The approach of rain is always indicated here, as it was in Syria, by the appearance of a small dark dense cloud hanging over the sea. A dervish stands on the top of the Giant's Mountain, and when he sees a cloud he announces its approach, like Elijah from the top of Mount Carmel. I one day followed to the same place, and saw the dervish on the watch, and "I looked towards the sea, and beheld a little cloud rising out of the sea, like a man's hand, and gat me down—the rain stopped me not." In effect it immediately followed, and the Turks were relieved from a very serious cause of anxiety.—*Rec. K. Walsh.*

STONING TO DEATH.—"And they stoned Stephen."—Acts viii. 59.—A cryer went before him who was to die, proclaiming his name, his crime, and who were the witnesses against him. When they were come within two or three yards of the place of execution they stripped the criminal naked, except a small covering for decency about the middle. The place of execution, from which they threw down the malefactor, was above twice the height of a man, upon which he was made to ascend with his hands bound. When he had ascended, the witnesses laid their hands upon him, and stripped off their upper garment that they might be fitter for going through the execution. Thus the witnesses who stoned Stephen, committed their upper garments into the hands of a "young man named Saul." From that high place one of the witnesses threw down the criminal and dashed his loins against a great stone which was laid there for that purpose. If that did not kill him, then the other witness threw from the same height a great stone upon his heart, as he lay on his back and was stunned with his fall. If that despatched him not, then all the people fell upon him with stones till he died.

HAZLITT'S ADVICE TO HIS SONS.—Do not begin to quarrel with the world too soon; for, bad as it may be, it is the best we have to live in—here. If railing would have made it better, it would have been reformed long ago; but, as this is not to be hoped for at present, the best way to elude through it is as contentedly and innocently as we may. The worst fault it has is *want of charity*, and calling knave or fool at every turn will not cure this failing. Consider, as a matter of vanity, that if there were not so many knaves and fools as we find, the wise and honest would not be those rare and shining characters that they are allowed to be; and, as a matter of philosophy, that if the world be really incorrigible in this respect, it is a reflection to make one sad and not angry. We may laugh or weep at the madness of mankind—we have no right to vilify them, for our own sake or theirs. Misanthropy is not the disgust of the mind at human nature, but with itself; for it is laying its own exaggerated vices and foul blots at the door of others! Do not, however, mistake what I have here said. I would not have you, when you grow up, adopt the low and sordid fashion of palliating existing abuses—of putting the best upon the worst things. I only mean that indiscriminate, unqualified satire can do little good; and those who indulge in the most revolting speculations of human nature, do not themselves set fairest examples, or strive to prevent its lower degradation.

WHAT DOES IT MEAN!—It is three hundred years since Rome entered on the work of missions; within this period she has made converts among people speaking sixty or seventy different languages, but not a single instance is known of her having translated the Scriptures into the language of the people where she has her missions.

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ERRATUM—In the third line of first notice, in page 22, for the words "or not likely to be" read, "and not likely to be required."