rituality of devotional feeling;—and in all such, blessings were most earnestly invoked on the head of their
beloved minister and his family. In their own language, there was scarcely an individual in the parish
who would not have spread his hair beneath the
minister's feet, if that were to do him good?—not minister's feet, if that were to do him good,"—not one who did not feel a personal interest in him,—net one who did not consider him as the truest friend, one who did not teel a personal interest in him,—not one who did not consider him as the truest friend,—not one who did not regard his kind words as the greatest honour and reward, and his mild reproof as the greatest punishment. For they felt, that his station, his education, his mental frefinement, his public labours, his private and familiar visits, his Christian purity and blamelessness of character and conduct, formed a rich store of public good,—a heritage in all the benefits of which, they and their children without purchase, shared. They loved him for his own sake,—for the good he did them,—for his Divine Master's sake,—and for the very pleasure which they they thanked the great Head of the church, that they adorned with the graces and the virtues of his sacred office.—The Ministers Family.

## INTERESTING EXTRACTS.

## From the United Secession Magazine. GLEANINGS.

As these houghs and branches of trees which are most richly laden with fruit, bend downwards and hang lowest, so, generally speaking, those saints who have the most grace and the greatest gifts, and are of the greatest usefulness, are the most humble, and think the most meanly of themselves.

As a man that takes a walk in his garden, and, spying a beautiful full-blown flower, crops it and puts it into his bosom; so the Lord Jesus takes his walks in his gardens—the churches—and gathers his filles—souls ripe for glory—and, with delight, takes them to himself.

The difference between genuine and false repentance is as great as that between the running of water in the paths after a violent shower, and the streams which flow from a living fountain, A false repentance has grief of mind and humiliation only for gross offences, or till it supposes pardon for them obtained; genuine repentance is an habitual temper of the mind, a continued war against sin, and inward shame for its defilements till death.

Men often go to God in duties with their faces to wards the world; and, when their bodies are on the mount of ordinances, their hearts will be found at the foot of the hill going after their covetousness.

The loadstone draws all the iron and steel that tue to these. Such a loadstone is Christ. He draws many to him; and, when he has drawn them, communicates his own virtue to them; so that they become useful to others, as a magnetic needle attracts other needles by virtue of the power itself has re-

whatever it be, except the soul, you are careful about, it has still this most degrading circumstance attending it; it has the condition only of an annuity for lice. for life, each succeeding year makes a decrease in lis value; and at death, the whole is at an end for ever-

Sometimes by the torce of truth, the door of the understanding is broken up, while the door of the will remains fast bolted.

It is foolish to inuse upon vanities when we have the precious truths of God's word to think of; to let the mill grind chaff, when there is such abundance of

It requires more prowess and greatness of spirit to serve God faithfully and fearlessly, than to be a commander of an army; to be a Christian, than to be a cantain.

the is no Christian who cuts the coat of his profes

He is no Christian who cuts the coat of his profession according to the fashion of the times, or to the humour of the company he happens to be in.

Herod feared John, and did many things; had he cared God, he would have laboured to have done every thing.

If once, like Hezekiah, we call in spectators to see

orts, like Hezekiah, we call in spectators to see forts, then it is high time for God, if he loves us infrom us, which carry away our hearts from him.

Our souls were at first fashioned after the image of dead, and nothing short of him who is stiled the Brightness of his Father's glory, and the express image of his person, can replenish them. Just as when a curious impression is left on the wax, nothing can adultately fill the dimensions and lineaments of it, but duately fill the dimensions and lineaments of it, but

very seal that stamped it. Before you go to the University, you ought to go to school. Do not meddle with election and predesination, till you have experienced something of divine grace in your effectual vocation. GETTING READY.

When I was a lad, and lived by the seaside, I could always tell when the sailers were going out to sea, because I saw them preparing for it. The vessel sea, because I saw them preparing for it. The vessel was looked over, the rigging and tackling were carefully examined, the ballast was put into the hold, the basket of victuals and barrel of water, were put on board, and when every thing was ready, away the

ressel sailed.

When a traveller is going a journey, he prepares for it; he looks out clothes enough to wear, food enough to eat, and money to spend; he takes his great coat to keep him warm, and an umbrella to keep him dry, and when all is prepared, he starts off.

When a builder undertakes to build a house, he prepares for it; he draws out the plan, gives orders for the materials, the timber, the stone, the bricks, the glass, the sand, the lime; he appoints the men to

for the materials, the timber, the stone, the bricks, the glass, the sand, the lime; he appoints the men to labor, and carefully counts the cost of all before-hand; and when all is arranged, the building is begun.

Every wise person, who has anything to do, or any where to go, prepares for it; ministers prepare their sermons before they preach them; they shut themselves in a room alone, and there, with the Bible before them, they read, and search, and think, and pray; then, when the Sabbath comes, their Father who is in heaven, helps them to make known the love of Christ, who died to save sinners. Sunday School teachers prepare to meet their classes; many of them are closely occupied all the week, and have but little time to get ready for teaching; but they love their work dearly. love their work dearly.

And should not children prepare to meet their tea-

chers; to get ready for school? they certainly ought to do so. Their lessons should be learned on the to do so. Their lessons should be learned on the Sabbath morning, no errands to run, no Bible nor

And should hold they certainly out of chers; to get ready for school? they certainly out to do so. Their lessons should be learned on the Sabbath morning, no errands to run, no Bible nor hyma-book to be searched after, just as school time hyma-book to be searched after, just as school time comes; all should be prepared before hand, over-night, and by no means should they leave home without prayer. I could not consider those children perfect lyprepared to enter a Sunday School, who have not sought their Lord before they set out. Let all Sabbath scholars think of this, and get ready for school; prepare to meet their kind teacher.

I shall now show that there are three things, which I shall now show that there are three things, which I shall now show that there are three things, which I shall name is sickness, and nearly for. The first I shall name is sickness. All children, all mankind are visited by sickness. All children, all mankind are visited by sickness. All children, all mankind are visited by sickness. All children, who put off seeing the Lord till such a time, will feel who foolishly they have acted; they will find enough how foolishly they have acted; they will find enough to do, to use remedies and to bear their severe pains. It is only the children of God, the truly pious, who are prepared to endure patiently all the sufferings of a sick bed. O Lord! prepare me to meet sickness.

The second thing I shall point you to, is death. Of the certainty of this solemn change, there can be no doubt whatever, for "it is appointed unto all men once to die." Your dear friends may try their very once to die." Your wast die alone; and what an hour will that be, when you take the last look around hour will that be, when you take the last look around the room, and bid the last farewell to your weeping the time of health, and in the days of our youth. The third thing I shall mention is judgment, and that is the most solemn occasion of all.—You will that is the most solemn occasion of all.—You will that is the most sole

Have you ever seriously thought of this meeting?

The propose now, that the great trumpet should sudden-Suppose now, that the great trumpet should suddenly sound from heaven, and you were in a moment called to judgment. Would it find you prepared? I sadly fear that a great number of youths are unfit I sadly fear that a great number of youths are unfit to appear before their God,—You may be drawing to appear before their God,—You may be drawing to appear before their God,—You may be drawing to appear before their God, also, is at hand, and let this latter end. The Lord, also, is at hand, and let this thought induce you, this day, to prepare to meet your God.

I will now just relate an ancedote of a little Sunday scholar, and then leave you to think over what you have read. And I hope it will induce you to seek after the heavenly mansions which are prepared for after the heavenly mansions which are prepared for the children of God.—"Mother," said a little child, the children of God.—"Mother," said a little child, is only a place, in which God lets us live a little while is only a place, in which God lets us live a little while that we may prepare for a better world; but I do not see any body preparing. I see you are preparing to go into the country, and aunt Eliza is preparing to come here; but I do not see any one preparing to go to heaven. If every one wants to go there, why do not they try to get ready?"—Child's Companion. I will now just relate an ancedote of a little Sunday

## CHRISTIANITY.

Wherever Christianity goes civilization follows in her train; wherever she goes, the duties and the rights of mankind are practised and recognized; the fetters of the slave are lightened and removed; the female sex are restored to their natural situation and their kindly influence in society; and the profession.

of godliness is shewn to be great riches, as contributing to the wisdom, the wealth, and the happiness of the nation which receives it.—Let us compare our present condition with that of our forefathers while the Gospel was yet unknown to them! Let us recollect that the poorest man who now hears me is more warmly clad, more comfortably lodged, enjoys a mind better stored with ideas, and greater security of liberty, life, and property, than a king among, the wild Americans or the ancient Britons; and we shall feel and understand the blessings of a religion, which has been a principal agent in a change so beneficial, a religion by which the ignorance of man is enlightened, and his manners rendered gentle, which, by protecting the fruits of industry, has encouraged every useful invention, and which, even amid the increasing luxury of the rich, has lessened the distance between them and the poor, by calling the attention of both to that awful moment when all shall be equal in each other's eves, as they are now in the eyes of their Maker!— Bishop Heber. sent condition with that of our foretathers while

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### CHRISTIAN CHARACTER.

It must be owned that the Christian character appears on earth under great disadvantage, and is far from having reached that excellence at which it is destined to arrive. It is but in its initial state; and though advancing, its progress is liable to be retarded by occasional declension and failure. At best the Christian feels himself encompassed with infirmities, and carries about with him daily a body of sin and doub, so that he cannot always do the thing that he and carries about with him daily a body of sin and death, so that he cannot always do the thing that he would, but often while he would do good evil is present with him. But he comforted, ye humble followers of the Lamb, for it shall not be always thus. The day is at hand when the cternal purpose of grace shall receive its full accomplishment, and your own ardent desires and wishes shall be gratified above all that you are able to ask or to think. The very God of page are able to ask or to think. The very God of peace shall sanctify you wholly, and present you faultless before the presence of his glory with exceeding joy.—
That Jesus who loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the Word, shall at last present it to himself a glorious Church, not having spot or to himself a glorious Church, not having spot or wrinkle, or any such thing. And then shall all its genuine members appear a great multitude, arrayed in white robes, embleus of the most unsullied purity -robes which they have washed and made white in the blood of the Lamb.-- Dr. Campbell of Edinburgh.

# FEMALE EDUCATION IN INDIA.

Extracted from the recently published 'Memoirs of Mrs. Wilson,' of the General Assembly's Mission in Bombay, India.

Extracted from the recently punnished 'alemons of Mrs. Wilson,' of the General Assembly's Mission in Bombay, India.

Establishments in which native females should be taught, presented themselves to Mrs. Wilson, as the most important desiderata connected with her prospects of direct usefulness, and she resolved to give the institution and conducting of them a large share of her energies and time. But the difficulties she was called to encounter in the commencement of her undertaking were much greater than can be well explained. The grand obstacle consisted in the apathy of the natives on the subject of female education, and in the general belief, that however proper an accomplishment for "dancing girls," it was neither desirable nor even decorous for any persons who were expected to maintain the least respectability of character. The prejudices which they cherished on this subpected to maintain the least respectability of character. The prejudices which they cherished on this subject were powerful and obstinate. According to them, the birth of a daughter is not to be compared to that of a son, "Woman is exhibited as greatly lower than man in her moral constitution." "Falsehood, cripely, tolky coverousness, havitchess. them, the birth of a daughter is not to be compared to that of a son, "Woman is exhibited as greatly lower than man in her moral constitution." "Falsehood, cruelty, folly, covetousness, bewitchery, impurity, and unmercifulness, are woman's inseparable faults." Woman can never act on her own responsibility.—Woman's sin is greater than that of man's, and cannot be removed by the atonements that destroy his. The celebration of nuptials is the only occasion, except on a journey when robbers are feared, on which the Brahmani is permitted to cat with her husband. She must not sit with him in the same conveyance, except in like circumstances. "Let not woman be much loved, it is enjoined, let the fulness of affection be reserved for brothers and other similar connections." "Let a wife," it is said in the Skanda Purana, "who wishes to perform ablution, wash the feet of her husband and drink the water." "The husband is her god, and priest, and religion and its services, wherefore, abandoning every thing else, she ought chiefly to worship her husband. The highest merit will be acquired by her if she surrender herself to be burned on the funeral pile with him. Should she choose to live in the state of a widow her condition becomes most deplorable. She must never think of marrying again, even although she may have never been under her husband's roof. She must have ber head regularly shaved, take only one meal a-day, and never sleep upon a couch. She must be placed entirely under the control of her sons or male relatives. While the "sacred" books thus degrade women,