

who is now living, and made known to her the state of her mind. This lady taught the poor woman the Lord's Prayer, in English; and knowing no better, without understanding a word of what she said, she endeavored to satisfy her mind with constantly repeating this form of prayer. She now, however, began to feel herself a lost sinner in the sight of God, and in want of a Saviour. The poor woman knew not where to go to for advice. But God had provided means for accomplishing his purpose of mercy towards this lost sheep. One day a beggar went to the door of her mistress's house, to solicit alms: the Ayah entered into conversation with him, not about the trifles which generally form the subject of their conversation, but about the salvation by the soul. "Oh," said the man, "I have heard about that before." "Where?" said the woman. "At a house in Durramotalla, where the beggars receive a weekly supply of rice, and a man comes and preaches to us about our souls, and about salvation by Jesus Christ." "About Jesus Christ, did you say?" The Ayah replied; "where is that man to be found? I will go to him at once; if salvation is to be obtained by Jesus Christ, it is just what I want. I will go, and perhaps he will tell me how to find Jesus Christ." The man told her where he lived, and that he was one of the native Catechists, Narapat Christian. The poor girl went immediately in search of the man who could direct her to Jesus. She came to his house, told him her history, her hopes and fears, and begged advice. He directed her to the "Lamb of God, that taketh away the sin of the world;" explained the mysteries of redemption "that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them."

Her mind now became easy; she found she had laid hold of a hope which was an anchor of the soul, both sure and steadfast, and which entereth into that within the veil. She felt, although she was a great sinner, she could rejoice in God her Saviour. From this time she eagerly attended Divine service on the Sabbath afternoon, and occasionally received private instructions from some kind friends. She was desirous of being baptized immediately, but the missionary, anxious to know more of her character, delayed it a considerable time. She was at length baptized one Sabbath afternoon, by the name of Mary.

Selections.

AN IMPORTANT COURSE OF LECTURES.—The first of a series of discourses on the Evidences of the Christian Religion, was delivered in St. Andrew's Church last Sunday evening, by Bishop Otey, of Tennessee.

This course, which will occupy the Sunday evenings of the fall and winter months, is gotten up to meet the wants of young men of thoughtful and cultivated minds, with special reference to the objections to Christianity now most current and influential.

The following are some of the subjects to be discussed by several of the ablest minds in our Church:

The Philosophy of Religion.
Philosophical Scepticism.
Pantheistic Idealism.
Materialism.
Spiritualism.
Socialism.
Inspiration.
Relations of Natural and Revealed Religion.
Fatalistic tendency of Modern Science.
The Bible and Ethnology, Archaeology, Philosophy, Geology.
Historical Evidences of Christianity.
Internal Evidences.
Theory of Prophecy.
Theory of Miracles.
Theory of Development, &c., &c.
The Lecturers already secured are Bishops Hopkins, Williams, Elliott, Burgess, Potter. Drs. Atkinson (Bishop-elect of N. C.), Godwin, (President of Trinity College,) Kip, Potter, (of Albany,) Fuller, Howe, Hawks, Spencer, Kerfoot, Clarke, (of Hartford,) Professor Turner. Messrs. Bedell, Harwood, Mason, Cox, Littlejohn, Minnigerode, &c.

This admirable course has been planned and carried out by Bishop Potter, and Drs. Morton and Stevens, and it will furnish a rich source of spiritual and intellectual enjoyment to our citizens.

WELLINGTON.—During the period when the Duke was at the head of the Government he visited a place, then of fashionable resort, celebrated for the efficacy of its waters. His Grace's medical attendant, a resident, having learnt his intention of being present at the morning service the following day in a certain church, communicated it to the officiating minister.

This announcement of the Duke's arrangements somewhat disconcerted the Rev. Gentleman—a man universally respected and beloved by all who knew him—because he was then going through a course of sermons on the lessons of the day, and it so happened that the first lesson for that Sunday was the 5th chapter of the 2nd Kings where the story of the captain of the host of the King of Syria is told, and the kindhearted Mr. —, whose sermon was already prepared, was fearful that the Duke might think he had selected the subject as it were to preach at him.

A clerical friend was consulted, who said it would perhaps have been wrong to have purposely chosen the subject, but as it occurred regularly in the course he was giving, and as the sermon was already written, he thought it best to go on with it, in the hope that it might be blessed.

On the following morning, when the preacher had given out his text, and read the verse—

"Now Naaman, captain of the host of the King of Syria, was a great man with his master, and honorable, because by him the Lord had given deliverance to Syria. He was also a mighty man in valor, but he was a leper," the Duke, placing his elbow on the front of the pew, and fixing his eyes on the preacher, appeared to give the utmost attention to the discourse.

On coming out of church, some one, we believe it was the Duke of Manchester, tapping the Duke of Wellington on the shoulder, said, "Ah he has hit your Grace, I think," "He has hit us all," replied the great Captain; "but I happen to know that the subject was not purposely selected, but came in the order of a course of sermons on the lessons of the day," for the medical attendant had told him that the minister was engaged on such a course.

The Duke was called away before the next Sunday to attend the Cabinet Council, but he desired the physician to make known to Mr. — the reason of his absence.

THE PRAYER BOOK.—"When we consider the efficacy of a Liturgy for the use of ministers and people, in moulding the minds, establishing the principles, and directing the feelings of the worshippers, how can we sufficiently rejoice in having one of so holy, heart stirring, and sublime a character as our own. If it be true—which has been said of the ballads of a country—that they have more power to form the characters of its citizens than the statutes thereof, how much more true must it be of the prayers which are continually used, by comparison with any other provisions of the Church! And who can but admire the spirit of our prayers? What book on earth, save the Bible, is so full of Christ, as the Prayer Book? Every petition is put either to Him or through Him. We fear to proceed more than a few short sentences in prayer, without stopping and calling upon Christ to take our requests and plead for them with the Father. And need I speak of the spirit of adoption, and spirit of praise, of deep humility, of hungering and thirsting after righteousness, of earnest longing for more grace, which breathes through them. How can such poor creatures, who have need of so many helps to prayer, otherwise than rejoice in such. He that calls himself a Churchman, and delights not in her prayers, has taken a misnomer to himself. And yet while the true Churchman loves the Church's prayers, he is not required to deny that there may be and are other prayers, either extempore or composed, which are most acceptable to God, when the heart goes with them. He may delight to think that so many thousands of petitions, public and private, uttered in other words, are most prevailing with heaven. He well knows that there were occasions when holy men of Scripture—prophets, apostles, and our Lord himself, while generally writing in established forms, must have used others, some of which indeed are interspersed through the Bible. —Bp. Meade.

A SOFT PILLOW.—Whitfield and a pious companion were much annoyed, at a public house, by a set of gamblers in the room adjoining where they slept. Their noisy clamor and horrid blasphemy so excited Whitfield's abhorrence and sympathy, that he could not rest.

"I will go in to them, and reprove their wickedness," he said. His companion remonstrated in vain. He went. His words of reproof fell apparently powerless upon them. Returning, he laid down to sleep. His companion asked him rather abruptly,

"What did you gain by it?"

"A soft pillow," he said, patiently, and soon fell asleep.

Yes, "a soft pillow," is the reward of fidelity—the companion of a clear conscience. It is a sufficient re-

muneration for doing right in the absence of all other reward. And none know more truly the value of a soft pillow, than those parents, whose anxiety for wayward children is enhanced by a consciousness of neglect. Those who faithfully rebuke, and properly restrain them by their Christian deportment and religious counsels, can sleep quietly in the day of trial.

Parents! do your duty now, in the fear of God, in obedience to his law, at every sacrifice; and when old age comes on, you may lie down on a soft pillow, assured of his favor who has said, "Train up a child in the way he should go: and when he is old, he will not depart from it."

REST.—Far better than rest of body is rest of soul! It is wretched to be a slave, to groan, bleed, toil; but far worse to be Satan's bondman, dragging about an evil conscience and an aching heart! Rest from this cannot be had but by coming to Jesus! And, if we come, He will lighten every other load. Are you poor? Come, and He will make you rich for ever! Are you sick? Come, and He will cure your worst disease! Are you sad? Come, and He will wipe away your tears! Are you bereaved? Come, and He will be to you a brother in adversity, who changes not, and never dies! Is sin a burden? Oh then come to Jesus, and He will take it all away! Do you dread the day of death and judgment? Come, and that hour will be the dawn of life and glory!

FORGIVENESS.—The pardon of sin has been justly called "the life-blood of religion." It is this which runs through all parts of the Scripture, like the blood in our veins, and is the foremost object in the glorious Gospel. No man is happy in religion till he has reason to conclude that his sins are pardoned. Gratitude for this blessing is the grand incentive to holy obedience, and triumph on account of it forms a principal part of the bliss of glorified saints. How worthy, then, is this subject of our most serious regard! How unspeakably desirable to be able to say, "Being justified by faith, we have peace with God, through our Lord Jesus Christ."

ALIENATION FROM GOD.—There is a vast curiosity in the mind of man, and the world abounds with objects to gratify it. The heavens, the earth, the sea, are full of wonders; and had not man sinned, he might always have read the book of nature with new delight, and have seen the glory of God in every line. But now, unhappy fallen man turns his back upon God, while he surveys his works, and thinks every trifle better worth his notice than his Maker. In infancy, in youth, in middle life, in old age, a constant succession of vanities courts his attention, and he seldom, perhaps never, thinks of beholding Christ till he dies and appears before His awful tribunal.

SHORTNESS OF LIFE.—The weakness and folly of childhood, the vanity and vices of youth, the bustle and care of middle life, and infirmities of old age (if we live to be old,) what do they leave us? A short life, indeed. Yet, man has a soul of vast desires.—He is capable of much, and aims at more. Many things he cannot attain, and many are not worth the pains. Oh, it is a pity that he should not know how to choose the good, and refuse the evil; how to make the most and best of so short a life.

ON READING AND THINKING.—Always have a book within your reach, which you may catch up at your odd minutes. Resolve to edge in a little reading every day, if it is but a single sentence. If you can give fifteen minutes a day, it will be felt at the end of the year. Thoughts take up no room. When they are right they afford a portable pleasure, which one may travel or labor with without any trouble or cumbrance.

THE WORLD AND ITS WAYS.—The world useth a man as ivy doth an oak—the closer it gets to the heart, the more it twists about the affections. Though it seems to promise and flatter much, yet it doth indeed but eat his real substance, and choke him in its embraces.

MANNERS.—Manners are more esteemed in society than virtues; though the one are artificial, like false brilliants; the other pure, like real jewels.

A FATAL ROCK.—"We must do as others do," is a most foolish and pernicious maxim.

HOPES.—Is the sweetest friend that ever kept a distressed soul company; it beguiles the tediousness of the way—all the miseries of our pilgrimage.