

length. We would say to all our friends that address the throne of grace, --when it is well with them remember us; for among all that profess the name of Christ, I am the least. I often think of the words of the Apostle when he says, "I am not meet to be called an Apostle, for I have persecuted the church of Christ;" so I think I am not worthy of having a name or a place among any Christian people, -- for I have striven to destroy the faith once delivered to the saints. But my prayer to God is, that he may sanctify me throughout body, soul, and spirit, that I may be enabled to glorify him in my body and spirit which are his.

And now may the God of Heaven direct, guide, keep, and bless us, with a double portion of his Holy Spirit, until he has served his righteous will with us here below, and finally receive us to heaven; is the prayer of

Your, I trust
Ever dutiful, Son,

Narrative.

AN AFFECTING INCIDENT.

SOME time ago, while attending an eminent surgeon, for the purpose of having an operation performed on one of my ears, I met with the following case: One morning a friend of mine led into the same room a fine looking young woman who was completely blind and completely deaf. This sad condition had been brought on suddenly by a violent pain in the head. Her case was examined by a number of surgeons then present, all of whom pronounced it incurable. She was led back to the house of my friend, when she eagerly enquired what the doctor said about her case, and whether he could afford her any relief. The only method by which her enquiries could be answered was by tapping her hand, which signified "no;" and by squeezing it, which signified "yes;" for she could not hear the loudest noise, nor distinguish day from night. She had to receive for her answer on this occasion the unwelcome tap No. She burst into tears and wept aloud in all the bitterness of despair.

"What," said she, "shall I never again see the light of day, never hear a human voice? Must I remain incapable of all social intercourse, shut up in silence and darkness, while I live?" Again she wept.

The scene was truly affecting. Had she been able to see, she might have been pointed to the Bible as a source of comfort. Had she been able to hear, words of consolation might have been spoken; but alas! these avenues to the mind were closed, to be opened no more in this world. Her friends could pity, but they could not relieve; and what made her case still more deplorable, she was an orphan; had no father or mother, or brother or sister, to pity and care for her. She was entirely dependent on a few pious friends for her support. This she felt -- and continued to weep, till my friend, with great presence of mind, took up the Bible and placed it to her breast. She felt it and said, "Is this the Bible?" She was answered that it was. She held it to her bosom, and said, "This is the only comfort I have left -- though I shall never be able to read it any more;" and began to repeat some of its blessed promises, such as, "Cast thy burden on the Lord and he will sustain thee" -- "As thy day, so shall thy strength be" -- "Call upon me in the day of trouble, and I will deliver thee" -- "My grace is sufficient for thee," &c.,

&c. In a moment she dried her tears, and became one of the happiest persons I ever saw. She never seemed to deplore her condition afterward. I many times heard her tell of the strong consolation she felt. She appeared to enjoy uninterrupted communion with the Father of spirits.

Happily for this young woman, she had been taken, when a very little girl, to a METHODIST SABBATH SCHOOL, where she enjoyed the only opportunity she ever had of learning to read the Bible, and where she had committed to memory those passages of Scripture which now became her solace and the food of her spirit. With what gratitude she used to speak of her teachers, who she said not only taught her to read, but took pains to instruct her in the things that belonged to her eternal peace! "What would have become of me, had I not *then* been taught the way of salvation? for *now* I am deprived of all outward means," was her constant language.

I never look into a SABBATH SCHOOL, and notice the children repeating portions of God's holy word, but I think of the above case. How precious was that handful of seed, cast in by some pious teacher, who little thought, perhaps, at that time, that she was furnishing the only means of salvation to an immortal spirit! What multitudes will have to bless God in eternity for like instruction! Let not, then, our School teachers ever grow weary in well doing, for in due season they shall reap their reward. -- *Meth. Protestant.* [We wish our readers to reflect awhile on the above remarkable case; it is worth more than a cursory reading; much thought would not be bestowed upon it in vain. It presents to us, 1. The value of the Bible. 2. The advantage of Sabbath Schools; and 3. A source of abundant encouragement and consolation to Sabbath-School teachers.]

Ministerial.

TO YOUNG CLERGYMEN.

BY DR. SPRING.

IN the whole course of your ministrations, therefore, let your mind be directed toward that department of labour to which it must always be mainly applied. Aim early, aim constantly to furnish yourself to become a preacher. Every thing you do, or leave undone should have an influence on your usefulness as a preacher. Instruction from the pulpit is to be your great business. It is a part of a minister's duty, which holds the first place, and which may never be yielded to any other. No other contributes so much to his usefulness. Other duties he has. He must visit the sick and the dying. He must bind up the broken-hearted in the house of mourning. He must lift the consolatory and warning voice in the land of silence and amid the memorials of the dead. He must, be watchful, too, how he neglects to cultivate those social affections whose cheerful and benignant influence the piety of the gospel elevates and purifies, and which wind their way into the kindest sympathies of those he serves. But after all, he must remember that his great business is to prepare for the public service of the house of God. In no other ought he to be, and for no other does he need to be, so well furnished. Nothing may interfere with his duty of preparing for the Sabbath. Next to actual immorality, and that want of personal religion, there is no such defect in a minister's character as deficiency in his public instructions. I look upon the minister who neglects the wants of the whole body of his people, from the false regard to the wants of a single family, or a single individual, as criminally unfaithful to his high and holy trust. Judge ye whether it is the more profitable to discourse instructively, appropriately, tenderly, with a single family, or to discourse instruc-