

FOUTH'S Department.

THE CHILD'S FAITH.

We had a long, cold day, and I was very tired. After a short interview with the friends to whom our visit was paid, we retired to our chamber. Our little son, a lively, restless child, not yet three years old, was with us, and not at all inclined to sleep. At length I said to him—

"Charley, mother is sick and tired, and cannot talk to-night."

"Ma," said the little fellow, "God can make you well, can't he? Shall I ask him?"

"Yes, my son," I replied. Then the little fellow started up in the cold room, and kneeling down on the bedclothes, folded his little hands and prayed, "Oh, good heavenly Father, please to make dear mother well by morning, for Jesus' sake." After this he crept back into his bed, and in a few moments he was fast asleep.

Next morning he awoke with the earliest light; and, waking me, said, "Are you well this morning, mother?"

"Yes, my son, I feel very well, indeed, this morning."

"Oh, I knew you would," said he, clapping his hands for joy. "I knew you would, for I prayed to God to make you well, and Jesus always hears little children when they pray."

Often have I recalled my little boy's faith, and wished that the same childlike confidence in the promise of God were mine.

HENRY'S WISH.

"I wish I was afraid of one thing," said Henry, as he was standing by the window in his mother's room.

"What is that one thing?" she inquired.

"I wish I was afraid to do wrong," he answered.

"I am afraid to do wrong," said his little brother Charles who was standing by his side.

"Why are you afraid?" asked his mother.

"I am afraid you will find it out."

"Are you never afraid of that?" inquired Mrs. Howard of Henry.

"Sometimes I am; but generally, when I have done wrong, I made up my mind to tell you about it."

"That is always right, my child. 'He that confesseth and forsaketh his sins,' the Bible tells us, 'shall find mercy.'"

"I generally tell you, too," said Charles.

"I hope you always will, for if you tell me when you have done wrong, you will be much less liable to do so again."

Mrs. Howard remembered that Charles often came to her, and in a whisper, or low tone of voice, told her of some impropriety, almost always closing with the remark, "I thought I had better tell you." She always encouraged this confidence, for she knew it would do much to keep her dear boys from impure influences, and her most earnest desire was, that they might be pure in heart, fearing nothing so much as sin.

USELESSNESS OF AVARICE.

Lord Braco was his own factor, and collected his own rents; in which duties he is said to have been so rigorously exact, that a farmer being one rent-day deficient in a single farthing, he caused him to trudge to a considerable distance to procure that little sum, before he would grant a discharge. When the business was adjusted, the countryman said to his lordship:

"Now, Braco, I had gie ye a shillin' for the sight o' a' the gowd and silver ye hae."

"Weel, mon," answered the miser, "it's no cost ye ony mair;" and accordingly he exhibited to the farmer several iron boxes full of gold and silver coin.

"Now," said the farmer, "I am as rich as yourself, Braco."

"Ay, mon," said his lordship, "how can that be?"

"Because I've seen it," replied the countryman, "and ye can do nae mair."

SELECTIONS.

THE IONIAN ISLANDS.

It may be interesting to many of our readers to peruse a short account of the present state of the Greek Church in the Ionian Islands, the only quarter of the world in which the English Government is brought into direct official relations with the great religious community of the East. A correspondent sends a few words on the subject now, hoping to find an opportunity of recurring to it hereafter:—

"The islands of the Ionian Sea, viz.: Coreyra, Cephalonia, Zaccynthus, Lencadia, Ithaca, Paxi, and Cy-

thera, (we call them not by their Italian, but by their Greek names, which have never been out of use among their inhabitants), with a number of small islets dependent upon them, were placed under the protection of the British Crown by the Treaty of Paris in 1815. The English Government at that period restored the Greek Church to its proper position as the dominant creed. Romanism, though professed by few of the islanders besides the descendants of Italian settlers, had been the established religion during the Venetian domination, which lasted from the dismemberment of the Byzantine Empire at the close of the fourteenth till the fall of Venice at the close of the eighteenth century. The Venetians did all in their power to discourage the national faith; its bishops were lessened in number, and its revenues in great part transferred to the Latin clergy. From the usual Machiavelian policy pursued towards her subjects by that younger sister of Carthage, Venice endeavoured to bring the native clergy, that strong bond of national union, into contempt, by keeping them in the grossest ignorance. The English was the first Government which established a seminary at Corfu for the education of Greek theological students. This institution has already been productive of much benefit. The clergy are gradually recognising the obligation of exacting from all new members admitted into their ranks an education more suited to their important and sacred functions. An immense progress in knowledge has indeed taken place since the ignorant priests of Cephalonia labored to persuade the scarcely more ignorant peasantry that the potatoes—the culture of which was introduced and encouraged by the English on the first arrival in the islands—was the very apple with which the Serpent seduced our first parents in Paradise. So, at least, it is stated in a contemporary English work. On the whole it may, perhaps, be asserted with tolerable confidence that the general condition of the Greek Church at the present day somewhat resembles the general condition of the English Church in the reign of Charles II., as described by Mr. Macaulay—waiving all discussion as to the accuracy of that description.—That is, the Greek Church has many learned men in the cities and universities, but the mass of the country clergy are wholly unlearned.

"Neither the bitter persecution of the Moslem on the mainland, nor the still more galling insults of the Latins in the islands, were ever able to alienate the affections of the modern Greeks from their national church. As has been truly observed, with them, as with the Spaniards in the middle ages, this devotion is based on political as well as on religious grounds. For the Greek, as well as the Spaniard, owes to the preservation of his peculiar form of faith the preservation also of his language and his nationality, which would otherwise have been absorbed in those of his conquerors. To their Church, and to their ministers, under Providence, the Greeks are indebted for their very existence as a distinct people, from the fall of the Eastern Empire down to the outbreak of the Greek Revolution.

"The Ionian islands were converted to Christianity at an early period, perhaps under the direction of St. Paul himself, who spent a winter at Nicopolis, the city erected on the neighboring coast of Epirus by Augustus, as a memorial of his victory at Actium—(Titus iii. 2). The names of Ionian Bishops appear on the lists of the Fathers of Nice and other early councils of the Christian Church. The hierarchy was reorganised by the English Government, with the co-operation of the Patriarch of Constantinople, who is the Primate of the islands, and confirms the elections of the prelates, conjointly with the Ionian Senate and the Lord High Commissioner of the protecting Sovereign. Each of the seven islands now possesses its own Bishop, elected by the native clergy. The Bishops of Ithaca, Paxi, and Cythera, enjoy the title of Bishop simply; whereas the Bishops of the larger islands of Coreyra, Cephalonia, Zaccynthus, and Lencadia, are styled Metropolitan; and, though without suffragans, have the rank and dignity of Archbishops. Each of these four prelates is named in turn for five years to the office of Exarch, who is the medium of communication between the Ionian Church and the Patriarch. The title of Exarch was introduced into the Christian hierarchy in the time of Constantine, who assimilated the appellations of the civil and ecclesiastical dignitaries of the Empire.

"The Roman Catholics, whose number does not exceed 6000 in all the Ionian Islands, and who are chiefly aliens or the descendants of aliens, are under the spiritual care of the Latin Archbishop of Corfu, whose appointment emanates from Rome. He is paid by the Ionian Government a small stipend out of the proceeds

of the property of the Latin clergy, which was sequestered while the French occupied the islands after the fall of Venice. The feeling entertained by Orangemen towards Roman Catholics in Ireland is mild when compared with the bitter dislike existing between the Greek and Roman Churches.

"The Anglican communion in the Ionian Islands is confined, of course, to the English garrison, and to the families of the few resident English. There are military chaplains stationed in Corfu, Cephalonia, and Zante. The best possible understanding has always existed between the clergymen of the English and Greek Churches."

"LITTLE do we know, when we go forth in the morning, what God means to do with us ere night.—There is a providence that attends us in all our ways, and guides us inevitably to his own ends. His thoughts are above ours, and do so order our actions as we, if we had known should have wished.

"The quiet mind must first roll itself up on the providence of the Highest. He who relies on the all-seeing providence of God, which can neither be crossed with second thoughts nor with events unlooked for, lays a sure ground for tranquillity. Let the world toss however it list, and vary itself, as it ever doth in storms and calms, his rest is pitched aloft, above the sphere of changeable mortality."

"There is not the least action or event which is not overruled and disposed by a providence, which is so far from detracting ought from the majesty of God for that the things are small, as that there be no greater honor to him than to extend his providence and decree to them, because they are infinite."—Bishop Hall.

THE DESIGN OF ALL EXTERNAL INSTITUTIONS.—We ought to be very careful, neither on the one hand to slight or neglect the external institutions of our religion, nor, on the other hand, to depend upon our compliance with them, unless we at the same time answer their end and design.

This, therefore, should be our care, to reverence all the institutions of our Lord, and to use them faithfully and diligently; but, at the same time, never to content ourselves till we find the Spirit of God and of Christ dwelling in us and becoming a settled principle of piety and virtue to us throughout the course of our lives.—John Bradford.

At the Lochaber Agricultural Society's dinner (says the *Edinburgh Courier*) an incident occurred which formed a very interesting finale to the day's proceedings. A gentleman, apparently a tourist, arrived at the hotel just as the party were to sit down to dinner; he asked, and was immediately granted permission to join; throughout the evening he made himself particularly agreeable, and his health was proposed as "the stranger," and very cordially drunk. On rising to return thanks, he said, "In the course of my life I have seen some rough days and many pleasant ones. I have lived ten months in a snow house without once warming myself at a fire; I have had my moccasins cut off my legs with a hatchet; I have had to kill my own food with my own gun, and I have been reduced to the necessity of living on bones; but all these things are easily forgotten when I meet such a pleasant party as is now around me. As I am an entire stranger to you all, and as I have received so much kindness from you, it is but fair that you should know who I am: my name is Rae, and you may have heard it associated with the Franklin expedition." At this announcement the astonished party started to their feet and gave Dr. Rae a most enthusiastic reception. The cheering lasted several minutes, after which Dr. Rae showed some of the articles which had indicated the probable fate of Sir John Franklin and his party.

The following letter from Madame Goldschmidt to the Rev. P. Saffery, who had sent her a copy of *Mrs. Opie's Life*, by Miss Brightwell, will be read with interest:—

"Dear Sir—Allow me to thank you most sincerely for your very kind letter, which I received, together with Miss Brightwell's book, at Plymouth. I would have instantly sent you a few lines, but I could not find time to do so. I do not know why you write

"A detailed exposition of the tenets and present condition of the Greek Church in general will be found in the best work on the subject which exists in any language, Mr. Neale's 'History of the Holy Eastern Church.' A full popular account will be found in the Introduction to Murray's 'Handbook for Greece.' For a description of the Greek monastic system, reference may be made to Sir Geo. Bowen's 'Mount Athos, Thessaly, and Epirus,' ably reviewed in the *Edinburgh Review* for January, 1855; and to an excellent article on the same subject in the *Christian Remembrancer* for April, 1854."