

YOUTH'S DEPARTMENT.

THE LITTLE BOY'S WISH.

In his kind aunt's lap sat a fatherless child,
And gazed on the depths of the far-off sky,
At the lovely moon, which, with aspect mild,
Shed a silvery light from its path on high.

And the stars—the beautiful stars—looked down
From their home in the deep blue firmament,
And they seemed to say, that they gladly shone,
As on in their errand of love they went.

Oh! who, that hath turned with an earnest gaze
To the radiant glories around and above,
Hath not felt in his soul a bewildering maze
Of wonder, delight, awe, reverence and love?

Thus felt that young child; as he gazed on the scene,
In his heart emotions unspeakable swelled;
His eye kindled up with a starry sheen
As he thought of His love who those bright stars
upheld.

"Oh! how I wish God my Father would be!"
Thus spoke this pure hearted and innocent boy,
"God is thy kind Father—he careth for thee,
My child," said his aunt, with a heart thrill of joy.

"But I want him to be always my Father," he said;
"I wish he would take me to live with him now,
'Tis so beautiful there, where the stars are outspread,
That I long to be up there—Oh! when shall I go?"

—Yes angel-like child, thou forever shalt be
In the presence of Him whom thou lovest so well;
For Jesus hath promised, that all like thee
Shall ever in heaven with the Holy One dwell.

Selected.

SHORT SERMON FOR CHILDREN.

One thing is needful.—Luke, x. 42.

Upon hearing these words, I doubt not, my little friends, you are all eager to know what this one thing needful is, they are the words of Jesus Christ; and I will tell you upon what occasion they were spoken.

It came to pass as Jesus went about doing good, he entered into a certain village, and a woman, named Martha, kindly received him into her house; and she had a sister, called Mary, who sat at Jesus' feet, and heard his words: but Martha was troubled about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her.

And now, children, from this story you may learn what the one thing needful is. It is to hear the words of eternal life, and inquire what you must do to be saved. And though you cannot sit at his feet, as Mary did, while he was there upon earth, yet you may go to him as an humble learner. Like Mary, hear his words and attend to the concerns of your soul; and like her, choose that good part which shall never be taken away from you.

Religion is the one thing needful; because without it you cannot be happy in this world and must be forever miserable in the world to come.

It is needful for all; for the rich and for the poor; for the old and for the young. It is needful for you, children, to know God, and serve him here on earth, that you may dwell with him, and be happy for ever in heaven. It is more needful for you than riches, or honors, or all that this world can give you; for what would it profit you, if you should gain the whole world, and lose your own soul?

Jesus Christ not only calls religion the one thing needful, but calls it the good part.

Yes, children, it is a good thing to love God and Christ: the ways of religion are ways of pleasantness, and all her paths are peace. There is no peace saith

my God, to the wicked; but great peace have they who love my laws. To pray to God, and to praise him is a delightful employment; to shew forth his loving kindness in the morning, and his faithfulness every night. Religion is a good thing: for it teaches us to be good ourselves, and to do good to all around us.

The religious child will obey his parents, not only because he loves them, but because God has said, Honor thy father and mother; and Jesus Christ has said, Children, obey your parents in all things; he will be merciful and kind, because his heavenly father is merciful and kind to all: he will be diligent and industrious, because his Bible tells him he must not be slothful in business, but fervent in spirit, serving the Lord. In short, he will seek to be the child of God, and have God for his father and friend for ever. And now my little friends, must not that be a good thing that will make you thus good and happy?

Jesus has said, this good part shall never be taken from you; your parents and friends may be taken away from you by death, but if you are good God will be your father and friend forever. Your riches may be taken from you, but if you are the children of God and followers of Christ, you have better treasures in heaven: death itself cannot take away this good part from you: for you know that the righteous shall dwell with God and Christ for ever in heaven.

And now, children, what shall I say more to persuade you to choose this good part? Your parents tell you it is the good part; they have found it so themselves, and they wish above all things, to see you make the same choice. Jesus says, it is the good part; go to him; sit at his feet, and say to him, Blessed Jesus, to whom should we go but unto thee? Thou hast the words of eternal life, teach us what we must do to be saved; teach us the one thing needful; teach us, like Mary, to choose that good part that shall never be taken away from us.—*Epis. Rec.*

From the Protestant Episcopalian.

THE MORAVIAN CHURCH, OR UNITED BRETHREN'S SOCIETY.

The history of this venerable and interesting body of christians, affords one of the many proofs we have, that the Lord has in no age left his truth without witnesses; that his Church even in her darkest and most degenerate days, has produced those who have preserved the purity of the faith amidst surrounding apostacy, and contended earnestly for the true principles and institutions delivered by Christ and his apostles, however obscured and weakened they may have become in the too general progress of error and corruption. If we except the Waldenses, (with whom their history is intimately connected,) the Church of the United Brethren, commonly called Moravians, is the most ancient of all the denominations which may be styled Protestant; a name that is sometimes not improperly used to designate all who, in any age, have opposed the corruptions of the Church of Rome. Such a Protestantism has always existed in the Catholic Church, from the first dawn of Papacy and its kindred errors.

The Moravians were originally converted to Christianity about the middle of the ninth century, through the instrumentality of Methodius and Cyril, two Greek monks, whom the empress Theodora had sent thither as missionaries. Efforts had been made about a century before to plant the Gospel among them, but with little success. Being united in communion with the Greek Church, with Methodius as their first bishop, this became the occasion of much religious animosity and contention in after times, when the Roman Pontiff vainly endeavored to reduce them under the discipline and jurisdiction of the Latin Church. The effect of the persecutions raised against them on this account, was to induce many of them to unite themselves in 1170 to the Waldenses. They enjoy the honor of having given birth to those two illustrious martyrs, John Huss and Jerome of Prague. From the earliest period of their history they have been pre-eminently distinguished by their zeal in the cause of missions; with very limited and feeble means,

they have perhaps done more than any other branch of the Christian Church, to spread the Gospel, not only in Europe, but throughout the world. They have cheerfully sustained their labors in the icy regions of Greenland and Labrador, and in the glowing climate of the West Indies; the inveterate prejudices of the Hindoos have been softened by their preaching, and the brutish barbarism of the Hottentots has been made to yield to the force of their pious persuasion.

About the year 1467, in consequence of most, if not all, of their bishops having submitted to the papal jurisdiction, three priests of the society of the United Brethren (one of whom had been ordained by the Bishop of Rome himself) were consecrated to the episcopate, by Stephen, Bishop of the Waldenses, in Austria, he having previously satisfied them of his Episcopal succession in a lawful, uninterrupted line from the apostles and the primitive Christian Church. By these prelates, on their return to their own country, ten other bishops were consecrated from among the rest of the presbyters. In 1522, the United Brethren having heard of the Reformation commenced in Germany, opened a friendly correspondence first with Luther, and afterwards with Calvin, and other leaders among the reformers. To the former deputies were sent, and an examination of their doctrines and discipline satisfied him that they contained nothing liable to censure. A severe persecution, which this drew upon them, threatened their society for a while with ruin; but it ceased in 1575, and after a variety of revolutions in their external circumstances the Churches obtained, in 1609, an edict from the Emperor of Germany granting them a free toleration and public exercise of their religion. But this peace was not of long duration. In 1612 an attempt was made by government to force upon them the decrees of the Council of Trent; and in the bloody persecution which followed it, the Brethren were dispersed into various parts of the world. A colony of them, who strictly retained their original principles and practice, migrated in 1722, under the spiritual superintendence of a brother, named Christian David, from Moravia into Upper Lusatia, in search of some sequestered corner of the earth, where they might worship their God and Saviour in peace and purity. At the village of Berthelsdorf, belonging to the since well known pious Count Zinzendorf, they received from his steward a hospitable reception. The count himself was absent at the Court of Dresden, but on being informed of the arrival of the emigrants he gave orders to encourage them. They were assisted to build cottages for their families, and some uncultivated lands were allotted to them, which their industry soon rendered productive. Others of the same fraternity were induced to join their brethren, and a new and flourishing village speedily arose, called Herrnhut, signifying the Guard or Watch of the Lord, which became the cradle of the now reviving Church of the Moravians.

It appears that Commodius was their only bishop who survived the fierce persecutions in Germany, just noticed; and by him steps had been taken to preserve the Episcopal office for the dispersed Church of the Brethren, so that they might not want ministers of their own, regularly ordained. At a synod held in 1661, Nicholas Gertichius and Paul Jablonsky (the latter son-in-law to Commodius) were consecrated bishops; the former of the congregations in Poland, and the latter for the dispersed in and out of Bohemia and Moravia. Daniel Ernestus Jablonsky, son of Paul, on the death of his father in 1666, succeeded to the Episcopal charge; and by this venerable man the Episcopate was transmitted, in 1735, to the Brethren who had fled from Moravia, and formed the settlement at Herrnhut, he having consecrated at Berlin that year, in concurrence with his colleague, Bishop Sitkovius, David Nitschman as the bishop. A regular list of their bishops, containing the names of sixty-seven, extending back from Nitschman, in 1735, to Stephen, Bishop of the Waldenses in 1467, is still preserved.

Count Zinzendorf, being a zealous member of the Lutheran Church, which was also established by him on his domains, to connect themselves therewith, but grateful as they must have felt to him for his kind protection, nothing could induce them to rec-