

Try the experiment in the spirit of humble, filial faith, of serving God first in all your expenditures. When you are about to lay out anything for yourself, pause, and listen if there be not a whisper, having in it no less of love than of authority, saying, "make me thereof a little cake first." And do not refuse because you are poor; spare a little—at least "A LITTLE"—for Him who gave HIMSELF for you. Take no indulgence, make provision for no necessity, till you can feel that in every case you have made for your Master "a little cake first." E. T.

#### THE MOTHER'S REWARD.

I saw a little cloud rising in the western horizon. In a few moments it spread over the expanse of heaven, and watered the earth with a genial shower. I saw a little rivulet start from a mountain, winding its way through the valley and meadow, receiving each tributary rill which it met in its course, till it became a mighty stream, bearing on its bosom the merchandize of many nations; and the various productions of the adjacent country. I saw a little seed dropped into the earth. The dews descended, the sun rose upon it; it started into life; in a little time it spread its branches and became a shelter from the heat, and the fowls of heaven lodged in its branches.

I saw a little smiling boy stand by the side of his mother, and heard him repeat from her lips, one of the sweet songs of Zion. I saw him kneel at her feet, and pray that Jesus would bless his dear parents, the world of mankind, and keep him from temptation. In a little time I saw him with the books of the classics under his arm, walking alone, busied in deep thought; I went into a Sabbath school, and heard him saying to a little group that surrounded him "Suffer little children to come unto me." In a few months I went into the sanctuary, and heard him reasoning of "righteousness, temperance, and judgment to come." I looked and saw that same mother, at whose feet he had knelt, and from whose lips he had learned to hush the name of Immanuel. Her hair was whitened with the frosts of winter, and on her cheek was many a furrow; but meekness sat on her brow, and heaven beamed in her dim eye, glistening with a tear; and I thought I saw in that tear the moving of a mother's heart, while she reverted to days gone by, when this Boanerges was first dawning into life, hanging on her lips listening to the voice of instruction, and inquiring in child-like simplicity, the way to be good; and I said,—this is the rich harvest of a mother's toil, these are the godly sheaves of that precious seed which probably was sown in weeping; and your grey hairs shall not be brought down with sorrow to the grave, but, in the power of rest, you shall look down on him who "will rise and call you blessed," and finally greet you whose hope is swallowed up in fruition, and prayer in praise.

#### RELIGIOUS LITERATURE.

##### DIVINE PROVIDENCE.

CONCLUDED.

In preserving his creatures, God uses certain instruments, but these are effectual only in his employ. We must not regard the instruments as the agent, or, while we remember his ministers, forget Jehovah who makes them subserve our good—who "upholds all things by the word of his power."

In preserving or afflicting us, God exercises control over all other creatures. He restrains wicked men who would injure us. He makes the incendiary, the slanderer, and the murderer afraid to execute their malicious designs; or, if he chooses that we should suffer, removes his restraints, and they become the willing instruments of his displeasure. He governs the beasts of the forests, and when he pleases shuts the mouth of the lion, as he did when Daniel was in the den. He holds all the elements of nature at command, and can render the most destructive harmless, as he did the heated furnace when his chosen walked in its glowing fires.

As instances of such controlling acts of providence, we present the following facts. The first is from Rev. John Newton's brief account of his own life. He says: "when our trade was finished, and we were near sailing for the West Indies,\* the only remaining service I had to perform in the boat, was to assist in bringing the wood and water from the shore. We were then at Rio Castos. I used to go into the river in the afternoon with the sea breeze, procure my loading and return on board in the morning with the land wind. Several of these little voyages I had made; but the boat had become old and unfit for use. This service was nearly completed. One day, hav-

ing dined on board, I was preparing to return to the river as formerly. I had taken leave of the captain, received his orders, was ready in the boat, and just going to push off, that is to let go our rope, and sail from the ship. In that instant the captain came up from the cabin and called me on board again; I went, expecting further orders; but he said 'he took it into his head that I should remain that day in the ship.' He accordingly ordered another man to go in my place. I was surprised at this, as the boat had never been sent away without me before, and asked him the reason. He could give no reason but as above; that so he would have it.

"The boat went without me, and returned no more; she sunk that night in the river, and the person who had supplied my place was drowned. I was much struck when we received news of the event the next morning. The captain himself, though quite a stranger to religion, so far as to deny a particular providence, could not help being affected; but he declared he had no other motive for countermanding me at that time, but that it came suddenly into his mind to detain me."

Those who are acquainted with the history of John Newton, will find in his subsequent career of exemplary devotion, and of extensive usefulness in the ministry of the Gospel, an additional reason for considering him, in the above passage of his life, under the guidance and protection of Providence.

The second is of recent origin: "About four months ago there came into Wayne county, N. C. a young man named Grimsley, who formerly lived there, but who had been absent for many years. Shortly after his return, he engaged himself to a Miss Martin, of that county, and their marriage was to have taken place in a few days. Four or five days previous to that time, Miss M. was making up her wedding bonnet; and requiring some paper for the lining, whilst in search for it, she found a newspaper published two years ago in Mississippi, offering a large reward for two men charged with murder in that state, one of them named Grimsley, and agreeing precisely in description with the man to whom she was about to be married. She immediately called her brother's attention to it, who at once called upon Grimsley for an explanation. Grimsley denied knowing anything about it, and said he could prove that he was not in Mississippi at the time of the murder, by persons at Snow Hill, Greene county. The brother accompanied him to Snow Hill, but on their arriving there, not a soul knew him. He then said that he could establish his innocence by persons living at another little village in the same county. There they also repaired, and with the like success, no one knowing anything of him. They then returned to Waynesboro', where a warrant was issued against Grimsley, and he is now in jail at that place, awaiting the demand of the Governor of Mississippi. Since his confinement, he has acknowledged he was present when the murder was committed with which he is charged in the advertisement as a participant, but denies that he was engaged in it."

Mark the circumstances in this development. In making up her wedding bonnet, just before the time appointed for her wedding, she needs some paper, and in hunting it, lights on an advertisement two years old, which betrays to the family the base character of her suitor, and saves her from destruction. Surely this young lady will never forget that her "ways are ordered by the Lord."

The providence of God is over nations as well as persons. This cannot be disputed. He who governs every part, of course, governs the whole; if each element, then the mass, composed of those elements, is inevitably under the ordering of Jehovah. And, references aside, the Bible is explicit on this point. In it the very title Jehovah is, "King of kings, and Lord of lords"—by which we are taught that monarchs and their dynasties, involving the most common occasions of national good or evil, are his willing or unwilling instruments to bestow prosperity and happiness, or to inflict chastisements upon empires.

Leaving the arguments in support of a particular providence for a future occasion, we conclude for the present by saying, we mean by providence, those crea-

tive, preserving, and controlling acts of Godhead, by which he carries on the government of his kingdom—by which he bestows good, inflicts evil, and overrules all to his own glory and the best interests of his creatures—and this without impairing the freedom of his rational subjects.

"SIMPLY TO THY CROSS I CLING."—If the inquiring sinner will do this, he shall have peace, safety, and joy. But he is naturally disposed to cling to every thing else. He compares himself with some who are outrageously wicked, the lawbreaker, the thief, the liar, the gambler, &c., and because he thinks that it is evident that he is not as bad as they are, he hopes God will regard him with favour. He clings to his amiable instincts, to his generous impulses, to his own supposed good works, or to the idea that there is some merit in his anxiety and distress. He tells us that he has done all that he can to become a Christian, and he adds, that he cannot understand why he is yet in darkness.

To such a one, the minister of the Gospel is sometimes at a loss to know what more to say than he has said; all he can do, is to emphatically repeat, "BELIEVE IN THE LORD JESUS CHRIST, and thou shalt be saved." Come, awakened sinner, cling to the cross of Christ. Expect the pardon of your sins solely by faith in the atoning blood of the Lamb of God. Here is your only hope. Come to Christ immediately; you have nothing else to do first. Come now. Every moment in which you neglect to simply cling to the cross of Christ you maintain your opposition to God, and you persist in resisting the Holy Spirit.—N. Y. Evangelist.

#### THE TRAVELLER.

HONOURS PAID TO BRAMINS.

THE sacred books are filled with relations of the miraculous powers of Bramins, exerted in drying up the sea, vomiting fire on their enemies, and trampling on the most powerful deities. Krishna is introduced as humbly presenting a party of them with water to wash their feet; and a story is diligently recited concerning one of their number who gave the most opprobrious reception to Brama, Vishnu, and Siva, when they came together to wait upon him. The laws not only pronounced the murder of a Braham to be of deeper atrocity than that of any other individual, but punish as crimes the most trivial slights offered to that sacred class. If a Sudra presume to sit down on the carpet of a Bramin, the part thus sacrilegiously deposited is either burnt with a hot iron or entirely cut off. If he spit upon such a hallowed person, he is deprived of his lips. If he listen to reproaches against him, melted lead is poured into his ears. If he pluck him by the beard, the hands committing this outrage are forfeited. But to treat Bramins with honour, and confer gifts upon them, are actions of distinguished merit atoning for almost every sin. In the great festivals, when the opulent occasionally make a display of their wealth, the leading object is to collect a great number of Bramins and send them away loaded with presents. At entertainments given by kings, they amount to many thousands. Mr. Ward mentions one bestowed during Mr Hastings' administration by the dewan at Moorshedabad, where there were said to be present no fewer than 600,000 of that order. Large bequests of land, cows, and other precious effects are made to them by the pious. So far, indeed, do they rank above every other class, that the daughter of the poorest Bramin is taught to consider a king as no equal match for her; and the peishwa when he was at the head of the Marhatta confederacy, held the most commanding station of any Indian sovereign, was long excluded from eating at table with any Bramin of high cast.—Edinburgh Cabinet Library.

ADVENTURE WITH SAVAGES.

VERAZZANO first landed on the coast of Georgia, near the present town of Savannah. From this he proceeded along the shore, which turned to the eastward and appeared thickly inhabited, but so low and open that landing in such a surf was impossible. In this perplexity a young sailor undertook to swim to land and accost the natives; but when he saw the crowds which thronged the

\* He was then on the coast of Africa.