

Youth's Corner.

SIRRAH, THE SHEEP DOG.

I was sent to a place in Tweeddale, called Stanhope, to bring home a wild ewe that had strayed from home. The place lay at the distance of about fifteen miles, and my way to it was over steep hills, and athwart deep glens...

When I got her home, and set her at liberty among our own sheep, he took it highly amiss. I could scarcely prevail with him to let her go; and so dreadfully was he affronted that she should have been let go free after all his toil and trouble...

[The close of this story shows the character of the dog in a very striking manner, which we are rather apt to admire: he felt revenge, and did not like the wicked sheep to go unpunished, after having given him so much trouble...

Another example, better yet: If the Lord Jesus would punish us in proportion to the trouble we give him, it would be dreadful. Let us try to be towards our fellow-creatures somewhat like what He is to us...

THE TONGUE.

Keep thy tongue from evil, and thy lips from speaking guile. Psalm xxxiv. 13. St. James tells us that the tongue is a fire, a world of iniquity; that it defileth the whole body, and setteth on fire the course of nature...

when we feel these, we should say: "Get thee hence, Satan; I had rather think of God than thee;" and if we were continually to do this; our evil dispositions would weaken and the enemy have less advantage over us...

PROMISE.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles. Prov. xxi. 23. Our tongues, if not subdued by the power of God, lead us into much sin and trouble. They often tempt us to take God's holy name in vain, or to dishonour the doctrine of God our Saviour by rash and heedless expressions...

PRAYER.

Set a watch, O Lord, before my mouth; keep the door of my lips. Psalm cxli. 3. Oh what a necessary prayer is this! If we were to make this our prayer whenever we feel sinful thoughts coming into our minds, it would be of great use to us...

O blessed Jesus, do thou enable me, whenever I feel tempted to say that which is not right, to make this my prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips..."

THE PARSEE, THE JEW, AND THE CHRISTIAN.

A Jew entered a Parsee temple, and beheld there the sacred fire—"What!" said he to the priest "do you worship the fire?" "Not the fire," answered the priest: "it is our emblem of the sun, and of his genial light..."

Then asked the Jew, "Is the sun your deity? Know ye not that the sun is but the work of Almighty power?" "That we know," answered the priest; "but sensual man needs some sensible image that he may comprehend the Almighty: and is not the sun a fit image of that invisible primitive Light that upholds and blesses all things?"

The Israelite rejoined, "Do your people, then, distinguish the type from the original? They call the sun their God, and descending from this to baser objects, they kneel before an earthly flame. Ye charm the outward, while ye blind the inward eye; and while ye hold to them the earthly, ye withdraw from them the heavenly light..."

"How do you designate the Supreme Being?" asked the Parsee. The Jew answered, "We call him Jehovah, Adonai, that is, the Lord who is, and was, and is to come."

"Your name is grand and sublime," said the Parsee, "but it is awful too." Then a Christian approached and said, "We call Him Abba, Father."

The Pagan and the Jew looked upon each other with surprise, and said: "Your name is sublime, and yet familiar; but who gives thee boldness thus to name the Eternal?"

"Who else," said the Christian, "than the Father himself?" Then he declared to them the mystery of the revelation of the Father in the Son, and the doctrine of the atonement.

And when they understood it, they believed; and raising their eyes to heaven, they said with reverence and love, "Father! Our Father!"

And now they took each other by the hand, and called one another brothers.—Youth's Gazette.

GODLINESS RECOMMENDED.

Wilberforce's mother had heard of the alteration which had taken place in him. He had been the life and soul of pleasant parties by his agreeable manners, good humour, and varied accomplishments; but he had become mad with religion; it was reported; and she had sad expectations of finding him repulsive in his manners, of

unsocial habits, and censorious in conversation. It was in the year 1786, he being then twenty seven years old, that he came from his labours in the House of Commons to join his mother at Scarborough, and proceed with her to the family-circle at his cousin's, Mr. Samuel Smith, at Willford. He was closely watched, and all the difference that could be observed in him was the evenness of his temper which was naturally very quick, his habitual cheerfulness, and severity towards himself rather than dissatisfaction with others...

RAMSAY'S EPITAPH,

BY WILBERFORCE. One of the earliest promoters of the abolition of the slave-trade was the Reverend James Ramsay, Vicar of Teston, in the County of Kent. This gentleman was surgeon on board a man of war; but afterwards took orders and ministered for several years in the Island of St. Kitts, where he became intimately acquainted with the state of slavery, and conceived that abhorrence of it which made him act with unremitting diligence against the source of the system, the African slave-trade, after he had returned to England and settled upon a living there...

MOTHER-TONGUE.

Anecdotes related at the Anniversary of the Irish Society in London, on the 9th of May last.

I will tell you what happened to me in Drogheda, during an election which took place there after the Reform Bill had passed, and consequently there was great excitement there: I was then a Sergeant-Major, and was going home late one night with three of my men—two of whom were intoxicated—we saw a great mob, armed with clubs, coming down upon us, and they were declaring that they would beat out the brains of the military. I remembered the tag-end of a song which I learnt in my boyhood, which I shouted out to them; it was to this effect—"Take my advice, boys, and leave them alone..."

The Rev. Mr. Moriarty said, he remembered his friend, Mr. Alcock, a clergyman at Cork, taking him to see a poor dying man, whom he found surrounded with comforts, and accommodated with nice bedding, but he was very silent and uncommunicative, until he spoke to him in Irish. Although in great pain, his countenance became at once animated with delight, and by degrees he raised himself up a little, and at last clasped and lifted his hands as in the attitude of prayer. Moreover, his wife, when she heard him (Mr. M.) speaking in Irish about the Lord Jesus, left her kitchen, and stood by the bedside, and listened with deep attention; and besides her there was a number of children and others came into the room, and he had quite a congregation. Mr. Alcock was astonished; he could not utter a word, and when they left the house asked him what he had been saying. So and so. "I have told him all that, and more," said he, "many a time, and I have given him bedding and clothing and medicine and nourishment, and done every thing that a neighbour and a Christian man and minister should do; but he never listened to me with that respect and attention with which he did to you who have done nothing for him but speak to him in his mother language."

[The object of the Irish Society is, to promote the education and religious instruction of the Native Irish, through the medium of their own language.] The following anecdotes were related by Mr. Moriarty on the same occasion:]

He visited, some time ago, a town in the county of Cork, which was full of Roman Catholics. The minister of the parish was an English speaking clergyman, with only a small congregation. But when he (Mr. M.) preached about the Lord Jesus in Irish, he had a house full of people, and at the close of the service an old woman exclaimed—and she expressed the feeling of hundreds and thousands of poor women, for she thought nothing of the men—"Ah, wisha! wisha! would it not be well for all the old women in the parish, if Mr. Macartney could preach to them in that way?"

The most outlandish notions prevailed amongst the Roman Catholics (in Ireland) about the religion of Protestants; so much so that a Roman Catholic, on taking up the Common Prayer Book, and seeing the word "Lord" in it, called to another in amazement; "D'ye see; they've 'Lord' in their Prayer Book, I declare!" And an old woman, with great dignity, once expressed herself thus:—"I won-

der in the world, do they ever talk of the name of God Almighty at all?" [We are afraid, counterparts to these anecdotes could be readily found among French Canadians. Do Protestants, when they come to live among them, take care to disprove such mistaken notions of our religion?—Editor.]

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A LADY of some experience in teaching, and who has resided for some time in a family in this city, is desirous of obtaining employment as Daily Governess. Reference may be made to the Rev. G. MACKIE, W. PHILLIPS, Esq. or JEFFERY HALE, Esq. June 15th, 1844.

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To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—ISAIAH viii. 20

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—JOHN v. 39.

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