

then, by an easy transition, passes to a consideration of future events; and proceeds to supplicate the gracious aid of God, against the power and influence of future evil:—praying Him so to inspire the soul with holy thoughts, and good resolutions, that whatever future doubts and difficulties may arise, we may neither be cast down by surprise, nor dismayed by unforeseen trials; but may be enlightened to see the right way, to know it, and to follow it:—may 'both perceive and know what things we ought to do, and have grace and power faithfully to fulfil the same.'

The design of the Epistle is to excite us to imitate Christ as far as we can, and to manifest ourselves his disciples by a constant practice of all Christian virtues. In compliance with the apostle's advice, let us consecrate our bodies, as so many living temples unto God, and let all the members of them become the instruments of his honour. Let the mouth praise him with joyful lips, and the tongue sing of his honour; let the hands be often lifted up to him, and open in bounty to his members; let the feet walk in his ways, and run with cheerfulness the path of his commandments. And, to complete the sacrifice, let us dedicate our souls to him as the living monuments of his praise, and devote all the faculties of them to the setting forth his glory. To which end, let both be kept pure from the defilements of the world to attend the service of their Maker; avoiding all sinful conformity to the world, and having our natures renewed by the graces of the Holy Spirit; our minds enlightened with the knowledge of God; our wills and affections rectified to the loving and obeying of him. Let us learn from our Saviour to be 'meek and lowly in heart,' not thinking of ourselves more highly than we ought to think; 'but to think soberly' and modestly, 'in honour preferring one another.' Lastly, let us learn to live in the unity and communion of the Church, as the only means of living in love, peace, and amity, with one another. For the Church being but one body, there should be no schism or division in it; but all the members are to be joined and united to it in one communion under Christ at the head, that they may be fitted for the communion of the saints forever in heaven.

The Gospel for the day deserves our very particular consideration, because containing all the account thought fit by the Holy Ghost to be given us, of our blessed Saviour's life, from his infancy to his baptism, and the entrance upon the prophetic office. A little compass of words for so long a tract of time, and chiefly confined to one single occasion. Short as it is, however, it furnishes abundance of matter for useful reflection and practice, and to these purposes it should be our endeavour to improve it. The sacred writer furnishes a testimony which extends itself to all that period, when the narrative is not filled with more particular accounts. 'The child,' saith the inspired historian, 'grew, and waxed strong in spirit; filled with wisdom: and the grace of God was upon him.' This is abundantly sufficient to satisfy us, that the early stages of our Lord's life were answerable to his spotless character, and conformable to those more shining and distinguished parts of his demeanour, which are described for our perpetual regard, and commended by every motive of gratitude and duty to our faithful recollections. — *Episcopal Watchman*.

## SELECTED.

## LINES ON THE EPIPHANY.

Star of glory brightly streaming,  
Welcome; Oh! thou blessed star!  
Star that erst, serenely beaming,  
Led the wise men from afar.  
Thou their wandering footsteps leddest,  
Star of glory, planet mild,  
Till thy heavenly light thou sheddest,  
O'er the holy blessed Child.  
Holy Father, thou who gavest  
Them that light and grace to see—  
Holy Son, Oh Christ! who savest  
All that look for light to thee.  
Holy Spirit! ever pouring  
Grace on them that seek aright—  
Grant us, Lord, with hearts adoring,  
Still to walk with thee in light.

From the New York Observer.

## SWITZERLAND.

About four years ago, an Evangelical Society was formed at Geneva, by the efforts of the Rev. Messrs. Gaussen, Galland, and Merle, three ministers of the Established Church, to promote the evangelization of France, (and for doing which they were ejected from the Establishment,) which has already done much.—Last year it employed, twenty-one colporteurs in France, and five or six evangelists, and circulated a vast number of tracts and Bibles. But the most important work, in many respects, which it has attempted, is the establishment of a theological institution in this city, to train up faithful ministers of the Gospel. This it was compelled to do, since, for a long time, the theological department of the academy which Calvin founded, has been possessed, and likely to be long retained, by men who teach doctrines widely different from those of the Reformation. It has two departments, one of which is preparatory for the other. In the preparatory department there is an instructor, who is aided also by the professors in the other. In the theological department, strictly so called, there are five professors, who are excellent men, and fully competent to their work. They are the Rev. Messrs. Merle, Galland, Gaussen, Steiger, and Preiswerk.—The number of students in both departments is twenty-two, several having completed their course with the last session.

In addition to the Rev. Dr. Malan's church, and that of the Bourg-de-Four, a third place for evangelical worship has been opened. It is called the Oratory of the Theological School. It is a beautiful place, capable of holding five or six hundred people, and is well filled. The Rev. Messrs. Gaussen and Galland preach here, and through their instrumentality a number of important men have recently been brought to the knowledge of the truth. In addition to all this, the Rev. Mr. Hartly, a faithful English minister of the Established Church in England, preaches to a fine congregation of English people, of whom there is always a large number in this city. There is also an excellent minister, who has commenced, preaching to the Germans, who reside in the city.

In the Canton de Vaud, where, a few years ago, every sort of persecution almost was endured by the friends of truth, the cause of CHRIST has made great progress. There are in that canton, at present, nearly one hundred faithful ministers preaching the Gospel, without interruption: and there is every reason to believe that the number of evangelical ministers, in all Switzerland, is at least two hundred. Twenty years ago there were very few—perhaps not ten!

*Meetings of Religious Societies.*—We should have been glad, had space been left, to have devoted a few pages to the late meetings of the Religious Societies, which have been numerous, interesting, and well attended, beyond example. With no feeble delight and gratitude do we find the income of the Society for promoting Christian Knowledge rising to £91,092, and its distribution of Bibles, Prayer-Books, and other books and tracts, to 2,278,048; that of the Church Missionary Society rising to £69,582 and its stations and operations increasing every year in number and efficiency; the Naval and Military Bible Society circulating 12,958 copies of the Scriptures among our soldiers and seamen; the Society for the Conversion of the Jews augmenting its resources, to £12,328, being a rise of one-fifth of its last year's income; the London Missionary Society, with eight hundred missionaries, teachers, and schoolmasters, and receipts amounting to £57,895; the Prayer-book and Homily Society, with its translations in numerous languages, and its issues during the year of 13,247 bound books, and 81,260 tracts from our venerated Formularies; the Hibernian Society, with 1945 schools and 114,486 scholars; the Temperance Society issuing 3,832,800 tracts; the Religious Tract Society issuing during the year 16,241,349 copies of its publications, making a total of 215,000,000, in eighty languages, since its commencement; the Bible Society—but for that see the statement appended to our present Number. We notice only those whose recent papers happen at the moment to be in our hands, meaning no disparagement to others; and we cannot thus briefly condense the labours of various excellent institutions—such as the Lord's day Society, the District Visiting Society, &c. Yet it is not the mere amount of funds and operation,

that we rejoice in; but rather in the increased activity, harmony, spirituality, and by the blessing of God the unspeakably beneficial results of these and similar institutions. To Him be glory.—*Christian Obs.*

## YOUTH'S COMPANION.

## LITTLE CHARLES.

'I don't want to attend the Sabbath school to day,' said little Charles to his mother.

'And why not, my son?'—

'Because my teacher told me last Sabbath to be sure and pray to God every day this week, and I have not done it—and I know he'll feel badly about it.'

'Why did you not pray, Charles?'—

'Because, ma, I was afraid to.'

'Afraid of what?'—

'I was afraid that God would not like to be spoken to by a boy so small as I am.'

'But, my child, God loves to have children pray, and when they go to him and tell him of their wicked hearts, and ask to be made better, he will always hear and grant them their request. God will make you good if you but ask him in the name of his Son, and by the help of his Spirit, which he has promised to those who ask him.'

'Then I will pray, mother. And I will go to school, and tell my teacher that I will obey him next week. I wish I had prayed before.'

Little Charles went to school—told his teacher about his refusing to pray, and promised to pray in future, which I am glad to say he did not forget.—Now every night he loves to address his Saviour, and thank him for his kindness through the day. And I hope he will soon become a true and faithful Christian.

Reader, imitate Charles, and pray every day, and your heavenly Father will love you, and bless you, and be with you till you die, and then take you to himself.—*S. S. Instructor*.

## THE SHORT CANDLE.

As I lately sat in my chamber, I saw a little girl working by the light of a candle. It was burnt down almost to the socket. I perceived that she plied her needle very fast, and at length I overheard her saying to herself, 'I must be very industrious for this is the only candle I have, and it is almost gone.'

What a moral there is, thought I, in the words of this child! Surely I may learn wisdom from it. Life is but a short candle. It is almost gone and I have no other. How earnestly engaged should I then be in every duty of life. While I have the light of life, how careful should I be to perform every thing enjoined by my heavenly Master.

1. I ought to be in haste to work out my own salvation with fear and trembling, knowing that when this light is extinguished, there is no other allowed to mortals for preparation.

2. I ought to be all alive to the immortal interests of my fellow-creatures; working while it is called to-day; striving to bring sinners to the Lord Jesus Christ, for my brief candle is soon to go out; and there can be no conversion of sinners in another world.

3. I ought to be unceasingly active in every work of benevolence, making as many happy as I can; relieving the miserable, and doing good to all within my reach: for this light is soon to be put out; and in the other world the miserable and suffering will be beyond my reach.

4. I ought to use every talent for the glory of God and the kingdom of Christ; working the works of him that sent me while it is day, because the night cometh in which no man can work.

'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.'—*Ecc. ix. 10.*—*S. S. Journal*.

*Cain in Heaven.*—A Universalist parent was instructing his child in the story about Cain and Abel. When they came to the murder, the child, who was only four or five years old, looked up with a tender countenance, and said, 'Pa, where did Abel go when he died?'—

'Why to heaven,' answered his father.

'And where did Cain go when he died?'—

'Why, I suppose to heaven,' was the reply.

'Ah then,' said the little theologian, 'would he not murder Abel again?' He understood that if translated to heaven, without a change of heart and disposition, he would still retain his murderous propensity.—*S. S. Visitor*.