

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: / Part of title page hidden by tape.
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

W. O. LIBRARY

THE LONDON

WAGER'S FRIEND,

AND

GUIDE OF THE YOUNG.

FEBRUARY, 1854.

[No. 1.]

CONTENTS.

.....	1
.....	5
Convert.....	6
.....	8
.....	9
godly Man	9
icer.....	10
pts.....	12
.....	12
cience.....	13
.....	14
.....	14
.....	15
Queer People.....	15
ed	16
Teeth.....	17
it.....	18
.....	19
.....	20
ier.....	21
Travellers	22

POETRY.

.....	23
y Mrs. Fletcher.....	23

TORONTO :

T. H. BENTLEY, FOR JOHN DONOGH.

THE CHRISTIAN GUARDIAN STEAM PRESS.

Price Four Pence.

TO CORRESPONDENTS.

Mr. Benjn. Mark;—In answer to your enquiry, I would say that as the amount is so small, it would not be worth while receiving subscriptions for less than one year. You will observe that this is the first number, and I would advise all your friends to send in their names as soon as possible; by so doing they can get the first number.

Mr. A. Burrows,—The premium is one copy for every FOUR subscribers you may procure; that is equal to seven pence half-penny for each. (See 3rd and 4th pages cover.)

LIST OF LETTERS AND SUBSCRIPTIONS RECEIVED FOR THE "COTTAGER'S FRIEND," UP TO THE 15TH INST.

Isaac Fry, rem. for D. A., 2s 6d; D F. 2s 6d; J G H 2s 6d; E. C. 2s 6d, South Cayuga P. O..... Robert Sims, 5s New Durham P. O..... G. Sparling, 10s., McKillop P. O..... J Robinson 5s Mearsea P. O..... W. Ross, rem. for S. Willoughby, 2s 6d; Self 2s 6d; Cookstown P. O..... C. Follwell, 2s 6d.; Streetsville P. O..... H de Scudamore 2s 6d; Grovesend P O..... Thos Shillington, rem for J. M. 2s 6d; M. H. 2s 6d, J J 2s 6d; H. B. 2s 6d; Mitchell P. O..... Almira Morden, rem. for J. C. B 2s 6d; L. S. 2s 6d; Mrs S. 2s 6d; Belleville P. O.; J. M. 2s 6d; Smithville P. O..... F. Chapman, rem for C. S., 2s 6d; J. M. 2s 6d; A J 2s 6d; J. B 2s 6d; R C 2s 6d; H T M 2s 6d; A F. 2s 6d; Wallaceburg P O; D McD 2s 6d; Baby's Point P O..... Daniel Grafton, 2s 6d; Derry West P. O..... Rev J English rem for S. W. 2s 6d; Newcastle P. O..... Rev J Shaw rem for Miss E. M. 2s 6d; Marshville P. O.; Miss M. V. 2s 6d; Crowland P. O. Miss S. Y. 2s 6d; do. A. B 2s 6d.... W Williams, rem for J. M. 2s 6d; J. M. 2s 6d; J. W. 2s 6d; Comber P O; J J W. 2s 6d; Chatbam P. O; Mr. W Williams—You sent 15s for four subscribers. I think you must have made a mistake; however I send you three copies for yourself, which will make it all right—Thank you for your kindness.... Rev S Huntington rem for Master E H 2s 5d; Hamilton P O; I B Kilborne 2s 6d; Glanford P O; A. F. 2s 6d, Seneca P O; Self 2s 6d, Glanford P O..... J. Bouharns, rem for P. D L 2s 6d; E B 2s 6d; R S 2s 6d; R S 2s 6d; St George's P O..... Robt Ford rem. for R. S 2s 6d; W L 2s 6d; A E 2s 6d; J McC 2s 6d; St Mary's P O..... John Gutteridge, 2s 6d; Crosshill P O..... Rev W Young, rem for E R Y 2s 6d; Bond Head P O..... Rev E Shepherd, rem for W H 10s; Woodstock P. O. (Stage Road).... Morris Beadstead 2s 6d; West Williamsburg P O..... Benj. Mark, rem for J C 2s 6d W N 2s 6d; G P 2s 6d; J N 2s 6d; Coraber P O..... George H Althouse 10s; Cardoc P O..... John Muir 10s; Grimsby P O..... Alzora Buchanan, 5s; Colcheater P O..... John Carey Smith, rem for Miss E M C 2s 6d; J W 2s 6d; Miss E M S 2s 6; Miss C C 2s 6d; Delaware P. O..... Rev I Barber, rem for J R 2s 6d; J B 2s 6d; J R 2s 6d; Stratford P O; W R 2s 6d; G C 2s 6d. J C 2s 6d; New Hamburg P O..... Rev R Tweedy, rem for R T Sen. 2s 5d; Williamstown, Upper Nelson P O, Miramichi, N. B; Self 7s 6d; Nashwank, N B..... D Tice rem for Miss M S 2s 6d; Smithville P O; P T 2s 6d; A T 2s 6d; Self 2s 6d; Caistorville P O. The Address is "Cottager's Friend," Box 618, Toronto P O. Much obliged for your kindness.... J Levco, 10s, Weston.

N. B.—As some of the names of our Subscribers were not written very plainly, if our friends perceive any errors in this list, they will please let us know before our next issue.

THE
COTTAGER'S FRIEND,
AND
GUIDE OF THE YOUNG.

VOL. I.]

FEBRUARY, 1854.

[No. 1.

L I F E O F W I C L I F .

John Wiclif, (or John De Wycliffe,) who lived in the fourteenth century, (having been born about 1324, and died about 1384.) is one of those personages whose history is that of the times in which they lived. The biography of Wiclif connects itself continually with the public events of the day, nor can the events of the day be narrated without the introduction of one who so greatly influenced them. Some reference, therefore, to the state of things in the former half of the fourteenth century, is indispensable for a clear view of the history of Wiclif, and a correct understanding of his character.

We must ascend, however, to the very beginning, and see in what the corruptions of Christianity consisted, and what the appearances were which they presented.

There are two fundamental maxims of original Christianity:—one relates to the spiritual character of religion. “God,” said our Lord, “is a Spirit; and they that worship him, must worship him in spirit and in truth.” Hence, therefore, when disputes arose in the early church, respecting meats, as clean or unclean, and days, as sacred or common, the Apostle was led by the Spirit solemnly to declare, “The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost.”

The other fundamental maxim relates to Christianity as a remedial system; and describes the source whence human salvation proceeds, and the means by which it is to be obtained: it is this,—“By grace are ye saved through faith.” From the mercy of God comes the salvation of man; and by faith in Christ, is the sinner, conscious of his personal guilt and corruption, to receive forgiveness of sins, and inheritance among them that are sanctified.

Here, then, we see original Christianity. These truths were clearly and earnestly preached; and this was the main feature of pure doc-

trine: and the blessings to which they referred were painfully and diligently sought, and joyfully found and experienced; and this was the main feature of personal religion. The Apostles preached, and their hearers exercised, repentance towards God, and faith towards our Lord Jesus Christ; their sins were forgiven them for Christ's sake; and because the Holy Spirit, as Comforter and Sanctifier, dwelt within them, they were the habitation, the temple of God.

The commencement of the corruption which seems to have attained its height in the fourteenth century, may be seen in the very days of the Apostles. The Epistles to the Corinthians and the Galatians, and those of Peter, James, and John, show that the mystery of iniquity began to work very early. Men found it an easier task to place religion chiefly in the form of godliness. The power of godliness appears first to have been made subordinate, then to have become rather valuable than essential,—the mark of eminence, rather than the test of safety; and so the declining process went on till the power was denied, and the form became all in all. And when the declension had arrived at this stage, moral corruption became fearfully apparent. It is the vitality of religion, not its external forms and restraints, that alone can counteract the agencies of inward depravity, and outward temptation.

Some of the principal facts connected with this spiritual declension and moral corruption, it will be necessary to select, and briefly to describe.

The Clergy had long ceased to be a spiritual body. They entered upon the sacred profession without being called of God, and were constituted Ministers merely by the appointment of man. Three causes (among others) appear to have contributed very largely to the terrible corruption of the clerical order.

First,—The enormous wealth which its members possessed, and which it possessed as in its own right, without any power of interference and control from the people whom they were bound to serve.—Second, Their rigorously-enforced celibacy, which in the age immediately preceding the Reformation, had produced its natural effects, in an extreme and almost shameless dissoluteness of morals. Third,—their complete insulation from the people, and almost total (though by no means uncontested) independence of the secular power. A clergyman was held to be subject to his spiritual superior alone; while civil causes, under various pretexts, were drawn to the spiritual courts; so that the King, as head of the state, was neither supreme over all persons, nor in all causes.

These, however, were but subordinate causes of evil, in comparison with the enormous usurpation by which the Roman Bishop claimed supremacy over the universal church. As Bishop of the metropolitan see, he would very early possess considerable influence; and when external rank began to be valued by the Ministers of Christ, a primacy of order seems to have been conceded to him. Step by step

the usurpation proceeded, till the absence of Christ from his church was virtually proclaimed by the declaration, that the Bishop of Rome was his Vicar on earth, and that to be in communion with that society of which this Vicar was the head, was necessary to salvation.

Nor must the Monks and Friars be omitted from this sketch. The former originated in the mistaken notion that withdrawal from the world was to be rather an outward act, than a victory gained in principle and affection. The monastic institutions had in them some sincere but very blind devotion, and some industry and learning: but irreligious indolence and moral corruption were rather the rule than the exception. The Friars were of later date. These orders seem to have commenced with the intention of supplying the deficiencies of the secular (or parochial) Clergy. Their members often itinerated, preached, gave absolution, and as they had taken the vow of personal poverty, but were mendicant with respect to their respective orders, they often obtained gifts which the secular clergy would gladly have received. Between the Seculars and the Mendicants there were, therefore, frequent contentions; in which sometimes the one, sometimes the other, was more grievously in the wrong.

As the Clergy had forfeited their title to respect on those grounds on which the New Testament places it, and had seized, in its place, dominion over conscience, and temporal power and rank, so do they appear to have lost very generally the public esteem and confidence.—God had made them “contemptible and base before all the people.”

In the beginning of the fourteenth century, Edward the First still filled the English throne, though drawing to the close of his illustrious reign. Invading Scotland, Wallace is betrayed into his hands, and was not long after put to death. He was soon followed by his obdurate victor, who, dying in 1307, was succeeded by Edward II., who reigned till 1327, when he was murdered at Berkeley Castle, in Gloucestershire. His son, Edward III., a youth of fourteen, succeeded him; swaying the sceptre with a firm and strong hand for fifty years. Under him the wars for the crown of France commenced; and the navy of England began to assert its superiority. In 1346 the battle of Cressy, and in 1356, that of Poitiers, was fought.—About 1350 the English Parliament was permanently divided into two chambers, and trade began to flourish. About the same time, the King's son, Edward the Black Prince, the victor at Poitiers, became a general favourite; but died in 1376, before his father, whose old age was governed by favourites, giving the close of his reign both a fluctuating and turbulent character. He died in 1377; and was succeeded by his grandson, Richard II., then a boy of eleven years of age, who, after a brief but troublesome reign, (in the course of which, 1378, Wat Tyler's insurrection broke out, showing both the discontent and working of the popular mind,) was deposed by the Duke of Lancaster, 1379, who succeeded to the throne as Henry IV.

Italy, during this century, was the theatre of strife between con-

tending parties and families; and chiefly between the Guelphs and Ghibelines. In the midst of these ferments, literature and civilization began to revive. Dante died in 1321; Petrarch, in 1374; and Boccaccio, in 1375. Several universities were founded in the course of the century; and a public school at Winchester, by William of Wykeham, in 1378.

Perhaps the most remarkable event of the age was the transference of the holy see, from Rome to Avignon in France, in 1305: Rome being governed by a Cardinal Legate. About the middle of the century, the citizens of Rome, under Rienzi, revolted against the nobles, and from 1347 to 1354 great disorders prevailed; when, Rienzi being slain in a tumult, the authority of the nobles and of the Pope was restored. But the Popes had now become so evidently political, that the various Sovereigns of Europe, while acknowledging their spiritual supremacy, frequently came into collision with them on secular questions, and were accustomed to see in their proceedings nothing that indicated a morality at all superior to that of their own courts. In 1378 commenced what has been called the "Great Schism," two opposite parties choosing two different Popes. Urban VI. was acknowledged by the empire, Bohemia, Hungary, and England; and Clement VII., by France, Spain, Scotland, Sicily and Cyprus. The rival Popes mutually anathematized each other; and this state of things lasted till some years after the Council of Constance: (Held 1414, &c.)

In England the public mind was active and unsettled. Slavery, in the form of *villenage*, still existed: but not only was the state gradually assuming its regular form, but juster notions of the power of the Monarch, and the rights of the subject, were becoming prevalent. Trade was increasing; the Commons' House of Parliament was acknowledged as an integral part of the constitution. The weak government of Edward II., from 1307 to 1327; and the weakness incidental to the last years of the government of Edward III., and to the minority of Richard II., his grandson, in both instances, created factions which, while by their contentions they produced much misery, yet were overruled for good, in that they preserved the popular mind from stagnation, and prevented the undue growth of the regal power. The insurrection under Wat Tyler, in 1378, was but the result of a movement that had been advancing, a power that had been accumulating, through the whole century. Men were disposed to examine. The darkness that rested on the land was still most painfully dense; but, in the order of Providence, circumstances had been permitted to occur that awakened and agitated the public mind, and thus prepared the way for the instant perception of the first symptoms of approaching day.

Such were the circumstances of England, when, in 1324, John Wiclif, appropriately called "The Morning Star of the Reformation," was born. *(To be continued in our next.)*

ADDRESS TO YOUTH.

BY SAMUEL STENNETT, D. D.

Ye children that are just rising into life, cast your eyes backward to the first moment of your existence, and realize the innumerable expressions of parental affection with which you have been followed to the present time. What pangs did not your tender mother endure when she brought you into life! With how fond a heart did she clasp you in her arms, lay you to her breast, and pour her very soul upon you! With what painful anxiety did she anticipate your wants! With what unwearied attention did she provide for them! And from how many evils did she hourly protect you, gathering you as a hen gathereth her chickens! What a variety of comforts have your parents, each of them, denied themselves, and what a variety of labours have they incessantly undergone, in order to procure you a thousand enjoyments! Your happiness, your usefulness, your honour, your final salvation, were their grand objects through the term, the long and tedious term, as it seemed to you, of nonage. How often, shaken with alternate hopes and fears, have they stood trembling by your cradle and your bed, watching the event of threatening disorders! With what solicitude have they led you on every step, through the devious paths of childhood and youth, holding you back from this and that insidious snare, and shielding you against this and that violent assault of temptation! What various reasonings, apprehensions, and cares have agitated their minds respecting your education, the manner in which they should conduct themselves towards you, and the hands to whose guidance they should entrust you! How often have their hearts bled within them, when regard to your real interests obliged them to sacrifice fond indulgence to the demands of rigorous correction! How often have they restrained your impetuous passions, borne with your childish prejudices, gratified your innocent wishes, pleaded with you on your best interests, and poured out their cries and tears to heaven on your behalf! And with what painful anxiety, mingled with eager hope, have they looked forward to the event of all those measures they have taken with you, to prepare you for the station of life you are perhaps now just entering upon!

And now are there no returns due to all these expressions of parental kindness? Shall inattention and neglect, on your part, draw tears and sadness from those eyes which have so often looked on you with tender pity? Shall harsh and disrespectful language grate on those ears which have been ever open to your cries? Shall unnatural disobedience pierce the bosom that has so passionately loved you? Shall sullen ingratitude crush the heart that has doted upon you? Shall folly and sin, in a word, bring down those grey hairs with sorrow to the grave, which affection for you, as well as old age, hath rendered truly venerable? God forbid! On the contrary, does not

every ingenuous sentiment, and every pious feeling of the heart, call loudly on you to exert your utmost efforts towards discharging a debt, which after all it will never be in your power to repay? Ought you not to revere their persons, and hold their character sacred? Ought you not to approach them with respect, and to kindle into a flame at every insult offered them? Ought not their commands to be a law with you? and every deviation from them a force put upon your nature? Ought you not religiously to regard their admonition, and patiently submit to their censures? Ought you not to consult their happiness in every step you take, and accommodate yourselves even to their humours? Ought you not, when they are in the decline of life, to afford them all the assistance in your power? to watch their looks with assiduity and attention; to bear their pains with them; to soothe their ruffled passions; support their feeble steps; make their bed in their sickness; and, if you cannot hold death back from them, yet by your sympathy and prayers disarm him at least of some of his terrors? Gratitude for a thousand kind offices you have received, demands all this at your hands.

ADVICE TO A YOUNG CONVERT.

KEEP up as great a strife and earnestness in religion as if you knew yourself to be in a state of nature. We advise persons under conviction to be earnest and violent for the kingdom of heaven; but when they have attained to conversion, they should not be less watchful, laborious, and earnest in the work of religion; but the more so, for they are laid under infinitely greater obligations. For want of this, many persons, in a few months after their conversion, have begun to lose their sweet and lively sense of spiritual things, and to grow cold and dark, and have "pierced themselves through with many sorrows;" whereas, if they had done as the Apostle did, (Phil. iii. 12—14,) their path would have been "as the shining light which shineth more and more unto the perfect day."

When you hear a sermon, hear for yourself. Though what is spoken be more especially addressed to the unconverted, or to those that, in other respects, are in different circumstances from yourself; yet let the chief intent of your mind be to consider, "In what respect is this applicable to me? and what improvement ought I to make of this for my soul's good?"

Though God has forgiven and forgotten your sins, yet do not forget them yourself: often remember what a wretched bond-slave you were in the land of Egypt. Often bring to mind your particular acts of sin before conversion; as the blessed Apostle Paul is often mentioning his old blaspheming, persecuting spirit, and his injuriousness to the renewed; acknowledging that he was the least of the Apostles,

and not worthy "to be called an Apostle," and the "least of all saints," and the "chief of sinners;" and be often confessing your sins to God; and let that text be often in your mind, "That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God."

Be always abased for your remaining sin, and never think you lie low enough for it: but yet be not disheartened or discouraged by it; for, though we are exceeding sinful, yet we have an Advocate with the Father, Jesus Christ the righteous; the preciousness of whose blood, the merit of whose righteousness, and the greatness of whose love and faithfulness, infinitely overtop the highest mountain of our sins.

When you engage in prayer, or come to the Lord's Supper, or attend any other duty of divine worship, come to Christ as Mary Magdalene did; (Luke vii. 37, 38;) come, and cast yourself at his feet, and kiss them, and pour forth upon him the sweet perfumed ointment of divine love out of a pure and broken heart, as she poured the precious ointment out of her pure broken alabaster-box.

Remember, that pride is the worst viper that is in the human heart, the greatest disturber of the soul's peace, and of sweet communion with Christ: it was the first sin committed, and lies the lowest in the foundation of Satan's whole building; and is with the greatest difficulty rooted out; and is the most secret, hidden, and deceitful of all lusts; and often creeps insensibly into the midst of religion, even sometimes under the disguise of humility itself.

That you may pass a correct judgment respecting yourself, always look upon those as the best discoveries, and the best comforts, that have most of these two effects;—those that make you least and lowest, and most like a child; and those that most engage and fix your heart in a firm and full disposition to deny yourself for God, and to spend and be spent for him.

Do not let the adversaries of the cross have occasion to reproach religion on your account. How holily should the children of God, the redeemed and beloved of the Son of God, behave themselves! Therefore, "walk as children of the light, and of the day," and "adorn the doctrine of God your Saviour;" and especially abound in what are called the Christian virtues, and which make you like the Lamb of God; be meek and lowly of heart, and full of pure, heavenly, and humble love to all;—abound in deeds of love to others; and let there be in you a disposition to esteem others better than yourself.

In all your course walk with God, and follow Christ, as a little, poor, helpless child; taking hold of Christ's hand, keeping your eye on the marks of the wounds in his hands and side, whence came the blood that cleanses you from sin.—*Jonathan Edwards.*

W O M A N .

The influence of the female character is now felt and acknowledged in all the relations of life. I speak not of those distinguished women who instruct the age through the public press; nor of those whose devout strains we take upon our lips when we worship. But of a much larger class, whose influence is felt in the relations of neighbour, friend, daughter, wife, mother.

Who waits at the couch of the sick to administer tender charities while life lingers, or to perform the last act of kindness when death comes? Where shall we look for those examples of friendship that most adorn our nature; those abiding friendships which trust even when betrayed, and survive all changes of fortune?

Where shall we find the brightest illustrations of filial piety?—Have you ever seen a daughter, herself perhaps timid and helpless, watching the decline of an aged parent, and holding out with heroic fortitude to anticipate his wishes, to administer to his wants, and to sustain his tottering steps to the very borders of the grave?

But in no relation does woman exercise so deep an influence, both immediately and prospectively, as in that of mother. To her is committed the immortal treasure of the infant mind. Upon her devolves the care of the first stages of that course of discipline which is to form a being, perhaps the most frail and helpless in the world, the fearless ruler of animated creation, and the devout adorer of its great Creator.

Her smiles call into exercise the first affections that spring up in our hearts. She cherishes and expands the earliest germs of our intellect. She breathes over us her deepest devotions. She lifts our little hands, and teaches our little tongue to lisp in prayer.

She watches over us like a guardian angel, and protects us through all our helpless years, when we know not of her cares and her anxieties on our account. She follows us into the world of men, and lives in us, and blesses us, when she lives not otherwise upon the earth.

What constitutes the centre of every home?—Whither do our thoughts turn, when our feet are weary with wandering, and our hearts sicken with disappointments? Where shall the truant and forgetful husband go for sympathy unalloyed and without design, but to the bosom of her who is ever ready and waiting to share in his adversity or his prosperity? And if there be a tribunal where the sins and follies of a forward child may hope for pardon and forgiveness on this side heaven, that tribunal is the heart of a fond and devoted mother.

Finally, her influence is felt deeply in religion. "If Christianity should be compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the throng of busy

men, we should find her last and purest retreat with women at the fire-side; her last altar would be the female heart; her last audience would be the children gathered round the knees of the mother; her last sacrifice, the secret prayer escaping in silence from her lips, and heard perhaps only at the throne of God."—*W. H. Carter.*

Is there then a youth so depraved as to treat a kind sister with harshness? or a tender and affectionate mother, with indifference, neglect or scorn?

G A M B L I N G .

But you do not mean to gamble, nor advocate it. I know it.—But I also know that if you play at all, you will ultimately do both. It is but a line that separates between innocence and sin. Whoever fairly approaches this line, will soon have crossed it. To keep at a distance, therefore, is the part of wisdom. No one ever made up his mind to consign to perdition his soul at once. No man ever entered the known avenue which conducted to such an end with a firm and undaunted step. The brink of ruin is approached with caution, and by imperceptible degrees, and the wretch who now stands fearlessly scoffing there, but yesterday had shrunk back from the tottering cliff with trembling. Do you wish for illustration? The profligate's unwritten history will furnish it. How inoffensive its commencement! how sudden and how awful its catastrophe! Let us review his life.—He commences with play; but it is only for amusement. Next he hazards a trifle to give interest, and is surprised when he finds he is a gainer by the hazard. He then ventures, not without misgivings, on a deeper stake. This stake he loses. The loss and the guilt oppress him. He drinks to revive his spirits. His spirits revived, he stakes to retrieve his fortune. Again he is unsuccessful, and again his spirits flag, and again the intoxicating cup revives them. Ere he is aware of it, he has become a drunkard; he has become a bankrupt. Resources fail him. The demon despair takes possession of his bosom; reason deserts him. He becomes a maniac: the pistol or the poniard closes the scene; with a shriek he plunges unwept and forgotten into hell.

As we have said, the finished gambler has no heart. The club with which he herds would meet though all its members were in mourning. They would meet though the place of rendezvous was the chamber of the dying; they would meet though it were an apartment in the charnel house. Not even the death of kindred can affect the gambler. He would play upon his father's sepulchre.—*Dr. Nott.*

DO NOT MARRY AN UNGODLY MAN.

"Evil communications corrupt good manners."

A most awful death has just occurred, proving the truth of this declaration. Not long since, a respectable young woman, though

black, yet comely, was addressed by marriage by one of her own class, whom she accepted, she being a member of the Methodist society. He promised to unite with the people of God also, and offered himself for membership. After marriage everything appeared to go on comfortably; and the Missionary was pleased with their domestic happiness, and pious deportment.

After a while, it was discovered by him that the young man was mixing with improper company. He met him with a cigar in his mouth occasionally, and learned that he had been drinking. He received complaints from his wife that his conduct was becoming unkind towards her. He spoke to him on these things: the delinquent wept; asked forgiveness; and promised amendment. Things did not long promise well. He continued his visits to his worldly friends; became more devoted to the poisonous drinks; increased in unkindness to his distressed wife; and became very irregular in his attendance at the house of prayer.

One sacrament Sunday he excused himself from going to divine service, complaining of sickness: his wife therefore left him at home, and went to hear God's word, and partake of the Lord's Supper. On going back, she found one of the domestics carrying liquor. She asked who it was for, and was told, for her husband, who had drunk half a pint of gin, and half a pint of brandy already. She went to him, as he lay on the bed from the effects of what he had taken, and reasoned with him on the impropriety of his conduct. He abused her, and said he would drink and go to hell. Being fatigued, she laid down, when he succeeded in getting the third half-pint of liquor. Two hours afterwards he died, foaming at the mouth; his companions in and about the house laughing, swearing, and committing all kinds of improprieties. The scene was so disgusting, that the Missionary, who went to see if he could be of service, turned away from the sight with a disconsolate and sickened heart.

This case teaches, beside the evil of drunkenness, the evil of being "unequally yoked with unbelievers." Ungodly suitors promise much generally, but seldom is any good realized from them. Disappointment, opposition, and sin render the future life of the religious persons who marry them, anything but desirable. "Be not unequally yoked."
—*Jonathan Cadman.*

THE DEATH OF A DANCER.

"To the one we are the saviour of death unto death."

A CIRCUMSTANCE of recent occurrence awfully illustrates this most solemn declaration. In the routine of my Scriptural reading, my mind was impressed with the following passage:—"And he did that which was evil in the sight of the Lord, according to all that his father had

done;" (2 Kings xxiv. 9;) as the young people around evinced much depravity of mind. It occurred to me, that it would be proper to call the attention of the congregations, assembling to hear the word of God, to this painful fact; and I prepared an address, founded on the words which had arrested my attention; intending to confine my remarks to parents, enforcing on them the necessity of a pious life, not only for their own sakes, but for the good of their children.

Opposite the chapel lived one of the authorities of the land, who kept a concubine, by whom he had a large family of coloured children. A son, who resided with him, had unhappily adopted the same practice; and had several illegitimate children. The father, I was told, had made a vow never again to hear the Clergyman, because some remarks had been made by him on dancing, supposed to be personal. Of this vain and sinful amusement he was passionately fond. The Sunday was therefore employed in reading newspapers, novels, &c., in sight of the people passing to and from the church and chapel.

The son seldom went to church; but the very evening I had purposed to deliver my special discourse, he and his sister entered the chapel, and occupied a pew in the front of the gallery. I felt almost sorry that it had so happened. I feared they would think me personal. More than once, during the singing, I thought it would be best to discourse from some other text. Again, I thought Providence might have directed them to the house of God on that occasion for good; and I resolved to deliver the sermon prepared. It was a solemn time.

The next day I heard that the young man was highly offended at the discourse, and swore he would never enter the chapel again while I was there. He kept his oath, for during my stay, he was never in the chapel but once, when a brother Missionary officiated. He also complained to his father of the insult which he said he had received.

Before I left the island, the youth gave himself up to hard drinking. In a short time he was nearly blind; could not walk without a stick; and in ascending the steps in front of his house, he had to raise his legs with his hands. Not many weeks after my removal from the island, I read in a newspaper that he was dead.

It has been said, that we must preach so that the hearers shall either fall out with themselves or the preacher. Had this young man fallen out with himself, and abandoned his wicked courses, who does not see what happy consequences would have followed? He would now probably have been alive, an honourable and useful Christian. May the young who read this take warning by his fate, and receive with meekness the truth of God! "Wherewithal shall a young man cleanse his way," but "by taking heed thereto according to God's word?" On the contrary, by not taking such heed, "the way of the ungodly shall perish."—*J. C.*

THE DUTIES OF PARENTS.

BY THE REV. THOMAS COUPE.

The duties of parents in reference to their children are these:—

1. To see that they be admitted into the church by baptism in convenient time; that is, within a few days after they are born.

2. To train them up in the fear and nurture of the Lord. This duty Saint Paul specially presses upon parents. (Ephesians vi. 4.) "Ye parents," says he, "bring up your children in the nurture and admonition of the Lord." Let your main care be, not how to make them rich, but religious; how to work the sincere fear of God into their souls; that, as God hath made them your children by natural birth, so you should strive to make them his by a religious education. Parents should not think it sufficient that they have brought up their children to some good trade, by which they may live another day: they must also bring them up in the fear of God; teaching them so to serve him here, that they may live with him eternally in the heavens.

3. Another duty is, to provide for the bodies of the children, as well as for their souls. This the Apostle intimates, 1 Tim. v. 8, where he says, "If any provide not for his own, and especially those of his own house, he is worse than an infidel;" namely, in this point; because he by the light of nature knoweth this to be a duty. But yet beware of withholding your hand from charity because of many children; nay, rather, the more children you have, the more liberal you ought to be, that so the Lord may double his blessing upon you and yours: for "the seed of the merciful," says the Psalmist, "are blessed;" (Psalm xxxvii. 26:) and the Apostle adds, "He that soweth bountifully shall reap bountifully." (2 Cor. ix. 6.)

4. It is the duty of parents to rebuke their children when they do amiss; whereby you may both free yourselves from the guilt of your children's sin, and prevent much evil in them. The neglect of this is doubtless one special cause of so much wickedness and profanity in the world.

5. When reproof prevails not you ought to correct them for their faults. This duty the Scriptures often press upon parents. "Chasten thy son while there is hope; and let not thy soul spare for his crying;" (Prov. xix. 18:) or, as the original properly signifies, "Let not thy soul spare to his destruction;" intimating, that the father's sparing of his child may tend to his destruction.

HAPPINESS.

SIR WALTER RALEIGH, discoursing with some friends, during his confinement in the Tower of London, on the subject of true happiness, maintained that it comprehends not only freedom from diseases

and pains of body, but also from anxiety and vexation of spirit; not only the lawful pleasures of sense, but peace of conscience and inward tranquility; and that this happiness, so suitable to the immortality of our souls, and the eternal state we must live in hereafter, is only to be met with in religion. It is only by an application of the blood of Christ, that the conscience can be effectually purged from the stains of guilt, and peace with God obtained. And when the conscience is thus sprinkled with the sacrificial blood of the Saviour, its purity must be preserved by a holy and an obedient life, connected with a cheerful trust in the death and intercession of the Son of God, as forming the only ground of our acceptance with the Most High. Happy they who live habitually in this state. Theirs is the peace which passeth understanding, which infinitely exceeds in richness and value all the pleasures of sense, and even the gratifications of the intellect arising merely from literature and science. This is a peace which even affliction and death cannot impair: but will retain all its sweetness and power through eternity. While multitudes, unacquainted with their best interests, eagerly pursue the fleeting and delusive pleasures of the world and sin, "be mine this better part!"—*Mentor.*

RESULT OF SAD EXPERIENCE.

THE following affecting account was published in a number of an Ohio Temperance periodical, of the method by which a tavern-keeper in that State was induced to close his bar, and inscribe on his walls, "Temperance House:"—

"The landlord stated that he had kept tavern for a long time, and until recently had sold ardent spirits. The circumstances which led him to banish them from his dwelling were the following:—He formerly had a son, who had acquired a relish for liquor by being conversant with it, and frequently became intoxicated. In his sober moments the father remonstrated with him, pointed out to him the folly of his course, and the ruin that inevitably awaited him, unless he reformed. The son was convinced of his folly, lamented his ruinous course, and often, with weeping, resolved to pursue it no more. But he had not moral courage enough to resist the temptation; he would soon return to his cups, and plunge again into beastly intoxication. Thus they went on, the father remonstrating, and the son resolving: still he could not restrain his hand from the glass, when it was within his reach. I need not describe the extreme mortification to which the father represented himself as having been subjected, in consequence of the conduct of his son. He continued to grow worse and worse; till one day having gone to a neighbouring town, he became intoxicated, and on his way home died in his waggon, no one being present but his little brother, and was brought back a corpse to his father's house.

“The father then began to inquire whether there was not guilt resting upon himself. The result was, that he banished intoxicating drinks from his house, and resolved never to be the means of bringing another of his fellow beings to such an end. He mentioned that his new sign had given some occasion to sneer: ‘But,’ said he, and he said it with tears in his eyes, ‘no man would ever blame me for having Temperance written on my house, did he know what I have suffered in consequence of a drunken son.’”

S O L E M N I N Q U I R I E S .

REMEMBERING that I am one of the countless multitudes who, in the last day, will stand before the bar of God. I beg leave to make a few solemn inquiries. Am I prepared to die? Am I what the word of God requires me to be? Have I examined his word to know what it does require? Have I improved the privileges which God has given me? Have I neglected no opportunity of doing good?—Have I never refused to stretch out my hand to relieve the sufferings of others? Am I as willing to relieve the sufferings of an enemy as of a friend? Have I done all I could for supporting the Gospel and for evangelizing the world? Have I made such sacrifices for this object as the Gospel requires? Or have I only contributed of my abundance so as not to interfere with my own ease and indulgence? Am I constantly looking abroad in the world, to see what good I can do, or do I confine my narrow views to beloved self? Do I exercise the same love toward others, that I would wish in return? When I am viewing the faults of others, do I at the same time remember that God is viewing my own? If I attempt to speak in the name of the Lord, have I an eye single to his glory? If I have but one talent, do I improve that, or do I neglect it, and envy those who have more? Am I reproved when I see others active in the cause of Christ, or do I excuse myself by saying that they do it to be seen of men? Do I visit my closet daily for the purpose of pouring out my soul to God in fervent prayer? Do I examine my heart to see where I must point the sword to keep off the enemy? In fine, do I love the Lord Jesus Christ with a pure heart fervently? Have I ever been born of the Spirit of God? Or have I treated with neglect the blood of the Saviour?

U P O N M Y S O U L .

Among many objectionable expressions in common use, it is much to be lamented that the above expression is exceedingly prevalent; and especially that it sometimes escapes the lips even of Christian professors. The plain meaning of it is, “*I pawn my soul.*” And thus the precious and immortal soul and the undying interests of eter-

ity are thoughtlessly placed at stake; perhaps for that which is of the most trifling value. And besides the absurdity and folly of such conduct, we have no right to pawn or pledge that which in reality is not our own, and which we may be required in an instant to render up to him who gave it. O let me guard against the very "appearance of evil," and let my "communications be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." R. B.

SPARE TO SPEND.

THE following anecdote was related by the late Rev. George Whitefield in a sermon preached at the Tabernacle, City-road, London :—

Two persons, who were canvassing for some public charity, knocked at the door of a gentleman, intending to solicit his donation. While waiting there they overheard him severely reproving his servants for the waste of a small piece of candle. Judging, from this apparent parsimony, that he was a covetous man, one of them suggested that they had better not lose time by staying there, but go on to another house. The other person, however, thought differently, and wished to make a trial of the gentleman's generosity, as they had had one of his fragality. At length they were introduced, when, having read their case, he presented them with five guineas. The collectors, so agreeably disappointed, could not conceal their surprise; which being observed by the donor, he desired to know why they expressed so much wonder at the gift. "The reason, Sir," said one of them, "is this: we happened to hear you severely blaming your servants for wasting an inch of candle, and therefore expected nothing from a person who, we feared, was so parsimonious." "Gentlemen," replied he, "it is true, I am very exact in the economy of my affairs. I cannot endure the waste of any thing, however small its value; and I do this that I may save, out of a moderate income, something to give to God and religion."

Heads of families! suffer no extravagance. Avoid unnecessary expense. Spare, that you may have to spend for God. And let *servants* guard against profusion and waste. Let them not imagine their masters or mistresses covetous, because they are provident.—The claims of humanity and religion are numerous, and it becomes both them and you to be careful that there may be somewhat "to give to him that needeth."

R. B.

QUEER SAYINGS FOR QUEER PEOPLE.

The snuffers of persecution make the saints' caudles burn brighter.
—*Dr. Wilkinson.*

I have read of many wicked Popes, but the worst Pope I ever met with is Pope Self.—*John Newton.*

Many kiss Christ, but few love him.—*Bucholcerus.*

Sour godliness is the devil's religion.—*Wesley.*

A Christian is always either on the perch, or on the wing; he is always reposing on God, or in flight after him.—*Henry.*

If you meddle with Diana of the Ephesians, you must expect to lose the friendship of Demetrius.—*Jer. Collier.*

Jacob's ladder, which conveyeth to heaven, may have its foot in a smoking cottage; and there may be a trap-door in a stately palace which may let down to hell.—*Bishop Reynolds.*

The serpent's eye is an ornament when placed in the dove's head.—*W. Sicker.*

Mercies that are won with prayer are worn with thankfulness.—*T. Goodwin.*

The words of the wise are as nails: their example is as hammers.—*Marston.*

God's corrections are our instructions.—*Brooks.*

The man who has nothing to boast of but his illustrious ancestors, is like a potatoe plant: the only good belonging to him is under ground.—*Sir T. Horbury.*

Experience is a dear school, yet fools will learn in no other.—*Franklin.*

To compliment vice is but one remove from worshipping the devil.—*Jer. Collier.*

Difficulties are as whetstones, to sharpen a believer's fortitude.—*Dr. Wilkinson.*

THE INFIDEL RECLAIMED.

THE following reasons were assigned by a reclaimed infidel for renouncing Deism and embracing Christianity:—

1. That I never saw, heard, or read of any man, woman, or child, that was reformed, either in whole or in part, by embracing the principles of Deism.

2. That I have known hundreds, and heard of thousands, who have been reformed by embracing Christianity.

3. That I have known industrious and sober men, who, by imbibing the principles of Deism, almost instantly became desperately wicked, and in many instances dangerous members of civil society.

4. That I have known some Deists, and many scoffers at religion, speedily and effectually turned from the most abandoned practices, by

the preaching of the Gospel, to a life of righteousness, which showed itself by sobriety, industry, charity, brotherly kindness, and universal philanthropy.

5. That I do not recollect ever hearing but one Deist profess really to believe in a future state of rewards and punishments.

6. That I never met with a man who professed to be a real Christian, but what built his principal hopes upon the reality of a future state.

7. That I cannot, in all the Deistical writings, find any law to prevent wickedness, and encourage virtue, with rewards and punishment annexed thereto.

8. That in Scripture all the crimes that man can possibly commit are, under the severest penalties, forbidden; and every possible virtue inculcated and encouraged, by promise of eternal and exceeding great rewards.

9. I have known some Deists, and read of many, who, at the apparent point of death, were seized with the utmost horrible despair, uttering the most bitter reflections against themselves for their total neglect of those duties contained in the Gospel. But who ever heard or read of a Christian, at the hour of death, despairing of the mercy of God, because he had all his life-time rejected Deism, and shunned the company of its professors? Or even when long, fierce diseases had shaken the nervous system, and raging fevers inflamed the blood, have Christians ever been so far deranged as to wish they never had been born, for not rejecting the Bible as a wicked and mischievous imposition on the human race?

PRESERVATION OF THE TEETH.

NEARLY all the expedients resorted to in these scientific days for the preservation of the teeth are directly calculated to hasten their decay. In the first place, pulverized charcoal applied from day to day with a brush, an almost universal practice, wears upon the enamel by constant attrition: under this grinding operation, ultimately the osseous or inner bony part begins to have a blue tinge, and finally carious spots give evidence of the certain commencement of the disease. Salt, lemon-juice, indeed any of the acids, are positively injurious, as they act directly upon the lime of which the teeth are constituted, destroy the cohesion of particles, and bring on a speedy decay. Ashes, next to charcoal, are intolerably bad. Peruvian bark is a good application for the gums, but possesses not the least control over the chemical composition of the teeth. Burnt crusts reduced to powder, also scratch and mar the enamel. Those persons who exclusively confine themselves to brushing their teeth daily with pure cold water, without any regard to the thousands of articles ostensibly pro-

pared with cost to arrest the progress of decay in teeth, with a very few exceptions, preserve them in the highest state of organic perfection.—*Scientific Tracts.*

THE HUMAN INTELLECT.

THE vast and capacious powers of the human intellect form a theme on which men always love to dwell. It stirs the spirit of man to be told of the secrets he has extorted from nature; of the stupendous treasures of knowledge which he has heaped up; of the sagacity wherewith he has dived into the abyss of dark and hidden things; of the chariot of fire in which he has ascended to “the brightest heaven of invention.” Of all these glories it is his delight to hear. He sits in pride amid the spoils and the riches of countless generations, till he feels a sort of divinity within him, and begins to scorn the earth upon which he treads. And then come the loftiness of countenance, and the perversion of heart, which so often turn his knowledge and his wisdom into a snare and a curse. For what will the Lord of all knowledge say to the creature whom He and He only hath arrayed in all this magnificence and prodigality of endowment,—what will He say, if his own bounties are to be piled up as a tower whereby men may build themselves a name, and exalt their pride unto the heavens? If there be any one thing in the course of this world, which proclaims more loudly than another the power, and the majesty, and the goodness of the Almighty, it is the victorious progress of the mind of man. For what are the triumphs of the human mind but manifestations of that One Supreme and Eternal Mind which contains all truth and wisdom; and from which alone the mind of man derives every particle of its energy, every particle and source of its prodigious mastery? And can any one gravely imagine that these powers were given to man that he might erect himself into a deity, and forget the work of the Lord, and the operations of his hand? The mightiest intellects this world has ever seen have never imagined this. It has been their glory and delight to lay their treasures at the feet of Him who “sitteth enthroned on the riches of the universe.” Even those grand and ruling spirits, who shone like burning lights in the dark places of the ancient ignorance,—even they were often impatient to “feel after” the “divinity which stirred within them,” and to pay Him the honour and the love which are his righteous due, “if haply they might find him.” And of those who have lived in brighter and more glorious times, the greatest and the best have always honoured their Creator with all the powers of the understanding which he gave them. And if this was the crown of rejoicing to those master-spirits, what does their great example say to us? Does it not tell us that our intellect was given us for high and holy purposes; that it is a light kindled within us by Him who dwells in light; and that it is both our glory and reasonable service, so to let this light shine before men that they may glorify our Father which is in heaven?—*Le Bas.*

THE FIRST SABBATH.

It forms a melancholy proof of the depravity of the human heart, that one of the greatest acts of divine goodness is viewed by many as a severe restraint upon their enjoyments. The Sabbath was instituted by the Lord, when He rested from his work of creation, and saw it to be very good; and, thus beholding it, He gave to man the privileges of communion with Him in this his joyful rest. This is the foundation of the Sabbath: the Creator of the human race rejoicing with His creatures in the manifestation of the divine goodness. Few spectacles are more delightful than that which faith presents, when it leads us to contemplate the first morning which dawned upon Adam and his spouse in Paradise.

That morning was a Sabbath: for, created towards the close of the sixth day, they awoke from their peaceful slumbers on the seventh, or the day in which the Lord rested from His works and sanctified it. What delightful feelings of holy joy and gratitude, of filial esteem and adoring wonder, must have filled their hearts, as they regarded their own happy condition; formed as they were in the image of God, in righteousness and true holiness; or as, looking around, they beheld such manifold displays of divine wisdom, power and goodness! The worship of God was not a painful duty, or a tedious service, on that day. Whilst "the sons of God," or the angelic host, "shouted for joy," the lips of our first parents would gladly unite with the seraphs in one harmonious song. God was pleased with his own works, and man was permitted to share His joy. How swiftly must the hours have passed which were thus occupied! Grateful as would be their ordinary employment, "dressing the trees of the garden," they would look forward to the return of the Sabbath, as "the day of all the week the best;" the day on which they were permitted especially to turn their eyes from the creature to the Creator, and to say of all they saw and all they felt, "Our Father made them all!" This privilege, which the Lord conferred upon man before his fall, he graciously continued after his transgression. Whilst for his sin He withdrew His presence, drove man from Paradise, changed his residence from the fruitful garden of Eden to ground that brings forth briars and thorns; so that man is "to eat his bread by the sweat of his brow;" still, as it is beautifully expressed in the book of Exodus, "he gave them the Sabbath;" thus excepting that hallowed day from the curse, and allowing the fallen race of Adam the privilege of resting with Him in his creation work: indeed, granting to us a higher privilege than ever our first parents enjoyed: they only knew the Lord in his work of creation; but He who formed all things by the word of his power has entered into his redemption rest. "The Son of Man is Lord of the Sabbath." It is the Lord's day,—a day in which He rejoiceth in his finished work of redemption. When he rose from the dead, he fulfilled all that was needful to reconcile God to man, and

man to God: now he sits at the right hand of the Majesty on high, "waiting till all his enemies are made his footstool." It is a most delightful exercise, and that which tends greatly to enlarge the soul, to raise the thoughts to the rest of the Sabbath, as now enjoyed by the Lord Emmanuel, God in our nature, in union with his eternal Father, and the eternal Spirit, surrounded by the innumerable company of angels, and the spirits of the just made perfect, who in the church above celebrate this holy day. The prophet Zephaniah has said, "The Lord thy God in the midst of thee is mighty: he will save; he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing." These words are expressive of His high delight; and yet they only faintly exhibit His glorified joy, as on each Sabbath he beholds sinners "brought out of darkness into his marvellous light;" and as he anticipates the day when his redeemed, of all nations, tribes, and tongues, shall appear before the throne, joining in one song of praise, and that a song whose full chorus shall never end.—*The Rev. J. H. Stewart.*

ON JESTING.

JEST not with the two-edged sword of God's word. Will nothing please thee to wash thy hands in but the font? or to drink healths in but the church chalice? Profane jests will come without calling.—If in the troublesome days of King Edward the Fourth, a citizen of London was executed as a traitor, for saying that he would make his son heir to the crown,—though he only meant his own house, which had a crown for its sign; more dangerous it is to indulge a wanton wit in reference to the Majesty of God. If therefore, without thine intention, and against thy will, thou hittest Scripture in ordinary discourse, fly to the city of refuge, and pray to God to forgive thee.

Wanton jests make fools laugh, and wise men frown. Seeing we are civilized Englishmen, let us not be naked savages in our talk.—Corrupt speeches are worst in withered age, when men run after that sin in their words, which flieth from them in the deed.

Let not thy jests, like mummies, be made of the bodies of dead men. Abuse not any that are departed; for to wrong their memory, is to rob their ghosts of their winding-sheet.

Scoff not at the natural defects of any person, which it is not in their power to amend. It is cruel to beat a cripple with his own crutches. Neither is it right to jeer any person on account of his profession, if it only be honest. Mock not a cobbler because of the blackness of his thumbs.

He that relates another man's wicked jest with delight makes it his own. Purge it therefore from its poison. If the profaneness can be severed from the wit, it is like the lamprey. Take out the sting in the

back, and it makes good meat. But if the conceit consists in proneness, then it is a viper, all poison: and you should not meddle with it.

He that will lose his friend for a jest, deserves to die a beggar.— Yet there are some people who think that their wit, like mustard, is not good unless it bite. We read that all those who were born in England the year after the beginning of the great mortality in 1349 wanted their four cheek teeth. Such let thy jests be, that they may not grind the credit of thy friend: and do not make jests so long that thou becomest one thyself.

It is no time to break jests when the heart-strings are about to be broken. It is no time to show wit when the head is to be cut off.— Do not imitate the dying man who when the Priest came to visit him, and asked him where his feet were, jocularly answered, "They are at the end of my legs." Jest at such a time, are every way unbecoming. Let those who end their lives with laughter take heed lest they begin eternity with weeping.—*Fuller.*

THE THRIFTLESS FARMER.

The thriftless farmer provides no shelter for his cattle during the inclemency of the winter, but permits them to stand shivering by the fence, or to lie in the snow, as best suits them.

He throws their fodder on the ground or in the mud, and not unfrequently in the highways, by which a large portion of it, and all the manure, is wasted.

He grazes his meadows in the fall and spring, by which they are gradually exhausted, and finally ruined.

His fences are old and poor—just such as to let his neighbour's cattle break into his fields, and teach his own to be unruly.

He neglects to keep the manure from around the sills of his barn— if he has one—by which they are prematurely rotted and destroyed.

He tills, or skims over the surface of the land, until it is exhausted; but never thinks it worth while to manure or clover it. For the first, he has no time; for the last, "he is not able."

He has more stock than he has means to keep well.

He has a place for nothing, and nothing in its place. He consequently wants a hoe or a rake, a hammer or an auger, but knows not where to find it. He and his whole household are in search of it, and much time is lost.

He loiters away stormy days and evenings, when he should be repairing utensils, or improving his mind by reading the scriptures.

He spends much time in town, at the corner of the street, or in the "snake-holes," and goes home in the evening "pretty well tore."

He plants a few fruit trees, and his cattle forthwith destroy them. He has "no luck in raising fruit."

One half of the little he raises is destroyed by his own or his neighbour's cattle.

He has no shed for his fire-wood—consequently his wife is out of humour, and his meals out of season.

His plough, drag, and other implements, he leaves all winter where last used, and just as he is getting in a hurry the next season, his plough breaks, because it was not properly housed and cared for.

Somebody's pigs break in and destroy his garden, because he had not stopped a little hole in the fence that he intended to stop for a week.

He is often in a great hurry, but will stop and talk as long as he can find any one to talk with.

He has, of course, little money, and when he must raise some to pay his taxes, &c., he raises it at a great sacrifice, in some way or other, either paying a great shave, or by selling his scanty crops when prices are low.

He is a year behind, instead of being a year ahead of his business, and always will be.

When he pays a debt, it is at the end of an execution; consequently his credit is at low ebb.

He buys entirely upon credit, and merchants or others with whom he deals charge him twice or thrice the profit they charge prompt payers, and unwilling to sell him goods at that. He has to beg and promise, and promise and beg, to get them on any terms. The merchant dreads to see his wife come into his store, and the woman feels depressed and degraded.

The smoke begins to come out of his chimney late of a winter's morning, while his poor cattle are suffering for their morning's food.

Manure lies in heaps in his stable; his horses are rough and uncurried, and their harness trod under their feet.

His bars and gates are broken, his buildings unpainted, and the boards and shingles falling off—he has no time to replace them; the glass is out of the windows, and the holes stopped with rags and old hats.

He is a great borrower of his thrifty neighbours' implements, but never returns the borrowed articles; and when they are sent for, they cannot be found.

His children are late at school—that is, if they go to school; their faces unwashed, their clothes ragged, their hair uncombed, and their books torn and dirty.

He is, in person, a great sloven, and never attends public worship—or if he occasionally does so, he comes sneaking in, when service is half over.

RULES FOR RAILWAY TRAVELLERS.

NEVER attempt to get out of a railroad carriage when it is moving.
 Never attempt to get in a railroad carriage when it is in motion, no matter how slow the motion may seem to be.

Never sit in any unusual place or posture.

Never get out at the wrong side of a railroad carriage.

Never pass from one side of the railroad to the other, except when it is indispensably necessary to do so, and then not without the utmost precaution.

Express trains are attended with more danger than ordinary trains. Those who desire security, should use them only when great speed is required.

Special trains, excursion trains, and all other occasional trains on railways are to be avoided, being more unsafe than the ordinary and regular trains.

If the train on which you travel meet with an accident, by which it is stopped at a part of the line, or at a time where such stoppage is not regular, it is more advisable to quit the train than to stay in it.

Beware of yielding to the sudden impulse to spring from the carriage to recover your hat which has blown off, or a parcel dropped.

When you start on your journey, select, if you can, a carriage at or as near as possible to the centre of the train.

Do not attempt to hand any article into a train in motion.

When you can choose your time, travel by day rather than by night; and if not urgently pressed, do not travel in foggy weather.—*Scientific American.*

Poetry.

THE LOST SPIRIT.

BY MRS. FLETCHER.

"I looked on my right hand, and beheld, but there was no man that would know me: refuge failed me; no man cared for my soul."—Psalm cxlii. 4.

WEEP, sire, with shame and rueing,
 Weep for thy child's undoing!
 For the days when I was young,
 And no prayer was taught my tongue;
 Nor the record from on high,
 Of the life that cannot die:
 Wiles from the world and wicked men,
 Of their threescore years and ten;
 Earthly profit, human praise,
 Thou didst set before my gaze,
 As the guiding stars of life,
 As the meed of toil and strife.
 I ran the world's race well,
 And find my guerdon—HELL!

Weep, mother, weep! yet know
 'Twill not shorten endless woe,
 Nor thy prayer unbind my chain,
 Thy repentance soften pain,

Nor the life-blood of thy frame
 For one moment quench this flame!
 Weep, not beside my tomb,
That is gentle, painless gloom!
 Let the worm and darkness prey
 On my senseless, slumbering clay.
 Weep for the priceless gem
 That may not bide in them;
 Weep the lost spirit's fate:
 Yet know thy tears too late;
 Had they sooner fall'n—well,—
 I had not wept in HELL!

Physician. canst thou weep?
 Then let tears thy pillow steep.
 Couldst thou view time's nearing cave,
 Doom'd to whelm me in its grave;
 The last and lessening space,
 My life's brief hour of grace,
 Yet with gay unfaltering tongue
 Promise health and sojourn long?
 View me busied with the toys
 Of a world of shadowy joys?
 O! had look, or sign, or breath
 Then whisper'd aught of death!
 Though nature in the strife
 Had loosed her hold on life,
 And the worm received its prey
 Perchance an earlier day:—
 This, this,—and who can tell,
 That I had dwelt 'n HELL?

False prophet. flattery priest.
 Full fraught with mirth and feast!
 Thy weeping should not fail
 But with life's dark-ended tale!
 For the living,—for the dead.—
 There is guilt upon thy head!
 Thou didst make the "narrow way"
 As the broad one, smooth and gay:
 So spake in accents bland,
 Of the right and better land,
 That the soul unchanged within,
 The sinner in his sin,
 Of God and Christ unshriven,
 Lay down with dreams of heaven!
 False priest thy labours tell.
 I dream'd—and woke in HELL!

THE
COTTAGER'S FRIEND,
AND
GUIDE OF THE YOUNG.

This Monthly publication, neatly printed, containing 24 pages, 12mo., medium size, is designed for the instruction and entertainment of young persons. Its plan comprehends Biography; Juvenile Biography; Familiar Essays; Dialogues, or Narratives, on Religious, Moral, and Miscellaneous Subjects; Anecdotes; Brief Historical Compilations; Extracts from interesting Books of Travels, &c.; Articles of Natural history and Philosophy; Poetry, &c., &c. Considering the narrow limits of the *Cottager's Friend*, it is impossible to introduce all these topics into each number; but they will receive a due share of attention.

The Editor earnestly recommends this Juvenile Magazine to the notice of HEADS OF FAMILIES, CONDUCTORS OF SCHOOLS in general, and Teachers of SABBATH SCHOOLS in particular, as one which may be safely and beneficially put into the hands of intelligent children and young people.

It will be his ceaseless endeavour to illustrate the grand doctrines and privileges which belong to the "common salvation;" to promote the religious and intellectual improvement of its readers; to excite in

them a taste for knowledge, and a love of truth and virtue; to communicate information on all subjects likely to be useful and agreeable to them; to guard them against those errors and vices to which they are peculiarly exposed; and so to intermix and combine these various objects, as at once to gratify their curiosity; to minister to their rational entertainment, and to profit them in their best and highest interests.

TO THE FRIENDS OF MISSIONS.

The Publisher of this periodical pledges himself, after paying expenses, to apply a large portion of the proceeds to the support of a Missionary among our North American Indians, whose cry is, "come over and help us."

TERMS.—Two Shillings and Six Pence per annum. Payable invariably in advance. A discount of 20 per cent. will be made to Sabbath Schools.

Ministers and others procuring Four Subscribers, and forwarding their names, with subscription, will receive one copy gratis; or, Eight Subscribers, two copies; Twelve Subscribers, three copies, &c., &c.

Address, "*The Collager's Friend*, Box 618, Toronto Post Office."

JUST PUBLISHED, THE TRIAL OF ANTICHRIST! OTHERWISE THE MAN OF SIN, FOR HIGH TREASON AGAINST THE SON OF GOD:

TOGETHER WITH SIX LECTURES

BY FATHER GAVAZZI;

THE ITALIAN PATRIOT AND ORATOR.

SUBJECT OF THE LECTURES.—1st. What is the Pope? 2nd. Transubstantiation as a Mystery, is unscriptural; as a Miracle, it is unreasonable; and as a Sacrifice it is idolatrous. 3rd. Papal Intolerance. 4th. The Papal System is Blindness. 5th. Magiolyity is an insult to Christ. 6th. Papal Processions.

For Sale by J. Rogers, No. 9, Arcade; C. Fletcher, 54, Yonge Street; M. Shewan & Co., 1, Arcade; T. Maclear, 45, Yonge Street; Wesleyan Methodist Book Room, King Street East; A. H. Armour & Co., King Street West, and J. Leslie, King St. East.

PRICE TWO SHILLINGS AND SIX PENCE.

TORONTO: Published by DONOGH & BROTHER.

P. S.—All orders addressed to "Donogh & Brother, Toronto Post Office," will receive prompt attention.