

The Young Churchman

"Feed my Lambs."

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THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAP. VI.—CONTINUED.

Ver. 16. *Of a sad countenance.*] 'Put not on artificially any appearances of sorrow or penitence which do not of themselves become impressed upon you.'

— *They disfigure their faces.*] They allow their beard and hair to grow, and perform not the ablutions which cleanliness requires.'

Ver. 17. *Thou, when thou fastest, anoint thy head.*] 'Attend to your outer person as usual,—according to the customs of the country in which you live.'—Fasting is simply a symbol of real sorrow for sin in the heart. If this feeling exist, the effect produced on the life thereby will be to the all-seeing eye of God, a sufficient proof of its reality—without the addition of squalidness about the person which—when it can be avoided—must be offensive to God and His holy angels—even as it is to men.

Ver. 18. *Shall reward thee openly.*—'The advantages to be gained by strictly regulating the propensities of your nature will—according to the arrangements of God—be an increased strength of mind and a clearness of conception in respect to the sublime intellectual and spiritual truths which the religion of your Lord discloses, and a more real fondness for them. This healthy condition of your soul and spirit will be recognized by your fellow-men,—who will feel themselves benefitted by your example and influence.'

Ver. 19. *Lay not up for yourselves treasures upon earth.*] 'Understand rightly the possessions which you have—or which you may have the power of acquiring. Value them solely as means by which you may do good and gain good—and suffer not your thoughts to gloat over them as things in themselves precious.'

Ver. 20. *Lay up for yourselves treasures in heaven.*] It is most clearly revealed that every good deed and act of charity done by the man who has been grafted into the Body of Christ, shall be rewarded. "The son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works." (Matt. xvi. 27.) "Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free." (Eph. vi 8.—) Hence however costly good deeds and acts of charity may have been—however much they may have diminished earthly accumulations—they have nevertheless—under the economy of the religion of our Lord—secured incalculable and eternal gain.

Ver. 20. *There will your hearts be also.*] Daily experience proves men to be so constituted that, if the mere possession of wealth, irrespective of the good uses to which it may be put, become a passion in any one—every other feeling is gradually absorbed in it:—the heart—the whole man—becomes affected thereby injuriously—at last, fatally.—On the other hand—by looking at wealth, as simply a means of doing good and gaining good,—and acting on that conviction—the heart—the whole man—is influenced beneficially—is rendered generous and sympathetic, even as God designed the expectant heirs of heaven to be.

Ver. 22. *If thine eye be single.*—'Be sound—not diseased.'

Ver. 23. *If thine eye be evil.*—‘be diseased.’—If the spirit of a man become enslaved to the love of wealth, its view of every thing is coloured thereby. If the spirit of a man free itself—as it may, by the aids which the religion of our Lord supplies—from this and other evil passions, its view of all things becomes more correct—more in harmony with the plans of God.

—*If the light which is in thee be darkness.*] What a man prides himself on as a special point of distinction between himself and other men is often a grievous error. Such errors are naturally very difficult to be got rid of.

Ver. 24. *Ye cannot serve God and mammon.*] It is impossible for a man to be wrapped up in the love of wealth for the mere wealth’s sake, and at the same time to do his duty to God and his fellow-creatures, as a member of the Church founded by our Lord.—Mammon is a personification of the whole idea of exclusive devotedness to worldly gain.—It is a Syriac word signifying “gain.”

Ver. 25. *Take no thought for your life.*] Anxious distracting thought is meant.

—*Is not the life more than meat?*] ‘Hath God given you life? He will not withhold a lesser boon—a perception of the means whereby you may obtain a supply for its sustenance.—Hath God clothed your spirit with a body—and that too so exquisitely formed? He will not deny you the power of procuring that wherewith it shall be shielded from harm.’

Ver. 26. *Your heavenly Father feedeth them.*] Not miraculously—but by giving them instincts, and by furnishing materials which those instincts urge them to search for and to use.—Even so the members of Christ’s Church are to expect the supply of their wants—not supernaturally—but through the legitimate exercise of the intellectual and corporeal gifts with which God has entrusted them.

Ver. 27. *Can add one cubit to his stature.*] Let a man take ever so much anxious distracting thought, he cannot add one day more to the sum of his days.—The word translated “stature” in the language in which St. Matthew writes, refers to a man’s age, rather than to his height.

Ver. 28. *The lilies of the field.*] ‘Common wild flowers.’—A species of crocus called the *Amaryllis lutea*, abundant in Palestine, is supposed to be referred to.

Ver. 29. *Solomon in all his glory was not arrayed like one of these.*] Solomon as he sat on that throne to which “there was not the like made in any kingdom,” 2 Chron. ix. 19., was not so exquisitely adorned as one of these wild flowers.—The examination of the structure of flowers by means of a powerful microscope fills the mind with admiration of the infinite perfection of the handywork of God.

Ver. 30. *The grass of the field.*—‘The wild vegetation around us.’

—*Which to day is and to morrow is cast into the oven.*—‘Which is seen flourishing to-day—but ere night is cut down and withered,—and to-morrow is reduced to ashes in the oven.’—Portable earthenware and metal ovens were used, in which thin cakes, when wanted, were very quickly baked.

—*O ye of little faith!*] ‘Ye who reflect but little on Him whose workmanship ye are, and who consequently repose but little confidence in Him and His arrangements in the economy of the world.’

Ver. 31. *Therefore take no thought.*] The word which St. Matthew uses denotes distracting anxious thought—thought that will not permit the mind to apply itself with effect to any subject but that which occasions the anxiety.—The teaching of our Lord, when rightly understood, nowhere justifies recklessness in worldly matters. It introduces into the pursuits of men just that correcting element, which enables them to use rightly the things which God supplies to them on earth.—The words of Holy Scripture are to be taken—not in an isolated way—but in combination with the context—i. e. the chapter or book where the words occur,—and as limited by other declarations.

Ver. 32. *After all these things do the Gentiles seek.*] “Let us eat and drink for to-morrow we die”—was virtually if not literally a maxim among the heathen—as it is among those who, within the pale of the Church, lead an animal life, disbelieving the immortality and accountability of man.

—*Your heavenly Father knoweth that ye have need of all these things.*] No one can be so intimately acquainted with the minute requirements of a piece of mechanism as he who invented and constructed it.

Ver. 33. *Seek ye first the kingdom of God.*] Most of those whom our Lord addressed were as yet unacquainted with the kingdom of God—the kingdom which God was about to establish on the earth. They all indeed expected a kingdom—they would not otherwise now have been gathered together round our Lord;—but they were not aware of its true character. Hence our Lord calls upon them to make “the kingdom” a primary subject in their investigations; and to those who discover and avail themselves of it in its true character—*i. e.* to those who enter into it, and become its faithful subjects—he adds a promise that they shall have a supply of all things needful for their subsistence in this life.—We, who from our infancy have been brought up within the kingdom—*i. e.* within the Church founded by our Lord—have no need to seek for it—but we should be reminded by these words of our Lord, as often as we hear or read them, not to let slip from our memories the real character of the Institution into which we have been engrafted,—but to study it more and more,—and to make our duties to it as members thereof paramount and supreme amidst our other duties as men:—and thus to aim earnestly at a participation in the final kingdom—of which the Church founded by our Lord is only an introductory compartment—wherein the inheritors of the kingdom are kept for awhile, to be tested, purified and prepared for a nearer approach unto God.

—*and his righteousness.*] The expression “the righteousness of God,” in Christian teaching, has a twofold signification—first it signifies the righteousness which was in our Lord, which is placed to the account of the whole human race, wiping out the original guilt of the first transgression and making them salvable again—which righteousness is especially placed to the account of those who join the Church founded by our Lord—for they, being made conscious of the great work which has been done for them, shew that they

rely wholly upon it for acceptance with God, by constantly appealing to it and pleading it.—It is plain, from the institution of sacrifice, that under the Jewish dispensation it was not designed that any man should expect acceptance with God by the observance of the ceremonial and moral Law—although the observance of this Law, so far as it was possible, was required.—The real cause of acceptance before God, was something which the outpoured blood of innocent animals typified. This something was, as it pleased God, more or less clearly conceived of, by the devout among the Jewish people.—The great crime of which the public authorized teachers had been guilty—and which had brought the people at large to such a debased condition in respect to religion,—was the omission of the true doctrine relative to the sacrifices, and the adoption of a very superficial interpretation of various parts of the divinely revealed Law.—Secondly, “The righteousness of God” denotes the real goodness which God hath ever desired to see in men,—and which the Holy Spirit strives to produce within every one who by being grafted into the Body of Christ, has become a member of the kingdom of heaven.

—*Shall be added unto you.*] When any individual man shews a willingness to accept with joy and obedience the great blessings which God hath provided for our race,—in the revealed system of salvation,—those great blessings are immediately made over to him—and with them many lesser boons are thrown in, so to speak, over and above, as gratuitous additions from the overflowing bounty of God.—With the gift of Christ our Lord, and the means of grace which he has instituted and left on the earth for our use, He freely gives us the ordinary earthly necessities which we require.

Ver. 34. *Sufficient unto the day is the evil thereof.*] A proverb.—We should not anticipate evils. If we sincerely, as members of Christ, place ourselves in the hands of our Father who is in heaven, and day by day—so far as in us lies—do our duty, no evil will befall us.

POETRY.

[Selected.]

LITTLE BESSIE,

AND THE WAY IN WHICH SHE FELL ASLEEP.

Hug me closer, closer mother,
Put your arms around me tight,
I am cold and tired mother,
And I feel so strange to night,
Something hurts me hear, dear mother,
Like a stone upon my breast,
Oh I wonder, wonder, mother,
Why it is I cannot rest.

All the day, while you were working
As I lay upon my bed,
I was trying to be patient,
And to think of what you said.—
How the kind and blessed Jesus,
Loves His lambs to watch and keep,
And I wish'd He'd come and take me
In His arms, that I might sleep.

Just before the lamp was lighted,
Just before the children came,
While the rooms was very quiet,
I heard some one call my name;
All at once the window opened,
In a field where lambs and sheep,
Some from out a brook were drinking,
Some were lying fast asleep!

But I could not see the Saviour.
Though I strained my eyes to see;
And I wondered if He saw me,
If He'd speak to such as me;
In a moment I was looking
On a world so bright and fair,
Which was full of little children,
And they seemed so happy there.

They were singing, oh how sweetly!
Sweeter songs I never heard;
They were singing sweeter, mother,
Than can sing our yellow bird,
And while I my breath was holding,
ONE, so bright upon me smiled,
And I knew it must be Jesus,
When He said, "Come here, my child.

"Come up here, my little Bessie,
Come up here and live with Me,
Where the children never suffer,
But are happier than you see."
Then I thought of all you'd told me
Of that bright and happy land,
I was going when you called me,
When you came and kissed my hand.

And at first I felt so sorry
You had called me: I would go;
Oh! to sleep and never suffer,—
Mother, don't be crying so.
Hug me closer, closer, mother,
Put your arms around me tight:
Oh, how much I love you mother;
But I feel so strange to night!

And the mother pressed her closer
To her overburdened breast;
On the heart so near to breaking
Lay the heart so near at rest.
In the solemn hour of midnight,
In the darkness calm and deep,
Lying on her mother's bosom,
Little Bessie fell asleep?

THE SABBATH EVE.

The Sabbath eve,—how tranquilly, its moments steal away;
The fading sunbeam seem to shine, with a yet softer ray;
And flowers a sweeter perfume shed, upon the balmy air,
As if they offered incense, too, on this blest day of prayer.

The house of God is closed once more. What record hath
it given?
What note of those who worshipped there, is writt'n now
in heaven?
While with our lips we sung thy praise, and knelt before
thy throne,
Lord, did we yield our hearts to Thee, wholly, to be thine
own?

How poor are all our services,—how many a wandering
thought
Hath drawn our souls from those great truths, with peace
and comfort fraught!
Sin mingles with our holy things,—we can do nothing good:
Oh! wash our tears and prayers and works, in Jesus' precious
blood.

Alone—we read thy sacred Word, we meditate thy law,
And by thy Spirit's gracious aid, fresh life and comfort
draw;
Alone—renew our public vows; alone—we seek thy face:
Pleading for strength and willingness to run the Christian
race.

Something there is,—we know not what,—in the calm
Sabbath hours,
Which seems to chase the doubts away from these faint
hearts of ours;
Something on each recurring eve,—we feel not else as then,—
That tells the High and Lofty One, is reconciled to men.

Something which has a magic power, to soothe each anxious
fear,
In the sweet thought, the confidence, that Christ the Lord
is near:
Near, to refresh us with his love, to give us heavenly peace,
And from the hated power of sin, our spirits to release.

Near, as when once in ages past, He joined the sorrowing
pair,
Who talked with mournful love of Him, but knew not He
was there:
Near, to illumine our dark minds, as He illumined theirs,
Near,—yet in heaven,—presenting there, our poor imper-
fect prayers.

'Tis not triumphant joy we feel—there is too much of sin,
Too much iniquity without, too much of guilt within,
For *it* on earth: but happiness, calm silent peace we
know:
A stream from the eternal fount, heaven's bliss begun
below.

It is thy purchase, Saviour, Lord, all, all to Thee we owe,
And in adoring gratitude, before thy feet we bow.
Would that our hearts and tongues were touched, with
seraph fire and love:
Oh! would that we could sing to Thee, as angels sing above.

'Tis vain, 'tis vain,—chained down to earth, yet struggling
to be free.

Oh! bid us leave our cumbrous clay and soar to heaven
and Thee:—

Jesus, our souls' affianced One, our King, our God, our All,
As the heart panteth for the brook, we long to hear thy call.

Hush!—'tis not ours to fix the time; thy will, not ours, be
done;

Our term of trial and of toil, hath scarcely yet begun.
Yet ask we one rich precious boon, to glorify thy name,
And far and near, thy saving power and mercy to proclaim.

Sweet Sabbath eve! oh! how we love, thy quiet holy rest,
When with refreshing from on high our thirsty souls are
blest;

Sweet Sabbath eve! yet more and more, thy sacred hours
we'll prize.

Until made meet for brighter worlds, we pass into the skies.

MISSIONARY INTELLIGENCE.

MISSIONS IN MADRAS. THE COLEROON MISSION.

We are indebted to the *Madras Quarterly Missionary Journal* for the following interesting history of this Mission. It is written by the Rev. C. S. Kohlhoff, and dated from Erungalore 11th June, 1850:—

Narrative of the Rise and Progress of the Coleroon Mission.

The Coleroon Mission District, so called from its being situated north of that branch of the Cavary river, known by the name of the Coleroon, by which also it is separated from the several Mission Districts in Tanjore and Trichinopoly, was formed by the accession of a large body of Roman Catholic converts to our communion about the beginning of 1830.

On their application to the Missionaries at Tanjore, to be received into the fellowship of our Church and to have schools established among them, the late Rev. Mr. Haubroe proceeded to visit their villages, and it was chiefly through his indefatigable exertions that congregations were formed in sixteen villages.

The result of Mr. Haubroe's observations, on his first visit to these congregations, was communicated by him to the Ven. Archdeacon Robinson, who was then on his visitation to the Churches of Southern India: and it well deserves to be recorded, as it shows at once the care taken by that faithful Missionary in the reception of these new converts, and the well-directed liberality of the Madras District Committee of the Gospel Society in sanctioning the expenses for maintaining teachers, and even for the erection

of chapels in some of the principal villages, while the reduced state of their funds had involved them in serious difficulties.

The following are extracts from a letter addressed by Mr. Haubroe to Archdeacon Robinson:

"On his arrival at Maitooputty (one of the principal villages in the Coleroon district) on the 10th February, 1830, he writes, 'I had a conference with the headmen of the village and with the deputies sent from several other villages who had come to the determination of renouncing Popery. I endeavoured to ascertain the condition of the people as to their mode of living, and the state of religion among them. They belong to the caste of hunters (Valliar) which inhabit the hill country. Being good marksmen they were engaged by the former Hindu Rajah or Polygar of Turioor, who granted them certain lands and other privileges for their services in times of war. Many of them still retain, as a name of distinction, the title *Servakaren*; that is, captain of a company of from 100 to 50 men. At present they maintain themselves by the cultivation of those lands which had been granted them by the Polygars, and which they now hold on equal terms with other cultivators.— They were brought over from Heathenism to the Roman Catholic profession by the exertions of the Jesuit Missionaries of Madura, about a century and a half ago. But since the Order was dissolved and European Missionaries are no more sent to them, their congregations are in an entirely neglected condition. They form a Parochial district, extending from the Western limits of the Tanjore Province to the hills beyond Trichinopoly, about twenty miles in length. Porthagoody is the chief station, ten miles N. W. of Trichinopoly, where a priest from Goa resides, who is always nominated by the Bishop of Caranganore. The number of Roman Catholic families connected with Porthagoody is estimated at 4,000 of various castes, of which the Valliars form the most considerable class. Every annexed village has a prayer-house, being a thatched building, but at the chief station is large brick church, where christening and marriages must be performed, and the Mass held. On my inquiry into the motives of seeking a communion with the Protestant Church, they stated that they had lately become better acquainted with the truths of the Gospel through the means of conversation with their Protestant neighbours, and by tracts which they had received from the Rev. Mr. Schreyvegal at Trichinopoly, that they enjoyed not the benefits of the regular means of instruction; that the Holy Scriptures were prohibited them. The Divine Service at Porthagoody consisted in reading a Latin Liturgy, and in the adoration of the canonized saints of the Church of Rome. In the villages, where chapels were built, the whole worship was only that one of the villagers repeated every morning at four o'clock, the *Rosary*, and in the evening again as many times the *Ave Maria*, or invocation of the Virgin Mary. Schools were unknown among them, and hardly one out of a hundred

was able to read. They complained of a tax being levied by their priests for processions on the annual festivals, when every man was obliged to pay a quarter Rupee for expenses to the car or conveyance of the images, music, masks, fireworks, &c. While the Jesuit Missionaries were labouring among them the same pompous cultus was maintained, but they did not exact the expenses from the people.'

Being desirous of further information regarding this interesting people, Mr. Haubroe proceeded soon after on a second journey to these congregations, and stayed with them eight days, visiting from village to village. His observations led him to form a most favourable estimate of the character of the people, as well as of the prospect of success in this field of labour.

"Writing to the Archdeacon he says, 'I was highly delighted, and trust that a wide door is opened to the spread of the Gospel among a people who seemed ripened for that purer form of worship which the Gospel dictates to mankind. They appeared to me on the whole an interesting class of people. They are generally of a robust stature, their countenance intelligent and manly, their conversation open but modest. Their civil freedom would make the Protestant religion more accessible: descendants of a warlike race, they are not so much subject to caste prejudices as their neighbours. They allow their widows to marry again.'

"In his visit to their congregations he writes, 'Everywhere I met with a friendly reception. Two villages have made over their Chapels built by themselves to the Mission, viz., Maitooputty and Cogoody. Two hundred families have enlisted their names as catechumens; among them two of their Catechists.'

"'Here,' Mr. Haubroe remarks, 'is the beginning of an entire new Mission, which *pro tem* must be superintended from Tanjore and Trichinopoly.'

"It is but proper to add that the Archdeacon, having received intelligence of so highly interesting a nature, relinquished his intended route along the Western coast and hastened back from Cochin by a more direct road to Tanjore, in order that he might be able to judge, from his own observation, of the actual condition of the new Churches, and to confer with the Missionaries on the wonderful prospects of increased usefulness thus opening upon them. On his arrival, on the 23rd of March, at Maitooputty with the Rev. Mr. Schreyvogal, who accompanied him from Trichinopoly, he was met there by Mr. Haubroe from Tanjore, and having carefully inquired into the motives of the applicants for reception into our Church he was fully satisfied as to the sincerity of their profession, and was greatly pleased with all he saw and heard. He exhorted the people, who came to them in large numbers, 'to persist in their desire for instruction in the Gospel of Christ and in their resolution to profess it in its purer form,

to pray to God for light and knowledge, and above all for grace to walk worthy of the Gospel which they believed.'

"The Archdeacon, in his letter to the Committee from which I have quoted the above passage, gives a most encouraging report of his visit to their villages, with much information that is interesting. He thus notices Porthagoody, the residence of the Priest. 'There is a handsome car kept near the door of the Church, similar, and for similar purposes, to that of a Pagoda. The Ten Commandments are painted all round the upper compartments, omitting the second altogether for obvious reasons; it would be too bold and hazardous to emblazon such a law upon the very instrument and equipage of their idolatry.— Under the Commandments are various sculptured representations, such as serpents pursuing men and biting them, the torments of hell, and beings like the infernal furies of the Hindoos, &c. Behind is a place to receive the offerings of the faithful; and above, the throne of the Saints whose turn it is to go in procession, among whom Francis Xavier is a very prominent personage, being adored with divine honours.'

"These observations, I would add, may be verified, by a visit to Porthagoody, at the present day.

"From the first report of the Mission district furnished by Messrs. Haubroe and Schreyvogel to the Madras District Committee, of the S. P. G., dated 3rd August, 1830, and from the Returns which accompanied it, it appears that their congregations numbered 251 families, or about 850 souls, and that in the eleven schools opened in the district 236 children were receiving Christian instruction, of whom two-thirds were Christians.

The Missionaries clearly saw and plainly stated the discouragements as well as the encouragements with which the due supervision of this new field of labour was connected, and subsequent events fully proved the correctness of their remarks. The Report states,—'The country has few or no Pagodas. The people are generally free men mostly employed in cultivation: a great proportion of the inhabitants are Roman Catholic. Though only a part of them have declared themselves in favour of the Protestant religion, it is a propitious sign that a spirit of inquiry has been excited as to the doctrines of the Gospel among the rest. Our schools at the same time have excited a favourable opinion of our institutions.' And I would add that since the establishment of our schools in this district the Romanists also have opened schools here: though, like most institutions which have been set on foot out of mere opposition, they have in many instances fallen into neglect and have been discontinued.

"Their discouragements are stated by the Missionaries as follows. 'The disadvantage which presents itself is the situation of the district, which is separated from Trichinopoly and Tanjore by the Coleroon and Cavary rivers and their branches, and lies at a distance of fifteen or twenty-

five miles, which renders the superintendence of these stations, by the Missionaries of the two respective Missions, a very laborious task in addition to their present sphere of labours.' But this was the only arrangement which circumstances would permit at that time when the whole number of the Missionaries of the S. P. C. K. and the S. P. G. F. P. labouring in India, was five. And this was not all; it was difficult even to procure Catechists and Schoolmasters qualified and willing to proceed to these congregations.

It was therefore resolved upon at a meeting of the M. D. C. S. P. G. on the 20th August, 1830, 'That the superintendence of the Coleroon congregations be for the present divided between the Missionaries at Trichinopoly and Tanjore, as recommended by Messrs. Haubroe and Schreyvogel, and that the Native Superintending Catechist, appointed to Maitooputty, should act under the instructions which the Archdeacon may deem requisite to issue.'

"The following was the division of the villages agreed upon by the Reverend Missionaries at Tanjore and Trichinopoly:

In connexion with TANJORE.			In connexion with TRICHINOPOLY.		
Names of Places.	No. of Families.	No. of Children in school.	Name of Places.	No. of Families.	No. of Children in school.
Maitooputty	33	36	Echamputty	20	0
Govendacurche*	5	15	Erungalore	23	6
Veraloor	11	26	Calpalam	10	12
Colamanicam	15	25	Conaley	9	0
Puducottah	17	12	Connagoodv	25	12
Cogoody	40	35	Vandaley	28	15
Poondy			Poolamboly	15	12
Silveypetty					
	121	179		130	57

* These were only catechumens from Heathenism, who afterwards relapsed.

"Such was the commencement of the Coleroon Mission, and it affords no ordinary cause for thankfulness to the Lord for thus opening a great door and effectual, and causing the light of His Gospel to shine on a people who had hitherto learnt only so much of Christianity as the pomp and pageantry of Popery was calculated to teach them, and who had been completely brought under the bondage of the Romish Church.

"Under these circumstances the Madras District Committee resolved to forward the views of the Reverend Missionaries and to sanction the extension of their Mission. Their funds seem at that time to have been low, and even involved in debt; but confident that the Lord, who had opened a way for extending the knowledge of His Gospel in a district which had hitherto been closed against them, would also put it into the hearts of His people to assist

both with their prayers and alms in this good work, they sent forth their appeal to the Christian public, and they did not appeal in vain."

(To be concluded in our next.)

SELECTED ARTICLES.

HAVE I A SOUL?—WILAT' THEN?

Yes, indeed, I have. The value of the soul no tongue can describe. It is eternal, and must spend an eternity, either in a world of glory, or in the region of darkness!

If my soul be so infinitely precious, ought I not to make it my first care? True, I am placed in an insidious world; I am surrounded by cares, difficulties, and business; I have my daily duties to perform, every-day crosses to encounter; but let *nothing* stand in the way of my *first care*, MY SOUL!

The health of my body depends upon the beat of my heart. If that is in fault the life-stream is affected; circulation grows languid, and a chilling sensation is felt throughout my frame.

And so does my spiritual health depend upon the state of my soul! If my Good Physician be not continually resorted to for the Holy Spirit's quickening powers, very soon all within will be in a languishing and dying state.—It is from God alone that I can receive wisdom, support, and direction, for all that lies before me. My Saviour has opened a fountain for all my guilt, and all my weakness. If I fail to drink largely from such a fountain, all that I do will be one mass of confusion. Instead of peace, I shall have disquietude; every little circumstance will seem filled with difficulties; unexpected duties will be met with agitation; my mind will be as a troubled sea my temper will be irritable, and all pleasure in my business will cease to exist.

I know that the proper measurement of time depends upon the correct ticking of my watch. Should the main-spring be out of repair, or broken, I cannot expect the wheels to perform their daily round of duty. If I neglect to wind up my time-piece, I cannot blame its mechanism, because it ceases to tick. My soul is like this main-spring. Let me, then, before I enter on my daily duties, repair to that throne of grace, where I shall find a willing and powerful Hand ready to renew me day by day.

Let me first secure the peace which Jesus gives; let me first feed my own soul with spiritual strength and grace; then, how differently shall I spend my days! "I will go in the strength of my Lord God" The most trifling annoyance I will receive as from His hand, and my peaceful manner, my quiet spirit, my subdued temperment, will cause my household to acknowledge, that "religion's ways are ways of pleasantness, and all her paths peace."

But let me never feel satisfied that I am feeding others while my own soul is starving! I must beware of Satan's

devices. Often, alas! does he lull the Christian to sleep with regard to his *own* spiritual growth, while he is active enough in cultivating the vineyard of others! My friends see me thus busily employed for my Lord, and think that all is right, and commend me. But, perhaps, my Master above "sees that my own heart is a waste howling wilderness."

"What shall a man give in exchange for HIS SOUL?" (Matt. xvi. 26.)

"They made me keeper of the vineyards; but *mine own* vineyard have I not kept!" (Sol. Song, i. 6.)

SCRIPTURE CHARACTERS.—ASA.

2 CHRONICLES XIV. XV.

You will remember, that the children of Israel were divided into twelve tribes, or families, each tribe being descended from and called by the name of one of the twelve sons of Jacob; that, during the reign of Rehoboam, the son of king Solomon, about 970 years before the coming of Christ, ten of the tribes revolted, and set up a king of their own; but that the other two, namely, the tribe of Judah, and the tribe of Benjamin, continued faithful to Rehoboam; and that, from this time they remained two distinct nations, the two tribes being called the kingdom of Judah, and the ten tribes being called the kingdom of Israel.

It is the character of Asa, the third king of *Judah*, and the grandson of Rehoboam, which we purpose now to consider.

The father and the mother of king Asa were both of them wicked; doubtless, therefore, they took little pains to teach their children to love God, or to instruct them in the narrow way that leads to everlasting life. Asa, it is probable, was brought up with a hatred of religion, or at all events in utter neglect of it, and with bad examples on all sides of him. Who can tell what a blessing it is to have had pious parents; to have been taught in our infancy of God and of his Son Jesus Christ, and to have had our tender hearts pointed to heaven; to have had a father's and a mother's prayers committing us into the hand of God, and dedicating us to the service of our Father which is in heaven? Parents, do you instruct and warn and pray earnestly for your children? When they are young, you cannot tell how greatly, under the blessing of God's Spirit, these prayers and warnings may influence their tender hearts; and when they grow up to manhood you must not cease, though perhaps for years and years you may seem to have prayed in vain, and their hearts may seem yet hard and impenitent; you must not cease: one day, perhaps, when you are in the tomb, and your voice silent in death, those prayers may be answered, and God's Spirit may save your child; for though your prayers and your tears may seem for a time to meet with no return, they are not, they cannot be, forgotten in the sight of your God.

Asa had no such blessing as this: he was brought up at court, in the midst of wickedness and idolatry; but even here, the Holy Spirit of God, whose office it is to change and convert the sinful and corrupted heart of man, would display his mercy and his power, and had marked Asa for a child of God and an heir of everlasting life. No situation in life, however adverse it may be to our religion, can ever serve as an excuse for our neglect of it. God's word is, "As thy day, so shall thy strength be." The greater therefore our temptations and difficulties may be, the more grace will, if we do but pray earnestly for it, be given us to encounter them. We never should place ourselves willingly in circumstances wherein we know that we shall meet with temptation; that would be to tempt God: but, if our duty calls us into such circumstances, then we may rely in safety upon Him, who hath said, "My grace is sufficient for thee," for, "my strength is made perfect in weakness." When we are about to enter upon any business of life, to engage in a particular profession, or to take any step in life which greatly concerns our future happiness and interest, the first question must be, am I about to expose myself to temptation? do I believe that it is my duty so to do? do I undertake this, with a firm belief that God's blessing will attend me in it? If you cannot answer these questions, as you would wish to answer them at the day of your death, you are not on safe ground. You are giving Satan an advantage over you, and you cannot depend upon the assistance of Him who alone can enable you to overcome him.

Asa was not ashamed to confess his religion; he had been brought up in a family where God was not honoured, and his profession would no doubt for a time expose him to contempt and ridicule. But we do not find that this deterred him for one moment. Upon the death of his father, Asa became king over Judah, and his first act was to make an open and bold profession of his determination to serve God. His father, and his grandfather, had both been idolaters, and by this time the people had been accustomed to the wicked worship of idols of wood and stone, and would no doubt be very unwilling to be disturbed. For however wicked and foolish this worship might be, we may be sure that the heart of man would be wicked and foolish enough to practise and to love it. Asa, however, could not bear to see the true God so dishonoured and despised; we read, "he took away the altars of the strange gods and the high places, and brake down the images, and cut down the groves; and commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment."

Asa's conduct was blessed; God gave him peace from his enemies, and "the kingdom was quiet before him."

War however did at last come upon him; the Ethiopians, a great and mighty nation, came with a vast army to fight against king Asa, thinking no doubt that they could soon overcome the little kingdom of Judah. But Asa knew

that God was on his side, and would fight for him, and feared not to bring his army against the powerful multitudes of the Ethiopians. He prevailed—the Ethiopians were defeated and fled from before Asa. We shall do well to observe the prayer that Asa offered before the battle.—(Chap. viv. 5—11.) It is beautiful example of that trust and confidence which a Christian ought to have in the power and the love of his God.

Asa, however, though he was so firmly assured that God would protect him, had not neglected the ordinary means of preservation against his enemies. We find that when his kingdom was blessed with peace, he made use of this opportunity for building cities and preparing armies for its defence. And thus it is also with the Christian soldier; he must be fully sensible of his own utter weakness, and rest all his hopes of victory over his mighty enemies, the devil, the world, and the flesh, upon the grace of God's Holy Spirit, by whose power he was first led into the way of salvation, and by whose favour alone he can be preserved in it, and yet, he must never neglect to use the means of grace. He must not neglect daily reading and meditation on the Word of God; he must not omit his private prayers and self-examination; he must not forsake the public worship of God in his house, his preparation for, and employment of the Sabbath in holy exercises; the seeking for strength to encounter the dangers and temptations of the week; to live more in communion with God, and with Christ, and in better preparation for eternity; in short, as St. Paul declares, in the 6th chapter of Ephesians, he must "put on the whole armour of God," if he would have strength given him, "to stand against the wiles of the devil." He must use all these means of grace, and then he may humbly hope that God will bless them.

God loves to behold his faithful followers upon earth.—They are, as he has been graciously pleased to call them, "His own elect, in whom his soul delighteth." He is training them for glory; and if they earnestly, though sometimes mournfully, on account of their many sins and short-comings, seeking to serve Him, He will oftentimes manifest Himself unto them, and assure them of his gracious favour and blessing. These are seasons of great joy to the Christian; he is refreshed and urged onward by them, and they leave him with peace in his heart a peace which all the pleasures and temptations of the world cannot take from him. So it was with Asa; God sent his prophet to meet him as he was returning from the battle; he told him that God was with him, and would continue to him his favour and goodness. Upon receiving this token of the blessing of the Almighty, Asa took courage, and resolved to continue his pious labours. He called together all his people and caused them once more to dedicate themselves to the service of the Lord, the God of their fathers. They entered into solemn covenant to put away the idols and to return to the service of the true God. "And all Judah

rejoiced at the oath." They might well rejoice to think that they had returned into the ways of that religion, "whose ways" alone "are ways of pleasantness, and all her paths are peace." My reader, have you ever entered into covenant with yourself, to "seek the Lord with all your heart and all your soul?" If you have, I need not tell you the joy and the unspeakable blessing of being a servant of the most high God; only remember that it is by the Holy Spirit of God alone that you were brought to this state of mind, and that it is by Him alone that you can be preserved for one moment in the love and service of God and your Saviour Jesus Christ: but if you have not, if you are yet a bond-servant of Satan, and of the world, know that Jesus died to set you free; that God sent his only Son into the world to deliver us from the power of darkness. Go unto Him that hath said, "Him that cometh unto me I will in no wise cast out." Seek to be his servant whom you have so long neglected and grieved by your carelessness and sins; seek to have your sins washed away in the blood of Christ, and you will not be rejected nor cast away, either in this world or in the world to come.

GO AT ONCE TO THE FOUNTAIN HEAD.

The renouncement of Romanism by a noble family in North Britain, some generations back, is ascribed, on very good authority, to the following circumstance:—A tenant on the estate, having a farm at too high a rent, came up to the nobleman's residence and inquired for the under agent, with the view of obtaining a reduction. He referred him to the principal agent; but from neither could he procure the object he desired. In a sort of desperation he resolved to make a bold effort to see the landlord himself, and managed to be admitted to his presence. The nobleman, after listening to his statement, granted his request; and, following up his kindness, asked the farmer, on his being about to withdraw, if he would like to see the castle. The latter answered, that of course he would like it exceedingly, but could not think of putting his Grace to so much trouble. The nobleman, however, proceeded to accompany him through the rooms. when coming before a picture of the Virgin, the farmer inquired, "And who might that be?" "Oh!" said the proprietor of the mansion, "it is to her I pray." "Indeed!" rejoined the other. "Yes; I put up my prayers to her, and she presents them to her son for acceptance with God." "Weel," replied the honest countryman, "I had a favour to ask from yer Grace; and I went first to young Sandy G—, and then to muckle Sandy G—, but I obtained nae satisfaction till I came to yersel. Now, I would humbly suggest to yer Grace to do as I have done; in making yer requests to Heaven, to go at once to the Fountain-head." The advice so struck the noble personage to whom it was offered, as actually to lead to his adoption of Protestantism.

SUNDAY-SCHOOL TEACHING.

"I return your book, C—, with many thanks for the loan; but had I read it before I engaged myself as a teacher, or if I had imagined that office to be half so responsible and complicated as it is therein represented, you would never have had me in your school-room." Such was the sentiment with which a Sunday-school teacher returned a work, in which the duties and difficulties of Sabbath teaching were set forth. Alas! how many enter upon this office without having duly considered what they undertake! The fashionable religion of the day, makes it creditable to take a part in the charitable societies and schools of our neighbourhood; but surely there is reason to fear that out of the many labourers in the vineyard, there are comparatively few who engage in these occupations with a single eye to the glory of God, and whose leading motive is love to their Saviour, and a desire to benefit the souls of their fellow-beings. Difficult and responsible the work truly is; and if we are actuated by no higher motive than the praise of man, or are depending upon our own strength, we may well fail. The task is too hard for us:—for "foolishness is bound up in the heart of a child," and "the heart" (in infancy as well as in maturer years) "is deceitful above all things, and desperately wicked."

These things, however, are not to deter those who have been made acquainted with the evil of their own hearts,—from putting their hands to the work. Let the difficulties and responsibilities they meet, instead of discouraging, serve but to stimulate them to greater diligence, to closer self-examination, to more fervent prayer, and to a more constant, and more prayerful perusal of God's Word. If we carry all our difficulties to the throne of Grace, and seek His aid, whose "strength is made perfect in our weakness," our labour shall not be in vain. If, with humble faith, "we cast our bread upon the waters," we "shall find it after many days."

There is, unfortunately, too much indolence and too little self-denial amongst Sunday-school teachers. How many scarcely ever come in time for prayers! whilst others do not make their appearance till school is half over: thus causing much anxiety to their minister or superintendent, who cannot possibly attend to all the classes whose teachers are absent, and producing a very injurious effect upon the minds of the scholars. Children are quick observers, and if they see the want of punctuality in their teacher, they too will become irregular; if the teacher is frequently absent, the children also will gladly avail themselves of excuses for staying away from school. How much of all this might be remedied, by rising an hour earlier on the Sabbath,—by sacrificing a little selfish gratification and comfort, for such it is which leads the Sunday-school teacher to stay at home for visitors, weather, &c. Let such remember the soul of each child in their class is a

sacred trust committed to their care, and will be required of them hereafter; and if they would render up their account with joy *then*, they must be diligent, self-denying, and prayerful *now*. The only way to be truly useful to our scholars is to gain their young affections; and, in order to this, it is necessary to acquire a tolerable knowledge of their various characters. The teacher whose heart is in his work, will not constantly delegate his office to strangers and casual substitutes. No; he will carefully study, during the week, how he may best improve the hours of the coming Sabbath morning; he will strive to be first in the church or school-room, that he may be ready to greet each little scholar who shall be punctual, with a kind word and smile of approval; and, during the hour of school, will feel the time too precious to be trifled away. Oh, let Sunday-school teachers arouse themselves and be active; the state of religion in the present day calls for greater energy, and renders their position a doubly responsible one. Let them "examine *themselves* whether they be in the faith." Let them "prove their own selves." Let each ask, is my own heart "right in the sight of God?" Am I building on the only true foundation? What are my own views of sin? and where am I looking for salvation? Let them see that they themselves are Christians in practice, as well as by profession; and let them be zealous and persevering.

Think not, teachers, that to enable a poor child to read his Bible is all that is needed; no, nor even to inform his understanding; but strive to bring home and apply its truths to the hearts and consciences of your children. Strive to ground them in the true principles of the faith by a judicious question or interesting illustration, adapted to their capacities. Much sound doctrine may, in this way, be inculcated and impressed on the minds of our young hearers. Teach them to reflect; for without that instruction will do little. Endeavour so to ground them in the truths of the Gospel, that they may "be ready to give to every man that shall ask them a reason for the hope that is in them." The result may not appear now, but God's Word shall not return unto him void; though "you may sow in tears, you shall reap in joy."

In a word, be faithful to your charge; be more diligent, punctual, watchful, and prayerful; never resign your class but from sickness, or other urgent cause; and while trying to lead the hearts of your children to "remember their Creator in the days of their youth," see that your own heart and affections are set on things above; and strive like Enoch, to "walk with God" here, that you may hereafter join the assembly of those "who have washed their robes and made them white in the blood of the Lamb," and who having assisted in turning many to righteousness, shall shine as the stars for ever and ever."

"POWER BELONGETH UNTO GOD."

When Jethro heard of God's judgments on the Egyptians, he exclaimed, "Now know I that the Lord is greater than all gods, for in the thing wherein they dealt proudly, He was above them."—(Exodus xviii. 11.)—Surely we who have seen the wonders of redemption have reason to echo his words.

We have seen the Lord of Hosts in the body of His humiliation, triumphing—not over an earthly foe, but over our spiritual adversary;—in His weakness and in His death, "spoiling principalities and powers, and triumphing over them in it." We have seen the mightiest of created beings vanquished by His power. We have seen the captives of the mighty delivered, and shall not we cry, in adoring wonder, "Now know I that the Lord is greater than all gods?"

"Power belongeth unto God," and the exceeding greatness of that power is ever exerted in behalf of all who trust in Him. Are we oppressed by Satan? The stronger than the strong man armed will come upon him, and overcome him, and spoil his goods. Doth sin bow down our souls as "a heavy burden?" He that hath said, "Come unto me, all ye that labour and are heavy laden," is mighty. Do temptations assail us, so that we are ready to faint? The faithful God, who has promised to "make a way to escape," is mighty. Are all the enemies of our souls strong and power? "In the thing wherein they deal proudly He is above them.

"Power belongeth unto God." Oh, then, let us heartily rejoice in the *strength* of our salvation. Let us go on boldly in the way of His laws. Let us seek safety under the shadow of His wing. Let us put our cause into the hand of that great Advocate, who "is able to save to the uttermost." Let us now submit ourselves to His gentle sway, and we shall find Him "mighty to save." But should we resist His will, refuse to obey His laws, or neglect the invitations of His love, we shall find that He is also mighty to destroy.

"He doeth according to his will in the armies of heaven, and among the inhabitants of earth, and none can stay his hand, or say unto him, What doest thou?"

A STAGE-COACH STORY.

Mr. D., on one occasion, took his place inside a stage-coach for a day's journey. His only companion was a gentleman unknown to him. A heavy fall of snow came on, and Mr. D. having observed a poor woman outside the coach, asked his travelling companion whether he had any objection to her coming inside, in order that she might be sheltered from the inclement weather, to which the gentleman cordially assented. When she entered the coach, Mr. D. was struck with a mild and chastened expression of

sorrow in her countenance, and expressed his fear that she must already have suffered from the severity of the weather; but she meekly replied, "No, Sir, I have learnt that God stayeth His rough wind in the day of His east wind."—Struck by this reply from Scripture, and by the manner and appearance of the woman, Mr. D. entered into conversation with her, and obtained her history. She had been in earlier life, a servant in a religious family. To please her mistress she had subscribed for a Bible, then laid it by in her trunk, and thought no more of it. She married, and after a few years lost her husband by rapid illness.—Then, for the first time, she opened the Word of God for comfort and counsel; she there found the precious truth, that God was the God of the widow and the fatherless.—Deprived in succession of all her three children, and left desolate of earthly consolation, the Word of God became her refuge and her support; and led by it to the Saviour, she found both "joy and peace in believing." Deeply interested himself, Mr. D. endeavoured from time to time, to induce his fellow-traveller to join in the conversation, but he always civilly declined, only implying at the same time that he was interested, and that he wished its continuance. At length the poor woman, with many expressions of gratitude, took her leave, having reached her destination. Shortly after, Mr. D. also took leave of his fellow-traveller, being himself about to quit the coach. The gentleman expressed his regret at losing him, and requested him to exchange cards with him, which Mr. D. most willingly did. Soon after he received a letter from him to the following effect:—"You will, perhaps, be surprised to learn that your fellow-traveller in the stage on that stormy day, when the outside passenger was taken in, was one, who, for a long period, had gloried in never entering a place of worship, and who was a scorner of true religion. Your conversation with that poor woman, and her simple history, greatly impressed my mind with the truth of what I formerly disbelieved and rejected, and I trust that a happy result has followed."—Mr. D. added that the friendship, so begun, had been kept up through many years, and he had every reason to believe that this, his travelling companion, was now a consistent servant of God,

A few thoughts have occurred to the narrator of this undoubtedly authentic anecdote:—1. How a little sour leaven would have spoilt all! for either of these inside passengers might have prevented all the subsequent good that was done, by pride, caprice, or ill humour.—2. A neglected Bible may not always come to be read and considered as it did in this case; nor is it likely it would have been by this poor woman, without much affliction and sickness,—a discipline which all persons so naturally dread.—3. The inspired Word of God is, after all, that divinely appointed instrument, which is "sharper than any two-edged sword." In one of these cases,—a poor uneducated woman—at first as careless and unconcerned about her soul as many of the wealthier and better taught, lives on

to use and profit by the word of salvation; while in the other case, a scorner and a Sabbath-breaker, whose superior advantages might have taught him better,—but did not—at length arrested by the powerful testimony unexpectedly afforded by a humble fellow-creature to the value of the Bible, when received into the heart and evinced in the life, is found to hold out no longer against Divine impressions, but gladly to obey the Gospel invitation. If these facts cannot be controverted, what becomes of the cold and sceptical reasoning by which so many think to excuse—not merely neglecting, but opposing—the dispersion of the Holy Scriptures; especially when it is notorious, that, even down to the present hour, all the exertions of the best among us are utterly inadequate to the necessities of our increased population, to say nothing of the effects of the wicked to disperse ungodliness and error, to the dishonour of God, the destruction of souls and the misery of our fellow-creatures?

EXCUSE FOR NOT ATTENDING PUBLIC WORSHIP.

“*I have nothing fit to go in.*”—My friend, is this really your reason for absenting yourself from the house of God? Would you not have something you thought fit to go in to a fair, or a play-house, or the race-ground, when a friend (or rather an enemy he would then be) wished your company there? Oh! how much more is Satan honoured than that Great God in whom we live, and move, and have our being!” St. Paul’s advice is, “In like manner also that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered (or plaited) hair, or gold or pearls, or costly array; but which becometh women professing godliness, with good works.”—(1 Tim. ii. 9, 10.)—St. Peter tells us, our adorning should “not be that outward adorning of plaiting the hair, and of wearing gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves.”—(1 Peter iii. 3, 4, 5.)—It was after Jesus had been teaching in the temple, and sat over against the treasury, (which was situated near the door of the temple, through which all the people passed in and out who went up at the solemn feasts to worship God in his own house,) that the poor widow came near and “cast in all the living that she had,” and drew down on her small offering an everlasting blessing from Him, who “accepteth according to that a man hath, and not according to that he hath not.” Now, she was so very poor, that her little gift to God that day was all the living that she had—her need of comfortable clothing must then have been quite as great as yours; and when you say, “I have nothing fit to go in, think how often you may have missed a rich blessing to your soul from that same Saviour by stay-

ing from his house, where He still is present, and with his all-seeing eye knows whether you have brought to his service your whole heart and affections, or whether you have kept back part, if not all, and given your soul in exchange for the world. It is indeed a very grievous thing that many who think they have satisfied a minister or friends by their excuses for not doing their duty, seldom if ever ask themselves “have we satisfied God?—Is it an excuse our tongues will be able to utter when the books are open and the dead both small and great shall stand before the heavenly Judge?” and you are asked, why have you broken so many Sabbaths? why have you done your own pleasure, and despised Christ’s gracious promises?—(Matt. vi. 25, 26, 28, 30, 31.)—What will you say? For we may learn from many passages of Scripture that the great Judge will permit the wicked to excuse themselves at that fearful time, when the angels shall “sever them from among the just,” that so they may be condemned out of their own mouths.—Matt. xxv. 44.—Luke xiii. 26; xix. 20, 22.

My friends, if you would but think of that awful day, of that tremendous hour, when you must give account before God of your misspent time, of your sinful words, of your evil thoughts, of the deeds done in the body, of your denials of Christ, unwatchfulness, uncharitableness, of all your broken Sabbaths—how different might be your lives, how different your death-beds! If you would but live for eternity, labour for eternity, think and act for eternity—how little would you heed what a fellow-sinner thought of you, or your appearance, or what he would say of you! No! you might boldly say then, the Lord is my helper, and I must fear Him who alone is able “to destroy both soul and body in hell.” And it is owing to your not trusting God, and not resting firmly and contentedly on all his gracious promises, that gives such fear of man, and leads many to say, that “they don’t like to be seen dressed worse than their neighbours when they go to church.” Our heavenly Father never fails or forsakes us; He tells us that He knows that we have need of food and raiment, that He feeds the ravens, and clothes the flowers and grass of the field, and that his love for us exceeds a parent’s for his child, and that if we will *first* seek the kingdom of God and his righteousness, all these things shall be added unto us. And yet you say, “No! we have not the courage to meet the sneers and scoffs of our neighbours at our shabby garments: we will wait till we get something fit to go in;” and so it is, that if your wishes are accomplished, and you do at last go to God’s house, his blessing is not with you, nor has it been on your worldly concerns. The Lord says to you, as He did to his people Israel, when they said “The time is not come, the time that the Lord’s house should be built; therefore, ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put into a bag with holes.”—Haggai i. 2, 6.

INFANT SCHOOL ANECDOTE.

Some years ago, when conducting an Infants' School in the town of S——, I had occasion to reprove a little boy for inattention and bad conduct. Finding reproof insufficient to improve his behaviour, I sentenced him to stand in the corner of the room for a quarter of an hour. Just as the little fellow was going to the appointed place, another little boy, named J—— R—— (not six years of age), came up to me, and said, "Please, Sir, may I stand in the corner for him?" This, I need not say, very much surprised and astonished me. However, suppressing my thoughts, I said, "if I allow you to take his place, I shall keep you in the corner all the time I have named, and a quarter of an hour is a long time to stand in a corner." This, however, did not move him from his purpose. "Sir," said he, "I don't mind that." I then pointed out the *disgrace* connected with being seen in the naughty boy's corner; that when ladies and gentlemen came in to see the school, they would say, "There stands a naughty boy." But nothing could turn J—— R—— aside, he still persevered in his desire to stand in the place of his naughty schoolfellow, and to the corner J—— R—— was allowed to go. In silent prayer I asked for that wisdom that cometh from above, to enable me to turn this event into some useful lesson.

When the quarter of an hour was expired I called the little fellow to me, and said, "Now tell me, did the little boy ask you to stand in the corner for him?" "No, Sir." "Did he not deserve to be punished for being so naughty?" "Yes, Sir." "Then, why did you offer to go in the corner for him?" With all simplicity he replied, "Because I love him!" At this time all the other children were looking on and listening with anxious interest. I then called the little offender to me, and said to him, "Now you go and stand in the corner for being so naughty." Then a host of little ones cried out, "That wouldn't be fair, Sir." "Nor just," said one. "Why not," said I, "has he not been very naughty?" "Yes, Sir, but you have let another boy be punished for him, and therefore you must not punish him!" My point was now gained. Turning to the children, I said, "Does this event put you in mind of anything?" "Yes, Sir," said several voices, "of Jesus Christ dying for our sins." "What do you call J—— R—— in this case?" "A substitute." "What is a substitute?" "One who takes the place of another." "Whose place did Jesus take?" "The place of sinners." "J—— R—— tells me the reason why he was willing to stand in the corner for his naughty schoolfellow was, because he loved him. Now can you tell me what led Jesus to be willing to die for sinners?" "Love." Can you give me a nice text to prove that?" "He loved us, and gave himself for us." "Very good. You told me just now that it would not be fair or just to put the naughty boy in the corner after I had punished another boy in his

stead. Can we learn any lesson from this?" "Yes, Sir, God can never punish any sinner who believes in Jesus Christ;" and, said a little fellow, "He never will, for it says, 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'

Much more was said on this interesting and all-important subject on that day, which I have reason to hope was profitably remembered by the dear children of my charge. I have often mentioned this little story of J—— R—— standing in the corner for his naughty schoolfellow, when I have been endeavouring to explain the Scripture way of salvation in my humble addresses to the poor, and often has it been said to me, long afterwards, "Ah, Sir, we have never forgotten that story of the little fellow who stood in the corner for his schoolfellow; and how often does it make my heart rejoice to think that the Lord Jesus so stood for me when he died on the cross for my sins."

COUNSELS FOR THE YOUNG.

Never be cast down by trifles. If a spider breaks his thread twenty-times, twenty times will he mend it again. Make up your mind if trouble come upon you; keep up your spirits though the day be a dark one.

Troubles never stop for ever;
The darkest day will pass away.

If the sun is going down, look up at the stars; if the earth is dark, keep your eyes on heaven! With God's presence and God's promises, a man or child may be cheerful.

Never despair when fog's in the air,
A sunny morning comes without warning.

Mind what you run after. Never be content with a bubble that will burst, or a fire-work that ends in smoke and darkness. Get that which you can keep, and which is worth keeping.

Something sterling that will stay,
When gold and silver fly away.

Fight hard against a hasty temper. Anger will come, but resist it stoutly. A spark may set a house on fire.— A fit of passion may give you cause to mourn all the days of your life.

He that revenges knows not rest,
The meek possess a peaceful breast.

If you have an enemy, act kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have accomplished your end. By little and little, great things are accomplished.

Water falling day by day,
Wears the hardest rock away.

And so repeated kindness will soften a heart of stone. Evil thoughts are worse enemies than lions and tigers; we can keep out of the way of wild beasts, but bad thoughts win their way everywhere; the cup that is full will hold no more; keep your head and heart full of good thoughts, that bad thoughts may find no room to enter.

Be on your guard, and strive and pray
To drive all wicked thoughts away.

WHAT WILL MEET MY CASE.

Every thinking man will look round him, when he reflects on his situation in this world; and will ask what will meet my case? What is it that I want? What will satisfy me? I look at the *RICHER*—and I see *Ahab* in the midst of all his riches sick at heart for a garden of herbs! I see *Dives*, after all his wealth lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings! I see the rich fool summoned away, in the very moment when he was exulting in his hoards! If I look at the *WISE*, I see *Solomon* with all his wisdom, acting like a fool; and I know that, if possessed of all his wisdom, were I left to myself I should act as he did. I see *Ahitophel* with all his policy, hanging himself with vexation! If I turn to men of *PLEASURE*—I see that the very sum of all pleasure is that it is *Satan's* bed, into which he casts his slaves! I see *Esau* selling his birthright for a mess of pottage! I see *Solomon*, after all his enjoyments, leaving his name a scandal to the Church to the latest age! If I think of *HONOUR*, take a walk in *Westminster Abbey*, there is an end of inquiry; there I walk among the mighty dead! there is the winding up of human glory! And what remains of the greatest men of my country? A boasting epitaph! None of these things then can satisfy me! I must meet death, I must meet judgment, I must meet God, I must meet eternity.

SERIOUS QUESTIONS OF A CHILD.

A few years ago I was visiting at a friend's house, where an interesting little girl was also a guest. She was very young, and had not enjoyed any peculiar religious advantages; neither had she received, on the occasion to which I am going to refer, any suggestion calculated to awaken serious thought; nevertheless, she evinced reflection in a manner which greatly struck my own mind. I was endeavouring one evening to amuse her by conversation, in which "*the Queen*" of England formed a principal subject,—passing events having drawn our attention to the outward splendour of the British Court. With childish interest, but grave attention, she listened to the details of royal magnificence. The state in which "*the Queen*" lived,—her beautiful dresses, her numerous attendants, her regal grandeur,—and all those glittering courtly appendages which usually captivate the natural heart. I must confess that the picture which I drew entirely related to earthly things; it remained for my little infant teacher to write underneath the wise man's remark: "*vanity of vanities, all is vanity.*" But this she did before I had well completed my description:—with engaging simplicity she put this solemn question to me, "*Will the Queen die?*"

Any reflecting mind must surely have been struck with

the singular union thus exhibited of childish ignorance and sage-like wisdom, when in so artless and confiding a manner she looked up to me for an answer to such a question. How tender the age which prompted the thought that possibly *the Queen* might escape the general doom: how worthy of "the ancients," the wise and solemn inference, that if such splendour must have an end, then monarchs, as well as their various subjects, must "*prepare to meet their God.*" How forcible the example of this little one, in an age when "children of a larger growth," are labouring only for riches and honours; while many are storing their minds with every kind of knowledge but that of "*Christ, and him crucified;*"—all heedless of his own emphatic demand, "What is a man profited if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

Memory often recalls that evening on which I drew my infant auditor's attention to the perishable honours of a fleeting, and her only inquiry in return,—"*Are they transitory?*" "*Will the Queen die?*" Careless reader! remember the wisdom of this little child: you know, in a manner, that she knew not, that "the fashion of this world passeth away;" you know that "it is appointed unto all men once to die; you know that "*every one must give account of himself unto God;*" and, that to all "the time is short." Will you 'spend all your labour for that which satisfieth not,' and then have nothing left, but to 'lie down in sorrow?' Christian reader! remember that "where your treasure is, there should your heart be also." To you death will give an unfolding "*crown of glory.*" "*Set, then, your affections*" more and more "*on things above,*" for you "*know in yourselves that you have in heaven a better and an enduring substance.*"

CHILDREN'S DUTY TO THEIR PARENTS.

In history it is useful and interesting to try and trace the dealings of God with man. His ways are always the same. In a few years man changes, but God never changes. His eye is over England as it was over Israel. He marks the conduct of children now as he did that of *Absalom*: and if we would notice, we should doubtless find that he punishes undutiful children now as he punished *Absalom*. He does not allow their days to be long in the land, or he takes their children away in early life, or he gives them no blessing in their families. Sometimes more than one of these evils befalls the undutiful child.

In the year 1066, a foreigner named *William*, landed with a large army in England. The lawful king was killed in battle, and *William* began to reign with the title of *William the Conqueror*. From that day to the present, no foreigner has forced himself into the English throne.—From that day to the present, England has never been conquered. *William* had three sons, *Robert*, *William*, and

Henry. Robert rebelled against his father, who raised an army to reduce him to obedience. He besieged his son in a strong castle in Normandy. Sometimes the people in the castle sallied out to fight the besiegers. In those days, when great men went to battle, they cased themselves in armour; that is, defences made of iron and steel, which covered their whole bodies, even the face, so that none could know another except by the devices painted on the shields. Robert, in going out one day to fight, attacked a man in armour, with whom he fought for some time, till at length he wounded him in the arm, and knocked him off his horse. When on the ground the wounded man called out for help, and, by the voice, Robert knew that it was his father who was lying at his feet. He was struck with horror, threw himself off his horse, and entreated the king to forgive him. He gave his father his own horse, and helped him to mount it, and William rode away, giving his son a curse instead of a blessing. He was too angry to forgive him at that time, but soon after he pardoned him, and at William's death, Robert inherited part of his father's possessions.

But he had not much comfort in his riches. He had many quarrels and wars with his brothers, with whom he was never on very good terms. Robert, however, appears to have had some touches of natural feeling. Once when he and William were besieging their brother Henry in a castle in Cornwall, the latter suffered severely for want of water. When Robert heard of his distress, he allowed him to supply himself with water, and sent him wine from his own table. William reproved him for this act of generosity, on which Robert exclaimed, "What! shall I suffer my brother to die of thirst? Where shall we find another when he is gone?" Young reader, if you are ever disposed to quarrel with your brothers or sisters, remember this question; try to live together, so that you may have no cause to grieve over the past should your brothers and sisters be removed by the hand of death. "Where will you find another when they are gone?" Our present business is with Robert. Shortly afterwards he went to Palestine to fight with the Saracens, who had obtained possession of Jerusalem. Whilst he was absent, his brother William was killed by an arrow, when hunting in the New Forest in Hampshire, which his father had made by driving many poor families from their homes and properties.—After William's death, Robert ought to have reigned in England, but Henry seized the crown; and when Robert returned to fight for his inheritance, Henry took him prisoner and kept him in captivity during the rest of his life; and his only son, Prince William, was cut off in the flower of his age. His father's curse clung to him, and none of his ways prospered. We may hope that during his long captivity, he thought of his deeds with sorrow and repentance; and, perchance, little as the Word of God was then known, that command was brought to his mind,

"Honour thy father and thy mother, that thy days may be long in the land."

Whether Henry ever repented of his unjust and cruel treatment of his brother, we are not told, but a heavy judgment fell on him, which clouded all the latter days of his life. The crown which he had wrongfully obtained, was not to descend to his only son. This young prince was drowned in his passage from Normandy at the age of eighteen, and Henry was never afterwards seen to smile.

The bark that held a prince went down,
The sweeping waves rolled on,
And what was England's crown
To him who wept a son?
He lived—for life may long be borne
Ere sorrow break its chain—
Why comes not death to those that mourn?
"He never smiled again."

THE PERSIAN, THE JEW, AND THE CHRISTIAN.

A Jew went into a Persian temple, and saw there the holy fire. He said to the priest, "What! do you pray to the fire?" "Not to the fire," answered the priest, "it is to us an emblem of the sun and of his warming light." Then asked the Jew, "Do you honour the sun as your God? Do you not know that this too is a creature of the Almighty?" "We do know it," replied the priest, "but the material man needs material emblems, that he may comprehend the Most High. And is not the sun the image of the invisible, incomprehensible Source of Light, who sustains and blesses all things?"—Then answered the Israelite, "But do your people distinguish the image from the reality? They already call the sun their God, and descending from this to a still lower image, they kneel before an earthly flame. You charm their outward and blind their inward eye; and while you hold before them the earthly light, you take away from the heavenly,—Thou shalt not make to thyself any graven image, nor any likeness." "How then do you represent the Highest Being?" asked the Persian. The Jew answered, "We call him Jehovah Adonai, that is, the Lord, who is, and who was, and who is to come." "Your term is great and noble," said the Persian, "but it is terrible."

Then entered a Christian, and said, "We call him, Abba, Father." The Heathen and the Jew looked at each other with astonishment, and said, "Your term is the nearest and yet the loftiest! But who gave you the boldness so to name the Eternal?" "Who else?" said the Christian, "but He who is himself the Father!" Then he explained to them both, the mystery of the manifestation of the Father in the Son, and the word of reconciliation. And when they understood it to be so, they believed, and raised their eyes to heaven, and said full of ardour and spirit, "Father, dear Father!" And then they all three stretched out their hands to each other, and called each other brother.

MEMORABLE DAYS.

NOVEMBER.

1.—1755. Lisbon, the capital of Portugal, nearly destroyed by an earthquake. Upwards of 70,000 persons perished on the occasion.

5.—1605 Gunpowder Plot was discovered. It was an attempt, projected by the Papists, to blow up James I. and the Parliament.

7.—1665. The first Gazette in England was published at Oxford, the court being there at that time on account of the plague.

9.—On this day the Lord Mayor of London enters upon his office.

13.—Solway Moss, a very extensive morass, situated between Dumfriesshire and Cumberland, burst its confines and overspread a large extent of country, destroying in its awful passage, houses, cattle, and ruining whole families of industrious persons.

25.—St. Catherine. She was cruelly put to death by rolling a wheel, stuck round with iron spikes or the points of swords, over her body.

26.—1703. Began what is usually called "The Great Storm," being the most terrible tempest that ever happened in England.

30.—St. Andrew. He suffered martyrdom by crucifixion. He was however only tied to the cross, which was made in the shape of an X that his death might be the more lingering.

SUNDAY SCHOOL INTELLIGENCE.

For the Young Churchman.

SUNDAY SCHOOL FESTIVAL AT KEMPTVILLE.

The 18th of this month will long be remembered by the children of the Sunday School at Kemptville, as the day on which they held their first Sunday School Festival; an account of which, my dear Mr. Editor, I am going to furnish for the edification of the youthful readers of the "Young Churchman." For many days previous to the one fixed upon for the festival, signs of preparation were seen going forward,—one with sundry coloured fabrics, cutting them into various forms for flags and banners,—another with letters for printing mottoes,—mothers and sisters busily employed in baking cakes, pies, tarts, and other good things,—others were heard enquiring for the choicest apples,—and others again might have been seen tying up little parcels of sweetmeats in papers of various hues. At length the long looked for day arrived,—and a more auspicious morn was never hailed by crow of chanticleer. The place selected for the Festival was the Grammar School-house, which was kindly lent for the occasion by the worthy Teacher. From early in the morning till three in the afternoon (the hour appointed for the proceedings to commence) the sound of the hammer and the din of cups and saucers, &c., &c., were heard in that school house; and when the hour

of three arrived, the scene which presented itself was truly interesting. At the head of the school-room was the teacher's stand—(now converted into a platform)—over which were suspended in graceful folds the Union Jack and the Red Cross of St. George: the walls were tastefully decorated with evergreens. To the right of the platform seats were arranged for the Kemptville Band, who kindly lent their assistance on the occasion. The whole of the remaining space was devoted to the use of the children, and those in attendance upon them. Three long tables, capable of accommodating upwards of 100 persons, were loaded with the greatest profusion of good things,—while for the provision of tea, coffee, and sugar, a looker on would have thought that all the village stores had been called into requisition. At three o'clock precisely the children of the Sunday School, to the number of 100 or upwards, assembled in front of the Church, where they were marshalled in the following order of procession:

The Kemptville Band; The Sunday School Standard, with motto, "*Remember now thy Creator in the days of thy youth*"—supported by the Union Jack and Banner; The Girls of the Sunday School, attended by their Teachers, arranged according to seniority—the seniors bringing up the rear; the Boys in the same order, the classes preceded by Banners, on which were inscribed the scriptural mottoes,—"*Faith,*" "*Hope,*" "*Charity,*" "*Love,*" "*Temperance,*" &c. &c.

Thus arranged, the whole proceeded through the village (the band playing the while), and thence to the place of feasting, where the whole village seemed to be taking a holiday. After a short address, and grace being said by the Rev. H. E. PLEES, the feasting commenced,—and right amply did the children do justice to the entertainment prepared for them.—the band meanwhile discoursing sweet music,—the choir at intervals adding their part to the general entertainment, by singing select pieces adapted to the occasion.

The children having finished their repast, were again addressed by Mr. Leslie, the Superintendent of the Sunday School, to whose untiring exertions, with the assistance of the other Teachers, the School owes its present prosperous condition. But now occurred the most amusing scene of the whole.

Our active townsman, Joseph Bowers, Esquire, who seemed as much delighted as the most youthful of the company, had provided himself with a bag of apples, which, as the children were departing—as soon as they begun to issue from the School-house—he began throwing about in every direction—thus inviting them to a general scramble—an invitation they were not slow in accepting, but with one accord fell pell-mell into the most indescribable confusion of merriment and delight. Great had been the anticipation for a long time previous to the 18th—but we have not heard of one who did not feel his expectation more than realized, and will for many a day remember with grateful pride the "Kemptville Sunday School Festival."

Kemptville, October 28th, 1851.

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