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

Vol. II.]

APRIL, 1855.

[No. 4.

THE WAR.

There is, perhaps, scarcely an inhabitant of this land who does not, in some degree, share the common feeling of interest which agitates England, as she gazes in the direction of those regions where our armies are at present engaged in mortal strife. How much is at stake that involves the interests and security of Europe! How much, too, especially affecting the spiritual prosperity and happiness of men! Touched by the scenes enacting around him, the heart of the Christian is pained with deepest anguish by considerations which more peculiarly affect those who desire the establishment of the kingdom of peace and righteousness on the earth. Such minds are averse to *all* war; and with troubled thoughts they kneel to God, perplexed how to give utterance to the emotions which oppress them; and in what way to express the longings which cannot find utterance, because connected with subjects so incongruous to those which usually occupy them, when approaching the throne of their Father in heaven. They hope, and may even cherish the belief, that Christ's kingdom will be advanced by the results of the contest; but their part is rather that of "watchers," who keep silence," and observe what transpires around them. Their position seems indicated in the 46th Psalm, verses 8, 9, 10, 11. When they behold the "desolations which are made in the earth," they are "still," because they know that God is the ruler of the universe, and that it is in his hand to give the award, and to determine the destiny of the people upon the face of the whole earth. There are, however, some gleams of light, some indications of a merciful character, which may encourage these servants of the Prince of Peace. Small things indicate the movement of the tides, Great things begin with gentle under-currents, so slight as to be scarcely

perceptible in the beginning; and it requires careful observation and attentive consideration to weigh the probable operation, and anticipate the coming results of such influences. There is one mark made by good and observant minds at the present time. It is, the manifest reluctance, the earnest disinclination of men to engage in strife and warfare. So strong, indeed, was this feeling, and so protracted were the negotiations entered into for the purpose of averting, if possible, the present contest, that many of the more impatient thought the thing was carried too far, and even to the verge of impropriety, so as even to risk unduly the honour of this nation. Is there not in this fact a pleasing and encouraging promise of good? May not the Christian mention it before God as a plea in favour of his beloved country at this juncture of its affairs?

We were struck and interested, the other day, while reading the life of the venerable Mr. Jay, to find him giving this testimony to the improvement and progression of things during his lifetime. "I have," he says, "a better opinion of mankind than I had, when I began my public life. I cannot, therefore, ask, 'What is the cause why the former days were better than these?' I do not believe in the fact itself. God has not been throwing away duration upon the human race. The state of the world *has* been improving and is improving. What noble efforts are made, in this day, to break every yoke, and let the oppressed go free! How is the tendency to war on every slight pretext, giving way to reference and negotiation! . . . I cannot look at these various progressions without exclaiming, 'What hath God wrought!'" Our venerable friend proceeds to say that, when he first went to London, there were no missionary societies, but those of the Moravian and Wesleyan brethren; "nor had we then that noblest of all institutions since the apostolic era, the Bible Society, nor the Tract Society, nor the Anti-Slavery or Peace Societies, nor the many other hundred institutions which are, at present, all sending forth the truth as it is in Jesus—all carrying on their operations with prayer, all crowned with encouragement and success, proportioned to the means and endeavours."

In harmony with these hopeful opinions, are many things which a good man may hail as the legitimate results of such labours. There are not wanting these indications even in the current, widely circulated literature of the day; a different and more modified tone is adopted. Courtesy and mutual forbearance among those who meet each other on the field of contest are recommended and practised.

and the appeal is made no longer to brute force, but to higher and better influences. Pleasing, too, and cheering beyond all that we have yet mentioned, are the evidences that among men of war there is a better spirit than there was of yore. Many, very many, among our officers and commanders are men who fear God, who sincerely deplore the evils of that profession which they follow, and whose faithful endeavour it is to mitigate to the utmost of their power the horrors of war. Is it a small thing to know that Christian officers in the Madras Presidency can now assure us, that there is not one of their regiments in which there is not at least one decided Christian officer, and that there are many which have several? Can we forget, too, the striking intelligence connected with the last campaign in the Punjaub, that there were held in the camp large prayer-meetings of united bodies of pious officers and men, and that in her majesty's twenty-fourth regiment, which suffered so severely at Chillianwallah, a large number of the men, amounting to upwards of two hundred, were communicants, and many of them devout believers?

Already there have been presented some encouraging prospects of usefulness through the medium of the Bible and Sailors' Societies, and the Tract Society, in connection with the operations of our countrymen in the present war. An interesting letter from Captain H. C. Otter, H.M.S. Alban, was published in the Monthly Extracts of the British and Foreign Bible Society, on July the 1st of last year. After stating that the grant of Bibles made by the society has been very useful, especially those in the Swedish language, which is spoken in the greater part of the Baltic, the captain says: "As every man and child I have met, can read the tracts and Bibles which have been dispensed, I trust there are good hopes of much benefit being derived from them." In Turkey, also, kindred movements have taken place.

Among those, too, who are opposed to our arms, we have occasion thankfully to acknowledge instances of kindly feeling, and some even of true devout goodness. Such cases are not unfrequent, blessed be God! and they are sometimes unexpectedly brought to notice. Perhaps our readers will find pleasure in reading the following cheering instance of the blessed influences of piety and goodwill between men unhappily engaged in strife and bloodshedding.

Few events have excited more interest in the course of the present war than the wreck and capture of H.M.S. Tiger, near Odessa. A narration of this disastrous affair has been recently given by the

first lieutenant, Alfred Royer, who was himself an actor in it and who went as prisoner of war to St. Petersburg, where he saw the grand duke Constantine as well as the Emperor, from whom he received his liberty, and permission to return to England. After the capture of the ship, and the night after the crew of the Tig had been landed at Odessa, the lieutenant says: "It may afford some consolation to our friends at home to know, that in the confusion of disembarking, there were many who brought away with them their prayer-books and Bibles, in preference to other property which remained on board." Aye, truly, it may and does afford consolation to the Christian's heart to learn that these poor captives, amid the haste and terror of those scenes, forgot not the treasure of the heavenly word—nay, even preferred it before the goods of earth!

The Russian general Osten Sacken, showed great kindness to the unfortunate prisoners during their detention at Odessa. He paid daily visits to the captain and officers, and also to the hospital, and seemed much gratified when he saw William Tanner, (one of the men who had been wounded, but who recovered,) engaged in frequently reading his Bible. The general was evidently a man of kindly nature and of religious feelings. "He never visited the establishment" (the lieutenant says), "without going to the graves of his enemies, and there he might often be seen, absorbed in meditation, offering up supplication to the Lord of Hosts." The amiable lady of this kind general also manifested no less kindness and considerate attention towards the prisoners and wounded. She supplied them from her own house with various delicacies and necessaries, and when the poor boy, Thomas Hood died, caused an iron-railing to be placed around his grave, and planted a tree to overshadow it. She had, not long before, lost a son about the age of this lad, and appeared deeply interested for the parents of the deceased, and also for those of the young midshipman, who died; and to the mother of the latter, she sent a gold locket containing some of his hair.

Our limits do not permit us to add any further details from this very interesting narrative. The compassionate benevolence evinced by these kind individuals towards our countrymen, who are the "chances of war" consigned to their tender mercies, naturally leads us to ask how have their countrymen, who have been made prisoners by our arms, been cared for? And it is some consolation to know that a favourable answer may be given to this inquiry. The Russian prisoners, while at Sheerness, were visited by

Hahn, the excellent agent of the British and Foreign Sailors' Society, and supplied with copies of the Scriptures, which they accepted with alacrity. Divine service, too, was performed on board one of the vessels, at which the men readily attended.

Surely every friend of humanity must applaud the attempts of the learned and excellent Grotius to blend maxims of humanity with military operations, and thus to mitigate the woes of the most cruel scourge that Providence employs for the chastisement of man! Instead of showing our love to our country by engaging eagerly in the strife of parties, let us choose to signalize it rather by benevolence, by piety, by an exemplary discharge of the duties of private life, under a persuasion that *that* man, in the final issue of things, will be seen to have been the best patriot, who is the best Christian." These are the words of that eloquent preacher, Robert Hall, in his sermon entitled, "Reflections on War," from which wise, beautiful, and pathetic address, we will give one more short passage as a conclusion to this paper.

To acknowledge the hand of God is a duty, indeed, at all times; but there are seasons when it is made so bare, that it is next to impossible, and, therefore, signally criminal, to overlook it. It is almost unnecessary to add that the present is one of those seasons. Never we are expected to 'be still, and know that he is God,' it is on such an occasion as this, when we so evidently behold 'the works of the Lord, and the desolations which he maketh in the earth.' It is surely of the utmost consequence to see to it, that humiliation be deep, our repentance sincere, and the disposition cheerful, as well as the resolutions we form, suitable to the nature of the crisis, and the solemnity of the occasion; such, in a word, as Omniscience will approve."

LETTERS FROM A MOTHER TO HER DAUGHTERS.

Written many years ago by the Wife of a Wesleyan Minister.

LETTER II.

ON THE CHOICE OF COMPANY.

DEAR CHILDREN,—

It is certain that books tend much to form the mind; but so forms the character. So far as example is more powerful precept, will the influence of your associates supersede that of books you read. There is in example something so captivating

to the mind, so inexplicably fascinating, that we are almost irresistibly led to copy the manners, imbibe the sentiments, and acquire the prevailing cast, of those with whom we converse. From this obvious truth results the old but just adage, "A man is known by the company he keeps." Happily for you, my dear girls, your lot thus far has been cast in very favourable circumstances. The affection of your parents has kept you from those who might have corrupted your tender minds; a kind Providence has thrown you into a situation for which you ought to be thankful; yet much remains to be said on a subject of great and lasting importance.

Perhaps it is easier on this point to speak on the negative than on the positive side, as, unhappily, exceptionable persons are more numerous than the excellent. Of the former, however, there are a few classes with which I wish you to avoid being intimate, or, indeed, conversing much at all. Of these the first are the *tall-talker*: persons like a shallow stream, which is noisy from its insufficiency; or like a drum, which sounds loud because it is hollow. Their conversation is generally trivial and vain; tending both to stupefy the head and dissipate the mind. Being of weak intellect, they are unfit for counsel; being full of themselves, or of trifling things, they have not affection enough for others to qualify them for sympathy: therefore, as they can neither improve your understanding, nor engage your affection, if they come in your way, treat them with civility, indeed, but with reserve.

Vain people, who are always boasting of their family, their fortune, their education, their acquaintances, are very unfit for associates; indeed, these generally carry their antidote with them, and effectually preclude even a wish for their society.

Censorious persons always avoid. Their conduct is censured in the word of God; and if you do not immediately oppose the torrent of their ill-will, you are in danger of becoming backbiters yourselves. And however fair these persons might appear to your face, they will be as loquacious respecting your foibles in the next company, as you may have heard them respecting the faults of others when in your own. With these may be ranked *busy-bodies*, who are so idle and so wicked as to go about from house to house, collecting private anecdotes and family trifles, which they make no scruple of communicating, in affected whispers of secrecy, to every person with whom they claim acquaintance. And though these things may be of no importance in themselves, yet, when they are circulated through a whole town or neighborhood by the industry of these newsmongers, they sometimes cause the peace of families

greatly interrupted, and such discord to arise as no regrets ever can remove. Have no communication with such pests of society, but learn from them to maintain careful silence respecting anything that you may see or hear in families of your acquaintance.

Inexperienced persons will be of little use to you.

Beware of flatterers. These abound where experimental religion is wanting. Perhaps they are more dangerous than any I have enumerated; for self-love is so deeply rooted in us that we are easily persuaded to think that they love us who praise us much; and which is worse, that we possess the qualities which the flatterer ascribes to us. There is a meanness in flattery which I hope you will possess sufficient dignity of spirit to despise. It betrays a poor opinion of you in the person who offers it, and who generally has some sinister end in view, to which he thinks your vanity may be made subservient.

As all these practices are hateful in others, I sincerely hope and trust you will avoid them yourselves.

You will now expect me to say with what kind of persons I should wish you to associate. You will conclude, of course, that, in the first place, they must be the opposite of all I have described. They must have a good understanding, real piety, joined to such a knowledge of the actual life as may render advice serviceable, sincerity, and kindness, the qualities to be desired in your friends. You may object, that such combinations of excellence are seldom found. It is true that persons truly excellent will not be discovered all at once. Real worth, like the precious metals, is remote from common light: it must be sought out; and, when found, should be valued highly.

Respecting company I have this general advice to give: First, Choose a little company. Secondly, While you are young, choose the company of those who are older than yourself. Thirdly, Should providence give you homes of your own, keep your own dwelling by your own power, and your time at your own disposal. I mean to say, that you must not suffer that familiarity in acquaintances which would authorise them to call upon you at all times, and draw you into sinful waste of time with frivolous chit-chat.— Fortune, credit, and comfort are often impaired by this indiscretion. You may be called "singular," "odd," and "like nobody else," in resisting such intrusions: but no matter; be not ashamed to be

"Against example, singularly good."

Perhaps you may say, "How must we avoid it? We must be

civil." There you anticipate what I was going to say—*Only* is civil, and the point is gained.

To close this letter: I beg you to love one another. Sisters are very nearly related. You may be dependent on each other for protection and support, and may be left to make your own way in life without them who now are protectors of your youth. I know two sisters so situated: they revered the memory of their parents; they tenderly loved each other; by their industry they obtained genteel support; their prudence and discretion secured the friends which their goodness, amiable dispositions, and cultivated minds had gained. The younger was married to a young man of merit; he rose to eminence in his profession. The elder sister resigned her employment to reside with them, and they are now one of the most respectable families in a well-known city of England.

May God bless you my dear girls, and guide you into all truth.
I am, your affectionate Mother.

WHERE ARE MY MOTHER'S PRAYERS?

"They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to heaven, they come down again to the depths: their soul is melted because of trouble. Such was the situation of the crew of a merchant vessel, tossed about in the German Ocean, during a terrific storm in the winter of 184—. Skilled in nautical observations, and well acquainted with that part of the coast, the master of the vessel knew full well that humanly speaking, there was no hope of rescue, not the slightest ground to expect timely deliverance from impending danger.

But it has been beautifully observed, that "no cloud can overshadow a real Christian, but his faith will discern a rainbow in it." The captain of this vessel was a truly pious man; and, amidst the dense darkness of his sorrow, his faith failed not to discover bright gleams of light:—

"He triumphed in his blessed lot;
He could not be where God was not."

And from the bosom of the stormy deep, surrounded by numbers involved with him in one common and extreme peril, he cried earnestly unto his God; and the Lord brought him out of his distresses, not by calming the storm and stilling the tempest.

taking him at once from the raging ocean to the sea of glass such is before the throne. Amid the howlings of the storm, and the agonizing cries of those who felt that there was but a step between them and death, the Lord kept his servant in perfect peace, because he trusted in him.

Like the intrepid Howard, who observed to a friend, "Heaven is as near from Grand Cairo as from London;" so this pious captain felt that his emancipated spirit could as easily ascend to the house of his Father above from a shivered plank in the midst of the raging waters, as from his own quiet home, surrounded by watchful friends.

With yearning affection, he thought of those who, during that terrific night, would be kept awake by sympathy and prayer for him: and tenderly commended them to that God who is the father of the fatherless, and the Judge of the widow. Anxious to afford every possible alleviation of their deep and bitter sorrow, he returned to the cabin, and wrote a dying adieu,—a last farewell to his beloved friends; reminding them that if his race had been short, his rest would be long.

Then, as if anxious to die a witness for the Lord Christ, he testified of the peace, and joy, and hope, which sustained and cheered his spirit, even when death presented itself in one of its most terrific aspects. He told them that the celestial port was full in his view; that he could already discern the light in his Father's house; and should soon be free from sins, and doubts, and fears, in the heaven of the skies. This precious document he subscribed and sealed; then, taking all things out of his trunk, deposited the paper therein, locked the box, and threw it into the sea, hoping, and, we would not, praying, that by some means it might reach his friends. He had now done with earthly concerns: in a few minutes the page of life with *him* was ended.

Next morning his trunk was found by some sailors, who trusted it would prove a rich spoil, and were greatly disappointed to find that it contained nothing but a small paper: they, however, conveyed it to his widow, and to her its value was priceless.

From the wreck of this vessel, but one person escaped. He was taken to a farmer's house, near the place to which he had been driven by the waves, and lay a long time in a sleep so profound, that it was thought to be the sleep of death. At length, however, he awoke: his first question was, "Where am I?" the next, "How did I come here?" the third, "Where are my shipmates?" and when

told that he only had been rescued, he exclaimed, with irrepres-
sible emotion, "Where are my mother's prayers?"

Where are thy mother's prayers? O sailor, they have been
heard in heaven, they are registered above! Where are they?
They have prevailed with God for thy rescue from destruction, when
all thy companions were drowned. Where are they? They have
entered the ears of the Lord Most High; and angels have so often
heard the great Intercessor present them to God, that they have
become familiar with thy name, and wait with deep anxiety to see
when they shall be able to say of thee, "Behold, he prayeth!"
Where are thy mother's prayers? Are they not about to be most
blessedly answered? Shall not the long-suffering of God lead
thee to repentance?

Often has the Saviour knocked at the door of thy heart. He
knocking now more loudly than ever: wilt thou admit him?

The Holy Ghost, the convincing, the sin-subduing Spirit, began
now to strive most powerfully with this rescued seaman. He saw
his guilt in all its enormity, and his danger in all its gloom. He
had often resisted the Holy Ghost, but now he forbore to quene
the Spirit. Rising from his bed, he began with anxious solicitude
to groan the sinner's only plea,—“God be merciful to me.”

“Maternal prayer, through Jesus' blood,
Had pleaded long for him with God.”

And now he began most earnestly to pray for himself: it scarcely
seemed as though he were a stranger at the throne of grace. He
often had his mother mentioned him there. He awoke from the
sleep of sin; he arose from the dead, and Christ gave him life.
Acknowledging his transgressions, and urging nothing in excuse
them he pleaded the atonement of Christ; and with an humble
lowly, penitent, yet believing heart, appropriated to himself the
purchased and the offered salvation,—

“He fell upon th' atoning Lamb,
And he was saved by grace.”

As speedily as he could, he journeyed to his mother's house. She
was a pious Methodist residing near London. He arrived on the Satur-
turday. How did that mother rejoice to behold her rescued and con-
verted son! God had given him to her prayers. They wept together
and magnified the name of the Lord. “My son,” said she, “there
is a love-feast in our chapel to-morrow: you must go, and tell the
people what God has done for you. They went to the love-feast.
The happy mother could not wait for her son to tell his own story.
she was the first speaker; and he arose next, to declare the love-
feast.”

kindness of the Lord. Such was the influence that accompanied their statements, there could be no more regular speaking. The meeting became one for prayer; souls were crying out, "What must we do to be saved?" and some new names were that day written in the Lamb's book of life. The mother had asked for the conversion of her son,—the Lord exceeded her request, and gave her also the souls of some of her neighbours; the recital of the mercy he had obtained, led others to seek like precious salvation.

Praying mothers, continue to plead: the promise is to you, and your children. "The Lord showeth mercy unto thousands of them that love him and keep his commandments." Live and pray for the conversion of your children, and hereafter it shall be yours to stand with them before the throne of God.

HOW TO SPEND THE SABBATH.

1. **RISE EARLY.**—God requires one-seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath mornings one or two hours later than usual, you rob God and your own soul of so much holy time; and if you begin the day by robbing God, you cannot expect he will bless you.

2. **PRAY FOR YOUR MINISTER.**—He will then preach better, and you will be better prepared to profit by his preaching. He needs your prayers. He has tasked his energies to prepare good sermons to interest and instruct you. Exhausted by the labours of the week, and trembling under his awful responsibility, he will be cheered and encouraged if he believes he is remembered in your prayers.

3. **PRAY THAT THE PREACHING MAY BE BLEST TO YOUR SOUL.** He is a foolish man who sows his seed before he breaks up the soil. You are more foolish if you expect a blessing without asking for it, preparing your heart to receive it. If a blessing is not worth asking for, do not complain if it is not bestowed.

4. **DO NOT INDULGE IN SECULAR CONVERSATION.**—To spend the interval between the services of the sanctuary in talking about business, or pleasure, or politics, is not remembering the Sabbath—to keep it holy. If you spend your intermission in this manner, must not wonder if in the afternoon you feel sleepy, and the teacher seems dull.

5. **BANISH WORLDLY THOUGHTS.**—You must not, on the Sabbath, "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the

plans for the week to come, you will suffer for it. God will leave you in darkness; your love will be cold, your prayers formal, and you will be disqualified to engage profitably in the services of the sanctuary.

6. DO NOT CRITICIZE THE PERFORMANCES OF YOUR MINISTER.—If he has preached a poor sermon, make the best of it; if a good one, be thankful and improve it. Your praise or censure can do no good either to him or yourself. You will profit far more by praying over the sermon, and applying it to yourself, than by criticizing it.

7. SPEND EVERY SABBATH AS THOUGH IT WERE YOUR LAST.—Your last Sabbath will soon come. Perhaps the next will be your last. Spend it then as you will wish you had done, when you review it millions of ages hence. If you knew it would be your last, you would be much in prayer, you would banish worldly thoughts and conversation, you would read your Bible, you would meditate much on divine things, and examine the foundation of your hopes for eternity. Do this, and your Sabbath will not be spent in vain.—*American Tract Society.*

CARD-PLAYING.

“Why do Christians object to card-playing?”

1. *On account of its avowedly worldly character.*

By a sort of universal verdict, it has been set down as a purely worldly amusement. On what account this has been done we are not prepared to say. But it is so. Universally, card-playing is taken as a symbol of worldliness, gayety, and trifling. And the view of the amusement is, with judicious Christians, quite enough to prevent their indulging in it. A line must be drawn somewhere to distinguish the Church from the world, and one of these lines—and a very proper one it is—has been drawn round those amusements which bear the character as above. To step over that line is, in the estimation of the truly good, an inconsistency and error, and Christians wishing to preserve a conscience void of offence and give offence to none, are careful not to err in this respect. This is in perfect keeping with apostolic precept and example.

2. *Another reason lies in the extremely trifling character of cards.*

The game is one of the most silly, unmeaning, and trifling amusements, calling forth no deep thought, no skill worth the name, and so far as either the party themselves or others are concerned

attaining no kind of good. This is different in some other games that could be named. In chess, for instance, there is needed an application of mind, and an exercise of skill, that have a beneficial effect on the minds of those who engage in it, and which render it less a recreation than a healthful mental exercise.

3. A third ground of objection is found in *the completely chance character of the game.*

To all purely chance games, Christians generally take strong objections, and view them as of such a nature as to forbid devout persons indulging in them. None can deny the *chance* feature of cards, and hence it lies open to all the common objections of chance games in general.

4. A fourth argument against cards is *the gambling associated with it.*

It is true this might be omitted; but when is it? and what would a game of cards be without it? Ask any avowed card-players whether they would think them worth playing if no odds were at stake, and if it be not this which gives them a zest they could not, from their own trifling and insipid character, possibly possess. Take away the stakes, and you would find cards all but universally scouted as the most empty and unsatisfactory of amusements.

5. *The associations of card-playing are no mean argument against it with right-feeling persons.*

The disputation with which it stands usually connected; the ruin it has brought on many a youth; the domestic misery of which it has been the frightful parent; the wicked men with which it seems to unite you; are all, with other associations, of such a nature as to prevent truly virtuous minds allowing themselves in its indulgence.

6. But with true Bible-taught Christians, these who form their Christian morality not from the lax notions of this lax and worldly age, but from the precepts and principles of Holy Writ, card-playing is felt to be so incompatible with so much laid down in the Word of God, as to be utterly removed from the list of their amusements.

Take such precepts as those that require us to do all that we do to the glory of God; to redeem the time; to give all diligence to make our calling and election sure; to preserve a conscience void of offence toward God and man; to be *separate* from sinners; to come out from the world; to adorn the doctrine of God our Saviour in all things; and others of like character. The spirit and tendency of all this is, and must be, counter to such amuse-

ments as cards, and hence Christians very properly object to them as a fit amusement at their social gatherings.

HAPPY SUNDAY.

The Bible teaches us to "call the Sabbath a delight," Isa. lviii. 13. Of all the days in the week, we should love it the best. Every day should be a happy day, but Sunday should be the happiest of all. Let us see how the parents of little Mary and James taught them to keep a happy Sunday.

First they were taught to prepare for it. On Saturday night they put away all their playthings and work, and they thought no more of them till Monday came. They then got their books ready; and their clean clothes were laid out, so that there might be no hurry or confusion on Sunday morning.

Mary and James got up earlier on Sunday than on any other day of the week. Some children think they may lie much later on that day than on any other day; and their parents have to call them two or three times before they arise from their beds. But those who wish to spend a happy Sunday, must be up betimes.

When Mary and James were dressed, they did not idle away their time. After kneeling in prayer, they came from the rooms. Mary helped her mother to get the breakfast, and James sat in a corner, learning two verses of a hymn.

When it was near school time, they kissed their father and mother, and hastened to meet their teachers with a cheerful smile. They were always among the first scholars in the class; and as they had learned their lessons at home in the week, there was no time lost when they were in the school. They loved their kind teachers, and tried to profit by their instructions. Mary and James had been taught how to behave themselves in the house of God. They did not trifle and play, or look about them, or go to sleep; but joined in the sacred service, and listened to the minister. They used to find out the text, that they might repeat it to mother before going to bed.

On their return from school in the afternoon, they were not allowed to go out to play or talk with rude boys and girls. Sometimes they would tell their parents some of the pious things which their teachers had said; or they read a chapter in the Bible together. After tea they sang a hymn. They were very fond of singing—

“ See the kind Shepherd, Jesus, stands,
With all-engaging charms ;

Hark! how he calls the tender lambs,
And folds them in his arms."

Or they would sing—

"Lord how delightful 'tis to see,
A whole assembly worship thee,
At once they sing, at once they pray,
They hear of heaven and learn the way."

When night came on, the father of Mary and James knelt with his family in prayer. He used to thank God for the mercies of the day of rest, and, above all, for the great gift of Jesus Christ to be the Saviour of the world; and to ask that all their sins might be forgiven for his sake. They then went to bed at an early hour, saying that they had spent a **HAPPY SUNDAY!**

"How sweet a Sabbath thus to spend,
In hope of one that ne'er shall end!"

Youthful reader, how do you spend the Sunday? Is it to you a dull day? Or do you feel with David, "I was glad when they said unto me, Let us go into the house of the Lord. A day in thy courts is better than a thousand?" Do you put on your best looks, as well as your best clothes, on the Lord's day? Are you happy at home; happy in the Sunday school; happy in the house of God? Or are you a Sabbath-breaker? If you are, you must be unhappy in this world, and unhappy in the next world, unless you repent. Pray to God, that he may give you his Holy Spirit, teach you to love the holy day, and that every Sabbath you spend on earth may fit you for the Sabbath in heaven, where the saints shall worship God and the Lamb for ever.

FOR YOUNG GENTLEMEN.

1. Why do you smoke?
2. Do you respect yourself the more for it?
3. Does it render your breath more pure and grateful?
4. Will any lady of refinement like you the better for it?
5. Should you like any lady better if she used tobacco?
6. How often have you wished you never used it?
7. Can you give it up?
8. Did you ever try and fail?
9. How many times have you failed?

Advice. Don't say you can conquer it till you have tried and succeeded.—*Uncle Toby.*

TWO DIALOGUES BETWEEN A CORPORAL AND
A PRIVATE SOLDIER.

WRITTEN BY A LIEUTENANT COLONEL OF THE ARMY.

DIALOGUE I.

Corporal. Ha, comrade, you are perfectly sober, I hope! who expected to see you upon your guard this morning, when you had so narrow an escape from the halberds yesterday?

Soldier. Narrow indeed! Had it not been for your kind interference, I must have been now in the black hole, on bread and water.

C. You may well thank me: for had I not stepped up to the adjutant, when he perceived you staggering in the ranks, and said all I could to him in your behalf, you had certainly passed the night there.

S. I am sure I should, and shall be glad if I can make any return for your kindness.

C. If I could but get you, Bob, to follow my advice, I should be well repaid for the attention I have shown to your welfare for some years past; this is not the first time, remember, that I have stood in the gap for you.

S. I know it well, and will begin to try and mind what you say in future.

C. Well, then, I will claim your promise now; as it is no likely we shall be interrupted while on guard, let me entreat your serious attention to what I am going to say. I mean it for your good; could I but accomplish that, I should be satisfied. There are two shameful vices, drunkenness and swearing, which I know you to be particularly guilty of; tell me what good you can expect from them; or what pleasure can you find in them; and I will tell you, from the best authority, their dreadful consequences at last.

S. I do not know any good they do me, only harm, I believe; but I love the jovial company of my brother soldiers: and when we meet together to be merry, you know we must drink; and as to swearing, I mean no harm by it, and hardly know when I swear.

C. Do you think such an excuse as this would have satisfied the adjutant at roll-call last evening?

S. No, I know him too well for that. It would only have put him in a passion, and made him pass sentence upon me at once.

C. Then how can you possibly imagine it will be admitted?

by a just God, before whose awful bar you must shortly appear, to answer for these daring breaches of his holy law?

S. That is a hard question, corporal; but as I mean no harm to any body by what I do, I hope God will be merciful to me.

C. God has not promised to be merciful beyond the grave; and if you continue in a course of drunkenness and swearing, till death shall seize you, your punishment in a future world is certain, and dreadful beyond expression. It ought to make you tremble.— Consider how God has already displayed his long-forbearing mercy towards you, in not having suddenly cut you off in the day of battle; while many were falling on your right hand and on your left. Can you possibly forget the hair-breadth escapes you have had; or be ignorant of the dreadful ravages the late fever made amongst us? Look round the regiment, and reflect what death has done, since you and I have been in it. What a number of our old comrades are gone into eternity! Hardly any of them left, and yet we are spared, as monuments of his mercy, in a land of hope. Is not this distinguishing goodness sufficient to awaken your gratitude, and excite your love to your great Benefactor?

C. Why, corporal, do you think me void of gratitude? I hope I love my Maker, and trust in his mercy.

C. How then can you presume still to violate his most positive commands, and provoke his wrath, as if you dared him to do his worst? Remember, my dear comrade, God is inflexibly just, as well as merciful. He will not be mocked, neither will he always bear with these daring insults. He has positively declared he will not. Though hand join in hand, the wicked shall not go unpunished." There is a time of awful and certain vengeance fast approaching. It may be prevented now; but believe me there is no time to lose. Neglected too long, it will surely fall, and overwhelm you for ever.

S. I am not the only wicked fellow in the regiment, corporal. I believe the rest are all as bad as I am, except yourself and one or two more; and if we must go to hell, there will be some comfort in going with so large a company; though, to be serious, I do not much like the thoughts of it.

C. Do you remember, Bob, last year, when we returned from the West Indies, what a tremendous gale we had near the banks of Newfoundland; and how near foundering the transport was that carried us?

S. I shall never forget the horrid scene; I did not shut my eyes two days and nights together, expecting every moment to be

drowned. I would rather be in a dozen battles than in such another tempest.

C. Now let me ask, did you then find any relief in the thought of going to be drowned with upwards of two hundred people that were in the ship with you?

S. No, I do not remember I did. I was too much frightened to think about any body but myself. Nay, now I recollect, I thought it more shocking that so many should be drowned together.

C. Then never presume to urge that common, but diabolical notion, "I shall fare as well as the rest," for instead of lessening it will only heighten your misery. The unhappy man that is to be hanged before Newgate, would surely enjoy no pleasure in seeing half a dozen cast off before him. Nor will the multitude of the wicked shut up in endless torment, afford one drop of comfort to any wretched individual among them: on the contrary, they will increase and aggravate each other's misery.

S. After all you have said, corporal, I cannot help thinking that you religious people make out things much worse than they really are. Will God be so very strict as to punish the failings of his own creatures for ever and ever?

C. This is another false prop on which thousands lean, and consequently perish. What I or any other person may say about the eternal punishment of the wicked would command little attention if God himself had not asserted it: but He has said it, and woe to you or any hardened sinner, that may dare to contradict him for the word and counsel of God are like himself, unchangeable, and must be accomplished in the damnation of the wicked as well as in the salvation of the righteous. You once told me, Bob, that in your younger days you used to read the Bible.

S. Yes, I did so, corporal.

C. Have you forgot then, how that infallible word of truth expressly says, "God is angry with the wicked every day?" that he will rain snares, fire and brimstone, and a horrible tempest upon them; and this shall be the portion of their cup? that they shall be turned into hell, with all the nations that forget God: and that they shall be tormented night and day, in that burning lake ever and ever? These are not my words! I durst not make use of such language to a fellow-creature; they are the express declaration of God, who cannot lie, who certainly will be faithful to his awful threatenings, as well as to all his most gracious promises: every perfection of his nature stands engaged to see both fulfilled.

N. I remember most of these texts now, though I confess I have not of late thought much about them.

C. But to come still closer to your own case. He positively declares that no drunkards shall inherit the kingdom of God; and that those who take his name in vain he will in no wise hold guiltless. Besides, your sin of drunkenness leads you into many others: namely uncleanness and profaneness, and to tell a number of abominable lies to screen you from punishment. Now, the Word of God says, all such people shall have their part in the lake that burneth with fire and brimstone, which is the second death. And do you think he will not be faithful to his word? O take care my lad! Consider your ways, and no longer provoke his wrath, for be assured, you will find it a fearful thing to fall into the hands of the living God!

S. I wish, with all my heart, I was a better man than I am; I really, corporal, I have been so long wicked, that I despair of ever being otherwise.

C. That is a dreadful conclusion, too common among us soldiers; but fit to be adopted only by the lost spirits shut up in endless woe. It never ought to be admitted by the most profligate sinner, especially in a land of gospel light, where the sceptre of divine mercy is freely held out to all.

S. I there were a probability of my making any progress in religion. I might, perhaps, be induced to mind it a little more. But what hope can there be for such a wretch as I, who have lived in sin from my very infancy? Do you think that reading the Bible in the morning to night would do me good?

C. That is rather a strange question: but if you set about reading the Bible in good earnest, and pray fervently for the Divine blessing upon what you read, it may be greatly to your profit.

S. Pray fervently! why, corporal, I cannot pray at all. I question whether I ever prayed in my life.

C. I believe you never did truly; but if the Lord convince you of your danger and misery as a fallen being, you will soon learn to pray; besides the Bible contains great encouragement to praying; with many special directions to this duty, and the example of many excellent saints to go by; that of the publican will suit you best.

S. I think I remember it. Was it not, 'God be merciful to the sinner?' That will just do for me.

C. Then go and use it every day, but beware of resting (as too many do) in a bare repetition of the words, without the least concern, or the smallest concern whether they are heard or not.—

Let it be your constant employ to cry earnestly to God, to make you see and feel that you really are a sinner, hourly exposed to his wrath and displeasure; and that will make you importune with him to obtain power to hate and forsake your sins. See a sinner as you can be saved in a way fully consistent with Divine justice. All this is clearly revealed in the Bible: may God give you grace to perceive it!

S. Thank you, corporal; I hope I shall be able to follow your good advice. I will try to leave off swearing and hard drinking, and as often as I can, will read the Bible: but as I am quite ignorant of any thing good, I hope you will have an eye over me, and set me right when you see me doing wrong.

C. Look up to God for strength to keep this resolution, for you will never be able to do it of yourself; and be fully determined through Divine assistance, to resist every attempt to make you break it; but expect not to gain heaven by so doing; that is not obtained only in a way of free grace through Jesus Christ. On this subject I shall talk to you again another day, and be always ready to give you every assistance in my power; at present I must part. It is near twelve o'clock, the sentinels must be relieved: it is your turn to go off; then, Bob, you will have plenty of time to think upon what I have been saying.

S. Thank you corporal: for the present, farewell.

MEN WITH TAILS.

We recently stated that a man, woman, and child were exhibited in London, each with a caudal appendix, or tail, about ten inches in length. We find a confirmation of the statement in the English papers. Dr. Hubsch, Hospital Physician, at Constantinople has addressed a letter on the subject to the *London Morning Times*, which adds many interesting details to those already received from travellers. We will briefly lay before our readers information, more or less positive, which is there given, on the existence of this curious variety of the human species, and of which the earliest indication dates back as far as 1677.—*Westminster Christian Advocate*.

At this time, when attention seems to be concentrated on the subject of a tail-bearing race called *Niam-Niams*, it gives me much pleasure to be able to add some observations which I had occasion to make at Constantinople.

In 1852 I saw, for the first time, one of this race, a negro

struck by this phenomenon, I interrogated her master, a slave merchant. I was informed by him that there existed, in Nigritia, Africa, a tribe called *Niam-Niams*; that all the members of his tribe bear the caudal appendix; and, as exaggeration is a necessity to the Oriental imagination, he assured me that he had seen tails two feet in length. The one observed by me was smooth and without hair, was two inches in length, and terminated in a point. The negress was black as ebony; her hair was crisped; her teeth were white, thick, and inserted upon the alveolar processes, strongly inclining outward. The four canines were filed; her eyes were injected with blood. She ate raw meat with much relish; clothes were disagreeable to her.

Her master had offered her for sale for six months, at an exceedingly low price, but was unable to sell her. The horror which she expressed not residing in her tail, but in her taste—which she took pains to conceal—for human flesh.

Her tribe eat the flesh of prisoners taken in battles with the neighbouring nations, with whom they are constantly at war.

When any of them die, the relatives, instead of interring the body, eat it; from this cause there are no cemeteries in the country.

They do not lead a wandering life; many of them construct huts in the branches of trees. They manufacture the implements of war and of agriculture—cultivating maize, grain, etc. Cattle are so bred by them.

The *Niam-Niams* have a language which is altogether primitive; it contains many Arabic words. They go entirely naked. The strongest among them becomes their chief; it is he who leads them to battle, and it is he who divides the booty. It is not known whether they have a religion; but it is probable they have not, from the very great facility with which they embrace any that is taught them. It is very difficult to civilize them, their instinct leading them always to search for human flesh. There are examples of slaves who have killed and then devoured the children of their masters who had been confided to their care.

I saw last year a man of this same race, having a tail one inch and a half long, covered with a few hairs. He seemed to be about fifty five years of age, was robust, of good constitution, ebony skin, and had the same particular conformation of the lower jaw, seen of above, that is, the alveoles inclined outward. Their canines are filed in order to diminish their masticatory force.

The *Niam-Niams* are endowed with Herculean strength. The

merchants reject them, as they are so very difficult to subjugate and the people fear to confide to them the guard of their houses.

I knew, at Constantinople, the son of an apothecary, ten years of age, who was born with a tail one inch in length: he belongs to the white Caucasian race. One of his ancestors presented the same anomaly. These phenomena are generally regarded, in the east, as a sign of brute force.

The Turks have known, for a long time, this race of men, and are very much astonished that scientific Europe seems to ignore their existence at this late day.

THE POWER OF A LITTLE BOOK.

In the Jubilee Memorial of the Religious Tract Society, the following striking fact is recorded, illustrative of the beneficial effects that follow the distribution of good books. This cheap and easy method of doing good we strongly recommend.—*Westminster Christian Advocate*.

An old vender of tracts, when visiting a depository at Stroud, related the following fact: "As I passed through a village in Yorkshire, I asked a poor woman to buy a religious tract. She refused. I turned round and threw one in at the door, and the wind carried it under the table. The man of the house came home, saw it, took it up, and read the title—'The Wonderful Advantages of Drunkenness;' he left his dinner, and put it in his pocket. After he returned to his work he read it. In the evening his companions missed him at the ale-house; and when they saw him, they inquired where he was on the preceding evening. He said he had been reading a religious tract. On giving this account of himself, they all laughed and said he was going to turn Methodist. His neighbours said, 'John P. was sober last night,' which quite surprised them, as it seldom occurred. But from this time he kept from the public house and began to pay his debts. His wife told all who inquired about him, that the cause of this great change was reading a religious tract, entitled, 'The Wonderful Advantages of Drunkenness,' which a poor man had thrown in at their door. After being away some years, I returned to that neighbourhood again. I stopped at a public house, about two miles distant from the village before named, and offered my tracts for sale. One of the persons in the room, with a dreadful oath, said, I was one of those Methodists that had made their companion mad. The woman of the house said, 'You call him mad? then I wish you were like him, and you would

pay the five pounds you owe me ; for he has paid me every farthing he owed me, and all in less than two years.' On entering a house about a mile further, I was informed that the tract I had thrown, two years before, into a poor man's house, had made him another man. At length I arrived at the village. A woman looked very hard at me, and said, 'Are you not the man who sold me some tracts about two years ago?' I said I was. Then she said, 'You must go with me to the house where you threw the tract in, and I am quite sure the woman will not let you go to hell now.' As soon as I entered, the woman informed her I was the old man she so much wished to see. She cried out, 'What! that dear man who threw in the tract?' and, running, she took hold of my hand, and said, 'I humbly beg your pardon for what I said ; I was in a passion, and very vile and wicked.' She bade me sit down to dinner, and said her husband would be there in a few minutes. As soon as he came in, she told him who I was. He took me very kindly by the hand, and said, 'Blessed was that hour when you threw the tract into my house, and thrice blessed is that God who directed you to one so wicked. I was then poor and wretched ; I spent most of my time in the ale-house ; but now, thank God ! I have a house of my own, and it is my delight to talk of the goodness of that God which directed me to the reading of the tract.'"

DIRECTIONS FOR THE OBSERVANCE OF THE LORD'S DAY.

1. Order all your weekly business so wisely beforehand, that you may have no unnecessary work on God's day ; that your hands may be as free as possible from business, and your head from worldly cares and thoughts.
2. Think seriously : what a weighty work am I going about ! My week affairs are but toys and trifles to this. What are sheep and oxen, or shops and goods, to grace, Christ, and heaven ? Am I be too careful and serious in God's work ? in the work of salvation ? Surely no. How holy should my thoughts be, how heavenly my course, how earnest my endeavours all the day long !
3. Therefore prepare with all your might ; search your heart and life : find out
 - What your sins are, to confess, mourn over, and pray against.
 - What the mercies are you want for soul or body ; for your friends, family, and nation.
 - What blessings you have received, and what thanks should be returned.

MAXIMS TO GUIDE A YOUNG MAN.

Keep good company or none.

Never be idle. If your hands cannot be usefully employed attend to the cultivation of your mind.

Always speak the truth.

Make few promises.

Live up to your engagements.

Have no very intimate friends.

Keep your own secrets, if you have any.

When you speak to a person look him in the face.

Good company and good conversation are the very sinews of virtue.

Good character is above all things else.

Never listen to loose or idle conversation.

You had better be poisoned in your blood than in your principles.

Your character cannot be essentially injured except by your own acts.

If any one speaks evil of you, let your life be so virtuous that none will believe him.

Always speak and act as in the presence of God.

Drink no intoxicating liquors.

Ever live, misfortune excepted, within your income.

When you retire to bed, think over what you have done of the day.

Never speak lightly of religion.

Make no haste to be rich if you would prosper.

Small and steady gains give competency with tranquility of mind.

Never play at any kind of game.

Avoid temptation, through fear that you may not withstand it.

Earn your money before you spend it.

Never run in debt unless you see a way to get out again.

Never borrow if you can possibly avoid it.

Be just before you are generous.

Keep yourself innocent if you would be happy.

Save while you are young to spend when you are old.

Never think that which you do for religion is time or money misspent.

Always go to meeting when you can.

Read some portion of the Bible every day.

Often think of death, and your accountability to God.

Read over the above maxims at least once a week.—*Gazette of India*.