

# The Young Churchman

"Feed my Lambs."

No. 6.]

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[Original.]

## Grassdale.

CHAPTER V.

### THE DAWNING OF BETTER DAYS.

One evening, some months after the erection of Deacon Growler's *platform*, Charles Beverly was perusing in the *Church* newspaper an account of the ordination which had recently been held in Toronto. Something in this article appeared to interest him in no ordinary degree; for, laying aside the journal, he knelt down, and with an expression of devout gratitude beaming in his countenance, engaged for some minutes in silent prayer.

The tidings which thus filled the heart of Beverly with holy gladness, were indeed well calculated to produce such an effect. One of the newly commissioned ambassadors of the Cross had been appointed by the Lord Bishop to the pastoral charge of Derwent, the District in which Grassdale was situated, and the paper conveyed the additional intelligence, that Mr. Clarendon, the clergyman in question, had arranged that his letters &c. should be directed to that village.

Here, then, were two special answers to the supplications which Charles had so long been offering up to the Divine Head of the Church. Not only were the wandering sheep in that section of the Diocese to be provided with a shepherd, but Grassdale was to be his head-quarters. "What shall I render unto Thee for all Thy benefits?" exclaimed the thankful Churchman; "Thou hast anointed my head with oil, and my cup shall be full. Thy loving kindness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever!"

It is proper here to mention that, for some

years preceding the period of which we are speaking, Beverly, and some other members of the Anglican communion in that region, had been memorializing their Bishop to supply, if possible, their spiritual necessities, and had become bound to contribute a stated annual sum towards the maintenance of any clergyman who might be appointed to watch for their souls. Localities which could plead prior, if not more pressing claims, had however to be attended to; and it was only owing to a happy combination of unanticipated circumstances, that his Lordship was enabled to make the arrangement above referred to.

Hence it was that the good tidings came so unexpectedly to the knowledge of Beverly, who had almost begun to give way to the pining heart-sickness of delayed hope.

Christian happiness is far removed from solitary selfishness. The man who has received a communication of spiritual blessings from the ever open treasury of Jehovah, cannot rest till he has made others participators in his joy. Even as the flower, refreshed and cheered by the gracious dew, acknowledges the boon by diffusing around the fragrance thereby imparted to the leaves.

Late, therefore, as was the hour, Beverly set forth to impart to some of his neighbours, holding congenial views with his own, the intelligence which he had received. Many a homestead was made more glad some by his mission of love; and preliminary arrangements were entered into for receiving the new Pastor, and the performance of divine service.

On his return, Charles (who was on horseback) had to direct his course through a rough and muddy side-road. The night

though mild was profoundly dark, and it was with some difficulty that he managed to make his way, familiar as he was with every foot of the ground.

At a short distance from home his attention was arrested by the voice of some one calling for help; and on approaching the spot from whence the sound proceeded, he found a person standing beside a one-horse wagon, which had been upset in a deep and miry hole. Charles at once was convinced that without lights and assistance it would be impossible to extricate the vehicle; and, inviting the stranger to accompany him to his dwelling, he promised to furnish the necessary aid.

On entering the house, Beverly discovered that his guest was a slenderly-made clerical-looking personage, with a countenance expressive both of benevolence and firmness. Apparently not more than twenty-five years had passed over his head; and he exhibited that air and bearing so difficult to define, and yet so unmistakeable, which invariably marks the gentleman and the scholar.

The stranger having performed the ablutions which his mishap had rendered absolutely necessary, expressed some anxiety to know whether any communications were in waiting for him at the post-office. "It is too late now, sir," said Charles, "to learn tonight; but if you favour me with your address, I shall cause inquiries to be made early in the morning."

We shall not attempt to describe the feelings of the host when he heard his guest pronounce the name of *Clarendon*. "What!" he exclaimed, "are you indeed the pastor for whose coming we have been praying so long!—" More he would have added, but his feelings grew too strong for utterance, and sobs and tears of joy alone could express the emotions which agitated his breast.

It is hardly necessary for us to say that ere that household sought repose, the vesper sacrifice of prayer and praise was duly offered up. Sweetly and refreshingly as water to a thirsty pilgrim of the desert did the long unheard sounds of the Liturgy, spoken by a clergyman, fall upon the ear of

Charles Beverly. Never did his heart feel so tender—never did the flame of his spiritual love burn with a purer or warmer flame. Long years of privation were forgotten: he felt as if he were once more in the Gospel-blessed home of his boyhood!

[Original]

## THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

### The Gospel according to St. Matthew.

#### CHAPTER III.

Ver. 1. *In those days.*] St. Luke specifies the precise date, viz., the 15th year of the reign of Tiberius Cæsar, *i. e.* A. D. 26. Our Lord was at this time about thirty years of age. At this age, according to the Jewish law, a priest might enter upon the public ministry of the Church.

—*John the Baptist.*] So called among Christians, to distinguish him from John the Evangelist. That he should baptize persons was no new thing. The Jews were accustomed to baptize proselytes from the neighbouring nations. Those who received John's baptism would profess themselves to be expectants of the speedy approach of the Messiah, who would restore again the kingdom to Israel, and make all things new.

—*the wilderness of Judæa.*] The desert of Judæa extended along the west side of the Dead Sea, from the ford at its southern extremity to its northern termination, and then some distance along the west bank of the Jordan. It was a high, rocky region, intercepted by deep ravines, through which several torrents from the hills enter the Dead Sea; as for example, Kedron, which flowed under the walls of Jerusalem. There were towns and villages, and very fertile spots, in this "desert" or retired region. In Joshua (xv. 61, 62), the catalogue of cities or towns, falling to the lot of the tribe of Judah, gives, among other names,—“In the wilderness, Beth-arabah, Middin, and Secacah, and Nibshan, and the city of Salt, and En-gedi; six cities with their villages”—*i. e.* their suburbs; so that it is plain, that

the expression, "the wilderness," is not used to denote a region utterly desolate, as we are apt to imagine. St. Luke informs us that Zechariah and Elizabeth, the parents of John, resided in the hill-country of Judea, which designates the district, which is here called the wilderness. In this hill-country, we learn from Joshua xxi. 11, was situated the city of Hebron, one of the forty-eight collegiate towns set apart throughout the land of Israel, as residences for the priests and their families: among the names of the places thus set apart, we read, "they gave them the city of Arba the father of Anak, which city is Hebron, in the hill-country of Judah, with the suburbs thereof round about." Now, as Zechariah was a priest, it is probable that it was here that John passed his youth; and that this is all that is intended, when it is said that he "was in the deserts till the day of his shewing unto Israel." Luke i. 80.—This region was rich in solemn historical associations: here was the plain of Mamre, where Abraham had built an altar, and dwelt. Genesis xiii. 18. Here was the cave of Machpelah, the burying-place of Abraham, of Sarah, and the patriarchs. Genesis xiii. 2. And here David was anointed king, and reigned seven years, before Jerusalem was made the capital city of the land of Israel. 2 Sam. ii. 3.

Ver. 2. *Repent ye.*] This was the substance of his preaching. From the very degenerate condition into which the mass of the Jewish people had fallen, a great mental revolution was necessary, before they would be able to understand the Messiah and His teaching: the habit of their thoughts would have to be very much changed. How difficult it was for this revolution to be brought about, was proved by the sequel,—by the fewness of those that really became Christians, when our Lord Himself delivered His Message.

—*the kingdom of heaven.*] A visible system of government, under a Divine king,—viz., the Messiah—was about to be set up among men. The prophet Daniel had predicted this event: "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed:

and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Dan. ii. 44. This kingdom means the Church, or Association of men, which our Saviour founded, as the depository and vehicle of His doctrine, and organized with officers and rites, providing for its succession in perpetuity, and constant outspread into all lands, without any breach of identity, even to the end of the world.—The fulfilment of this prophecy is a great fact in history. The Association of men, with its peculiar officers, its peculiar rites, and its peculiar deposit of doctrines, founded by our Saviour, has been always visible in every nation of Christendom, and well known, and easily distinguishable from counterfeits.

Ver. 3. *For this is he that was spoken of*] i. e. "this is the Messiah that was spoken of by Isaiah the prophet, when he said." The place referred to is Isaiah xl. 2, 3, 4:—"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hands double for all her sins. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: and the glory of the Lord shall be revealed, and all flesh shall see it together."

The word here translated LORD, is in the Hebrew JEHOVAH: therefore, our Lord was JEHOVAH, the eternal Son, manifest in the flesh.

Ver. 4. *John had his raiment of camel's hair.*] In the Scripture way of speaking, John the Baptist was Elijah: i. e. he resembled Elijah. In 2 Kings, i., we find Elijah thus introduced to our notice: Ahaziah, king of Israel, being sick, sends to inquire of Baal-zebub as to whether he shall recover. The messengers are met in their way by a prophet of the true God, who declares to them that he shall not recover. Then Ahaziah inquires of the messengers, "What manner of man was he which came up to

meet you, and told you these words? And they answered him, He was a hairy man, and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite."

Again: it was distinctly foretold, that a messenger resembling Elijah should precede the Messiah. In the last chapter of the prophecy which closes the Old Testament, it was declared: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." It is this prediction that explains the question, "Art thou Elias?" *i. e.* "Art thou Elijah?" which occurs John i. 23.

— *locusts and wild honey.*] The locust was allowed to be eaten. "These may ye eat of every flying creeping thing that goeth upon all four, which have legs above their feet, to leap withal upon the earth; even these of them ye may eat; the locust after his kind, and the bald locust after his kind, and the beetle after his kind, and the grasshopper after his kind." Lev. xi. 21, 22.

Ver. 5. *Then went out to him Jerusalem*] *i. e.* the people of Jerusalem.—Thus St. Paul says: "I boast of you (the Corinthian Christians) to them of Macedonia, that Achaia was ready a year ago"—*i. e.* the Christians of Achaia. 2 Cor. ix. 2.—Thus we say, "The Church," meaning "the people composing the Church, or Association of men, founded and organized by our Lord."—"All," in this verse = "very many."

Ver. 7. *The Pharisees and Sadducees.*] These were factions, partly religious, partly political. They arose in the troublous times that followed the days of Simon Maccabæus, B. C. 135. In the year 63, B. C., began the final struggle between Hyrcanus and his younger brother Aristobulus, two members of the Maccabean family, for the chief authority. The Pharisees were the partisans of Hyrcanus, and the Sadducees of Aristobulus. The disputes between these factions led to the intervention of the Roman power, the establishment of the family of Antipater and Herod as rulers in Judæa, and finally the subjugation and annihilation of the Jewish

State. The religious differences between these two sections of the Jewish people will be given hereafter.

— *O generation of vipers.*] The rival sects which distracted the Jewish Church and State, are well described as broods of vipers—ever writhing—hissing at and menacing each other—full of wily craft—with the poison of asps under their lips.

Ver. 8. *fruits meet for repentance*]—'a conduct and life that shall fully prove that you have given up your old habits of thought, and are really desirous of being good men.'

Ver. 9. *God is able of these stones to raise up children unto Abraham.*] Many amongst the degenerate Jewish people thought that their election was sufficient to secure their salvation. St. John here teaches the persons before him, that, in order to render their election sure and finally useful to them, they must be intrinsically honest and good. God could produce persons worthy to bear the name of children of Abraham out of the stones of the desert. It would speedily be shown, when the Messiah came, that it did not require the blood of Abraham in the natural veins to render a man acceptable to God. From every nation of the earth would some be taken who should be worthily called 'true children of Abraham'—true servants of God.—Even so now, the members of the Church founded by our Lord must ever be admonished, that their election,—*i. e.* their baptism,—is not sufficient, if the life, to which that was an introduction, be not heartily adopted and carried out.

Ver. 10. *The axe is laid to the root.*] The reformation which the Messiah would establish would be radical and thorough.

Ver. 11. *He shall baptize you with the Holy Ghost.*] Not with water merely, but with the Holy Ghost acting on the spirit of a man with a purifying power, as that of fire on metals. An abundant outpouring of God's Holy Spirit was to characterize the dispensation introduced by the Messiah. "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophecy, your old men shall dream dreams, your young men shall see visions; and also upon upon the servants and the handmaids in

those days will I pour out my spirit." Joel ii. 28, 29: *i. e.* all within the Christian body were to share more or less in this Divine gift, which would be given to each to profit withal. But the reference is here, in this verse 11, especially to the complete expurgation which the Jewish system would undergo before it gave birth to the Christian system, which was to take its place "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. iii. 2, 3, 4.—The Mosaic system, in a spiritualized state, is handed on in the Church founded by our Lord, which is the "Judah" and "Jerusalem" referred to by Malachi.

Ver 12. *his floor.*] A hard surface on a windy hill in the open air was used for treading out and winnowing the grain upon.

Ver. 15. *Thus it becometh us to fulfil all righteousness.*] "Righteousness" here appears to have the technical meaning "established ritual observances."—"Us"—*i. e.* those delegated of God to teach men the Divine will. Thus "we" in several places of St. Paul's writings denotes the commissioned officers of Christ—the clergy, as we should say: *e. g.* "All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to 'us' the ministry of reconciliation." 2 Cor. v. 18.

Ver. 16. *The Spirit of God descending like a dove.*] Floating down possibly as a lambent flame with dove-like motion, and resting upon our Lord; as on the day of Pentecost the tongues of fire upon the Apostles.

Ver. 17. *A voice from heaven.*] The voice of God the Father: as at Sinai—"Moses spake, and God answered him by a voice." Exodus xix. 19. At Horeb—"after the fire, a still small voice." 1 Kings xix, 12.—We have here God the eternal Father in the

voice; God the eternal Son in Christ; and God the eternal Spirit in the visibly-descending dove-like flame.—Even so in our baptism into the Church founded by our Lord,—the sacred Trinity were present, making valid the act of the agent who bore the yet quick and powerful commission—"Go ye, make disciples of all nations, by baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Then also, like our Lord, we were declared to be children of God, which before we were not.—May we all make good use of the grace which has been vouchsafed to us, and really guide our lives by the principles into the faith of which we were baptized. Read the Baptismal Service in the Book of Common Prayer, and examine yourself as to whether or not you have led your life according to that beginning. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans vi. 3, 4.

This chapter of St. Matthew's Gospel is appointed by the Church of our Lord in this empire to be read five times every year, viz.: on January 4, May 5, September 2, the morning of Trinity Sunday, and the morning of the Festival of St. John the Baptist (June 24).

## ORIGINAL POETRY.

## A SONG IN THE NIGHT.

Arise, Thou Day-spring from on high,  
Nor comfort of Thyself deny;  
Arise on this benighted heart,  
Which fain would see Thee, if in part.

Dawn, Light of life! Thy light display,  
And guide me, O Thyself the way!  
That faint, yet holding Thee in view,  
I may from weakness strength receive.

To joy as sorrowing shall I learn,  
If in Thy light I light discern:  
Till, all of doubt and danger o'er,  
I joy in Thee for evermore.

Oh! give me so Thyself to see,  
That I may know to heed but Thee;  
And in the brightness of the Cross,  
Account all else to be but loss.

G. M.

## CHRIST MOURNING OVER JERUSALEM.

BY THE REV. R. J. MACGEORGE.

Like royal maiden sleeping gracefully,  
 Jerusalem lay cradled in the sun;  
 Scarcely was heard the pilgrim zephyr's sigh,  
 As through heaven's azure field it glided on;  
 Our earth, save Eden, ne'er disclosed a scene  
 So freshly fair—so beautifully serene.

On Olives' Mount reclined an humble band,  
 From whom the sons of pride would shrink in scorn;  
 Way-faring ones, whose robes the churlish hand  
 Of penury had sorely moi'd and torn.  
 Plain might you read, in each care-wrinkled face,  
 That here they had nor home, nor resting place.

But in that mean and friendless brotherhood  
 Was One, whose grandeur angels could not plumb—  
 That ever-welling Source of all that's good—  
 By Whom all things consist—from Whom they come.  
 Yes, Dives! Him you turn from in disdain  
 The heaven and heaven of heavens cannot contain.

Who but Jehovah could the task essay  
 To scan the thoughts, which through the God-man's soul  
 Like spectres flitted, as on that fair day  
 His sadden'd eye did o'er the landscape roll?  
 To human ken how bright the scene appears—  
 Emanuel's gaze it dims with scalding tears.

Perchance the Past was then before His view—  
 The blood-stained story of His chosen nation;  
 Though highly favoured, thankless—never true—  
 Rebellious, stiff-necked, prone to provocation—  
 Killing the Prophets—stoning Heralds given  
 To point their way to holiness and heaven.

Sure, as He gazed, there vividly appeared  
 The ghastly scenes of his deep tragedy—  
 In dark relief He saw the cross uprear'd,  
 He heard the heartless blood-shout "Crucify!"  
 Forebodingly He felt the Roman lance,  
 The shrouding of His Father's countenance.

Next that false nation's dread catastrophe—  
 So long predicted—gloomed before God's Son:  
 Like dream of night the temple passed away,  
 Remaining on another not one stone—  
 Whilst carnage-gorged, the eagle hoarsely yelled  
 That heaven's last curse was sternly now fulfilled.

Small marvel then that in His tender pity  
 He who was love itself wept like a child,  
 While gazing on that fair but wayward city  
 Which from His open arms was self-exiled;  
 Small marvel that He cried with yearning moan,  
 "Jerusalem! Oh, if thou hadst but known!"

Pray we, that soon the glorious time may come,  
 When the poor outcast Jew shall know his God;  
 And, after all his wanderings, turn to home,  
 Weaned from rebellion by the chast'ning rod;  
 And nestle, chicken-like, beneath the wing  
 Of Christ, his loving Prophet, Priest, and King.

## MISSIONARY INTELLIGENCE.

NOVA SCOTIA.

CLERICAL MEETING.—Extract from a private letter dated 14th December, 1850:—"I will give you an account of our County Clerical Meetings. The County of Annapolis is fifty-five miles long, and I should say about forty broad: in this county there are six Clergymen. Four out of the six have houses of their own, two live in lodgings. At an appointed time we all meet at the station of one of those four housed Clergymen. He appoints the hour for public service in his church, assigns to each the part they are to take in the public service, nominates the preacher. After the sermon, the Sacrament of the Lord's Supper is administered, and a collection made, the proceeds of which are to be laid out, in adding books to his Sunday-school library. When the service in the church is ended, we repair to the Clergyman's house to dine, and after dinner we retire to his study, where we remain for several hours, talking over the various occurrences that have taken place in our respective districts, from the time we last met, and advising in turn, how each may best overcome the difficulties that are liable every day to present themselves in the working of his district, how he may advance the interests of the Church, and above all, how he may win souls to Christ. In the evening we meet a few friends, staunch supporters of the Church, that are invited by the Clergyman. This intercourse, and sweet communion, is calculated to be attended with the most beneficial results, and will prove to dissenters that unity and not discord exists in our Church."

CAPETOWN.

THE CLERGY.—The following extract is taken from a letter which we find in the second number of the *Calcutta Missionary*:—"In the summer of 1848, I met with the newly appointed Archdeacon of the Cape, a little before he left England, taking out with him three or four English clergymen. One of these, the Rev. H. M. White, was fellow and tutor—and is still fellow—of New College, Oxford. Now, what do you think these Missionary Clergymen were doing, to prepare themselves for their new work? *They were each learning a manual trade.* The Archdeacon had on, at the time of my interview with him, a pair of boots *made by himself.* Mr. White was carpenter, another agriculturist to the expedition, and so on. They thus formed a complete band of labourers, qualified to instruct the natives in temporal as well as spiritual things, and able to support themselves while away from European civilization in the Bush. I may add, that Mr. White has given his services to the Bishop for five years gratuitously, as head of a large college, or school, at the Cape."

THE BISHOP'S VISIT TO THE KAFFIR CHIEF, UMHALA.—We extract from the *South African Church Magazine*, No. X., an account of this incident, which took place at Umhala's Kraal, on the Gnoubie, near Fort Waterloo, on the 1st of last August:—"The Bishop, after a trying and perilous journey overland from Natal, of twenty-two days, (during which his cart and horses were twice overturned, and the former broken to pieces,) arrived, by the providence of God, safe at King William's Town, where his Lordship's presence gave universal joy.

"His Lordship officiated twice on the ensuing Sunday in the temporary church there, holding a confirmation during the second service. On the Monday, accompanied by the Rev. F. Fleming, B. A., his Lordship started for East London, where he held service and confirmation on the Tuesday, returning to King William's Town on Wednesday.

"On Thursday the Bishop started in a mule wagon, accompanied by Rev. F. Fleming and a mounted escort, for Fort Waterloo, arriving there by sun-down, when (by appointment) he found George Shepstone, Esq., Interpreter to the T'Zalambie Commissioner in waiting.

"After a tent had been pitched on the site of the late military (but now ruined) post, and some refreshment had been provided, his Lordship started on foot in the dark about 3 o'clock in the evening, accompanied by Mr. Fleming (bearing a blanket, some beads and knives,) and Mr. Shepstone, for the old Chief's Kraal, distant about half-a-mile from the encampment.

"Umhala received the Bishop and his party in his hut, surrounded by his counsellors, sons and wives, amounting to about forty or fifty souls.

The hut was a large and spacious Kaffir one, built on a circle of poles, about 7 or 8 feet high, and in the centre was placed a fire of wood, affording the only light, and which, with the fumes of tobacco, filled the atmosphere with smoke, very disagreeable and trying to the sight for a time, but after a few moments becoming more bearable.

"The Bishop sat near the door of the hut on the ground, on a skin, with Mr. Shepstone and Mr. Fleming on either hand. Umhala was opposite, in the middle. The Bishop opened the interview by asking Umhala (through Mr. Shepstone acting as interpreter) if he knew him, and where he had seen him. He replied, 'Yes, I know you, you are the "inkosi enkulu" (great chief) of the Christians, and I saw you with Smith at the great meeting at King William's Town. The Bishop then informed him that he was come to see him, and converse with him about sending him a missionary or teacher to instruct him and his people in the ways of God. Umhala expressed at some length, and with warmth, his obligations for the visit, and thanked the Bishop for his offer of a teacher, saying, he would treat him very kindly when he came, and listen to him. The Bishop then informed him, that he brought him

a present of a blanket, of which he seemed much pleased, received it from Mr. Fleming, and then rose, and shaking hands with the Bishop thanked him very warmly.

"Christians may mock at the apparent cupidity and selfishness of the poor benighted Kaffir, but morally neglected as he has been through life, and totally destitute of any instruction to show him the necessity of restraining and combating these evil fruits of a naturally depraved heart, still he *can feel gratitude* and practise hospitality.

"The Bishop next asked Umhala, if the Archdeacon had not lately paid him a visit.—He replied, 'Yes, and he liked him very much;' adding: 'If you send me teachers for my people *he* must be one of them.' The Bishop explained to him that he could not spare the Archdeacon, as he was a chief among the Christians. 'Of that I am aware,' replied Umhala, 'but I am a chief among my people the T'Zalambies, and a chief ought to be taught by a chief. You the great chief, I know, cannot come to me, as you have to travel far, I hear, but *he* must come.' At some length, for nearly twenty minutes, the Bishop tried to explain to him that he could not spare the Archdeacon for Missionary work; but although the old Chief always assented to what the Bishop said, still he invariably returned to the old point, 'that he must have the Archdeacon as his teacher.' The Bishop asked him 'why he was so anxious for him in particular;' to which he replied, 'that he liked him—he was a fine fellow—and ought to teach a chief.' His Lordship told him 'that a young man, the son of one of our greatest chiefs over the seas, had offered to come and be his teacher.' Umhala replied, 'he was very much obliged to him, he *might* come, and he would be glad to have him, but the Archdeacon *must* come too.'

"The Bishop then in a few words explained to them what their missionaries, when they arrived, would teach them. They all listened, some most attentively. It was indeed a sight as uncommon as it was pleasing, to be a witness to a Christian Bishop preaching the Gospel of Christ to that dark old Chief and his swarthy family and court. May it be the first pledge to us of a great and glorious harvest: it may be still in embryo, but ere long to be reaped by the Church among this intelligent and interesting branch of our human family! The Bishop then proceeded to distribute, through Mr. Fleming, to the children and counsellors, &c., of beads and knives, and he himself partook of some curded milk produced for his refreshment. The Bishop took much interest and notice of the little children, as one by one they were presented to receive their string of beads—Umhala enumerating his family all the while, as making a total of eight wives and twenty-six children. After a lengthened interview, reaching to nearly eleven o'clock at night, the Bishop took his leave and returned to the encampment. The next morning, while at breakfast, the chief appeared, attended

by his eight wives, and reminded the Bishop, that he had forgotten to give presents to them the night before. His Lordship then promised each of them a handkerchief, which seemed to please them much, and after giving them some breakfast, the encampment was struck, and taking leave of the old chief, (who, at parting, presented the Bishop with his assagai, as a token that there was peace between them,) the party left Fort Waterloo for King William's Town, arriving there about three o'clock in the afternoon, much gratified with so hopeful a promise for the first foundation of a Church Mission amongst the heathen people of this once powerful and formidable Chief."

## SELECTED ARTICLES.

### THOUGHTS FOR THE LABOURER AMID THE DIFFERENT OCCUPATIONS OF THE DAY.

#### PLOUGHING.

"Break up your fallow ground, and sow not among thorns."—Jer. iv. 5, and Hos. x. 12.

The Bible compares the heart of man to a fallow field, overgrown with thorns. If I should sow my seed without first breaking and clearing the ground, I should lose both my seed and my harvest. In like manner is my heart overrun with the thorns and weeds of sin; and until it be broken and cleansed by the word and Spirit of God, the good seed of the Gospel will not take root in it, and bear the fruits of holiness. And as with patient labour I turn furrow after furrow, till all the weeds are cut up, and the whole field bears a new face,—so must I day by day labour to overcome sin, till my whole heart is changed. And as the plough could not turn the field without a hand to support and guide it, no more could I overcome sin and become a new man, unless my God works in me to will and to do his good pleasure, and guides and upholds me day by day; and may He do so!

Lord, by thy grace renew my soul,  
And help me, day by day,  
To root each evil from my heart,  
Till all be clear'd away.

#### SOWING.

"Sow to yourselves in righteousness, reap in mercy."—Hos. x. 12.

Let me thank the Lord for the good seed to sow, and for the skill to sow it, for that also is from the Lord: and his word puts many good thoughts into my mind while I sow it. It leads me to think of the Saviour who causes the good word of life to be sown amongst us: it warns me of enemies that seek to snatch it away, or hinder its taking root in our hearts; and it shows me the need of having a heart well prepared to receive it, that it may take root deep and bear much fruit. I find also that the Bible compares the thoughts, words, and actions of men's lives to sowing of seed: so that when they follow the evil desires of the flesh and mind, they are said to sow to the flesh, and shall reap

corruption; and when they lead holy, spiritual lives, they are said to sow to the Spirit, and shall reap life everlasting. And though it may be they may sow in tears, yet shall they reap in joy.

O may the seed of truth divine,  
Sown by a Saviour's hand,  
Take such deep root within my heart  
As may each foe withstand.  
And when the harvest day shall come,  
And every grain be told,  
It may be found through, grace divine,  
To yield an hundred-fold.

#### MOWING AND HAYMAKING.

"They shall soon be cut down like the grass, and wither as the green herb."—Ps. xxxvii. 2, xc. 1. 12.

Just as I and my fellow-labourers cut down the grass, scythe following scythe so closely as not to spare any; so does the scythe of death mow down the sons of men, sparing neither old nor young. In a short time all that are in this field—yea, all that are at this moment on the whole earth—will be laid low by death, and their place know them no more. Let us therefore attend to the warning voice of our Saviour,—“Be ye also ready;” “Watch therefore, for ye know not what hour your Lord doth come;” “Prepare to meet thy God.”

The scythe of death, from day to day,  
Mows down the old, the young, the gay,  
And soon will sweep us all away:  
But whither shall we go?  
Christ's faithful followers find a home,  
Where sins and sorrows never come:  
While harden'd sinners find the doom  
To be in endless woe.

#### GARDENING.

"And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it."—Gen. ii. 15.

God gave man an employment in Paradise, so we may be sure it would not make us happy to be idle. A garden is a great comfort to a poor man; and I find it good also for my soul while I work in it. It warns me not to be like the unfruitful trees and branches, which must be cut off and cast away; and it reminds me how I may be like the good trees and fruitful branches, by abiding in Christ and living Vine, and drawing from Him by prayer constant supplies of grace, to make me abound in all the fruits of holiness, to the glory of my heavenly Father. O that I and my family may, through mercy, be “trees of righteousness, the planting of the Lord, that He may be glorified!” Then our souls would flourish “as a watered garden,” and we should be night and day safe under the guardian care of our God.

Poor and helpless though we be,  
Let us, Lord, abide in Thee;  
Trust in Thee our souls to save,  
And Thy Spirit daily crave:  
That holy fruits in us may prove,  
The poor may share a Saviour's love.



## CHRIST OUR ONLY INTERCESSOR.

I acknowledge no master of requests in heaven but one—Christ, my Mediator. I know I cannot be so happy as not to need him; nor so miserable, that He should contemn me. I will always ask, and that of none but where I am sure to speed—where there is so much store, that when I have had the most, I shall leave no less behind. Though numberless drops be in the sea, yet if one be taken out of it, it hath so much the less, though we cannot perceive it; but God, because He is infinite, can admit of no diminution. Therefore are men niggardly, because the more they give, the less they have: but thou, Lord, mayest give what thou wilt, without abatement of thy store. Good prayers never come weeping home. I am sure I shall receive either what I ask, or what I should ask.

## THE KISS FOR THE BLOW; OR, HOW TO OVERCOME AN ENEMY.

A visitor in a Sunday-school at B— noticed a boy and girl on one seat, who were brother and sister. In a moment of passion the little boy struck his sister. The girl was provoked, and raised her hand to return the blow. Her teacher caught her eye, and said, "Stop, my dear, you had much better kiss your brother than strike him." The look and the word reached her heart; her hands dropped, she threw his arms round her neck, and kissed him. The boy was moved; he could have stood against a blow, but he could not withstand a sister's kiss. He compared the provocation he had given her with the return she had made, and the tears rolled down his cheeks. This affected the sister; and with her little handkerchief she wiped away his tears. The sight of this kindness made him cry more, and he was completely subdued. The teacher then told the children always to return a kiss for a blow, and they would never get any more blows. If men and women, families and communities and nations would act on this principle,

"All would be friends, without a foe,  
And form a paradise below."

But how much greater love has our heavenly Father shown by sending his Son to "make peace by the blood of his cross!" Oh! children, remember "God is love, and he that dwelleth in love dwelleth in God, and God in him."

## "LOVE, JOY, PEACE."

How can he be miserable that hath Christ and all his merits made sure to him? that hath his name written in heaven? yea, that is already in heaven? for where our desires are, there ourselves are. The heavenly-minded live not so much where they live as where they love: that is to say in Christ. Surely, his soul must be brimful of brave

thoughts that is able to refresh himself with this meditation; God is my Father; Christ, the Judge, my elder brother; the Holy Ghost my Comforter; the angels mine attendants; all the creatures mine for use; the stock of the Church's prayers mine for benefit; the world mine inn; heaven my home; God is always with me, before me, within me, overseeing me; I talk with him in prayer; he with me in his word; sure, if these be our accustomed thoughts it cannot but make us happy.

## MUCH IN LITTLE.

Rich and poor—there is no such a mighty difference as some men imagine between them. In pomp, show, and opinion, there is a great deal, but as to the pleasures and satisfactions of life there is little. They enjoy the same earth, and air, and heavens; hunger and thirst make the poor man's meat and drink as pleasant and relishing as all the varieties that cover the rich man's table; and the labour of a poor man is more healthful, and many times more pleasant too, than the ease and softness of the rich.—*Bp. Sherlock.*

The smallest trifle often makes a man miserable, whilst innumerable mercies and blessings produce no thankfulness.—*Bp. Watson.*

It is incumbent on every one to make himself as agreeable as possible to those whom nature has made, or he himself has singled out, for his companions in life.—*Seed.*

Let us incessantly bear in mind that the only thing we have really to be afraid of, fearing any thing more than God.—*Book of the Fathers.*

To work our own contentment, we should not labour so much to increase our substance, as to moderate our desires.—*Bp. Sanderson.*

Those men who destroy a healthful constitution of body by intemperance, do as manifestly kill themselves, as those who hang, or poison, or drown themselves.—*Bp. Sherlock.*

Life's evening, we may rest assured, will take its character from the day which has preceded it; and if we would close our career in the comfort of religious hope, we must prepare for it by early and continued religious habit.—*Shuttleworth.*

We all complain of the shortness of time, and yet have much more than we know what to do with. Our lives are either spent in doing nothing, or in doing nothing to the purpose, or in doing nothing that we ought to do; we are always complaining that our days are few, and acting as though there would be no end of them.—*Seneca.*

How little reliance can be placed upon kind hearts, quick sensibilities, and even devotional feelings, if there is no religious principle to control, direct, and strengthen them!—*Southey.*

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 THE LORD'S PRAYER.
 

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Christ left His sacred prayer to be the peculiar possession of His people, and the voice of the Spirit. If we examine it we shall find in it the substance of that doctrine to which St. Paul has given a name in the passage just quoted. ("Ye have received the Spirit of adoption whereby we cry, Abba, Father.") We begin it by using our privilege of calling on Almighty God in express terms as "Our Father." We proceed according to this beginning in that waiting, trusting, adoring, resigned temper, which children ought to feel; looking towards Him rather than thinking of ourselves; zealous for His honour rather than fearful about our safety; resting in His present help, not with eyes timorously glancing towards the future.—His name, His kingdom, His will, are the great objects for the Christian to contemplate, and make his portion, being stable and serene, and "complete in Him," as beseems one who has the gracious Spirit of His presence within Him. And when he goes on to think of himself, he prays that he may be enabled to have towards others what God has shown towards himself, a spirit of forgiveness and loving kindness. Thus he pours himself out on all sides, first looking up to catch the heavenly gift; but when he gains it, not keeping it to himself, but diffusing "rivers of living water" to the whole race of man; thinking of self as little as may be, and desiring ill and destruction to nothing but that principle of evil and temptation, which is rebellion against God; lastly, ending as he began, with the contemplation of His kingdom, power, and glory everlasting. This is the true "Abba, Father," which the Spirit of adoption utters within the Christian's heart, the infallible voice of Him who "maketh intercession for the saints in God's way."

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 BE FAITHFUL IN THAT WHICH IS GIVEN  
 THEE TO DO.
 

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"In this men readily deceive themselves; they can do anything well in imagination, better than the real task that is in their hands. They presume that they could do God good service in some place of command, who serve him not as becomes them in that which is by far the easier, the place of obeying wherein he hath set them. They think that if they had the ability and opportunities that some men have, they would do much more for religion and for God than they do, and yet they do nothing but spoil a far lower part than that which is their own, and is given them to study and act right in. But our folly and self-ignorance abuse us; it is not our part to choose what we should be, but to be what we are to his glory who gives us to be such. Be thy condition ever so mean, yet thy 'conscience towards God,' if it be within thee, will find itself work in that. If it be little that is intrusted to thee, in regard of thy out-

ward condition, or in any other way, 'be thou faithful in that little,' as our Saviour speaks, and thy reward shall not be little. He shall make thee ruler over much. (Matt. xxv. 23.)"

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 ALEXANDER'S PILLAR, NEAR CABUL.
 

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This is supposed to mark the boundary of Alexander's conquests in Asia and the East. It is related by one of the historians who gives a complete account of his military enterprises, that when he was compelled to desist from further advances in that direction, he built several large stone altars, to mark the spot to which his conquests had extended. But another historian, of a later time, declares that a *pillar* was erected at that place for the same purpose; and the period is perhaps too distant to allow of its being ascertained which account is the most correct.

Alexander is the great king who was represented in the prophecy of Daniel under the figure of a leopard with four wings, signifying his great strength, and the unusual rapidity of his conquests (vii. 6); also as a one-horned he-goat running over the earth so swiftly as not to touch it, attacking a ram with two horns, overthrowing him, and trampling him under foot without any being able to rescue him (viii. 4—7). The he-goat perfigured Alexander; the ram, Darius, the last of the Persian kings. In the statue which was beheld by Nebuchadnezzar in a dream, which corresponds in many respects with the two former figurative prophecies, the belly of brass was the emblem of Alexander. All these figures unite to show that he was destined by divine Providence to obtain a remarkable degree of power, and a most extensive dominion. After more than two hundred years the person who was thus foretold ascended the throne of a small kingdom to the north of Greece. Before he was twenty-four years of age, so great was his ambition, courage, and determination, that he had already conquered many powerful kingdoms, and overrun the richest provinces of Asia, adding them to his dominions. It is also related that he went up to Jerusalem after the conquest of Tyre, with the intention of reducing the Holy City; but being met by the high priest of the Jews, dressed in his ornaments and robes, he was suddenly so changed in his determination, that instead of punishing the high priest and revenging himself on the city, he treated him with the greatest reverence and respect, and bestowed many distinguished favours on the Jews. History relates that Judas, who was then the high priest, fearing the resentment of the king, had recourse to earnest prayer to God, and that he was directed in a dream to take the method just mentioned, and to open the gates of the city to Alexander. It was doubtless, therefore, by divine Providence that the mind of the conquerer was turned, and Jerusalem spared that fate which every other kingdom suffered.

The victories and conquests of Alexander after this time proceeded as rapidly as before. He overcame every nation that opposed him, and the greater part of the known world came under the power of his sceptre. Although, however, his ambition was insatiable, the strength and spirits of his troops at length began to fail. They were weary of the dreadful labours and fatigues of war, and prayed to be conducted home by their victorious leader. For a long time he would not consent to their reasonable request; but finding at last that they would no longer obey his orders to advance, he had no other course left him but to return. At this point his conquests terminated, and he afterwards embarked on the river Indus, and from thence marched his army to Babylon, where he died a miserable and disgraceful death, brought on by excessive drinking. Although he was an instrument in the hands of God to punish and humble the pride of the Persian monarchy, and has on that account been mentioned in the prophecies of Holy Scripture, yet we can only regard him, in his own character, as a wicked and ambitious prince, who sacrificed every thing to his selfish lust of power, and delight in war. The same Almighty hand which raised him up for a certain purpose, was also employed to humble him when he "gave not God the glory." His career of conquest was stopped, his ambitious views baffled; he was bitterly punished in his own mind by the disappointment he deservedly suffered, and at length fell from his glory and majesty into a dishonoured grave, unable to enjoy the power he had acquired, because not disposed to exercise it for the good of mankind.

#### FIRST NAMES OF MEN.

It is curious to observe the literal meaning of the first names which were bestowed upon mankind--omitting Cain and his wicked posterity:—

Adam, man—Seth, placed—Enos, miserable—Renan possession—Mahalaleel, the prized good—Jared, descending—Enoch, teaching—Methuselah, his death produces—Noah, rest. On connecting the words they teach this great truth. Man being placed in a miserable condition, the blessed God descending teaches that His death produces to debased man rest.

#### RELIGIOUS MELANCHOLY REPROVED.

In the dining room at Mark's Hall, in Essex, is an original portrait of Mrs. Mary Honeywood, mother to the first of that name, who owned the estate. She is arrayed in a widow's habit, with a book in her hand, and on her hat is inscribed in golden letters, *Ætatis suæ 70; Anno Dni. 1597.* This Lady became memorable from her great age, and the multitude of her lawful descendants, whom she saw before her death, which happened in 1620, in her 93d year. The number of her own children was 16; of her

grand-children, 114; of her great grand-children 228; and of those in the fourth generation, nine; in all 367. Though she lived to such a great age she was much oppressed with religious melancholy; and a singular story connected with this affliction is related by Fuller, on the authority of Morton, Bishop of Durham, to whom she herself told it. He observes, that being much afflicted in mind, many ministers repaired to her, and among the rest, John Fox, the Martyrologist, but that all his counsel proved ineffectual; insomuch, that, in the agony of her soul, having a Venice glass in her hand, she burst out into this expression, "I am as surely damned as this glass is broken!" which she threw with violence to the ground: but the glass rebounded again, and was taken up whole and entire. It is said to be still preserved in the family.

#### DYING HOURS.

LORD LYTTLETON.—A very instructive and affecting account of the last hours of this great man, has been given by Doctor Johnstone, of Kidderminster, his physician. "On Sunday evening," says the Doctor, "the symptoms of his Lordship's disorder, which for a week past had alarmed us, put on a fatal appearance, and his Lordship believed himself a dying man. From this time he suffered by restlessness rather than pain, and though his nerves were much fluttered, his mental faculties never seemed stronger, when he was thoroughly awake. His Lordship's bilious and hepatic complaints seemed alone not equal to the mournful event—his long want of sleep, whether from the irritation of his bowels, or, which is more probable, of causes of a different kind, accounts for his loss of strength, and very sufficiently for his death. Though he wished his approaching dissolution not to be lingered, yet he waited for it with resignation. He said, 'It is a folly keeping me in misery now to attempt to prolong life;' yet he was easily persuaded for the satisfaction of others to do or to take any thing thought proper for him. On Saturday he had been remarkably better, and we were not without some hopes of his recovery. On Sunday, about eleven in the forenoon, his Lordship sent for me, and said, he felt a great hurry, and wished some conversation with me in order to divert it. He then proceeded to open the fountain of that heart, from whence goodness had so long flowed as from a copious stream. 'Doctor,' said he, 'you shall be my confessor. When I first set out in the world, I had friends who endeavoured to shake my belief in the Christian religion; I saw difficulties which staggered me, but I kept my mind open to conviction; the evidences and doctrines of Christianity, studied with attention, made me a most firm and persuaded believer in the Christian religion. I have made it the rule of my life, and it is the ground of my future hopes. I have erred and sinned, but I have repented, and never indulged any vicious habits. In politics and in

public life, I have made the good of the public the rule of my conduct. I never gave counsels which I did not at the time think the best. I have seen that I was sometimes in the wrong, but I did not err designedly. I have endeavoured in private life to do all the good in my power, and never for a moment could indulge malicious or unjust designs upon any person whatsoever.' At another time he said, I must leave my soul in the same state it was before this illness. I find this a very inconvenient time for solicitude about any thing.' On the evening when the symptoms of death came on him, he said, 'I shall die, but it will not be your fault.' When Lord and Lady Valencia came to see his Lordship, he gave them his solemn benediction, and said, 'Be good, be virtuous, my Lord; you must come to this.' Thus he continued giving his dying benediction to all around him. On Monday morning a lucid interval gave some small hopes, but these vanished in the evening; and he continued dying, but with very little uneasiness, until Tuesday morning, when he breathed his last."

#### THE EASTERN BANQUETING HOUSE.

Festive meetings, in the time of our Lord, were held towards the close of the day, at about the accustomed dinner hour of modern times. On occasions of ceremony, the company were invited a long time beforehand, and at the appointed hour one or more messengers were despatched to the houses of the guests to announce that the preparations were complete, and that their presence was expected. This custom is still observed in the East, and this second invitation, always a verbal one, is delivered in the master's name, frequently in the very words of the Gospel:—"Come, for all things are now ready." (See Luke xiv. 17.) The summons is, however, sent to none but those who have accepted the first invitation, and who are therefore bound by every feeling of honour and propriety to postpone other engagements. This accounts for the indignation expressed by the "Master of the house," in the parable, when after all the preparation were complete, and the guests had received this final summons, "they all with one consent began to make excuse." The "excuse" under such circumstances, was nothing short of a deliberate insult. Hasselquist states, that when in Egypt, he saw ten or twelve women going about in black veils to convey the second invitation, and that they all joined in making a noise, as they went, which was intended as an expression of joy. This illustrates Prov. ix. 3, 3, "Wisdom.....hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; she crieth in the highest places of the city," &c.

On the arrival of the guests, the door was only partially opened, and a servant, stationed at the entrance, to receive their tablets or cards, and to prevent any from coming in who had not been invited. Those who were admitted then

passed along a narrow passage into the banquetting room. It has been supposed that our Lord alluded to this custom when he spoke of the "strait gate" and the "narrow way." When all the company had assembled, it was the custom of the "master of the house" to arise and shut to the door with his own hands, as a signal that the entertainment was about to commence, and that he would not allow himself to be prevailed by any noise or importunity to admit the bystanders. We see the force of our Lord's meaning in Luke xiii. 25, "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock, saying, Lord, Lord, open unto us...he shall say, I know you not whence ye are," &c. See also Matt. xxv. 10.

The guests were received by the master of the house, or some one appointed in his place, either by stretching out the right hand, or by a kiss upon the lips, hands, knees, or feet. Water was provided for washing. An odoriferous oil was poured upon the head, and a full cup placed before each of them. It was to the omission of these ordinary tokens of respect that our Lord alluded, when he said to Simon, "Thou gavest me no water for my feet; thou gavest me no kiss; my head with oil thou didst not anoint," &c. It is to the same custom that the Psalmist refers, "Thou preparest a table before me in the presence of my enemies; thou anointest my head with oil; my cup runneth over." (Ps. xxiii. 5.)

A far higher attention paid on these special occasions to the friends of the great was the custom of furnishing each of the company with a magnificent garment of a light and showy colour, and rightly embroidered. The loose and flowing style of this sumptuous robe made it equally suitable for all. The wardrobes of the great were usually furnished with an incredible number of such garments, in order to supply and equip a numerous party. A delicate attention was hereby paid to the guests, many of whom might not have had it in their power, without considerable inconvenience and expense, to have arrayed themselves in apparel fitting for the occasion. But when a well-stored wardrobe was open to every guest, to refuse the suited and becoming costume which the munificence of the host had provided, and to prefer appearing in a common dress, implied a contempt calculated to excite his highest resentment. This enables us more fully to understand Matt. xxii. 11, &c. "And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he said, Friend, how earnest thou in hither, not having on a wedding garment?" &c.

The guests were either directed where to take their seats by the governor of the feast, or they selected for themselves the position each thought most fitted for them to occupy. Morier remarks, that among the Persians it is easy to observe by the countenances of those present when any one has taken a higher seat than he ought to occupy. On one

occasion a man of humbler mien came in and seated himself in the lowest place, when the host, after numerous expressions of welcome, pointed to a higher seat—"Friend, come up higher." "Then had he worship in the presence of them who sat at meat with him." Dr. Clarke, on the other hand, relates that at a wedding feast he attended in the house of a rich merchant at St. J. and d'Acree, two persons who had seated themselves at the top were noticed by the master of the ceremonies, and directed to move lower down. "And these began with shame to take the lowest room." (Luke xiv. 9—11. See also Prov. xxv. 6, 7; Matt. xxiii. 6.)

The tables were constructed of three different parts or separate tables, making but one in the whole. One was placed at the upper end crossways, and the two others joined to its ends one on each side, so as to leave an open space between, by which the attendants could wait at all the three. Around the tables were placed couches, upon which each guest inclined the upper part of his body on the left arm, with his legs stretched behind the person who sat below him. If he wished to speak, and especially in a secret manner, to the person who sat above him, he almost necessarily leant on his bosom. It was customary to use the right hand in eating, and often to select some choice morsel and give it to the person sitting above, or two persons sitting together dipped in the same dish. Thus, at the last passover, John was sitting below our Lord, and therefore leant upon his bosom, whilst Judas was sitting above him, probably occupying that station on account of the rank he occupied amongst the disciples. And "he it was who dipped with him in the dish." "He (John) lying on Jesus' breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon." (John xiii. 25, 26.)

#### THINGS IN EARTH AND THINGS IN HEAVEN.

The angels, principalities, and powers in the heavenlies, of which we have only hints revealed to us, because as yet more is not necessary for us to know, may have such a connexion with the fall, and perhaps, at least those that are evil among them, such a share in producing it, as may vastly surpass our present powers of conception. It plainly appears that, as this world of ours makes but a part of a great whole, so its spiritual concerns may have a relation to transactions in the heavens, which it may constitute a great part of our happiness to grow more and more acquainted with throughout eternity itself; as, doubtless, it will add to the felicity of all the inhabitants of glory, of whatever order and degree, to see the consummation of the elect with them, through the merit and power of the Redeemer.

#### THE MISSIONARY'S WIFE.

There is something exceedingly interesting in a missionary's wife. I saw much of the missionaries abroad, and even made many warm friends among them; and I repeat it, there is something exceedingly interesting in a missionary's wife. She who has been cherished as a plant that the winds must not breathe on too rudely, recovers from the separation from her friends to find herself in a land of barbarians, where her loud cry of distress can never reach their ears. New ties twine around her heart, and the tender and helpless girl changes her very nature, and becomes the staff and support of the man. In his hours of despondency she raises his drooping spirits: she bathes his aching head, and smooths his pillow of sickness. I have entered her dwelling, and have been welcomed as a brother; and sometimes, when I have known any of her friends at home, I have been for a moment more than recompensed from all the toils and privations of a traveller in the East. And when I left her dwelling it was with a mind burdened with remembrances to friends whom she will perhaps never see again.

#### ALEXANDER, EMPEROR OF RUSSIA.

When on the eve of his last journey to Taganrog—where he died—the Emperor Alexander said to a benevolent English gentleman, whom he had for years honoured with his confidence,—“Do you think that any man, however exalted in station, or distinguished for philanthropy, can be safe in resting on any other ground for salvation but a humble reliance on the perfect all-sufficient atonement of his crucified Redeemer,” “Certainly not, Sir,” was the unhesitating reply. “That is my opinion,” said the Emperor, “and I try daily to realize it. I have no other hope, it is in my humble comfort.”

#### THE CHRISTIAN LIFE.

Perhaps it is a greater energy of divine power which keeps the Christian from day to day, from year to year, praying, hoping, running, believing, against all hindrances—which maintains him as a *living martyr*; than that which bears him up for an hour, in sacrificing himself at the stake.

#### THE WAY TO OBTAIN COMFORT IN AFFLICTION.

We all “lie open to the shafts of the Almighty;” how open we little think till His arrows are in our hearts. If, however, we would find consolations in the moment of affliction, they must not merely be sought at the time of need, wrought into our moral habits *long before*.

## THE NUMBER SEVEN.

"Of all clean beasts," was the command to Noah, "thou shalt take unto thee by sevens." Every seventh year was directed to be a year of rest and of release to the Israelites. Every forty-ninth year, the last of seven times seven, was the appointed year of Jubilee. The feast of "Pentecost," or of "Weeks," as it was called, was to be held in the seventh week after the Passover. The seventh month in every year was to be distinguished by a holy convocation, and on the seventh day of it there were to be offered "seven bullocks and fourteen rams without blemish." The Jewish priest was commanded on many occasions to sprinkle the blood of the sacrifices seven times. The friends of Job were ordered to offer seven bullocks and seven rams as a burnt offering. When Jericho was taken, seven priests were instructed to compass the city for seven days bearing in their hands seven trumpets; on the seventh day they were to compass it seven times, and at the seventh time the walls were to fall down. The judgment inflicted on Nebuchadnezzar was not to pass away till seven times had passed over him. In the revelation vouchsafed to St. John, a book was presented sealed with seven seals;—he saw seven angels standing before God to whom were given seven trumpets; then seven thunders uttered their voice; and finally seven angels appeared with seven vials, containing the seven last plagues.

In all the above instances SEVEN was the number, immediately and expressly appointed by God. The passages referred to, are, as those of our young readers who are conversant with the Word of God, well know, but a selection out of many in which this number occurs. So common was its use that it was very frequently adopted simply to denote sufficiency, perfection, or abundance. "If Cain shall be avenged sevenfold, then Lamech seventy and sevenfold." (Gen. iv. 26.) "How oft shall my brother sin against me, and I forgive him? till seven times? I say not unto thee, until seven times: but, until seventy times seven." (Matt. xviii. 21.) Thus also we read "The light of the sun shall be sevenfold as the light of seven days." (Isa. xxx. 26.) "On one stone shall be seven eyes," (Zech. iii. 9), and the "seven spirits before the throne" are supposed to denote the Holy Spirit in the perfection of his influences.

It could surely never have been without some especial design that this number was thus perpetually made use of. It is engraven even upon our very constitution. Seven years are allotted to infancy, seven to childhood, and seven to youth. At the end of five times seven years man attains in every respect to maturity. Ten times seven years is the limit of his existence. And the more remarkable changes which take place in his bodily frame occur most frequently at the intermediate periods of seven years. The world itself is approaching towards the end of six thousand

years, and there is much in prophecy to lead us to expect, that the seventh thousand, the millennium, as it is emphatically called, will be the *sabbatical* thousand, and the last. May not all this have been intended as a perpetual memento of the wise and gracious arrangement so distinctly set forth at the original creation?—A seventh part of our existence here, set apart as an especial preparation for our well-being to all eternity he *est*.

A seventh part of our whole time. How ample the allotment! Every individual who attains the age of seventy has enjoyed ten whole years of Sabbaths. Young reader of these lines, you know not how much of this seventh period of your existence may yet remain, but this you do know, that present opportunity is your own, and when past and wasted can never be recalled. For the manner in which you spend this seventh part of time you must shortly give an especial account. And "whatsoever a man soweth, that shall he also reap." Ask yourself the three following questions:—

1. How am I improving this seventh portion of my time?
2. What is the state of my affections towards it as set apart for the worship of God, for the knowledge of Him, and the enjoyment of communion with Him?
3. If no returning Sabbath should ever dawn upon me in this world, have I a well-grounded hope and consciousness that I should enter upon that "rest," that "keeping of a Sabbath," that "remaineth,"—

"Where congregations ne'er break up,  
And Sabbaths never end."

## THEOLOGICAL COLLOQUIES.

Sir Henry Wotton, when at Rome, having gone to hear vespers, the priest, with whom he was acquainted, sent to him, by a boy of the choir, this question, written on a small piece of paper: "Where was your religion to be found before Luther?" Sir Henry immediately wrote under it—"My religion was to be found *then* where your's is not to be found *now*—i.e. the written word of God."

When the same question was proposed to the learned Mr. Joseph Mead, he facetiously answered—"Where was the fine flour when the wheat went to the mill?" And at another time, "Where was the meal before the corn was ground?"

The following, which is a still better version of the story, is by a more recent hand:

*Romanist.* Where was your religion before Luther?

*Protestant.* Did you wash your face this morning?

*Romanist.* Yes.

*Protestant.* Where was your face before it was washed?

Bishop Bedell wrote a very long treatise on these two questions:—"Where was the reformed church before

Luther's time?" "And what was the fate of those who died in the bosom of the church before the reformation?"—Archbishop Usher often urged him to publish this work; but this he neglected, and it was, at length, lost in that scene of confusion which attended the Irish rebellion.

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### THE SAVIOUR'S AGONY IN GETHSEMANE.

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What a preface do I find to my Saviour's passion? A hymn, and an agony; a cheerful hymn, and an agony no less sorrowful. A hymn begins, both to raise and testify the courageous resolutions of his sufferings; an agony follows, to show that he was truly sensible of those extremities wherewith he was resolved to grapple.

Now his sun begins to be overcast with clouds. "My soul is exceeding sorrowful, even unto death." O Saviour, what must thou needs feel when thou saidst so? Feeble minds are apt to bemoan themselves upon light occasions; the grief must needs be violent that causeth a strong heart to break forth into a passionate complaint. What human soul is capable of the conceit of the least of those sorrows that oppressed thine? It was not thy body that suffered now; the pain of body is but as the body of pain,—the anguish of the soul is the soul of anguish. That, and in that thou sufferedst; where are they that dare so far disparage thy sorrow as to say, thy soul suffered only in sympathy with thy body; not immediately, but by participation; not in itself, but in its partner. Thou best knewest what thou feltest; and thou that feltest thine own pain, canst cry out of thy soul. Neither didst thou say, "My soul is troubled,"—so it often was even to tears,—but, "My soul is sorrowful," as if it had before been assaulted, now possessed with grief. Nor yet this in any tolerable moderation. Changes of passion are incident to every human soul, but, "exceedingly sorrowful." Yet there are degrees in the very extremities of evils; those that are most vehement may yet be capable of a remedy, at least a relaxation; thine was past these hopes, "Exceeding sorrowful, unto death."

What was it, what could it be, O Saviour, that lay thus heavy upon thy Divine soul? Was it the fear of death? Was it the forefelt pain, shame, torment, of thine ensuing crucifixion? O, poor and base thought of the narrow hearts of cowardly and impotent mortality! How many thousands of thy blessed martyrs have welcomed no less tortures with smiles and gratulations, and have made a sport of those exquisite cruelties which their very tyrants thought insufferable! Whence had they this strength but from thee? If their weakness were thus undaunted and prevalent, what was thy power? No, no; it was the heavy burden of thy Father's wrath for our sin that thus oppressed thy soul, and wrung from thee these bitter expressions.

### THY WILL BE DONE.

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A little child of six years old, was observed by its mother to be weeping during the funeral sermon of the late lamented William Howells, of Long Acre Chapel. When the child said her evening's prayer at her mother's knees, she mentioned how unhappy she had been in the morning. "But, do you know, Mamma, how I was comforted? I looked up through my tears towards the end of the church, and just at that moment the light of the sun shone upon the words, 'Thy will be done.' Then I was comforted. I thought it was the will of God to take away dear Mr. Howells."

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### PATIENCE.

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Tasso having extended his reputation throughout Italy, by a celebrated Poem, greatly chagrined his father, who thought it might seduce him from more advantageous studies. Accordingly, he went to Padua, where his son then resided, and remonstrating against his intention of devoting himself to philosophy and poetry, made use of many very harsh expressions. The old gentleman's anger being heightened by the patience of Tasso, he at last exclaimed, "Of what use is that philosophy, on which you value yourself so much." "Sir," replied Tasso, calmly, "it has enabled me to bear the harshness of your reproof." *Dodd's Sermons to Young People.*

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### VOX POPULI.

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John Wesley, in a considerable party, had been maintaining with great earnestness the doctrine of *Vox Populi, Vox Dei*, against his sister, whose talents were not unworthy of the family to which she belonged. At last the preacher, to end the controversy, put his argument in the shape of a dictum, and said "I tell you, sister, the voice of the people is the voice of God. 'Yes,' she mildly replied, it cried, 'Crucify him! Crucify him?'"—A more admirable answer was perhaps never given.

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### COUNTRY CHURCHES.

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Blessings on those old grey fabrics that stand on many a hill, as in many a lowly hollow, all over this beloved country. They have an air of antiquity about them—a shaded sanctity; and stand so venerably amid the most English scenes, and the tombs of generations of the dead, that we cannot enter them without having our imagination and our hearts powerfully impressed with every feeling and thought that can make us love our country, and yet feel that it is not our abiding-place. Those antique churches, those low massy doors, were raised in days that are long gone by: around those walls, nay beneath our

feet, sleep those who, in their generations, helped each, in his little sphere, to build up England to her present pitch and greatness. We catch glimpses of that deep veneration, of that unambitious simplicity of mind and manner, that we would fain hold fast amid our growing knowledge, and its inevitable remodelling of the whole framework of society. We are made to feel earnestly the desire to pluck the spirit of faith, the integrity of character, and the whole heart of love to kin and country, out of the ignorance and blind subjection of the past. Therefore it is that I have always loved the village church; that I have delighted to stroll far through those summer fields, and hear still onward its bells ringing happily,—to enter and sit down among its rustic congregations, pleased with their murmur of responses, and their artless but earnest chant.

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#### A CAUTION.

Bishop Butler remarks, that it is one of the weaknesses of our nature, when upon a comparison of two things, one is found to be of greater importance than the other, to think this other of scarce any importance at all.

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#### SINS OF OMISSION.

The whole of the twenty-fifth chapter of St. Matthew is employed to teach us that sins of omission will constitute the principal cause of a sinner's condemnation at the last day. The foolish virgins are excluded from the marriage-feast, not for having betrayed the bridegroom, but because they were unprepared to receive Him. The slothful servant is cast into outer darkness, not for having robbed another of his talent, but for the non-improvement of his own. And the horrible sentence, "Depart, ye cursed!" is pronounced upon the wicked for neglecting to perform offices of charity.

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#### THE PRAYER OF FAITH.

A few years ago, a poor little negro boy was liberated from a slave ship by some English cruisers, and brought to Sierra Leone, where he was well instructed by the good missionary, Mr. M—. They had a large school-room, which was always filled, either with adults or children, except twice in the day, when it was cleared out for an hour to be ventilated. When the children were turned out to play during this hour, all went very gladly to run about, except this one Hottentot boy, who always crept back alone into the school-room. At last Mr. M.—watched him, and heard the child's voice in prayer. This was his prayer:—"O God, I beseech Thee let one of the wicked men's ships go to my place, and let my father and mother be taken prisoners, and packed up; and then, I pray Thee cause that one of the big English ships should come and take the wicked man's little ship, and bring my father and

mother *here*, that they may learn about Jesus Christ and about going to heaven." As time passed on, ships were continually arriving at Sierra Leone, with cargoes of liberated negroes. This little boy always used to watch on the shore till the last person was landed, and then returned sorrowful. But he always continued his prayer, and so things went on for a very long time.

At last, one day Mr. M.—met the child returning from the shore with a countenance full of joy and gladness.—"Oh!" he cried, "God has sent my father and my mother now,—they *are* come; and you must teach them about going to heaven, as you have taught me." His prayer had been heard, and granted in every particular, and he had just seen his parents landed from an English cruiser.

Thus did the Lord, who feeds the young ravens that cry to Him, grant the petition of this simple, believing child.—"Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven."

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#### CHRISTIAN VALOUR.

The King of France ordered the Prince of De Conde his choice of three things:—First, to go to mass; second, to die; or, third, to be imprisoned for life. The answer was: "With regard to the first, I am fully determined never to go to mass; as to the other two, I am so perfectly indifferent that I leave the choice to your Majesty."

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#### WHAT WILT THOU DO IN THE END THEREOF?

It is a dreadful thing to feel everything we possess, and everything we learn to value, gliding continually away, without a serious wish on our parts to inquire if there is nothing else that is permanent.

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#### EXTRACTS FROM A PRAYER OF BISHOP ANDREWS, A.D. 1590.

Be thou, O Lord, within me, to strengthen me;—without me, to watch me;—over me, to cover me;—under me, to hold me up;—before me, to lead me;—behind me, to bring me back;—round about me, to keep off mine enemies on every side.

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