

The Young Churchman

"Feed my Lambs."

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[Original]

THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAP. VI.

Ver. 2. *Do not sound a trumpet before thee.*] 'When you have been enabled to do a charitable deed, be not careful to have the same trumpeted forth to the world.'

— *as the hypocrites do.*] "Hypocrites" = "actors."—The authorized teachers of religion in the time of our Lord, were, for the most part, no better than actors. Their religious actions and ministrations were simply "performances"—for shew and for remark.

— *in the synagogues.*] To give alms in the synagogue or assembly for public worship was usual, and not wrong—nay, was a duty.—The ostentatious display of the deed, and the pains taken that the amount given should be made known and talked of, were the sins.—The Offertory-portion of the public Service of the Church enables all to give according to their ability to the furtherance of good works, without ostentation.

— *they have their reward.*] They are seen and talked of; and this, being what they aimed at, will be their reward—the only fruit which they will reap.

Ver. 3. *Let not thy left hand know what thy right hand doeth.*] 'Let not even t'c left hand, as it were, know what thy right hand doeth. Communicate not even to thy bosom friend the good which thy principles as a Christian man constrain thee to aim at doing—lest thou seem to boast. Nay—reflect not even on thine own deeds in this department of thy duty;—but go on with simpli-

city adding unto them, as if the past were nothing.'

Ver. 4. *Shall reward thee openly.*] 'Thy character as a man will improve: thy grace and knowledge which will increase within thee as the natural effects of obedience will be recognized and felt by thy fellow-men.—And the time will come when in the presence of the assembled world, thy Lord Himself also will confess and own thee.'

Ve. 5. *They love to pray standing in the Synagogues.*] To join in the public prayers of the Synagogue was quite right: what these "actors" are condemned for, is, that they caused themselves to be seen ostentatiously engaged in pretended private devotion, at extra and unusual times, and in unusual ways.

— *in the corners of the streets.*]—at places where many streets meet, and where large crowds congregate together. There is no doubt but that we might pray in the streets and in a crowd without sin. Christian men offer up many prayers as they thread their way through busy thoroughfares, and are not rebuked therefor, but blessed by their Lord. And the reason is—their only object in so doing is really to hold communion in their inner consciousness with Him who is one Spirit with them. They are not anxious to thrust before the notice of their fellow-men the fact that they do thus hold communion with Him into whom they have been baptized—hold communion with Him individually, as well as collectively, in the public assemblies of the Church.

Ver. 6. *When thou prayest, enter into thy closet.*] 'When you wish to express your own private individual petitions to Almighty God—apart and aside from the public prescribed Forms of Worship—retire in privacy into your own house,—or wherever else you

conveniently may. Desire not to thrust your special peculiar case before the eyes of your fellow-men: be content, when in the public House of Prayer, to be absorbed and lost in the Great Body of Christ, of which you are a unit.—The places of Worship of the Church are for the worship of the Body as a Body—and are not to be looked upon by individual Christians, as places where their individual caprices may be exhibited, or their private special wants, publicly declared. In regard to offering up private devotions in the midst of a crowd,—circumstances may be imagined under which it would be sin in the Christian man not to do so—as for example, when his not doing so would be a denial of his baptism.—But such cases are not contemplated by the words of our Lord in this verse. He is inculcating on the members of the Church a spirit of religious modesty, as opposed to a spirit of ostentation, and a craving after selfish distinction.

Ver. 7. *Use not vain repetitions.*] “Use not Battology”—St. Matthew says—i.e., ‘use not stuttering, ill-conceived, vague, rhapsodies—sounds without strict truth and positive meaning—in your approaches unto God.’

—*as the heathen do.*] When Elijah proposed to the prophets of Baal that HE should be held the true God who first answered prayer by fire from heaven,—the latter “called on the name of Baal even from morning until noon, saying, O Baal! hear us!” 1 Kings, xviii. 26.—In the Acts of the Apostles, (xix. 34.) When St. Paul was in Ephesus, the worshippers of the “great goddess Diana,” “with one voice, about the space of two hours, cried out ‘Great is Diana of the Ephesians!’”—In the worship of Bacchus there were repetitions of “Io Bacche! Io Bacche!”—“Evoe Iacche! Evoe Iacche!”—In the worship of Cybèle, the priests called Corybantes and Galli, uttered loud cries and howlings.—These are examples of battologies—i.e. repetitions of empty sounds and words in religious worship.

☞ Observe that Books of private devotion—provided their words are sober, well-considered and in harmony with the Public Prayers and teaching of the Church founded

by our Lord,—are valuable as helping to prevent vain repetitions.—Also, observe, that the responses in the Public Liturgy that frequently recur, are not battologies, because they are intrinsically good and reverential;—and the duty of every worshipper is, to throw his soul into them when they recur:—much less is the Lord’s Prayer, even when it recurs often in the Public Service, a battology, because it consists of the words of our Lord.

Ver. 8. *Your Father knoweth what things ye have need of before ye ask him.*] “Thou knowest our necessities before we ask, and our ignorance in asking.” It is nevertheless the will of God that we should pray unto Him. We shew thereby that we really put ourselves in His hands—that we desire to live and act in harmony with His plans.—This is the spirit in which we should pray.—We should bear in mind that there are certain fixed purposes of God in reference to men revealed to us in grand outline:—just as in the physical world there are general laws decreed and fore-ordained:—in subordination to these Divinely revealed purposes, we are justified in expecting the fulfilment of prayer. To expect a departure from God’s general plans in favor of ourselves individually is presumptuous.—When it was promised to the ancient elect people of God, that at the time of the coming of the Messiah, they should be Christianized and expand out into a Church filling the world, it was commanded that nevertheless they should pray for this consummation. “I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land; then will I sprinkle clean water upon you and ye shall be clean; . . . a new heart also will I give you, and a new spirit will I put within you; . . . and I will put my Spirit within you and cause you to walk in my statutes; . . . I the Lord have spoken it, and I will do it. Thus saith the Lord God, I will yet for this be enquired of by the House of Israel, to do it for them.” Ezekiel xxxvi. 24—27

Ver. 9. *After this manner therefore pray ye.*] The “ye” is emphatic: “Ye, the members of my Church.”—“After this man-

ner" = "thus"—i.e. 'use these words.'—As in St. Luke xi. 2. "When ye pray, say—"—The Lord's Prayer is here given us for our use in the closet:—but its dictation by our Lord supplies us also with the principle on which Public Prayer is to be conducted. The words of Public Prayer should be well weighed, grave and sober, and settled beforehand, in order that they may be the utterance of a whole People speaking together with one heart and one voice.—It has never been considered right within the Church that congregations, in their solemn Public Worship in the House of Prayer, should be left subject to the action of individual caprice. Hence in all the branches of the Church founded by our Lord, Liturgies have been in use in the Public Worship of the congregations, from the earliest times of which we have any record.

— *Our Father*] Even in our closet we are to recollect that we have been "grafted into the body of Christ's Church"—that we are members of a great Association of men throughout the world bound together by a sacred tie:—much more in the Public Assemblies of the Church—each one of which is at the moment a representative of the whole Church—are we to say "Our Father!"—ours, by creation;—ours, by election and adoption, when we were "made children of God, and inheritors of the kingdom of heaven."—This injunction of the use of the word "our" in public and private devotion, illustrates the declaration that "we must receive God's promises in such wise, as they are generally set forth to us in Holy Scripture;"—and not as intended for us independently of the Body into which we have been baptized.

— *which art in heaven.*]—'not imbodyed in, or to be worshipped through, some mass of wood or stone here on earth,—but Our Father which art "in the heavens"—a spirit, eternal, invisible, omnipresent, "of infinite power, wisdom, and goodness."—In the Public Liturgy of the United States' Branch of the Church founded by our Lord—in the place of the ancient masculine relative "which," in the Lord's Prayer, "who"

has been inserted.—The little discord produced by this slight difference, in the ear of the members of the Anglican branch of the same Church when they have occasion to unite with their brethren in worship in the United States, is an illustration of the desirableness of—if it were possible—verbal as well as substantial unity among the Branches of the Church—especially among all those of them wherein the Anglo-Saxon language is used.

— *Hallowed be thy Name.*] "Hallowed" = "ever honoured and held sacred."—"Thy Name."—The Name of God is often put in Holy Scripture for the whole abstract notion of His worship and service in the earth.—Thus the Temple at Jerusalem was the place where God's Name was set—the place where the ancient elect people had to congregate for the purpose of rendering honour to Him and receiving in themselves the blessings which arise from being in His especial Presence.—So also, our Lord has said "where two or three"—let them even be so few as only two or three—"are gathered together in my Name"—i.e. for public worship in the place where my Name has been set—"there am I in the midst of them."—Again, in the Acts of the Apostles, we read of men who were "baptized into the Name of the Lord Jesus"—i.e. into a reception and practice of his whole religion—the principles of which are contained in the doctrines relating to that Name which He has especially revealed for the veneration of men—"The Father, the Son, and the Holy Ghost."

Ver. 10. *Thy Kingdom come.*] "May it please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom." That is to say—"may the Church spread more and more, until all the nations of the earth are gathered into it: and may the holy influences which the institutions of the Saviour deposited therein, are intended to convey, be submitted to, more and more, within the spiritual nature of men."

— *thy will be done in earth as it is in heaven.*] In proportion as the holy influences just spoken of, are submitted to, within the

soul,—a cheerful and easy Christian obedience follows—until men begin to resemble even the angels in their readiness to cooperate in the accomplishment of God's plans.

Ver. 11. *Our daily bread.*] ‘Vouchsafe unto us each day, food sufficient for each day's need—sustenance for the body—sustenance from the Holy Spirit for the soul.’

Ver. 12. *Forgive us our debts.*] Sins against God's Laws are debts contracted:—a penalty has to be paid therefor.

— *as we forgive our debtors.*] We are thus taught freely to pardon offences committed against ourselves—inasmuch as we have to appeal to the fact that we have done so, when we plead for our own forgiveness before God.

Ver. 13. *Lead us not into temptation.*]—‘into trial—into trial which may prove too great for us.’—Our heavenly Father sees it right to try us sometimes, as he did try Abraham,—that He,—and we too—may know what sort of spirit we are of.

— *deliver us from evil.*] ‘Keep us from being brought under the power of evil—that evil spirit which works in the world.—If thou seest fit to try our souls—bring us not into the trial merely,—but mercifully rescue us also from the harm which may happen to us therein.

— *thine is the Kingdom, and the power and the glory, for ever. Amen.*] This conclusion is not found at the Lord's Prayer as given by St. Luke xi. 2.—It is said to have been a response pronounced by the people in the public service of the Church after the offering up of the Lord's Prayer. Observe that the use of this Prayer is a direct memorial before God of the name and work of our Lord—because it consists of his own words which He instructed the members of his Church to use.—Observe also, that the frequent recurrence of the Lord's Prayer in the public service of the Church has reference to that command—“when ye pray, say”—, its place always being either at the beginning of a fresh service, or at the beginning of a distinct subdivision of a service.—Anciently these services were not used continuously, as they usually are now.

[Original.]

Grassdale.

CHAPTER VII.

LOOK BEFORE YOU LEAP.

Mr. Clarendon's arguments against the propriety of erecting a *Free Meeting-house* in Grassdale, proved entirely successful, and the idea was abandoned by universal consent. Without delay a committee was organized to procure subscriptions for a *Church*, and so zealously did the members thereof execute their duties that ere three months had elapsed £200 had been realized exclusive of contributions of labour and materials, from parties who, though their hearts were in the cause, could not give money for its advancement. Charles Beverly, in addition to a pecuniary donation, made a gift of an eligibly situated portion of land for Church site and burial ground, so that matters appeared to be sufficiently advanced to decide upon the style, dimension, and cost of the contemplated structure. Another vestry meeting was accordingly called, which was more numerous than the former, and it gave the Pastor pleasure to observe that a spirit of anxiety for the commencement and completion of the work appeared to pervade the entire assembly.

The collectors having made their returns, Mr. Clarendon addressed the meeting on the importance of the undertaking which they had taken in hand. He enlarged upon the binding nature of the obligations which lay upon Christian men, to build a suitable structure for the worship of Him, whose faithful followers they professed to be—and reprobated that sordid spirit which would deck a private dwelling with carvings and ornaments, but construct the “house of prayer” after the meanest and most niggardly fashion. Jehovah deserved the best which His creatures could give, because, from Him they derived all things. To build the noblest Cathedral would not save the sinners who did so, but to construct a hovel or shed for the service of God, plainly demonstrated that earthly things more engrossed the affections of the fabricators, than things above; and

that consequently their faith was hollow and delusive. Solomon did not deem gold and cedar too precious materials for the Temple—and the weeping Mary anointed the feet of her God and Saviour with costly spikenard, and He did not chide the act, nor brand it as the emanation of superstition. He regarded it as a proof and token of her heartfelt love and yearning gratitude for the pardon of many sins!

Having thus spoken, the Pastor proceeded to state that he had procured the plan of a Church with the necessary specifications, which, whilst it would not be unworthy of its sacred character, would yet not exceed the limits of their means. The design was really very pretty, reminding not a few of the beholders of the venerable, high-roofed village Churches with which they had been familiar in their native land, and in which they had been made children of God by Baptism.

Just as the Vestry was about to adopt the design without discussion, Mr. Benjamin Blowhard entered the place of meeting.— Benjamin was a store-keeper who had recently commenced business in Grassdale, and as he was a personage of some consideration in the infant community, his opinion was asked upon the matter, before it was finally agreed upon.

Now Blowhard, it must be known, was one of those speculative, sanguine, wide-talking persons, so commonly to be met with in this new country. Possessed of little or no capital, he had been enabled to stock his shop by the aid of a wholesale establishment in Toronto—and finding himself transformed at once, from a servile clerk to an independent merchant, his ambition knew no bounds. All his ideas were of a magnificent and Californian description. Grassdale, with its superior water power, he was convinced would become a populous town ere half-a-dozen years had expired—and the village lot which he had purchased for forty dollars, he calculated on being worth as many pounds before that period.

No sooner had Blowhard cast his eye over the plan of which we have spoken, than he tossed it aside with a smile of pity and con-

tempt—and drew from his pocket another which he had obtained from a newly fledged Toronto architect, an acquaintance and boon companion of his own.

It was indeed a showy affair—not strictly correct, it must be confessed, so far as purity of design was concerned, but well calculated to attract the fancy of the uninstructed mass, who are naturally captivated by glitter and display.

“There!” cried Benjamin—“There is a Church for you! A Church that will do credit to our Township, and of which we need not feel ashamed when Grassdale becomes the County Town—as of course it must become before long!”

It is hardly necessary to say, that Mr. Clarendon perceived at one glance the multifarious defects of the design, thus submitted to the meeting—and right grieved was he to perceive that a majority appeared deeply captivated with its meretricious blandishments. To argue the point of *taste*, he was convinced would be unprofitable, and accordingly he confined himself exclusively to the pecuniary features of the question.

“Mr. Blowhard,” said he: “this appears to be a very extensive affair! Pray what may be its estimated cost?”

“Oh, a mere trifle!” was the rejoinder.— Not more than £700 or £800 at the outside. It is wonderfully cheap—I should have thought that it would have come to double the money!”

“Aye—but where is the money to come from, I should like to know, my good friend? As yet we have only realized about one-third of the sum you mention:—and, as the old proverb says, we must cut our cloth according to our measure!”

“There will be no difficulty, Sir, in raising the balance, cried Benjamin—when people see such a tasteful building getting up, they will willingly add to their subscriptions—and at the very worst a loan can easily be obtained to make up for any deficiency!”

Here a shrewd looking farmer, named Jasper Jobson, begged leave to make a few observations.

“Neighbours,” quoth he—“take a simple man’s advice, and have nothing to do with

this here grand plan. If you take it up, be certain your fingers will be burned before the game is played out!"

"And pray," queried Benjamin—playing with his gold pin, which he had won at a Jew's raffle, and displayed on all occasions as a mark of his aristocracy. "Pray Jobson, what are your reasons for taking such a gloomy view of matters?"

"Sad experience, Mr. Blowhard," answered Jabez—"gives me confidence to oppose your proposal;—and as my old grandmother in Yorkshire used to say—*an ounce of experience is worth a pound of speculation!*"

Mr. Clarendon, who knew the objector to be a shrewd, honest, consistent Churchman, requested him to proceed.

"Why, you see neighbours," said Jobson, "before I came to Grassdale I owned a farm not far from the village of Gassipville, of which you may have heard tell: Like you, they got a minister, and set about building a Church, but unfortunately were too stylish in their ideas. Nothing short of a brick building would content them—they paid ten pounds for plans and so forth, and set to work with little more than £300 subscribed—and the whole of that not good money. Well, what was the consequence? Before the roof was put on, they had to borrow £300 more!"

"To be sure," interrupted Blowhard—"and I will be bound to say that they had no difficulty in getting the needful!"

"True," continued Jabez—but they had endless difficulty first, in paying the interest, and next in refunding the principal sum, when it was called up. Every now and then they were sued for arrears—and half the money for which they were out of pocket for law charges, would have gone far to build a Church good enough for all their purposes. I myself lost £20 and more by the affair!"

"That was indeed a bad job," observed Beverly.

"The worst of it was," said Jobson—that in consequence of the difficulties which they had thus brought upon their own heads, they were unable to fulfil the agreement which

they had made with their minister. A large slice of the pew-rents had to go to pay the interest of the borrowed cash, and the poor clergyman was driven to such shifts, that often he found it impossible to make the two ends meet. To keep himself from a jail he was forced to betake himself, much against his will, to other employments than those immediately connected with his sacred office—as he has told me himself, many and many a time. Hence, as a matter of course, the parish was not thoroughly seen after:—and—would you believe it!—some of the very people who starved their Minister into the necessity of neglecting his proper duties—murmured at him for not devoting his whole time to their spiritual interests! Oh, they were a selfish, hard-hearted crew—and right thankful was I, when I got a chance to sell out, and leave them altogether!"

No small impression was produced upon the Vestry, by the unadorned story of plain Jasper Jobson. Blowhard did not attempt to press his proposition to a vote, as he had tact enough to see that it would get no supporters. The plan suggested by Mr. Clarendon, was adopted *nem. con.*—and ere many weeks, a day was fixed for laying the foundation stone of Saint Stephen's Church, Grassdale.

POETRY.

[Selected.]

THE PRAYER-BOOK.

Hail! blest epitome of Holy Writ;
Language of hearts in heavenly union knit;
Voice of the Church to her redeeming Lord;
Response of His Divine Almighty Word;
Here sacred grief for vile polluting sin,
Speaks the self-loathing that she feels within:
'Tells of her injur'd, yet her much-lov'd King,
And mourns her guilt with deepest sorrowing.

Hail holy tears! hail mourners of the cross!
Who count for Jesus earthly things but dross.
Look, where a Herald from the King of kings,
Abounding mercy to his people brings.—
To Zion, his belov'd betrothed spouse,
Her maker speaks: and she renews her vows.
While the blest family redeem'd above,
Stoop to behold with wonder, joy, and love,
Their sister Church; the "royal Bride elect;"
In their King's robe, with perfect beauty deck'd;
Deck'd with his holy crown upon her head;
Rob'd in his comeliness around her spread.

Now forth she comes ; and rises into song,
Solemn the praises, flowing from her tongue.
" Glory to God, the Father and the Son,
And to the Holy Ghost ; great *Three in One.*"
Again the anthem swells, " Praise ye the Lord :"
Jenovah's name for ever be ador'd.—
Now piercing faith looks up to realms on high ;
And sees a glorious, goodly company ;—
" Apostles, Prophets, Martyrs : holy band !
Who, with the blessed Saints, adoring stand
Before *His* face, who death and hell o'ercame ;
Who took upon Him to deliver man ;"—
The spotless holy, the redeeming lamb !

While chants the Church on earth with those above,
Her hallelujahs to his wondrous love ;
Not new the accents, not unknown to song,
To some pure spirits 'midst the heavenly throng ;
Who, when they dwell in tenements of clay,
—Labouring and panting hard to soar away :—
In the *same* strains pour'd forth their warm desire,
To the same accents tun'd their earthly lyre.
What though divinely raised their heavenly skill,
'Tis the same Church, the self-same Spirit still.

MISSIONARY INTELLIGENCE.

MISSIONS IN MADRAS.

(From the Colonial Church Chronicle.)

EDEYENGOODY.

We lay before our readers the report for the year 1850 of the Rev. R. Caldwell, whose able work on the *Tinnevely Shavars* was recently noticed in this journal. The editor of the *Madrass Missionary Journal* observes of this report, that " it is the letter of one who, if liable to err in his views and accounts of missionary operations, is more likely to err on the side of severity and disparagement than that of partiality and exaggeration. As such it will be read with deep interest and thankfulness."

" I must confine myself in the present communication to my own district of Edeyengoody ; as respects which I am happy to say that the past year has been distinguished beyond all previous years by tokens of prosperity. Adverse events have occurred ; but He in whose cause we are engaged, and, who is over all, ' God blessed for ever,' has made all things work together for good.

" The most adverse events of the year have been the re-appearance of devil-worship among the catechumens in two villages out of the thirty in which Christians reside ; the temporary lapse of two communicants to Romanism ; and the sudden death, in the midst of life, of a good man, who, as regards character and tone of mind, seemed to me to stand at the head of the Native Christians of his caste.

" I have also had to lament that the increasing feebleness of my health, together with the addition to my duties involved in the superintendence of two districts besides my own, and the absence of the assistance I formerly enjoyed when my work was lighter, has precluded me,

especially during the late hot season, from discharging more than a moiety of the duties devolving upon me in connexion with my own districts.

" Notwithstanding these *causes* for regret, the feeling which first arises in my mind on a review of the past, and particularly of the past year, is one of thankfulness to Him who has made His strength conspicuous in weakness ; and the second feeling, inspired by proofs of progress, is one of a more confident hope, as regards the ultimate result, than I have heretofore seen reason to entertain.

" A comparison of the condition of the district at present with respect to a few points of leading importance, with what it was about six years ago, when the first-fruits of harvest began to appear,—when a light first began to arise out of the darkness,—will illustrate the nature and ratio of the progress that has been made. The number of souls enrolled in my list, as now under Christian instruction, is 2,054,—a somewhat smaller number than I had at the time referred to ; but this will be found to place the results of the comparison in a clearer light.

" (1.) In 1844 there were only about fifty adult Native Christians in the district able to read, inclusive of catechists and schoolmasters. In the entire number there were only three women ; and they had not received their education in the district. Now, the number of Native Christian readers—(mostly young people who have recently left school.)—is upwards of two hundred, of whom a goodly proportion are females. Every reader has been provided with a Bible, or at least a new Testament, a Prayer Book, and a Hymn Book ; about half the number subscribe a small sum monthly to a fund I have established for providing them with books ; and the increasing eagerness of their appetite for books and everything readable is a most encouraging sign of progress.

" (2.) In 1844 the number of children of Christian parents in school was 277, of whom only 119 were girls. Now though the number of Native Christians is somewhat smaller, there are 408 Christian children in school, of whom the proper proportion, 200, are girls. This is exclusive of the children of heathen parents who attend our schools, and who number at present 221.

" (3.) In 1844 the Female Boarding School under Mrs. Caldwell's care had just been established, and contained sixteen girls. The number has now increased to forty-four, six of whom were carefully selected, admitted into the school, when very young, completely isolated from their half-heathenish relatives, and have not only been carefully instructed, but brought up in the fear of the Lord, and with an anxious, continual desire for the salvation of their souls. I am full of thankfulness on perceiving the general result of what has been done. It seems scarcely for any one to entertain a lower idea than mine of the intellectual capacities of these rural, low-caste Hindoos ; and yet, as regards merely intellectual results,—instruct them and polish them

as I may,—I have uniformly been disappointed in the end, but as regards results of infinitely greater importance I have not been disappointed. The moral and religious benefits derived by the pupils of this school from the Christian training they have enjoyed, have greatly exceeded my expectations. Of twenty-one girls now in the school, above twelve years of age, ten are regular, and as far as can be perceived, devout and consistent communicants; and of the few who left the school up to this time, every one is walking worthy of her Christian profession, and in every respect is setting a laudable example to the Native Christian women of the neig'bourhood.

“(4.) In 1844 so low was the state of religious feeling in the district, that for a considerable time I had only one regular communicant who was not a catechist or a school-master.

“I have always been anxious that admissions to the Communion should not outrun the profession of serious religion, and have systematically required the communicants to meet me on the Saturday previous to the administration of the Sacrament, partly to enable me to repel the unworthy, and partly for the purpose of instructing and preparing accepted communicants; but notwithstanding this strictness, the number of communicants, exclusive of Mission agents, has been steadily increasing, and the increase of candidates every month of late is full promise as regards the future.

“(5.) In 1844 the amount received from the Native Christians of the districts, for religious and charitable purposes, was about 180 rupees. During the past year the Christians of the district have contributed for those purposes the sum of 517 rupees; and this sum is exclusive of my own subscriptions to the various Societies, and exclusive also of interest, fines, &c. Considering the unquestionable poverty of the Native Christians of this district; remembering that the value of money, as tested by the price of the necessaries of life, is six times greater here than it is in England; and more especially considering the notorious and proverbial avarice of the Hindoos of all castes and classes, an hour systematic abstinence from the use of those superstitious motives to be liberal which heathenism systematically employs, the fact that 517 rupees have been collected in Tinnevely in one year,—(and that a year of depression, on account of the failure of the two previous monsoons,)—in a district which stands numerically in the sixth rank, must, I think, speak volumes to those who are acquainted with the rural districts of India, in illustration of the progressive advancement of the missionary cause.

“(6.) From 1844 to 1849 inclusive, twenty adults, on an average, were baptized each year. During the past year, without any change of system, or relaxation of principle, I have had the pleasure of admitting into the fold of Christ by baptism seventy-five adults, of whom seventy were baptized in one day, in the presence of a congregation

upwards of 800 Native Christians, young and old, assembled from all parts of the district.

“(7.) As regards caste also, progress in the right direction has been made. In 1844 my contest with caste had but commenced, and I did not feel very confident as regarded the issue.

“Since then, it has utterly disappeared from the boarding-schools, male and female, and all the Native teachers of castes inferior to that of the Vellalas have been taught systematically and publicly to repudiate it. During the past year a few steps in advance have been taken. My Vellala catechists have at last yielded to conviction and moral influence; at several marriages of Native Christians persons of the lowest castes have been invited to be present, and have been treated with the same marks of respect as others; and for some time past the communicants in Edeyengoody, irrespective of caste, have—(at their own suggestion, and at first without my knowledge,)—adopted the plan of meeting in each other's houses, in rotation, for mutual edification and prayer.

“All these things afford cause for devout thankfulness as distinct and tangible tokens of progress. I have restricted myself to a few points of primary importance, with respect to which every person at all conversant with the progress of Missions will be able to form an estimate for himself, I have not entered, and have not at present leisure to enter, on the subject of the general improvement of the people under my care in knowledge, in tone of mind, in civilization, material and social, or in Christian piety. The particulars I have singled out may be considered as the leading outlines of a picture of the present condition of the district; and on the whole I feel persuaded that the signs of a prosperous future have begun to appear.

“The progress made has not been great or rapid; but it has been constant, both in its ratio and its direction; and it seems amply sufficient to warrant the conclusion that God is with us; that His Church is taking root in the district; and that this people, of whose degraded condition we have heard so much, is capable of better things, and may be expected soon to attain to better things than have yet been seen.”

SELECTED ARTICLES.

WILLIE'S DEATH.

My dear little friend, whose death I am about to record had, from his birth until his eleventh year, enjoyed the most perfect health; entering into the sports and studies of his years with the zest and energy which that inestimable blessing can alone command. At the time of which I speak, he suddenly ceased to take any interest in his former pursuits, lost his colour, and seemed, to all appearance, on the verge of a decline. This, however, was not the

case, and every possible suggestion for arresting the progress of the disease was seized upon with avidity, but alas! man could do nothing. The hand of God was upon him, and after a year and a-half of the most agonizing sufferings, he saw fit to have mercy upon him, and set his worn-out spirit free, but not before the beautiful assurance was verified, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

During nearly the whole of his illness, he was compelled to keep his bed, enduring occasionally the most severe pain, caused by an abscess forming in his head. Added to this, he was totally blind, and, moreover, incessant sickness and hiccoughs prevented him ever being at ease, or taking repose. These were the trials of little Willie, and how were they borne? Did they make him repine, or say that "the Lord had departed from him?" Oh no.—Although unhappily, his friends were mostly worldly-minded, still he felt the privilege of being allowed to "knock and receive." Never did his thoughts deviate from the home he prayed to attain; never was he led to believe he should ultimately recover. His answer, when spoken to upon the subject, invariably was, "I am going to Jesus, and although I cannot see any one around my bed, yet my sight extends far beyond. The light that He sheds is all-sufficient, and I know my prayers will be answered, as my spirit is even now impatient to flee away and join with angels in praises near his throne." In thoughts like these were his days and nights constantly engaged. If any one attempted to read to him on subjects not immediately connected with his God, he would say, "Not that, not that; where is my Bible? Read me a psalm again; they are so beautiful and ever new." Then frequently turning to his favourite little sister, he would add, "Sissie, dear, I hear you crying; this is naughty, when I am so happy; you must pray, not to keep me here, but to be a good child, so that you may one day come to me in heaven." Then, taking her little hands in his, he would offer up a striking and beautiful prayer that she might be carefully guarded and led to choose the narrow path. And thus he departed, saying peacefully and happily, "Jesus, blessed Lord, I come."

Now, my young readers, I will ask, should you be called upon in like manner, are you prepared for death as Willie? Are you leading such a life, that when you are called upon you will be able to repeat his parting words? If not, I entreat of you to repent; turn from your evil paths, and pray for a clean heart. The time will come, no one knows how soon, when we shall all have to render the great account. Live, then, so that yours may be a joyful one. Above all, do not delay. None of you are too young. Begin immediately, and remember the inspiring words of Him who died that we might be saved: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

CONVERSION AND DEATH OF A JEW.

The following account was given by a Clergyman, formerly resident in the city of Bath, of the conversion and death of a Jew, who lived in that place some years since:

"George Gerson was a native of Russia, of Jewish parents. He came to this country in the capacity of an interpreter to a Russian lady, when he was about twenty-five years of age. Soon after his arrival in England, he left her, and went as clerk into a counting-house in London, (I understand with a relation of the lady with whom he travelled,) where he remained for more than four years. Some circumstances induced him to come to Bath, where he married the daughter of a Jew residing in that city, by whom he had two children. The business he followed since his marriage, was that of a travelling pedlar, in the pursuit of which he caught a cold, which brought on expectoration, and he died in ten months after of a decline. About eleven days before his departure hence, feeling the strides which the disease was making upon his constitution, and aware that death was nigh him, he sent for a clergyman, wishing to be received by the right of baptism, into the visible church, which was performed by the Rev. Mr. W —, of St. James's, Bath. At this time I was absent from Bath, but upon my return, which was not till within four days of his dissolution, I went to see him. He was then very feeble his voice almost gone, but his conversation was satisfactory, and, as far as man may venture to pronounce, I should say he is now in glory. In the last interview I had with him, among other things I asked him, did he feel himself to be a lost sinner; to which he replied, No! This a little startled me; but not wishing to cavil at terms, I requested him to explain himself, to which he made answer, 'He believed he was a saved sinner, for Christ died for sinners;'—these were his very words. Relieved from my anxiety, I further questioned him, 'Do you not believe that in YOURSELF you are a lost sinner?' 'Yes, truly!' replied he. 'Then Christ is precious to your soul;' to which he said, 'He is my ONLY HOPE.'

"I inquired of him how long he had been convinced of the truth of Christianity? He said, for some time, but was more confirmed of late. (I believe it was through the instrumentality of the Scriptures he was first awakened.) 'Why then did you not make a public profession of belief in Christ, as the Messiah, before?' His reasons arose in part from a fear of the Jews, together with the hope of being instrumental in bringing over his wife to Christianity, and of training up his children in the faith of Jesus. There was much in his spirit and conduct which marked the renewed man, and evidenced that his was not merely profession, but the spiritual unction of God; for 'No man can call Jesus Lord, but by the Holy Ghost.' Moreover, his sincerity may be collected from this, (not to mention other considerations,) he knew he was a dying man, and

therefore had nothing to gain in this life; and what hope could he have in the next, when dying with a lie in his mouth? But he *had* something to lose in this life; for he was called to suffer the greatest opposition, yea, a persecution, from his brethren. Even his father-in-law threatened to murder him; and had not the civil power been called in, there is no answering what they might in their rage have done. In this state, deserted by father, wife and friends, the Lord took him up, and by his servants comforted him during his few remaining days. The evidence of the vitality of his profession, and that it was of grace, marked itself in his anxiety for his offspring. Man, until alive to the value of his own soul, feels not for the souls of others. Now his concern for his children was not only apparent, but even distressing; so much so, that when visiting him I forbore to touch upon the subject, apprehensive it might overcome him. He breathed his last on September 19, and entered, I confidently trust, into his rest."

"I READ MY BIBLE AT HOME."

This is a very common and plausible excuse, and is often given for omitting the duty of public worship; and have you ever asked yourselves, "Why do I prefer reading my Bible at home instead of going to Church?" for if you search your heart diligently, you will find it is because your will is opposed to God's, and that it yet needs his grace to change it, to enable you to love all the means and ordinances He has appointed—his Sabbath, his house, his ministers, and his sacraments. This preference to your own way of serving God, "whose way is in the sanctuary," is also strikingly and fearfully exhibited by the very first man who was born of a woman. For, in the sacrifice made by Cain, you see the evil consequences of opposing God's ordained means; because if the offering made by Able had not been appointed by God, He, who is just as well as holy, would not have said to Cain that "he did evil, and sin lay at his door." Cain was "a tiller of the ground," and, besides the sin of unbelief, might have thought to himself, it is much less trouble to me to bring what I already possess, than to go and procure a lamb for a sacrifice; he was self-willed and proud, and despised the precious promise of a Redeemer: and it is thus the spirit of Cain works in the children of disobedience. It is less trouble to you to sit at home and read your Bible, than it would be to walk to church, and offer there the sacrifice of prayer and praise, where the Saviour has promised to be in the midst of us. You are ready to say, "why should we assemble ourselves together; I can take care of my own soul at home, without troubling myself about others, and joining with them in prayer"—"am I my brother's keeper?" For the spirit of such an evil answer is dwelling in all those who prefer to sit at home

and read a chapter or two in the Bible, instead of joining with their brethren and fellow sinners in the beautiful and heart-stirring service of the Church. Again, you must remember it is written, that "if any man will do his will, he shall know of the doctrine, whether it be of God." If, then, you do not God's will, how can you expect he will give you "the spirit of wisdom and understanding?"—Consider, then, that in thus choosing your own way, you are despising Christ, who Himself entered into the synagogue, "as his custom was every Sabbath day;" and if we would be his disciples, we must walk in his steps.—God gives the hearing ear, as well as the believing heart; and you know not how often, by keeping from his house, you have lost comfort, strength, and warning, that might have influenced your life for eternity. It was related of a poor person a short time ago, that she heard at church a sermon on the text, "a false balance is abomination to the Lord: but a just weight is his delight." And on some one calling on her the next day, and asked her if she recollected the sermon, she answered "I can't say I remember all the words, but I only know that when I got home I burnt my bushel." There are many instances in which it has pleased God "by the foolishness of preaching," perhaps by one short sentence, by two or three words, to awaken consciences which have been dead in trespasses and sins for an awful number of years; a blade has, as it were, sprung up from the hitherto barren soil, and afterwards, daily watered by God's grace and the sinner's tears, has brought forth an hundredfold. Such was the case with an old man I well knew; he had gone on, through many years, drinking, swearing, and Sabbath-breaking, leading such a life of depravity, that he was quite a marked character in the village. He happened, however, to come to church one Sunday, led there by the unseen hand of that Providence who "willeth not a sinner's death," and a sermon on the blessed sacrament was made a means of showing him his ruined and lost state. He came at once to his minister, and told him all his fears, and his earnest desires to flee from the wrath to come. He was a man of strong passions, and he had now much to contend with; and often said afterwards, that nothing but God's assisting grace could have enabled him to bear his crosses. For about three years, till his death, the old man continued to go on in the narrow way, through evil report and good report, "hungering and thirsting after righteousness," constant morning and evening at church; and after much prayer, self-examination, and conversation with his minister, a regular and devout guest at the table of the Lord. And though his cottage was nearly the last in the village, and very far from God's house, no church bell tolled for Sabbath or week day service, but he gladly obeyed its blessed sounds. His earnest endeavours to lead others to a knowledge of the truth, was another of the fruits of that faith which the Holy Ghost had given him. A few days before his death he called on a neighbour who was ill; this sick

man said afterwards, "I shall never forget, sir, how the old man looked when he stood at the foot of my bed, and said, 'John, think now about your soul; O! don't forget to think about your soul—there is nothing need trouble you but that.' Sir," he added "he was so earnest to me, he quite struck the bed as he spoke." Three days after this he was himself stretched on a bed of sickness: and before a week had passed, his own soul had left his perishing body, and gone to join that angel band who had rejoiced over him on earth, as a sinner that repented.

AN INDUSTRIOUS WIDOW.

Examples of successful industry and perseverance are encouragements to the deserving, helps to the desponding, and lessons for the idle and improvident. We always like to teach by example, because it not only gives the doctrine in a plain and intelligible form, but it is also itself the *proof* that the doctrine is true. The happy effects of "doing our best," will be seen in this little story, taken from the *Labourer's Friend Magazine*:—

"A labourer at Hasketon, in the county of Suffolk, occupied four enclosures, containing fourteen acres of pasture land, at a rent of 13*l.* per annum, upon which he kept two cows. He died in 1779, and these two cows, with a very little furniture and clothing, were all the property that devolved upon his death to his widow and fourteen children, the eldest being a girl under fourteen years of age. The parish is within the district of one of the incorporated houses of industry. Upon being made acquainted with the situation of the family, the directors immediately agreed to relieve the widow by taking her seven youngest children into the house. This was proposed to her; but with great agitation of mind she refused to part with any of her children. She said she would rather die in working to maintain them, or go herself with all of them into the house, and work for them there, than either part with them all, or suffer any partiality to be shown to any of them. She then declared that if her landlord would continue her in the farm, as she called it, she would undertake to maintain and bring up all her fourteen children without parochial assistance. She persisted in her resolution; and being a strong woman, about forty-five years old, her landlord told her she should continue his tenant, and hold it the first year rent-free.—This she accepted with much thankfulness, and assured him that she would manage for her family without any other assistance. At the same time, though without her knowledge, Mr. Way, the landlord, directed his steward not to call upon her at all for his rent, conceiving it would be a great thing if she could support so large a family even with that advantage. The result, however, was, that with the benefit of her two cows and of the land, she exerted herself so as to bring up all her children, twelve

of them she placed out in service; continuing to *pay her rent regularly of her own accord every year after the first.* She carried part of the milk of her two cows, together with the cream and butter, every day to sell at Woodbridge, a market-town two miles off; and brought back bread and other necessaries, with which, and with the skim-milk, butter-milk, &c., she supported her family. The eldest girl took care of the house while the mother was gone to Woodbridge; and by degrees, as they grew up, the children went into the service of the neighbouring farmers. She at length informed her landlord that all her children, except the two youngest, were able to get their own living, and that she had taken to the employment of a nurse, which was a less laborious situation, and at the same time would enable her to provide for the two remaining children, who, indeed, could now almost maintain themselves. She therefore gave up the land, expressing great gratitude for the enjoyment of it, which had afforded her the means of supporting her family under a calamity which must otherwise have driven both her and her children into a work-house."

"A SOFT ANSWER TURNETH AWAY WRATH."

AN INFALIBLE RECEIPT FOR THE CURE OF A SCOLDING TONGUE.

In front of the two houses where lived the Quinlans and the Sheahys was a low wall, which separated the little yards of the two neighbours' houses. The shoemaker had scudded this at top, and nothing vexed him so much as to have anything put on the sods. Unfortunately, Mrs. Quinlan had laid down a tub of dirty water there on this very morning, and in her hurry to get breakfast ready, she had quite forgot to take it off. They were eating their breakfast, when the loud voice of Nancy Sheahy was heard scolding away outside. She became very abusive, and coming close to the wall, began to say the most provoking things she could think of about the Quinlans; raking up old grievances and seeming bent on annoying them. Quinlan's wife laid down the mug of milk she was raising to her lips, and grew red in the face with anger. She was getting up to go out and defend herself, when Kate laid her hand on her arm. "Finish your breakfast, mother," she cried, jumping up, "I'll run out and see what's the matter." Kate went out, and Nancy, pointing to the tub, opened a volley of abuse upon the young girl; adding, that only she wouldn't soil her fingers with such a thing, she had a great mind to throw the contents in her face. "Indeed," interrupted Kate, very mildly, while she lifted the tub off the wall; "I'm very sorry it was put there, M^{rs.} Sheahy; and it won't be so again." The shoemaker's wife had not a word to say to this; she muttered something between her teeth, and went into her house. "Well done, my girl!" cried Daniel Gleeson to Kate, when she sat down again to her breakfast; and the

fine benevolent face of the good schoolmaster beamed with pleasure as he smiled on his niece; "I see you are of the same opinion as the wisest man in the world, King Solomon." "What was that, uncle?" asked Kate. "'A soft answer turneth away wrath, but grievous words stir up anger.' There is what King Solomon declared," said her uncle, "and truer words were never spoken. See how you turned away the passion of your poor neighbour in a moment by your soft answer, Kate. How many a quarrel would be avoided if people would only attend more to the wise king's advice!" "1. is very good advice indeed," said Kate. "Did he say anything more about it, uncle?" "Oh yes, there are many wise sayings of his on the same subject, which you will find if you open your Bible and look at Proverbs xvi. 32; xiii. 3; xv. 17; xvii. 4; xxvi. 20, 21; xvii. 14; xxi. 19; xxv. 21.

"Speaking of an angry woman," added Gleeson, smiling, "did I ever tell you the story of the woman who got an infallible receipt to cure a scolding tongue?" "Oh, no; do tell it to us," exclaimed several voices. "Well, then, there was once upon a time a woman who had so shocking a temper that she could not agree with any body. She quarrelled with her neighbours, her friends, and even her husband and children; the slightest thing that went contrary to her wishes put her in a passion, and then the way in which she scolded was dreadful. Never was there such a tongue. The consequence of this was, that she was hated and shunned by every one. No person would expose himself to the anger of such a termagant; her husband grew surly and morose, and seldom gave her a kind word. Even the house-dog put his tail between his legs, and got out of the way whenever she appeared. At last, our ill-tempered friend perceived that all the world avoided her. She was greatly mortified, and complained of it to a woman who came one day to bargain with her husband about a pig. 'I don't know how it is,' said she, 'but none of the neighbours come to see me now, as they used to do. They keep away from me as if I had some taking complaint. If I am spreading my clothes to dry at one part of the hedge, they'll be sure to go off with theirs to another place; or if a neighbour wants a sod of red turf to light his fire with, he'll pass me by and go to another cabin ever so far off to get it. I'm sure I don't know why. I never did a bad turn to one of them.' 'No,' said the woman, 'you didn't; but shall I speak out the truth plain at once, and tell you the reason? It's your tongue they're all a'raid of.' The scold could not deny that this might be the case; indeed, she had suspected it herself already. She even confessed to the woman that her passionate temper gave her a great deal of trouble, and that she was most anxious to get rid of it, and to gain the good-will of her husband and friends, as formerly. 'Well,' said the woman, 'I'll tell you what to do. There is an old man lives about ten miles from this, who has a great name through the whole country for his knowledge can. He

cure almost everything, and he understands all the herbs that ever grew. If e'er a one can do anything for you it is he. I advise you to go to him at once.' 'I'll go to-morrow, with the blessing of God, at the first peep of dawn!' cried the other. And accordingly, after making some inquiries as to the road she was to take, she set off next morning. The old man heard her story, and when she had done, he told her that he thought he could cure her of her passion, if she would follow his directions exactly. She promised that she would, and he desired her to sit down and rest herself after her long walk, while he went to prepare a bottle for her. When the bottle was ready, the old man, putting it into her hands, said, 'Now, my good woman, here is what I have prepared for you; and if you use it properly, your cure is certain. Keep this constantly by you. As soon as ever anything happens to vex you, and you find your anger rising, take a sup of the mixture, and hold it in your mouth for five minutes. It must be taken at once, when the passion is coming. Mind that; if you say one word, the charm is lost, and I won't answer for your cure.' The woman went home as pleased as possible, and laid the precious bottle on the dresser. It was Saturday evening, and she had her husband's shirt, and some things for herself and the children to iron for Sunday, so she set to work. As she finished the clothes, she laid them on a chair near the table, and was ironing the last cap, when her husband, followed by the dog, came in. The poor dog, as I said before, dreaded his mistress, and generally tried to get out of her sight as fast as he could; and he was now making for a dark corner under the table, when, in squeezing past his master, he upset the chair with the clean linen. Down fell the chair, bringing with it a bowl of milk that was near the edge of the table. The bowl was smashed in pieces, and all the milk spilt over the clothes, which were ruined about the dirty floor. 'You'll get it now, boy, as sure as you have four legs upon you,' exclaimed the man to the poor animal, who fled under the table trembling all over. But to his great surprise, his wife, instead of bursting out into the rage he had expected, darted to the dresser; and there was a dead silence for some minutes. From this time, wonders never ceased. Not an angry word, not a scold, or a fit of passion was to be heard or seen. The poor husband felt as if he was in heaven, and all his old good humour and love for his wife returned. The neighbours began to come back and forward, as they used, and the dog left his dark hole under the table and wagged his tail whenever he saw his mistress. As for her, she felt as light and happy as a lark; her face that used to be wrinkled and disfigured by angry passions, grew quite plump and smiling, and everyone remarked she was getting hand some as well as good. As soon as the bottle was empty, she went off to the old man for another, declaring that it was the most wonderful stuff she ever knew, and that she would not be without it for the world. 'Ah,' said he, smiling, 'I knew if you fol-

lowed my directions exactly, that you'd soon be a changed woman. See now,' added he, 'as soon as you've finished this second bottle, you may fill it up with clear spring water, without coming to me again. And when that's out too, why then indeed I think the cure will be complete. However, at any future time, if you should find the fits of passion coming on again, be sure you immediately have recourse to the bottle.'" "That's a curious story," said Kate, when her uncle had finished: "How foolish this woman must have been to think it was the stuff in the bottle that cured her!" "It stopped her scolding for all that," observed Quinlan. "Yes, and shows what habit will do," added Tom, "for I suppose at last she got so much the habit of keeping down her temper, that it came quite natural and easy to her." "I believe it is best to be quiet, after all," said Quinlan's wife, with a sigh. "I'll try and think of the woman and her bottle the next time anything provokes me." "You may be quite sure it is best to be quiet," said the schoolmaster. "Our Saviour has told us so himself: 'Blessed are the meek,' says He, 'for they shall inherit the earth. Blessed are the peacemakers for they shall be called the children of God. Women especially, are directed to adorn themselves with 'the ornament of a meek and quiet spirit, which is in the sight of God of great price.' In another part of Scripture we find it written, 'Reconspense to no man evil for evil.' 'If it be possible, as much as lieth in you, live peaceably with all men.' 'Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye.' These declarations leave no doubt as to the question. Lawrence," added his uncle, "If you have done breakfast, will you read out for us those passages where St. James speaks of the tongue?" Lawrence soon found out what his uncle meant, and read the following verses, St. James i. 26; iii. 2, to the end. Daniel Gieson made no observation when Lawrence finished reading these passages. Indeed, there was no occasion for him to do so. The words of God do not require the words of man to confirm them; and those who heard these strong declarations as to the absolute duty of a meek and quiet temper could have no doubt on the subject.

EARLY PIETY.

If there is any period of life which appears the most valuable in the eyes of God, and the most suitable for serving Him, it is the time of youth; that time when every faculty God has given is fresh and in its prime, and when the sacrifice of them is like that of the first-fruits, the most valuable to receive and to offer. It is in the days of youth that the grace of God, when it is truly received,

shines in the greatest loveliness, and the graces of the Christian character appear the most beautiful. It is then that the heart of man is most delighted and cheered with the sight of purity and meekness, wisdom and piety, and doubtless the Lord himself rejoices over his own work most when it is accomplished in that best and most appropriate season. There must be, and there is, a peculiar blessing evidently given upon early piety. The path to heaven is certainly far more smooth and sure when it has been pursued from the morning of life. God is, if we may so say, more accessible to the prayer of the child and the youth, than to that of the sinner grown old in the service of unrighteousness; how much more so than that of him who is stretched upon his deathbed, and there, for the first time, cries out in the language of repentance! God does not indeed look to the sinner's worthiness, when He gives him grace: or else who would receive any share whatever of his mercy? But, nevertheless, when the young heart opens to the call of his Spirit, and seeks Him as its *first* friend, and its *first* possession, does not God seem always to answer it more immediately, and to give a richer blessing, as if to manifest that greater joy is felt in heaven over one who repents in his youth? "They that seek me early shall find me;" a peculiar and higher promise is left for some more than for others, and to whom does this belong so properly as to those who employ the first-fruits of their hopes and desires to place them upon the Rock of their salvation? Where can another so blessed sight be found upon this earth as that of a righteous child, a young servant of God, dedicating his earliest days in seeking a Saviour, in order that the remainder of his life may be spent in his Saviour's service? Did it not greatly delight the eyes of the good old apostle St. John, in the children of the elect lady: "I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father." There was but *one* other sight more blessed upon earth:—and that was the aged Apostle, who had himself been once the young disciple whom Jesus loved; the youngest, and (perhaps on that account) the most beloved of the twelve, now full of years and of grace, finishing his long labours in the Gospel, descending crowned with honour to the grave, to return to the bosom of Jesus, on which he had before reposed. He was privileged like Samuel before him, to hold forth the word of truth for a longer period than perhaps any other of men. Both sought God in their youth; both were honoured by Him above all others in their lives; the "hoary head" of both was "a crown of glory," and exchanged for a still brighter and more enduring one, when they at length rested from their labours. Such was their reward of early piety—so they found that it was "good for a man to bear the yoke in his youth." Let us carry home in our own hearts the image of the child Samuel ministering before God, and that of the young disciple St. John, privileged to rest upon Jesus' bosom,

and to be called the one whom He loved, and then compare with them any other state we can picture to ourselves, as happy and blessed in this world, and we shall find none worthy to be desired! Let us set these before us; for we may become like them, or at least follow them, if we will but "Remember our Creator in the days of our youth," and seek with the same earnestness and faith that Saviour who redeemed them from the snares of youth, and preserved them to his everlasting kingdom. The same Lord, who so loved them, and so honoured them, stands now at the door of our hearts, and knocks. If any man open to Him, He will enter in with the same mercies and grace in his hand; and you may be well assured that the longer the grace of God is tasted, the greater number of years any one enjoys it, the richer and more precious it becomes. That faith is ordinarily the most strong, and the most full of joy and blessedness, which has had long time to grow. When it has been planted and rooted in the proper spring-time of life, and has been nourished by all the sun and rains of summer, how much better will it be able to withstand the wintry blasts, and to live through the perils and trials to which it will be then exposed!

MEMORABLE DAYS.

OCTOBER.

1.—The decoy business in Lincolnshire allowed to be commenced by Act of Parliament.

14.—1066. Battle of Hastings, which secured to William, hence called the Conqueror, the throne of England.

16.—1555. Bishops Ridley and Latimer burnt at Oxford for their opposition to popery, by order of Queen Mary.

16.—1793. Marie Antoinette, Queen of France, beheaded.

18.—St. Luke. He was by profession a physician, and was for the most part the companion of St. Paul. He is supposed to have died at the advanced age of eighty-four, about the year 70.

21.—Battle of Trafalgar, in which the gallant Lord Nelson lost his life.

25.—St. Crispin's Day. It is said that this good man and his friend travelled into France from Rome, in order to propagate the Christian religion; and, to avoid being a burthen to others, they followed the trade of shoemakers, but being discovered by the governor, they were beheaded. From this period the shoemakers have made choice of them for their tutelar saints.

25.—1739. Was laid the first stone of the Mansion House, a residence for the Lord Mayor of London.

28.—St. Simon and St. Jude.

28. Died Alfred the Great, King of England.

A CONVERSATION BETWEEN THE MINISTER OF A PARISH AND ONE OF HIS PARISHIONERS.

John. If you please, Sir, will you be kind enough to explain to me the text, "Love your enemies?"

Mr. B. Willingly, John; and I am glad you have asked me, instead of rejecting a hard saying because it is hard to understand.

John. Then, Sir, will you begin by telling me *exactly* who the enemies are we are commanded to love?

Mr. B. All those that hate us, that have injured or striven to injure us. All such we are strictly enjoined to love.

John. But surely we cannot be required to love them?

Mr. B. Indeed we are to love them from our hearts, as I will prove to you from Scripture. "Thou shalt not hate thy brother in thy heart." Levit. xix. 17. All men are our brothers.

John. But how must we show our love to them, Sir?

Mr. B. By forgiving their injuries not only until seven times, but until seventy times seven. Luke xvii. 4. By never seeking revenge. "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." Rom. xii. 19. By wishing them all possible good.—"Neither have suffered my mouth to sin by wishing a curse to his soul." Job xxxi. 30. Again, by praying for them, as our Saviour has commanded us to do; "Pray for them that despitefully use you and persecute you," Matt. v. 44; not only that God would pardon their sins, (which none can refuse to pray for, who call to mind our Saviour's prayer, when in the agonies of death, "Father, forgive them, for they know what they do," St. Luke, xxiii. 34: whose example was followed by the martyred Stephen, "Lord, lay not this sin to their charge," Acts vii. 60); but we should also pray that He would turn their hearts to us, and reconcile them to Himself.

John. I see it is not so hard as I thought at first; I shall not forget, in future, to pray for my enemies.

Mr. B. Stay, John, this is not all; there is a harder duty yet to perform. We are to do them all the good in our power; we are to show to the world that we have freely and fully forgiven them, and that we *really* bear no malice nor hatred in our hearts. This is not so easy, is it?

John. Why no, Sir, I cannot say I had thought this was necessary; but I should like, if you please, to hear how you make it out, and where it is commanded.

Mr. B. Here, then, it is commanded. "Do good to them that hate you." Matt. v. 44. "As we have therefore opportunity, let us do good unto all men." Gal. vi. 10. And the way is pointed out to us in many places. We are to do good to their souls, by gently pointing out to them their errors, and reasoning with them mildly. "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness;

considering thyself, lest thou also be tempted." Gal. vi. 1. We are to do good to their bodies. "If thine enemy be hungry give him bread to eat, and if he be thirsty give him water to drink." Prov. xxv. 21. And we are to do good to their estates. "If thou meet thine enemy's ass or ox going astray, thou shalt surely bring it back to him again." Exod. xxiii. 4. And in addition to all this, we are enjoined to bless them, and speak well of them. "Speak not evil one of another, brethren, James iv. 11; and, "Bless them that persecute you, bless and curse not." Rom. xii. 14.

John. Thank you, Sir; I see that it is commanded, and that we must obey; but if it is not too much trouble, I should still like to know *why* we are to love our enemies?

Mr. B. We are to love them because they bear the image of God. "And God said, Let us make man in our image, after our likeness." Gen. i. 26. Also because it is the great and distinguishing duty which our blessed Lord commands and requires of his disciples. "This is my commandment, that ye love one another, as I have loved you." "These things I command you, that ye love one another." St. John xv. 12, 17. And herein are all men included; for, "If it be possible, as much as lieth in you, live peaceably with all men." Rom. xii. 18. Some men will not live peaceably with you, but the fault must not be on your side. If you cherish hatred in your heart, how can you perform rightly your duty to God, for "the wrath of man worketh not the righteousness of God?" James i. 20; nor will God accept your duty till you are reconciled: "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and *then* come and offer thy gift." Matt. v. 23, 24. Neither is it possible for us to hate men and to love God. "If a man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John iv. 20; but it is a certain sign that we love God if we love our enemies. "If we love one another, God dwelleth in us, and his love is perfected in us." 1 John iv. 12. And lastly, when we appear before the tribunal of the most High God, we shall have to answer for our hatred of others; and with what measure we mete, it will be measured to us again. What right have we to expect that God will forgive our sins if we do not forgive those of others? and in doing so we must remember that it is for *our own* soul's benefit that it is required of us, for *our* forgiveness is *necessary* to no one. If, then, you would be a Christian in heart as well as in name, John, above all things "put on charity, which is the bond of perfectness."

THE PROMISE AS SURE AS THE THREATENING.

As two Rabbies were approaching Jerusalem, they observed a fox running over the hill of Zion. The one—Rabbi Joshua—wept. The other—Rabbi Eliezer—laughed. "Wherefore dost thou laugh?" said he who wept. "Nay, wherefore dost thou weep?" said Rabbi Eliezer. "I weep," replied Rabbi Joshua, because I see what is written in Lamentations fulfilled: "Because of Mount Zion, which is desolate, foxes walk upon it." And therefore," said Rabbi Eliezer, do I laugh; for when I see with my own eyes that God has fulfilled his threatenings, I have therein a pledge that he will fulfil his promise; for he is more ready to show mercy than to execute judgment.

WHAT HAVE WE TO DO WHEN WE GO TO CHURCH?

It has become so usual now to consider more who is going to preach the sermon than to think of the part each individual has to perform in the service at Church, that it seems as if those who think so much of the sermon had forgotten all else. They have only to refer to their Prayer-book, and they will see in how many parts of the service *we* is used, meaning the whole of the congregation; that they are to join in the prayers, led by the minister, which, with attentive ears, all can do, whether they can read or not. Indeed, there are many instances of persons, ignorant even of the alphabet, having thus learnt by heart many of the prayers and collects, and great portions of the Psalms and chapters from the Bible. There are parts of the service which it will be observed are to be said *for* the congregation by the minister alone, but to these the whole congregation should express their assent by joining in the Amen.

How different would the time of remaining in Church be to us if we took our part, and having gone to the house of prayer had used it as such. If we take no part in the service, but merely remain while the minister "reads the prayers," which is the expression generally used, we are only anxious for the time when they shall be concluded, and the sermon begun. It may certainly happen that the sermon attracts the attention, and makes some impression; but however great that may be, it is not to be put in comparison with devoutly uniting in the prayers, confessing our unworthiness, and praying for pardon; and yet, unless we do our part, and join in the service, as we see it is appointed for us to do, we lose one of the chief benefits of our attendance; for those who go to Church chiefly to hear the sermon probably pay little attention to the reading of the Lessons and the Psalms; and thus, if the sermon should not be of a nature for them to understand clearly, or what more frequently happens, one, which if it might be of use in striking home to the conscience, they find

fault with, they have no more benefit from two hours spent within the sacred edifice than if they remained at home. Indeed, they have incurred blame, for they have not made use of the House of God as a house of prayer.

They have not accompanied the minister "with a humble voice to the throne of grace," saying after him the confession: nor can they feel the meaning of the concluding prayer of the service as belonging to them, where the minister prays, that "the words which we have heard this day with our outward ears may be inwardly grafted in our hearts;" those words from Scripture which have, perhaps, not been heard.

HUMILITY.

Often meditate upon the effects of pride on one side, and humility on the other.

First, that pride is like a canker, and destroys the beauty of the fairest flowers, the most excellent gifts and graces, but humility crowns them all.

Secondly, that pride is a great hindrance to the perceiving the 'hings of God; and humility is an excellent preparative and instrument of spiritual wisdom. . . .

"God resisteth the proud," professing open defiance and hostility against such persons; but "giveth grace to the humble."

SIGNS OF HUMILITY.

1. The humble man trusts not to his own discretion, but in matters of concernment relies rather upon the judgment of his friends, counsellors, or spiritual guides.

2. He does not pertinaciously pursue the choice of his own will, but in all things lets God choose for him, and his superiors, in those things which concern him.

3. He does not murmur against commands.

4. He is not inquisitive into the reasonableness of indifferent and innocent commands, but believes their command to be reason enough, in such cases, to exact his obedience.

5. He lives according to a rule, and with compliance to public customs, without any affectation of singularity.

6. He is meek and indifferent in all accidents and chances.

7. He patiently bears injuries.

8. He is always unsatisfied with his own conduct, resolutions, and counsels.

9. He is a great lover of good men, and a praiser of wise men, and a censurer of no man.

10. He is modest in his speech, and reserved in his laughter.

11. He fears when he hears himself commended, lest God makes another judgment concerning his actions than men do.

12. He gives no pert or saucy answers when he is reproved, whether justly or unjustly.

13. He loves to sit down in private, and if he may, he refuses the temptation of offices and new honours.

14. He is ingenuous, free, and open in his actions and discourses.

15. He mends his faults, and gives thanks when he is admonished.

16. He is ready to do good offices to the murderers of his fame, to his slanderers, backbiters, and detractors, as Christ washed the feet of Judas.

17. He is contented to be suspected of indiscretion, so before God he may be really innocent, and not offensive to his neighbours, nor wanting to his just and prudent interests."

SUNDAY SCHOOL INTELLIGENCE.

ST. GEORGE'S CHURCH, TORONTO.

The annually recurring festival of the children attending the Sunday School connected with the above-mentioned Church, took place on Friday the 12th September. At twelve o'clock, the children in number about 350, assembled at the Church, where prayers were said by the Incumbent, the Rev. Dr. Lett, whose untiring exertions among his congregation have increased the average attendance at the School within the last three years from about seventy-five to its present large amount. Service being concluded, the examination followed in which the answering was most satisfactory and alike creditable to the children and to their instructors. At three o'clock, the examination being over, the children were marshalled in procession and accompanied by their teachers and friends, altogether about 500, proceeded to the residence of Dr. Lett, where tables were laid out which groaned under the weight of an excellent repast to which the little ones did ample justice. Among the company present were the Chief Justice, Mrs. Strachan, Mrs. D. Boulton, Col. Duggan, E. T. Dartnell, Esq., Wm. Bright, Esq., R. R. McMullen, Esq., Mrs. Esten, Mrs. Cosens, the Misses Arnolds, &c. &c.—The repast ended the young folk proceeded to the grounds of Mrs. D. Boulton at the Grange, which were kindly opened by that lady for the occasion. Here rather a novel treat was prepared in the shape of a large Montgolfier balloon fifteen feet in height, twenty-four feet in circumference, and upwards of 500 feet in dimensions, made by the Hon. Sec. of the Sunday School, Mr. Dartnell, jun.—After several ineffectual attempts at inflation, owing to the weight of the balloon breaking the cords, success at length crowned the efforts, and the huge machine slowly but majestically rose amid the joyous shouts of a large crowd of spectators who had assembled to witness the ascent. The balloon passed over St. George's Church, and soon reached an elevation of about a mile. It was seen by hundreds in the city with amazement, and at a late hour at night had passed the island, and was far out in the lake. The young people then re-assembled in front of Dr. Lett's residence, and after giving three cheers for the Queen and one cheer more, three cheers for Dr. Lett, and three cheers for Mr. Dartnell, jun., dispersed to their several homes, highly gratified with the proceedings of the day.

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