

The Young Churchman.

"Feed my Lambs."

No. 9.]

TORONTO, AUGUST 1st, 1851.

[PRICE 3D.]

[Original]

Grassdale.

CHAPTER VI.

CHURCH BUILDING—A CONSULTATION.

No sooner had Mr. Clarendon got fairly settled at Grassdale, and become generally acquainted with the members of his flock, than he set himself to devise measures for the erection of a Church. From the first Sunday succeeding his arrival he had officiated in a roomy and convenient barn attached to Beverley's house; but though this might answer the purpose tolerably well so long as the weather continued mild and genial, matters would be materially changed when winter's cold set in. The reverend gentleman, moreover, most properly felt that necessity alone could justify the performance of Divine Service in a building not specially set apart for the solemn purpose—and therefore he embraced an early opportunity of convoking a vestry meeting to consult on the subject.

At the appointed time a sufficient number convened, to demonstrate that the matter was regarded with interest, and after prayers had been said, each person was invited freely to state his opinion.

Precedence was unanimously conceded to Tobias Cary, the patriarch of the Township, the ring of whose axe had first scared the wolfe from the forests of Derwent. Tobias was an Irishman—a native of Fermanagh—and a devoted member of the Orange Association. Old Cary, as he was familiarly but not irreverently styled by his neighbours, had been baptized and reared in the Church, for which he ever professed the most entire and affectionate regard. His zeal, however, was greater than his knowledge. He re-

garded the Anglican branch of Christ's visible fold as only one out of many denominations, all of them equally entitled to respect from their common *Protestantism*.—Seldom did he dream of questioning the legitimacy or orthodoxy of a body, which repudiated the errors of Romanism, and duly commemorated the victory of the Boyne.—“They are all going one road,” he would sometimes remark—“and it matters but little whether a minister wears a black gown or a surplice—or whether he prays *extempore* or from a book, provided he preaches the pure Gospel, and be a sound Protestant!”

In reference to the question before the vestry, Mr. Cary was decidedly of opinion that in the first instance they should content themselves with the erection of a *free church*. “Our numbers are but small” he contended, “and our means slender—and we may find some difficulty in building a suitable house for the exclusive use of Episcopalians. If, however, we should invite all the *Protestant* bodies of the neighbourhood to assist in the undertaking, on the understanding that they would have the privilege of occupying the building for their own services, there would not only be no trouble in procuring the requisite funds, but the people would have an opportunity of hearing the Gospel more frequently preached, than they could possibly do under other circumstances.”

The proposition was favourably entertained by many of the vestrymen, but several, amongst whom was Beverley, shook their heads in disapproval. Charles was about to state his opinion, when Mr. Clarendon rose and said, that he had a few questions to put to his venerable friend who had just sat down.

“Pray Mr. Cary,” said he, “why would

you exclude Roman Catholics from an interest in the free church you propose to build?" "Sure your Reverence" replied Tobias, "cannot be serious in asking me that? I would exclude them because they do not preach the truth, and teach for doctrines the commandments of men, as the blessed Book says!" "Very right, my friend," said the Pastor—"I perfectly agree with you—but I think you proposed that all *Protestant* bodies should be at liberty to use the projected place of worship!" "And so I did, your Reverence—and wherefore not? Do not all Protestants take their religion from the Bible?" "That they *profess* to do, Mr. Cary, I freely admit, but men have taught and do teach strange things, advancing the inspired record as their authority. The Unitarian is a Protestant, and declaims against human creeds and traditions, and he propounds the soul-slating blasphemy that the Lord Jesus Christ is only a created being, and the Holy Ghost a mere operation. Baptists boast of their Protestantism, and at the same time debar from the baptismal fount that large section of the human family who die in infancy or youth. The Quaker has as great a detestation of Popery as any of us can have, and magnifies the simple letter of Revelation, and yet dispenses even with adult baptism, and denounces the Sacrament of the Eucharist, if not as superstitious, at least as utterly unnecessary. No one can question the Protestantism of our Presbyterian and Methodist neighbours, and still the former limits the extent of the atonement by inculcating that the Redeemer died not for the sins of the whole world—and the latter by their doctrine of perfection, gainsay St. John when he affirms: *If we say that we have no sin, we deceive ourselves and the truth is not in us.*

Mr. Tobias, who for the first time had had the practical evils of schism placed before him, at least in such a direct manner, looked somewhat non-plussed, and if the truth must be told, a little out of temper, at the plain speaking of his pastor. Though a truly pious man, he was, as before stated, profoundly ignorant of the real claims of his Church. He knew not that she was *Protest-*

ant to an extent infinitely exceeding his ideas of that vague and indefinite word. As yet he had to learn that the confessors and martyrs, by whose instrumentality she was formed, held sentiments as little in common with the heterogenous mass composing the *denominational* world of modern Christendom, as with the adherents of the schismatical and usurping Bishop of Rome. In these circumstances it was not strange that he should have so far lost command of himself as to meet with railing assertions which he could not confute by argument.

"Mr. Clarendon," quoth he—"I am sorry to find that you are a Puseyite; never did I expect to hear such opinions as you have stated come from the mouth of a minister of the United Church of England and Ireland."

The pastor of Grassdale listened to the charge thus brought against him, with the utmost patience and good temper. It was not the first time that he had been dubbed with the nick-name applied to him by his irate, and ill-informed parishioner.

"What the peculiar tenets of Dr. Pusey may be my good friend," he calmly replied: "not being one of his disciples, I cannot say. One thing, however, I can fearlessly assert, that so far as those tenets may agree with the Bible and the Book of Common Prayer, I hold to them,—on the contrary, so far as they differ from the standards which at my ordination I vowed to adopt; from the bottom of my heart I repudiate and disown them.—So long as I believe the Liturgy to re-echo the teaching of God's Word, so long will I teach according to its dictates. When I cannot reconcile the two, it may then be my duty as a Christian and a gentleman to cease eating the bread of that Church which conscience and honour would alike preclude me from receiving."

When the discussion had reached this point, the decreasing light proclaimed that evening was far advanced, and the vestry adjourned to resume their deliberations at an early day. We must not forget to add, that honest Tobias, before separating from his pastor, craved his pardon for calling him a *Puseyite*. "I meant no harm, your Reverence," he said—"but the word came out

before I could check it. The truth is that now-a-days, when they hear any opinion expressed on religious matters which they dissent from, or do not understand, at once pronounce it to be *Puseyism*, and being a plain simple man, with little judgment and less learning, I was tempted to "*follow the multitude* in speaking as I did."

The apology we need hardly say was frankly and freely accepted.

[Original.]

THE CHURCH SCHOLAR'S NOTES ON THE
NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAPTER V.

Ver. 1. *He went up into a mountain.*] "The mountain"—some well-known eminence near Capernaum.—A conspicuous mountain called *Keroun Hollein* used to be pointed out to pilgrims as the "Mount of the Beatitudes"—i. e. of the Blessings pronounced at the beginning of our Lord's discourse. This mountain lay about ten miles westward of the Lake, on one of the roads leading from Tiberias to Nazareth.

—*when he was set.*] The public Teacher sat as he taught,—in a slightly elevated position,—with his pupils around him on a lower level. Hence arose the expression of being brought up at the "feet" of distinguished teachers.

—*his disciples came unto him.*]—"drew together close to him"—The little company who for some time begun to be his constant attendants took up their position immediately around him,—while the general crowd listened outside.

Ver. 2. *He opened his mouth, and taught them.*] After the people were arranged in convenient order, and silence was established, He opened His mouth and began thus to teach.

Ver. 3. *the poor in spirit.*] "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the

humble, and to revive the heart of the contrite ones." Isaiah lviii. 15.—The tone of the public authorized teachers of the Jewish nation was very different from that of our Lord's teaching. By them, the humble and obscure—that is, the great mass of men,—were overlooked.—Here our Lord declares that the kingdom of heaven, i. e. His Church, is for them. No man in it is to be passed by or despised.—Each individual within the Church is to be taught that he is cared for by the Head of the Body into which he has been incorporated. Let the humblest person use the institutions of his Saviour, and the access to divine grace and divine strength is as free to him as to the most illustrious prince.

Ver. 4. *that mourn.*] At the degenerate period when our Lord visited the Jewish nation, there were some that mourned over the degraded state of religious knowledge and religious life which prevailed,—but these had little influence in the public affairs of the nation. The public authorized teachers and rulers did not mourn;—they were full of haughtiness, as though the condition of things around them could not be improved. Those that understood the real condition of the Jewish nation and Church, and mourned in secret over it, would be comforted by seeing the means of improvement placed within the reach of all within the Church about to be founded by our Lord.

Ver. 5. *the meek.*] "Yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace." Psalm xxxvi. 10, 11.—It was predicted of our Lord that "he should not cry, nor lift up, nor cause his voice to be heard in the street." Even so was it to be amongst the members of the Church founded by Him,—yet that Church was to spread over the whole earth.

Ver. 6. *hunger and thirst after righteousness.*]—"hunger and thirst after a fulfilment of the Divine will and law, in themselves personally,—in the Church collectively,—and in the whole human race."—By a participation in the Holy Spirit, of which the Church

founded by our Lord was to be the great channel to men, every aspiration after improvement would be satisfied.

Ver. 7. *the merciful.*] The public authorized teachers of the Jewish nation had no mercy for those who knew better than they did what the true meaning of the revealed religion of God was.—But the members of the Church founded by our Lord were ever to be merciful to those who opposed them.—This was one of the conditions on which they were to receive pardon and mercy at the hands of their Saviour at the last great day.

Ver. 8. *the pure in heart.*]—“not the outwardly pure merely.” The object of the gift of the Holy Spirit which each member of the Church founded by our Lord enjoys, is that the inner thoughts—the real man—should be purified. Those that thus submit actually to purification will “see God”—will be brought very near to God—near now,—nearer hereafter.

Ver. 9. *the peacemakers.*] The members of the Church founded by our Lord were to labour to promote peace and quietness and order in the community,—and so were really to prove themselves sons of God,—i.e. God-like.

Ver. 10. *persecuted for righteousness' sake.*] The members of the Church are here forewarned that they would meet with opposition. Too often they would have to say of those in the midst of whom they would be situated—“Wo is me that I am constrained to dwell with Mesech, and to have my habitation among the tents of Kedar. My soul hath long dwelt among them that are enemies unto peace. I labour for peace, but when I speak unto them thereof, they make them ready to battle.” Psalm cxx. 4, 5, 6.—But difficulties coming upon the Church from such a cause as this, would be difficulties “for righteousness' sake”—i.e. they would be difficulties arising from an effort to carry out the Divine will,—and as such would bring a blessing and reward. Should even death be the consequence of such an effort to any member of the Church,—this would not cut him off from his hopes:—a place in the kingdom of heaven would be his still.

Ver. 11. *When men shall revile you.*] The members of the Church founded by our Lord are told beforehand that the teachings which they would have to inculcate on themselves and among their fellow-men, would bring down revilings upon them from those who rejected those teachings.—But these revilings, however effectual they might be in bringing forth hatred and cruelty, would in God's view be seen to have no foundation in positive truth—and would be taken as suffered for Christ's sake,—for the sake of Him who instituted the Church, and who enjoined its teachers to inculcate, at all risks, “all things whatsoever He had commanded them.” Matthew xxviii. 20.

Ver. 12. *So persecuted they the prophets.*] It is a curious proof of the diseased state of the race of man—when not practically submitting to the rectifying influences which God has appointed—that those who, in different ages of the world, have aimed to introduce improvements and reforms—which were really in accordance with God's will, and which were actually at last adopted—have, in so many instances, suffered opposition.

POETRY.

[Original.]

NATURE AND GOD.

There's a blithe greeting in the air,—
Telling us winter's toil and care,
Have given place to smiling days,
To soft blue skies and sunny rays.

There's a mild zephyr 'mongst the trees—
There's a gay buzz of busy bees—
There's a sweet sound from mountain rills—
There's a rich verdure on the hills.

There's fragrance from the flowrets fair;
Mirth 'mongst the sporters in the air;
All own thy power, oh, God of love,—
And all, each day, thy goodness prove.

But earth-born clouds too oft arise,
And banish Jesus from our eyes;
Our sluggish hearts refuse to trace
His hand, or mark his wondrous grace.

Oh! set us free then, dearest Lord—
And be thy name by us adored;
Till with thy other works we raise,
A joyful sound of love and praise.

[Selected.]

INA'S HOME.—A PARABLE.

There was a child whose infant years, passed in a foreign land,
Far distant from her father's house, and her own household band ;
Saw by report, she knew them not, and all her pleasure found
In the frail flowers she called her own, and the gay scenes around.

Oft towards his little absent one, the father's heart would yearn,
And many a loving word he sent, inviting her return ;
She listened for a moment's space, then turned aside to play,
Saying, " All here is new and bright, call me not yet away.

" The land wherein my father dwells, is doubtless good and fair,
Peaceful and happy they may be, who seek their portion there :
I too will go, but not just now, oh, wait a little while ;
Wait till this summer light shall fade, these friends shall cease to smile."

Gaily she spoke, but by and by a time of sorrow came,
The toys and flowers she prized so much, no longer looked the same,
She could not join the mazy dance, or sing the merry song ;
Ina was no more glad of heart, the beautiful, the strong.

'Twas then, when her young hopes were crushed, her joys and comforts flown,
Then, when forsaken in her grief, she mourned and wept alone ;
'Twas then her father's words of love, found echo in her heart,
'Twas then, obedient to his voice, she hastened to depart.

'Twixt Ina and the land she sought, rolled ocean's stormy wave,
Concealing in its soundless depths full many an unknown grave ;
The child launched half despairingly upon the sparkling foam,
Oh, who o'er that wide troubled sea would guide her safely home.

Her father would, impelled by love, he watched the fragile bark ;
He taught her unskilled hands to steer, o'er billows high and dark,
And when lulled by deceitful calms, all heedlessly she slept,
A faithful and unwearied watch, that tender father kept.

Sometimes when on the sleeping sea, the moon-beams softly shone,
Ina thought all her conflicts o'er, her dangers past and gone ;
She deemed the shore already gained, the wished-for haven won,
When yet its hills were all unseen, her voyage just begun.

When midnight reigned, and wintry winds blew cold, and rough, and high,
Ina forgot that her reward, her hour of rest drew nigh ;
Oft o'er the waters' broad expanse, she turned a wistful gaze,
To that fair yet delusive land, where passed her early days.

'Twas well for Ina there was one, whose love could know no change,
A love her waywardness could ne'er, for one short hour, estrange ;
A love which lighted up a track, across the pathless main ;
A love whose sympathy oft sought, was never sought in vain.

At length the kingly palaces of her bright home were near,
And ever as she onward sped, the view became more clear ;
One foaming wave broke o'er her head, and then she reached the shore,
The blissful shore of that dear land, which she should leave no more.
J. T.

MISSIONARY INTELLIGENCE.

MISSIONS IN MADRAS.

We have just received (says the *Colonial Church Chronicle*) the April number of a very interesting periodical, the *Madras Quarterly Missionary Journal*. Our readers will find much pleasure in perusing the following extracts from its pages, consisting of the annual reports of two Missionaries of the *Society for the Propagation of the Gospel*, the Rev. A. F. Cæmmerer of Nazareth, Tinnevely, and the Rev. A. Johnson of Nangoor, Tanjore :—

REPORT OF THE REV. A. F. CÆMMERER.

" The Nazareth Mission comprises at present seventeen villages. Fourteen of these are within two miles of my residence, so that, except in the monsoon, I have everything calculated to make the work of superintendance easy ; while six of them consist entirely of Christians, that is, every one in them has either been baptized or is preparing for baptism. Such a state of things in any village is of the greatest advantage, for it enables the Missionary to carry out his plans and improvements more effectually than he would otherwise be able to do ; and such congregations are invariably the more orderly and better behaved of any.

" On the list of the baptized I have 656 men, 715 women, and 999 children ; and on the list of the unbaptized there are 432 men, 466 women, and 704 children, making in all 3,972 souls under my care. I can report favourably on the present religious state of my district. It is perhaps more satisfactory and cheering now than at any previous period. Although the ill-conduct and insubordinate and unsanctified spirit manifested, for the last six months, by a few unhappy individuals belonging to the Nazareth congregation, have been the source of much pain to me, still I see abundant cause for thankfulness in the success which has accompanied my labours during the past year. The Sunday services are as fully attended as before, and what is more pleasing, are better appreciated, and the word of God, preached and expounded, is not only listened to, but I have reason to believe, is by the blessing of God grafted inwardly in the hearts of many of my hearers. The attendance at Church, not only on the Sunday, but also dur-

ing the week, is nearly all I could wish. The heart-felt manner in which the responses are given, the devout attention, the ready answers to the questions proposed in the course of my sermons, and their scriptural knowledge generally, show at once that some good work is going on, silently it may be but surely. It is highly satisfactory to be able to state that during the past year, with the single exception mentioned above, nothing has transpired in any of the congregations to cause me the slightest disappointment or sorrow; but on the contrary everything has gone on peaceably and orderly, so that in the language of the Apostle I may say, 'I rejoice in beholding their order and the steadfastness of their faith in Christ.'

"The number of baptized converts and communicants have been steadily increasing. The number of baptisms, during the year 1850, amounts to 36 adults and 114 children, making a total of 150 baptisms. The life and walk of the baptized adults continue correct and consistent. The number of communicants is at present 367, being an increase of 22 in the past year.

"There have been 28 marriages and 30 burials during the same period.

"I have a catechetical lecture on Fridays at 7 A. M. in the Church of Nazareth. After singing a hymn the Litany is read, and then the second lesson follows, on a portion of which I catechise for half an hour. The attendance is very good on such occasions, and I receive sensible answers to my questions. The younger portion of this congregation—especially the females,—are attentive to the religious instruction they receive.

"I spend an hour and a half on Saturday mornings at Nazareth with all the females in the village that can read, children, adults, and married women. This is a particularly interesting class, and numbers 52. They readily give their attendance on this day, as well as on Sundays after Divine Service. This class read exceedingly well the Holy Scriptures, and answer my questions with propriety and readiness. They manifest a great desire to receive spiritual instruction, and gladly avail themselves of the religious privileges afforded them.

"When I am absent from home on a visit to the neighbouring villages, the attendance on the above days does not vary. I am convinced that any labour I bestow on this *hopeful* class will not, and cannot be altogether in vain.

"With regard to the Day Schools for boys and girls, there is a small increase of 25 children above the number in December, 1849, there being now 674 on the list; the lessons are much the same as in former years, but the attendance is somewhat improved.

"The Catechists and Schoolmaster have rendered me much assistance during the past year. I trust they feel an interest in their work. Two young men from the Sawyer-pooram Institution have been employed in my Mission for some months back. They are diligent and promise well.

"A new village has been added to the Mission. Fifty-four persons at a place called Odeyarkullum, west of Nazareth, and two miles and a half distant from it, placed themselves under Christian instruction in the month of December, 1849. They were then received on probation, but not included in the list. Having continued steadfast, and given me evidence of their sincerity for the past *twelve* months, they will now be received in my Mission. I am preparing to build a prayer-house for them in their village.

"The liberality of my Christians during the past year has been very praiseworthy. The whole amount collected for general purposes and for Church-building has been Rs. 540-15-9, of which sum Rs. 337-15-9 were contributed by the natives alone.

"Benefactions during the same period from a few Christian friends in aid of my Female Boarding School amount to Rs. 144-12.

A. F. CÆMMERER.

Nazareth, Feb. 8, 1851.

REPORT BY THE REV. A. JOHNSON.

"In taking a retrospective view of the past year, as connected with my Missionary career, I find abundant cause for thankfulness to the Giver of all good; for though even here I have not been altogether free from illness, yet has my health on the whole been better than it was in Tinnevely, whereby I have been enabled to prosecute my labors without interruption. The district with which I stand connected is large, extending from Negapatam to Mayuverum, or about forty miles in length, the villages belonging to it being in different directions, and far away from each other. This renders its supervision a matter of great difficulty, as Congregations so situated cannot be as effectually taught as if they were in the neighbourhood of the Missionary. At present much time is spent in visiting them which might be devoted to better purposes: a rough map of the district is submitted, which will in some measure elucidate these facts. Another circumstance that renders the position of the minister of the Church of England here one of great difficulty, is the opposition he meets with on every hand. The emissaries of the Church of Rome, in the person of the Jesuits, have succeeded in spreading their noxious tenets far and wide, and a large body of both the high and low classes are the dupes of Popery. But just as if that were not enough, the Jesuits use the most strenuous efforts to seduce members of the Anglican communion in their apostasy; while the Dresden Missionaries, though professing themselves to be thorough Protestants, yet holding tenets far different from those of truly evangelical Ministers, are ever ready to unite with the agents of the Romish Communion to undermine the English Church. If anywhere, surely here it is indispensably necessary to exercise the wisdom of the serpent and harmlessness of the dove. At no time mentioned in the pages of history has the conflict between truth and error

light and darkness, been more determined than it is at present, but the true Christian consoles himself with the reflection that great is the truth, and that it will ultimately prevail. But in the endeavour to propagate truth, opposition must be expected; for who that reads the Acts of the Apostles with any attention, will not perceive that they, though carrying visible proofs of being the legates of heaven, opposed, slandered, and persecuted almost wherever they went; and it is a remarkable fact too that that opposition was set on foot, not by unbelieving Gentiles, but by unbelieving Jews; but the Apostles were not thereby dissuaded from their purpose, nor did they abandon the enterprise in which they had embarked.

"2d. The returns recently submitted will show that there are at present about 850 baptized Native Christians in the Nangoor district, including Negapatam, of whom about 400 are communicants; and if I may be permitted to express the result of personal observation for the last two years, I think some of the congregations are improving in divine knowledge. The villages connected with Nangoor were visited six times during the past year, the Christians instructed, the disorderly reprov'd, and the weak strengthened. One-fourth part of the year in fact was spent in the performance of those duties, twenty-eight infants were received into the Christian Church by baptism, as also a girl of about ten years of age who had been brought over from heathenism. The Sacrament of the Lord's Supper was also administered on six different occasions in the village Churches and here, and the sick visited, and spoken to regarding the things which belong to their everlasting peace.

"3d. The congregation of a village near Mayuverum have repeatedly and earnestly requested that I would locate a Reader or Schoolmaster amongst them, assuring me that if I did so there was every probability of a few families coming under Christian instruction; and to induce me to accede to their wishes they built a large shed, now used as a Prayer House, which cost them somewhere about twenty-one rupees. At present they are visited and instructed by the Catechist of Muliyoore, but this village is about ten miles from theirs, and as in the rainy weather it is almost impossible to visit the latter, a person in their own locality to teach them would be greatly preferable: from the want of suitable agents, however, I have not as yet been able to comply with their request.

"4th. I regret, however, to be obliged to state that another village called Pukkham, in connexion with the Negapatam branch of the Mission, will have to be given up entirely. The congregation there was for some time in the most unsatisfactory state, and the Reader who was located amongst them I found to be a man given to lying, prevarication and deceit, and altogether unfit to teach them their duties towards God and man by reason of his extreme ignorance of Christianity, and his disinclination to acquire

religious knowledge. He was dismissed in consequence, but almost the whole of the influential Natives in the village being his relatives, (of which I was not previously aware,) and the congregation, such as it is, consisting of their vasals he has managed to keep it away from the Reader appointed in his stead, and has now obtained employ in connexion with the Lutheran Missionaries, for whose reception he has erected a large shed, which is used as a Prayer House, and that too in the very precincts of the one purchased by us. The congregation above alluded to (of whom only seven or eight persons were baptized in the Negapatam Church) were willing to continue under instruction provided I retained the dismissed reader in employ, which I could not consent to after having ascertained his unfitness, dereliction of duty, and unchristianlike character, as then it would be impossible to exercise any discipline whatever towards the r, and without discipline the Church cannot be expected to do much good. After dismissal from employ the Reader would not quit the Mission House, till on my representation he was turned out of the same by the magistrate.

"5th. There are four Schools in connexion with my district, namely, one English and Tamil school at Negapatam, one at Nangoor, a third at Muncicum, and a fourth at Nangoor. In these, about 100 children, chiefly Christians, are receiving Bible education; and although it cannot be predicated that they have as yet attained that efficient state which one could desire, yet it appears to me that they have somewhat improved within the last six months. The one at Nangoor was only recently established, but it promises well. The village schools are examined whenever I go into the district, and the progress of the pupils ascertained. A few good elementary works on religion and morals are greatly needed for the schools under my charge, and if the Committee could kindly supply these, they would be conferring a great boon.

"6th. The sum collected for the building of the church in Sirbyurnjapooram is Rups. 365-11-0, including the liberal grants of the Committee. The abstract account submitted will have shown that of that sum Rs. 265 have been expended. The building is a substantial one, and possesses accommodation for about a hundred and fifty souls. After it had been covered in October last year, I wrote to my Reverend brethren in the province requesting them to call over and open it for public worship, but owing to its not being my principal church and the then inclemency of the weather, they did not deem such a measure indispensably necessary. I had in consequence to open it myself, and endeavoured to impress upon the people present the greatness of the benefit conferred on them. The Church has yet to be floored, chunamed, and whitewashed, for which there is a sufficient balance in hand, namely, Rups. 100-0-0; but owing to the building operations in Nangoor, I am obliged to postpone doing so for the present. In this latter village the foundation for a substantial school of 60 feet in

length and 45 in breadth has been laid, and more materials are being procured for the prosecution of the work. Of the grant of Rups. 300-0-0, which the Committee kindly sent for that purpose, Rups. 164-7-2 have already been expended, and when the balance is nearly gone, I shall again apply for funds to complete the work: as however I am not residing on the spot, and as I have to trust Natives entirely with the expenditure of the money, I should not be surprised if great delays occur, and unnecessary expense be incurred.

"7th. During the past year the Mission agents have been instructed in the Acts of the Apostles, and in the composition of short practical sermons on given texts of Scripture. Some of them have afforded satisfaction both in the acquisition of knowledge, and in their general conduct and proceeds; while others are of very little use, as not being disposed to learn themselves, and therefore not fit to teach others; and even if they were disposed to improve their minds, they are past the age for so doing. The want of pious, intelligent, and faithful agents is greatly felt, and in order to meet it, as far as lies in my power, I have for several months past been instructing two young men connected with the Negapatam congregation (one of whom is also being supported by me) to qualify them for the office of school-masters. They have studied the Gospel by St. John, both in English and Tamil, and a portion of the Acts, Pope's Abridgment of Tamil Grammar, Lennie's English Grammar, a portion of the Reading Book prepared by Mr. Seymer, and Outlines of Ancient History. They have made some progress in their lessons, and promise to prove useful. One lad has been sent to the Vedarpooram Missionary Institution for instruction.

"8th. Heathens and Roman Catholics have occasionally been spoken to regarding their eternal interests, and portions of the Word of God distributed amongst them, which have been received and read. In a station like Negapatam where Popery has made such astonishing progress, and where the Jesuits use all the means in their power to prevent their people from coming at Scriptural truth, it is certainly cause for thankfulness that the Scriptures are received at all, and earnestly should we pray that they may prove the power of God to the salvation of many souls.

"A. JOHNSON."

SELECTED ARTICLES.

STORIES ILLUSTRATIVE OF OUR DUTY TO GOD.

THE CHRISTENING.

A STORY ON THE THIRD COMMANDMENT.

"Thou shalt not take the name of the Lord thy God in vain," &c.,
"To honour his holy name and his word."

The two little girls whom I spoke about in the story on the first Commandment had a good number of brothers and sisters, both older and younger than themselves.

James was the name of one of the boys;—he came next after Jane, and was about six years old:—and I am going now to give an account of a conversation which passed between James and his father about the third Commandment.

It was a very fine Monday evening in summer, and William Brown was sitting, smoking his pipe, at his cottage door, when James came in for his supper. He made room for him in the porch, and James brought his stool and sat down to eat his supper by his father's side.

"I have been thinking, father," said James, as soon as he had sat down, "I have been thinking that there is one of those four Commandments about our duty towards God, which I have never broken, and I hope I never shall."

"Which is that?" said his father.

"Why, it is the third," said James: "Thou shalt not take the name of the Lord thy God in vain. There is John Davison, next door, who is often swearing and using God's name irreverently in common talk; and he has been doing so now, as we came home from school together. And he frequently says wicked and profane words while he is playing with other boys, and tries to make them do the same; and I know well all these things are forbidden by the third Commandment."

"True, my boy," said his father; "all these are things which God bids us to avoid; and I am sorry John Davison should act in that sinful way. He forgets that God will not hold him guiltless."

"Well, father," said James, "this is the commandment I think I never have broken: I never use bad words, and I hope I never shall."

James hoped that his father would now agree with him in saying that he was not guilty of breaking this commandment: instead of this, however, he only said, "I hope you never may, James; but be careful you do not learn that wicked habit from John Davison. Sometimes when we see others often doing what is wrong, we get at length to think there is no harm in it, and do the same as they. So be very careful."

James still wanted his father to acknowledge that he had not broken this commandment; so he then said out plainly, "You don't think I have taken God's name in vain, do you, father?"

"I don't think," replied his father, "that I have heard you use bad words; and I do not think you ever do, even when I am out of hearing; but we must consider a little further before I can say you have never taken God's name in vain. Don't you think there may be some other way in which God's name may be taken in vain, beside profane swearing and using bad language?"

"I don't know," said James.

"You have been to church to-day,—can you tell me for what purpose you go there?"

"One reason we go," said James, "is, that we might all pray together to God."

"Very right: and when we pray we use God's name, do we not?"

"Oh yes," said James, "of course we do; we say 'LORD, have mercy upon us!' and 'CHRIST, have mercy upon us!' and in all the prayers and collects we use God's name. But nobody thinks of being so wicked as to break the third Commandment at church."

"Indeed, James," said his father, "do you not yet see what I mean? Do we not call upon God's holy name in vain even in those solemn prayers, if we do not think of what we are doing? God does not regard our prayers when we pray in a thoughtless way; so that we pray in vain, or to no purpose, do we not?"

"To be sure," said James, "it must be all in vain, if God does not accept what we say. I did not think of all this before."

"Perhaps not," said his father; "and to the eyes of the congregation it does not seem like taking God's name in vain, because we are using holy, serious words—praying for real blessings, instead of cursing and swearing; but if we do not care for what we say, and behave with reverence, God can see that we are only mocking him."

"And mocking God," said James, "I know is breaking this commandment."

"And now, James," added his father, "do you think I can say you have never broken this law of God, or can you venture to say so yourself?"

"I was indeed quite wrong," said James; "I know I am often thinking about playing and other things, just at those times when I ought to be attending to the words I am speaking to God."

"I hope, then, my dear James, you will endeavour in this way, as well as in your common talk, to honour God's holy name. But it is now getting very late, and your mother is calling you to go to bed. I have more to say to you about this commandment, but we must wait till another Sunday."

Such was the conversation which took place at this time between James and his father; James made haste to finish his supper, and ran off to his mother.

The next Sunday a little brother of James's, who was only about a fortnight old, was to be taken to church to be christened. William Brown had no difficulty in finding two godfathers and a godmother, for he was so well known as one who desired to bring up his children in the fear of God, that his neighbours, when they were asked, felt no hesitation in promising for the little infant, that he should be taught to understand his christian duties. William Brown had a brother living in the village of Deepwell, about three miles off, who had promised to be one; and he resolved to ask Matthew Anderson and his wife (who were spoken of in the last story) to stand as the others. They had stood before for James when he was christened, and William Brown had stood for some of their children,

so that they felt almost as much interest in one another's family as in their own. So in the course of the week William Brown said to Anderson, "I want you, Anderson, and your wife to be sureties before the church for my little one. We hope to have him baptized next Sunday."

"Willingly, William," said Matthew Anderson; "I do not think it can ever be our duty to refuse a charitable work of this kind for any one, though it may sometimes be a difficult office to fulfil; but I must own, that for you it is a real pleasure for me to do it; and I know my wife will say the same."

"And I should like him to be named Matthew, after you," said William Brown.

Thus every thing was arranged beforehand, and little Matthew was baptized the Sunday following, after the second lesson in the afternoon service.

I mention all this because this circumstance of the christening led to the continuing the conversation about the third Commandment. The party, after church was over, came into James Brown's house to take their tea. As they were speaking principally about the Sacrament of Baptism, William Brown thought of his promise which he made to James the Sunday before; so, turning to him, he said, "James, in whose name was your little brother baptized?"

James answered, "In the name of the Father, and of the Son, and of the Holy Ghost."

"And what do you think that implies?" said his father.

James thought a little, and then said, he did not know; so Matthew Anderson, his godfather, explained to him, that being baptized in the name of the Father, and of the Son, and of the Holy Ghost, implied that we became soldiers and servants under God, and undertook to act in God's name and to God's glory. When the Queen's soldiers, in time of war, gain any victory, or take any of their enemy's towns, they do not do it for themselves, but for the queen and in the queen's name, because they have bound themselves to serve her. And just so we must do all things in God's name and to God's glory, because we have been baptized in His holy name.

When Matthew had given this explanation, his father said, "And now, James, do you remember what we were speaking about last Sunday?"

"It was about taking God's name in vain."

"Yes," said his father; "we spoke then about taking God's name in vain, by using it irreverently in our talk, or heedlessly in our prayers, or when reading religious books;—that was taking God's name in vain in our words;—and now, from what Matthew has been saying, we see that we shall also take God's name in vain if we allow ourselves in any bad actions, which are contrary to that service of God which we undertook in His name at baptism. What is the name called, James, that is given us at baptism?"

"It is called our Christian name," said James.

"Yes, James, we are then called Christians because we are made members of CHRIST, and therefore our name which is then given is called our Christian name, and if we sin against God we profane the holy name of CHRIST by which we are called. We take the Christian name upon us in vain, if we do not endeavour to live according to the Christian profession." William Brown then fetched a Bible, and said, "James, I must get you to read one verse here, which I am going to look for:" he found Gal. iii. 27, and James read—"For as many of you as have been baptized into CHRIST have put on CHRIST." "Remember that," said his father, "and let us be careful lest, by sinful actions or lives, we put on CHRIST in vain. For God is a jealous God, and will not hold him guiltless who takes upon him that holy name and profession in vain." "Why!" said James, "every Christian, then, breaks the third Commandment; for I suppose there is no one who does not so or times transgress the Christian profession—it is so strict and so perfect."

"That is just what I was going to say, James. Do you remember last Sunday, when we began to talk about this commandment, what it was you said to me?"

"I think, Father," said James, "I said that I thought I never had broken it."

"And now," said his father, "instead of that, we see, that, if we consider our Christian engagement as a solemn taking of the name of God upon us, every offence we are guilty of is a breaking of the third Commandment. It seems to condemn us all."

James was silent—and so were the rest. At last Matthew Anderson and James's uncle got up and said they must go home, as it was getting late. Before they left, the latter made his brother William promise that James, and Mary, and Jane, should come over and spend a Sunday with him at Deepwell. It was not more than three miles; and they could easily walk that short distance. The children were very glad to find that it was soon settled that this should be next Sunday; and as they were in the habit of going to the Sunday school, they were to be sure to ask permission to be absent for that Sunday, before the day came.

When their friends were gone, the children sat down to read a chapter to their mother before they went to bed. "It is the word of God," their father said to them; and if we honour God's holy name, as the third Commandment tells us we must, I am sure we shall honour his word as well." "OUR FATHER WHICH ART IN HEAVEN; HALLOWED BE THY NAME."

A CHURCHMAN'S THOUGHTS.

ABOUT MY MINISTER.

I try to look upon my Minister as one sent by Christ Himself to me. Yes, and he is so—for he is appointed by a successor of those very persons to whom our Saviour

said, as "My Father sent Me, even so send I you."—I know that one duly ordained by the Bishop to be a Minister of Christ's Church, has authority from God to rebuke, reprove, exhort, and administer Christ's sacraments among his redeemed family upon earth. I therefore respect the Clergyman of my parish, not merely for his own, but much more for his office sake; not merely because he is kind to my bodily wants, but because he can help my soul; not because he is appointed of man, but because he is sent of God. If, then, I am in trouble of mind, or sorrow of heart; if I am overwhelmed by the thought of past sin, and desirous of real repentance; if I am perplexed with difficult questions of doctrine; if I am doubtful what to do in my particular circumstances or temptations, I will go at once to my Minister, lay open my heart to him, and I am sure he will be my friend, to comfort, exhort, direct, and counsel me: he will tell me of the best spiritual medicines, and show me best from God's word what I ought to do. But if I expect all this from my Minister,—nay, if he is to be an example to his whole flock, I will not fail continually to remember him in my prayers, earnestly desiring of God that his Spirit may make his Servant fit for his holy work.

ABOUT HOME.

What a mercy it is that Christ has blessed our purest pleasures, by making them duties to Himself; that He not only allows, but commands us to love our children; that a husband in loving his wife, and a wife in obeying her husband, are serving God. I am sure of this, that, if I am not a Christian in my family, I shall never be a Christian out of it. God has given me children, and I am answerable for their souls: I have taken them to holy Baptism, that they may be within the shelter of God's covenant: but this is not all, it is only the beginning; I must train them up to know God in Christ, to be Christians indeed. I will teach them, therefore, what I can myself; but, knowing my ignorance, I will send them to the best school I can hear of, especially the National School of the parish, if the Clergyman is at the head; for, after all, though my children may be made good scholars, what I most desire, as a Churchman, is, that they should be made wise unto salvation. On this account it is that I try to speak to my children, as often as I can, even in my poor way, about their souls, about God, about heaven and hell. Particularly on Sundays after church, I question them about their catechism, or collect, or hymns, or what they remember of the sermon. But, above all, I again and again press upon their tender hearts even their need of an Almighty Saviour, and of the constant help of the Spirit of God, and I teach them to ask for pardon and grace every night and morning with their own lips and in their own prayer.—Nor would I forget the principal point with myself—my own example. I know how soon my children will copy my faults; how soon they will become self-willed, or

passionate, or deceitful, or evil-speakers, if they see me self-indulgent, out of temper, or unjust; or if they hear me careless in my conversation, and untrue in my words. For myself, then, for my wife, for my little ones, what can I do that we may be a Christian family? Our strength must come from the God of all grace. I will therefore every day call my family around me, read to them God's word, and we will pray as a family together; that all our difficulties and trials, all our blessings and comforts, may be sanctified by Him, who can alone send among us the spirit of love, and truth, and godliness.

ABOUT MY MASTER.

How wonderfully are the different conditions of life appointed by God! how strikingly do the different duties of each station, if performed aright, prove the manifold grace of God's Holy Spirit! I am called to be a servant—what then is my first duty?—an honest obedience. I will by God's grace do all as in God's sight, looking to my master's interest as well as my own, the same before his face as behind his back. My desire is to be active, respectful, true, labouring not niggardly or with eye-service, but heartily "with good will as to the Lord, and not to man." I will never suffer my master to be slandered without taking his part. I know that a good master will always honour a faithful servant, and that a bad master may often be won to godliness, if he observes that his most trusty servants are those who walk in the ways of Christ, who receive their power to do well from Christ. I will bear with much from my master. I will try to suffer wrong patiently for Christ's sake, but I will never do wrong because my master bids me. I will then, quietly, civilly, gently, but firmly declare that I cannot sin against God for earthly wages; that I serve a heavenly Master, who, as He has told me to be "obedient to my master according to the flesh," has also told me, that I "cannot serve God and Mammon."

ILLUSTRATIONS OF SCRIPTURE.

"The wheat was now ripening, and we had here a beautiful illustration of Scripture. Our Arabs 'were an-hungered, and going into the fields they plucked the ears of corn, and did eat, rubbing them in their hands.' On being questioned, they said this was an old custom, and no one would speak against it; they were supposed to be hungry and it was allowed as a charity. We saw this afterwards in repeated instances."

"At Bethlehem, after the rebellion, an interesting circumstance took place, which serves to illustrate an ancient custom. At a time when some of the inhabitants were already imprisoned, and all were in deep distress, Mr. Farran, then English Consul at Damascus, was on a visit at Jerusalem, and had ridden out with Mr. Nicolayson to Solomon's Pools. On their return, as they ascended to enter Bethlehem, hundreds of the people, male and female

met them, imploring the consul to interfere on their behalf, and afford them his protection; and all at once, by a sort of simultaneous movement, 'they spread their garments in the way' before the horses. The consul was affected unto tears; but had, of course, no power to interfere."

"In one of the tents a woman was kneeling and grinding at the hand-mill. These mills are doubtless those of Scriptural times, and are similar to the Scottish *quern*.—They consist of two stones about eighteen inches or two feet across, lying one upon the other, with a slight projection between them, and a hole through the upper to receive the grain. The lower stone is fixed sometimes in a sort of cement which rises round it like a bowl, and receives the meal as it falls from the stones. The upper stone is turned upon the lower by means of an upright stick, fixed in it as a handle. We afterwards saw many of these mills, and saw only women grinding, sometimes one alone and sometimes two together. The female kneels or sits at her task, and turns the mill with both hands feeding it occasionally with one. The labour is evidently hard; and the grating sound of the mill is heard at a distance, indicating the presence of a family and of household life. See Matthew xxiv. 41: "Two women shall be grinding at a mill; the one shall be taken and the other left;" and Jeremiah xxv: "Moreover, I will take from them the voice of mirth and the voice of gladness, the voice of the bridegroom and the voice of the bride, the sound of the millstones, and the light of the candle."

"We were here in the midst of scenes remarkable of old for the adventures of David during his wanderings in order to escape from the jealousy of Saul. At that time David and his men appear to have been very much in the condition of similar outlaws at the present day; for 'every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became a captain over them; and there were with him about 400 men.' They lurked in these deserts, associating with the herdsmen and shepherds of Nabal and others, and doing them good offices, probably in return for information and supplies obtained through them. Hence when Nabal held his annual sheepshearing in Carmel, David felt himself entitled to share in the festival, and sent a message, recounting his own services, and asking for a present: 'Wherefore let the young men find favor in thine eyes, for we come in a good day; give I pray thee, whatsoever cometh to thine hand unto thy servants, and to thy son David.' In all these particulars we were deeply struck with the truth and strength of the biblical description of manners and customs, almost exactly the same as they exist at the present day. On such a festive occasion near a town or village, even in our own time an Arab chief of the neighbouring desert would hardly fail to put in a word, either in person or by message; and his message, both in form and substance, would be precisely the same as that of David."

ON "CALLING EVIL GOOD."

"As in water face answereth to face, so the heart of man to man."—
Prov. xxvii. :9.

Mary. Did not one part of Mr. A.'s sermon remind you, Aunt Lucy, of the text last Sunday, "Woe, unto them that call evil good, and good evil?"

Aunt Lucy. It did not, Mary; but I understand what you mean. You refer to his reproof of those who excuse the profane and irreligious, by saying, "After all, such a one has a good heart."

Mary. Yes, Aunt Lucy, surely this is an instance of calling evil good, and one in which I am conscious I have often offended; but, Aunt Lucy, did Mr. A. mean that men's hearts are all equally wicked?

A. Lucy. Not all equally wicked *now*, but all equally corrupt when *born into this world*. The sin of Adam has entailed the same fatal consequences on *all* his children, and *equally on all*.

Mary. But some persons seem to have by nature a much worse disposition and character than others.

A. Lucy. There is nothing more difficult and impossible for us to decide upon than the different degrees of guilt in man. The corruption of human nature will show itself in different ways in different characters. In one person it appears in a violent temper; in another in a weakness, which gives way under any temptation, and ends perhaps in a more fearful state of sin than in the other case. Yet this difference gives us no true ground for supposing that they were not, when born into the world, equally "far gone from original righteousness," as our Prayer-Book expresses it.

Mary. Mr. A. said very truly, that we are apt to consider those sins the most heinous that offend most against the interests of man.

A. Lucy. Yes; and besides this tendency, there are some sins that are secret in the heart, and do not appear outwardly to man. Pride, envy, malice, and covetousness, are reckoned in holy Scripture as works of the flesh, along with murder and adultery: and yet they are not so *outwardly offensive* in most cases; and even where we know that *they exist*, we place them in a much lower rank in the scale of sin.

Mary. The great and important difference then is, the degree of grace and strength afforded to us by God, to enable us to overcome the corruption of our evil natures.

A. Lucy. Yes; we are taught in our Catechism, that at the time of our baptism, we are "called to a state of salvation," we are made "the children of grace;" such is the blessed regeneration that then takes place. *Before* baptism, we are the children of wrath. *In* baptism, we are born again, and become children of grace.

Mary. The grace given at baptism is given in an equal degree to all who are baptized?

A. Lucy. To all who are baptized in infancy; and to all those who, in riper years, come with the necessary qualifications of repentance and faith.

Mary. It is after this time then that the difference arises?

A. Lucy. From the time of our baptism, the degree of grace bestowed upon us depends, as our Saviour tells us, on the improvement we make of that which is given us. "He that hath, to him shall be given; and he that hath not, from him shall be taken away even that which he hath."

Mary. This is a very serious thought! Who can tell how much strength and assistance he has lost through his own fault and negligence!

A. Lucy. None of us can tell, my dear Mary; and all, even the best among us, will feel sure, that many good thoughts, suggested by God's Holy Spirit within us, have been suffered to pass unheeded; many good intentions have been left unfulfilled; many means of grace slighted or unimproved.

Mary. Instead of grieving over the corruption of our nature, we should grieve over the consequences of our own negligence.

A. Lucy. It is most necessary and useful for us to bear constantly in mind that we inherit from Adam a corrupt and sinful nature. Such a recollection will serve to keep us humble and watchful; and will also make us thankful to our blessed Saviour, who delivered us from this wretched state of bondage. It will teach us to judge of others by the only true standard. A *good heart* cannot be found, except where it is renewed, and made good by the work of God's Holy Spirit; and such a heart will be known by the fruits of the Spirit.

Mary. Will not this view of the universal and equal corruption of human nature make us more severe in judging others? I used to think that some were *naturally* born more wicked than others; but now I seem to feel that it is all their own fault, and *they* need no more excuse than others.

A. Lucy. We must not make *false* excuses for our neighbour any more than for ourselves: but we need not be *severe*, and we should always make allowance for whatever appears to be a person's natural infirmity. We shall do this the more readily, if we consider that infirmity only as a glass, in which we see the corruption of our own nature reflected. *They* may be sorely tempted to give way to ill temper and discontent, while we may be naturally cheerful and good tempered; on the other hand, *they* may be steady and prudent, while we are fond of money and idle pleasures.

Mary. I understand; the degree of corruption will be equally great, though shown in different ways. What was the other expression that Mr. A. objected to, besides that of "a good heart?"

A. Lucy. He objected to speaking of a man's *moral* character being good, as separated from his religious faith. For instance, some will say, "Such a man is a good *moral* character, though he is not a *religious* man."

Mary. And why does Mr. A. object to this ?

A. Lucy. Because it is not true ; and such an assertion is opposed to this doctrine of the corruption of our nature. What is meant by a *good moral* man ?

Mary. One who performs all his social duties.

A. Lucy. And is there any one of us, sinful and corrupt creatures, who can perform our social duties without heavenly guidance and aid ? It is true we may keep free from the sin that does not so easily beset us. We may be free from drunkenness, or we may keep from gambling. but we do not see, nor can we see, a *consistent* moral character built up on any foundation except that of religious principle, springing from well-grounded faith.

Mary. In fact, then, when people speak of a "good moral character," they mean simply that a man is free from notorious vices.

A. Lucy. I think they generally mean free from some one notorious vice ; and this is spoken of as something that may safely take the place of religion ! For it is always offered as an excuse or palliation, just as the other expression of a "good heart" is used ; as if either a "good heart," or a "good moral character," could exist in any efficient or saving degree, without the grace of God actively working within us.

PARTING ADVICE.

Press on, my children, quietly and steadily, in your Christian course ; do not be impetuous, expecting to advance very rapidly. Imitate the man who has, we will say, to perform a journey from here to the West Indies.

He does not expect to fly over the deep in twenty four hours, but he rises every morning, sets his sails, attends to favouring gales and veering tides, until at length, after weeks or months, he reaches his destination ; so do you day by day rise and watch closely God's providential dealings : do not attempt to act counter to them, but endeavour to improve them.

Go on quietly : let your religion be seated deeply within your own hearts. The kingdom of God is within you.— You remember how it is said of that blessed character, of whom we should speak with veneration, (though she has been thrown to a distance from us by Popish superstition,) when she saw high and mysterious transactions passing before her which she could not perfectly comprehend, that "Mary kept all these things and pondered them in her heart." Follow her example. Be not indiscreet in communicating to others. Talk much with God and very little with others. Have a secret council chamber in your

own bosoms, at which let there be ever present a merciful God, your blessed Redeemer and Saviour, the Holy Spirit of God, your own immortal spirit, and the blessed word of God.

Let that be your little council chamber ; there assemble frequently to study the word of everlasting life, and bring all your thoughts and actions to that unerring standard : "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of ?

MOUNT VESUVIUS.

A volcano is the name given to a burning mountain, of which there are many in different parts of the world, although none in our own country. The number is considerably more than one hundred, which are well known by travellers. Vesuvius is one of the most striking and remarkable of all, because its eruptions have been exceedingly violent at various times within the period of history, and even of the memory of man. This mountain, indeed, is seldom altogether free from smoke or fire.

The eruption of a volcano is, perhaps, the most magnificent and dreadful sight that can be witnessed in the works of God. No description can give a correct idea of it ; although the many exact accounts we have may enable us to imagine something of the scene presented. A vast mountain throws forth immense columns and clouds of smoke, then displays the appearance of a vast conflagration flaming into the sky, like a huge river of living fire, casting up amazing blocks of stone, and showers of ashes, covering the country round for many miles. In the midst of this dreadful burning there flow from the mouth of the opening enormous streams of a liquid called lava, which is nothing less than melted rock, of more than the heat of boiling water : and this flows over all the sides of the mountain into the valleys below, scorching and destroying all the vegetation, and overwhelming vineyards, villages, and cities, in its course. As soon as this has become cool it forms one of the hardest substances we know, much harder than common stone, and somewhat like granite. An idea may thus be gathered of the intensity of the heat beneath, which could melt such a substance, and pour it forth in a liquid state like the stream of a river. In addition to this, large masses of rock are hurled into the air to a distance of some thousand feet, and many of them appear like globes of fire, of a red or a white heat. The enormous power exerted to raise up these stones is beyond all the calculation of man. Such vast pieces of lava are to be seen on the top of Vesuvius and Lipari, the force by which they have been thrown out appears scarcely to be believed. No person can suppose that they were laid there by any human means, and the appearance of them proves that they have been cast up from the bottom of the volcano. A piece of lava lies at the top of *Ætna* of more than a cubic fathom

in size, whose weight cannot be less than sixteen tons — What an amazing force must it then have required not only to raise this enormous mass from the depths of the mountain, but to make it rise into the air to such a height, that it fell to the ground at a distance of three miles from the mouth of the crater, or opening of the volcano! When we consider how much the centre of the fire is below the base of the mountain, that the mountain itself is ten thousand feet high, and that there must therefore have been a power sufficient to raise this mass twelve thousand feet in height, the boldest imagination is lost in astonishment. The cause of these most wonderful mysteries of Nature is wholly unknown to man, although it cannot be doubted that one of the most probable conclusions to be drawn from them is, that the centre of this earth on which we live is in a fiery and burning state. There is not indeed any proof of this in the Holy Scriptures, but there are many reasons which lead the reflecting mind to some such opinion. And there is nothing in the Bible that in any way contradicts it; on the contrary, the revealed truth, that the world will hereafter be destroyed by fire, is in a great degree confirmed by our discovering that it is already only by the power of God prevented from being consumed by this very element, which is hidden in its bowels, and in many places bursts forth to warn and terrify the nations of the earth.

The celebrated volcano of Vesuvius, the desolating eruptions of which have been so often and so fatally experienced, is in Italy, about seven miles distant from Naples. It rises upon a vast plain, having two summits, the highest of which is the mouth of the volcano, which almost constantly emits smoke. Its height above the level of the sea is 3900 feet, and it may be ascended by three different roads, all very steep and difficult, from the conical form of the mountain, and the loose ashes, which slip from under the feet: from the base to the summit the distance is about three miles, and the platform at the top is about a mile across. For nearly two thirds of its height the mountain is cultivated, and has by no means a gloomy appearance; but here all verdure ceases, and the top is perfectly barren. Upon the lavas which the volcano long ago threw out, and which extend into the plain and to the sea, like great farrows, are built houses, villages, and towns. Gardens, vineyards, and cultivated fields surround them, but a feeling of sorrow, mixed with fear, about the future, arises in the recollection that, beneath a soil so fruitful and so smiling, lie buildings, gardens, and whole towns swallowed up. In the year after Christ 79, after a long interval of repose, the volcano suddenly burst forth, casting forth thick clouds of ashes and pumice stones, beneath which Herculaneum and Pompeii, two large and celebrated cities of antiquity, were completely buried. Thirty eight eruptions of Vesuvius are recorded in history up to the year 1806. That of 1779 has been described as among

the most remarkable, from its extraordinary and terrific appearance. During the whole of July the mountain was in a state of considerable fermentation; subterraneous explosions, and rumbling noises were heard, and quantities of smoke thrown up with great violence, some times with red hot-stones and ashes. On the 5th of August the volcano was greatly agitated, a white smoke issuing from the crater, at the same time that vast quantities of stones were thrown up to the supposed height of 2000 feet. The liquid lava having cleared the rim of the crater, flowed down the sides of the mountain to the distance of four miles, and the air was darkened by showers of reddish ashes. On the 7th, at midnight, a fountain of fire shot up from the crater to an incredible height, casting so bright a light that the smallest objects were easily seen at any place within six miles of the volcano. On the following evening, after a tremendous explosion, which broke the windows of a town at the foot of the mountain, another fountain of liquid fire rose to the surprising height of 10,000 feet (nearly two miles), while puffs of the blackest smoke accompanied the red-hot lava. The lava was partly directed by the wind towards the town of Ottaviano, on which so thick a shower of ashes fell, that had it been of longer continuance, that town would have shared the fate of Pompeii. It took fire in several places, and had there been much wind the inhabitants would have been burned in their houses, it being impossible for them to stir out. The rest of the lava, still red hot and liquid, fell on the two summits of Vesuvius, and the valley between them, forming one complete body of fire, which could not be less than two miles and a half in breadth, and casting a heat to the distance of at least six miles around. Another eruption happened on the 15th of June, 1794, at ten o'clock at night, and was announced by a shock of an earthquake, which was felt at Naples. At the same moment a fountain of bright fire, attended with a very black smoke, and a loud report, was seen to issue, and rise to a considerable height, from about the middle of the cone of Vesuvius, other fountains succeeded, and streamed down the sides of the mountain. The houses at Naples were for several hours in a constant tremor, the doors and windows shaking and rattling incessantly, and the bells ringing. At this awful moment the sky, from a bright full moon and star-light, became darkened; the moon seemed eclipsed, and was soon lost in obscurity. The murmurs of the prayers and lamentations of the people, forming various processions, and parading the streets, added to the horrors of the scene. On the following day a new mouth was opened on the opposite side of the mountain; from this aperture a considerable stream of lava issued, and ran with great swiftness through a wood which it burnt; but stopped, after having run about three miles in a few hours, before it reached the vineyards and cultivated lands. The lava which had flowed from several new mouths on the south side of the mountain reached

the sea, into which it ran, after having overwhelmed, burnt, and destroyed the greater part of Torre del Greco, through the centre of which it took its course. This town contained about 18,000 inhabitants, all of whom escaped with the exception of about 16, who through age or infirmity were overwhelmed in their houses by the lava. Its rapid progress was such, that the goods and effects were entirely abandoned. From the above time till 1804 Vesuvius remained in a state of almost constant tranquility, but in that year and the following more eruptions took place; that in 1805 was on the 12th of August. Subterraneous noises had been heard previously, and a general fear of some violent commotion prevailing, the inhabitants of the towns around left their houses, through the apprehension of a shower of fire and ashes, similar to that which buried Pompeii. The stream of lava took the same course with that of 1784, described above, sweeping away many houses and the finest plantations. In the space of twenty minutes the whole extent of ground which the lava occupied was on fire, offering a terrible yet singular spectacle as the burning trees presented the aspect of white flames in contrast with those of the volcanic matters, which were red. The lava swept along with it enormous masses of whatever occurred in its course, and, on its reaching the sea, nothing was to be seen or heard for a great extent of shore beside the boiling and hissing arising from the conflict of the water and fire. In the eruption of 1806, five towns were covered with ashes, thrown out by the volcano; and two were deluged with a thick black rain, consisting of a kind of mud. On the 1st of July, the ancient crater had wholly disappeared, being filled with ashes and lava, and a new one was found in the eastern part of the mountain, about 600 feet in depth, and about the same width at the opening. Several persons on the above day descended about half way down this new mouth and remained half an hour very near the flames, admiring the spectacle presented by the liquid lava, which bubbled up at the bottom of the crater. This eruption continued until September, made great ravages, and was considered as one of the most terrible that had occurred in the memory of the inhabitants.

A VILLAGE DIALOGUE.

"The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him." NAHOM i. 7.

It was a fine summer's evening, when all work for the day was over, and the cottagers in my native village were at rest, and able to sit quiet with their families, or have some talk with their neighbours, that the following dialogue took place. Philip and Daniel lived not very far from each other, in the same village; both had been to school together, both were married and had families, and both were employed as day labourers on the adjoin-

ing farms. They were steady and sure friends, though very different in character: both were sober and industrious men, both were regular church-goers; but one was a deep thinking man, and the other never thought much till his friend put it into his head to do so. Some deep thinkers are apt to fancy, because they *think*, that they also *know* a great deal, and busy themselves to set their neighbours right, but not remember they ought to begin at home. Our friend Philip was not one of these: when any thought struck him he used to take it to himself first, and when he felt its value he liked then to tell it to his friend—"he was ever ready to give an answer to every man that asked a reason of the hope that was in him with *meekness* and fear." We have marked this word "*meekness*," to mark our wish that all who teach others should remember, if they do it not in meekness, they will not do it in any way pleasing to God, or according to the direction of St. Peter, whose words we have just quoted. St. Paul, who, after Christ, has been one of our best teachers, says, "The servant of the Lord must not strive, but be gentle unto all men; apt to teach, patient, in *meekness* instructing those that oppose themselves." But we must now relate what passed in this cottage on the quiet summer's evening we have mentioned before.

Daniel. Well, Philip, there you are, always at your Bible. I never come this way, man, at this time in the evening, without seeing you poring over that book.

Philip. We might all do many a worse thing, Dan: however, you are out for once, for this happens to be the Prayer-book, and not the Bible; and I have been, thinking how sadly we get into the habit of joining in the prayers, without minding very much the sense of what we are saying.

Daniel. I do not think I can agree with you there Phil.; I am sure when I go to church I mean to think of what I am about; and if my head runs for a bit on something else, I always feel angry with myself, and try to set my mind right again.

Philip. Yes, Dan. I know what that means, the "wandering of the thoughts," as it is called; but it was not exactly of that I was thinking, but of the sense of the prayers, and that part where the people answer to the minister. Now, Dan, if you will just sit down I will tell you what I mean. When you came in at the door I had been reading this part of the Litany, where the minister says, "Oh Lord, let thy mercy be showed upon us," and then the people answer, "As we do put our trust in thee." Now, Dan, I was just thinking when my wife was ill last winter, and work was so slack, whether I had put so much trust in God as He looked for, whether He had not shown much more mercy to me than I had put trust in Him—"O Lord, let thy mercy be showed upon us," "As we do put our trust in thee."

Daniel. That never struck me; but I see it as plainly as you do now; and I am sure we should all be badly off, if we had only as much mercy in return for the trust we put in God.

Philip. Al, Dan, it is very easy when times are good, food cheap, and wife and children all well, to say, "God is very good to us; I thank Him for it; I will put my trust in Him:" but there is another time to say it, and feel it also, when work is slack, and bread dear, and sickness comes into the house; it was then I was just thinking, did I put trust in God? I fear I began to think God had forgotten me, because his mercy did not shine as bright as I thought it might do; but I was wrong, Dan; we are all wrong when we think God loses sight of us for a moment, we may feel sure there is mercy meant, however hard it may press on us for a time: we ought to be able to say with Job, "Shall we receive good at the hand of God, and shall we not receive evil?" "Though he slay me, yet will I trust in him." "O Lord, let thy mercy be showed upon us, as we do put our trust in thee."

Daniel. I don't think I shall again pass over those sentences in the Litany so quickly as not to attend to their sense; we do engage to do a great deal when we ask God to show us his mercy; it is as much as to say, "Lord, do not show me any mercy unless I put my trust in thee."

Philip. Ah! Daniel, there is no one thing that we ought to be more thankful for, than the knowledge that we are not to trust alone to our own merits, or our own prayers. "We have an Advocate with the Father, Jesus Christ the righteous." But though we do not trust to our prayers alone for God's never-failing mercies, still we must show by the earnestness of our prayers that we trust in Christ's power to grant our petitions—that, whether we are in trouble or in joy, we ought to have a due sense of all his mercies, giving "no thought for the morrow," but, casting all our care on Him," so that when the minister says, "O Lord, let thy mercy be show upon us," we may answer with a humble yet confident hope, "As we do put our trust in thee."

GOD'S PROVIDENCE OBSERVED IN THE PROVISION OF COAL.

Of all the various mercies supplied to us by the God of nature, none seems to strike my mind more, as a plain and certain proof of a superintending and gracious Providence, than the gift of that fuel which cheers and sweetens so remarkably this inclement and suffering period of the year. How astonishing, how plenteous a provision is made to supply us with the means of enduring the winter's cold, when the forests could no longer afford us a sufficiency, and we should have been perishing without it!

So long as wood was abundant, the arts of life had not advanced, and nothing else was discovered; but when the forests had been partly consumed, and the want of fuel was becoming alarming, a remedy is provided for us at the most seasonable moment, and the nature of the supply itself strikes us with another and greater astonishment. The new fuel is dug out of the bowels of the earth; it consists of a hard, solid, and heavy kind of stone, seemingly very unlikely to give heat or light, but really producing both much better than any other known substance. Then it lies in very large and deep beds; so vast in extent as to seem inexhaustible, although they should still be worked for hundreds of years; and so thick that a very small space of ground is enough to supply a whole town with its winter's provision. Besides this, the beds of coal come in many places very near the surface of the ground, and are worked at very little expense; others are deeper, but then they are generally richer, as if to reward the greater labour of searching for it. The method by which the beds have been brought near the top, and made to appear in different places (as if on purpose for our use), is too difficult to describe now; but it plainly shows the interference of a Divine Giver. Besides this, it is found not in one place only but in many,—in a great many of our English counties, not only near the sea, but inland too; so that it becomes moderately cheap to all our countrymen. And it seems remarkable, that the richest and finest coal-mines are near the sea-coast; for instance, Durham and Northumberland, from whence all the coal for London and most of the coast of England is readily conveyed by ships, and at much smaller expense than it could have been by land.

It is as yet a mystery how coal was formed, and what was its original material; but there is reason to think that it was wood, and that it became what it is by being buried in the earth for an incalculable period of time, and subject to particular changes. These changes have made it a much better and more durable fuel than it was in its former state: a load of wood would be of very little value compared with a load of coal. All this could not be by accident; but must certainly testify the overruling power and wisdom of a merciful Creator.

Let us learn to be contented if God has placed us in humble life, seeing that high places are often very slippery places.—*Matthew Henry.*

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