

The Young Churchman.

"Feed my Lambs."

No. 10.]

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THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

The Gospel according to St. Matthew.

CHAP. V.—CONTINUED.

Ver. 13. *Ye are the salt.*] The "ye" is very emphatic, and refers to the circle immediately around our Lord, who had professed themselves to be his adherents. These represented the Church or Association of men founded by our Lord, as its position for the most part has been in the ages all along—a band of men surrounded by a crowd. Yet the declaration is so addressed to them as that all may hear: this would encourage many among the outer assemblage to come in and join the Church—to come in and form one of that Body which was in every age to be as a mass of salt amidst the human race, keeping it from a complete perversion from God.—The "salt" referred to is rocksalt, dug out from mines in masses,—and not obtained by deposition from saline springs. This, after exposure to the weather, would become insipid and useless,—and would be no longer employed for its original purpose, but be broken up for the roads, or sprinkled as a coarse sand on pavements to keep persons from slipping upon them.—For more than eighteen hundred years, the true savour of "the salt" has not been lost out of the Body founded by our Lord. Often however has it been almost overwhelmed by other savours.—Our Lord delivered to the Church which he founded, a Faith,—i. e. certain institutions and certain doctrines and explanations with respect to them. These, after having been once deposited in the Church founded by him, were to be handed on to

future generations by faithful men. This intention has been with more or less completeness everywhere fulfilled.—The branch of the Association founded by our Lord—which exists in the British Empire—possesses in its public authorized formularies, by virtue of the purification which they underwent at the time of the Reformation, the true ancient savour of the Faith, in a higher degree than any of the other branches of that Association now existing. Each member of the British branch of the Church founded by our Lord—when that branch is thus so pre-eminently distinguished—ought to take especial care that he individually possess the true savour of the divinely-appointed salt, and give out its virtue around him.

Ver. 14. *Ye are the light.*] Emphasis should be laid on the "ye" in reading.—The light given out to the world by the Church founded by our Lord, has often been dimmed by human contrivances,—by admixtures in the pure divinely-prescribed oil by which alone the light has to be fed.—Of the Faith—the oil by which the light within the Church of our Lord is maintained—it may be said,—as the ancient law declared of the sacred anointing oil under the Mosaic dispensation—"Ye shall not make any other like it, after the composition of it; it is holy and shall be holy unto you." Exodus xxx. 32.

—*a city that is set on a hill*] The town of Bethulia, conspicuously situated on an eminence, westward of the Lake of Gennesareth, and visible from the spot where our Lord was sitting, may possibly have suggested this illustration.—Our Lord on other occasions pointed out lessons to be drawn from objects that struck the eye at the moment.

Ver. 15. *light a candle.*] "Candle" here, in the language in which St. Matthew writes,

means "a lamp;"—and the "candlestick," a lampstand, or candelabrum, as it was called.—"A bushel" really means a measure called a *modius*—which was the principal dry-measure among the Roman people, containing a little over one gallon seven pints.

Ver. 17. *I am not come to destroy.*] God's institutions are eternal. The Mosaic dispensation came pre-eminently from God; therefore its institutions were in principle eternal.—Everything in the Church founded by our Lord had its germ in the preceding revelations from God.—All the preceding dispensations were introduced thus to prepare the way for "Christ"—i. e. for the Christian System—the system left by our Lord within the Association of men founded by him.—In the Church founded by our Lord all things indeed became elevated, spiritualized, renovated,—but nothing that had been once revealed was in principle abrogated.—When St. Paul says "Old things are passed away; behold all things are become new," (2 Cor. v. 17.) he is speaking—not of the system of things within the Church founded by our Lord, but—of the state of mind of a man who in adult years first becomes a Christian:—and even in this case, we are not to understand that anything is added to the inner constitution of a man, but that the powers which he has are quickened and made to develop themselves rightly.—And again—where in the Book of Revelation (Rev. xxi. 5.) our Lord says "Behold I make all things new"—the reference is to the future heavenly state of his Church—the renewed and perfected state of that Association of men, as they shall be, when they have passed beyond the grave. Yet also there, the principle of the state of things that shall exist is the same as that which has underlain all the divine dispensations on earth.—The celestial state of the Church of our Lord, in which all things are made new, is still, we may observe, called "Jerusalem."—The two sacraments of the Church founded by our Lord had their counterpart in the Mosaic system: the three orders of the Christ-descended ministry, Confirmation, Ritual-worship, Temples for God's more immediate presence,—and other things,—are simply institutions

instituted anew.—In a somewhat similar manner, when our Lord partook of the last Supper with his disciples, he said he would no more partake of the fruit of the vine with them, until he should drink it "new" with them in the kingdom of heaven—i. e. in the new, spiritualized and elevated manner—"verily and indeed"—though invisibly—in the Church which he was just in the act of founding.—When however an ancient institution has become "new"—Christianized and spiritualized—then it becomes wrong to make use of it in its ancient acceptation any more: for example—when the Passover has merged into the Holy Communion, and Circumcision into Baptism, then to observe the Passover or Circumcision any more becomes wrong.—This is the truth which St. Paul is impressing upon the Jewish Christians at Rome in his "Epistle to the Romans." "Works" and "Works of the Law" in the writings of St. Paul signify the observance of things enjoined in the Mosaic Law, but which, having now a Christian fulfilment and a Christian sense, are not to be observed any more in the peculiar ancient Jewish way.—So that the contrast drawn in Holy Scripture between "Works" and "Grace,"—"Works" and "Faith" is simply a contrast between Judaism and the system of Life and Belief taught by our Lord and deposited with the Church which he founded—not a contrast between two modes of teaching within the Church, one giving men to understand that they are to be saved by the mere fact of their having a belief in the Saviour,—and the other giving men to understand that they will not be saved if the fact of their having a belief in the Saviour does not deeply affect their lives.

Ver. 18. *Verily I say unto you.*] This expression appears to have been preserved as having been one peculiarly used by our Lord.—Whenever it occurs, the declaration that follows demands especial attention.—The word "verily" is our common word "Amen"—which signifies "Truth."—Our Lord is called (Revelation iii. 14.) "The Amen—the faithful and true witness"—where the latter words are explanatory of the first.

—*one jot or one tittle.*] “Jot”=“Yod” the smaller letter of the Hebrew alphabet. Persons will say “not one iota,” in a proverbial way—from the iota’s being the smallest letter of the Greek alphabet—a mere stroke with a slight rest of the pen at the bottom of it.—“Tittle” means the almost imperceptible little peculiarities which make the only but a very great difference between certain letters in the Hebrew alphabet.—In the English written alphabet, a slight stroke will turn a capital T into an F, or an O into a Q—but such differences are much more manifest to the eye than those which the slight marks here meant by “tittle” produce between certain of the Hebrew letters.

—*the Law.*] The preceding revelations from God—especially the Mosaic.

—*till all be fulfilled.*]—“till all the things intended of God relating to the human race have been accomplished”—and this will not be until the close of the Christian dispensation—when the members of the Body founded by our Lord who have stood their probation satisfactorily, will be advanced to a higher state of existence.

Ver. 19. *Whosoever shall do and teach them.*] “Whosoever shall really practice and intelligently teach the ancient revealed commands of God in respect to the conduct of man—in the actual and deep-reaching sense,—the same will be called great—will be considered by our Lord as in a pre-eminent degree accomplishing his will—in the kingdom of heaven—in the Church which he was about to found on earth.”

Ver. 20. *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees.*] “Righteousness” in the Holy Scripture often technically means “the observance of the revealed Law of God”—and this is what the expression means here.—So far from there being an abolition of the ancient revelations of God through the establishment of the Church—those only that obeyed these revelations, or were determined to do so, in a manner far more real than was generally taken to be a true and sufficient obedience—would be even admitted into the Church.—The public Teachers of the Jewish nation had at this time become very

corrupt.—and the most superficial observance of the revealed Laws of God satisfied them. Lax in respect to themselves, they were lax in respect to those whom it was their duty to influence.

Ver. 21. *It was said by them of old time.*] Rather, “It was said to the ancients”—i. e. to the Israelites of the time of Moses.

Ver. 22. *But I say unto you.*] The “I” should be emphasised in reading, to shew the distinction between what our Lord taught, and what the then corrupt Jewish authorities taught relative to the ancient revelations of God.

—*Whosoever is angry with his brother.*] Our Lord teaches that it is not enough simply to be guiltless of the act of murder,—but that anger itself against another must be checked.—It is in consequence of this declaration of our Lord that the Church which he founded teaches us its members “to hurt nobody by word or deed, to be true and just in all our dealings; to bear no malice nor hatred in our hearts.” See “Duty towards our neighbour” in the Church-Catechism.

—*the judgment.*] There is a gradation of offence pointed out by our Lord in this verse, and a corresponding gradation of the punishment which will hereafter be inflicted on the members of the Church founded by him. They will suffer loss in proportion to their disobedience of the Laws of God. If that disobedience reaches a certain extreme point, the loss is extreme also,—yea, even irremediable.—“Judgment,” “Council,” “Hell-fire” are believed to refer to three punishments which the inhabitants of Palestine had at various times in their history been exposed to—all indeed capital,—but differing in degree of ignominy or suffering.—(1) “Judgment” is supposed to refer to the Sentence of a Court inferior to the Council,—viz. “the Court of Twenty-three Judges”—who could at one time inflict death. (2) “The Council” is the Sanhedrim, the supreme governing Body in the Jewish nation while it was free,—and which still existed with certain powers after the nation had become subject to the Romans, and previously, when it had been subject to other nations.—This Sanhedrim had its origin in the Coun-

oil of 70 appointed by the Law-giver Moses, as co-adjutors with himself, in the administration of the government of the Jewish people.—“Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens; and they judged the people at all seasons.” Exodus xviii. 25, 26.—(3) “Hell-fire.” This expression strictly signifies in the language in which St. Matthew wrote “the fire in the valley of Hinnom.”—Close by Jerusalem, towards the South, was a deep ravine, wherein was Jophet—a place once notorious for the worship of Moloch, the Phœnician Idol, before which human beings were burnt alive.—This valley was a naturally-formed sewer to Jerusalem; in it fires were kept burning to consume the city refuse, which otherwise, from the absence of a powerful stream of water to carry it off, would tend to create pestilence. From the horrible and disgusting associations connected with this valley of Hinnom, its name was taken to denote the extreme penalty with which those will suffer who reach the fatal irremediable extreme in their disobedience to the Divine Laws. And such is the signification of the expression in this 22nd verse.—The gradation of offence which render a man, and especially a member of the Church, obnoxious to these penalties is (1) anger against another—secret anger in the heart:—(2) the utterance of minor opprobrious expressions against another, as, for example, “Rascals!”—“contemptible!” “Worthless!” “Weak fool!” etc., to the disparagement of any man, who let his labours be ever so insignificant—if he has done what he could—is honoured of God as having fulfilled His will,—and therefore is not to be dishonoured by men without sin:—(3) the effort to attach to a brotherman the stigma of “Fool!” in the peculiar Scripture-sense of the term—i. e. “Reprobate,” “Impious,” “Infidel,” “Rebel against God,” etc

Ver. 24. *Leave there thy gift before the altar.*] Our Lord's words were intended for the members of the Church founded by him, during all time. There was therefore to be in their assemblies for worship something

analogous to the altars in the Mosaic Temple-worship.—Hence has arisen the custom of sometimes calling the Lord's Table in a Christian Temple an Altar.—Among the Jews, an altar was sometimes called the Lord's Table.—“If I be a master where is my fear, saith the Lord of hosts unto you, O priests, that despise my name. And ye say, “Wherein have we despised thy name?—Ye offered polluted bread upon mine altar: and ye say wherein have we polluted thee? In that ye say, The Table of the Lord is contemptible.” Malachi i. 6, 7.

Ver. 25. *Agree with thine adversary.*] St. Paul also calls upon the members of the Church to settle disputes among themselves,—and not to appeal to the public Courts. “Dare any of you, having a matter against another, go to law before the unjust, and not before the saints?” 1 Cor. vi. 1.—“Adversary” here properly means “creditor.”—For the administration of Justice—in small places there were courts of three,—in larger, courts of twenty-three,—and at Jerusalem, the Sanhedrim, which was the ultimate appeal.—By the expression “Judge” in this place, the Sanhedrim is supposed to be referred to. “Officer” denotes the person who executes the sentence of the court.—Besides the inculcation of the truth, that the members of the Christian Body ought to settle their disputes amicably, there is here, evidently from the connection of the words, implied the doctrine that reconciliation with brethren whom we have offended, and restitution to those whom we have wronged, ought to be earnestly desired and aimed at, while there is time for so doing.—Though the admonition will ever hold good, that Christians should desire to arrange difficulties with each other, without appeal to public Law,—yet it is not implied that it is sinful for members of the Church to settle disputes in Courts of Law now, because the theory of English Courts is, that they are Christian Tribunals.—St. Paul referred to Heathen Tribunals;—and he asked “Is it so, that there is not a wise man among you?”—you, i. e., the members of the Church? 1 Cor. vi. 5.—According to the ancient constitution of England, as it was a few years ago, the

Judges for the administration of Justice throughout the land were "wise men," members of the Church.

Ver. 28. *in his heart.*] Our Lord, throughout his teaching on the subject of the Commandments, strikes at the root of evil. The members of his Church must learn how to govern their interior spirit: it is on this that the Holy Spirit acts: to His secret, invisible influence they must really yield; otherwise no outward apparent conformity to any law of God will be of avail.—The public authorized teachers of the time of our Lord encouraged the idea that the Divine Laws were satisfied so long as men kept within their letter.—It is to remind us forever of our Lord's interpretations of the Divine Laws that the Church founded by him causes the Commandments to be read to us in the Public Liturgy, and teaches us to pray that our hearts may be more and more inclined to keep them—i.e. according to the interpretations given to them by Christ our Lord.

Ver. 29. *If thy right eye offend thee, pluck it out.*] In reading this passage, stress should be laid on "right eye."—"If any propensity within thee tempt thee to go wrong—let it be even as much a part of thee, and, under legitimate circumstances, as justly to be defended by thee, as thy right eye—yet nevertheless crush it down.—That gift of the Holy Spirit which is within thee, gives thee the power to do this, and thy final salvation depends upon thy earnestly endeavouring to do this. By perseverance, the difficulty will vanish,—and a way of escape will be set before thee."—"Offend" here, and often in the New Testament, means "Cause to fall into a snare," "Cause to do what is wrong."—This is the correct primary signification of the word: its sense of "to displease" is secondary.—The *right* eye is mentioned because this eye was peculiarly needed by the ancient warriors in taking aim with the bow.

Ver. 31. *Whosoever shall put away his wife.*] One crying sin of the times when our Lord appeared on the earth was the frequent and frivolous dissolution of the marriage-tie.—Advantage was taken of a permission of

divorce in the Mosaic Law under certain circumstances—the letter of which was pleaded, but the real spirit of which was wholly violated.—Our Lord in the 31st and 32nd verses confines the permission of divorce among Christians within the ancient divinely-appointed limits.

Ver. 33. *Thou shalt not forswear thyself.*] The erroneous notion aimed at was—that so long as a solemn and formal oath by the name of God was observed, all other asseverations, short of using the Divine Name, might be indulged in with impunity; and if afterwards they were not heeded, the moral guilt was not great.

Ver. 34. *I say unto you, swear not at all.*] The thing prohibited is the use of frivolous but solemn-sounding asseverations in common conversation, approaching as nearly as possible to, without actually being, the real oath by the great Name of God.—The use of the great and solemn oath for the purpose for which it was originally instituted, is not forbidden,—but enjoined by our Lord. His prohibition—according to the real sense of the words used by St. Matthew is—"Swear not—use not solemn asseverations, universally—generally—commonly."—Hence the Church founded by our Lord instructs us that "a man may swear when the magistrate requireth, in a cause of faith and charity, so it be done according to the Prophet's teaching, in justice, judgment and truth." Article xxxix in the Book of Common Prayer.

Ver. 37. *Let your communication be, Yea, yea; Nay, nay.*] i.e. "Be simple and sincere in your language—and use not extravagant, hyperbolical expressions."

——— *cometh of evil.*]—"proceeds from an evil principle within us—yea from that principle of false-representation of which Satan is the impersonation."

Ver. 38. *An eye for an eye.*] In cases of wrong committed by one man against another, the Mosaic Law had enjoined that exact compensation should be made,—but it was to be after investigation before the legal tribunals,—and in accordance with a judicial sentence—"as the judges determine" Exodus xxi. 22.—The abuse aimed at by

our Lord was an interpretation given in later times to this direction, tending to justify private revenge.

Ver. 39. *Resist not evil.*] The words used by St. Matthew really mean "Set not up evil against evil"—"Establish not one evil in return for another"—"Make not yourself evil because an evil man acts according to his nature towards you."

— *shall smite thee on thy right cheek, turn to him the other also.*] Precepts in the shape of proverbs are to be taken in their spirit and real meaning,—and not literally.—Our Lord here prepares the members of his Church for times when they would have to undergo persecution. He does not condemn the principle of just laws exacting just penalties; but he foresees that the day will come when unjust laws will exact unjust penalties from the members of his Church—nay, when they will have penalties inflicted upon them without law at all; and that they—being men—will consequently be tempted to retaliate upon their oppressors.—The members of the Church founded by our Lord are here however taught that they must endure many wrongs at the hands of their fellow-men—even as their Head and Founder had done—and leave redress to the Judge of all at the last great Day.

Ver. 40. *Sue thee at the law, and take away thy coat.*] A law intrinsically unjust may still be a law,—and therefore to be submitted to.

Ver. 41. *Compel thee to go a mile.*] A reticence to a practice in despotic countries of obliging any one to transmit a public despatch a certain distance, either by going himself, or at his own expense sending on a messenger.

Ver. 42. *Give to him that asketh thee.*] Exactions under unjust laws, or under the prevalence of a tyranny without law, are referred to.

— *from him that would borrow of thee.*] Forced loans for public purposes, or alleged public purposes, such as despotic rulers or victorious generals are wont sometimes to exact—with little or no prospect or intention of repayment,—appear to be meant.—The members of the Church founded by our Lord are taught that the earthly possessions which

they have are really not of any great consequence to them:—that they can please their Master as fully without them as with them.

Ver. 43. *Thou shalt love thy neighbour, and hate thy enemy.*] The Jewish nation was to form no alliance with the Ammonites and Moabites, because these tribes had hired Balaam, son of Beor, to utter a curse against Israel, when they were journeying up from Egypt.—"Thou shalt not seek their peace or their prosperity all thy days for ever." Deut. xxiii. 6.—This direction against these tribes was laid hold of in after times to stir up a savage hostility universally against nations not of Jewish blood.—It is this abuse of the precept that our Lord sets himself against.—The Christian Body, even when oppressed and execrated, were not to cherish feelings of ill-will against their fellow-men,—but were to try to do their utmost for the good of those from whom they suffered wrong.

Ver. 45. *Ye may be the children of your Father which is in heaven.*] i. e. "Manifestly, by your conduct."—By virtue of our being members of the Church founded by our Lord, we are already "members of Christ, children of God;"—but by the exhibition of a real good-will towards persecutors, we shew forth visible traits of that likeness unto God, which He intended all the members of the Church to possess.

Ver. 46. *Do not even the publicans the same.*] The publicans are here spoken of in the popular Jewish way, as being a class whose morals were exceedingly depraved. Yet even these would exhibit good will and complaisance towards each other.—The members of the Body instituted by our Lord must do more than this:—they must feel and shew good will and complaisance towards those that belong not to that Body—towards those that speak evil of and do wrong to that Body.

Ver. 48. *Be ye therefore perfect.*] "Aim at complete goodness."—The Holy Spirit, who is within us, enables us to do this—enables one to do so in one degree, and another in another. ☞ "Perfect" must be taken in the Scripture-sense of the term—as denoting the being conformed to Christian rule and law as closely as we each, according to our several opportunities and capacities, can be.

POETRY.

[Selected.]

STANZAS FOR THE TIMES.

SUGGESTED BY THE THIRD JUBILEE OF THE SOCIETY
FOR THE PROPAGATION OF THE GOSPEL IN
FOREIGN PARTS, JUNE, 16, 1851.

WHAT ? when we pour the ighty shout
Of Jubilee from pole to pole,
To give one wretched traitorous doubt
A lodgment in thy English soul ?

The joy that fills each brother's breast
Peals o'er the broad Atlantic tide :
The East comes forth to kiss the West :
The globe is spann'd from side to side.

And wilt thou—on a day like *this*,—
Be fill'd with aught but rapture high ?
Bright foretaste of that better bliss
Too long delay'd beneath the sky,

When Peace, and Love, and saintly Mirth,
The portion of mankind shall be ;
And Truth shall cover all the earth,
As waters fill the hollow sea ?

Not so ! be far from thee the ways
Of those whom love might mourn the more,
Could she but soften blame with praise,
And less their heavy sin abhor :

The men who spake a thousand things
Of Unity, and Patience, *then* :
The blessing which submission brings,
The bliss in store for quiet men.

Themselves the first to cast aside
That Patience,—and to preach Despair !
Slaves of a poor and paltry pride,
Who once were men of peace and prayer.

Teachers of—Oh, they know not what !
A vile invention of their own :
Their vows despised—their faith forgot—
Their flocks left on the waste alone.

While they—less happy than they seem—
With words, like very swords, are fair
To rend the robe without a seam—
Aye, human hearts to rend in twain !

Rise from your graves, ye shrouded dead !
Wake up—and let us hear ye say
The stern strong things ye would have said
Did you but walk the earth to-day.

Tell us if e'er in ancient time
Ye heard it said, as we do now,
That every soul in every clime
Beneath the yoke of Rome should bow :—

That Bishops, who can trace their line
Backward for thrice five hundred years—
And gifts and graces all Divine,
Should challenge doubts and foster fears :—

That ritual old and order high
Are ground for captious cold complaints :
And Oh, to hear you make reply—
Apostles ! Martyrs Heroes ! Saints !

Ye, too,—I would we had you back,
if 'twere but for a single year,
Ye holy men, who found " no lack,"
Although ye " gather'd " only hero.

Oh that your gallant glorious band
The progress of the fray could trace,
And that yourselves could take your stand
With those weak brothers face to face.

Wise Hooker, and grave Pearson thou !
And Bull, who wields a sword-like pen ;
And Butler, with the thoughtful brow ;
And martyr'd Laud, and tuneful Ken ;

Leighton, whose very name is praise ;
And Andrewes, meekest, holiest one ;
And Taylor, with his wealth of phrase ;
And English-hearted Sanderson.

For ye were men to live and die
For that dear Church ye found at home ;
To fight her battles, and to cry
With dying lips—" No peace with Rome ! "

Friends—kinsmen—brothers—in the fray,
Be ye prepared like rocks to stand !
The night is passing fast away—
The dawn is very nigh at hand—

But till it breaks o'er rock and hill
The Angels' eyes are fix'd on you.
'Twere treason to be standing still
While so much work remains to do.

Then up ! and quit you all like men—
Forget the things you leave behind ;
Look upward and look onward—then
Give tears and terror to the wind.

Yea—though ye hear the heavy tramp
Of armies like the knell of Fate ;
Though craven hearts are in the camp,
Though foes are battering at the gate,

What matters ? know ye not that HE—
Through darksome night and morning din—
Is with us—will for ever be !
And none can fail who fight for HIM ?

And oh, misguided men ! 'tis time
Ye too should cast this dream aside ;
Repentance still may cover crime,
While Pity's gate stands open wide.

Return, like sad repenting sons,
To claim the love ye shared of old ;
Be but the over anxious ones
Whom Zeal made once o'er-leap the fold.

And in your Mother's sweet love find
The only cure for every care ;
Your hopes the sport of every wind,
Till once more anchor'd firmly there !

MISSIONARY INTELLIGENCE.

THE MERIAH SACRIFICES.

We insert a private letter, says the *Colonial Church Chronicle*, which has been kindly forwarded to us on this interesting subject. Little is known about it in England, though it has attracted much notice, not only in the presidency of Madras, but throughout India.

“ Hurreceporam, April 12.

“ MY DEAR —, In my last letter I promised to give you some account of the Khonds and the Meriah sacrifices, so I here give you what information I have been able to collect.

“ The existence of this people was not known before the late war in Goomsoor, in 1836, when they joined the rebels against our troops. There is no exact boundary to their country, as they are scattered about through a large part of India—in Goomsoor, Kalahundi, Jeypoor, Gundiana, &c., and, in fact, it is not known yet how far the Meriah sacrifices my extend. These people confine themselves, generally, to the mountains, or the plains adjoining. The plains are inhabited by a totally different race—the Obreecs. The Khond country is one dense forest jungle, the mountains being covered with trees up to the very tops. They clear just enough ground round their villages to cultivate their rice. Their villages are very numerous, though difficult to be found in the thick jungle. The hills consist of great masses of granite in a state of decomposition. There are several fine rivers and mountain streams, but in some places we could only get water to drink from the stagnant pools at the bottom of the valleys. The land is exceedingly fertile, and yields abundant crops of rice, &c.

“ The Khonds are supposed to be the aborigines of India, who have been driven to these mountain fastnesses by successive invasions. Here they remained unsubdued until the English found out their retreat and scaled their mountains. They are at constant war with each other, and with the people of the adjacent plains. The most trifling things bring on a war. In one place we passed through, the people had been fighting with the inhabitants of another district for two years, all on account of a man having drawn toddy from a tree which did not belong to him. But in this time only one man on one side and three on the other had been killed. The warfare does not consist in close combat, but in waylaying in the mountain passes with bows and arrows. Their customs oblige them to get man for man, so until this is accomplished, the war continues. The fair sex is also a cause of innumerable squabbles. Every man is armed with a battle-axe, of a different shape, and a blow from one of them would not be very pleasant. The blade is of steel, the

men, oiled all over, and wear their hair in a large knot over the forehead. With a piece of red cloth round this top-knot a Khond will strut about with all the air of a Bond-street dandy. They will not submit to any kind of servitude, nor engage in manufactures. They maintain weavers, who make the few clothes they wear. These weavers are Hindoos, great rascals, who steal children for their sacrifices. The Khonds are in a state of great poverty, which is principally caused by these sacrifices; they will sometimes give as much as 300 rupees—that is to say, in kine—for a victim. Their principal deities are the goddess of the earth and the goddess of light. It is to propitiate the former that these sacrifices are held. The goddess of light is supposed to be a more beneficent deity, but of small power. The Meriahs are purchased from the plains or stolen by the weavers. When they cannot get another victim, they will sacrifice one of their own people. The Meriahs are kept in the villages often for many years, and treated with so much kindness, that although they know the purpose for which they are kept, they remain indifferent to their fate, and are kept in ignorance when it may occur. They sacrifice people of both sexes, and all ages, and I believe several sacrifices are held in each village every year, about the time of cutting the grain. They suppose that without these sacrifices they would get no crops. It is necessary that the victim should be a willing victim. For this purpose the Meriahs are frequently stupefied with opium, and sometimes their limbs are broken to show their own willingness, their throats being gagged to prevent their cries. Their victim is laid on a pile of stakes. At this time the people are generally greatly excited with arrack. The priest, after chanting some infernal songs dashes his knife into his victim and cuts out a piece of flesh, and then all rush frantically forward and tear the wretched victim into shreds. The man who gets the first bit is considered very fortunate, but he is liable to be sacrificed in case of a dearth of victims.—The pieces of flesh are then buried in the fields. The nature of the sacrifice differs in different districts. In one place we went to this year, the victim is tied to a tree and beaten on the head with sticks till dead, the front of the chest is then removed and the lungs taken out and cut up into small pieces, which they bury in their houses. This is for the purpose of warding off sickness, which they confess it does not do. In some places they are beaten to death on the back of the neck, in others, on the head with bangles, heavy ornaments they wear on their arms, and if death does not follow this treatment, are strangled with a split bamboo.

“ In consequence of the constant feuds existing among this people, it is not difficult to get information as to where the Meriahs are, for one hostile party is always glad to tell tales of the other, so that immediate information would be obtained of any sacrifice that occurred A

handle generally of wood. They are, generally well-made local force is also employed in the agency, consisting of men enlisted from the villages of the plains, who must thus necessarily hear of any sacrifices, while at the same time it induces the villagers of the plains to assist the government. In the agency are also some men who were formerly Meriahs, well acquainted with the Khonds, their country, and language. When, by these means, information is received of Meriahs being in a village, an order is sent to surrender them; if this is refused, a party of Se-poys, or Seboundees, (the local force, of which I wrote just now,) is despatched, who rush in by night, seize any man whom they find about, and make him show where they are; they are then carried off, and marched down to Russell Kondah. So determined are they to sacrifice, that on one occasion, this year, a woman having been rescued at the very moment she was going to be sacrificed, they immediately afterwards took an old priest, a Khond, and sacrificed him, as they said he was too old to be of any use.

"Proclamations have been issued, declaring that in future the sacrificers will be treated as murderers, while the protection of the government is given to those districts where the practice is discontinued.

"We have been this year over a large extent of country—into places which have not been hitherto explored.—This year more than 600 Meriahs were rescued; they are sent down to Russell Kondah and the neighbourhood, where they are established in villages; the children are sent off to the schools, while the adults are set up in life. The expense of the agency to government is enormous, but they are determined to put down the sacrificers.—The last two or three years the agency has been very successful.

"Our men suffered severely during the last month (March) from fever; it was a melancholy sight to see so many lying by the road side unable to march on. It is a hard service for them, independent of the climate. Since their return to Berhampore two or three have died of cholera, which is prevailing in that town. Not a man in the camp escaped the fever. All our officers have been ill, some have gone away on sick-leave. We left the Agur about twenty miles from Russell Kondah, at a place called Scindah, where the practice of infanticide prevails, but before we got to Russell Kondah he came down in his palanquin, ill with fever. I had two or three attacks of it, and had a return of it at Berhampore, where the 18th Regiment is now stationed, and where I stayed some days with the doctor of the Regiment. Fortunately, after the attack is gone off I do not feel much the weaker of it, though wretched enough while it is on. I am now on my way down to Vizagapatam to join head quarters."

SELECTED ARTICLES.

STORIES ILLUSTRATIVE OF OUR DUTY TO GOD.

A SUNDAY AT DEEPWELL.

A STORY ON THE FOURTH COMMANDMENT.

"Remember that thou keep holy the Sabbath day."
"To serve him truly all the days of my life"

I dare say you remember, in the last story that it was settled that Jane, and Mary, and James Brown should go and spend the following Sunday with their uncle at Deepwell. Their father bade them ask leave to be absent from school for that day. They had always been very regular in attending; in fact, they had never missed a Sunday before, except when illness had prevented them. On this occasion, therefore, when they told what they were going to do, they soon obtained leave; but they were warned, before they went, to "remember to keep holy the Sabbath day."

It was very necessary to remind them of this, because children, and grown-up persons sometimes, seem to think, that if ever they go from home on Sunday, or have any friends to see them, they may spend the Lord's day very differently from the way they usually would; as if God might be forgotten, because they were to be entertained. We must, however, keep it holy wherever we are, and whomever we are with; and this story will perhaps help to remind you of some of the ways in which it may be kept holy, and some of the things Sunday should make us think about.

Mary, and Jane, and James were up early on Sunday morning, and were much delighted at the thought of going. When they had eaten breakfast, their father cut them each another slice of bread, and said, "I dare say the walk will make you hungry, so you may take this, and eat it as you go along."

They set off about half-past eight: there had been a thick mist early in the morning, but it had now quite rolled away, and the sun was shining bright and cheerful. It seemed as if they were likely to have a fine warm summer's day; but there was a pleasant breeze, and the ground was so moist with the dew, that the grass and the trees seemed fresh and beautiful.

"How still and quiet every thing is!" said Mary, soon after they had left the village.

"Of course," said Jane, "don't you know it is Sunday?"

"It really does seem like Sunday," said Mary; "there is no hammering and knocking, or mills going, or men

"The Sabbath," in the Bible, means the festival of Sunday, observed by the Jews, with whose particular rites we have nothing to do. As used by our Church, in this Commandment, it is applied to the Lord's day, on which day we fulfil God's general precept, to set apart one day in seven to His service.

hallowing ; and there are the horses feeding quietly in the field that were hard at work drawing the hay all last week. How pleasant it is, Jane !”

The only thing they heard was the singing of a bird : they stopped a moment to look for it ; and, as far as they could see up in the clear sky, there was the little lark whose singing they heard, and, though so far off, it seemed still rising higher and higher as it sung, till it was almost out of sight. Presently the bells began to chime at Deepwell : the sound came softly through the air, and sometimes, when the wind was down, they could hardly hear them at all ; and then again, when the wind blew, the sound seemed as if it came from somewhere close at hand. “ That is still more like Sunday,” said Jane ; the bells are beginning to chime for church, and I am sure our uncle will take us with him.” So they felt very happy, and went on briskly, the air seemed so light and pure.

And walking on for some distance, they came up to an old man and child, who were sitting down on a heap of stones by the road-side. “ Can you help an old man,” he said, “ my little children ? We were obliged to come away without any thing to eat, from the place where we slept last night. The people did give something to my child here, but we are now both nearly famished.”

It came into the minds of all the three children at once, to give the bread they had brought with them. James had nearly eaten his piece, but he gave what he had left ; and the two little girls gave all their pieces, which they had not even tasted. This seemed to make them happier, and they thought they should not mind being hungry a little, if the poor old man and his child were saved from pining for want of food.

When they reached Deepwell they had plenty of time to rest themselves before they went to church. They found their uncle sitting down reading ; and they told him how pleasant the walk had been, and how cheerful and bright every thing was. “ It is a beautiful Sunday morning, children,” said their uncle, “ and I have been thinking that it is just such a morning as ought to remind us that this day must be a holy day of rest. If it were not for sin in the world, it would be exactly like the morning when God rested from all his works. There was a mist then that went up and watered the whole land of Eden ; and we have had a mist, and it has made every thing look as fresh as if it was just come from the Creator’s hands. Every thing is so calm, and beautiful, and bright, that we might imagine God had only just said, ‘ Behold, it is very good.’ ”

The children then found, and read a few verses in the 1st and 2d chapters in Genesis about the creation ; and then their uncle bade James repeat the fourth Commandment, which says, “ Six days shalt thou labour, and do all that thou hast to do ; but the seventh day is the sabbath of the Lord thy God ;” and gives us this as the reason,—because “ God resteth the seventh day, and hallowed it.”

The bells now reminded them that it was church-time. James went to meet his cousin as he came out from school, because he was to go with him, and sit with the boys at church. The two girls went with their uncle, and as they were quite early, they walked round the outside of the church, and looked at the windows and the tower, and read some of the grave stones. Soon the people began to come together—the young and old, the rich and the poor ; and as they were going in themselves, they saw the poor old man and his child, whom they had helped on the road, and he gave them a blessing as they passed him ; and they remembered that one God had made them all. They took their seats quietly, and presently the organ was played softly, and then service began. Their uncle had reminded them not to be looking about them, although it was a new place ; so they tried to be very attentive. It was a little strange to them being in a new church, but they found the prayers were the same as they had been used to, and thus they seemed at home with every part.—There was chanting in the psalms, and very sweet singing, and the prayers and praises were all addressed to Him who made all the world, and rested on the seventh day.—(Eccles. xii. 1.)

As they came from church, the clergyman passed them ; he knew Richard Brown well, and he said, as he passed, “ Well, Richard, you don’t forget, I see, that the strangers within your gates must keep the day holy as well as you.”

The children were very glad to see their cousin, and to talk with him ; they soon got dinner over, and they ran out with him to amuse themselves in the garden. His father, however, would not keep him away from school, and when he was gone, they went into the house again, and sat down by their uncle. “ Is there not something else Sunday should remind us of,” said he to them when they came in, “ beside the first sabbath when God finished the creation ?”

“ Christ’s rising from the grave,” said Mary. “ Very good,” said Richard Brown ; “ and for that very reason we as Christians keep holy the first day of the week, as the apostles did. (St. John xx. 19, 26 ; Acts xx. 7.)—Christ rose, you know, on the first day,—the day on which God, at the beginning of our world, created the beautiful light. And now, do you recollect whether the Jews, too, kept any other event on their sabbath, beside the first sabbath of the creation ?”

They none of them could tell, so Richard Brown told them to look for the 5th chapter of Deuteronomy. There they found the Ten Commandments, nearly word for word as they are in Exodus ; but in the fourth Commandment it says, “ and remember that thou wast a servant in the land of Egypt ; and that the Lord thy God brought thee out with a mighty and stretched-out arm ; therefore the Lord thy God commanded thee to keep the Sabbath day.”

"They were brought out of Egypt," said Richard Brown. "on the seventh day of the week, and their Sabbath, on the seventh day, reminded them of their deliverance from slavery there. Christ rose for our deliverance on the first day of the week, to remind us of our deliverance from the slavery of sin. We must think much on God's great love and mercy in saving us; and earnestly seek his help, that, as Christ died and rose again, so we also may walk in newness of life."

They then looked out the places in the Prayer-book for their uncle, to be ready for church, the psalms and the collect, as they had done in the morning. While they were doing this, and talking about the service, Jane said, "Its all the same, uncle, as we have it at our Church, from beginning to end, except the beautiful chanting; we might as well have brought our own Prayer-books."

"Did you expect to find it different?" said Richard Brown.

"I did not think about it, one way or the other," said Jane, laughing, "till I found this morning that it was just what we should have heard if we had been at home."

"Does it not seem right it should be so?" said Richard, "We have one God, one faith, one baptism, one risen Saviour, who founded one Church.—and so let us have one service. Christ founded one Church, did he not, for the whole world?"

"Yes," said Jane, "I believe in one holy catholic Church."

"We belong to that one Church," said Richard, "if we belong to that society which was begun in the apostles" and which has continued unbroken to this day, and one way we show this is, by having one form of worship.—The Church cannot all meet together in one place, and show that they are one in that way, but they can keep to the same service, and use the same words; and God, who is everywhere, can see and hear them, as if they were all together."

I do not know that Jane quite understood all her uncle meant, though he tried to say it as plain as he could; but Mary said, "Uncle, I know what you mean. If we are Christians, we ought to belong to Christ's one Church; and if we are united in Christ's Church, we should try and seem as much like one people as we can, though we are all over the world."

"Then, uncle," said Jane, "it is just like Mary and me. Mary is my sister, and every one can see we belong to one family, because we are dressed just the same. I like to look the same as Mary, because I love her. We have got bonnets just alike, and blue strings to them, just alike. Nobody could tell them apart but ourselves." She went on, telling more about the bonnets, till her uncle said, "Come, you must put on these bonnets of yours, and get ready for church; you must be quick, or we shall not be in time."

They then went to church; and when they came to the thanksgiving, where it says, "We thank thee for our creation . . . but above all for the redemption of the world, by our Lord Jesus Christ," they thought of what their uncle had been saying; for they remembered, that Sunday should remind us of these two things—that the Creator of the world is our God, and Christ, who rose from the grave, our Saviour.

We must now go on to mention something more about the old man and the child. They were returning from church when they again saw them, and Mary told her uncle about their having met them in the morning; so Richard Brown, thinking they must be in want, went to the old man, and told him to follow him to his house, and he would give him some of the victuals they had left at dinner. In the way, the old man told them something about his history. "I was once," he said, "very well off; but I had an unruly son," and the old man could not help a few tears rolling down his aged cheek as he spoke; "he is in prison now for stealing, and I have been many miles to see him; and here is his little boy, whom I am taking home with me, to take care of, till his father comes out. I need not tell you," he said, "about his crime and his trial, but I will tell you what led to his crime. He was very well brought up, but when he went from home, finding himself free to do as he pleased on Sundays, he got into the habit of making it a day of idleness. He sees now that all his troubles began in that. He told, himself, that he thought if it was to be a day of rest, it must be a day of idleness; and, so without ever thinking that there were right duties for Sundays as well as for other days, he used to do nothing but saunter about the fields with idle fellows, or spend the evening with them at the public house. He soon got to be an idle, worthless fellow; he was known as fond of swearing and drinking, and at last he robbed his master, who had always treated him with the greatest kindness. "I hope," he said, "his present punishment will stop him in his wicked course."

When the old man was gone, Richard Brown said, "There is something for us to remember—the day of rest must not be a day of idleness."

It was soon after this time for the children to be going home. Their cousin went with them a great part of the way, and they had a very pleasant walk in the still cool evening. They watched the sun as it sunk lower and lower in a beautiful streaked crimson sky, and when they had reached their home, it was just gone down behind the hills. Their father and mother were in the garden, sitting on a seat which had been put up there, under the elder-tree. They told them all they had done, and they repeated also a good deal of what their uncle had told them about Sunday being to remind us of our great Creator, and of Christ's rising from the grave for our redemption.

"Very good," said their father; "and there is one

thing beside which Sunday may make us think upon. It may remind us of the eternal rest of heaven, which we shall enter into when our working days of life's short week are ended. Look at that beautiful bright sky. On this quiet evening they may make us think of heaven. Here we must labour, and do all that we have to do—there we may keep holy an eternal day of joyfulness and praise.—They went into their cottage, and their father said, "Now I will find you some verses to sing before you go to bed." The verses which they sung were these:—

"Thou earthly sabbaths, Lord, we love,
But there's a nobler rest above;
Oh, may our souls that rest attain,
For ever free from sin and pain.

"In that blest kingdom we shall be
From every mortal trouble free;
No sighs shall mingle with the songs
Resounding from immortal tongues.

"No vexing thoughts; no raging foes;
No cares shall break the blest repose;
No setting sun—no waning moon,
But cloudless, calm, eternal noon."

This is the history of the way in which this Sunday was spent; and let all little children (and young persons) who read this, remember that Sunday should make us think about three things:—

God's resting from his work;
Christ's rising from the grave; and
The eternal rest of heaven.

And let them remember, that the right way in which Sunday may be kept holy, as the commandment requires, is—

By resting from our labour;
By the praise and worship of God;

By showing kindness and bounty whenever it lies in our power.

The children and their uncle, we may hope, keep the day holy; for they did these things. They rested from their labours; they did not neglect the public worship and praise of God; and they showed much kindness towards the poor old man and his little boy whom they met on the road. We cannot see what passed within them, but we may hope, too, they had grateful, thankful hearts, and that their thoughts were sometimes upon eternal things; and that they tried to learn God's holy will, and really prayed for his grace to help them to keep it. If thus they spent these sacred hours, then all through the week, while they attended diligently to their own duties, labouring, and doing all they had to do, God's blessing would be with them; and, having hallowed his day, they would be better able to serve him truly all the days of their life.

"REDEEM THE TIME."

A CHURCHMAN'S THOUGHTS.

ABOUT MY SERVANT.

I often ask myself why has God given me a higher place than any others in the world? why am I master instead of a servant? and then I think that my influence, or ex-

ample, or advice must either do harm or good to others, must either hinder or forward the cause of truth and righteousness in the world. Surely, then, it is a serious thing to have any one about me who is looking to me for countenance, or example, or advice. I see at least this in others, I ought to know it in my own case, that if I am unfaithful to my great Master, my servant will be ungrateful to me: if I am passionate, he will be disrespectful or cherish malice: if I am hard and unfeeling, he will be dishonest and careless of my interest. If I use my servant as a mere instrument of my gains, he will seek to get all he can from me by improper means. God has given me servants, and, I am answerable to God for them. I will seek for grace to be a Christian master indeed, kind, considerate, long-suffering, gentle, and firm; trying to lead my servants to be servants of Christ, remembering that they are heirs together with me of the grace of life, and that in the eyes of One above all are equally dear, equally redeemed at the same costly price.

ABOUT GIVING.

Surely, if I am a Christian, I have known, by my own experience, the meaning of those words, "It is more blessed to give than to receive." But unless I regularly every week, or every month, put by something, however small, I shall not be able to do my duty as a Christian, and a Churchman. I am sure there is always something in which I can deny myself, and have wherewith to give: and this moreover is the best way of giving, for I do not like to "offer unto my God that which doth cost me nothing." How many good works are there in which, as a Churchman, I wish to have a part. I know that a poor man who gives his penny according to his means, has as great a share in promoting God's glory in the world, as the rich man who gives his pound. Are there not Christians distressed and wretched to be relieved? are there not schools to be built? children to be taught? churches to be erected? the word of God to be made known? Missionaries to be sent out? the heathen to be converted? and surely it is a great privilege, that, whether poor or rich, by giving according to my means, I may have a share in all these glorious works, may become a fellow-worker with God, an earthly instrument of advancing Christ's kingdom, and may help in sowing truth, righteousness, and love through the wilderness of this sinful world. Yea, I will remember those words, "As every one hath received the gift, even so minister the same, as good stewards of God's manifold grace."

ABOUT SORROW, SICKNESS, AND DEATH.

My Saviour has told me, that in this world I must have tribulation; when it comes therefore, it is not "as though any hard or strange thing happened to me." Trouble is to me the sign of God's love to my soul; "for whom He loveth He chasteneth." But trouble brought upon me by my own fault, is hard indeed to bear; against this trouble

I strive with all my power. Neither, so far as God helps me, will I be burdensome to others, even in sickness. I subscribe to some Provident Society while I am in health, that I may have the means of support for my family, when I can no longer work for them. But chiefly I remember concerning sickness, that it is one of God's ways for blessing my soul. It is not only when I am going to die, that I send for the Clergyman, but whenever I am confined by sickness, and want spiritual counsel. He, I know, will speak to me about my soul, and sin, and the next world. He will explain to me God's word, and pray with me to my Saviour in heaven. I think trouble and sickness a time for humbling myself for my past life, and therefore then I try to remember every sin I have committed against God, my neighbour, or my own soul. I try to know the worst concerning myself; to see myself just as God sees me, and knows me: for I am sure if I cannot by self-examination probe the wound which sin has made, even the medicine of the Gospel will not cure my soul's disease. But in my sickness I am not alone: I believe in the Communion of Saints. It is true I cannot get to church, but I request of my Clergyman that I may have the benefit of my brethren's prayers in the congregation, and then, as I am lying in pain on my bed, it is a support to me to think that God will hear the prayers of the righteous, will give me patience and comfort in my illness, or even raise me up again to live better than I have done; at least I know it was intended by the Church that all her members, when kept at home by sickness, should, though absent, have an interest in the prayers of the congregation; and that, when restored to health, they should return thanks in God's house for his mercies to them.

But it is not only in sickness that I like to have the prayers of the people going up to heaven for me. There are many other troubles which God sends upon his children—troubles in my family, troubles in my business, troubles in my soul: and though I know all are sent by God, all are calls to me to withdraw my affections from this world, all are to prove my patience and submission to God; yet in all things I often desire to be especially remembered by others in their prayers. "If I have erred," and desire to be "brought back into the way of truth; if I am "weakened" and need "comfort;" if I have "fallen" into sin, and may be "raised up" again; if I am "desolate" and "widowed" and need earthly friends; if I am in danger, necessity, or tribulation; in short, short, if I am "in any ways afflicted or distressed in mind, body or condition," it is a comfort to me to be remembered in those parts of the prayers at church, where such persons are particularly prayed for. In all these things, however, I try to remember the words of Christ concerning affliction: "Every branch" in Me "that beareth fruit, my Father purgeth it, that it may bring forth more fruit."

But there is not only a time of tribulation, there is the

hour of death. When this shall approach, my great desire will be to witness to God's faithfulness and truth before I depart. I will then call my wife and children every day to my bed-side, to tell them in whom I have believed, to assure them that Jesus Christ is the same yesterday, today, and for ever." I will warn them each against their particular sins and temptations, and urge them to make God their friend by daily doing his will. If I have wronged any one in business, I will send for him to make restitution according to my power, to ask his forgiveness, and to request his prayers for me. If I have wronged any one in his soul by leading him astray, I will send to him that I may implore him to repent and turn to the paths of God and of peace. I will endeavour to provide in the best way I can for my family, asking my most religious friends to be guardians to my children when I am gone, according to their ability; and if I have any property, leaving it by will in the best way I can, lest there should be dispute or bad feeling occasioned by my neglect.

My great comfort, however, in dying, is the comfort I receive from God's word, and communion with Him in prayer. I constantly ask to have the assistance of my Minister in reading and praying; and having been often at the Holy Communion in church, I desire to have this privilege in my last days also, even though it be in a cottage and a bed-room. I do not look upon this as any charm to make me sure of heaven—no, but I desire especially, now my body is sinking, and my spirits low, and my faith weak, to remember my Saviour, to have the means of union with Him again presented to my soul.

And thus after this Sacrament, with my humility deepened, with my faith quickened, with my charity increased by Christ himself. I am content to fall asleep in Jesus. "Lord, now lettest Thou thy servant depart in peace, for mine eyes have seen thy salvation."

THE RABBINICAL JEWESS.

In Dr. McCaul's "Sketches of Judaism and the Jews," there is a chapter entitled "The social and religious condition of the Rabbinic Jewess." In this is shewn, from authentic sources, that her condition, both as a member of society and a candidate for eternity, is truly pitiable. The description given is that of the Jewish females in Poland generally, and in the East. "The power of Christian example in London, in Germany and Warsaw, or the direct influence of the government, has led to the establishment of schools; they are not the natural offspring of Judaism, and therefore where it still reigns, schools are not to be found. Very many of the Jewish female children do not learn to read at all. Those that do learn are not taught by one of their own sex, but by a melammed, or rabbi, or a tutor"

"The spirit of Rabbinism degrades womankind, and

does not suffer her to exercise the faculties which God has given. It teaches that to study the law of God is no part of a woman's duty, and that to teach his daughters the word of God is no part of a father's obligation. 'Women and slaves are exempt from the study of the law.' 'A woman who learns the law has a reward, but it is not equal to the reward which the man has, because she is not commanded to do so. But though the woman has a reward, the wise men have commanded that no man should teach his daughter the law, for this reason, that the greater number of women have not a mind fitted for study, but pervert the words of the law on account of the poverty of their intellect. 'Every one who teaches his daughter the law, is considered as guilty as if he taught her transgression. But this applies to the oral law. As to the written law, if he has taught her, he is not to be considered as having taught her transgression.' The Jews thank God every morning, in their public prayers, that he has not made them either a heathen, a slave, or a woman!

"One very important part of a Jewess's religious duties is to visit the burial-ground and pray over the graves. One of her books of devotion contains prayers to be said over the grave of a rabbi, a father, a mother, paternal and maternal grandfather, adult children and infants, a brother, a sister, husband, wife, friends, acquaintances, &c. We give one of these prayers as a specimen.

"PRAYER TO BE SAID OVER THE GRAVE OF A PATRILINIAL GRANDFATHER.

"Peace be upon thee, my father's father. In peace may thy bones rest in this world, and thy soul in the other world. Mayest thou ascend to the high heavens under the wings of God. To-day I went forth and to-day am I come to the place where thou art laid, thou that wert in our family a godly lord, and the best amongst us. Thou hast been a pleasant branch in our family. Thou didst watch over us in thy life, and now thou shalt serve again in thy death, and be our intercessor before God, a good messenger and a good advocate in the midst of our brethren. Order my prayer aright before the Almighty God, that he may make an end of long continued wrath, and not destroy us from the world * * * * *

"Command the holy angels to watch over us from this time forth for ever. Give me children, and sons-in-law, who will be learned men, that our eyes may be enlightened and that our eyes may see Jerusalem and Zion the habitation of palaces. And mayest thou rest and arise in the resurrection of the dead, to enjoy the pleasures of the world to come, and of Leviathan and other delights. Amen.' "

A very remarkable instance of the belief of the Polish Jewess in the efficacy of prayers to the dead occurred very recently. The Jewess of whom it is related has a Christian husband; but this has in no degree lessened her prejudices against Christianity, and she retains, as the following

statement from one of our missionaries shows, her profession of "the Jews' religion:"—

"This evening a gentleman was with me, from whom I learnt that Mrs. — is seriously thinking of bringing back her husband now in England to Judaism. Her bitter feelings against the Christian faith, have been apparent for some time; but I had hardly thought her to be so superstitious as she really is. Last week an old Jew died here, who in his former years had been a rabbi, and was reported to be a great Zaddik (righteous man, i. e., pharisee). As the Jews put all their confidence in such men, she had wished to give him, before his death, a letter to her father-in-law, that on his arrival in the other world he might deliver it to him. This letter was to contain a statement of his son, her husband, having embraced the Christian religion, and a humble petition that he, &c., the father, would use his influence and authority to bring back his son to Judaism. One thing, however, prevented her putting this plan into execution, and that was, that the said rabbi, who was to carry the letter, and her father-in-law, had lived in great enmity with each other; she therefore feared that he would not deliver her petition to her father-in-law, and thus abstained from what she considered to be the most eligible mode of proceeding.

"But she has now another plan, which is, to go to the grave of her father-in-law, and with a great variety of superstitious ceremonies, to implore his interference on behalf of his baptized son. It is, however, known that her father-in-law, before he died, ordered among other things, that no female should ever tread upon his grave, except (I think) his own daughter; and as it is doubtful whether she, as a daughter-in-law, might not perhaps be included in the privilege, she will undergo particular bathings, and then go to the grave, hoping to meet a willing ear, more especially at the time of the year when the Jews go to the graves of their relations and famous rabbies.

"Mrs. — is no doubt encouraged in her plan by the circumstance of her having some time ago, when one of her children was ill, made use of similar means; for as her child was restored, she ascribes its recovery to her superstitious practices."

Who can read such statements, and not pity the daughters of Israel? "In life," in many parts of the world, "they rank with slaves and children. Death is held up to them as an object of terror, and after death their utmost hope is, that the wanderings of their souls may not be protracted, and that the fires of hell may prepare them for Paradise, one of the joys of which is to feast upon salted Leviathan."

Ought we not to pray and to exert ourselves to the utmost, that light and truth may go forth and visit those dark dwellings, where error and superstition and unhappiness so fearfully reign?

Our young readers may well praise and adore the good-

ness of the Lord who has cast their lot in a happier land, and who has taught them the blessed truth, that in Christ Jesus there is no difference, that male and female, bond and free, Jew and Gentiles, are all one, if believers in Him. How can they give stronger proofs of a thankful heart for God's great goodness to ourselves, in granting them all the mercies which flow through Christian mothers, than by seeking in all right ways to bless and save these daughters of Israel?

SOME FIRST FRUITS OF MISSIONARY LABOUR IN CHINA.

The other case of baptism, writes Bishop Boone, (after mentioning the baptism of a European merchant,) was one of peculiar interest to all the members of the Mission. It was of Kway Chung, a little boy belonging to our school, who was one of the very first taken under our care. Ill health had for some time laid him aside from his studies, and he began himself to realize the approach of the last enemy, when he requested to be baptized. I have never enjoyed a higher gratification than the examination afforded. But a short time before he was an uninstructed heathen. I found him now radiant with the hopes of the Gospel. His answers evinced a complete understanding of the plain fundamental truths of the Gospel taught in the Creed, and it was specially observable that his faith had laid strong hold on Christ as the friend of sinners. Being observed one day by Miss Jones (whilst sitting quiet and no man speaking to him) to smile, she asked him why he smiled. He answered with the sweetest composure, and with all the enchanting simplicity of a child-like faith, "I was thinking how delightful it would be to be with Jesus, after I am dead." He seemed to have no more doubt that the good Jesus, who came to save sinners, would save his soul, than he had of any fact whatsoever which our senses teach us. A more beautiful and affecting instance of the sustaining power of faith, in the certain and near prospect of death; such support as draws forth the adoring love and gratitude of the beholder to the gracious Saviour, who grants such grace to his dying servants, I have never witnessed. It is in view of such trophies of the Divine grace that we are made to cry out with Balaam, "Let me die the death of the righteous, and let my last end be like his."

This boy had the clearest mind of any Chinese youth I have yet met with; he was a boy of much promise; but his end has more than realized our expectations, and we can only heartily thank our Heavenly Father that He has so mercifully released him from all the trials of this mortal strife.

Chae, whose baptism was mentioned in my last Report has given satisfaction by his uniform Christian deportment, and by diligence in his studies. He perseveres in

his desire to become a minister of the Gospel. I have recently appointed him a lay catechist, with an allowance of five dollars per month. With this appointment he is very much pleased, and I trust he will, in the exercise of his duties, do much good to his countrymen. Mr. Spalding and he go out together among the people to distribute among them our communion alms, and to talk to them of the simple plain truths of the Gospel; an association which is very useful to both parties. It is only by much painstaking humble labour among those who are the poor of this world, as well as the spiritually poor, that we can hope, in this portion of the Lord's vineyard, to gather into the Church of God's elect, who are scattered in these ends of the earth.

We entreat the continual remembrance of our work in the prayers of the members of the Church at home, and that our hands may be strengthened by the arrival of new members to increase our Mission.

SUNDAY SCHOOL INTELLIGENCE.

For "The Young Churchman."

The Third Annual Examination of the Sunday School connected with Christ's Church, Port Stanley, was held on Wednesday, the 13th inst.

After Evening Service, in the Church, the classes were separately examined by the Incumbent, and the children and their friends then adjourned to a shady grove, near the river side, and opposite to the Clergyman's residence, where a plentiful repast of tea and cake was provided for a them.

Between forty and fifty children sat down to the rural banquet, to which, as may be believed, they did ample justice. The large party assembled to witness the festivity having in their turn partaken of the refreshment provided, the children amused themselves with a dance and various games upon the greensward.

The kindness of some of the gentlemen present, who volunteered their musical services, greatly contributed to the cheerfulness and enjoyment of the occasion.

The weather was most propitious, and what with the joyous shouts of the children, the enlivening strains of the music, and the groups scattered here and there under the shady beech trees, the scene altogether was of the most animated character.

Several Union Jacks suspended from the trees, over the heads of the party, added much to the effect of the whole, and gave it a thoroughly British and loyal air.

Shortly after sunset, and when the dews of evening began to fall, the children hushed their merriment, and the Evening Hymn was sung by all present, accompanied with the instrumental music; after which the benediction was pronounced, and the party separated, highly delighted with the innocent enjoyments which they had witnessed, and in which they had shared.

PORT STANLEY, 14th August, 1849.

THE SUNDAY SCHOOL FETE IN GODERICH.

(From the Huron Loyalist of 26th July.)

This event which happened on Friday the 25th ult., realized the most sanguine wishes of its friends, and we must say, we have seldom witnessed a more beautiful and yet solemn scene than that which was presented on that occasion. There was the simplicity of childhood, the expanding beauty of woman-hood, the steadiness of manhood, and the gravity of old age, all represented on the spot, but the climax to the happiness of the scene was the presence of that venerable prelate, our Bishop, the "patron of religious education," the champion of our dearest rights as Churchmen, and unflinching advocate of God's holy Gospel. Gay banners floated in the air, bearing suitable inscriptions, "God save the Queen" "Lord remember us in the days of our youth" and at the entrance to the Rectory was a handsome new flag, supported on either side by Judge Acland and Dr. Hamilton, with the words "Welcome Patron of Religious Education," on it. Divine service was performed by the Rev. E. L. Elwood, M.A., T.C.D., and a beautiful address delivered by him to the Sunday School teachers and children, upon their respective duties. A procession was formed, and they proceeded to the Rectory when the Lord Bishop of Toronto afterwards addressed them on the lawn, in the most impressive yet simple language; and there the boys and girls sat down to the number of 120, under an extensive awning which overspread tables, groaning under the weight of cakes and tarts, and sweet meats, tea, &c., &c., and good things.

We felt extremely happy in seeing so many of the teachers in the procession, and we can safely assert that they seemed to take especial pride in their "delightful task." After they had refreshed themselves, our learned friend, John Stewart, Esq., delivered what we may truly term, an eloquent address. He spoke as follows:—

MY DEAR YOUNG FRIENDS,—Another year has rolled round since I had the pleasure of addressing you on this spot. I am delighted to find that your numbers are increasing and your progress is onward. Through the kindness of your instructors and the indulgence of your worthy Rector, who takes such a deep interest in your temporal and eternal welfare, you are invited to celebrate another Sunday-School anniversary; and while they are straining every nerve to make you happy, and to imbue your young minds with such sound principles of religion and piety as will make you respected through life, happy at death, and happy through all eternity; you have also a solemn duty to perform towards them. You owe them a debt of gratitude which you can only repay by obedience to their commands and a ready and cheerful compliance with their requests. They do not wish to burden your young minds with more than you can bear, but to lead you on, by gentle means, into the paths of wisdom and knowledge, and to strew your paths with flowers as you advance. "The fear of the Lord is the beginning of wisdom" and that fear they are trying to implant, by making you acquainted with that holy religion which is the glory of one world and the guide to another—the beginning of that wisdom they are inculcating by making you acquainted

with the fundamental precepts of this inspired volume, without whose guidance we must drift into the comet blaze of uncertainty and error. Its light is light from heaven, and like the fiery pillars which conducted Israel through the wilderness, it will also conduct you safely through the wilderness of this world, and finally lead you as the pillar did them, to the Canaan of your rest. Then, my young friends, store up in your minds and practice in your lives the precepts taught in that holy word.

Your smiling looks, though silent, bespeak your joy and to add to that graced by the presence of that venerable prelate to whom you have given such a cordial welcome. The motto, I perceive on your flag is "Welcome patron of religious education." Richly does he merit the appellation, whose life since he came to the province, (a period of 50 years) has been devoted to the literary, moral and religious instruction of its inhabitants. But his last great public act of philanthropy crowns all his other labours.

When a creedless, heartless, godless majority of our present parliament, passed a law banishing the worship of God, and even exorcising his name from our first seminary of learning in the land, his Lordship could ill brook a godless university, and that in the very city where his own pious example had long been as a beacon-light to the people. He, therefore, forsaking the pleasures of home, despising the dangers of the deep and reasoning like the Apostle, that he was "now ready to be offered up" if it were his Master's will, visited christian England and her christian universities, and after labouring long and ardently, with his wonted assiduity, raised the means of laying the foundation of a seat of learning in this province, which will be to him a monument more perpetual than brass, long after those venerable locks of his, now silvered over with the snows of three score years and ten, shall have mouldered in the dust, and his spirit shall have returned to God who gave it.

It affords me much pleasure on this occasion, to see this youthful and loving little community assembled from the bosom of so many different churches. This is just as it should be. I have charity for all, and trusting we are all right, I am ready to adopt, as my own, the sentiments of the great bard of England, Pope, in his universal prayer:

Let not this weak unknowing hand
Presume thy bolts to throw,
And deal damnation round the land,
On each I judge thy foe;
If I am right, thy grace impart,
Still in the right to stay,
If I am wrong—Oh! teach my heart
To find that better way.

We were all wrecked on the same rock and are all rescued by the same Redeemer.

Mr. S. then went into a detail of the original intention of Sunday schools in the great manufacturing cities of the mother countries, pointing out their triumphant results, which our reporter could not catch for want of accommodation, but suffice it to say, that it was unquestionably a feeling and eloquent address, which could only have emanated from a sincerely good and philanthropic person.

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