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

L. II.]

AUGUST, 1855.

[No. 8.

WHICH IS THE WAY?

It is now more than twenty years ago since the following occurrence took place:—

A young man, of good connection and property, who had spent his youth much in the manner in which the butterfly passes its brief existence in the summer sunshine, and amidst the flowers, had been brought to consider that great question to which no answer can be given:—"What is a man profited, if he shall gain the whole world, and lose his own soul?" The consideration of this question, by the grace of God, brought him as a penitent believer to the cross of Christ, and led him to a new life: he lived thenceforth not unto himself, nor for a world the fashion of which passeth away, but unto God; and he presented his life a sacrifice unto Him who had redeemed him by His blood. He took every means which presented itself of leading others to the knowledge and love of God, and of Jesus Christ our Lord, striving to fulfil his own vocation and ministry in the church of God.

One evening, as he was slowly riding along a retired country-road, he heard the sound of wheels behind him, and presently a traveller in a gig drove up, drew in his horses, and asked if he could tell him which was the way to a country town at some little distance. The road happened to be rather intricate from the point which they then were; but about two miles off it became plain, and sign-posts afterwards indicated it clearly. The young man, therefore, having explained the intricacy of the route to the traveller, said, as he himself was merely riding for exercise, he would willingly accompany him so far on his road. The kindness of the traveller, and of the manner in which it was made, pleased the young

stranger, who, as they road along, informed him that he was commercial traveller, and having some business which must be transacted the next morning at the neighboring town, he had been uneasy when he found himself embarrassed, as to the way to it. The young man, turning to him with a smile and look of benevolence and candor, turned this remark to a good account, and spoke to his new acquaintance of "the way" that leadeth unto life everlasting. Comparing our state in this life to that of persons desirous of reaching a certain destination, but uncertain of the way to it, he alluded to the folly of people saying that, if every one went his own way, all would meet at the same place at last; that all ways were alike, and that it was bigotry to suppose that we alone had found the right one, simply because we had looked at the sign-post which others were too proud, or too much engaged in looking about them, to read. As he found his companion quite ignorant of the religion of the Gospel, he spoke to him of the two roads mentioned in the Bible as leading to our eternal destination—"the broad road" that leads to destruction, and "the narrow road" that leads to life. He told him that both these roads were clearly pointed out; and that the word of God was the sign-post which indicated them so distinctly, that none who looked with real desire to see could mistake, and which showed their characteristics so plainly, that all who were walking in either might tell whether they were in the broad or narrow road.

He found that his companion, although he had a road-book and a travelling-map, and often read them, had never been in the habit of referring to the sign-post he alluded to. And then he spoke to him of Jesus Christ, who is "the way" by which we enter the narrow road to life, and the means by His Spirit whereby they walk therein, and the end whereunto they finally attain. He told him that the characteristics of the two sets of travellers to eternity, those who walked in the broad road, and those in the narrow road, were inscribed on the sign-post he spoke of; and, to make his meaning clear, he drew from his pocket a small Bible, and read from Gal. v. 19-25 the following passages, saying, that the first description, or that of the works of the flesh, indicated the broad-road travellers; the latter, or that of the works of the Spirit, the narrow-road travellers:—"Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness,

as revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit."

The young man then dwelt on the known truth, that *here* we have no abiding city, and on the equally admitted fact, that almost all persons, high and low, rich and poor, profess to seek one to come; but with how much indecision and uncertainty! content neither to know the way, nor to see that they are walking in that which leadeth unto life; but that our abiding city is in eternity, and that after this life nothing will ever rectify a mistake, if the way be missed.

The young man and the traveller parted at the cross-roads: the sign-post was there; and, pointing to it, the former said to the latter, with a smile, "Farewell! remember the sign-post I have spoken to you of. Look at the Bible to know if you are in the right way for a happy eternity; and if ever in your future travels you should ask, 'Which is the way?' remember that a stranger told you to seek the way that leadeth unto life."

Years passed on, and the two had never met: they had apparently forgotten each other. The young man had become a Minister of Christ; and, going once on some mission to a country-town distant from his own rural charge, he was received by the Rector of the parish. While they were together, his Curate came in, and at once stood still at the door, gazing at the visiter, who looked at him as on one he had seen before. Suddenly the Curate started forward, and, stretching out his hand, cried with some emotion, and sparkling countenance, "I cannot, surely, be mistaken: you are the man that told me 'the way.'" The circumstance had quite passed from the visiter's mind. With gratitude and joy he heard that the way he had pointed out to a strange traveller had been found by him; and that the knowledge he had gained from his researches after that evening's journey, had finally been the means of bringing a soul to Christ, and adding a faithful and zealous Minister to the church of God.—*Tract Magazine.*

Afflictions are not so much threatened, as promised, to the children of God.

AMUSEMENTS OF THE PRIMITIVE CHRISTIANS.

Every man has certain customary means of enjoyment in those little intervals of leisure which occur in the busiest life. Every community offers some method of entertainment and recreation, according to the prevailing tastes and habits of their society; and these amusements of men and of society indicate, no less than their serious occupations, their character. The primitive Christians, when occupied neither with labors nor with the duties of religion, had, no doubt, like other men, their amusements. But neither their principles nor their social habits would allow them to join in many of the fashionable amusements of their day. Primitive Christianity was indeed exempt from that "sullenness against nature" and nature's God which characterized the stoical philosophy of antiquity, and which subsequently led to the follies of monkery. But its principles inculcate great strictness in regard to the pleasures of the world; and these principles of Christianity contrasted with the degeneracy of the age, threw over its professors the air of great seriousness.

As a persecuted and despised people, they sought retirement and seclusion. Conscious that bonds, imprisonment, and death awaited them, sorrowing for those who were languishing in prison or had died a martyr's death, the vanities of the world and the gaieties of convivial life had for them no charms.

Most of the amusements of the age were in some way connected with idolatrous ideas and ceremonies, or else were tainted with impurities and immoralities inconsistent with their religion. We who live at a period when the tone of public sentiment is in favor of the principles and practices of Christianity, cannot readily enter into the feelings of those who moved in a state of society where every element of nature was consecrated to the service of Paganism, and the simple and most innocent amusements could not be enjoyed without offence to all that is pure and holy.

These circumstances should be taken into account along with the religious seriousness and conscientiousness of Christians, in our estimate of their apparent austerity.

Minucius Felix, a Roman lawyer, a convert to Christianity who died A.D. 208, makes Cæcilius, sustaining the Heathen part of his dialogue, give the following graphic portraiture of the manners and life of Christians; "Fearful and anxious, you abstain from pleasures in which there is nothing indecorous; you visit no shows; you attend no pageants; you are seen at no public banquets;

quents; the sacred games, and food and drink used in the sacrifices, you abhor; you thus fear the gods whom you deny; you bind not your brows with garlands; you use no perfumes for the body; your aromatics you reserve for burials; you refuse even crowns of flowers to the sepulchres; pallid, trembling, you are fit objects of commiseration to our gods." In another place, he calls them "a people who fled the light, who hide themselves in darkness; mute and public, garrulous in corners."

The amusements of the theatre, the circus, pantomimic shows, tragedies, comedies, chariot and foot races, scenic exhibitions of every kind, were discountenanced by these Christians, because such occurred there which violated the moral feelings of Christians and the decencies of Christian life. Moreover, an unholy spirit breathed in them; the frivolities which reigned there, "the long pursuit of idle and vain objects," and the tumult and roar which prevailed there, were viewed as incompatible with the seriousness of the Christian character. Then, again, these were connected with idolatrous ideas and worship, and weaker Christians might be led back to Heathenism. Even if otherwise innocent, they would refrain from everything that might make their mother to offend. On this principle, all trades and occupations which encouraged public vices, immoralities, or impieties, were frowned. Tertullian would not allow merchants to furnish commodities for adorning the temples, nor to sell spices for incense.

Dice and games of hazard of every kind, together with sedentary plays, were also condemned, as inconsistent with a Christian profession, and tending to form habits of idleness and profligacy. It is hardly necessary to add, that all excessive ornaments and costly apparel were likewise condemned, together with everything that should gratify a vain ambition, excite sensual desires, or gratify a voluptuous disposition. "Tell me," says Apollonius, A.D. 180, "Does a Prophet dye his hair? Does he paint his eyelids? Does he delight in ornaments? Does he play at dice? Does he take any? Speak and say, are these things justifiable?" "What reason can you have," says Tertullian, "for going about in gay apparel, when you are removed from all with whom this is required? You do not go the round of the temples; you ask for no public shows; you have nothing to do with public festivals."

Clement of Alexandria, of the same age, in his *Pedagogue*, personates Christ as discoursing on the rules of living pertaining to meats, to drinks, to ornaments and dress, to expensive articles

of luxury, in which he descends to great minuteness of detail; but allows only a decent consistency. He would not have Christians "wear a severe and morose countenance," but condemns all buffoonery, unseemly merriment, and noisy mirth; and comments with great severity upon "immodest speech." He enters minutely in the description of a lady's toilette. The "fine gentleman" of the day, the fop of Alexandria, and idlers "who lounge at the shop to gaze at the females as they pass," especially move his virtuous indignation. Some of the details to which he descends are curious enough; but the picture which he draws of the morals of the day, especially the female morals, is really appalling. But in the midst of this extreme degeneracy and corruption, he exhibits himself the champion of a pure and inflexible morality, based on deep and earnest piety.

Let us not, however, imagine that the primitive Christians were sad and melancholy. All their history shows them to have been cheerful and happy. Free from cankering, corroding cares, and guilty passions, they enjoy peace of conscience, and rejoice in the hope of the glory of God. They were eminently social. The sacred song, the harp, the lyre, and the exalted themes of Christian intercourse enlivened the pastimes; so that, in their quiet seclusion, they enjoyed a steady and tranquil flow of happiness and peace, with which no stranger could intermeddle. With a propriety which none else could claim, they could say,

"With us no melancholy void,
No moment lingers unemploy'd,
Or unimproved below;
Our weariness of life is gone,
Who live to serve our God alone,
And only Jesus know."

—*Dr. Lyman Coleman.*

THE FIRST DEATH IN THE FAMILY.

The most memorable epoch in the history of my family, is the first entrance of death within its circle. The death of beloved relatives is always a solemn event; but at no time is its occurrence so touching, or its ravages so visible, as when it breaks the link of the golden chain that creates the identity of a family. It is an event that is never to be forgotten by the survivors, and it changes all their subsequent associations and history. It may be that the first-born, whose eyes had scarcely opened on the world,

snatched away; or that radiant youth, which gladdened every part with its unfolding promise; or sometimes the father, in the midst of his anxious cares, the centre and prop of all; or the dear mother is summoned away from the sphere she only lived to radiate with her smile, or bless with her disinterestedness: whether it is that first leaves its precincts for the darkness of eternity, makes a breach that no subsequent bereavement can equal. The family thereafter can never be the same that it was; a new order of associations has been commenced, new fountains of feeling and experience unsealed, which, though they may afterwards flow untroubled, will never dry again. Hopes or fears are awakened that never subside; and the mingled web of life receives the hue of a new and darker thread. There is a link gone that no after-union can replace; a void created that all subsequent possessions will leave unsatisfied. There still may be as great happiness, but it is mingled with recollections which make it a far different experience from that which it would otherwise have been.

Yet, whether occurring at its commencement, or in its progress, the change made by the passing of the fearful shadow over a family may be the greatest blessing of life. Death is a great teacher, and often the kindest. The grave becomes another and a holier thing, after it has received its first inmate. There is a new bond of relationship instituted, which tends to remove the repulsion and estrangement which existed before. The moral nature reaps a blessing from the anguish of the mental. Wishes and hopes are awakened, which could never have had a being otherwise; sources of pensive reflection and spiritual communion are opened, which were but death could unseal. Heaven has a new attraction to the mother, when it has become the home of her first-born. Eternity seems a warmer and more cheerful object of thought, when it has been made a part of home by the removal of part of the family to it. The thought of regaining the companionship of those whom we loved on earth attaches time to eternity, and makes this life seem to be, what it really is, a beginning and part of another. Life is made thoughtful and tender by the presence of the unseen; and when death is made less terrible by the hope that its darkness and struggle are watched over by those who cannot be indifferent to our suffering, and whom we are so soon to embrace.

We ought not to forget our dead. They are ours still, in the best sense of possession. We ought not to disown, even in word, the relationship which is not destroyed, but rather hallowed, by

death. A member of a family is removed from sight, but he still lives and loves. We may not see him, but we know not but he sees and hovers near us. Even the darkness of the grave need not sever the communion of our thoughts. The sentiment that inspired that most touching ballad of Wordsworth, in which the little child is made to claim for the family that still "We are seven," though two lie sleeping in the grave, is as just, as it is beautifully poetic, and as appropriate to manhood as to childhood. In the view of faith, a family never grows less, nor is its golden chain, though part of it may lie under the shadow, ever broken. —
Spare Moments.

THE SUCCESSFUL MOTHER.

MOTHERS, here is an example for you to imitate; here is encouragement for you under your trials; here is a mother who had a daughter possessed of the devil, grievously vexed. The case seemed desperate. The trial was of long standing; all her efforts had hitherto been in vain; her discouragements were many and great; she was a Gentile; she came forbidden; when she came, Jesus would not notice her; when she cried, "he answered her not a word;" her perseverance offended the disciples, and they said, "Send her away;" when the Saviour addressed her, his language appeared unkind, as though he had called her a dog; her application appeared to be useless, for he said, "I am only sent to the lost sheep of the house of Israel;" but she would not be discouraged. She had heard that he was kind, and she believed it. She had heard that he never had refused any one who applied to him, and she believed it. She believed that he could help her and no one else. She believed that he would help her and therefore she persevered. And as she believed, so it was: when tried she came forth as gold, and Jesus said unto her, "O woman, great is thy faith; be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

MOTHERS, does not this woman's conduct reprove you? Is there no reason to fear that she will rise up in the judgment, and condemn many mothers? many professing mothers? Will she condemn you? You have children dear to you as hers was: yours also are possessed by Satan, for he is "the spirit that worketh in the children of disobedience;" (Eph. ii. 2;) that is in all unconverted children. No one can cast out Satan, and make your children

examples of the Holy Ghost, but Jesus: but he can; he daily does
 so in the instance of others. But do you feel for them as that
 mother did? Do you believe the danger they are in, as pointed
 out in your Bible? Do you believe them to be children of wrath,
 under the curse of the law, and exposed to all the terrors of
 the Lord? Do you apply to Jesus as though you believed this?
 Do you persevere as this woman did? Remember you have
 greater encouragement, you know more of Jesus than she did:
 you are invited by him; she was not; he bids you come to him.
 Are you burdened with the state of your family, and does your
 concern for their eternal welfare weary you? He says, "Come
 unto me, and I will give you rest." You have his promise, "I
 will in no wise cast out." "Whatsoever ye shall ask in my name,
 that will I do, that the father may be glorified in the Son. If ye
 ask anything in my name, I will do it." You have also many
 encouraging examples. (Matt xiv. 34—36.) Hannah was heard
 for Samuel, Lois was heard for Timothy, and you will be heard
 for yours.

Mothers, does not your own conduct reprove you? If your chil-
 dren is sick, you send for the surgeon, consult the nurse, watch it by
 night and by day, sparing neither time, trouble, nor expense, that
 it may be restored again to health; but do you act thus in
 reference to the souls of your children, which are sick, and dying
 with the disease of sin? You have sat up the whole night to
 watch beside the couch of the sick body; but did you ever devote
 part of the night for the special purpose of seeking the salvation of
 the soul? You have suspended all other business to attend to the
 suffering body; but are you as ready to leave business, at times,
 to plead with God for the soul? You consider that you would not
 be justified, that your conscience would not acquit you, if you had
 not any likely means untried to restore bodily health; but have
 you tried all means, with the same care, concern, and promptness,
 for the salvation of the soul? And if not, how can you be justi-
 fied, or how can your consciences acquit you? Consider this;
 consider it seriously, as before God; and the Lord make you con-
 sistent mothers.—*Rev. James Smith.*

One who had lived more than fifty years said, as the hand of
 death was upon him, "I have all my days been getting ready to
 die, and now I must die!"

SHOULD CHILDREN LEARN TO DANCE?

A great deal has been said and written on this subject: it is therefore, deemed unnecessary to enlarge; but there is one consideration which may yet assist some anxious mother in forming a decision, and as such it is now offered.

Does not all the discussion and difference of opinion about it prove that in the minds of many, there is, to say the least, a *risk* in permitting children to learn dancing? "We hope," they say, "that under certain restrictions it will not prove injurious." Now, if our hearts, as mothers, are *supremely* set on our children becoming the children of God, and possessing the "one thing needful," would we not avoid whatever borders on assimilation to the world, particularly what many assert from sad experience to have proved a snare to them in their youth? The writer is convinced, that children do not excel in this acquirement unless they become fond of it; and is it not an unusual, a contradictory plea that you permit them to learn, but "do not wish them to excel?"

Awkwardness is not always remedied by learning to dance. Any one accustomed to dancing-schools can verify this assertion, and while gymnastics and calisthenics are open to us, and have by their effects in some cases, produced extraordinary benefits to the carriage, and even character, let us, as Christian mothers, be satisfied if our children are not fitted to shine among the graceful and elegant of this vain and seducing world, rather than incur the slightest *risk* of having to look back on affording them the means of mingling with delight in its dangerous amusement.—*British Mothers' Magazine*.

HINTS FOR NURSERY DISCIPLINE.

Children are our choicest treasures. They are little heirs of immortality; and if it please God to commit them to our charge, our first desire should be to train them for heaven. We are not only to rejoice in their happy smiles, and in the gladness which their infant voices spread around our home, but we are to remember our responsibility as parents, and the importance of instilling into their tender minds those principles which, if they are spared to us, will form the ground-work of their happiness and usefulness in future life.

Sufficient attention is not always paid to the early training of little children, and to the necessity of good nursery discipline.

Before an infant is able to lisp, or to distinguish the right hand from the left, it is capable of receiving some degree of instruction, of being taught that it is not to have what it cries for; that it is not to hurt its brothers or sisters; that it is to do as it is bid by those who have the care of it.

Implicit obedience to parental authority should be the first thing that we teach our children; for it lies at the root of every good thing else. Gentleness and mildness should be mingled with firmness and decision, in all that we do and say with reference to them.

Our commands should be reasonable, and given with kindness; and *once* given, it should be understood that they must be obeyed.

Those are mistaken who imagine that indulgence is the way to make children happy, and that restraint will only tend to damp the volatile spirits of childhood, or destroy the natural energy of character incident to the youthful mind. No family, perhaps, is so truly and substantially happy, no home so peaceful and delightful, as that in which the children are under mild and gentle discipline, accustomed to submit themselves to those who have the care over them, to be kindly affectioned one to another with brotherly love, and to live under the habitual recollection that God knows and observes their every action.

It is impossible to read our blessed Saviour's Sermon on the Mount, without being struck with the minuteness of the precepts there conveyed. Surely the spirit of the Gospel ought to be carried out into the every-day transactions of life. The Christian mother should constantly refer her children to the word of God as the unerring standard of instruction. Their waking thoughts should be directed to his mercies, which are daily poured down upon them in such rich abundance. His grace, support, and strength, should be sought for the coming day; and they should desire to rest in the evening with these words upon their lips and their hearts, "I will both lay me down in peace, and sleep: O thou, Lord, only makest me dwell in safety."

The importance of consistency in the mother's own character must not be forgotten. She ought not to appear one thing to her children at one time, and another thing at another; but, however trying their little wayward tempers may be to her, the same sweet spirit of Christian love and forbearance should actuate her at all times in her conduct towards them. The children of a judicious and affectionate mother will almost imperceptibly follow her example, and imbibe the spirit which pervades her own mind. Her

very countenance, therefore, should be the index of a heart in which habitual peace, and love, and joy abide, and the soft and holy influence of such feelings will flow down upon her children.

The following few short and simple rules for the mother's guidance, may be found useful. They pretend not to originality; but the writer, having thought them beneficial in the training of her own family, is not without hope that they may be of some service to other parents also, who, like herself, are earnestly desiring to "bring up their children in the nurture and admonition of the Lord."

1. From your children's earliest infancy, inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you *mean* what you *saw*.

3. Never promise them anything, unless you are quite sure you can give them what you promise.

4. If you tell a little child to do something, show him how to do it, and see that it is done.

5. Always punish your children for wilfully disobeying you; but never punish them in anger.

6. Never let them perceive that they can vex you, or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little *present* punishment when the occasion arises, is much more effectual than the threatening of greater punishment should the fault be renewed.

9. Never give your children anything because they cry for it.

10. On no account allow them to do at one time what you have forbidden at another.

11. Teach them that the only sure and easy way to *appear* good is to *be* good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow of tale-bearing.

14. If your children abuse your confidence, make them, for a time at least, feel the want of it.

* The writer feels particularly indebted to Mrs. Hoare's "Hints on Early Education" and Mrs. Child's "Mother's Book."

15. Avoid allusions to former faults, when real sorrow has been experienced from having committed them.

16. Remember the importance of instilling good habits while your children are young. The habit of perseverance is very important.

17. If your children make an intelligent question or remark, never quote it in their presence.

18. Accustom them early to observe, admire, and take delight in the beautiful works of nature.

19. Cultivate domestic politeness among them. Let them practically experience that there is more real pleasure in pleasing others than in pleasing ourselves.

20. Above all, inculcate a spirit of prayer. Make the word of God your own standard, and continually refer your children to its holy precepts. A short and simple practical text imprinted on the memory every morning, may be used as a guide for the day. — *Fanny and her Mamma.*

THE TWO FUNERALS.

It was a lovely day in the pleasant month of July, 184— : the neighboring corn-fields were gently waving to the passing breeze, and the low murmuring of the rippling wave was heard from the adjacent beach, when the slow and solemn sound of the funeral-bell issued from the old tower of a church on the coast of Hampshire. A number of respectable persons had assembled to witness a mournful scene. The corpses of two of their fellow-beings, who had died suddenly, were about to be deposited in the "house appointed for all living." The first company which reached the churchyard gates consisted of a few sorrowing relatives who followed a coffin of a diminutive size, and which contained the mortal remains of a lovely infant, about twelve months old, who was suddenly torn away from his distracted parents by a fit of apoplexy. The next scene, marching in slow military procession, was the funeral of an officer, who, a few days previously, laid violent hands upon himself, and by that rash act hurried himself unbidden into the presence of his Maker and Judge. The departed man was Adjutant in ——— regiment, and had lately returned with his comrades in arms from a distant British colony. A disappointed love affair is said to have operated painfully on his mind, and to have led to the commission of the wicked deed. A few minutes before

the occurrence of the fatal act, he conversed rationally with brother officer. A report produced by some destructive weapon brought several persons to his apartment, when a frightful spectacle presented itself. It appears that he had placed the muzzle of a loaded pistol in his mouth, and then discharged it. The awful scene may be imagined. The dying man spoke no more, but continued to breathe for half an hour, when his spirit passed into eternity.

How different were the circumstances under which these two immortal beings quitted this world! In the first case, here is a lovely infant, full of health, affording comfort and hope to his parents, taken away in a moment. But the hand of the Lord directed it. He who had given, was now pleased to take; and the event was the result of wisdom and goodness. "Blessed be the name of the Lord." As to the spirit of the precious little one, it passed through the merits of Christ's atonement, into the deathless region of heaven. In the contemplation of the second case, the mind shudders, and dark and dismal thoughts rise in rapid succession. Here is a man in the bloom of health, and in the prime of life, who it is said, had risen by merit from the ranks to fill the honorable post which he occupied, deliberately deprived himself of earthly existence, and rushing into the presence of a holy God, covered with suicidal blood. There is no scriptural ground for entertaining the slightest hope of his final salvation. Is the soul of this once-gallant soldier not saved? Then the determination to which we are obliged to come, is, that it is lost, for ever lost. When his body was committed to the ground, the Clergyman said, "In spite of our and certain hope of a joyful resurrection unto eternal life, through Jesus Christ our Lord." How fearfully improper!

Reader, it is evident (1.) from the above statement, that the unhappy officer had not the fear of God before his eyes, or he would have been prevented from the perpetration of the bloody deed. Do you fear the Lord? Have you a filial dread of offending him? "Blessed is the man" that is thus "in the fear of the Lord all the day long." (2.) It is evident that Adjutant — loved the creature more than the Creator; he loved the sinner more than he did the Saviour, "who is God over all, blessed for ever." Do you love God? do you love him above every other being in the universe? and do you give demonstration thereof by keeping his commandments? It is meet, and right, and your bounden duty, thus to love the Almighty. (3.) Are you

bereaved parent, full of grief on account of having recently had to follow a beloved infant to the silent grave? Dry up your tears. Your little one is "taken from the evil to come." Prepare, O prepare, to meet its emancipated spirit before the throne of God. Shall not the Judge of all the earth do right?" W. W.

THE SPIRITUAL MERCHANT.

Sketch, by Mr. Samuel Medley. Preached on Wednesday, Oct. 29th, 1777.

"For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold."—Prov. iii. 14.

From this we propose,

I. To consider the Christian under the character of a merchant, and show how he answers to that character.

1. A merchant is and must be a *living man*.
2. He must be a *diligent man*.
3. He must be a man of punctuality and dispatch.
4. He must be constant and regular in his correspondence.
5. He must know and be attentive to the state of his affairs.
6. He is a man of a truly honorable calling.
7. He is a man of a very useful calling.
8. He must prepare for and expect to meet losses.

II. To consider the articles of his trade.

1. He trades in gold; by which we may understand the love and grace of God.
2. He trades in jewels and pearls; or the Lord Jesus Christ himself and all his gracious and glorious blessings and benefits.
3. He trades in wine and oil; or the sweet and gracious influences and comforts of the Holy Ghost.
4. He trades in pleasant fruits; or the sweet and soul-refreshing blessings of the Gospel of Christ.
5. He trades in fine linen and goodly apparel, which is the righteousness of the saints.
6. He trades in arms and ammunition, even the whole armor of God.
7. He trades in rich and pleasant spices; or the duties, walk, and practice of evangelical holiness.

III. The stock he trades with.

1. With the love of Christ, which is unchangeable.
2. With the power of Christ which is omnipotent and invincible.

3. With the wisdom of Christ, which is infallible.
4. With the truth and faithfulness of Christ, which can never change.
5. With the merits and righteousness of Christ, which are invaluable.

6. With the offices and characters of Christ, which are various.
7. With the glorious exaltation and intercession of Christ.

IV. The port he trades to; namely HEAVEN.

1. A distant port.
2. A rich port.
3. A safe port.
4. A free port. *No taxes!*
5. A royal port, the residence of the King Jesus.
6. A heavenly port.

V. Show the difficulties, trials, and losses he is liable to in trade. He meets with difficulties, &c.,

1. From storms and tempests.
2. From bad servants;—a sinful body and a wicked heart.
3. From thieves and robbers;—an evil world and Satan.
4. From false merchants.—hypocritical professors.
5. From wars and piracies; contentions of sad sinful lusts.
6. From calumny and falsehood.

VI. The manner in which his trade is carried on; namely, by books, by letters, by good bills, by running cash.

1. By books.
 - (1.) The Bible.
 - (2.) His memory, which is his day-book.
 - (3.) His judgment, which is his journal.
 - (4.) His affections, which are his cash-book.
 - (5.) His conscience, which is his ledger.

2. By letters; namely, his prayers.
3. By Good bills; namely, the promises of God.
4. By running cash;—visible comforts.

VII. The profits and losses of his trade; and show in what the merchandise is better than silver or gold.

1. The merchandise of silver, &c., is uncertain; but this is sure.
2. The merchandise of silver, &c., is unsatisfying; this is soul-satisfying.
3. The merchandise of silver, &c., is short; but this is eternal.
4. The merchandise of silver, &c., is hurtful; but this is beneficial.

5. The merchandise of silver, &c., has no profit at death; as has.
6. The merchandise of silver, &c., can never assure a man of heaven; this does.
- Its gain is better than fine gold.
1. He gains true peace in his conscience.
 2. He gains true holiness of heart and life.
 3. He gains fellowship and communion.
 4. He gains true comfort, and a joyful assurance of heaven.
 5. He gains a glorious victory, and triumph over death and hell.
 6. He gains a joyful resurrection.
- Conclusion, with a few words,
- I. To the real Christian.
 1. Be diligent and punctual in your heavenly trade.
 2. Examine and post your books.
 2. Labor to enlarge your heavenly trade.
 4. Let no crosses or difficulties discourage thee.
 5. Rejoice in the hope of enjoying all thy gain at last.
 - II. To the Christless sinner.
 1. Think what a losing trade thou art engaged in.
 2. Consider well the warning, Matt. xvi. 26.
 3. Reflect how much of thy precious time is lost.
 4. Remember the dreadful account at the day of judgment.
 5. Remember it is not too late: thou art yet on mercy's ground, under mercy's joyful sound, and within mercy's mighty reach!

A FEW PLAIN HINTS TO COTTAGERS.

the Management of the Sick-room, and the best means of preventing the spread of Fevers and infectious Diseases.

BY T. HERBERT BARKER, M.D.

1. Separate the healthy, particularly the young, from the sick; let the nurses be over thirty and even forty years of age, if possible.
2. Keep the sick room very clean, sweet, and airy. There should never be a close smell in it; if the weather is warm, the doors and windows should be open during the day; if cold, there should be a small fire; and the chimney should never be stopped in summer or winter. Let the room be very quiet, and moderate

darkened by a window-blind; but all bed-curtains, carpets, table-covers, and unnecessary articles of clothing should be removed, and all food should be kept away, except what is for the immediate use of the sick person.

3. Let the floors be well dry-rubbed every day; all chamber-vessels should be carried away as soon as used, and if there be any bad smell, some *solution of chloride of lime* should be put into them. The solution may also be sprinkled about the room. *But these things will be worse than useless, if they lead to a neglect of other means, such as cleanliness and ventilation.*

4. Let the sick person's face, hands, and feet, be often washed with warm water and soap, and the mouth be rinsed with vinegar and-water; the hair should be cut rather short, and combed every day. Change the body-linen and flannel-dress every day, and the sheets once a week at least; let the clean body-linen, flannel, and sheets be thoroughly well-aired. The dirty linen, cotton, and flannel should be put at once into cold water, and boiled before they are washed.

5. Never give spirits or wine, unless ordered by the medical attendant: sick people always feel weak, but such things given at a wrong time will only make them weaker. When these things are required, let them be given in the *exact quantities* ordered. Keep the medicine in one particular place; all bottles, caps, glasses, and spoons that are done with, should be taken away at once and cleaned.

6. All linen and cotton garments, rugs, &c., which have been used in bad cases of fevers and infectious diseases, should be boiled in water before they are washed; blankets and woollen-clothing garments, which cannot be boiled, should be put in a sack and baked in an oven; for the poison of such a disease as typhoid fever may be destroyed by a high degree of heat.

7. Well lime-wash or white-wash the walls and ceilings every spring, and even oftener, if fever is in the house or neighborhood. This can be done so easily, and at an expense so trifling, that there can be no excuse for its neglect. If the cottage has been infected, mix the following articles in a saucer, namely, nitre and oil of vitriol, of each one ounce; and the saucer should be gently heated from time to time, by being held over the flame of a candle, or upon a shovel of red-hot coals. Besides this, steep portions of linen in some fresh solution of chloride of lime, and hang them in various parts about the room; also freely sprinkle the floors and walls with the same solution.

8. See that the drains from the cottages are covered in; pools, necessaries, pig-stys, and dunghills should be as distant as possible from the cottage, and often emptied, cleaned, or removed; dunghills which cannot be removed for some time, should be covered in with clay; all stagnant water should be run off; every cottage should be provided with a brick cistern, covered with a wooden flap-lid, for all solid and liquid manure, which should be carried out on the land as soon as possible, and not left on the surface, but immediately *dug into the ground*, particularly in hot weather. In order that the foundations and ground-floor should be kept dry, every cottage should be well spouted; and the end-floor should not be used for bed-rooms if it can possibly be avoided.

9. Carefully avoid drinking to excess, especially ardent spirits, eating unwholesome food, such as bad potatoes, decaying vegetables, half-rotten fruit, musty or sour meal, unsound meat, stale beer, or drinking stagnant water. In addition to the use of good nutritious food, all persons exposed to infection should avoid long walks, should take frequent exercise in the open air; but avoid excessive fatigue and exposure to damp and cold, and now and then take a mild aperient dose.

10. IN REFERENCE TO THE SIGNS AND DOMESTIC TREATMENT OF COMMON FEVER. *Signs*.—A person is likely to have some kind of fever if he complain of shivering, head-ache, weariness, aching in the back and limbs, sickness, loss of appetite, with foul tongue.

Treatment.—When these signs appear, put the feet in hot water, and go to bed; take a mild dose of opening physic, eat no solid food, drink toast-and-water, tea, barley-water, or apple-tea. Take no strong drinks; and if the symptoms continue, send for a medical attendant.

11. TYPHUS FEVER. *Signs*.—If it is typhus fever, after the signs given above, there will be hot dry skin, thirst, great weakness and lowness, with a very heavy dull look of the eyes. It generally lasts twenty-one days, and requires medical attendance. This complaint is very infectious, but it seldom spreads if the house is kept clean and airy; therefore particularly attend to the signs which have been given, 2, 3, 4, and 5.

12. SCARLET FEVER. *Signs*.—If it is scarlet fever, after the signs given above, there will come on a sore throat, and a bright scarlet rash on the skin. The disease is very infectious.

Treatment.—Gargle often with honey, vinegar, and water; give mild aperients, and light diet,—broth. During recovery, particularly careful not to take cold. If after this complaint, the water is scanty, and of a dirty brown color, give a little jalap and cream of tartar, and let the medical attendant know,—because scarlet fever is very apt to be followed by dropsy.

13. MEASLES. *Signs.*—It begins with red and watery eyes, running of the nose, sneezing, hoarseness, and cough; then a raspberry-colored rash comes out in spots, which soon run in horse-shoe-shaped patches.

Treatment—Do not give strong drinks; avoid cold, particularly drafts of cold air, but do not keep the room hot or close; give a mild dose of aperient medicine, and let the child lie in bed; if pain in the chest or hoarse croupy cough comes on, call in the medical attendant.

14. SMALL-POX. *Signs.*—There are the signs of fever above, with sickness, pain at the stomach and in the loins, cold perspiration, and drowsiness; the eyes and tongue are red. On the third or fourth day red spots appear, first on the face and neck, then on the body and limbs; in three or four days more they grow into pocky heads with a little dip in the middle of each.

Treatment—The medical attendant should always be sent for. When the spots are dying off, do not let the scabs be picked, but anoint them with lard or sweet oil.

Let your children be vaccinated as soon as possible after they have reached the age of three or four months, which can be done without expense to you by medical men duly authorized for that purpose in every part of the country.

15. CHOLERA.—*Precautions.*—When this disease is prevailing, abstain from all food that you have known to disagree with you. Use a moderate and regular diet; avoid long fasts, fatigue, sudden chills, drafts; wear a flannel belt round the loins. Most strictly attend to cleanliness, ventilation, and temperance. Cherish a spirit of hope, and banish all fear.

Signs.—Pain at the stomach, nausea, frequent offensive motions resembling rice-water; thirst; cold clammy, shrivelled skin; and sometimes cramp of the limbs.

Treatment.—The slightest disorder of the stomach and bowels should receive early attention; therefore at once send to your medical attendant. In the meantime you may give an emetic of dessert or table spoonfull of common salt dissolved in a tumbler

water, or a mild warm aperient of magnesia, rhubarb, and
 er. If coldness come on, place the patient between very
 blankets; and apply bags of hot bran, or bottles of hot
 er, to different parts of the body: if the pain is severe, apply
 mustard poultice to the chest and stomach; and if cramp come
 well rub the limbs with some warm embrocation. In all cases
 patient should not be removed from the lying posture. Do
 give brandy and laudanum unless ordered by the medical
 ndant.

CONCLUSION.—With the firm conviction that much can be done
 prevent the spread of fevers, *by individual attention to clean-*
ness, and ventilation, I have brought together these few plain-ly-
 ten instructions, and would direct your especial notice to Rules
 4, 5, 6, 7, 8, and 9.

I am aware that in some instances there may be difficulties in
 way of carrying out the suggestions which have been given:
 the same time it is certain that very much may be done by care
 determination.

CLEANLINESS of houses, premises, persons, and clothes, and
 VENTILATION, are the two grand preservative measures.

Strict attention to them will do more than any other precautions
 prevent the spread of infectious diseases; whereas the adoption
 of all other means, without cleanliness and ventilation, will be
 negatively useless. Bear in mind that a person laboring under
 infectious disease is surrounded by a poisonous air, which is
 actually weakened and rendered harmless by being mixed with
 large quantities of FRESH PURE AIR; but bear in mind also, that
 the air which surrounds your cottage may be poisoned by filth
 near its windows and doors. Cleanliness WITHOUT must
 therefore go hand-in-hand with cleanliness and ventilation WITHIN.

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THE MATERNAL EDUCATION OF INFANTS.

Let not mothers be incredulous. The dawn of reason in their
 child is very early, and very often brightens into morning, or
 dawns into the full effulgence of day, before they look on them as
 but a delicately-organized mechanism; a pet—a plaything!
 Let them think how soon their little one leaps when the mys-
 terious charm of music thrills through its tiny brain; how soon it
 seeks to modulate its feeble voice, before it can articulate, to the
 melodies that bring from its eyes an eloquent smile! and that

earliest smile which responds to the maternal caress is the lesson in the affections.

Mrs. Howitt, whose works overflow with the good, the true, the beautiful, says: "Children should very often be sung to; they should be brought up with melodies, and early taught that universal harmony should be the element of their being." Sentiment precedes intelligence; and thus, though the voice of instruction waits for the more full development of reason, yet, with mother's milk, the young child may drink in education.

The duty of every reflective and intelligent mother is early to inspire a love of beauty and of virtue, long before abstract terms can be understood, or direct teaching be comprehended. And the affections may be cultivated, and the reason aroused, and the memory stored with recollections, long, long, before they can find utterance in language. "And a wise man scorneth nothing, be it ever so small or homely; for he knoweth not the secret laws that may bind it to great effects." The ocean vast and mighty, is composed of single drops; and atoms crowd to atoms from the lofty, the colossal mountain: and so character is formed hour by hour, and all things aid in its development.

"I am a Missionary in my nursery," said a young, lovely, sensible mother, to the writer. "Six pairs of little eyes daily watching *mamma's* looks, as well as listening to her words, and I wish my children never to see in me that which they should not imitate, that which may neutralize my instruction or influence. Need I say that her children arose and called her blessed?"

"We want more mother's," said Napoleon to Madame Campan. "they are the most influential teachers: with them rests the tuition of the heart, so much more influential than that of the head. Disposition and character are impressions multiplied and made permanent. Then early twist the sapling, early train the flower, or Time, with his iron hand, will fix the tree, knotted trunk, and immovable; and cultivate the flower, until, in a worthless, vagrant profusion, it will be cast away as a deforming weed, smothering incumbrance to the gay parterre.

"Thelwall," says Coleridge, "was accustomed to say, 'he thought it very unfair to influence a child's mind by mentioning any opinions before he had come to years of discretion, when he was competent to choose for himself.' I showed him into my garden, and told him it was my botanical garden. 'How do you like it?' said he: 'it is covered with weeds.' 'O!' I replied, 'that is

use it has not yet come to its age of discretion and choice. The weeds, you see, have taken the liberty to grow, and I thought it unfair to prejudice the soil towards roses or strawberries." The practical joke was more demonstrative than a score of arguments to the mind of the sophist.

So, then, thou art set as the guide and guardian to thy tender ones; to plant, to prune, to water, and to weed. "For if the field be not tilled every day," said Bishop Hall, "it will run to thistles. This work must be continual, or it speedeth not." Then, as a landmark on a hill, they will observe and copy thee in all things. And of thee they must learn, even in their cradles, the duties of obedience, devotion, and belief. The seeds of first instructions are dropped into the deepest furrows; therefore never let them recollect the time when good thoughts were strangers to their minds. It is an unfortunate feature of fallen humanity, that the evil tendencies are the most active, and the most easily detected. The diviner parts of the character are easily subjugated by the vicious and the sensual; therefore let not the observant and curious appetite of youth be fed on poison or on garbage, lest truth and virtue are banished from its presence. They will not find apt scholars in the school of folly, or of vice; and, hating as may be the sentiment in the ears of philosophers and sentimentalists, it is too true, that early and evil habits soon cling to the willing-like captive, and clustering weeds impede the way of the virtues.

An affecting illustration of this aptitude to evil occurred some months since to the writer. Wishing to renew her acquaintance with an old schoolfellow who had lately come to reside in her neighborhood, she made her a morning visit. Her youthful friend had become a wife and a mother. Her children naturally became the objects of inquiry and interest; and at the especial request of the visitor, they were brought from the nursery to the drawing-room. Dressed for their *debut*, they entered. Curled, curled, and equipped for conquest; creatures so fairy-like and so natural, that a mother's eye might well beam with pleasure as she looked on their infantine loveliness. So quiet, so gentle, and so tutored were they in their mien; so soft the pale blue eye, and so glossy flaxen ringlets, that the timid hare would scarce have started at their approach, or the butterfly fled from their tiny path. Let the reader imagine how admiration and affection were speedily exchanged for pity and sorrow, when the little

silvery voice of the prattling child was heard to utter *oaths* most fearful and obscene!! A start of horror, and a look anguish, must have attracted the attention of the mother. "I am unwell?" she inquired in a tone of anxiety and kindness. "I am sick, and shocked," said I, faintly. "Do you hear language your sweet child is using?" "No; what 's it?" "It is unutterable; it is impious; so gross, as not to be repeated." "O, really!" said the chagrined mother: "how shocking!—she shall be whipped directly: naughty girl, that she is!" "I will inquire," said I, "if she knows that she is doing wrong: she may only be the innocent victim of a bad example. If she be punished unjustly, she will be made hardened and reckless, rather than penitent." Whilst the mother appeared to muse over this opinion, I inquired of her, "Fanny, do you know that those are naughty words you are speaking?" "And very *vulgar* and lady-like?" added mamma, on the principle of *her climax*, by my bathos. "No," said Fanny, in innocent amazement. "I have said so to-day, and yesterday, and every day!" "Punish her, and not Fanny," I whispered in the mother's ear. "Yes," she, as the blush of shame suffused her brow, "it is a sad *vulgar* habit of swearing that Mr. — has acquired: he speaks without *thinking*, and the children *catch it up of course*." I write for you. I had paid my last visit. The seeds of evil were indeed dropped into deep furrows. They must produce a frightful harvest in this fair field.—*Whisper for the Nursery.*

LESSON LEARNT IN A GLASS HOUSE.—"I remember," said Mr. Whitefield, "some years ago, when I was at Shields, I went into a glass house, and standing looking very attentively, I saw several masses of burning glass, of various forms. A workman took a piece of glass, and put it into one furnace; then he put it into a second, and then into a third. I said to him, 'Why do you put it through so many fires?' He answered, 'O, sir, the first was not hot enough, or the second; therefore I put it into a third, and that will make it transparent.'" This furnished Mr. Whitefield with a useful hint, that we must be tried and exercised with many fires, until our dross be purged away, and we are made fit for the Owner's use.

How much time is spent in preparing to live! How little in preparing to die.