



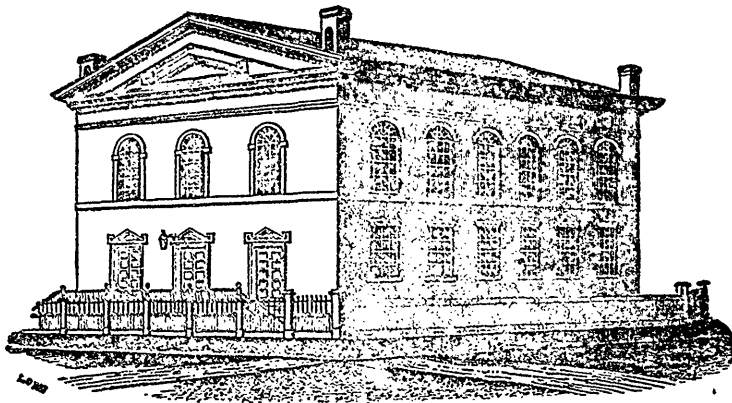
# SUNDAY SCHOOL GUARDIAN

For the Province of Canada.

Vol. IV.

TORONTO, SEPTEMBER, 1849.

No. 4.



WESLEYAN CHURCH, ADELAIDE STREET, TORONTO.

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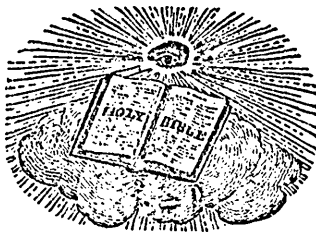
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## SUNDAY SCHOOL GUARDIAN.

"ALL THY CHILDREN SHALL BE TAUGHT OF THE LORD."

VOL. IV. TORONTO, C. W., SEPTEMBER, 1849. No. 5.

### DEATH OF A SUPERINTENDENT.

Since the issue of our last number, many persons have died in this City. Several children connected with our Sabbath Schools have also gone into another world. We trust that the instructions they received prepared them for the change through which they have passed. Among the many individuals who have died of cholera, was the Superintendent of the Wesleyan Sabbath School, Adelaide Street. An excellent obituary of Mr. Parry, written by a Teacher and member of Mr. P.'s class, has appeared in the *Christian Guardian*. Its length prevents its insertion here; but we take from the notice the following interesting particulars:—

"The subject of the following obituary was a pious and useful member of the Wesleyan Methodist Society of Toronto, in connection with the Adelaide Street Church, and held the two-fold office of Class-Leader and Superintendent of Sabbath School, in both of which spheres of action he laboured faithfully. He was particularly adapted for Sabbath School

work, not only on account of his piety and humility, but also on account of the peculiar faculty he possessed of endearing himself to children, and gaining their attention and respect. Always punctual in his place at the School, and kind and affectionate to his fellow-labourers and the scholars under his care, he won the esteem of both.

Mr. Henry Parry was born on the 26th day of May, in the year 1806, at Manchester, England. Until he had attained the age of twenty-two years, his life was spent in the pursuit of vanity, and all his time and energy were devoted to worldly pleasures. Under a discourse delivered by the Rev. Peter McOwen, a Wesleyan Minister, he saw more clearly the mass of corruption contained in his soul, and was convinced of his entire dependence upon God for mercy. He took refuge in the name of Jesus, and sought earnestly for salvation. God, having tried the sincerity of his petitions and tears, graciously gave him the witness of the Spirit, that all his transgressions were pardoned.—He then united with the Methodist Society, and was appointed a teacher in the London Road District School, in his native city, in which capacity he became eminently useful and successful.

While in connection with this School, he faithfully worked for the glory of that God who had so benignly brought him from darkness to light; and it was not

long before his fellow-teachers, perceiving the fervour of his zeal in promoting the spiritual welfare of the children, called him to fill a more important station. He was unanimously elected Conductor or Superintendent of that large School, in which he had formerly been a Scholar as well as Teacher. He remained Superintendent five years. At the expiration of this time, in the year 1841, he removed from his native place to America; and in October, 1842, came to Toronto, Canada, where he resided until the time of his death. Immediately upon his arrival, he united with the Wesleyan Society, then occupying the George-street Chapel, and also became connected with the Sabbath School under its direction, in which School he remained as Teacher about one year and a half. He was then appointed Superintendent of the Wesleyan School, Duke Street, and there, as well as in the London Road District School, he endeared himself to Teachers and Scholars; and under his prayerful guidance, the School became prosperous.—Much good resulted from his zealous labours. He was connected with the Duke Street School four years.

The last scene of his labours was the Adelaide Street Chapel School, to which he went as Superintendent; and there also, his piety and love were manifested, in his endeavours to promote the happiness of the children in this world, and to secure for them an eternal bliss in the world to come. He was incessant in prayer on behalf of the School. At his desire, a Sabbath Morning Prayer-meeting was established, for the purpose of craving the blessing of God upon the exercises of the day, and the revival of His work in the School. Through his instrumentality, three or four of the Teachers were brought to see the necessity of placing their affections entirely upon God; and some of the Scholars were deeply impressed with the sinfulness of their state.

On the Sabbath previous to his decease, he was remarkably fervent and devoted in the exercises of the School. In addressing the children, he affectionately brought before them their duty to God, and also the shortness of life. Said he

—“Death is at this moment about removing one of your number, a little girl, from this world of toil and grief, and who can tell which of us may be next? It may be one of you—it may be myself! Oh! my dear young friends, delay not.—Every beating pulse you toll, leaves but the number less!” Set your affections upon God while in youth.” He requested the Teachers to remain after the School was closed, and there impressed upon them the necessity of being more in earnest in pointing the children to the Lamb of God who taketh away the sins of the world.

On the Thursday morning following, he was attacked with the epidemic now making its ravages among us. When placed on his bed by an unconverted friend, although his body was racked with torturous pain, his love for souls was still manifest. Said he, “Set your heart upon God while in health. Glory be to God that I have not to seek Him while in affliction. I would not take worlds for my hope in Christ!” Towards the close of Thursday, fears were entertained by his doctor that he would die during that night, so rapid and weakening was this melancholy disease; and he was questioned as to his hopes of eternal happiness. His answer was, “I have blooming hopes of immortality.” However, contrary to expectation, he lingered upon the verge of the tomb until the Saturday following, the 4th day of August, when his soul was ushered into the presence of his Creator, and mingled with “the spirits of just men made perfect.” Before his departure from this vale of tears, he committed his afflicted wife and children to God, as their protector and guide.—“Grieve not,” said he, “God will provide for you.” The evening previous to his decease he said to his sorrowing friends, “Though worms destroy this body, yet in my flesh shall I see God.”

From the period of his first attack until his spirit fled from the tenement of clay, he was dead to the world. He had no desire to live longer than it pleased God to let him. In regard to the Sabbath School, he said, “My work is done!” Yes, God was satisfied that his work was finished and well done, and brought him

to Heaven, there to meditate on the great perfections of his Lord, and to join with all the glorious attendants around the Heavenly Throne, in endless songs of eternal praise.

M. P.

#### THE DIFFERENCE BETWEEN PRAYING AND SAYING PRAYERS.

In the year 1839, the Rev. J. M. travelled on the Stamford Circuit, and lived four miles from the Falls of Niagara, where there is Museum, kept for the entertainment of persons visiting the Falls. At the Conference in 1840, Brother M. was appointed to labour some two hundred miles east. Before leaving the Stamford Circuit he promised to take his children to the Museum, to see the natural and artificial curiosities it contained. He did so, and the sight proved to be a source of much gratification, and furnished them with a variety of topics for innocent and amusing conversation. At the close of the day, after Mrs. M. had heard them say their prayers, they were as usual put to bed. Shortly afterwards the mother thought she heard one of the children crying, she went to the bedside, and found it to be John, about seven years of age. She asked him why he cried, and John replied, "When I said my prayers to-night, I did not think upon the Lord: I was thinking upon what I saw at the Museum to-day." Some persons suppose that the minds of young children are not susceptible of religious impressions—consequently it is of no use to give children early religious instruction. The late Mrs. M. was not of this class; she believed that as

soon as her children learned to talk, they should learn to pray: hence, in addition to pious example, she began to give them early religious instructions; and before she was taken from them, she had the happiness to know that the seed thus sown had not only taken root, but was beginning to spring up and bear fruit. John, only seven years of age, had not only a correct idea of a Supreme Being, but of the nature of the worship which that worship requires of all his intelligent and accountable creatures, which is spiritual. "When I said my prayers to-night, I did not think upon the Lord." How many of us stand re-proved before the Lord, by this simple and honest confession of little John. How often have we said our prayers without praying? M.

On Tuesday Evening next, the 11th inst., the Anniversary of the Wesleyan Methodist Sabbath Schools in connexion with the West City Circuit, will be held in the Richmond Street Church. A Report of the Schools will be read, and several Addresses delivered. The friends of Sabbath Schools in the city and vicinity are invited to attend. Services will commence at half-past seven, P. M.

Our list of Subscribers is increasing, and we respectfully urge all interested in the promotion of Sabbath Schools to afford us their aid in still further extending our list. Short articles, appropriate to the *S. S. Guardian*, will be received and inserted.

## THE SUNDAY SCHOOL.

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### THE MAGIC OF A SUNDAY SCHOOL.

1. What a good thing is a Sunday School in a bad neighbourhood? It is like a gas light in some dangerous corner; it makes darkness visible. It is a "Washing and Ironing Society." It makes the people clean and tidy. It is a "Mechanics' Institute." It draws out the mind of the people. It is a society for "the reformation of manners," producing a more thorough change than could be effected by a thousand laws. It is a society for "keeping holy the Sabbath day"—which, by a certain indefinable charm, draws men from the abodes of sin to the house of the Lord. It is a society for "securing the salvation of souls," the great influence of which will never be known until the final reckoning day. Think of this dear reader, and try to place a good Sunday School in every bad neighborhood.

2. The worse any place is, the more it needs our help, and the greater should be our promptitude to benefit it. Think of your blessed Lord. He came to *seek*, in order to save; it was because our case was too bad for any creature to help us, that he came himself. Had he waited until sinners had sent for him, he would never have come; so it is with multitudes of persons in our large towns. Their case is desperate; and if some mighty effort is not made for them they will be lost. Try to enlist every godly person in your congregation to help you.—All cannot be teachers, though many could teach who have not

tried—yet all can help. The children are in a deep dungeon; do you go down and fetch them up, and ask the aged saints to hold the ropes; do you go down and bring them up, and present them alive—and ask the ladies to give them clothes.—You will not work in vain.

3. The most unlikely places, if properly worked, will yield a rich reward. I saw some of these ragged boys with Testaments under their arms, and they went into the narrow street, as colporteurs of the Bible Society. Some of the children obtained copies of the hymns which we sung, and they carried them to the narrow street as distributors for the Sunday School and Tract Society. Some of them went home with part of the sermon in their head, about the love of Christ, and they became "home missionaries." There are golden materials in the most unusual places; and Sunday School teachers are operatives to work up these materials into gems, to be placed in the Mediator's crown! O why should not every large congregation have several Sunday Schools?

4. All tax payers should be particularly urged to help in this laudable work, as a matter of economy. It will raise the neighborhood from its degradation, and lead to habits of industry and sobriety, and prudence and saving. They will gradually feel that a good character is of great worth; and to seek it and maintain it, is one great object in life. Let this object be gained, and how many taxes will be saved!

5. All police officers should be

called upon to help. If the wickedness of the wicked one come to an end, they may sleep quietly in their beds at night, and have very little unpleasant service to perform by day. In fact, the more we study human nature, and think of the advantages of early training, the more we should urge by every possible means, the establishment of Sunday Schools in the most squalid and neglected neighborhoods. Let every teacher say, Amen.—*Sunday School Journal*.

#### A TRUE NOBLEMAN.

In the course of an address made by Lord Roden, at the anniversary of the Irish Sunday School Society, in Dublin, that nobleman said :

“I became a teacher of a Sunday School in 1819; and from that period up to the present, with, of course, the exception of being occasionally called away from it by various other duties, I have always been enrolled as one engaged in such an office, and I can sincerely say that the result of that object has fully answered every expectation and desire which the fondest feeling of my heart entertained. (applause) Our Sunday School now consists, upon an average, of about fifty boys and eighty girls; I have the privilege of teaching the head class among the boys, now young men. But in the course of instruction in the school we are now teaching the children of those who had been taught and sent out into the world from our school, and I could name several—I know many of them, and there are many of the number whom I am not able to name; but I trust I shall see them where their names shall appear as the fruits of the instruction which they received from the knowledge of that blessed book

which is the grand object of Sunday school-teaching. I could name several of our Sunday school scholars who never received any other instruction than what they derived from the Sunday School, who are filling most responsible and high stations in their sphere of life, throughout different parts of the country. One or two of them are stewards of gentlemen who repose the greatest confidence in them; others are filling menial offices as servants in houses; and I hear from those who employ them the greatest character.”

#### THE WAY TO WIN.

At one of the anniversaries of a Sabbath School in London, two little girls presented themselves to receive a prize, one of whom had recited one verse more than the other, both having learned several thousand verses of Scripture. A gentleman inquired :

“Ann, couldn't you have learned one <sup>verse</sup> more, and thus have kept up with Martha?”

“Yes sir,” the child replied, “but I loved Martha, and kept back on purpose.”

“And was there any of these verses you have learned, that taught you this lesson?”

“There was, sir,” she answered, blushing, “*In honor preferring one another.*”

#### SULKY TEMPER.

“I can't think how it is,” said Matilda, sobbing and sulking, in a great passion, “that Rachel always seems so happy, when I am so miserable.”

“It is no puzzle to me,” replied Miss M., her teacher; “and I think if you will give yourself the trouble to reflect a little, you will soon find



it out. You are placed in exactly the same situation in life ; have just as many indulgences and advantages ; yet there is such a manifest difference, I would recommend you to sit down, and ask yourself seriously why it is."

Matilda unfortunately was not then in a reflecting mood, for sulky people seldom look at things in their true light ; and after a great deal of grumbling and mumbling, she declared that "she could not find out the cause."

In my opinion, of all disagreeable children, obstinate and sulky ones are the most so ; and if they did but know how silly they look, with their thick lips, half-shut eyes, and scowling brows, surely they would be ashamed of themselves.— I would advise all sulky children to carry a small looking-glass in their pockets ; and I am sure, if they would look at themselves when they are in such tempers, they would be quite frightened. But, O ! if they would be so alarmed at the strange appearance of their countenances, what would they be if they could see their hearts ? What wicked thoughts, desires, and dispositions are encouraged there ! What opposition to the will of their friends, and what inattention to the commands of God ! All this will not do by-and-by. We know that evil habits grow upon people ; and if once young persons indulge obstinate, stubborn tempers, they will increase upon them, until, like Matilda, they are unhappy themselves, and make every one about them so likewise.

" My dear little child, be gentle and mild ;  
For what can you get by passion and pet,  
But sorrow and shame, a very bad name,  
The loss of your peace, and guilt in its place ?"

## DIALOGUE ON FLOWERS,

BETWEEN BLANCHE AND ROSABELLE.

*Blanche.* What a pretty garden that was in which we walked yesterday !

*Rosabelle.* O, such pretty flowers ! were they not ?

*B.* Yes ; and when Miss Clifford kissed us, she said we looked like flowers ourselves.

*R.* I would like to be a flower.

*B.* What will you be ?

*R.* I will be the pretty rose, that holds its head high over the window. Did you not see how the gentlemen and ladies looked at it ?

*B.* Yes, they looked at it ; and they said, "It is beautiful." But I love another flower better.

*R.* What flower do you love better ?

*B.* The little mignonette. They praised the rose, but they searched for the little flower, because it was so sweet. When they found it they held it in their hands, and they put it in their bosoms, because they loved it very much.

*R.* But it is not pretty like the rose. They did not once say to it, "How beautiful !" I will be the rose.

*B.* Then let me be the mignonette, the sweet little flower. I shall not be praised, but then I shall be loved.

## THE ECHO.

George did not know in the least what an echo was. One day when he was out in the fields, shouting and singing, he was surprised to hear his words repeated, as if they came from some one in a neighboring wood. The little boy then called out, "Who are you ?" and immediately he heard the same words repeated by some mysterious voice. George then called out again, as

loud as he could, "You must be some foolish boy." "Foolish boy!" replied the voice from the wood.—George now began to get angry and said some very ill-natured things in reply, which were all faithfully repeated by the echo. George then began looking about for the little boy who he thought was mocking him, in order to give him a beating; but all his search was in vain. So he ran home and told his mother how some naughty boy had hid himself in the wood, and mocked him by repeating his words. "My dear boy," she replied, "you are mis-

taken. It was only your own words which you heard, just as when you look into a mirror or piece of water, you see your face reflected back; and if you had spoken kindly, you would have received back kind words in reply. And so it is in the world, in our dealings with our fellow-creatures. Their conduct to us is in general an echo of ours to them; and if we behave civilly to them, they will do the same to us. But if we are rude and ill-mannered, we must expect to be treated in the same way."

## NATURAL HISTORY.



### THE WHITE, OR COMMON BARN OWL,

Is the most generally known of any of this kind, as it may be said to be almost domesticated. It seldom hoots, but often screams tremendously. It generally haunts barns and granaries, where it renders great services to

mankind, by clearing those places of the mice and other vermin which resort thither, and are so destructive among grain. It preys solely on small birds, mice, or reptiles, and never either procured or foretold the death or disaster of any human being, whatever nurses and gossips may think of the matter.

## DAYS WITHOUT NIGHTS.

Dr. Baird, in his lecture at the Conference room, gave some interesting facts. There is nothing that strikes a stranger more forcibly, if he visits Sweden at the season of the year when the days are the longest, than the absence of night. Dr. B. had no conception of it before his arrival. The sun in June goes down at Stockholm a little before ten o'clock. There is a great illumination at night, as the sun passes round the east towards the north pole, and the refraction of its rays is such that you can see to read at midnight. Dr. B. read a letter in the forest near Stockholm, at midnight, without artificial light. There is a mountain at the head of the Gulf of Bothnia, where, on the 21st of June, the sun does not go down at all. Travellers go there to see it. A steamboat goes up from Stockholm for the purpose of carrying those who are curious to witness the phenomenon. It only occurs one night. The sun goes down to the horizon, you can see the whole fact of it, and in five minutes it begins to rise.

At the North Cape, the sun does not go down for several weeks.—The sun begins to rise there at midnight. The changes, in those high latitudes, from summer to winter, are so great that we can have no conception of them. In the winter the sun disappears, and is not seen for six weeks. Then it comes and shows its face. Afterwards, it remains for ten, fifteen, or twenty minutes, and then descends, and finally it does not set at all, but makes almost a circle around the heavens.

Birds and animals take their accustomed rest at the usual hours. They go to rest whether the sun

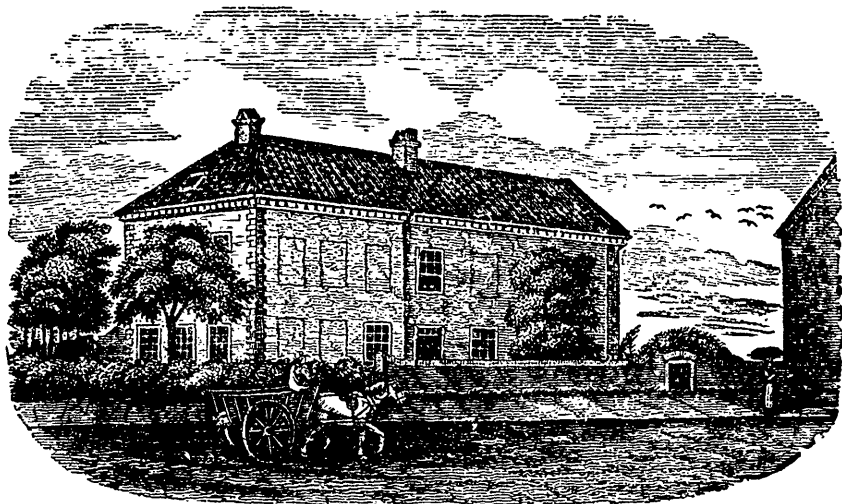
goes down or not. The hens take to the trees about seven o'clock, P.M., and stay there till the sun is well up in the morning; and the people get into this habit of late rising, too. The first morning Dr. Baird awoke in Stockholm, he was surprised to see the sun shining into his room. He looked at his watch, and found it was only three o'clock; the next time he awoke it was five o'clock; but there were no persons in the street.—*Hartford Times.*

## ENTERPRISING ROBINS.

A few weeks ago a pair of red-breasts, apparently just beginning life together, happened in among the shops, where the Messrs. Fairbanks, of St. Johnsbury, make the best scales in the world. Whether they had heard the famous maxim of Sam Patch, that "some things can be done as well as others," or were moved by the genius of the place, the simple fact is, that they are trying sundry original inventions, and doing business on a large scale.

To begin with, four nests were built, in a shed, *without mud*, and a single egg laid in each. Then two other nests were built *with mud*, and eggs laid in them, so that when we saw them there were twelve eggs in all, five being in one nest. There are also two or three unfinished nests. The bird has been sitting some days, performing her incubation in a way as novel as her other doings. After setting ten or fifteen minutes on one nest, she hops into the next, and so on through the row, and then back again in the same way. Sometimes her mate brings her food, but she also sometimes leaves her nests for refreshment.—*Vermont Chronicle.*

## WESLEYANA.



Here the readers of the *Sunday School Guardian* have a view of the house in which JOHN WESLEY was born. It was called the Epworth Parsonage. Samuel Wesley, the father of John, was Minister of the parish, and resided at the parsonage. When John was six years old the parsonage took fire, and was burned to the ground. The first intimation the family had of the fire was the falling of a piece of burning wood upon the bed of one of the children. This burnt her feet and woke her. The fire burned so rapidly that it was with the greatest difficulty the family could escape with their lives. After Mrs. Wesley had escaped in her night dress, having, as she said, *waded* through fire, and the children collected together, it was found that John was absent. He was up stairs, and the stair-case was consumed by the fire. The noise awoke the little fellow, and seeing streaks of fire upon the top of his room, he sought to escape by the door. This he opened, but closed it immediately, as the adjoining room was all on fire.

He then clambered up upon a chest near the window, when he was seen from the window. But there was no ladder to reach up to the window. No time was to be lost: so one man got upon the shoulders of another, and thus reached the window; got hold of little John, and the next moment the whole roof fell in! What a providence! One minute more, and John Wesley would have perished in the flames. Everything in the house was consumed; but, when John was rescued, good old Samuel Wesley said, "Come, neighbours, let us kneel down; let us give thanks to God! He has given me all my eight children; let the house go, I am rich enough."—We will just mention to our little readers one more circumstance. The day after the fire, as Mr. Wesley was walking in the garden, surveying the ruins of the fire, he picked up the remains of his Polyglot Bible. Only these words were legible: "Go, sell all that thou hast, and take up thy cross, and follow me."

## THE MISSIONARY TREASURY.

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### THE HINDOO BOYS.

Mr. Abbot, a missionary of the American Board of Commissioners for Foreign Missions, had under his care three schools in the villages around Ahmednugger, a city on the peninsula between the Arabian sea and the Bay of Bengal. These schools contained about a hundred Hindoo boys. In one of these the following scene occurred. The reading lesson on this occasion contained the instructions of our Saviour in regard to the manner we should treat those who injure us.

Mr. Abbot says, I asked the boys what their practice was. They said, 'We strike those who strike us, and abuse those who abuse us.' I asked them what they thought would be the consequence, if, instead of this, they should bless those who curse them. They replied, 'Among our people, we should only be abused the more.' I told them I thought differently; but as Hindoos were somewhat different from my people I should like to see the experiment tried. I then explained to them, that however much they were insulted, they must not retaliate; and if they thought they could not endure this, they might sit down.—Two or three sat down. After talking a while longer, all got up and said they would try it one month and would let any one beat them 'till their life began to go,' before they would resist. At the next examination, every one declared that they had kept their promise. It was afterward found that three had failed. I then asked those who had been faithful, if they had suffered in consequence of it. 'No,' said

they, 'why should they abuse us now?'

But, said I, what do you do then when they abuse you?

One boy said, 'when they curse me, I say to them, "A blessing attend you."'

Well, what then?

'Then I laugh, and they laugh too.'

Another boy said, he 'shut his lips tight, and said nothing.'

Well what did the other party do to you?

'O, they turned up their noses, and walked off!'

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### MISSIONARY SCRAPS.

In Great Britain there are about two millions of Sabbath scholars, with about one hundred thousand teachers. O remember the poor heathen!

There are sometimes two hundred and fifty thousand people at the yearly worship of Juggernaut, an idol in India, multitudes of whom perish by the way.

"If I die in Africa," said a missionary to a student, "you must come and write my epitaph."—"What shall I write?" "Let a thousand missionaries die before Africa be given up."

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A person talking to Fenelon upon the subject of the criminal laws in France, approved, in contradiction to the Archbishop, of the number of executions for criminal offence. "I maintain," said he, "that such criminals are unfit to live." "But, my friend, said Fenelon, "you do not reflect that they are still more unfit to die."

## BIBLE HISTORY.

## CRUCIFIXION OF JESUS CHRIST.

When the Saviour had grown up to manhood, he began to do a great deal of good in the world. He healed the sick, the lame, and the blind, and raised the dead to life — He also told the Jews of all their wickedness; and for this reason they hated him and resolved to kill him.

CHRIST had twelve disciples, and one of them, named Judas, was hired by the Jews to betray him.



When JESUS sat down to eat the Feast of the Passover with his disciples, he told them that one of their number would betray him. This, said he, is the last supper that we shall eat together. He then went out to the Mount of Olives, to pray. While he was there, some armed men came to take him. Then Judas went up and kissed him. This was the sign by which he was to let them know which was JESUS.

The soldiers then seized JESUS and took him before Pontius Pilate,



then governor of Judea. But Pilate could find no wrong in him. However, the Jews insisted that he should be put to death; and they mocked and scoffed him, and spit upon him.

Finally, Pilate yielded to their wishes, and the Saviour was led out to be crucified. When nailed upon the cross, he prayed for all his enemies, and then died. Two thieves were also crucified with him; one on his right hand, the other on his left.



Thus died our divine Saviour. He died to save us from punishment for our sins, and to secure our eternal happiness. Thanks be to thee, gracious Redeemer, forever and ever!

## A N E C D O T E S.

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### THE ONE BOOK.

In the first article of the last Edinburgh Review, at the close of an admirable paragraph, in which infidelity is challenged to account for 'the place the Bible occupies thro'out the continued history of literature,' occurs the following:—"In his last illness, a few days before his death, Sir W. Scott asked Mr. Lockhart to read to him. Mr. Lockhart inquired what book he would like. 'Can you ask?' said Sir Walter,—'there is but ONE;' and requested him to read a chapter of the gospel of John. When will an equal genius, to whom all the realms of fiction are as familiar as to him, say the like of some professed revelation, originating among a race and associated with a history and a clime as foreign as those connected with the birth place of the Bible from those of the ancestry of Sir Walter Scott? Can we, by any stretch of imagination, suppose some

Walter Scott of a new race in Australia or South Africa, saying the same of the Vedus or the Koran?"

### GEORGE WASHINGTON.

George Washington, when quite young, was about to go to sea as a midshipman; every thing was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears bursting from her eyes. However, he said nothing to her, but he saw that his mother would be distressed if he went, and perhaps never be happy again. He just turned round to the servant and said, "Go and tell them to fetch my trunk back." His mother was struck with his decision, and she said to him, "George, God has promised to bless the children that honor their parents, and I believe he will bless you."

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## P O E T R Y.

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### SOMETHING FOR LITTLE READERS.

Kneel, my child, for God is here!  
 Bend in love, but not in fear;  
 Kneel before him now in prayer:  
 Thank him for his constant care;  
 Praise him for his bounties shed  
 Every moment on thy head;  
 Ask for light to know his will;  
 Ask for love, thy heart to fill;  
 Ask for faith to bear thee on  
 Through the might of Christ, his Son;  
 Ask his Spirit still to guide thee

Through the ills that may betide thee;  
 Ask for peace, to lull to rest  
 Every tumult of thy breast;  
 Ask in awe, but not in fear;  
 Kneel, my child, for God is here!

### EVERY LITTLE HELPS.

I am but a child, and 'tis little I know,  
 But I will grow wiser as older I grow;  
 By reading and hearing I'll add to my store,  
 And thus what I have shall be daily made  
 more.

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