

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion
along interior margin/
La reliure serrée peut causer de l'ombre ou de la
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear
within the text. Whenever possible, these have
been omitted from filming/
Il se peut que certaines pages blanches ajoutées
lors d'une restauration apparaissent dans le texte,
mais, lorsque cela était possible, ces pages n'ont
pas été filmées.
- Additional comments: /
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
						/					

Mrs Dean

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

L. I.] NOVEMBER, 1854. [No. 10.

CONTENTS.

Memoir of Wellington Wood	217
Traces of English History.....	220
Word to Mothers	221
Godly Teachers in Sunday Schools.....	223
Things I have seen	224
Forward Holiness	224
Maurin's Prayer before Sermon	225
The Eternity of God	226
Drinking—Fifteen reasons against it.....	227
Smoking Ministers.....	229
Intended and Real Prayer.....	230
Sabbath Morning	230
The Last Judgement to such as are denied of Christ.....	231
Ten Plain Rules for observation in Practical Life.....	232
Disorder in the Family	232
Contrast now to period of early Settlement	233
Folly! Folly! Folly!.....	234
Juvenile Smoking.....	235
Mourning Apparel.....	236
Fashion.....	237
Natural History.....	237
Sunday Morning Reflections	239
Notices of Publications.....	240

POETRY.

Column for Youth.....	240
-----------------------	-----

TORONTO:

PRINTED BY T. H. BENTLEY, FOR JOHN DONOGH,
AT THE CHRISTIAN GUARDIAN STEAM PRESS.

Price Four Pence.

TO CORRESPONDENTS.

Rev. W. Williams your order has been duly acknowledged
 thankful for your kindness.

Rev. J. Hough, Thankful for your suggestions. Glad to hear
 you. Send as many names as you can. Friends all well.

We have received a communication from a correspondent in
 Oneida, November 2nd. That much Hingham, Massachusetts
 should like to have the correspondents name.

List of Letters and Subscriptions received for the "Friend," from October 7th, to November.

W. Levin, rem. for M. J. L. 2s 6d, M. N. B. 2s 6d, *Minister's Friend* P.
 ... Rev. W. Coleman, rem. for J. Dixon 2s 6d, A. B. 2s 6d,
 Gower P. O., J. A. 2s 6d, Mrs. E. 2s 6d, Mrs. C. 2s 6d,
 2s 6d, Slaterville P. O. ... Rev. L. Vandenburg, rem. for J. H.
 Woodville P. O., A. W. 2s 6d, Lindsay P. O., P. S. 2s 6d,
 2s 6d, Emily P. O. ... R. Virgin, Esq., 10s, Oneida P. O.
 John Ebert, rem. for R. F. 2s 6d, 2s 6d, *Minister's Friend* P. O.
 sent your number. ... Rev. J. Hough, rem. for J. L. 2s 6d, C.
 P. O., W. W. 2s 6d, Brunswick P. O. Have sent the July issue
 to McKillop P. O. as requested. ... John Stone, 2s 6d, Schuyl-
 P. O. ... Hiram Wilson 2s 6d, Cayuga P. O. ... *Minister's Friend*
 2s 6d, Wallacesburg P. O.

THREE THOUSAND SUBSCRIBERS WANTED IMMEDIATELY FOR THE COTTAGER'S FRIEND, AND GUIDE OF THE YOUNG

MINISTERS, Post Masters, and others, wishing to
 Agents for the *Cottage Friend*, will receive a liberal commission.

NOTICE!

Agents wanted in all parts of the County, to whom a
 count will be given.

ACCORDING to the new Postage Law, the *Cottage Friend* is now
 only 1d per quarter, or 6d per year.

Book Numbers supplied to all new subscribers (except by
 letter, Post Paid) "*Cottagers Friend*," Toronto.

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

Vol. I.]

NOVEMBER 1854.

[No. 10.

MEMOIR OF WELLINGTON WOOD, OF SAINT CHRISTOPHER'S, WEST INDIES.

BY THE REV. JONATHAN CADMAN.

When first the Gospel was proclaimed in the West Indies, few competitively embraced it. It was only occasionally that an adult offered himself for baptism and Christian fellowship, having his mind enlightened, and the heart directed to God, by the Holy Spirit, through preaching of the Missionary, or the admonitions of a fellow-slave. As time rolled on, labourers were multiplied; conversions became more numerous; friends lent their aid in the good work; and infant schools were planted in quick succession. These converts soon manifested a concern for the spiritual welfare of their children; and, as far as practicable, under circumstances then existing, did something for the salvation of their off-spring. Comparatively little, however, could possibly be effected. Schools were but few in number, and few in operation; but there were praying parents, who called on night and day for their children, a few of whom, even then, were made wise unto salvation.

But of Ethiopia it may indeed, at this time, be said, "What hath God wrought!" Chapels adorn these Western Isles, where tens of thousands meet on the Sabbath-day to worship God. Schools are established in every direction, where thousands of the rising race attend to receive that instruction which is calculated to prepare them for the best performance of their earthly duties, and to teach them the way to heaven. With some schools it is the day of small and feeble things; many are in a state of great efficiency. Tidings are now frequently brought across the Atlantic of good effected by religious instruction; of pious answers to parental prayer; we have many young persons growing hoily and usefully. Our infants now sing, Hosanna to the Son of David.

Having witnessed the peaceful death of the subject of this memoir, I cannot refrain from communicating such an encouraging instance of

the Grace of God. Wellington Wood was born a slave ; but, it seems, was never subjected to the usual rigours of slavery, having a very kind and indulgent owner, who always dealt tenderly with him, who nursed him in his sickness, closed his eyes when dying, and followed his remains to the grave. He was blessed with a pious mother, and a pious grandmother also, who, in addition to their holy precepts and good examples, carried him to the house of God, and placed him in a Sunday-school. Under these circumstances, through the divine blessing, his mind was gradually enlightened ; and while yet a child, he became early impressed with heavenly things ; so that in very early life he joined the Methodist society : soon after which his parents died, leaving him in the church of Christ, where he remained till his death.

The first time I saw Wellington was when renewing the tickets at the quarterly visitation of the classes. I remember being pleased with the simple and clear relation of his Christian experience, and with the neatness of his appearance ; and after my attention had been thus drawn to him, it afforded me increasing pleasure to witness his regular attendance at the means of grace, and to learn that his conduct was worthy of God, who had called him to his kingdom and glory. He was brought up to the trade of a carpenter, and was very industrious. His appearance was as respectable as that of a young English tradesman. Indeed, I need hardly say it was far more so than those young men who are addicted to gaming, tipling, Sabbath breaking, and such like evils. His deportment was serious beyond his years, and his character was irreproachable.

It appears that from a child he was weak ; and growing fast, the weakness increased. He often required relaxation from labour ; but being anxious to do his utmost, he trespassed too much on his feeble frame, and at length after a day of over-exertion, was suddenly attacked with great pain, and threw up much blood. He hastened home, and retired to his room, from which he was soon brought a lifeless corpse. He did not delay setting his house in order, but immediately sent for me, and for a gentleman for whom he had been working. I found him very ill ; the painful irritation of the stomach hardly allowing him to converse ; in attempting it, a copious discharge of blood from the lungs followed, threatening immediate dissolution. In a very short conversation, he informed me that he had no hope of recovery ; but this did not alarm him. He felt an assurance of the divine favour ; he was fixed on the everlasting Rock ; and was in charity with all men. With much satisfaction and confidence I commended him to prayer to God ; and although I knew death would be a great relief to him, and had no doubt of his being prepared for it. I felt almost unwilling to part with one who was so promising. The attack became increasingly alarming ; and at each visit he spoke with directness ; assuring me that all was right in prospect of eternal life.

Christian conversation appeared grateful to him; and his fervent Amen was distinctly heard when prayer was offered on his behalf.

In health he was fond of reading; and twice he came to purchase books of me. Doddridge's "Rise and progress of Religion in the Soul" James's "Anxious Inquirer," temperance tracts, and other small books which he bought, appeared to have been well read, and lay by his side when sick. The effort to speak produced so great agony, at my last visit I asked but few questions, briefly; chiefly the following:—"Is your evidence of acceptance with God quite clear?" He immediately replied, "Yes." "Have you no doubt of your eternal safety?" He answered, "No." "Have you any particular temptation troubling you?" He said, "A little sometimes to doubt: but I look to Jesus, and it is gone." "Have you anything that you wish to communicate to me, or others?" "Nothing," he said: "I have settled all my affairs, and am now waiting the will of God."

After this interview my duties called me into the country; and in the night of his death, at the last moment, it appears Satan made the final effort; for he was heard to say, as though in reply to our common enemy, "No: there is no time for reasoning now: I rest on Jesus. He is mine, and I am his." After a short pause, he added, "There, it is all settled now. He is gone. All is right; and I am going to the Saviour." Soon after he fell asleep.

On the next morning I received a note from his former mistress, a member of the established Church, at whose house he died, who kindly attended to his wants and read to him the Scriptures. She informed me of his death; and added, "I am sure it will give you satisfaction to hear how happy he was in his last moments." He was buried in the chapel-yard, by the side of his parents. Six young men carried him to the grave. One of them who came to inform me when all was ready for interment, said to me, while walking together to the house of mourning, "Sir, I must join your society; for since I saw my young friend die, I can remain in this sinful state no longer." How precious in the sight of the Lord is the death of his saints! How true the promise, "Them that honour me, I will honour!" His death took place on the 20th of February 1840, in the twentieth year of his age. May every young person, reading this sketch, devoutly pray, "Let me die the death of the righteous; and let my last end be like his:" then, in the strength of divine grace, renouncing all sin, seek forgiveness for the past, through the crucified Redeemer, and consecrate their future life unreservedly and cheerfully to the service of God; so shall the wish be realized in a peaceful death, and happy immortality. Young Christians who read these lines are reminded of the exhortation with which the lesson concludes, which we read on a solemn occasion; "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord forasmuch as ye know that your labour is not in vain in the Lord."

TRACES OF ENGLISH HISTORY.

II.—THE TWO LORD CLIFFORDS.

Among the chief captains and fiercest warriors in the contests between the Yorkists and Lancastrians, was Lord Clifford, who belonged to the latter party : his father had been a commander on the same side, and was killed by the Yorkists in a battle fought at St. Alban's.

This had enraged the young Lord so much, that he thought he never could take sufficient revenge upon them.

Five years after, a battle was fought near Wakefield, in Yorkshire, in which the Lancastrian won the day, and the Duke of York was taken prisoner.

His second son, the Earl of Rutland, a boy not twelve years old, was with him in the field; and, when all was lost, a Priest who was his tutor, tried to escape with him into the town.

But the terrible Lord Clifford, observing the rich dress of the young Earl, pursued him, and overtook him on the bridge.

The poor boy was too much frightened to speak a word; but he fell down on his knees at Clifford's feet, and held up his clasped hands, looking piteously in his face, and so silently pleading for mercy.

And his tutor said, "Save him : he is the son of a Prince, and may do you good hereafter."

"The son of York!" Clifford cried. "Thy father slew mine, and so will I thee, and all thy kin; and he struck his dagger into the poor boy's heart.

Then Clifford and some others took the Duke of York, who was their prisoner, and seated him on an ant-hill; and they plated a crown of grass, and put it on his head in cruel mockery.

And they bent their knees, and pretending to do him homage, they said, "Hail! King without a kingdom! Hail Prince without a people!"

After this they cut off his his head, and Clifford stuck it on a pole, and carried it in triumph to Queen Margaret, wife of Henry the Sixth, to whose eyes he well knew that the shocking sight would be welcome.

By these savage deeds, Clifford gained the name of "the Butcher."

It was not long before vengeance overtook him; for the next year, in another battle, he was wounded by an arrow in the throat, and died on the spot.

The son of Richard, Duke of York, was now King, under the name of Edward the fourth and the widow of Lord Clifford, fearing lest this Prince should cause the young Lord her son to be murdered, in revenge for the death of his brother Rutland, sent him secretly away into Westmoreland.

There the family estates lay, and he had been brought up there, among the moors and the mountains, like a poor shepherd-boy.

He was at that time only seven years old ; and he grew up without knowing who he was, or the rank which he was born to.

They did not even dare, it is said to teach him to write, for fear it should be suspected that he was of higher birth than he seemed.

Four-and-twenty years did this young Lord lead the innocent life of a shepherd, unknown and forgotten ; but at the end of that time Henry the Seventh came so the crown.

He being of the house of Lancaster, restored to Clifford the estates and honours of his family, which the Yorkists had taken away at his father's death.

Yet this simple man had sense to know that he, who had been bred like a shepherd was not fit to come to the King's court, and appear like a Lord.

And he went out and lived retired in a small house on his own estate, where he could improve his mind with reading, and amuse himself with studying astronomy; for when he was a shepherd he had learned to observe the stars.

And having been a poor man himself he knew how to pity the poor: and, instead of being proud and hard-hearted, like the former Lords, he was kind to his poor tenants, and servants and neighbours.

And he was so humble and affable to all that he lived to a good old age, beloved and respected ; and down to this very day a memory of him is kept up among the shepherds of Westmoreland, and he is called "The good Lord Clifford."—*England and its People.*

A WORD TO MOTHERS.

"How sweet to gaze upon thy placid brow,
 My child ! my child ! like some unfolding bud
 Of stainless snowdrop. Ah, how sweet to catch
 Thy gentle breath upon my cheek, and feel
 My beautiful first-born. Life seems more fair
 Since thou art mine. How soon amid its flowers
 Thy little feet will gamble by my side.
 My own pet lamb. And then to train thee up
 To be an angel, and to live for God—
 O, glorious hope."

How can the mother train up her child for God !

I reply she must be a woman of prayer—of daily, fervent, habitual prayer—and for these reasons :

1. *She needs Wisdom.*

The child must receive its first impressions and thoughts from its mother. She needs wisdom when and what and how to teach this or that. She wants to know how to reach the mind, how to impress it, how to guide it, how to discipline it. We call this kind of wisdom *skill*; but it does not come of itself. Nor is it inherent. But it follows in answer to prayer, for God only can impart that wisdom, and the mother who does not seek it of him, may be sure she will never have it. She will not be led to say just the right things, in just the right time and manner.

2. *The mother of all other things needs self-discipline.*

Without this how can she forego the pleasures within her reach, if she leave her child in other hands and frees herself from the responsibility? How can she watch over her child day and night, in sickness in health, with a patience that never tires and with a vigilance that never for a moment slumbers? The trials which press upon a mother are constant, unremitted, and except by prayer, unalleviated. Who can at all times, and under all circumstances, command her own temper and feelings, subdue and discipline her own heart unless the grace of God help to subdue and discipline that heart? Oh! mother—you may not chide in anger—you may not speak with impatience, you may not rebuke with angry severity—you may not correct in passion! Your patience must never tire, your passion must never for a moment ever seem to be relaxed—self control must never even falter! This severe self discipline you can seek and find only in prayer. Nothing else can give it, nothing else can retain it when given.

3. *The Mother must be decided.*

It is not difficult to be decided, were this all; but to be decided and firm while the feelings and the voice are as soft as the notes of the lute, is difficult. Your child has no judgment. Hundreds of times every week, and many times every day, he must be denied and have his wishes and his will submitted to yours. When he is well, you must, of necessity, be constantly thwarting his inclinations, forbidding him, or commanding him: and when he is sick, you must force him, and stand further than ever aloof from indulgence. Even when you feel that he is on the bed of death, you must control him, govern him, and see that he obeys! Your own decision, energy and firmness must never waver for a moment in his presence. While a mother's heart pleads for indulgence, you must have a resolution which will lead you to do your duty, even while the heart bleeds, and the eyes weep. That noble mother—who held her child while its leg was amputated and did it with a firmness that he dared not resist and with a tenderness that made him feel that she did it for his good—who does not admire? These two qualities, decision and mildness, are seldom found in man. He is either too stern, or too lenient. But the mother I shall

can possess them both, and have them both in exercise at the same moment. But she must have the aid of heaven. She must seek it in prayer, at the foot of the throne, and there she *will* find it.

I could point you to a son who cherishes the memory of his mother as something inexpressibly dear and sacred. She was a widow, and he, her only son. When a young man he said something in the presence of his sister and cousin, both young ladies, highly improper. His mother told him of his fault mildly, and requested him to make an apology to the girls. This he declined. She insisted upon it, and even laid her commands. He refused. She next requested him to go with her into his chamber in the third story. He complied. She next requested him to go with her into his chamber in the third story. He complied. She then very coolly took the key and told him she should lock the door, and he would neither see her face, nor receive food, till he submitted. The next day she called at the door of the prisoner, 'My son, are you ready to comply with my request?' 'No, mother.' The second day, the same question was asked and the same answer received. The third day she went to the door and said, 'James, you think by holding out thus, your mother will yield and come to your terms: but you do not know her. I am in the path of duty, and I shall not yield till the timbers of this house decay, and fall, should I live so long!' That evening he would have sent a message to his mother, but had no messenger. On the fourth day he promised to do whatever she required. She opened the door, and her pale sickly-looking boy embraced her with tears, asked her pardon and submitted to her requisition. He has since been seen to shed tears of gratitude over that decision and faithfulness, and to assert with the utmost confidence that it was this firmness in his widowed motherth at saved him from irrevocable ruin.

UNGODLY TEACHERS IN SUNDAY SCHOOLS.

Young men and young wemer post off to Sunday school—for what? to learn? to teach, to impart good and receive good? to keep holy time? are these their motives?

With some this is true, we rejoice to know it. Meanwhile are there not others, not a few, who attend the Sunday school and the sanctuary for mere passtime, to see and be seen, to chit-chat, talk nonsense—talk about sweet hearts, and honey moons and all manner of trifling, wordly and silly things? Young man, young woman, is this you? Are you not ashamed of this Sabbath desecration? Does not conscience smite you? What! pretend to teach children and youth the way of life and salvation, while in the gall of bitterness and in the bonds of iniquity yourself? an open Sabbath breaker, a gabbler of all manuer of flippant nonsense? "God saith, What hast thou to do to

declare my statutes, or that thou shouldest take my covenant into thy mouth? seeing thou hatest instruction, and castest my words behind thee."—Psal. lxxx, 16.—*Golden Rule.*

THINGS I HAVE SEEN.

I have seen the most worthless and lazy fellows dress the most fashionably.

I have seen the most talented young men turn tiplers, tobacco chewers, die drunkards.

I have seen men who boasted much of their wealth, who were not able to pay their tailor.

I have seen a lovely young girl marry a rich old bachelor for his wealth: and—

I have seen the same girl die broken hearted within a year.

I have seen the beautiful, and the talented, marry a dashing brainless fop, because he too was rich; and:

I have seen them ever after drag out a miserable, wretched existence.

INWARD HOLINESS.

BY THE REV. JOHN NORRIS.

"To be carnally minded is death; but to be spiritually minded is life and peace." (Rom. viii. 6.) It is the inward disposition of the mind that makes all the difference. If this be pure and holy, the whole man is so; but if this stand not right with God and goodness, it is not all the external conformity in the world that can supply this defect.

It was the conceit of the ancient Jews, that every proselyte of justice, at the very instant when he became so, had a new soul infused into him; to which opinion our Saviour is supposed to allude in his discourse with Nicodemus. Now though Christianity does not acknowledge a new, that is, another, soul in its converts, yet it requires that the same soul become new. It requires a new frame and temper of spirit. The Christian man is to be born again, and become a new creature; a creature of another rank and order. And it is the mind and spirit upon which this great transaction is to pass, and which is to be the immediate subject of this extraordinary change. Accordingly, our regeneration is expressed in Scripture by our being "renewed in the spirit of our minds." (Eph. iv. 23.) We must be renewed; and where? Not in our body, or outward man, but in our minds. And in what part of the mind? Not in the inferior part merely; that which is exercised about objects of sense.

or that which moves and forms the body : but in the highest and noblest part,—“the spirit of our minds ;” the very flower and essence of the soul. Here it is we are to be renewed, as indeed we must if we be renewed at all ; this being in all regards the principal and the only moral part of man.

This intellectual heart, the spirit and soul of man, is the fountain and source of all action. This is that which sees in the eyes, and hears in the ears. This is that which understands and wills, loves and hates. Here are all the springs and powers of life and motion : here is the last resort of all outward impressions ; and from this central point are derived all the lines of action and motion ; even as all the arteries and veins are from the natural heart, which it diffuses and disperses throughout the body, and has its pulse in every part. If then this general head-spring be not kept pure and clean how can the streams run clear? Upon this was grounded that signal advice of the wise man, “Keep thy heart with all diligence ; for out of it are the issues of life.” (Prov. iv. 23.)

Further yet, this intellectual heart is not only the fountain of action and motion, but the most active and most rapidly moving thing in the world. This heart is always beating. The pulse of it never rest. Thought rises upon thought, and desire succeeds desire. The motion is perpetual and vehement : so vehement, that the swiftest bodily motion, no, not that of a starry orb, is comparable to it : so vehement, that it cannot be discerned or numbered, and comes nearer to a rest than a motion ; as the swiftest turning round of a globe look like standing still. Now what a dangerous thing is such a motion as this, if not rightly determined ! Of what heights in goodness is it capable ! and to what heights of wickedness may it rise, if not well governed ! There is therefore great necessity that this heart of man should be kept with all diligence ; and that it should be kept pure and undefiled.

SAURIN'S PRAYER BEFORE SERMON.

O Lord ! our God and Father ! Thou seest us prostrate in thy presence to render thee homage due to thy Majesty, to confess our sins to thee, and to implore thy favour. Had we followed the first motions of our consciences, we should not have presumed to lift our eyes to heaven, but should have fled from thy sight ! We are creatures mean and infirm ; a thousand times more unworthy of appearing before thee for our depravity, than for our natural meanness. But, O Lord ! though our sins and miseries depress us, yet thy mercy lifts us up. Thou art a God merciful and gracious, slow to anger, and abundant in goodness ; thou hast no pleasure in the death of a sinner, but that he should repent and live ; and thou hast given thy Son to the world, that whosoever believeth in him should have everlasting

life. So many benefits, so many promises, encourage our trembling consciences, and inspire us with the liberty we now take to approach the throne of thy mercy, and to implore the powerful aid of thy grace. We have always need of thy assistance; but now, O Lord! we feel a more than usual want. We are assembled in thy house to learn the doctrines of our salvation, and the rules of our conduct; but, O God! our duty surpasseth our strength; we cannot succeed without thine Holy Spirit: grant a double portion of this to us who preach thy word; grant, after we have understood thy oracles, we may be first affected with the truths they contain, before we propose them to others; and may we announce them in a manner suitable to their excellence! But suffer us not to labour in vain; dispose our hearers to receive thine orders with submission, and to practice them with punctuality; so that all of us being animated with one spirit, and aiming at one end, may sanctify our conduct, and live agreeably to the holiness of our calling. We pray for all these blessings in the name of thy well-beloved Son, Jesus Christ our Lord. Our Father, &c.

THE ETERNITY OF GOD.

God is an eternal Being. Then "a thousand years with him are as one day, and one day as a thousand years;" that is to say, a thousand years and one day are such inconsiderable measures of duration, that whatever disproportion they may have to each other, they appear to have none when compared to the duration of eternity. There is a great difference between one drop of water, and the twenty thousand baths which were contained in that famous vessel in Solomon's temple which, on account of its matter and capacity, was called a "sea of brass;" but this vessel itself, in comparison with the sea, properly so called, was so small, that when we compare all that it could contain with the sea, one drop of water, with the sea, is as twenty thousand baths, and twenty thousand baths are as one drop of water. There is a great difference between the light of a taper and that of a flambeau; but expose both to the light of the sun, and their difference will be imperceptible. The light of a taper before the sun is as the light of a flambeau; and the light of a flambeau as the light of a taper. In like manner, eternal duration is so great an object, that it causeth every thing to disappear that can be compared with it; a thousand years are no more before it than one day. We, mortal creatures, consider a day, an hour, a quarter of an hour, as a very little space in the course of our lives; we lose, without scruple, a day, an hour, a quarter of an hour; but we are very much to blame; for this day, this hour, this quarter of an hour, should we even live a whole age, would be a considerable portion of our lives. But God resolves (if I may venture to say so) in the immense space of eternity

heap millions of ages upon millions of ages; add new millions to new millions; all this is nothing in comparison of the duration of an eternal being. In this sense "a thousand years are but as one day, and one day as a thousand years."—*Saurin*.

DANCING.

FIFTEEN REASONS AGAINST IT.

1. It leads to expense in dress, to late hours, to the neglect of moral and intellectual culture, and to various evil practices.

2. Dancing, more or less, leads in close contact with promiscuous company—an impure atmosphere. 'Evil communications corrupt good manners.'

3. It mars social intercourse and unfits the mind for real, useful, substantial enjoyment.

4. Dancing unfits the mind for serious reflection and prayer.

5. The most wise, considerate, judicious, and devotedly pious, in all ages have looked upon dancing, as an amusement, not only as useless—but of decidedly evil tendency.

6. Those who delight in the ball room or dancing parties, are generally fond of the wine-cup, novel reading and the card table.

7. Dancing is a favourite amusement of the savage nations and usually forms a very important part in the worship of heathen gods.

8. Social dancing, so often advocated by some professing christians, is a stepping stone to the ball room and theatre—the top rounds of a ladder that leads down, down to the *pit!* 'A prudent man foreseeth the evil, but the simple pass on and are punished.'—*Prov.*

9. Dancing masters and dancing mistresses are generally of low standing in society, not even welcome at the homes of their pupils as guests. They are classed as theatricals, of loose habits, whose morals will not bear scrutiny and whose language is often very contaminating and corrupting!

10. The freedom used between the sexes in certain forms of dancing is exceedingly immodest, and often results in the most serious, and pernicious consequences!

11. Dancing is a most useless art, none more so.

12. The evils flowing from dancing, and from inspiring children with a dancing mania, may be summed up in pride, folly, irreligion; an excessive love of pleasure; and finally in the loss of the soul!

13. Dancing, as now practised by the sexes as an amusement is unscriptural. These men who perverted dancing from a sacred use to purposes of amusement, were deemed infamous!

14. No instance of dancing are found upon record, in the Bible, in which the two sexes were engaged in the exercise, either as an act of

worship or amusement. Neither is there any instance on record of social dancing for amusement, except that of the vain fellows, devoid of shame or the irreligious families described by Job which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod and the murder of John the Baptist.

Who came to Herod's blood-stained throne
To seek forbidden joys ;
Who reveled there in crimes unknown,
Bedecked with gaudy toys!
A dancer.

Who taught her daughter wanton ways
To win the praise of fools,
And draw the stupid, silly gaze
Of tyrant and his tools ?
A dancer.

Who came in haste to kingly court
To do a monster's deed,
To lift the Roman axe in sport,
And see a Baptist bleed ?
A dancer.

Who bore away the good man's head,
Like viands—on a plate,
Exulting that a saint was dead
To glut her mother's hate ?
A dancer.

15. And finally: 'Let us for a moment look at a dance. We will get off at a distance, and through a telescope whose achromatic is truth, contemplate one of these rigadoons. Some dozen or more ladies and gentlemen so called, all dressed as splendidly as their purses will allow, and so lasciviously as the modesty of the fashion will permit, upon the floor. There they go in and out, right and left, up and down, cross and back, involuting, hopping, tripping, smiling, smirking, here a skip and there a jump, now a desperate fling and anon a subdued courtesy, till panting for breath and tired, they sit down exhausted, and give place to a second round.

A little fanning and reviving salts, spiced with equal portions of nonsense; a few words of small talk, and, it may be, a glass of hock or cherry, or champagne, fill up the circle of folly and complete the bill of fare, of convivial dance, till supper time. The first question we ask ourselves is, what does all this mean? for what purpose is all this labour, not of love, but of legs; all this outward adorning, not of good works, but of costly apparel; all this display, not of a meek and quiet spirit, but of pride and tumultuous vanity? Is it for the glory of God? No. Is it to feed the hungry? No. To clothe the naked? No. To visit the widow and orphan in their affliction? No. Is it to prepare us for the house of God? Is it to teach self denial or lead to the spot of the cross? There was no dancing there. Is it to prepa

us for family worship? It will be too late, and worship too dull and serious an exercise, to break in upon the "voluptuous swell" of music, and stay the rapture of scenes were "all goes as well as the marriage bell."—

"On with the dance! Let joy be unconfined;
No sleep till morn, when youth and pleasure meet,
To chase the glowing hours with flying feet."

Is it it to prepare to meet the king of terrors; to remind them that it is appointed unto all men once to die, and after death the judgment? Ah no! This is no place to meet thee, death: for—

"Come when the heart beats high and warm,
With banquet-song, and dance and wine,
And thou art terrible!"

No thought like these is in all their hearts; God nor Christ, heaven nor hell, judgment or death, ever enter there; but, light of heart and vain of head, as ever child, in the butterfly sport of spring; they frolic upon the brink of eternity, nor know that beneath every spring in the giddy dance it is fearfully crumbling. These are solemn thoughts; and with them we should pause and consider.

'For he that soweth to the flesh shall of the flesh reap corruption,
—*Golden Rule.*

SMOKING MINISTERS.

Are not many led into the practice of smoking by their pastors? I am sorry to have it to say, that this idle, disgraceful custom prevails much at present, among ministers of most denominations. Can such persons preach against needless self-indulgence, destruction of time, or waste of money? These men greatly injure their own usefulness; they smoke away their ministerial *importance*, in the families where they occasionally visit. The very children and maid-servants pass their gibes on the piping parson: and should he unluckily succeed in bringing over the uninfected to their vile custom, the evil is double. I have known serious misunderstandings produced in certain families, where the example of the *idle parson* has influenced a husband or wife, against the wishes of the other, to adopt the use of the pipe, cud, or snuff-box.

Some are brought so much under the power of this disgraceful habit, that they must have their pipe immediately before they enter the pulpit. What a preparation for announcing the righteousness of God, and preaching the gospel of our Lord Jesus! Did St. Paul do any thing like this? "No," you say, "for he had the inspiration of the Holy Spirit." Then you take it to supply the place of this inspiration! How can such persons smile at their own conduct? "Be ye

followers of us as we are of Christ Jesus," can never proceed out of their mouths. On such characters as these pity would be misplaced; they deserve nothing but contempt. O earth, earth, earth!—*Dr. A. Clark.*

PRETENDED AND REAL PRAYER.

There are two kinds of prayers among professing Christians, which may be illustrated thus. A kind and affectionate mother has left her children in an adjoining room to amuse themselves with play. By and by, hearing one of them cry, she starts and listens at the door, but finds, by the well-known tones of their voices, that it is only pretence. She resumes her seat; but shortly hears notes of real distress again proceeding from the apartment, and exclaiming, "My child! My child!" she rushes at once to its assistance. So it is in the church. Some men stand up to pray; but when God listens, he finds that they are only mocking him in their prayers. By and by, he hears another cry: he listens again, and finds that it proceeds from one of his broken-hearted children; and, true to his promise, "Call upon me in the day of trouble, and I will answer thee," he rushes at once to his aid. Let every broken-hearted child take encouragement from this representation of God's regard for his children.—*Kirk.*

SABBATH MORNING.

SABBATH SLEEPING.

The resurrection of Jesus took place before the dawn. Ere the sun was up, one of his faithful followers repaired to the sepulchre. She went in the morning twilight to look upon the tomb of Jesus. She found it unsealed and empty, and wondered what had become of her Lord. As she wept, a voice addressed her, at first in a stranger's accent, lest under the excitement, a too sudden revelation might overpower her mind—then that voice was changed, and the well-remembered tones told her that it was indeed her risen Master. Did Mary find her Redeemer at early dawn: and shall we presume to expect his presence if we doze away in guilty slumbers, that portion of sacred time! No, let us rather fly to the sepulchre, and see amid the shadows of the morning, the breaking beams of righteousness. Let us gather the spiritual mana before the sun is up, and feed upon it, ere we refresh ourselves on the food that perisheth. Few would complain of dull Sabbaths or wandering thoughts, or tedious services, were they to secure, for the purpose of private devotion, the morning of the Sabbath. A sacred impulse would be obtained, which, like a favouring gale, would waft the soul onward to its rest.

Until you value and improve the Sabbath morning, you need not expect to experience the full advantages of the blessed day. If on

other days you can awake early to serve the world, and on the Lord's day you take the liberty to indulge the flesh, be assured the Sabbath will not ordinarily prove to you a delight, nor will it close upon you with edification and peace.

This habit of lying in bed some hour or two later the Lord's day than on other days, is too common a thing, both among professors and non-professors.

Friend, will this bear scrutiny, close investigation! How did Christ do, what hour did he rise, on the first day, even from the dead, triumphing over the grave, death and hell? What time did Mary and others visit the sepulchre on the first day of the week, with souls on fire! Was the sun up, or was it even the dawning light? Is there not utterly a fault somewhere! a spoke out of some wheel!

Is not the first day a *special* day, a day of grace, a glorious day, a day of days! On this day, do not heaven's arches *ring*! Do not angels tune their melodious harps afresh: 'Glory to God in the highest, peace on earth, good will to man!'

'How can we sleep while angels sing,
When all the hosts on high
Cry glory to the Eternal King,
The lamb that once did die?
'Such joyful spirits *never* sleep.' No *never!*

THE LAST JUDGMENT TO SUCH AS ARE DENIED OF CHRIST.

To be denied of Christ is a compendious expression of hell; an eternity of torments comprised in a word. It is condemnation itself; and, what is most of all, it is condemnation from the mouth of a Saviour. O the inexpressible horror that will seize upon a poor sinner when he shall stand arraigned at the bar of divine justice! when he shall look about and see his accuser, his judge, the witnesses, all of them his remorseless adversaries: the law implending mercy, the Gospel upbraiding, him, the devil, his grand accuser, drawing his indictment, number his sins with the greatest exactness, and aggravating them with the cruellest bitterness; and conscience, like a thousand witnesses, attesting every article, flying in his face, and rending his very heart. And then, after all, Christ from whom only mercy could be expected, owning the accusation. It will be hell enough to hear the sentence; the very promulgation of the punishment will be part of the punishment, and anticipate execution. If Peter was abashed when Christ gave him a look after his denial; if there was so much dread in his looks when he stood as a prisoner, how much greater will it be when he sits as a Judge! If it was so fearful when he looked his denier into repentance; what will it be when he shall look him into destruction? Believe it, when we shall hear

an accusation from an Advocate, our eternal doom from an Intercessor, it will convince us that a denial of Christ is something more than a few transitory words. What trembling, what, outcries, what astonishment will there be upon the pronouncing this sentenced ! Every word will come upon the sinner like an arrow striking through his reins, like thunder that is heard and consumes at the same instant ; yea, it will be a denial with scorn, with taunting exprobrations : and to be miserable without commiseration is the height of misery. He that falls below pity can fall no lower. And for those whom Christ has denied, it will be in vain to appeal to the Father, unless we can imagine that those whom Mercy has condemned Justice will absolve. *South.*

TEN PLAIN RULES FOR OBSERVATION IN PRACTICAL LIFE.

1. Never put off till to-morrow what you can do to-day.
2. Never trouble another for what you can do yourself.
3. Never spend your money before you have it.
4. Never buy what you do not want because it is cheap.
5. Pride costs us more than hunger, thirst and cold.
6. We never repent having eaten too little.
7. Nothing is troublesome that we do willingly.
8. How much pain have those evils cost us which never happened.
9. Taking things always by their smooth handle.
10. When angry, count ten before you speak ; if very angry, a hundred : or rather repeat the Lord's prayer.

DISORDER IN THE FAMILY.

Sometimes the children come to family prayers and sometimes they do not, just as it happens, just as they please : the children rule, the parent submits, bears the yoke. The father prays and reads sometimes to full seats, sometimes to empty seats ! Brother, why not govern your own house, keep order regularity, punctuality, have all the family present, great and small, at family devotions, with perfect stillness and propriety ? One omission or false step leads to another, and another, till the family altar is desolate—while all is confusion doubly confounded.

How is it possible for morning and evening prayers to be offered properly, profitably or to edification, when children are disorderly, play, taunt, come in too late to prayers—or not at all, whisper, pout, talk or run about, manifest levity, indifference, carelessness, irreverence !

Is it not iniquity, even the solemn meeting ? Can God be pleased with such sacrifices ? Some family altars are entirely broken down, fairly demolished—by ungodly, disorderly, reckless, children !

‘Take away the dross from the silver, and there shall come forth a vessel for the finer.’ Prov. 25 : 4.—[*Golden Rule,*

CONTRAST NOW TO PERIOD OF EARLY SETTLEMENT.

The emigrants of the present day can hardly now meet with the trials and hardships that were the lot of those who came to the Province twenty years ago, and these last infinitely less than those who preceded them at a still earlier period.

When I listen, as I often do, to the experiences of the old settlers of forty or fifty years standing, at a time when the backwoodsman shared the almost unbroken wilderness with the unchristianized Indian, the wolf and the bear; when his seed-corn had to be carried a distance of thirty miles upon his shoulders, and his family were dependent upon the game and fish that he brought home till the time of the harvest; when there were no mills to grind his flour save the little handmill, which kept the children busy to obtain enough coarse flour to make bread from day to day; when no sabbath-bell was ever heard to mark the holy day, and all was lonely, wild and savage around him. Then my own first trials seemed to sink into utter insignificance, and I was almost ashamed to think how severely they had been felt.

Many a tale of trial and of enterprize I have listened to with breathless interest related by these patriarchs of the colony, while seated beside the blazing log-fire, surrounded by the comforts which they had won for their children by every species of toil and privation. Yet they too had overcome the hardships incidental to a first settlement, and were at rest, and could look back on their former struggles with that sort of pride which is felt by the war-worn soldier in fighting over again his battles by his own peaceful hearth.

These old settlers and their children have seen the whole face of the country changed. They have seen the forest disappear before the axe of the industrious emigrant; they have seen towns and villages spring up where the bear and the wolf had their lair. They have seen the white-sailed vessel and the steamer plough those lakes and rivers where the solitary Indian silently glided over their lonely waters in his frail canoe. They have seen highways opened out through impenetrable swamps where human foot however adventurous had never trod. The busy mill-wheels have dashed where only the foaming rocks broke the onward flow of the forest stream. They have seen God's holy temples rise, pointing upwards with their glittering spires above the lowlier habitations of men, and have heard the sabbath-bell calling the Christian worshippers to prayer. They have seen the savage Indian bending there in mute reverence, or lifting his voice in hymns of praise to that blessed Redeemer who had called him out of darkness into his marvellous light. And stranger things he may now behold in that mysterious wire, that now conveys a whispered message from one end of the Province to the other with

lightning swiftness; and see the iron railway already traversing the Province, and bringing the far-off produce of the woods to the store of the merchant and to the city mart.

Such are the changes which the old settler has witnessed; and I have noted them for your encouragement and satisfaction, and that you may form some little notion of what is going on in this comparatively newly-settled country; and that you may form some idea of what it is likely to become in the course of a few more years, when its commerce and agriculture and its population shall have increased, and its internal resources shall have been more perfectly developed.

In the long-settled portions of the Province a traveller may almost imagine that he is in England; there are no stumps to disfigure the fields, and but very few of the old log-houses remaining: these have for the most part given place to neat painted frame, brick or stone cottages, surrounded with orchards, cornfields and pastures. Some peculiarities he will notice, which will strike him as unlike what he has been used to see in the old country; and there are old familiar objects which will be missed in the landscape, such as the venerable grey tower of the old church, the ancient ruins, the old castles and fine old manor-houses, with many other things which exist in the old country. Here all is new; time has not yet laid its mellowing touch upon the land. We are but in our infancy; but it is a vigorous and healthy one, full of promise for future greatness and strength.—*From Mrs. Traill's forthcoming Emigrant's Guide.*

FOLLY! FOLLY!! FOLLY!!!

O what consummated folly, what madness! What entire destitution of good common sense! Rush on? Yes, headlong, 'as an ox goeth to the slaughter, or as a fool to the correction of the stocks.' With all the sad mistakes, solemn warnings, ruinous developements, the loss of virtue, reputation, character, soul, staring them full in the face, giddy, silly, thoughtless females, still rush on, associate freely with worldly, unprincipled, profligate young men—men wholly destitute of virtuous principles, or the fear of God! Why is this? why these gallantings, these undue familiarities, on the Lord's day, and other days?

Alas, what traps, what pit falls, what stratagems of Satan, to catch the unwary! "till a dart strike through the liver; as a bird hasteth to the snare, and knoweth not that it is for its life." Prov. 7: 23.

Mother, why weepest thou—why those scalding, burning tears? Art thou not the first transgressor? God has given line upon line, precept upon precept—has marked the way of eternal life, from the way of eternal ruin, clear as the dazzling sunbeam at noon day. In nine cases out of ten, where briny tears are shed for virtue lost, are

not mothers in fault?(a) God is a sun, a shield, a refuge, a rock of defence, a deliverer., There is no safety from the serpent—the fell destroyer, but in God.

Seek, then, *first*, the kingdom of God and his righteousness. Never, *never*, mothers, as you regard priceless virtue, the value of the soul: *never* allow your daughters to associate with young men with whose characters you are unacquainted—to be gallanted by them: ‘lest thou give thy honour to others, and thy years to the cruel: and thou mourn at the last, when thy flesh and thy body are consumed.’ *Beware of the serpent!—Golden Rule.*

JUVENILE SMOKERS.

Who can see a group of boys six or eight years old in our streets smoking cigars, without anticipating such a deprecation of our posterity in health and character as can scarcely be contemplated, even at this distance, without pain and horror.—DR. RUSH.

We have more to say to those boys, and we say it not in anger but in love. Will they listen? Alexis, go again and tell them they should not smoke, because smoking is injurious to the health. Such is the testimony of medical men, and among them are many of the wisest and the best. Every child has heard of the great Dr. Rush—good, kind and benevolent as well as great. Listen to his testimony—‘Tobacco, even when used in moderation, may cause dyspepsia, headache, tremors and vertigo.’ That tobacco, in any form, is a slow poison working its deleterious effects upon the system, is proved by all experience. But you say you feel quite well, and it has done you no harm. So says the brandy drinker—he says he drinks because it does him good: and in both cases the poison is so insidious that its victim is ripe for the grave, and ready to fall, before he is conscious that a work of death is commenced. But you have seen aged men who have been all their lives addicted to its use. It is true some have escaped its ravages; but you have seen such persons a polluted mass of animal matter, lethargic, wheezing, coughing and offensive; and because some have escaped with their lives through all its bad tendencies, will you run the dreadful risk, merely because you love it? Remember it is a vitiated and artful taste of which men alone is capable. The instinct of brutes ever prompts them to reject the vile and nauseous weed. Reason was given to man as a guide and even boys ought to use it.

“Great men and green worms will use their tobacco,
But, ne’er his pig, nor his wife, ah! alack, O!”

(a) Some parents seem totally blind to these stratagems of Satan, the coiled serpent! even manifest a degree of pleasure on witnessing the attentions paid to their daughters, by gay, foppish, licentious young men! “Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler.”

Do you remember with what difficulty you formed the habit—how sick it made you at first; and because you can now smoke without turning pale with nausea and vertigo, do you imagine it has lost its tendency to do you harm? By no means.

But Alexis, the worst of the case has not been told. There is in each of these boys an immortal spark, kindled by the breath of the Almighty. And this undying spirit—this gem of matchless worth—suffers in common with its physical being. The seditive influence represses intellectual energy—it renders its votary indisposed to mental exertion. Alexis, ask that boy who stands next you, whether, if he wished to learn his lesson, he would first lull all his faculties into a repose approximating to oblivion by the use of tobacco?

MOURNING APPAREL.

Friends, why prepare it, why wear it? why follow this fashion? Is it wise, consistent, Christian? Is not this custom useless? more, is it not foolish, superstitious, heathenish, unscriptural, tending to positive evil!

Our objections to wearing mourning apparel, are many, we mention a few, the most of which are sketched from the *Connecticut Observer*.

1. We believe the practice unscriptural, contrary to the gospel purity and simplicity.

2. It is no real expression of grief for the loss of our friends nor is it considered so. It is adopted by all classes, the covetous hypocrite as we as the sincere mourner.

3. It is no mark of respect for departed relatives. The dark habiliments are assumed, whether the deceased was virtuous or vicious, honest or fraudulent, sober or intemperate; whether he was a man or a fool, a Christian or an Infidel, a blessing or a curse to society.

4. It imparts no consolation to the bosom of sorrow.

5. As a memento of departed worth it is superfluous, the heart of true friendship needs it not. The mock mourner is unaffected by its sable hue.

6. It conveys no moral or religious instruction to the mind. It excites no mourning for sin; no submission to God; no parting with the world; no desire for heaven. Neither the solemn realities of the scene of death, nor the affecting and admonitory truths of the word of God can be enforced by it.

Its positive evils are.

1. The poor ape the rich in this unnecessary expenditure.

2. It is extravagant, and absorbs a large amount of funds which might be appropriated to far more useful purposes.

3. It presents strong temptation to pride and dishonesty, and has

often robbed the widow and fatherless of their bread, and the creditor of his due.

4. It is a violation of the command, 'Be ye not conformed to this world,'

5. It diverts the attention from the voice of the Almighty in his instructive Providence. It occupies the mind as well as the hands in that solemn period, which is so peculiarly favourable for the soul to retire within itself and contemplate its character and destiny.

May the time past of our life suffice us, to have wrought the will of the Gentiles.—*Golden Rule.*

F A S H I O N :

Rules the world, and a most tyrannical mistress she is, compelling people to submit to the most inconvenient and foolish things imaginable, for fashion's sake.

She pinches our feet with tight shoes, chokes us with a tight handkerchief; squeezes the breath out of our body by tight lacing.

She makes people sit up nights when the ought to be in bed, and keeps them in bed in the morning when they ought to be up and doing.

She makes it vulgar to wait on ourselves and genteel to live idle and useless.

She makes people visit when they would rather stay at home, eat when they are not hungry, and drink when they are not thirsty.

She invades our pleasures and interrupts our business.

She compels people to dress gaily, whether upon their property, or that of others; whether agreeable to the Word of God, or the dictates of pride.

She ruins health and produces sickness, destroys life and occasions death.

She makes foolish parents, invalids of children, and servants of all.

She is a tormentor of conscience, dispoiler of morality, an enemy of religion, and no one can be her companion and enjoy either.

She is a despot of the highest grade, full of intrigue and cunning; and yet, husbands, wives, fathers, mothers, sons, daughters and servants, black and white, voluntarily have become her obedient servants and slaves, and vie with one another to see who shall be most obsequious.

N A T U R A L H I S T O R Y .

No. III.

T H E T I G E R .

The royal tiger, as it is often called, to distinguish it from the smaller tiger-cats, is far more limited in its range than the lion. It is

exclusively Asiatic. Hindostan may be considered as its head-quarters ; but it is common in the larger islands, as Sumatra, where it is a fearful scourge.

The tiger is equal in size to the lion, but is of a more elongated form, and pre-eminently graceful. The head, also, is shorter, and more rounded. The average height is from three feet six inches to four feet. The general tint of the fur is of a fine yellow, or reddish yellow, ornamented by a series of transverse black bands, or stripes ; which occupy the sides of the head, neck and body, are continued on the tail in the form of rings : the under parts of the body, and inner parts of the limbs, are almost white.

Active, powerful, and ferocious, the tiger is more to be dreaded than the lion, because it is more insidious in its attacks, and also prowls abroad by day as well as by night. In some districts in India and Sumatra, its ravages are frightful. It is said that in the province of Khandesh, from 1825 to 1829, (inclusive,) one thousand and thirty-two were killed. In Samutra the natives have an opinion that they are animated by the souls of their ancestors, and therefore seldom attempt its destruction ; but in India, tiger-hunting is a favourite sport. The horse will seldom stand steady when near this dreadful beast. It is to the armed riders on elephants that the dangerous work of rousing up the tiger from the jungle-covert is left, and of firing at him as he bounds along ; but when wounded or hard pressed, he will turn with great fury, and by springing on the animal's head or shoulders, endeavour to reach his antagonists. The agitation of the elephants, which often lose all obedience to control at such a moment, together with the rapidity of the attack, render this a critical juncture, and fatal accidents have ensued. Instances are on record in which men have been carried off by tigers while traveling in company with others.

Those who have represented the tiger as incapable of being tamed, have no ground for the assertion. Yet with the tiger, lion, and such animals, the greatest caution should be used. Their natural disposition is ever ready to break out, and the mildest will sometimes show the race to which they belong.

Neither the tiger nor the lion is capable of climbing trees : their prey is therefore exclusively confined to antelopes, deer, oxen, horses, and the like.

THE LEOPARD, AND PANTHER.

These are confounded together, and there are difficulties in concluding whether they are distinct species, or not. In both there are rosettes, or spots of a rose form, on a fine yellow ground ; but in the size and minor arrangement of these spots there is the greatest variation.

Nothing can exceed the grace and activity of these animals. They bound with astonishing ease, climb trees, swim ; and the flexibility of

the body enables them to creep along the ground, with the cautious silence of a snake, on their unsuspecting prey. Antelopes, deer, and small quadrupeds, are their food. They seldom voluntarily attack a man ; but when provoked, they are formidable foes.

The leopard and panther are easily tamed, and become gentle and affectionate, purring when pleased, and rubbing their sides against the bars of their cage, or against their keeper, like a cat. When at play, they bound around their enclosure with the agility of a squirrel, and so quickly that the eye can scarcely follow their movements.

The leopard stands about two feet in height : its figure is slim and graceful, but vigorous, and its proportions admirable.

THE OUNCE

is an animal of the same kind, likewise from India. The general colour is grey, or whitish grey, tinged with yellow, lighter on the breast and under parts. The head is marked on the top with black spots, a large one being behind the ears. The body and sides of the limb are variegated with irregular wavy marks, forming rounded, or rather oval, figures, but not definitely nor so orderly arranged as the leopard. The tail, which is very long, is almost bushy, especially at its termination, the hair being very full.

THE RHIMAU-DAHAN, NEPAUL TIGER-CAT, SERVAL, AND CHEETAH,

are animals belonging to the same family, only smaller, and coloured and marked differently. The first is a native of Sumatra ; the second, of Northern India ; the third, of Southern Africa ; the last, of Southern Africa and India. The cheetah is in India often used in hunting the antelope. It is carried out in a cart, blindfolded ; and when the antelope is in view, the blinds are removed, the cheetah permitted to see it, and then set at liberty. It then creeps along the ground, cautiously approaching its prey, till within a short distance, when it makes a few surprising springs, seizes the animal by the neck, and begins to draw out the blood. When the keeper comes, he uses the regular method of removing it, puts on the blinds, and the cheetah, after having some pieces of meat, is replaced in the cart.

MONDAY MORNING REFLECTIONS.

In conversation use some, but not too much, ceremony : it teaches others to be courteous too. Demeanours are commonly paid back in their own coin.

Let not any passion drive thee to cruelty. Believe me, whoever acts cruelly, his heart is at that time hell, and the devil is in it.

In the morning, think what difficulties and what temptations thou are like to meet with in the day and fortify thyself particularly against them

NOTICES OF PUBLICATIONS.

THE GOLDEN RULE comes to us well filled, not with light, frothy love and fairy tales, but with articles of the very best description. We wish it every success in its well commenced crusade against the Tobacco and Rum traffic, and hope that it may be the means, under Providence, of turning many thousands from their "Idols." "Fear not Brother, "They that be for us are more than all that can be against us."

GUIDE TO HOLINESS.—A neat monthly of 32 pages, its motto is "Be ye holy." From the title and motto of the work our readers may very readily infer what the contents are. Published at No. 15, Cornhill, Boston. Terms \$1.00 per annum in advance.

Poetry.

HYMN FOR YOUTH.

LORD, in the days of youth
 To thee my heart I give :
 O may I love thy word of truth,
 And to thy glory live !

O let me never more
 Walk in the sinner's path !
 But thee with heart and life adore,
 And fear and shun thy wrath.

O may my all be thine !
 Since this thou dost require,
 Here, Lord, to thee I all resign,
 And only thee desire.

And now my heart shall rest
 On thee, whom I can love ;
 And I shall be for ever blest,
 And reign with thee above.

R. S.

TO THE FRIENDS OF MISSIONS.

DECEMBER 1st, 1854, WILL BE PUBLISHED, IN 12mo.

THE 11th NUMBER OF THE 1st VOLUME

OF THE

COTTAGER'S FRIEND,

AND

GUIDE OF THE YOUNG.

Monthly publication, neatly printed, containing 24 pages, 12mo. size, is designed for the instruction and entertainment of persons. Its plan comprehends: Biography; Juvenile Poetry; Familiar Essays; Dialogues, or Narratives, on Religious and Miscellaneous Subjects; Anecdotes; Brief Historical Relations; Extracts from interesting Books of Travels, &c. &c. of Natural history and Philosophy; Poetry, &c. &c. Considering the narrow limits of the *Cottager's Friend*, it is impossible to reduce all these topics into each number; but they will receive a share of attention.

The Publisher earnestly recommends this Juvenile Magazine to the HEADS OF FAMILIES, CONDUCTORS OF SCHOOLS in general, and TEACHERS OF SABBATH SCHOOLS in particular, as one which may be advantageously put into the hands of intelligent children and young people.

The Publisher has his ceaseless endeavour to illustrate the grand doctrines of the Gospel which belong to the "common salvation;" to promote the moral and intellectual improvement of its readers; to excite in

them a taste for knowledge, and a love of truth; to communicate information on all subjects likely to be of interest to them; to guard them against those errors and prejudices to which they are peculiarly exposed; and so to intermix and connect the most useful objects, as at once to gratify their curiosity; to afford them rational entertainment, and to profit them in their various interests.

TO THE FRIENDS OF MISSIONS

The Publisher of this periodical pledges himself to apply a large portion of the proceeds of the *Missionary* among our North American Indians, to "over and help us."

TERMS,—Two Shillings and Six Pence per annum, payable in advance. A discount of 20 per cent. will be given to both Schools.

Ministers and others procuring Four Subscribers, their names, with subscription, will receive one copy; Twelve Subscribers, three copies; Twenty Subscribers, five copies. Address, "*The Cottager's Friend*, Box 618, 7

JUST PUBLISHED THE TRIAL OF ANTICHRIST! OTHERWISE!

FOR
HIGH TREASON AGAINST THE SCRIPTURES

TOGETHER WITH SIX LECTURES

BY FATHER GAVIOTTI.

THE ITALIAN PATRIOT AND ORATOR.

SUBJECT OF THE LECTURES.—1st. What is the Pope? 2nd. The Pope's Mystery, is unscriptural; as a Miracle, it is unreasonable and idolatrous. 3rd. Papal Intolerance. 4th. The Papal System of Idolatry is an insult to Christ. 5th. Papal Processions.

For Sale by J. Rogers, No. 9, Arcade; C. Fletcher, 54, York Street; T. Maclear, 45, Yonge Street; Wesleyan Mission, 1, Street East; A. H. Armour & Co., King Street West, and J. C. G. & Co.,

PRICE TWO SHILLINGS AND SIX PENCE

TORONTO: Published by DONOGH & BROTHER.

P. S.—All orders addressed to "Donogh & Brother, Toronto" will receive prompt attention.