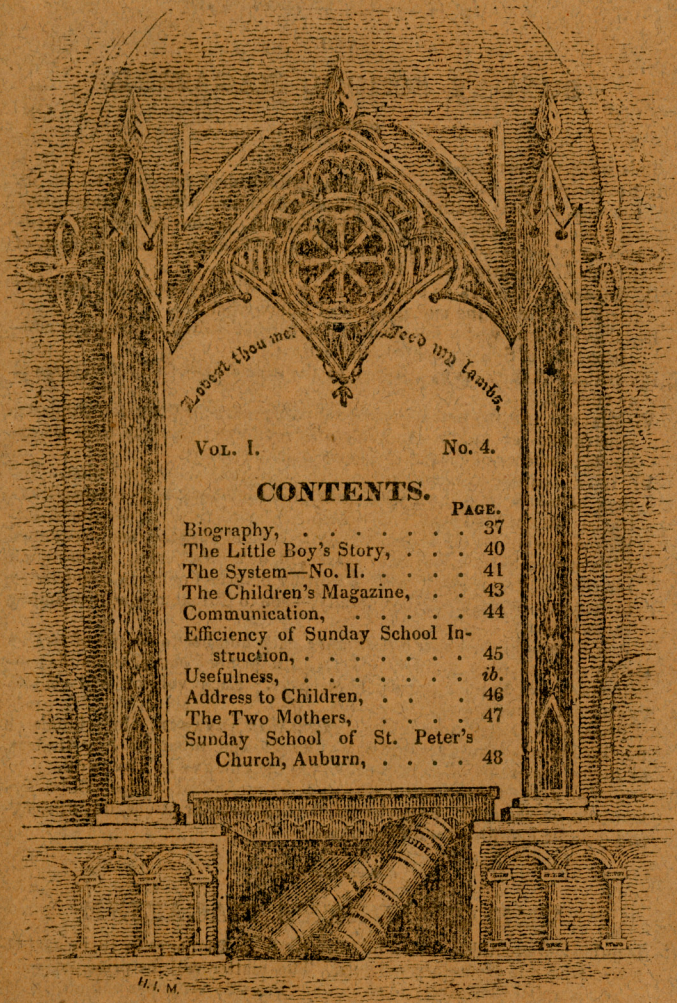
THE

FAMILY VISITER

AND



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SUNDAY SCHOOL MAGAZINE.

PROSPECTUS

OF THE

Family Visiter,

AND

SUNDAY SCHOOL MAGAZINE.

This work will contain—

I. Biography of children or persons distinguished for piety, talent, or learning, in their youth; biographical sketches of persons distinguished for their zeal in the cause of Sunday Schools, or for successful attention to religious education. Obituaries of Sunday School teachers, of friends of education, or of extraordinary children.

II. Original Essays on subjects connected with education in general; particularly with the management of Sunday Schools.

III. Reviews of works intended for the use of children, of books of education, and of Sunday School publications.

IV. Short Narratives adapted to the capacities of children, original or selected.

V. Miscellaneous articles: for example, poetry for the use of children; remarkable or useful productions of children; extracts from scarce books; sketches of characters; communications, &c.

VI. Intelligence. Extracts from the correspondence of the Union. Notices of books published, with descriptions of them, and occasional extracts. Acknowledgments of receipts from auxiliaries, donations, &c. Recommendations of books for Sunday School libraries and premiums. Lists of auxiliaries: names of officers of new auxiliaries. Information relative to Protestant Episcopal Sunday Schools in foreign countries,—to the progress of education generally,—and to Christian education among the heathen.

It will be published *once a fortnight;* each number to consist of twelve closely printed pages, in duodecimo, with a printed cover, containing intelligence, &c. and an engraved title-page. Each volume will contain twenty-six or more wood engravings.

Price, One Dollar per annum, PAYABLE IN ADVANCE. Individuals or Sunday Schools taking *six copies*, will be allowed them for *Five* Dollars, or *twelve copies* for *Nine* Dollars, PAYABLE ALWAYS IN ADVANCE.

☞For *nine* subscriptions obtained, *three* additional copies will be forwarded; or, should it be preferred, for *twelve* subscriptions, but *nine dollars* need be forwarded with the names.

THE CHILDREN'S MAGAZINE

Is published monthly. Each number contains 24 pages in 18mo. embellished with one or more wood cuts. The matter will be principally original, adapted exclusively to children. Price 25 cents per annum, *in advance.* Schools taking fifty copies, will be allowed them for ten dollars, *paid in advance.* In this manner, Superintendents or Teachers, by procuring *forty* subscriptions among their scholars, may obtain *ten* copies of the Magazine for the use of the Library of the School.

THE

FAMILY VISITER;

AND

SUNDAY SCHOOL MAGAZINE.

Vol. I. FEBRUARY 15, 1829. No. 4.

Biography.

Memoir of Miss Jerram.

(Continued from page 27.)

Before presenting our readers with an account of the closing scene of the life of the subject of our sketch, we would request their attention to a few considerations which will serve to explain what then took place.

As has already been stated, this young lady had enjoyed considerable advantages as regards a pious education; her mind was early stored with important truths, and God had granted his blessing on the culture bestowed by her parents. He moistened the seed with the 'dews of his grace,' and gave the promise of a productive harvest. There was such a predominance of what was truly Christian, moral, and amiable in her character, as clearly to show, that she had been 'renewed in the spirit of her mind.' It might, therefore, have been expected, that in her case, death would have been devested of his terrors; and that she would have passed through the mortal conflict, if not with triumph, at least with calmness and composure. But this was not the case, and to remove this mystery a few observations will be necessary. At the time when she was siezed with the illness which terminated her mortal career, she had just arrived at that period of life when every thing around her was decked with peculiar charms. Her parents, her brothers, her friends, and her books, had just gained a firm hold on her affections; and when she was called to bid a long farewell to all these beloved objects, can we wonder she was agitated? Again: she had the highest sense of the importance of religion, and the value of the soul. In a moment the reality of her profession was put to the test. Her failures in the performance of duties, and her neglect to improve opportunities, came over her with overwhelming force; and though her faith in Christ's blood was firm and sincere, yet she had not that full assurance of hope which is such an invaluable privilege, and which many in her situation have not been deprived of. The consciousness that she had fallen far short of her own ideas of what a Christian ought to be, induced her to question the reality of her religion.

Bearing these things in mind, the reader will not be surprised at the fear and trembling exhibited by this servant of the Redeemer in her last moments. During the first part of her illness, her inquiries were frequent whether danger was apprehended, and encouraging answers were always returned, as no other

than a favourable result was anticipated. Perceiving that she entertained distressing fears of death, every opportunity of inculcating such thoughts as were most likely to remove this dread was taken by her father.

During this period of her illness, she often expressed her earnest desire that she might be restored to health, that she might reduce to practice the plans she had formed for devoting herself more unreservedly to the service of her Maker. It was not until a fortnight after she had been confined to the house, that danger was seriously apprehended. On the morning of the day following, she awoke with a sense of numbness in one of her legs, and immediately exclaimed, "I am dying." Her father soon after entered the room, and after the first emotions had in some degree subsided, "my daughter said, (relates her father,) "I am dying; O, pray for me, father." I replied, "I hope not, my dear; God is all-sufficient, and he can raise you up again: Don't be alarmed." I perceived, however, that the agony of her mind was great; and I said all my hurried feelings would allow to compose her. I directed her to the love of God, and the cross of Christ on which our sins were expiated, and assured her that none were ever rejected, who placed their dependence there. "Yes," she replied, "but when he called I refused, and now when I call he will reject me." "You have altogether mistaken the application of the awful passage of scripture (*Prov.* i. 24.) to which you allude. It refers to characters who have hardened themselves in iniquity, who have turned a deaf ear to God when calling them by his word and his providence to repentance, and who have refused to be reformed: 'They had set at nought all his counsel, and despised all his reproof.' Besides," I said, "supposing your views of yourself be correct, you must recollect that the Gospel offers pardon to the chief of sinners; that the Saviour declares, 'him that cometh unto me I will in no wise cast out;' and God has said, 'though your sins be as scarlet they shall be as white as snow, and though they be red like crimson, they shall be as wool.'" As she still refused comfort, and charged herself with insincerity in her profession of religion, I continued to repeat such passages of scripture as offer encouragement and assurance of mercy to the greatest offenders. I showed her that the Gospel has made abundant provison for the pardon and acceptance of all who come unto God by Christ, and that none would be rejected who have fled for refuge 'to lay hold of the hope set before them.' Her mind seemed for a moment to be relieved by these passages of scripture, but she soon replied, "I do not feel any love for Jesus Christ." I replied, "Your feeling at this time so little love to the Saviour, arises from your fear that he will reject you. If you were assured that he loves you, and has forgiven your sins, should you not then love him?" "O yes," she said, "indeed I should." "Well, my dear," I replied, "the reason why any of us love him, is because he first loved us, and the moment you cease to put away from you his gracious promises of pardon you will be filled with love and gratitude to him." During the whole of this conversation her eyes were continually lifted up towards heaven; and though her labouring breath scarcely permitted her to articulate a single sentence, and her pulse could now with difficulty be felt, yet she kept urging the Publican's prayer, "God be merciful to me a sinner;" and appeared, at times, in an agony lest her suit should be rejected. After both our minds became somewhat tranquillized I entered into a more calm conversation with her on the promises of the Gospel. I said, "Did Jesus Christ come into the world to call the *righteous* to repentance?" "O no," she replied, "he came to call *sinners* to repentance." "You think yourself *lost?*" "Yes, indeed, I do." "Whom did Jesus Christ come to seek and save?" "He came to seek and save that which is *lost*." "Well, then, don't you think he came to seek and to save *you?*" "I *hope*," she replied, "I hope he did." "Hope!" I said, "it is certain he did. He cannot deny himself, and you should not discredit his word. It is unbelief which rejects comfort when it is so freely offered; and you may offend the blessed and compassionate Saviour, by disbelieving his most positive declarations. You seem to think it difficult to believe that God will save sinners now. I should despair of your being saved, if you did not feel yourself a sinner. You can scarcely admit that the Father of Mercies will regard the humble and contrite; and you think him reluctant to admit such into his favour: but was there any appearance of unwillingness to be reconciled to us when he gave his only begotten Son to die for us?" "O, no," she replied, "God so loved the world, that he gave his only begotten Son, that *whosoever* believed in him should not perish, but have everlasting life." "Yes, my love," I replied, "and only think how plain and simple our faith is. You remember our Lord's own beautiful illustration of it: 'As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.'" "O, yes, O, yes," she said, "I remember the brazen serpent; those who were perishing with the bite of the serpent, looked at it and lived. O Lord Jesus Christ, thou wast lifted upon the cross: I look to thee, O, suffer me not to perish." I then said, "Do you not think, my dearest child, that I most tenderly love you?" "O, yes," she said, "I am sure you do." "So great," I said, "is my love for you, that if I might be permitted to exchange places with you, I would most gladly die in your stead. Now, mark the language of the Holy Scriptures: 'Like as a father pitieth his children, so the Lord pitieth them that fear him.' You see your heavenly Father pitieth you as much as I do. Will he then cast you away?" "I hope not, I hope not," she replied. I then mentioned many passages in the scripture, in which mercy is promised to the penitent believer in the most unlimited and unconditional terms; and added, "you see, my dear, that the whole Bible seems to be written for the encouragement of the humble and penitent, and to meet a case like your's." I dwelt particularly on the case of the prodigal son, who said, 'I will arise, and go to my father,' and on the father seeing him *a long way off*, and *running*, and *falling* on his neck, and *kissing* him. I asked, "does this look like a reluctance on the part of our heavenly Father to those who come to him for mercy?" "O, no, O, no," she replied. She seemed considerably calmed, if not comforted by this conversation; and after some interval, I said, "you have no doubt, my dear, of Jesus Christ's being able to save to the uttermost, all that come unto God by him?" "O, no," she replied with peculiar emphasis "*none whatever*: I only doubt whether he will save *me*." And then clasping her hands in an agony, she prayed, "God be merciful to me a sinner. O, Lord Jesus Christ, who wast lifted upon the cross to save sinners, do not suffer me to perish." She then exclaimed,

"Rock of ages rent for me,
Let me hide myself in thee."

And was endeavouring to proceed with this affecting hymn with an energy and emphasis I never saw equalled; but her breath and her strength failed, and she could only

repeat with a convulsive sob, here and there a word or two. I therefore read over the whole to her; with her hands still closed and her eyes lifted up to heaven, she uttered now and then a word after me. But when I came to the passage,

Nothing in my hand I bring,
Simply to the cross I cling:

her whole manner and countenance instantly reminded me of Job's expression, "Though he slay me, yet will I trust in him;" for never did a sinking mariner take faster hold of the last plank, than she seemed to do upon the cross. When I proceeded to the following words,—

Vile I to the fountain fly;
Wash me, Saviour, or I die—

never shall I forget the effort and vehemence with which she reiterated

Wash me, Saviour, or *I die*.

No language that I am master of can convey an idea of this affecting scene. All around her bed were dissolved in tears: what were the sensations of her parent's breast others must be left to conceive. When we had in some degree recovered ourselves, I proceeded with the hymn, and again I must leave imagination to supply what I have no words to convey, when I read to my sweetest child, apparently in the last conflict with death, and who also made an effort to repeat almost everyword after me,

While I draw this fleeting breath,
When my eye strings break in death,
When I soar to worlds unknown,
See thee on thy judgment throne,
Rock of ages rent for me,
Let me hide myself in thee.

During the whole of this scene, the self-abasement and deep humiliation of my beloved child, were such as I never before witnessed; and every thing conveyed the idea of a being utterly bereft of hope, save as the cross of Christ, upon which she held with the firmest grasp, kept her from sinking. *H.*

(*To be continued.*)

The Little Boy's Story.

(*A fact.*)

"Mamma! shall I tell you a story?" said a little boy, just turned four years old.

"If you please," answered mamma.

"Well, mamma," once there was a little boy. He was almost always a very good boy. Once, however, he was quite naughty; but he was soon sorry, and prayed to God to forgive him, and help him to be good. So, mamma, this little boy grew up very steady and good, and God blessed him and let him be a minister. The old minister* put his hands on him, and made him go into the pulpit. Afterward the old minister died, and God took him to heaven, for he was very good. Then the little boy was a minister still, and he preached to the people, and taught them to love God and be good. When he had lived long enough to grow quite good, he died, and God sent his old minister, who was an angel then, to fetch his soul to heaven, and there he saw his blessed Saviour Jesus Christ, and was happy for ever and ever."

These are as nearly as possible the words of the little fellow, recollected by his sister, who was sitting by. They were unsuggested by any previous conversation, and as far as is known, the sketch of history was entirely original with himself. The fact may serve to illustrate the possibility of conveying tolerably accurate knowledge of religious subjects even to very young children, and to show the hold which such subjects are capable of taking upon the youthful mind. M. A.

* This was his title for the Bishop. He had not long before witnessed the consecration of a church, and on returning, had much to say about 'the old minister's' prayers on the occasion.

The System, No II.

We left the superintendent engaged in classifying his scholars according to their knowledge of religious truths; having previously arranged them, if necessary, according to their literary proficiency.—We were necessarily led to notice *some* of the difficulties which present themselves, in stating the nature of the duty. But there are others, more serious, in the way, which have actually deterred some well-meaning conductors of Sunday Schools from attempting the work of systematizing, although they acknowledged its expediency.

In an old school there are mutual attachments (often *very* strong) between teachers and scholars, to be overcome; bad habits of irregularity, and a love of variety, in the teachers themselves, to be eradicated; and attachment to old ways to be counteracted. It is doubtless praiseworthy in teachers to regard their scholars with affection, (indeed, in very many cases, it is almost impossible that it should be otherwise,) and if they do so, it will certainly be difficult to part with them. Should it happen that the most perfect confidence of their being faithfully watched over in their new class be not entertained, the unpleasantness of giving them up will be much increased. But teachers should recollect that their duty plainly is to acquiesce (and that cordially and cheerfully) in any measures which clearly conduce to the *general good* of the school, however much such measures may interfere with their own private relation to its individual members; they should place confidence in the judgment of the superintendent, and be unwilling to suppose him actuated by any other motive than a desire to promote the general interests of the school. It is possible, nay it is generally probable, that teachers will be the gainers by the change effected by accurate classification, removing, as it does, from their classes those members whose attainments are below its general standard. But should they *lose* by it, surely we need not tell a Sunday School teacher, that *he* of all others, is not to place small personal sacrifices in the balance against great public advantages. If there be teachers who do so, the business of *instruction* should begin with *them*. We have pressed this point the more, because we have known teachers, whose classes were composed of children of every degree of proficiency, from the learner of the alphabet to the fluent reader, wholly unwilling to part with any portion of them, because there existed between teacher and scholar a mutual attachment; and this too, notwithstanding the manifest good, which in all such cases must follow a thorough and judicious classification. Moreover, in whatever degree his success may depend upon the hold a teacher has upon his charge, (and we acknowledge that in a very great degree it does depend upon it) it is certain that that success may be promoted or retarded by other things of equal, if not paramount importance—these therefore should have their proper influence upon the teacher's determination. In all cases of separation the superintendent must exercise great discretion; he must exhibit, and to that end cultivate, a kind and conciliatory spirit.

Another serious difficulty to be encountered by the classifier of the Sunday school, is the attachment of the scholars themselves to their teachers and classmates—now this attachment, as it springs from different sources, must be differently dealt with. To be blessed with it as a grateful return for pains and labour and carefulness and solicitude, is most encouraging and delightful; and the faithful teacher has many such returns to delight and to encourage him on his way. When a

faithful teacher is the object of this feeling, the superintendent will have little difficulty, for both teacher and scholar, once convinced of the utility and expediency of his proposed measure, will readily make the personal sacrifices which may be required for its adoption. Should the scholar not *exactly understand* the matter, yet his confidence in his teacher will lead him at once to do as he advises. But all attachments do not bear this character. Teachers, even of Sunday Schools, do not use the best possible means to excite, and to foster affection in their pupils; they do not always aim at winning their love from a conviction of benefits conferred, and thus securing along with it proper deference and respect. Like indulgent and misguided parents, they are sometimes loved for their indulgence and compromise of principle, but with the increase of *such* love, respect and obedience must of course diminish. The superintendent will find it no easy task to surmount this difficulty without loss of scholars. We have known an instance in which a school, on occasion of a thorough reform, lost one hundred and fifty of its members in consequence of the operation of this principle. But this surely proves a bad state of things. The children must be under loose discipline when such extensive evil can result from a measure which the officers of the school have deemed useful and expedient; and if so, the sooner reform is commenced the better, even should it be at a considerable expense in point of numbers. In such cases the children should be soothed and won; if possible, they should be made to understand the nature of the improvement, and that its ill effects upon themselves will be but temporary, while the benefits to be derived from it will be most lasting. If they, notwithstanding, obstinately refuse to acquiesce and submit themselves to their teachers; they should be at once dismissed, inasmuch as their continuance at school under such circumstances must soon put an end to every thing like subordination.

Some cases will occur, very probably many, in which it will be necessary to reduce scholars to lower classes. In effecting this, their mortification and disappointment will make the task disagreeable, rather than difficult. But much even of these may be spared by a dexterous superintendent. Some explanation, too, will probably be necessary with their parents, to whom it may be stated that it is no mark of disgrace to the scholar; but a necessary consequence of a general change in the school, which can operate on individual interests only for the better.

Speaking of parents we are reminded of an excellent means of securing their acquiescence in the measures of the conductors of the school, and preventing them from withdrawing their children through pique or caprice. It is to procure the signature of parents, whenever practicable, to a certificate similar to one published by our Union and in the following form.

Application for Admission into *Sunday School.*

Before any child can be admitted into this School, the following questions must be answered in writing, opposite the questions, and the application signed by the parents or guardians.

Child's name?
Age?— years old the day of
Father's name?
Mother's name?

Or, if the child has no parents, the guardian's name?
Parents or guardian's occupation?
Residence?
No child who has attended any other Sunday School in can be admitted into this Institution without the permission of the superintendent or directors of his or her former school.

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To the Superintendent of Sunday School,

Sir,—Please to receive into your school the bearer, who is described in the above statement. Should you admit I hereby promise a faithful compliance with all your rules and regulations; I will see that he attends *punctually* and *constantly;* and I will not permit to leave your school without giving you seasonable notice, and applying to you for a certificate of dismissal. *J. V.*

THE CHILDREN'S MAGAZINE.

We recommend the following article to the attention of our readers, as a model of the style which should be employed in writing for, and conversing with, the young. We will not pretend that there is no other reason for its insertion; but its excellence *in this respect* will abundantly repay the trouble of perusal.

To Children.

My little friends, of whom, in addition to those of whom my Master has given me the especial charge, I feel happy in thinking that I can claim some thousands,—the rising hope, as you are the anxious care of the church,—the fate of the Children's Magazine must depend on you. Wise and good men, the ministers and members of the church into which you were baptised, desirous that you should be made wiser and better, have taken much pains to supply you with this, in addition to the many other helps which you now enjoy. Other good persons, your fathers and your mothers, have given their money to enable the Society to print, not only a handsome and useful book, but a cheap one, that all children, poor as well as rich, may have the pleasure and profit of reading it. Now, if you are desirous of being wise and good, as we are that you should be—and remember, little children, to be happy here, or hereafter, you must be good—you will be desirous to receive, glad to read, and careful to remember, the instructions of this little book. You will regard it as a pleasant and useful little friend coming every month to pay you a visit—little, like yourselves, but older and wiser, and so, able to instruct as well as amuse. You will be quite happy in such an addition to the circle of your acquaintance. You will always expect with eagerness his next visit, and pass the time away in talking with your little playmates about his last. You will take him warmly by the hand and bid him welcome. You will hear attentively all he has to say. You will treasure it up in your heart, to use it as it shall be needed. And you will pray GOD, that its good counsels may be the guide of your feet, and its pious instructions the light of your eyes.

And now, my little children, though I shall not say that a part of what I have written is not meant for

your parents too, for sorry should I be that there were any shorter way to their hearts than through the love of you—it is for you to say whether the "Children's Magazine," *your own* magazine, the *first* you ever had, is to be continued or not. If you read and study it, and become wiser and better by reading and studying it, kinder to your brothers and sisters, and play-fellows, more obedient to your parents, more interested in your Sunday schools, more regular and devout in your private prayers, more attentive and serious at church, more desirous to read, and study, and obey, the Holy Scriptures, no pains that can be taken, no labours, no expense, will be thought too great for your good. And remember, children beloved, the advantage is all your own. The obedient, pious child, will be the religious man—and the ways of religion are pleasantness and peace on earth, and end at last in Heaven. May God grant each one of you grace, as he did the youthful Samuel, to love and serve the Lord while yet in his *little coat*, (1 Sam. ii. 19.) —like Timothy to *know the Holy Scriptures*, from your childhood, (2 Tim. iii. 15.)—and like the Holy child Jesus, as you increase in wisdom and stature, to increase also *in favour with* God *and man*, (Luke ii. 52.)

Episcopal Watchman.

To the Editor of the Sunday School Magazine.

Sir,

On the 1st of the present month, we distributed in our school, a number of copies of the "Children's Magazine," published by our Union, as New Year's Gifts; at the same time stating to our children "*that they could have just such a book once every four weeks for two shillings a year or one cent a fortnight.*"

The number of applicants for "*one every month*" induced us at our last meeting to authorise a subscription on behalf of the society for 50 copies of this little work. We are very anxious, sir, to have a good library, and are therefore very unwilling to make any appropriation of our funds which may interfere with the attainment of that object. We discovered too, sir, upon inquiry, that the children were heartily willing to contribute the small amount necessary to entitle them to a number of the magazine, monthly, provided they were allowed to do so by *instalments*. Influenced by these considerations, and believing that such contribution would, by giving them a property in the work, cause the children to look for it with greater interest, and perhaps to value it more highly; while at the same time it would tend to produce in them a habit of economy and right using of their money, the society passed the following by-laws, which, should you think proper, you are at liberty to publish.

"*Section*— : It shall be the duty of each teacher, to open, and regularly keep, with such of the members of his class as shall assent to the arrangement, an accurate account of all moneys contributed by them to the funds of this society, and also to distribute monthly, copies of the Children's Magazine, to be procured by him from the secretary, to such of his scholars as shall be comprised in either of the following classes, viz.

1. Such as shall pay him at the rate of two cents or more per month.

2. Such as, being believed on inquiry *unable* to do this, shall contribute a less sum.

3. Such as shall be believed, upon like inquiry, unable to contribute *at all*—provided, that in the two last cases the scholar should have been, during the month previous to such distribution, diligent and well-behaved.

And it shall also be the duty of each teacher to pay over to the Treasurer, monthly, the amount he may have in hand, and also to embody in his monthly report to this Society an account of the sum paid in by each scholar, the books distributed, and upon what terms."

Yours, &c. *J.*

New York, Jan. 26, 1829.

Efficiency of Sunday School Instruction.—An extract from the Second Annual Report of St. John's Church Sunday School, Worthington, Ohio.

Of the good effects which may result from the establishment of this school, it is, of course, impossible for us to speak with any degree of precision. These must, necessarily, from the nature of the instruction and the age of the pupils, be in a great measure prospective. The ground may be preparing for the reception of that seed, which vivified and nourished by the Holy Spirit, may hereafter bring forth fruit, some thirty, some sixty, some a hundred fold.

Sunday School teachers are frequently, from the very character of their office, called upon to exercise a large share of faith; else they could seldom be persuaded to continue their unremitting and arduous attentions, with apparently so little good resulting from their labours. It is not uncommon that they are forced, for a considerable length of time, to contend with many impediments of a painful and peculiarly depressing character. Some of their pupils are frequently heedless and inattentive; others, dull and untractable. Some listen apparently with eager attention to their teacher, but, like the seed falling by the wayside, no sooner has he ceased to speak, than the pleasures and amusements of his little auditory enter, and dispel all the instructions which he may have imparted. There is, however, sometimes a pleasing contrast to this picture. He discovers some pupils in his class of quite an opposite description. These are assiduous in learning, anxious to anticipate the pleasure of their kind instructer, and sedulous in the manifestation of their gratitude for his teaching, in the most artless and winning forms. In them he witnesses a gratifying diligence, and, daily discovering some developement of fruit arising from his labours, is then amply rewarded for all his exertions, and inspired with fresh motives for future perseverance. Nor does he despair of the careless and indolent of his little flock. He occasionally discerns some faint and glimmering spark of a spiritual mind, which he endeavours to fan into a flame. Sometimes, too, he discovers the tear of contrition trembling in their eyes:—and, after all, he commits with perfect confidence and resignation, the issue of his labours to his Heavenly Father; sensible that "though Paul plant, and Apollos water, God alone giveth the increase." Many doubtless, will be the good effects emanating from his instructions, of which he may never be a witness, till the day when the secrets of all hearts shall be disclosed.

Usefulness.

An Inscription for a Village Spring.

Calm is the tenor of my way,
Not hurried on with furious haste,
Nor raised aloft in proud display.
Pure, too, the tribute of my urn;
With constant flow, not idle waste,
Offering to him who sends the rain,
By serving man, the best return.
A course like mine, thy trials o'er,
Those living waters will attain,
Which he who drinks shall thirst no more.

Poetical Album.

"GLORIFY GOD."

This is an express commandment given us in GOD'S own word. You may find it in the 15th chapter of the Epistle to the Romans, in the 6th verse. It is given even to children; and the smallest child, who knows the GOD that made him, and that his Saviour died for him, is able to keep that commandment. But we must be sure that we *understand* it, before we can think that we keep it. What is it to "*glorify* GOD?"

To *glorify*, means to make glorious, to give glory

The Bible tells us that GOD will "*glorify*" those who believe in our Saviour, and obtain salvation through his grace. It means that he will take them to be with him in glory for ever, and so *make them glorious.*

But can *we* glorify GOD in that way? can we give him any glory?

He made us what we are. All that we have, he has given us. How can we give any thing to *him* that he had not long before? It is not *so* that we can *glorify* our Maker.

To *glorify* means to think, or speak of another person, or to act towards him, so as to show his greatness, and acknowledge his glory. *This* is the way in which even children *can*, and *ought* to, glorify the great and good GOD—the GOD who made them, who has redeemed them, and who will *sanctify* them (that is, make them holy,) if they believe in him.

But *how* can a child show forth GOD'S glory? This is a very natural question, and it is right that it should be answered.

Children can "*glorify* GOD"

First, in their *hearts*. "Glorify GOD in your body and in your *spirit* which are GOD'S," the Bible tells us. You see it mentions expressly our *spirits*, or *hearts*.

You can give glory to GOD in your hearts when you *think* of *Him* in the way that the Bible teaches us to know him. He is great and wonderful in power. Then we must think of him with fear and reverence. He is good, and kind, and merciful. Then we must love him, and take pleasure in hearing and thinking of him. He is holy and just. Then we must think how far, very far, he is above us miserable sinners, and how gracious he is, to let us think of him at all.

You can glorify GOD in your hearts, too by thinking as you ought to of *yourselves*. "Be not proud" the Bible tells us, "give glory to the Lord your GOD." If we think that our praise or worship can do any good to GOD, we *take away* his glory, as much as we are able, in our hearts. But if we think of our own evil nature, and of the little that, even if we were good, we could do to serve our GOD;—and how often we do what we ought not to do, and leave undone what we ought to do;—if we think of these things, and own that we are not worthy so much as to come near our holy and good GOD; —*then* we give him glory in our hearts. We glorify GOD when we are humble and lowly, and sorry for our weakness and sinfulness in his sight.

We give GOD glory in our hearts when we *believe* his holy word, and

put all our trust in his good promises. If we have a friend whom we dearly love, we are willing to trust that friend with any thing we have. We would even put our lives in his power if it were needful. We should use such a friend very ill, if we would not believe his word, or were afraid to trust him with any thing of value. So, if we *do* own the greatness and goodness of our GOD sincerely, we cannot help believing all that he has told us in his blessed book, and we will trust in every promise that he has given us through our Saviour. The smallest child, who loves GOD'S word, and believes that Jesus Christ will save his soul, gives GOD glory in his heart.

Children! do you "glorify your GOD" in *this* way?—Do not be in haste to say that you do. Even your own heart may deceive you and make you think that you *love* GOD, and fear him, as you ought; and that you are *humble;* and that you believe GOD'S word and promises; —when, perhaps, you do none of these things aright.—Look at your own *hearts*, and try to find out whether *they* give glory to GOD in the way that I have told you of. Pray to your Saviour to give you his Spirit, to help you to do so. *Then* I will tell you of *another* way of "glorifying GOD." *E.*

The Two Mothers, or, *Memoirs of the Last Century, by the author of Emma and her Nurse.* 18mo., 215 pages. N. B. Holmes, New York, 1829.

Unlike most of Mrs. Cameron's productions, this work is intended for the use not of children, but of growing youth; and all who are entrusted with the work of early education, will find it a treasure of information and advice, worth volumes of dry and theoretic discussion. It is intended practically to illustrate a course of Christian education, from its commencement until its full completion. This purpose is never out of sight, and is most ably executed. But with this main design, are connected not a few subordinate objects of such general interest and usefulness, as must render the whole in a high degree instructive to every reader.

The influence of a thorough profession of Christianity upon temporal happiness is exhibited so forcibly, yet so truly, that none can rise from the contemplation of the picture without at least the *wish* that they were 'altogether such' as the humble and contented, and useful, and therefore happy believer. The bitter remorse, and remote, but distressing consequences attendant upon an irreligious life, (even in the softest sense of the expression,) notwithstanding deep and sincere repentance, and thorough reformation, are exemplified with such strength of evidence as must produce conviction in any one willing to bestow a thought upon his state and prospects.

Before marriage, the 'two mothers,' Mrs. Selby and Mrs. Grove, present examples of the worthlessness of a nominally religious education, confined to mere externals. The opposite characters of the persons with whom they connect their lives and destinies, effect, as might be expected, a corresponding change in the characters of each of the sisters. The one is enlightened and aroused, her dormant *principles* are called into life, and made the source of *action;* her Christian character is, if not created, at least developed and matured. In the other, who marries a worldly man—an irreproachable member of society, and a kind husband, but vain and ostentatious, and alive only to earthly enjoyments and desires—the little interest before possessed in the religion of Jesus, is quenched by the cares and dissipations, though neither numerous nor gross, with which she is surrounded. She keeps up an attention to religious duties, but neither attains nor aims at, the *spirit* of the Gospel.

The character of the husband of

this lady is too common in the Christian world. It is well pourtrayed. By his *life* we are taught the destructive effects of worldly principle, upon personal and domestic happiness. But his *end* does more; it shows that even when the Gospel *does* have influence over such as he, it can display but feeble glimmerings and deadened energies. He dies a Christian—and leaves a good hope in his death—yet in such a way that none would deliberately choose to lead his life in the trust of securing such a death.

In pursuing her *main design*, the author happily exhibits the pleasure which by early attention to its mental culture, a mother may derive from the society of her child—the delights which too many throw away by falsely considering children at a very early age, as mere play things, or objects of troublesome concern. She holds up to view the difficulty of repairing the consequences of neglect in early years—of effacing prejudices, eradicating evil habits, and exciting the better dispositions and affections; and, in the course adopted by Mrs. Grove with the spoiled orphan of her sister, points out the means of doing this, if it can be done at all. She has given new strength to our conviction of the truth, which we had not now to learn, that the person who nourishes the mind for eternity is its real parent, and will ever be regarded by the subject of such nurture, when successful, with an entire devotion of affection such as can centre in no other object. How then can a parent forego this privilege? How can he be content with half, and that the least endearing portion, of the claims which he *might* acquire, upon the love, the reverence, the unmixed gratitude of the child to whom he has not only communicated an existence in a world of trial and trouble, but has also laid open a career of glory and felicity, which knows neither end, nor limit in degree. And to the Christian mother, how delightful must be the thought, when talking to her child of God, of Christ, of heaven, that in the bosom of that child, to its latest breath, with every throb of pious joy, of holy pleasure, a mother's name, a mother's image, and a mother's accents, will be most tenderly associated.

Sunday School of St. Peter's Church, Auburn.

This school has been in a flourishing state ever since the introduction into it of the System of the Episcopal Sunday School Union. The number of attending scholars has varied from 40 to 60. In the afternoon of thanksgiving-day, Dec. 4, the school was partially examined by the rector, in the schoolroom. After the examination, the school, with a number of the congregation, repaired to the church where the evening service was performed, and a sermon, designed particularly for children, was delivered, and listened to with highly gratifying attention. The school was again examined, very fully, by the rector, on the evening of Sunday, Dec. 28th, in presence of many parents and others of the congregation. This examination furnished very satisfactory proof of the admirable character of the publications of the General Sunday School Union, while the readiness and accuracy with which the children made their answers, bore testimony to their attention to the studies of the school, and to the faithfulness with which the teachers had discharged their trust. On New Year's day, the rector met the school again, immediately after morning service had been performed in the church. After a very short address, each child was presented with a New Year cake and a small book from the publications of the Sunday School Union. The whole scene was truly gratifying, not only to the children, but to many of the congregation, who had assembled on the occasion. *Aub. Gos. Mes.*

ACKNOWLEDGMENT.

New York, February 7, 1829.

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