

1852

# The Friendly Visitant for Parents and Children: Volume 1

Joseph Tallcot

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THE  
FRIENDLY VISITANT,

FOR  
PARENTS AND CHILDREN.

COMPILED BY  
JOSEPH TALLCOT.

IN TWO VOLUMES.

VOL. I.  
*Shambaugh Library*

SECOND EDITION REVISED.

PHILADELPHIA:  
HENRY LONGSTRETH, 347 MARKET ST.

LONDON:  
CHARLES GILPIN.



## INTRODUCTION.

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THE compiler has, for many years, been collecting suitable reading for the children of Friends, which, with some additional lessons and instructive extracts from able writers on education, were, some years since, published in the Friendly Visitant. A succession of young parents and young readers induces him to devote some of his last days to revising that work, and adding a few new lessons.

Previously to furnishing a child with a new book, the parents should give it a thorough examination. Parts of a book may be good, and other parts more or less objectionable or pernicious. There are so many attractive books, that our children are in great danger of having their taste for the Scriptures and the edifying writings of Friends vitiated. Their first reading should be of the best quality.

Parents are invited to give this small volume an attentive reading; and, if they approve the contents, devote sufficient time for interesting their children therein. Young readers are too apt to hasten superficially over their lessons. They should learn these lessons so thoroughly that they can repeat them to their friends. The language of some of them is adapted to quite young learners, and may be read to them, and talked over in a pleasing manner, before they can read themselves. It is hoped that particular attention will be given to the choice passages of Scripture selected or referred to.

We have long known the faithful parents of eight sons and daughters who all became ministers of the gospel. We are not particularly informed of the manner of training in this remarkable family, except that the children were kept strictly to the plain language. They had no select schools, and when about to send their children to one of a mixed character, the father always engaged the teacher to keep his children strictly to the plain language; and it is probable they had a similar understanding with their domestics; and, judging from the character of the parents, we cannot doubt the children were well acquainted with the Scriptures and with the writings of Friends. What encouragement to parents to devote themselves to training up their children in the "fear and admonition of the Lord!" Is it not for want of the good example of parents, and necessary training, that children grieve their best friends by going astray?

In our yearly meeting are more than a hundred small, isolated meetings of Friends, where the children are poorly provided with good schools. Sympathy for these, not pecuniary motives, was the principal inducement for this volume. The compiler designs presenting a volume to each meeting, and cordially invites his friends to circulate subscriptions for it: and if any family or families cannot spare the means to pay, send on to the bookstore of Friends, in New York, and they will be furnished gratuitously. The work, like other Friends' books sold there, will be set at a very moderate price, as marked.

It is hoped generous friends will subscribe for many copies for distribution among children who are not members of our society.

JOSEPH TALLCOT.

# CONTENTS.

	PAGE
Address to Children, - - - - -	1
Conversation between a Mother and her Children, - -	3
The Life of the Apostle Peter, - - - - -	6
Putnam F. Locke, - - - - -	12
Future happiness, - - - - -	15
Questions for Children, - - - - -	15
Maternal Instruction, - - - - -	16
Social Schools, - - - - -	18
A pious Mother, - - - - -	20
Rejoice evermore, - - - - -	23
Reasoning with a Child, - - - - -	23
Parted friends, - - - - -	24
Memoirs of Samuel W. Clarke, - - - - -	25
Advantage of early Religion, - - - - -	29
Scripture Questions for Children, - - - - -	30
Paul the Apostle, - - - - -	31
Epistle of London Yearly Meeting, 1818. - - - - -	38
The Bible, - - - - -	41
Extract from ancient Discipline of the Society of Friends, - -	45
Questions for Social Schools or Individuals, - - - - -	47
Thomas William Malkin, - - - - -	48
Truth, - - - - -	49
Faithful Abraham, - - - - -	50
Pastoral Lessons, - - - - -	54
Scripture Questions, - - - - -	56
Gratitude, - - - - -	57
A series of Dialogues, - - - - -	58
Infant Schools, - - - - -	63
Crying Children, - - - - -	66

	PAGE
Exercises on the plan of Infant Schools, - - - -	66
Amiable Isaac, - - - - -	69
Memoirs of John M. Mead, - - - - -	71
Little Children, - - - - -	75
Winter Evening Family Exercise, - - - - -	75
Conversation between Mother and Daughter, - -	76
Pastoral Lessons, Nos. 2 and 3, - - - - -	78
Scripture Questions, - - - - -	79
Rain, - - - - -	81
On the Firmament and the Heavenly bodies, - -	82
Consideration, - - - - -	85
Home Instruction, - - - - -	86
Answers to Questions on page 47, - - - - -	87
Answer to Questions on pages 19 and 20, - - -	97
Exemplary Life and Happy Death, - - - - -	106
Scripture Questions, - - - - -	108
Address to our young readers, - - - - -	109
The Patriarch Jacob, - - - - -	111
A Child's hymn of Praise, - - - - -	114
The Sugar Plum, - - - - -	115
Scripture Questions, - - - - -	116
Economy of human life, - - - - -	117
Pastoral Lessons, No. 4, - - - - -	118
The History of Joseph, - - - - -	119
Margaret Shotwell, - - - - -	124
The Danger of Delay, - - - - -	126
Beauty of mind, - - - - -	126
Scripture Questions, - - - - -	127
The Happy Children, - - - - -	127
Scripture Questions, - - - - -	129
The Boy who did not try to understand what he read, -	130
Pastoral Lessons, No. 5, - - - - -	130
“ “ “ 6, - - - - -	132
The benevolent Howard's experience, - - - -	133
Letters on Christian Education, - - - - -	134
Scripture Questions, - - - - -	137
Schools, - - - - -	138
Monthly School, - - - - -	139
Matilda and an exemplary Father, - - - - -	140

# CONTENTS.

vii

	PAGE
Extracts from letters, - - - - -	140
Scripture Questions, - - - - -	143
The life of Moses, - - - - -	144
Moses by the river, - - - - -	149
The child Samuel, - - - - -	150
Scripture Questions, - - - - -	155
Samuel Hunt, - - - - -	156
Scripture Questions, - - - - -	157
Former days, - - - - -	158
Easy questions for a senior class, - - - - -	161
Bible School, - - - - -	162
Birth-place of Jesus, - - - - -	165
The Golden Rule, - - - - -	165
The Lord's Prayer, - - - - -	166
Words of an Angel, - - - - -	168
Hurtful Books, - - - - -	170
Avoid hurtful conversation and reading, - - - - -	171
Lessons for mixed Schools, - - - - -	171
Religious Education of Youth, - - - - -	188
Daniel the Prophet, - - - - -	196
Grace Watson, - - - - -	200
Sleep, - - - - -	203
Winter Evening's Amusement, - - - - -	204
Extract, - - - - -	210
Defects in Education, - - - - -	210
Tobacco, - - - - -	211
Humanity, - - - - -	211
Worthy Examples, - - - - -	212
Woolman on Schools, - - - - -	213
Social Schools, - - - - -	216
Prayer, - - - - -	217
The King who ate grass like the Ox, - - - - -	217
The wicked Son, - - - - -	219
The wicked Child reclaimed, - - - - -	220
A Hymn of Praise and Thanksgiving, - - - - -	221
The Dove, - - - - -	223
Pastoral Lessons, No. 7, - - - - -	224
"        "        "    8, - - - - -	225
The African Boy, - - - - -	227

	PAGE
Cure for Poison, - - - - -	228
Education, - - - - -	228
Scripture Lesson, - - - - -	229
Historical Questions, - - - - -	231
Home Improvement, - - - - -	233
Effects of Reading, - - - - -	231
Education, - - - - -	235
John the Evangelist, - - - - -	237
Infant Instruction, - - - - -	240
Praise for Mercies, - - - - -	243
The Coloured Foundling, - - - - -	244
Pastoral Lessons, No. 9, - - - - -	246
Scripture Questions with answers, - - - - -	247
Dying Sayings of Deborah Backhouse, - - - - -	255
Infant Instruction, - - - - -	259
Hymn for a Child, - - - - -	267
George Chalkley, - - - - -	268
Domestics, - - - - -	270
A worthy Minister, - - - - -	272
Barclay's Catechism, - - - - -	272
Extracts, - - - - -	275
Duty of Parents, - - - - -	276

THE

FRIENDLY VISITANT.

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ADDRESS TO CHILDREN.

WE address you children who have no good school to attend, where you can learn the Holy Scriptures, and other good things. We feel very sorry to have you go where you will hear bad words, and be in danger of learning wrong things.

Some kind parents have taken a great deal of pains to teach their children themselves, rather than to send them to school, where they will play with naughty children, and learn to be wicked; some dear children have tried to learn as much as they could at home.

One dear little boy was so engaged, that he would get up very early in the morning in order to learn his book, and he was very industrious in reading his Bible when he had a little leisure. He loved his Bible very much, and he took notice of what he read, so that he could turn to almost any passage, and he tried to mind the good advice it gives. He loved to

read it better than he did to play; and he would talk very seriously with his mother, and wanted to be good. He loved to see other children learn, and when he was only ten years old he taught a little school for them.

How beautiful it is when brothers and sisters kindly help one another in learning the Bible and other good books. We have known a number of worthy brothers and sisters who have taken much pains to teach the little ones. This is beautiful. Some dear parents have also tried to improve themselves, so that they could teach their children. Children should love such kind parents very much, and try to learn as fast as they can, and be good. One little girl that could spell only in three letters, learned to read in the Bible in two months without going to school.

This little book is made to help and encourage good children that wish to learn. It begins with easy reading, so that you can understand it. If your parents think that they have no time to teach you, or that they have not learning enough, if you try to be good children and ask them handsomely, they will be likely to try, and when they do try, they always succeed better than they expected.

One young mother thought she could not get time to teach her little daughter to spell, but when she tried she was so well pleased to see her good little child learn, that she spent much time in instructing her and her younger sister, and they learned to read and write most beautifully. They used to commit a great many little verses and passages of Scripture to memory, and repeat them to their friends very prettily. These



children went very little out of their father's house to get their learning, yet they are some of the most accomplished young women in the country.

We want you to read these lessons over a number of times, so that you can understand and remember them. We also wish you to get your parents or your elder brothers or sisters to help you find all the passages of Scripture referred to, and learn the answers to all the questions, so that you can repeat them. This will be good employment for the leisure time on the first day of the week, and if your kind parents are willing to go with you to meet with your cousins, and some of the children in the neighbourhood, and there say what you have learned, and hear others say their lessons, it will be very pleasant, and encourage you to use greater diligence in learning your lessons. It will also be pleasant to you to enjoy the company of some of your good friends, who will take kind notice of you, and sometimes give you good advice; good children always love to hear good advice from their kind friends.



## CONVERSATION BETWEEN A MOTHER AND HER CHILDREN.

*Child.* How are we to know there is a God if we cannot see him?

*Mother.* Before I answer this question, tell me what

it is that moves yonder tree, and makes its leaves shake?

*C.* Oh! it is the wind.

*M.* But have you ever seen the wind?

*C.* Oh! no (replied one of the children,) but I feel it, and I perceive the waving of the flowers, and the motion of the trees.

*M.* Then we may believe there is something that we cannot see?

*C.* Yes we may; for though we cannot see the wind, yet it is very powerful, for it blows down, and tears up, great strong trees by the roots.

*M.* Can any of you think of any other powerful something that we cannot see?

*C.* I cannot see my mind. The mind helps men to build houses, and ships, and steam-engines, and do many other things.

*M.* Do you recollect reading in whose likeness man was made?

*C.* In the book of Genesis God said, "Let us make man in our own image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth: so God created man in his own image."

*M.* You know that God is a spirit, and so is the soul; and as we cannot see our own souls, neither can we see him. But we know him by the effects of his power. We see the sun, and moon, and stars, which he has made; we behold this beautiful world, calculated to make us so happy and comfortable. We read in

the Bible what God is, and we also feel a ray of his power which comes through his dear Son, the blessed Jesus, that tenders our hearts and makes us sorrowful when we do wrong, and makes us feel happy when we try to be good.

*C.* Is it God that makes a little girl feel so happy when she is at a place of worship, and tries to sit still and think about Jesus, and wants to be good?

*M.* It is the grace of God, which, an apostle says, "has appeared unto all men, teaching us that denying ungodliness, and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

*C.* Cannot we think good thoughts, and desire to be good without this grace?

*M.* My dear children, we cannot think a good thought, nor have a good desire, without this grace. When we feel a desire to be good, and try to turn away from bad thoughts, grace will help us. It is called by different names. It is called the light of Christ, because by its help we see our duty. It reminds children what their good parents, or their preacher, or their Bible says. It never tells them to believe or do anything contrary to the Holy Scriptures.

*C.* Is minding these feelings the means of going to heaven?

*M.* Christ said "I am the door into the sheepfold."

He declared, "If I am lifted up, I draw all men unto me." The Scriptures are as a school-master to bring us to know what this is, that secretly draws us and shows us the way we ought to go, and rebukes us when we sin. We must mind these feelings, they make us know God, and if we obey his first commandments he will love us, and when we die we shall go to live with him for ever, and be very happy.

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### THE LIFE OF THE APOSTLE PETER.

Simon Peter was a fisherman, and when Jesus came to the sea where Peter and his brother Andrew were washing their nets, Jesus went into their ship and preached to the people on the shore; and after he had done preaching, he told Peter to launch out where the water was deep, and let down their nets to catch the fish, but Peter answered, "Master, we have toiled all the night and have not caught any; nevertheless at thy word I will let down the net." And when they had done so, they enclosed a great multitude of fishes, so that their net brake, and they got their partners to come from another ship and help them. And they came and filled both ships; and they were all astonished.

Jesus then told Peter, that he should catch men; meaning that he should become a preacher, and should persuade men to be good. He then invited Peter and

Andrew to go along with him, and they left all and followed him, because they loved him very much. James and his brother John were also fishermen, and they too went along with Jesus.

After Jesus had been crucified and was risen to life again, Peter said to the other disciples who were there, "I go a fishing." They say "we go along with thee." And they went into a ship and fished all the night, but could not get any. When it was morning Jesus stood on the shore, but they did not know that it was Jesus. And he said unto them, "Cast the net on the right side of the ship, and ye shall find." And they did as Jesus told them, and they caught so many that they could not draw it to the shore, and then they knew that it was Jesus, and they were glad.

And the other disciples came in a little ship to help them, and they dragged the net to the shore full of great fishes, a hundred and fifty-three, and, for all there were so many, the net did not break. And Jesus told them to bring the fish, and they did so, and they broiled some of them and did eat. Then Jesus asked Peter if he loved him? Peter answered, "Yea, Lord." Then Jesus said "Feed my lambs." Jesus asked him again, "Lovest thou me?" Peter replied, "Yea, Lord, thou knowest that I love thee." Jesus saith unto him, "Feed my sheep." Jesus meant that if Peter loved him, he must go and preach and encourage both children and grown people to be good, and love Jesus, and obey his commands. We know that Jesus has commanded us, to do to everybody as we are willing they should do to us.

After Jesus was gone to heaven, the apostles and a

great many other people were met together, and there came a sound from heaven as a mighty rushing wind, and it filled all the house where they were sitting, and they were filled with the Holy Ghost or Holy Spirit; and this qualified them to preach; and Peter stood up and began to preach, and to tell them about Jesus, how good and kind he had been, and yet they had abused him, and put him to death, and that he had come to life again, and was gone to heaven. Peter told them that they must repent and believe on Jesus; and many of the people believed what Peter said, so that three thousand of them joined with the apostles in one day.

As Peter and John were going to the temple to pray, there was a poor lame man lying at the gate, who would have them to give him some money, but they told him they had none to give him; but Peter said to him, "In the name of Jesus Christ rise up and walk," and the poor lame man was cured, and got up and walked, and was very glad and very thankful.

And many who knew the lame man came and wondered when they saw that he was cured; but Peter told them, that it was not by their power or holiness that he was cured, but it was by the power of Jesus, whom they had killed. He told them they must repent, that their sins might be forgiven. And a great many minded what Peter said, to about the number of five thousand. But others were so wicked, that they did not love to hear about Jesus; and the chief priests commanded Peter and John not to speak nor teach in the name of Jesus; but they told the priests that they must obey their Heavenly Father, and then they went

to their own company, and told what had been done, and they all rejoiced.

After these things, Ananias told a falsehood about some money, and Peter asked him how he came to do so, and reprovèd him for it, and Ananias fell down dead, and the young men carried him away and buried him. Three hours after this, Sapphira, the wife of Ananias, came in. She did not know that he was dead. And Peter inquired of her about the money, and she told a lie about it, like Ananias. Then Peter reprovèd her, and she also fell down dead, and the young men carried her away and buried her by the side of her husband. It is very wicked to tell a lie.

A great many sick folks were brought to the apostle, and by the power of Jesus he cured them all; and multitudes of men and women believed on the Lord Jesus. But the chief priest, and they that were with him, were angry, and put Peter and John in prison; but the angel of the Lord by night opened the prison doors, and brought them out, and told them to go into the temple and speak to the people. The captain brought them to the priest, and he said, "Did we not straitly command you that ye should not teach in the name of Jesus, and behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Then Peter and the other apostles answered and said, "We ought to obey God rather than man." But they were very angry, and wanted to have the apostles put to death, but Gamaliel, a good man, told them to refrain from these men and let them alone; so they beat them, and commanded them that they should not speak in the name of Jesus, and let

them go: and they went away rejoicing, that they were worthy to suffer for his name, and they ceased not to preach and persuade people to love their dear Lord Jesus Christ.

The Holy Ghost had not yet been received in the city of Samaria. Peter and John went there and prayed, and the good people received the Holy Ghost. And Peter came to Lydda, and there he found a certain man named Eneas, who was sick, and had kept his bed eight years, and Peter said to him, "Eneas, Jesus Christ maketh thee whole;" and he was cured, and many believed on Jesus.

Now there was a good woman who lived at Joppa, named Tabitha. She was very kind to poor people, and she was sick, and died. Peter went into the chamber where she lay, and all the poor widows stood weeping, and showing the garments and coats which Tabitha had made them. They were mourning because their good friend was dead. But Peter kneeled down and prayed, and turning him to the body said, "Tabitha, arise." And she opened her eyes, and when she saw Peter, she sat up, and he gave her his hand and lifted her up, and they were all very glad, and believed on Jesus.

There was a good man named Cornelius, he was not a Jew, and had no hand in crucifying Jesus, and an angel came and told him to send for Peter, who would tell him what he ought to do; and when he came, he opened his mouth and said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted with him." And Peter told Cornelius how



good Jesus was, and he believed, and the Holy Ghost fell on him, as it did on those at Jerusalem and Samaria. And the apostles were glad when the Gentiles, who had not known about Jesus, were willing to love him, and obey his commands, because this would make them more happy in this life, and when they come to die, their souls would go to live with the blessed Jesus, and be happy for ever.

About this time the wicked king Herod killed the good apostle James; and he had Peter put in prison, intending no doubt to kill him also; but prayer was made for him by the church; and, as Peter was sleeping between two soldiers, bound by two chains, an angel of the Lord came and raised him up, and his chains fell off from his hands, and he followed the angel, and the iron gate opened to them of its own accord, and they went out; and he went to the door where the apostles were, and knocking at the door, a damsel named Rhoda let him in, and they were very glad. The soldiers who kept Peter could not prevent his getting away from the prison, but wicked Herod commanded that they should be put to death. After this, upon a set day, Herod made a speech, and the people said, it was the voice of a god and not of a man. And immediately the angel of the Lord smote him, and he was eaten of worms and died. We should love good men, not hate them, and want to injure them, for this is very wicked, and no man ought to be worshipped. Our Heavenly Father and his dear Son must be honoured and worshipped. James said we must be humble and not receive honour one of another. Peter wrote two excellent epistles, which children may read

in the Bible. The Bible is the best book in the world. It tells about a great many good men and women, and about our dear Lord and Saviour Jesus Christ. Good people love very much to read in the Bible.

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Before children can read, it will be quite as interesting to them to hear parents repeat the substance of Scripture lessons as unmeaning tales, and be far more useful.

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### PUTNAM F. LOCKE.

Although the following obituary has been considerably spread, yet it is believed that it has not yet reached many of our distant readers. As it is peculiarly sentimental, it is thought right to offer it to our youngest readers in a still plainer style, for the more distinctly they understand the sentiments that they read, the deeper they will impress the mind.

Putnam F. Locke was born in the county of Rutland, in the State of Vermont, in the year 1791. When he was five years old, he had learned to read, and he loved his book so well that he rose early in the morning to read. He took great pleasure in reading the Holy Scriptures, and he loved to know the meaning of what he read, and he knew where to find passages, so that when he was seven years old he could turn to almost any passage he wanted to find in the Bible. It is a good practice for children, when they

find a very good passage, to take notice of the chapter and verse, so that they can turn to it again.

At about eight years of age he grew more serious, and thought much about his soul: left off play, and read a good deal in his Bible. He was very sorry to hear boys use bad words, and he refused to play with such boys. One morning he was found weeping: he said he heard a voice that told him he had not long to live. He said, "I must lay aside all play, and prepare for death. What shall I do to be saved? Will not the great God have mercy on my soul? I will fall down on my knees and pray to him who made me, to save me, lest I perish. Let me die at the feet of Jesus, who died to save lost man." He inquired of his mother if she was willing to part with him, saying, that if he should die, she would still have one son left to comfort her; that God had the best right to us, and she must give all up.

He also said, "I am determined to spend the few days I have in this world in praying and reading good books, not novels and romances, for it may be very hurtful to me, who am but a child, to read anything but the truth. I am very young, but I must have a standard in my own breast. I must not tell a lie. I must not allow myself to speak evil against any person. If I have anything against them I must go and tell them. This practice would prevent much uneasiness in the world. If we believe every story we hear, we may not have as good an opinion of people as we ought. We should be very careful of each other's character." What beautiful sayings for a little boy!

He was kind and tender-hearted, and loved, when he

had a few pence, to give his mite for the relief of the poor. He was mild and good natured, and loved to mind what his parents said to him. He was obliging and respectful to everybody, and patient and tender to his companions. And above all, he was remarkable for his love to his Maker, and reverence to his great and holy name.

When in the ninth year of his age, he was one day left at home alone, and on the return of his parents, he said to them, "While alone by myself, thinking how my mother had given me up to God, I felt so happy that I fell on my knees in prayer, and gave myself up to the service of the living God. I have now set out to do everything I can for his honour and glory. May I never dishonour the cause of religion! I resolve to read much in my Bible, and avoid trifling conversation and vain amusements."

He loved very much to see children engaged in learning their books, and when he was ten years of age he began to teach a little school, which he did during three summers, and was very successful in the employment. Being taken ill he believed he should soon die, and having his mind prepared for it, he bid adieu to all things here below, and rejoicing in the hope of a glorious immortality, he departed, and we trust, his happy spirit ascended to God who gave it. His age was not quite fifteen.

## FUTURE HAPPINESS.

When beauty's charms decay, as soon they must,  
And all its glory's humbled in the dust,  
The virtuous mind, beyond the rage of time,  
Shall ever blossom in a happier clime,  
Whose never fading joys no tongue can tell,  
Where everlasting youth and beauty dwell ;  
Where pain and sorrow never more shall move  
But all is harmony, and joy, and love.

---

Questions for children which they may copy if capable of it, and annex the answers, and commit them to memory.

1. What are the words of that beautiful psalm relative to love and unity amongst brethren ?
2. Where was the birth place of our Lord and Saviour Jesus Christ ; and in what manner were the wise men led to where he was ; and what did they say and do when they found him, Luke ii. 9, 10 ?
3. What were the words of the angel to the shepherds that brought the tidings of the birth of the child Jesus ?
4. What is said respecting the heavenly host, at the time that the angel appeared to the shepherds, Luke ii. 13, 14 ?

5. What did good Simeon do and say, when he came where Jesus was?

6. What did Anne, the prophetess, say, when she came to where the child Jesus was?

7. What did our blessed Lord say respecting peace-making?

8. What are the words of the Lord's prayer?

9. What command has our blessed Lord left us in Matt. vii. 12?

10. To whom did our blessed Lord liken those who obey, and those who disobey his commands?



## MATERNAL INSTRUCTION.

Intelligence and piety are essential to sustaining our public institutions, both civil and religious. Every practicable means ought to be brought into operation in order to promote these accomplishments. The most essential of these, we must admit, is piety. This virtue is very dependent on maternal instruction and influence. In proportion as young mothers become pious and skilful, our nation will become elevated in its character, and our excellent government made secure. Some improved plans for elevating character, have been successfully brought into operation of latter time. The influence of education on low and dissipated families, by means of a course of education prac-

tised in our charitable institutions, has been very extraordinary.

De Witt Clinton, when Governor of the State of New York, in his message to the Legislature, stated, "that amongst the thousands who had been educated at these schools, it had been very rare that any one of them had ever been convicted in after time of a crime."

Although improvements have been made in the important business of education, yet much more remains to be done. In many instances, where private families have not had access to a good school, parents have been very successful in teaching their children themselves, and occasionally employing a family tutor to aid them. It is well known to the writer of this, that a little girl of five years old was, the past winter, advanced from spelling in words of three letters to reading understandingly in easy parts of the Bible in two months. Something like half an hour was daily spent by some of the family in teaching her. She took great pleasure in reading about good Jesus, as she called him, especially of his curing those who were in distress, and restoring the dead to life, and once complained of her little picture books, and said they did not tell one word about Jesus.

Children of slow parts have been known to progress rapidly, by applying instruction in such a manner as to invite and draw out their latent faculties. Those who are well taught at home, make good scholars when they get an opportunity to attend school. A periodical to impart information of the late improvements in education, with successful examples, as well as to furnish suitable reading for children,

will probably be acceptable to the readers of this tract.

The benefits contemplated, however, will depend essentially on the co-operation of parents, in carrying the design of the publication into effect. Should they be as much engaged to improve their own children, and to make it their study to qualify themselves for it, as the teachers of schools often are to make themselves useful to children, important and unlooked for improvements will doubtless be made.

Dr. Henderson, in his work on Iceland, states, "that though there is but one school on the island, he scarcely ever entered a hut, where he did not find individuals capable of talking on topics altogether above the understanding of people of the same cast in other countries of Europe." The same may be said of particular families in our own country.



## SOCIAL SCHOOLS.

Amongst the various methods of promoting social enjoyment and benefit, few, if any, have exceeded the following.

A dozen or more written questions were handed to as many young persons, and they invited to prepare written anonymous answers, and meet at a certain time and place, where they were read, and after passing remarks, they were handed to a reviewing com-



mittee, who might select one or two of the essays which they considered the most valuable, to be read at the next monthly school, together with their proposed amendments, and then put on file or recorded.

Each of the learners were prepared with Scripture questions, which were verbally answered by any one of the company. After spending an hour or two with as much social freedom as would add to their pleasure and improvement, a portion of Scripture selected for the purpose was to be read to close the school. Some of the more pious and qualified parents were willing to superintend.

Should any of our readers incline to try the experiment, they are invited to forward some of their essays, together with a few questions, for insertion in the Visitant. The following questions are proposed for the first month.

1. What will be the probable effects of Social Schools, and what improvements may be made on the plan here suggested

2. What are the benefits of early rising, and the disadvantages of a contrary course?

3. Is the choice of reading a matter of consequence? If so, for what reasons?

4. What are the benefits of punctuality to the time appointed for worship, and other purposes?

5. Is the state of the world advancing or retrograding, as relates to piety and morality?

6. What are the benefits of promoting charitable and benevolent objects, to the giver as well as to the receiver?

7. What good reasons can be given why Agur should desire neither poverty nor riches?

8. What are the effects of doing good for evil?

9. What are the benefits of connecting manual labour with study, in our seminaries for young men?

10. Which of the prophecies and their fulfilment are peculiarly interesting, and what are they?



### A PIOUS MOTHER.

This amiable woman was the mother of seven sons and four daughters, who all grew to be men and women. Both their literary and religious education rested principally with the mother, and schools being scarce, she exerted herself much in promoting home improvement by every practicable means. She induced them to fill up their leisure seasons by study in improving themselves, and was very successful in her labours. Their books consisted exclusively of the Scriptures, and the writings of pious authors, until they were grown to be men and women, after which they had access to general reading, and some of them acquired extensive general information.\*

The mother had frequent opportunities in the family for the devout reading of the Holy Scriptures, and not unfrequently prayed with them. Her watchful care

\* A pious writer says, "the minds of the young should early be filled with the best sentiments, so as to keep out those less valuable."

over her household was unceasing, and she sought for the best opportunities and seasons for correcting any improprieties that she discovered amongst them. After they had retired to bed, she frequently visited them, where she tenderly admonished them, and sometimes prayed with them on those occasions.

These maternal labours had a powerful regulating influence on the numerous family. They both loved and feared their mother, to whom they yielded a ready and willing obedience. Four of the number died early, and one later in life, and all left satisfactory evidence that they were prepared for a happy immortality.

The rest of the family all became pious, respectable members of society, and have raised a numerous posterity, who generally give reason to hope that they will possess the virtues of their honourable grandmother. I do not recollect of the death of more than one of the grandchildren, and that one gave satisfactory evidence of having attained the object of the saints' faith. After living to a good old age, this worthy mother was gathered as a shock of corn fully ripe, to unite with the just of all generations, leaving an example worthy of imitation not only of her own posterity, but of mothers generally.

May many who read these lines be encouraged thereby to increasing degrees of fervency of spirit in serving the Lord, and praying for wisdom and strength to perform the important duty of forming the minds of their offspring for usefulness, and enduring enjoyment, in such a manner as to experience the consolations of the Holy Spirit when drawing towards the close of life and about to give an account of their stewardship.

O what a consolation it must be to a pious mother, to see her dying bed surrounded with a virtuous posterity, who she has reason to hope will ere long follow her to the regions of interminable bliss! Young mothers cannot too soon be mindful of the vast importance of beginning early to "bend the twig, and teach the young idea how to shoot," and to form the minds of their tender offspring for never-ending enjoyment.

O for ever, and ever! How awful the thought! How often are mothers snatched unexpectedly away in younger life from their precious little flock! As early impressions are very lasting, and go far in forming the future character, how important, how wise, it is to begin early, and lose no opportunity for impressing their tender susceptible minds with reverence to the almighty Being. As this is early fixed in their minds, should they be left lonely orphans, they will, in the hour of temptation and danger, be likely to remember the allseeing eye, and his gracious promise to be a father to the fatherless. This will not only have a restraining influence in preventing their falling into temptation, but a consoling and encouraging tendency to make them flee from evil and cleave to what they believe is right in his sight. A lively reverential sense of the omnipresence and majesty of the Most High, has a no less regulating influence on those who realize it, than the presence of a venerated father has in his family. Generations yet to come will be likely to feel the benign and preserving influence of the example and precepts of a pious mother, who has cultivated this temper of mind in herself and in her offspring.\*

\* Our worthy friend Daniel Wheeler pursued nearly the same course as this mother.

## REJOICE EVERMORE.

Although the blooming plants forget to shoot,  
The fig-tree fade, and vines deny their fruit;  
No tasteful olives finish our repast;  
Nor opening buds survive the wintry blast;  
The barren fields their wonted blades withhold,  
And lambs no longer fill the scanty fold;  
Nor flocks nor herds around the vale be seen,  
But one stern famine sweep th' impoverish'd green,  
Yet shall the God of nature claim my praise,  
Wake my first songs, and share my latest lays.  
Each night and morn shall string the duteous lyre,  
And all my nerves retouch with sacred fire;  
Hills, vales, and groves the sounding anthem own,  
And the sweet echoes reach th' unshaken throne,  
Where reigns for ever, in unclouded day,  
My guide, that leads at once and lights my way.  
He from my paths will turn th' opposing wind,  
And give my feet the swiftness of the hind;  
Life's rugged tracts make like the pleasant plains,  
On whose smooth ground the trav'ler soothes his pains

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## REASONING WITH A CHILD.

A little boy of four years old fell from a fence, and his teeth cut his tongue quite through, about two-thirds of the distance across. There could be nothing done unless the doctor would take a stitch in it. Whether

this could be done was a doubtful case; an attempt was however concluded to be made. The father sat by the cradle and informed the child how badly he was wounded, and that he would never be likely to talk any more, unless the doctor could sew it up, but it would hurt him very badly; but if he would hold very still, and let the doctor do it, we hoped it might grow up and get well. The doctor drew out the steep of his tongue with his forceps so that he could operate, and took a good stitch through both parts, and the little fellow never so much as flinched or made the least noise. He was then told that he must not try to speak short of a week, if he did, it would probably break the stitch loose. This he also complied with. This remarkable case shows the importance of treating children like rational beings.

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## PARTED FRIENDS.

BY C. W. THOMPSON.

Parted friends may meet again,  
When the storms of life are past;  
And the spirit freed from pain,  
Basks in friendship that will last.

Worldly cares may sever wide—  
Distant far their path may be—  
But, the bond by Death untied,  
They shall once again be free.

Death—the end of care and pain—  
Death—the wretch's happiest meed—  
Death can break the strongest chain—  
Death is liberty indeed

Parted friends again may meet,  
From the toils of nature free ;  
Crown'd with mercy, O how sweet  
Will eternal friendship be



## MEMOIRS OF SAMUEL W. CLARKE, AS GIVEN BY HIS MOTHER.

As our young readers love to understand what they read, we explain the meaning of some of the words in the following beautiful account of little Samuel W. Clarke. If you learn these words well, you can the better understand it.

Infancy—when little children.  
Extraordinary—more than common.  
Attachment—love or regard.  
Apprehension—opinion or fear.  
Accuracy—exactness, nicety.  
Excellence—very good.  
Anxious—uneasy, or very desirous.  
Momentous—weighty.  
Illuminated—enlightened.  
Absorbed—swallowed up.  
Preference—to like one thing better than another.

Preceding—going before.

Acceded—allowed or agreed to.

Attracted—drawn or invited to.

Disgust—dislike.

Manifestly—plainly.

Occurred—happened.

Our beloved son was born on the 14th of December, 1805. From infancy to six or seven years of age, there was nothing extraordinary in his character except his attachment to old people. He was tender in his feelings, affectionate to his parents and sisters, quick in his apprehension, and endued with an accuracy of observation and memory which promised not only usefulness but excellence. He was an object of more than common interest to all that knew him.

When seven years of age, our dear son had his young heart very much affected and engaged on the subject of religion. I had till that time lived without the true and saving knowledge of God in the heart, though what the world calls a believer, but the day-star then, I trust, began to rise in my soul, and the day-spring from on high to visit me, and I became deeply anxious to instruct my dear children in the great doctrines and momentous truths on which I now rested the salvation of my own soul.

Our dear son seemed earnestly engaged on these subjects; his mind was in a remarkable manner illuminated and absorbed by these great truths, and his conversation was to our surprise clear, connected and fluent. He addressed himself to old and young, to the servants as well as his companions, insisting on obedience to our Heavenly Father and love to his only Son,



as the only foundation of happiness here and hereafter, painting in the words of Scripture the dreadful state of the disobedient.

He seemed particularly engaged for the blacks. On a visit to his uncle's, he conversed much with an aged coloured woman belonging to the house, who was pious, but could not read the Bible. He wanted to teach her to read, but as he could not do that he said he would tell her what was in it. He endeavoured to instruct his sisters, and I have often wept on observing the precious impressions of the Holy Spirit on such young hearts. All this time he had not learned to read the Bible with ease, but it was constantly in his hand.

My dear son informed me of his wish to attend the Quaker meeting. I consented that he should make trial, and ever after was a constant attendant at their usual house for worship. He soon began to form acquaintances with those of that society, and became much attached to some of the ancient members. His first attendance and preference was entirely independent of my personal acquaintance with those people. Their meetings in the middle of the week attracted his attention, and I made arrangements for his dismissal from school at the proper hour.

He attended their meeting for worship preceding their meeting for business, and being anxious to sit in the latter, it was proposed and acceded to by the members. I have noticed with surprise that my dear child returned from these meetings, which lasted from three to five hours, without the least appearance of fatigue, or disgust, or hunger. He wished to dress in their

manner, and to use their language, and desired me to excuse him from the usual forms of address and salutation.

I acceded entirely to his wishes in this as well as all other particulars connected with his religion, believing that I had no right to interfere in regulating a mind so manifestly taught by the Spirit of God.

The dear boy requested me to say grace in my heart before meals, declaring his own intention and wish to give the Lord thanks always, and wanted that I should induce his uncle and aunt to join us. His conversation was now serious and pious. He began the Bible, intending to read it through. His sisters were baptized, but I left him perfectly at liberty to choose for himself, and he refused to join them, saying that he believed in but one baptism, and that of the Holy Spirit.

Our town was very sickly the last winter, and many deaths occurred, which made a deep impression on his mind. He often, in a solemn manner, remarked on our uncertain existence, and the great necessity there was for a due preparation for death. He was in the habit of drawing considerations for the improvement of the heart from any striking or interesting occurrences, such as the one just mentioned, the deliverance of his friends or neighbours from dangers or misfortunes, the public punishment of those who had transgressed the laws of the country. He dwelt very strongly and earnestly on the hope which he felt from the confession and conduct of a criminal, that God would give him repentance and forgive his sins.

The great and essential doctrines of Jesus Christ

were made plain to his understanding, and he could give as good a reason for the hope that was in him, as most of those who are much older. He adhered uniformly to the faith he had embraced, and zealously defended the Quakers' practices and belief, repeating his hope, and expectation of being a Quaker preacher. It was a matter of great satisfaction to him if he could induce his young friends to attend meeting with him.

In the midst of all our hopes, both spiritual and temporal, God saw meet to remove him from us and take him to himself. Eight days' anguish and sickness severed him from our arms for ever. His age was nine years.



## ADVANTAGE OF EARLY RELIGION.

Happy the child, whose tender years,  
Receive instruction well;  
Who hates the sinner's path, and fears  
The road that leads to hell.

When we give up our youth to God,  
'Tis pleasing in his eyes:  
A flower, that's offered in the bud,  
Is no vain sacrifice.

'Tis easy work, if we begin  
To fear the Lord betimes;  
While sinners, who grow old in sin,  
Are hardened in their crimes.

'Twill save us from a thousand snares,  
To mind religion young;  
It will preserve our following years,  
And make our virtue strong.

To thee, Almighty God! to thee  
Our childhood we resign;  
'Twill please us to look back and see  
That our whole lives were thine.

Let the sweet work of prayer and praise  
Employ our youngest breath:  
Thus we're prepared for longer days,  
Or fit for early death.

WATTS.

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### SCRIPTURE QUESTIONS FOR CHILDREN.

1. What was the language of Abraham to Lot when their husbandmen differed, Genesis, chap. 13?
2. What was the testimony of the Lord respecting Abraham, Gen. 18—19?
3. What were the words of Balaam when he saw the children of Israel abiding in their tents, Num. 24—5, 6?
4. What are the words of the first commandment, Exodus 20—1 to 7?
5. What was Mary's choice, Luke 10—42?
6. What did our blessed Lord say respecting the merciful, and must we be kind and merciful to all living creatures—Matt. 5—7?

7. What was the prophecy of Zechariah, 9—9, and how was it fulfilled, Matt. 21—6, 7, 8, 9?

8. What was the prophecy of Isaiah, 35—5? and what is said of its fulfilment, John 9—6, 7? Matt. 11—5, and 15—30, 31, and 21—14?

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## SAUL, OR PAUL THE APOSTLE.

Paul was a learned man and zealous for the Jews, but he persecuted those that loved Jesus. When that good man Stephen was stoned to death, he was consenting to it, and kept the clothes of the young men while they killed Stephen. He haled both men and women and committed them to prison.

As he was going to seek such as he could find that loved Jesus, suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And Saul said, who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest. And Saul, trembling and astonished, said, Lord, what wilt thou have me to do? And Jesus told him what he should do. And when Paul got up he was blind, and remained so for three days; and they led him to Damascus. And there was a good man named Ananias, who went to see him, and putting his hands on him, said, brother Saul, the Lord, even Jesus, that appeared to thee in the way as thou camest, hath sent

me that thou mightest receive thy sight and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received his sight, and after a few days he began to preach and to persuade people to love Jesus, but all that heard him were amazed, and said, is not this he who destroyed those who called on the name of Jesus. And after many days the Jews took counsel to kill him, and they watched the gates day and night to murder him. Then the disciples took him by night, and let him down the wall in a basket, and he went away to Jerusalem; but the good Jews were afraid of him; but Barnabas told them that he had become a good man, and loved Jesus; then the disciples were willing he should stay with them, and he preached boldly in the name of Jesus, but the Grecians wanted to kill him, but his brethren sent him away, so that his enemies did not hurt him. And the Holy Ghost sent Paul and Barnabas to preach and to persuade people to believe on Jesus; and there was a good man whose name was Sergius Paulus, who desired to hear them, but a wicked man named Bar-Jesus, opposed and told the good man not to hear Barnabas and Paul, but Paul reprov'd him and he became blind and went about seeking some to lead him by the hand. They went on to Iconium, and preached there a good while, and many were convinced and loved Jesus; but the wicked folks were angry and wanted to stone them; but they went away to Lystra, where Paul cured a lame man, and many believed on Jesus. But others were angry with him and stoned him, and supposing he was dead, dragg'd him out of the city, but while the disciples stood around him, he

rose up and came into the city. And the next day they went on their journey, and preached in many places and encouraged the people to be good, and told them it was through much tribulation we go to heaven. And when they came to Antioch, they gathered the church together and told them about their journey.

Then Paul and Silas travelled together, and they came to the house of a kind woman named Lydia; and a young woman came there possessed of an evil spirit, and Paul cured her, but some of the people were angry with Paul and Silas, and when they had laid many stripes on them, cast them into prison, and made their feet fast in the stocks. At midnight Paul and Silas prayed and sang praises to God; and suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors opened, he drew out his sword and would have killed himself, supposing the prisoners were fled and he should have to be punished for letting them get away. But Paul cried with a loud voice, saying, do thyself no harm, for we are all here. Then the jailer called for a light, and came trembling to Paul and Silas, and asked them what he should do to be saved? and they said, Believe on the Lord Jesus Christ, and thou and thy family shall be saved. Then the jailer washed their stripes, and gave them something to eat, and believing in God he and his family rejoiced. And they went again to see Lydia. And coming to Thessalonica, they told them about Jesus, how good he was and how the Jews had crucified him,

and that he had arisen from the dead ; and a great multitude of the Greeks and of the best women believed ; but the wicked people were angry, and Paul and Silas went away in the night and got clear of them. After these things Paul came to Corinth, where he found a good man named Aquilla, and his wife's name was Priscilla. Here Paul staid a year and six months, and helped them to make tents, for he was a tent-maker like them. Then spake the Lord by night in a vision to Paul, and said, Be not afraid, but speak and not hold thy peace, for I am with thee and no man shall hurt thee. So Paul preached about Jesus and many believed. But some of the Jews were angry and beat poor Paul for trying to persuade them to be good. Then Paul travelled and preached in many places, and God wrought special miracles by the hands of Paul. So that from his body were brought unto the sick, handkerchiefs and aprons, and the sick people were cured, and many believed on the Lord Jesus. And some who had bad books burnt them. The people had made an image and named it Diana, and they worshipped it, but Paul told them they must worship God. A silversmith whose name was Demetrius, got a great deal of money for making silver things for Diana, and he wanted the people to worship the image so that he should not lose his business, and he and the other silversmiths were angry, but the town-clerk wanted them to be quiet and let Paul alone, and so they went away.

Paul stayed at Troas seven days and preached to the people, and one evening he continued his speech till midnight. And there was a young man named



Eutychus who sat in a chamber window, and he got to sleep and fell from the third story, and was taken up dead. And Paul went down and restored him to life again, and the people were very glad. When Paul was at Miletus he sent and called together the good people; he told them that he had a great deal of trouble, for while he was trying to persuade the people to repent and believe on Jesus, some were angry with him, and tried to kill him. But he says, None of these things move me, neither count I my life dear to myself, so that I may finish my course with joy. He told his friends that he was going up to Jerusalem, and they should never see his face any more. And he kneeled down and prayed, and they all wept and fell on Paul's neck and kissed him, and they accompanied him to the ship. And when he had come to Jerusalem he told the apostle James and the good people there about his journey, and that a great many of the Gentiles who worshipped images had repented and loved Jesus, and when they heard it they were very glad. But the Jews came and the people ran together and took Paul, and drew him out of the temple, and as they were about to kill him, the chief captain stopped them, and commanded him to be bound with two chains, but Paul wanted to speak for himself, and there was a great silence, and he stood on the stairs and made his defence. And there was a great dissension among the people, and the chief captain fearing lest Paul should have been pulled in pieces, sent soldiers and took him away. And the night following the Comforter, the Holy Ghost, came to comfort him, and told him to be of good cheer. We read that Jesus

promised to send the Comforter to those who love him, when they are in trouble. More than forty Jews agreed that they would not eat till they had killed Paul. But the chief captain sent Paul away to Felix, the Governor. After five days the Jews came and told Felix that Paul was a bad man. But Felix let Paul speak for himself. When Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, and when I have a more convenient season I will call for thee. Felix commanded a soldier to keep Paul and to let him have his liberty; and he continued there two years. Then the wicked people came to Festus, and wanted he should let Paul be killed, but he would not consent, but had him sent to king Agrippa. And Paul stretched forth his hand and told Agrippa how it was, and Agrippa was pleased, and said to Paul, Thou almost persuadest me to be a Christian. And Agrippa sent Paul to Rome in Italy, a great way off. And entering into a ship, they sailed away. After some days there arose a great wind and tempest, and when neither sun nor stars had appeared for three days, all hope that they should be saved was lost. But Paul stood forth and told them to be of good cheer, for there shall be no loss of any man's life, for there stood by me this night an angel of God, and said, Fear not, Paul. After fourteen nights Paul wanted the people to eat, telling them to be of good cheer, for there should not an hair fall from any one of them, meaning that they should not be drowned, so they minded Paul, and eat, and were all of good cheer, being two hundred and sixty-six persons. And when they had eaten enough,

they lighted the ship and cast out the wheat into the sea. The soldiers wanted to have Paul and the other prisoners to be killed, lest any of them should swim out and escape, but the centurion told them to swim out, and some of them got on to boards, and some on to broken pieces of the ship, and they all got safe to land on the Island of Melita; and the poor folks there were kind, and when Paul had made a fire, there came a viper and fastened on his hand, and when the people saw it, they thought he was a murderer, and expected he would swell up and die; but he shook off the poisonous snake into the fire and felt no harm; then they said he was a god. Paul continued there three months and cured many sick people; he then went in another ship towards Rome. And the Christians came to the three taverns to meet Paul, and he thanked God and took courage. When they came to Rome, the centurion delivered Paul to the captain of the guard, and a soldier kept him and gave him liberty, but he had to wear a chain. He lived in his own hired house two years and preached to the people, telling them about Jesus and persuading them to love him and obey his commands, so that they might be happy in this life, and when they come to die their souls would go to live with the blessed Jesus and be happy for ever and ever.

*From the Yearly Meeting of Friends in London, by adjournments, from the 20th to the 30th, inclusive, of the fifth month, 1818.*

To the Quarterly and Monthly Meetings in Great Britain and Ireland.

DEAR FRIENDS,—A fear having prevailed in this meeting, that the minds of many of the children of Friends are suffered to remain in a state of much ignorance respecting the great truths of the Christian religion; and this fear being confirmed by information now received, of their too frequent want of almost any instruction when first introduced to our public schools, we feel it our duty to express the desire which dwells on our minds, that the attention of parents, and others amongst us who have the care of children, may be more directed to training them up “in the nurture and admonition of the Lord.”

Parents, as they watch the opening capacities of their beloved offspring, may instil into them, during their very early years, (a period when prejudice and worldly temptations present but little obstruction to the work) the first principles of religion. It is their indispensable duty to seek opportunities for this purpose; that they may impress upon their children the fear and the love of God; and point their early affections to the blessed Jesus, who laid down his life for them, and has in a peculiar manner called them unto himself. “Suffer little children to come unto me, and forbid them not.”

A highly important means for promoting these objects, is instruction in the Holy Scriptures. No study

is more interesting to children when it is judiciously presented to their attention. It is a pleasant and most useful employment to store their tender minds with a knowledge of those sacred histories which so beautifully display the wisdom and love of God; to make them acquainted with the types and prophecies which represented beforehand the coming and character of Christ; and to point out to them those essential truths which were fully brought to light by the gospel. In the course of such instruction, their minds ought to be directed to those parts of Scripture which elucidate our peculiar religious testimonies. Thus, as they advance in life, they will know on what their profession rests. An increasing attachment to that profession will also be promoted in them, by their being led to peruse the history of our Society, and especially the interesting lives of our early predecessors.

As Friends are thus concerned to communicate to their tender charge a knowledge of Christian truth, we believe that they will themselves often derive instruction as well as comfort from the work. In prosecuting this work, however, let us remember that we cannot, of ourselves, produce religion in the mind; and that the *letter* is of value to us only as it introduces to the *spirit*.

On this principle, we must make it our chief object to direct the early and constant attention of our offspring to the Spirit of Christ within them, from which alone can spring the fruits of righteousness: we must wait upon that Spirit ourselves, for ability to perform our parental duties; and we must seek the Lord in

prayer, for his blessing upon our efforts. And let it be your concern, dear friends, to fix in your children also, the habit of prayer: teach them, that of themselves they can do nothing; let them be accustomed, in early life, to religious retirement; and tenderly advise them to lift up their hearts, morning by morning, and evening by evening, to the Author of all their mercies. Thus they will experience preservation, and as they increase in stature, will increase also in favour with God and man.

Finally, may you be encouraged above everything, to set before them, in your own conduct, a truly Christian example. Let them behold, in your pure conversation and humble deportment, the true beauty of holiness; and let the sweetness of your spirits, and the gentleness of your demeanor, be a means of leading them "to prefer Jerusalem above their chief joy."

As Friends of all classes become more completely alive to the duty of promoting, as we have now recommended, the religious edification of their beloved children, we fully believe that, through divine grace, the good fruit will be conspicuous, and that very many will be raised up from amongst us, to glorify the God of their fathers.

We are, with love, your Friends and Brethren.

*Signed in and behalf of the Yearly-Meeting by*

WILLIAM DILLWORTH CREWDSON,

*Clerk to the Meeting this Year.*

[☞ The several Quarterly Meetings are earnestly

recommended to pay solid attention to the important subject of this Epistle, and to make such use and distribution of it as may best answer the purpose intended.\*]

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## THE BIBLE.

I have regularly and attentively read these Holy Scriptures; and I am of opinion, that this volume, independently of its Divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed.—*Sir William Jones.*

What a blessing is a wise and venerated father! His presence disposes every child in his family to regularity and good order. So it is with the great family of mankind who reverence our Heavenly Father. Whatever promotes this is of inestimable value. The contents of the Bible in an eminent degree produce this effect. The wisdom, power, majesty and goodness of an almighty Being, unfolded in the Holy Scriptures, strike us with awe and veneration. No other writings are to be compared to them for producing this effect.

Many of their writers were clothed with such extraordinary degrees of the Holy Spirit as to enable them to foretel future events and perform miracles. As preaching or writing has a reaching, convicting or con-

\* Since the foregoing Epistle was issued, it appears that much attention has been given to the subject of education by the society of Friends, both in England and Ireland. The excellent remarks it contains are worthy of the notice of every parent in America.

soling effect in proportion as the authors are clothed with it, their writings make deeper and more salutary impressions on the minds of readers who believe them, than any others. These impressions are convincing and satisfactory evidence that they are true and genuine.

It was the gospel that brought immortality to light. Nations who are not acquainted with the Bible, have but dark and confused notions of a future state, and on a dying bed have not the privilege and benefit of those animating and comfortable promises and prospects of futurity as sincere believers. It is the only book that exhibits a perfect example for us to follow. It is the only book that distinctly unfolds to us the gracious purposes and blessed effects of the coming of Jesus Christ in the flesh. It was written by divine inspiration; it even contains the very words of God. The evidences that the Scriptures are true, are so full and clear that the wise and good of all denominations of Christians fully believe them. No book is better authenticated than the Bible. Disbelief in any part would be like taking a link from a chain. One man would reject one part, another man would doubt another part, until the whole was rendered doubtful. Doubts harboured soon grow to unbelief. It is wise to avoid temptation. We should guard against hearing, reading or reflecting on whatever produces or strengthens a doubting state of mind. We find no instance of any person on their death-bed lamenting that they had believed the Bible; but how frequent are the instances of bitter regret for unbelief! What would be the state of the world without the influence of the Bible? Let



us examine and reflect on the condition of those nations who are ignorant of it. These considerations are abundantly sufficient to induce us to esteem the Holy Scriptures in preference to any other book, and to make us thankful for so great a privilege, as well as to stimulate us to use all diligence to make our calling and election sure.

More than half a century ago when I was a school-boy, the Bible was the principal school-book. Since that time, there have been such a variety of new works for learners, that the Scriptures have been very much excluded from our common schools. As these embrace the great body of the rising generation, many of whom would not be likely to read the Scriptures unless they did it at school, my mind was many years ago a good deal impressed with the probable consequences of such a course. That our country should become overspread with infidelity, as it has been of late years, is what might reasonably have been expected.

As the first impressions are the most lasting, it is very reasonable that the best book we have, or lessons from it, should early be put into the hands of children, and they to learn the contents in a manner the best adapted to influence their course through life. It has been the united voice of many sensible Christians, that children should become well acquainted with the scriptures before they read much in other books. At the present time there is a great increase of publications even for children, which are made inviting and interesting, by means of elegant cuts, pleasing tales, entertaining anecdotes and extraordinary circumstances.

While these attract the attention of children and induce them to read and improve in their learning, parents ought to be diligent in their labours to teach them the more valuable contents of the Bible, and attach them to the sacred volume. As this is done in an affectionate manner, accompanied with such pious remarks as will make them understand and feel what they read, it will be likely to afford instruction and benefit to parents themselves and prove as bread cast on the waters to their offspring.

The children of Israel were to place portions of Scripture in conspicuous places in their houses where they would be often read, and parents were commanded to converse very often with their children respecting what was written. This would be interesting to them, and be a means of making them more fully understand the subjects, and impressing the contents indelibly on their minds. May we not believe that this has been one means of preserving that nation a distinct people to the present day. Is not the same kind of instruction as valuable as ever it was?

As to progress in learning, we shall probably find no instances of more rapid improvement in young learners than when the Scriptures have been their principal reading, and we shall hardly find better scholars than amongst the pious. We meet with many interesting accounts of pious youth, who have been taken away in their tender years. These accounts generally speak of their attachment to the Scriptures, and how often have bereaved parents been comforted in believing that their religious instructions had been a means

of preparing their precious lambs for a happy and glorious immortality.

At the present time, while many have become awakened to consider the importance of pious instruction in the Scriptures, others seem not to realize the magnitude of the subject. Is it not for want of consideration, that the children of Christian parents, who can repeat much of their geography and grammar, and yet cannot recite the first and great commandment, or the Lord's prayer, or answer the plainest historical questions in the Bible. They can point to almost or quite any country on their map, yet cannot tell whether the book of Psalms is in the Old or New Testament, or whether the birth-place of Jesus Christ was Bethlehem or Babylon

We perceive that the periodicals on slavery, on peace, on temperance and other subjects, have had no small tendency in attracting the attention of the community to those objects. A pious Christian education is certainly a subject of equal magnitude with either of those. Indeed the success of all those will depend much on this. It is believed that a periodical adapted to this object will in like manner promote its design. This, however, will depend essentially on the co-operation of parents. A new book always attracts the attention of children. The Friendly Visitant is offered as a tool for parents to work with.



THE FOLLOWING IS COPIED VERBATIM FROM THE ANCIENT DISCIPLINE OF THE SOCIETY OF FRIENDS.

It is incumbent on parents and heads of families to prevent, as much as possible, all those under their di-

rection, from perusing publications which may tend to weaken their confidence in the Christian religion, or may excite doubts concerning the authenticity of the Scriptures and those important truths declared in them, lest their inexperienced minds should be poisoned thereby, and a foundation be laid for the greatest evils.

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We have long known a large and respectable family, living on a farm of moderate size. Being remote from a good school, the parents have made it a constant branch of their care to aid and encourage the children in their learning. Not only well-chosen books, but subjects calculated to improve young minds, were often introduced and made matters of family conversation, and the elder children took an interest in improving the younger ones, so that it was almost a perpetual school. By these means they have become well accomplished, without going much abroad for education, except one of the family, who has been studying the languages. Their morals, we believe, are unexceptionable. How much better is such a course of education than placing children at schools where they get corrupted. Are not such results a rich reward to parents for their labours? Besides, they who teach are taught. They learn much by instructing others.

## QUESTIONS FOR SOCIAL SCHOOLS OR INDIVIDUALS.

1. What was the distance of time between the creation and the first account of rain, and what are the most striking circumstances connected with the account?

2. How many feet in size was Noah's ark?

3. What passages of Scripture inculcate the principle of justice?

4. What was the prophecy of Moses respecting a prophet that would be raised up like him, and in what respects did Moses and Jesus Christ resemble each other?

5. What circumstances are connected with a man's dreaming that a barley cake prostrated a tent?

6. In what country and at what period did the Society of Friends originate, and who were its principal founders?

7. What are the most interesting traits in the character and labours of George Fox?

8. What master of a ship was taken by Algerines, and retaken by him without violent measures, and what the circumstances?

9. Have the Society of Friends manifested that they are peculiarly conscientious in observing the precepts of Christ and his apostles? If so in what respects?

## THOMAS WILLIAM MALKIN.

This dear little boy was born in the year 1795. He very early learned to spell and read, and when he was three years and a half old he learned to make letters in imitation of printed ones, and afterwards of handwriting. He did not go to school; his parents taught him at home. They were always ready to answer his questions, and assist and give him instruction. They gave him small lessons so as not to tire him, and they explained to him the meaning and use of everything he learned, and he improved a great deal by talking with his mother about what he read and other things. He tried to understand what he read, and he always endeavoured to get his lessons perfectly well. When only three years old he tried to write a letter to his mother, and before he was six, he wrote her several pretty ones.

Thomas was obedient and loving to his parents. When he desired to do anything which they thought was improper, he cheerfully submitted. He did not cry, nor become sullen. He knew that his parents wished him to have, and to do what was right, so that he might grow up wise and good. He loved to be instructed, and to hear good advice. He was very kind to his brothers, and speaks of them very tenderly in his letters to his mother. He loved to teach those who were younger than himself. In the seventh year of his age, he was taken with a sore throat, and was very ill, and had a fever and great pain. When he

had been ill about three weeks, his legs began to swell, and soon after his whole body, and he had an ulcer on each hip, so that he could be scarcely moved; but he was very patient. He quietly submitted to whatever his friends wished to do for him, and cheerfully took all the medicines that were given him. During the whole course of his sickness he was very pleasant and cheerful, and delighted in thinking and talking about what he had read, and learned in his books.

He had taken such good notice of what he had read that he could easily find any passage he had read. His breathing became more difficult, and his voice, which had been strong and clear, began to fail. During this great change, and when the hand of death was upon him, he showed no trouble or alarm. He spoke very kindly and sensibly to those around him, until he could speak no more.

He quietly passed away in the arms of his dear mother without a struggle, and his sweet spirit we have no doubt, ascended to the arms of the blessed Jesus, where he had long wanted to go and be at rest.

### TRUTH.

The worth of truth no tongue can tell,  
'Twill do to buy but not to sell;  
A large estate *that* soul hath got,  
Who buys the truth and sells it not.

Truth, like a diamond, shines most fair,  
More worth than pearls or rubies are;  
More rich than gold or silver coin;  
O! may it always in us shine.

'Tis truth that binds, and truth makes free,  
And sets the soul at liberty,  
From sin and Satan's heavy chain,  
And then within the heart doth reign.

A freedom they enjoy indeed,  
That doth all freedom else exceed;  
Freedom from guilt, freedom from woe,  
Such never more need bondage know.

O! happy they who in their youth  
Are brought to know and love the truth;  
For none but those whom truth makes free,  
Can e'er enjoy true liberty.

Truth, like a girdle, let us wear,  
And always keep it clean and fair;  
And never let the tale be told  
That truth by us was ever sold.



### FAITHFUL ABRAHAM.

Abraham was the son of Terah, and the name of his wife was Sarah, a beautiful and lovely woman. And Abraham feared the Lord, and the Lord told him to leave the place where he then lived and go to another place. And he took Sarah and Lot, his nephew, and went as the Lord commanded him, and the Lord blessed them, and both Abraham and Lot became rich,



in silver and gold, and in cattle. And there was a strife between the herdsmen of Abraham and Lot. We may suppose that there was a difficulty about supplying so many cattle with pasture, or with water, or both. Abraham being a good man, and a lover of peace, would have no contention. He said to Lot, Let there be no strife, I pray thee, between thee and me, and between my herdsmen and thy herdsmen, for we be brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me; if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left. And the beautiful plain of Jordan being well watered, and doubtless producing abundance of grass for the cattle, he chose that country; and Abraham went and lived in the plain of Mamre, and the Lord greatly blessed Abraham. His generosity in giving Lot his choice, did not make Abraham poor. It does not make people poor to be generous and noble spirited. When children do, like Abraham, not contend, but kindly condescend, it is beautiful; good people will love such children, and the Lord will bless them. Abraham loved Lot after they had separated, and, on hearing that he was taken prisoner, and carried off, he pursued the enemy a great distance with his own servants, being three hundred and eighteen, who were born in his own house, and they brought Lot and his family, and his goods, back again.

After these things, the word of the Lord came unto Abraham in a vision, saying, Fear not, Abraham: I am thy shield, and thy exceeding great reward. And the Lord said, I know him, that he will command his

children and his household after him, and they shall keep the way of the Lord, to do justice and judgment: that the Lord may bring upon Abraham that which he hath spoken of him. We find that a remarkable blessing attended the posterity of Abraham; but the posterity of Eli were cut off; because he only admonished, but did not restrain them from evil. Children whose parents are like Abraham, and do not suffer them to do wrong, should be very thankful for such good parents.

Now the city of Sodom stood on the plains of Jordan, and Lot lived in the city, but the people were very wicked, and there came two angels to Sodom, and told Lot that he and his family must flee from the city, for they were sent to destroy it. Lot minded the angels, and went to a little city called Zoar. And God rained fire and brimstone, and destroyed Sodom and Gomorrah, because of the wickedness of the people.

And it came to pass, that when Abraham was an hundred years old, and Sarah ninety, they had a son, whom they named Isaac. The Lord commanded Abraham to go and offer up his Isaac, whom he dearly loved, as a burnt offering. Early in the morning he took two of his servants and his son Isaac, and after three days they arrived at the place which the Lord told him of. And Abraham said unto his young men, Abide ye here, and I and the lad, (meaning his dear Isaac,) will go yonder and worship, and come again to you.

And Abraham took the wood and laid it upon Isaac his son; and he took the fire in his hand, and a knife,

and they went both of them together. It seems that Isaac did not understand that he was to be killed with the knife and laid on the wood, and be burnt. For he spake to Abraham, his father, and said, My father, and Abraham answered, Here am I my son. And Isaac said, Behold the fire and the wood: but where is the lamb for a burnt offering?

And Abraham said, My son, God will provide himself a lamb for a burnt offering. And Abraham built an altar there, and laid the wood in order, and bound his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son—his only dear son Isaac; but an angel of the Lord called unto him out of heaven, and said—Abraham, Abraham. And Abraham said, here am I. And the angel said, lay not thine hand upon the lad, neither do anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thy only son, from me.

And Abraham lifted up his eyes, and looked, and beheld behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And the angel of the Lord called unto Abraham out of heaven the second time, in the name of the Lord, saying, Because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of thine enemies; and in thy seed shall

all the nations of the earth be blessed: because thou hast obeyed my voice.

These gracious promises were fulfilled. His son Isaac—his grandson Jacob, and his great grandson Joseph, were all great and good men, and so were many of their posterity, from whom came our blessed Lord and Saviour Jesus Christ, who was the seed of Abraham, in whom all the nations of the earth are blessed.

And Sarah was one hundred and twenty-seven years old when she died. And Abraham came to mourn for his beloved Sarah, and to weep for her. And Abraham bought a piece of land, for a burying ground, and there he buried Sarah his wife. Abraham was greatly blessed in all things, and lived to be one hundred and seventy-five years old when he died, and was buried by the side of Sarah.



### PASTORAL LESSONS.

Come, little children, attend to the admonition of your father, and be mindful of the instruction of your mother; give ear to their words, for they are spoken for your good; remember their advice, for it proceedeth from love.

Behold the bee and the ant, they teach us industry; they labour in summer, and lay up a store for the winter: when no flower bloweth, when every plant sleep-

eth, and they can no longer range abroad in search of food, then they feed upon the stock they had prudently provided in summer.

Mark the suffering ass, and emulate his patience; when smitten, he repineth not; and beareth heavy burthens without complaining.

The faithful dog attendeth upon his master, and cheerfully giveth all his services; by day he waiteth for his commands, and followeth his footsteps; by night he guardeth the fold of sheep, and barketh an alarm at the approach of a stranger's foot; always faithful in the service of his master.

The stork attends upon its feeble parent; conveyeth her from danger, and seeketh food for her support.

The young foal knoweth its dam, and the lamb its own mother; even the bear loveth her whelps, and they imitate her manners with delight.

The hen nestleth her chickens beneath her wings; she seeketh diligently for their food; although she cannot speak, her voice is intelligible to their ears; and for their benefit, she calleth unto them.

But who hath taught the bee, or the ant to labour? who hath told them that winter's cold succeeds to summer's heat? who hath taught the ass to suffer patiently, the dog to be grateful, the young stork to be careful of its parent, or the hen to labour for her chickens? who hath taught the bear to love her whelps, or who hath instructed the horse to know his feeder, and the lamb its dam?

It is God;—it is He who feedeth the birds of the air, and decketh the flowers of the field.

His goodness is over all his works, just and true.

are all his ways; and will he not teach you, O little children? Yes, he hath promised, that he will teach you; listen therefore to his commands, and when ye hear, obey.

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SCRIPTURE QUESTIONS FOR CHILDREN TO COPY, AND ANNEX THE  
ANSWERS, AND COMMIT TO MEMORY.

1. How many books are there in the Old Testament, and what are their names?
2. Who was the first king of the children of Israel, and why was he slain? 1 Chron. x. 13, 14.
3. What is said of the death of king David? 1 Chron. xxix. 28
4. When Saul was pursuing David to destroy him, what effect did his kindness, in sparing the life of Saul, have? 1 Sam. xxvi. 21.
5. What was the advice of King David to his son Solomon? 1 Chron. xxviii. 9.
6. How many books are there in the New Testament, and what their names?
7. What are the gracious words of our dear Lord? Mat. xi. 28, 29, 30.
8. What did the apostle John say respecting good children? 3 John i. 4.
9. What was the prophecy of Micah, v. 2, and when was it fulfilled? Matt. ii. 1, 2.
10. What are the words of Zechariah, xi. 12; and when were they fulfilled? Matt. xxvi. 14, 15.

## GRATITUDE.

Bow down your heads unto the dust, O ye inhabitants of the earth ! be silent, and receive with reverence instruction from on high.

Wheresoever the sun doth shine, wheresoever the wind doth blow, wheresoever there is an ear to hear, and a mind to conceive : there let the precepts of life be made known, let the maxims of truth be honoured and obeyed.

All things proceed from God. His power is unbounded, his wisdom is from eternity, and his goodness endureth forever.

He sitteth on his throne in the centre, and the breath of his mouth giveth life to the world.

He toucheth the stars with his finger, and they run their course rejoicing.

On the wings of the wind he walketh abroad, and performeth his will through all the regions of unlimited space.

Order, and grace, and beauty spring from his head.

The voice of wisdom speaketh in all his works ; but the human understanding comprehendeth it not.

The shadow of knowledge passeth over the mind of man as a dream ; he seeth as in the dark, he reasoneth and is deceived.

But the wisdom of God is as the light of heaven ; he reasoneth not ; his mind is the fountain of truth.

Justice and mercy wait before his throne, benevolence and love enlighten his countenance forever.

Who is like unto the Lord in glory? Who in power shall contend with the Almighty? Hath he any equal in wisdom? Can any in goodness be compared unto him?

He it is, O man! who created thee! thy station on earth is fixed by his appointment: the powers of thy mind are the gifts of his goodness, the wonders of thy frame are the work of his hand.

Hear then his voice, for it is gracious! and he that obeyeth shall establish his soul in peace.—*Economy of Human Life.*

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## A SERIES OF DIALOGUES.

Parents may enter into conversation with the children as here suggested, exercise them in spelling the hardest words, and explaining their meaning, and help them to fully understand every part.

### *Dialogue No. 1.*

C. What are *Raisins*, and how do they grow?

P. They are a kind of sweet *grapes*, which grow on vines in warm countries; they are picked off and dried by the heat of the sun.

C. Do not some people in this country suppose that there is *sugar* mixed with *raisins*, which makes them so sweet?

P. If they do, it is because they are ignorant in this respect; for there is no sweetness in them but what is natural in the juice of the grapes.

C. What is *wine* made of?



P. Wine is made of the juice of grapes, of which there are several kinds, some not so sweet as others.

C. Where do *sugar* and *molasses* come from, and what are they made of?

P. They are made in the West Indies out of the juice of *cane*, which grows somewhat like our corn; they bruise it and press out the juice, and then boil it until it becomes thick as molasses, or sugar. Some sugar is brought from other places, and a great deal is made in our own country out of maple sap, which is very good and pleasant.

C. What *kind* of *people* are they that make the *molasses* and *sugar* which is brought from the *West Indies*?

P. The greatest part is made by poor *Negro Slaves*. The white people send vessels to *Guinea*, and there they steal a great many poor little *boys* and *girls* from their dear *fathers* and *mothers*, *brothers* and *sisters*, and fasten them up in a dirty hole in the vessel, and carry them away to the *West Indies*, where they are sold and driven away like a flock of sheep, and there they are kept naked, and are allowed but little of anything to eat, are made to work hard as long as they live, and their cruel drivers often cut their backs with whips, so that the blood runs down to their heels.

C. Cruel indeed! How can I eat any more *gingerbread*, or drink my *coffee* sweetened with *molasses* or *sugar* that is made by those poor suffering creatures?

P. But we may freely use that which is made in our own country, from the sap of the maple tree.

C. It makes me feel bad to think of it. Let us leave

the subject, and let me ask another question. What is *paper* made of?

*P.* It is made of rags. They are first cut into small pieces and washed clean, then ground fine in a mill for that use, and made into a pulp or paste with water and glue, which is made into sheets in flat moulds, then dried and pressed very hard with great strong iron screws.

The fine writing paper is made of the finest white rags, and the coarser, such as wrapping paper, is made of coarser rags.

*C.* What is *tin* made of?

*P.* Tin is dug out of mines in the ground: it is harder than lead, and almost as bright as silver, and will easily melt. But our tin pans, and dishes, &c., are made of thin plates of iron, washed over with melted tin, and so they go by the name of tin.

*C.* Where does *lead* come from?

*P.* Lead and other metals, such as gold, silver and copper, are dug out of mines in the earth.

*C.* What is *pewter* made of?

*P.* Pewter is made of lead and tin melted together. And as lead is the cheapest, they sometimes put in so small a proportion of tin, that it makes the pewter look black, and is heavy and will easily bend.

*C.* What is *chalk* made of?

*P.* It is not made of anything, for it is found in the ground in old England, and some other places, like clay. It is only dug up and dried.

*C.* How, and where is *salt* made?

*P.* The greatest part of what we have is brought from warm countries, where the people dig holes on

the sea-shore, and let them fill with water out of the sea (which is as salt as brine), and then the heat of the sun dries up the water, and leaves the salt. It is also made by boiling away salt water in large kettles; in this manner it is made in great quantities at the salt springs in the western part of New York. The Rock salt is dug out of salt mines in the earth in some parts of the West Indies.

*C.* How can we but admire the *goodness* of our *Creator*, in giving us this useful article?

*P.* Surely, if we rightly consider these things, we shall not only admire, but praise and adore Him for his bountiful goodness in creating so many good things for the use both of man and beast.

How manifold are his works, in wisdom hath he created them all.

A. RHOADS.



## DIALOGUE, NO. 2.

*P.* The first great object of your inquiry, dear children, is God your Creator.

*C.* How may we acquire a knowledge of our Creator?

*P.* From his works and from the Bible, or from the Holy Spirit.

*C.* Has our Maker then revealed himself to us in the Bible?

*P.* Without doubt. But when you can see, as it were, with your own eyes, his adorable perfections, it

is certainly your duty to view his works, as well as to read his words.

*C.* Has this been the practice of wise and good men in former ages?

*P.* Yes; Moses, Job, David, Isaiah and others. Solomon, in particular, we find, spoke of trees and beasts, of fowls, and of creeping things, and of fishes. Our dear Saviour himself, also, has directed our attention to the works of nature. "Behold the fowls of the air! consider the lilies of the field, how they grow."

*C.* What may we expect from contemplating the works of nature?

*P.* Both profit and pleasure. As our Maker has formed the eye to behold the beauties of nature, it must be both agreeable and useful.

*C.* Is not this a pleasure confined to the learned?

*P.* By no means; the peasant, as well as the philosopher, may partake of this pleasure. A moderate share of knowledge is sufficient. The creation is open to the view of all; it only requires observation.

*C.* What may we expect to find in the works of creation?

*P.* Whatever is wise, great, good and perfect. "God saw everything that he had made, and behold it was very good."

*C.* And do they continue so?

*P.* All, to this day, answer the designs of the Creator, if we except the change which the fall occasioned.

MARTINET.

## INFANT SCHOOLS.

Schools of this description are now very common in our cities and large villages. We have been a good deal interested in visiting some of them. The expansion and development of mind in young children, is found to be far beyond what we have been accustomed to suppose possible. Perhaps some country parents may wish they were citizens, so that their children might partake of so valuable a privilege. If so, it may be a gratification to them to be assured, that with some modification, the same plan may be practised in families to great advantage to the children, and the entertainment of the parents. We have been much pleased in seeing it performed, and in witnessing the rapid improvement it has produced.

The benefits of the plan consist principally in explaining things to the understanding of the learners. It may be commenced as early as the child can tell which of two things that differ in size is the largest, and may be pursued to a considerable extent, even at that early age, in giving them distinct ideas as regards things around them. As soon as they can spell a little in three letters, in their books, they should be exercised without a book, with spelling the names of creatures and things they are acquainted with, as dog, cat, hog, hen, leg, pin, &c., and make them understand the difference between them, what their food, their uses, &c. Questions and subjects must gradually rise, as their faculties of reflection and discrimination expand.

As parents study the improvement of their children, and exercise and inform them in a kind and affectionate manner, it has a great effect in drawing forth their latent talents, and exciting a taste for improvement, so that with the aid of suitable books, and a little of the parents' daily attention, they will almost educate themselves, and when they have an opportunity of attending a good school, they will be likely to make rapid progress. Parents are very apt to excuse themselves from instructing their children for two reasons—the want of qualifications, and the want of leisure. As to the first excuse, it is more groundless, perhaps, than they are aware of. Will parents be willing to allow themselves to be so ignorant as not to be capable of teaching all, and much more than we have suggested? Will they be willing to admit that they are less capable of advancement than their children? As to leisure, it will require little more than scraps of time that would be otherwise lost. It only requires a diligent use of such scraps. We have seen the twilight occupied in this way in a very interesting and improving manner. But suppose it should consume half an hour daily, would it impoverish such families? We have known a considerable number of families that have devoted much attention to home improvement, and we do not recollect a single instance, where such families have not been peculiarly blessed in their temporal concerns, as well as in their children.

We shall notice this interesting subject in our future pages. To give our readers a more distinct idea of the method of instruction we are suggesting, we sub-

join the following as a specimen. The plan, however, admits of infinite variations.

What is the difference between a cat and a hen? Which has the most feet? What is the difference in their toes? Are their noses alike? Are their ears similar? Have they both teeth? What do they eat? How is the corn ground if the hen has no teeth? Are their coats alike? What noises do they make? Which is covered with feathers? Of what use are these creatures to us? Is either of them a quadruped? Which is biped? Which is carnivorous, and which granivorous? Why are they called so? Which can see the best in the dark? Why can a cat see in the dark? Why does not a hen fall from the roost when asleep? When we stroke a cat in the dark in cold weather, why do we see sparks like fire?

That great and good man, king David, when he speaks of the cattle, the birds, the fish, and other creatures, exclaims, O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. See Psalms, civ. 24.

When we consider how wonderful all the creatures are made, and how much they contribute to our use and comfort, we should be kind to them, and not abuse or hurt them, and we should be thankful to our Heavenly Father, for providing so many comforts, and we should love him, and be afraid to offend him in disobeying his commands, or in doing anything that is not right in his sight.

Parents will explain the foregoing, and devoutly read the Psalm referred to.

## CRYING CHILDREN.

It is astonishing how seldom well-managed children are heard to cry at all. Parents commit two faults,—they indulge the child too long, and then get into a passion with it for being naughty. I hear children ask their parents twenty times for a ball, or a piece of bread, or a drink of milk; at last they set up a dreadful crying, and *then* they get what they want. Sometimes what they ask for is what they should not have; but having learned to get things by crying, they always cry for it, and often get it. The best rule is this,—if a child asks for what it *ought* to have, as bread, milk, a ball, or anything of that kind, *let it have it at once*. Do not wait till the child begins to cry. If, on the contrary, the child cries for what it *ought not* to have, *refuse it*; never mind its crying, but be steady. Give it something else to play with, and it will not cry long. If you do this every day, in one week your child will find out that some things are to be had, and some are not to be had, and that crying is not useful or comfortable.—*Working Man's Companion*.

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## EXERCISES.

These exercises are on the plan of Infant Schools. Parents may extend their exercises far beyond the following questions. As it is done in a kind and affec-



tionate manner, it will interest their feelings in favour of the valuable sentiments and worthy examples, as well as encourage the young learners.

Now my dear children, we will have a talk about what you have been so attentive in reading.

What can you tell about the apostle Peter?

What was his occupation?

Do you know what that long word means?

What did Jesus mean when he told Peter to feed his sheep and lambs?

What was the command of Jesus there mentioned?

John loves to have the best apple; should he let his sister have the best? Yes, this is doing as Jesus said, and it is very good.

When kind Tabitha was dead, and Peter came to her house, what occurred?

You know that when Peter travelled about, and tried to persuade people to be good and love Jesus, that wicked folks were angry, and beat him, and put him in prison, from which he was delivered by an angel; can you tell the circumstances?

For what did little Putnam love to get up early?

What book did he take the most pleasure in reading?

Did he take notice what and where he read, so that he could turn to almost any passage in the Bible?

What did he say about reading novels and romances, and things that were not true?

If we dislike a person who does not speak the truth, should we love books that tell lies?

What did he say respecting speaking against people in their absence?

Putnam was a dear little boy, and so was little Samuel W. Clarke. Don't you wish to be like them?

Can you recollect what Samuel's mother said about his attending meeting?

It is very pleasant to see little boys and girls love to attend meetings, and sit patiently. Jesus loves good children who sit still and think about him, and want to be good.

What can you tell about the apostle Paul?

What occurred when he continued his speech till midnight?

You recollect that the wicked people abused Paul and Silas, and put them in prison, can you tell the circumstances?

Will you tell us about his sailing for Rome, and the storm they had, and their being cast away, and what occurred at Melita?

As you love to read and talk about good children, you may tell us about that lovely little boy who did not go to school, but had kind parents that took much care to instruct him at home. You know his name was Thomas. He learned a great deal by talking with his mother. You will remember that he was like little Putnam and other good children. He tried to understand what he read, and get his lessons very perfectly.

How old was he when he tried to make letters, and how old when he wrote letters to his mother? Perhaps he had a little slate and pencil to amuse himself with and learn to make letters and figures, and to spell, and draw pictures. This would teach him to be handy with a pen.


Don't you think it was very pretty for him to be willing to do just as his father and mother wished him to do? It is very beautiful for children to love to mind their parents.

What can you recollect about faithful Abraham?

Does it make people poor to be generous like Abraham?

To try Abraham and see whether he would obey, the Lord commanded him to offer up his own dear son Isaac. But as the Lord always sees our hearts, he knew that Abraham was willing to obey; the angel then called to him out of heaven, to stop and not hurt Isaac. Can you tell the circumstances? The Lord always blesses those who love him and obey his commands.

Can you recollect what became of Lot?

 The learners should be encouraged and assisted in finding and reading every chapter referred to in this work.



### AMIALE ISAAC.

Isaac, the son of Abraham, was a worthy young man, and married a lovely girl, named Rebecca. And the Lord appeared unto Isaac and blessed him, not only on account of his own piety, but also because his father, Abraham, had obeyed his commandments. And the people of other nations feared him, for they saw that the Lord blessed him. Abimelech charged all his peo-

ple, saying, "He that toucheth this man, or his wife, shall surely be put to death."

Isaac sowed in the land, and received in the same year an hundred fold; that is, for every bushel of grain that he sowed, he received a hundred bushels. And he waxed great, and went forward, and grew, until he became very great: for he had possessions of flocks, and possessions of herds, and many servants, or labourers. But the wicked people wanted him to go away. And he went to the valley of Gerar and dwelt there, and cleared out the old wells which his father Abraham had dug long before. But the people of Gerar were quarrelsome, and said the water belonged to them. They had not cleared out the wells, and probably had made no use of the water. It was very unreasonable that they should claim the wells; yet the good man, rather than contend, gave them up and moved to another place, and dug another well of living water. But the men of Gerar strove for that also, and he gave it up as he had the others, and dug a new one which he called Rehoboth. Here he had peace. How like the conduct of his father Abraham, who would have no contention between his herdsmen and the herdsmen of Lot, but preferred giving Lot his choice of the land in order to prevent further contention. Isaac, for the sake of peace, moves three times and digs new wells. After some stay, Isaac went up to Beersheba, and the Lord appeared unto him the same night, and said, "I am the God of Abraham, thy father: fear not, for I am with thee, and will bless thee." After this, the people of Gerar, seeing that the Lord blessed Isaac, were afraid of him, and came to

aim and wanted to have a covenant of peace between them. He showed no resentment on account of former injuries, but treated them kindly and made a feast for them, and after agreeing to treat each other in a friendly manner, they departed in peace. The wise man says, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. xvi. 7. Such noble and generous conduct as that of Abraham and Isaac, is not only pleasing to the Almighty, but to all sensible people. How much more pleasant it is to read about such amiable peace-makers than about quarrelsome people, who wish to return evil for evil, and sometimes contend about trifles. It is beautiful to see children follow such good examples. Isaac and Rebecca had two sons, Esau and Jacob. As Jacob seems to have been a good son, his mother loved him very much, and his father blessed him in the following words: "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine." And the days of Isaac were an hundred and four score years. And Isaac gave up the ghost, and died, and was gathered unto his people, being old and full of days; and his sons, Esau and Jacob, buried him.

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### A BRIEF EXTRACT FROM THE MEMOIRS OF JOHN M. MEAD.

He was the eldest child of Asa and Jane Mead, and was born at Brunswick, in the state of Maine, in the year 1826, and departed this life at the age of four

years, eleven months and four days. His father has furnished an interesting and instructive account of his short life, and the manner of his education. His parents being pious people, their greatest concern for him was, that they might discharge their parental duties in "training him up in the nurture and admonition of the Lord." As a ready and cheerful subjection to parental authority is the first, if not one of the most important duties of life, they early taught him obedience, never giving him what he wished as long as he cried for it.

They began early to amuse him with Bible stories and pious hymns for little children, in a style adapted to his infant understanding. To these he would listen with as much attention as to the unmeaning little stories that are often told and taught to children, little or none to their benefit, while the character and sayings of worthy men, and the gracious dealings of the Almighty with his people, are not only interesting to the infant mind, but often make valuable and lasting impressions. Little John was early furnished with a Hieroglyphic Bible. This his parents kindly explained to him, and made him acquainted with the passages referred to. He early learned to read the Scriptures, and often meeting with passages he was acquainted with, afforded him much pleasure and encouragement, so that he delighted more in reading the Bible than any other book.

He was sent very little to school. His mother was mostly his instructor, and his father, who was a learned man, gave it as his decided opinion, that a young learner will improve more with the instructions of a

mother half an hour in a day, than attending a common school constantly. One of the reasons for this may be, that a mother will be likely to take more pains than any other person, to tell him the meaning and help him to understand what he reads. This kind mother would sometimes spend half an hour with her little son, in going over much less than a chapter, in answering his inquiries and making such remarks as grew out of the subject. These were doubtless occasionally of a pious nature, and there is much reason to believe were instrumental in exciting his attention to, and enlarging his understanding on, the subject of religion, for which he was so remarkable.

John's parents did not approve of prizes to excite emulation. They believed it had a tendency to strengthen a selfish disposition, and to foster the worst propensities of the heart. They found that by making his lessons as agreeable to him as possible, by kind and intelligible explanations, together with their approbation for well doing, was a sufficient stimulus. This course of procedure excited a thirst for knowledge, so that he acquired not only a very uncommon understanding of the Scriptures, but his general information corresponded with the exemplary diligence of his parents in teaching him.

Among the most remarkable features of his character was his habit of self-denial. If anything of which children are fond, such as cake, nuts or the like, were given him when abroad, he would often refuse to taste them till he had brought them home and divided with his sister, and frequently he gave her the largest portion. His parents had taken much pains to cultivate

this disposition. He seldom paid any of his money for toys or luxuries. He took more pleasure in giving it to the poor or for some charitable object.

He was taught that all men are sinful and must repent and become good before they can please God or go to Heaven. This appeared to make a serious impression on his young mind, and occasioned some distressing conflicts. His prayers not long before his last sickness, were considered very solemn. At one time he used the following expressions: "Sanctify me through thy truth, thy word is truth, and give me a holy heart and fit me for Heaven." He was heard at one time exhorting some children in a solemn manner to "repent and prepare to meet their God."

He was much attached to meetings for divine worship, and would remember some parts of the sermon. Before, and during his last sickness, he several times said that he should soon die, and not long before he expired, he manifested his willingness; and being asked "whether it was because he had been a good boy that made him willing, or because he loved Christ?" he replied, "because I love Christ." Soon after this he sweetly breathed his last.

We hope that many of our young readers will mind the advice and pious instructions of their parents, and what good things they read in the Bible, as well as the warnings and teachings of the good Spirit in their hearts, so that when they come to die, the blessed Jesus may receive them into his arms. And what a consoling reflection to bereaved parents, that they have faithfully discharged their parental duties.



## LITTLE CHILDREN.

Jesus said, "*Suffer little children to come unto me.*"

As infants once to Christ were brought,  
That he might bless them there;  
So now, we little children, ought  
To seek the same by prayer.

Though now He is not here below,  
But on his heavenly hill;  
To Him may little children go,  
And seek a blessing still.

Well pleased that little flock to see,  
The Saviour kindly smiled;  
Oh! then He will not frown on me  
Because I am a child.

For, as so many years ago,  
Poor babes his pity drew,  
I'm sure He will not let me go  
Without a blessing too.

Then while this favour to implore  
My little hands are spread;  
Do then thy sacred blessings pour  
Dear Jesus, on my head.



## A WINTER'S EVENING FAMILY EXERCISE.

The following method has been found both interesting and improving. Let parents give out to the children to spell and define such words as may occur to

them, or as they have selected for the purpose; and what the children cannot explain the parents may do, accompanied with such remarks and illustrations as may rise out of the exercise, going several times over the lesson until it is well understood. The following lesson may serve as a specimen:

Amphibious,	Machine,	Hydraulics,
Aquatic,	Mechanic,	Agriculture,
Carnivorous,	Mariner,	Infidelity,
Granivorous,	Horizontal,	Paganism,
Perpendicular,	Triangular,	Mahomedanism,
Quadrangular,	Hexagonal,	Judaism,
Parallel,		Christianity.



## A CONVERSATION BETWEEN A MOTHER AND HER DAUGHTER.

*Mother.* Before we go to meeting, my dear daughter, bring me the Bible, and we will read a portion of it together.

*Susan.* Please, mother, explain to me before we begin, why our blessed Saviour is called by so many names in the Holy Scriptures. I have often wanted to know.

*Mother.* I am pleased, my love, to answer all thy inquiries. Thy name is Susan; sometimes I call thee daughter; often my little pet and my dear child. The

adorable Saviour is also called by many different names.

*Susan.* Oh! mother, now I understand. Please to tell me some of those names.

*Mother.* Perhaps *thou* canst recollect some of them, my dear.

*Susan.* I think I can, mother. Jesus Christ, Lord, the Redeemer, the Good Shepherd and the Lamb of God.

*Mother.* Hast thou not learned a verse respecting Him in Isaiah, chap. ix.?

*Susan.* Yes, mother, the 6th verse. "His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace." Is He not called "The bright and morning Star?"

*Mother.* Yes, my dear, in Rev. 22d chap., 16th verse, and in Malachi, 4th chap., 2d verse, He is called the "Sun of Righteousness;" and in the Song of Solomon, 5th chap. 10th verse, the "chiefest among ten thousand," and in the same chapter, "altogether lovely."

*Susan.* Mother, has he other names?

*Mother.* In one of the epistles which Paul wrote to Timothy, he is called "the blessed and only Potentate, the King of kings and Lord of lords." There are also many other names, among which are the "Word of God," the "Messiah," the "Mediator between God and man," "our Intercessor," and "our Advocate with the Father."

*Susan.* What chapter shall we now read?

*Mother.* My dear, we will now proceed to read the 53d chapter of Isaiah.

## PASTORAL LESSONS.—NO. 2.

One man diggeth up the earth, and planteth it; another plougheth up the field, scattereth seeds thereon, and covereth them by means of the rake, or the harrow.

But who quickeneth the seeds in the ground, and causeth the plants to take root and grow? That Almighty Spirit which was in the beginning; which moved upon the face of the deep, and turned a chaos into a beautiful world: He causeth the seed to vegetate, and to put forth the tender blade; it groweth upward, it buddeth, and assumes a new form; it putteth forth leaves and spreadeth out branches; it becometh ornamental to the world, and is convertible to the most noble and useful purposes.

The butterfly alighteth thereon, and the bee gathereth honey from its expanding flowers.

When the flowers decay, and the petals fall off, when the leaves grow yellow with age, then do the fruits and seeds appear.

The birds of the air delight in its branches, and the beasts of the field feast on its fruits; even men are nourished by eating thereof: and numbers of insects feed upon its leaves.

These are a part of His works, who causeth the grass to grow for the beasts of the field, and herbs and fruits for the sustenance of men; every plant and every green tree that is pleasant to the sight, or proper for food, He hath created, He hath sustained, and still causeth them to flourish, the same to-day, yesterday, and for ever.

## PASTORAL LESSONS.—No. 3.

O thou, who art present everywhere, grant that I may think and act as I ought to do, at all times considering myself as in thy presence.

Come, little children, and let us speak of him who is here, and who is also afar off.

He is in the wind, and in the tempest; in the light, and in the darkness; in an atom, and in a world. His presence filleth the whole universe, and his ear is open to the cries of all created beings.

He heareth the cheerful song of the lark, at the early dawn, and the hum of the young bee that fluttereth round the rose.

He heareth the bleating of the lamb, and attendeth to the lowing of the ox. He provideth all living creatures their food in due season.

And will he not hear the humble prayer of a little child? Yes, it is said, those who ask, shall receive; let us then wait upon him oftener than the day, and he will provide us all things needful and convenient for us; even before we ask, he knoweth what we stand in need of; let us not ask amiss.



## SCRIPTURE QUESTIONS.

We are glad to find that small children can turn to the passages referred to in other numbers of this work,

as well as repeat them correctly. It is hoped that parents in every family where it is received, will not only have it carefully read, but that they will encourage and assist their young readers in learning the contents thoroughly, and impress the Scripture truths on their tender minds, and cause them to consider them *very good*. This can be done without materially interfering with business, and it will not only store their minds with pious sentiments, but it will be a cheap way of getting learning. Parents are competent to teach their children the Scriptures, and is it not as much their duty as it was in the days of Moses?

## QUESTIONS.

1. What did king David say was the beginning of wisdom? Psa. cxi. 10
2. What were the words of the wise man. Prov. i. 7-10.
3. How did David contrast the state of the righteous with the wicked. Psa. i.
4. What were the words of Balaam respecting those who obeyed the divine commands? Num. xxiii. 9, 10.
5. When Job prayed for his censorious friends, how was his condition changed? Job xlii. 10.
6. What are those excellent sayings of Christ, which, if observed, will make people honest, and promote their own happiness, and the happiness of others? Matt. vii. 12.
7. What is our duty to enemies? Matt. v. 44, 45.
8. What is there besides the Scriptures to teach us our duty? Titus ii. 11, 12
9. What did Isaiah foretell respecting Christ's being

numbered with transgressors? Isa. liii. 12; and how was it fulfilled? Matt. xxvii. 38.

10. What was the prophecy of Ezekiel respecting the reunion of the tribes of Israel? xxxvii. 22. Had not this prophecy allusion to the effects of Christianity in uniting all nations under one King or Shepherd? John x. 16.



### RAIN.

The heat of the sun causes water to rise, in the form of vapour, out of the seas, lakes and rivers, in small drops: they collect together and form clouds, which are driven over the earth by the winds, and come down again in rain. Without rain, the grass would not grow for our cattle, and we should have no grain or fruit. Surely, we ought to be very thankful to the great Creator of all things for the blessing of rain.

“Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly: thou settlest the furrows thereof: thou makest it soft with showers: thou blessest the springing thereof.

“Thou crownest the year with thy goodness: and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every

side. The pastures are clothed with flocks; the valleys, also, are covered over with corn; they shout for joy; they also sing.”—*Psalms*.

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Extracts from the Catechism of Nature.

### DIALOGUE NO. 3.

*On the Firmament and the Heavenly Bodies.*

*Child.* Which of the works of God should first engage our attention?

*Parent.* If you would first view the greatest of God's works, you must turn your eyes up to the firmament, that wide boundless space, in which are fixed the earth, the sun, the moon, the planets, the comets and the stars.

*C.* What are the principal qualities of the firmament?

*P.* Extent and transparency. It must be very extensive, to contain the innumerable heavenly lights; and transparent, otherwise we could not see them. Its extent cannot be computed; and the transparency of the firmament is equally amazing.

*C.* What stars are those which we see in a clear evening?

*P.* They are supposed to be great bodies of fire, like our sun; but on account of their immense distance, appear so very small.

*C.* How many stars are there in the firmament?



*P.* The number we see with the naked eye is not considerable; but, as the better our glasses are, the more we see—to speak in the language of men, “they are innumerable.”

*C.* Why do they twinkle?

*P.* That appearance is occasioned by intervening vapours floating in the air.

*C.* The stars appear to be placed without any order?

*P.* They appear so, because we see them but in one point of view; but they are certainly arranged by God, who is order and beauty itself.

*C.* Did God create the stars only for our use?

*P.* It is unreasonable to suppose it, on account of their vast distance; it has been conjectured that they were created to enlighten other worlds, as the sun enlightens ours.

*C.* Are the stars then suns like ours?

*P.* Yes, such is the common prevailing opinion of philosophers.

*C.* Are they in no degree serviceable to us?

*P.* They serve to enlarge our ideas of the works of God, to diminish the gloom of darkness; they are of service also to mariners; that one particularly so, which is called the north pole star, which always has one and the same position in the heavens.

*C.* But let us speak of our own sun, and of our own system. How large is the sun?

*P.* By the calculation of astronomers, it appears to be ten hundred thousand times larger than our earth.

*C.* How far do you suppose the sun to be from the earth?

*P.* Ninety-five millions, one hundred, and seventy-three thousand English miles.

*C.* What an amazing distance! Would it not be better if the sun was nearer to us?

*P.* Our all-wise Creator could not mistake. He has exactly adjusted its proper place; if it was nearer, we should be burnt; if farther off, we should perish with cold.

*C.* What benefit do we receive from the sun, besides its affording us light?

*P.* By its warmth and heat it promotes vegetation, cherishes animal life, and raises the vapours from the sea, without which we should have no rain.

*C.* Of what nature or quality is light?

*P.* It is an emanation of rays from the sun, spreading themselves with inconceivable velocity through the ether. Light is exceedingly fine and subtle; it penetrates through glass, and is diffused over the whole world.

*C.* How does it appear that the rays of the sun partake of the nature of fire?

*P.* It appears from hence, that, when collected in a burning glass, they produce similar effects, and will set things on fire.

*C.* Is there anything more particular in these rays?

*P.* They are the cause of all the different colours we see, of the morning and evening twilight, and of the light coming into our houses.

*C.* What am I to understand by the morning or evening twilight?

*P.* The gradual slow increase and decrease of the sun's light; without which we should pass instantly

out of dark night into clear day, and the light would as suddenly leave us.

*C.* Would that be prejudicial?

*P.* The eye could not bear such a sudden transition as the former, and the latter would often perplex and distress us. Against both these inconveniences God has wisely provided by this twilight.

*C.* How, or by what means, does the light enter our houses?

*P.* By the wonderful property of refraction, or bending of its rays out of their right line, by which means our rooms are enlightened.



### CONSIDERATION.

Commune with thyself, O man! and consider wherefore thou wert made.

Contemplate thy powers; contemplate thy wants, and thy connexions: so shalt thou discover the duties of life, and be directed in all thy ways.

Proceed not to speak, or to act, before thou hast weighed thy words, and examine the tendency of every step thou shalt take; so shall disgrace fly far from thee, and in thy house shall shame be a stranger; repentance shall not visit thee, nor sorrow dwell upon thy cheek.

The thoughtless man bridleth not his tongue; he speaketh at random, and is entangled in the foolishness of his own words.

As one that runneth in haste, and leapeth over a fence, may fall into a pit on the other side which he does not see; so is the man that plungeth suddenly into action, before he hath considered the consequences thereof.

Hearken, therefore, unto the voice of consideration: her words are the words of wisdom, and her paths shall lead thee to safety and truth.—*Economy of Human Life.*

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### HOME INSTRUCTION.

I have of late observed several publications containing remarks designed to excite mothers to diligence in teaching their children the Holy Scriptures, and the duties of life.

This I entirely approve, but should not fathers share in the work. They often have more leisure than mothers, and sometimes are better qualified. When Moses gave forth those solemn injunctions on parents to use great and unremitted diligence in teaching their children the Scriptures, we do not find that fathers were to be exempt from the care and labour.

I have been trying an experiment on the Infant School plan, as suggested in the Friendly Visitant, and I perceive, that had I earlier in life been introduced into the practice, I might have been much more useful to my posterity.

I have of late spent many hours or half hours, after

the toils of the day were over, as well as occasionally in the day time, in conversing with and instructing the young, and exercising and encouraging them in their learning, much to my satisfaction and their improvement, more especially as relates to instruction in the Scriptures.

May I be permitted, through the Friendly Visitant, to invite the attention of fathers and grandfathers to this important subject.

Home instruction is of inestimable value to every family, but more particularly so where there is no good school. In many instances, select or family schools are kept a small part of the year. If the children are not kept at their learning at home, they will be likely to lose much of what they have gained before they have another opportunity at school. A FATHER.



The following essays, in reply to questions on page 47, are received from our Juvenile Correspondents of both sexes. Others which we have received, are intended to be inserted hereafter. We invite our young friends, far and near, to send us more answers. As several questions are not yet answered, we shall at this time omit additional ones.

QUESTION 2.—“How many feet in size was Noah’s Ark?”

The length was three hundred cubits, the breadth fifty, and the height thirty. The cubit of the Scriptures is about one foot and ten inches; consequently the ark must have been about five hundred and fifty feet long, ninety-one feet wide, and fifty-five feet high.

QUESTION 3.—What passages of Scripture inculcate the principle of justice?

The path of the just is as the shining light, that shineth more and more unto the perfect day. Prov. iv. 18.

The just man walketh in his integrity, his children are blessed after him. Prov. xx. 7.

And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Micah vi. 8.

Numerous other passages are omitted for the want of room.

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QUESTION 4.—“What was the prophecy of Moses respecting a prophet that would be raised up like him, and in what respects did Moses and Jesus Christ resemble each other?”

ANSWER.—The prophecy of Moses was, “The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, *like unto me.*” Deut. xviii. 15. This prophecy is alluded to by Peter, Acts iii. 22, and by Stephen, Acts vii. 37, as relating to Jesus Christ.

There were several points of resemblance between Moses and Jesus Christ, among which are the following:—They both escaped, by remarkable means, from a general proscription during their infancy; the mission of each was proved by extraordinary miracles; they both fasted forty days; the face of Moses shone when he came down from the mount; Jesus Christ was

transfigured before his disciples, and his face shone as the sun; Moses led the people out of temporal bondage, as Jesus Christ now leads his people out of spiritual bondage; and unlike all other prophets, they were both *lawgivers* or introducers of new precepts; the law, the first and temporary covenant, was given by Moses; the second and everlasting covenant, with its transcendant blessings, came by Jesus Christ. Moses resembled Jesus Christ by his meekness, by his intercession for the people, by his pastoral care over them, and so eminent was he in divine knowledge and favour, that it was said of him, "there arose not a prophet since in Israel like him, whom the Lord knew face to face."

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QUESTION 6.—"In what country, and at what period, did the society of Friends originate, and who were its principal founders?"

The Society of Friends originated in the central parts of England, about the year 1647. Among its earliest founders, were George Fox, Richard Farnsworth, William Dewsbury, James Naylor, Francis Howgill, Edward Burrough, Miles Halhead, John Audland, John Camm, James Parnell, William Edmundson, Richard Hubberthorn, George Whitehead, and John Crook.

Four of these, James Parnell, Edward Burrough, Richard Hubberthorn, and Francis Howgill, died in prison. William Dewsbury was imprisoned nineteen years at Warwick, besides suffering imprisonment at other places.

*Answer to question 6, from another correspondent.*

This society was founded in England, during the civil commotions there, about the year 1648.

George Fox was the first who promulgated the doctrines and peculiar testimonies of this society, and by his powerful ministry, convinced many, among whom were Richard Farnsworth, Wm. Dewsbury, James Naylor, Edward Burrough, Francis Howgill, John Audland, William Caton, Elizabeth Hooton, who was the first female preacher, and James Parnell, a lad who died in prison for his steadfast adherence to the testimonies of this society. John Camm, Richard Hubberton, Miles Halhead, George Whitehead, Robert Barclay, author of the Apology, &c. and William Penn, were all eminent ministers of the gospel, and instrumental in gathering this people, through great persecution, from the outward forms and ceremonies in which the different professors then rested, to a life of self-denial, a more spiritual worship, and the inward teachings of that grace which has appeared unto all men—that Comforter, that spirit of truth which our blessed Lord and Saviour, before his ascension into Heaven, promised to his followers. John xvi. 7.

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Question 7.—What are the most interesting traits in the character and labours of George Fox?

George Fox was a heavenly minded man,—zealous for the name of the Lord, and preferred the honour of God before all things; he was valiant for the truth, bold in asserting it, patient in suffering for it, unwea-



ried in labouring in it, steady in his testimony to it, immovable as a rock, deep in divine knowledge, clear in opening heavenly mysteries, plain and powerful in preaching, fervent in prayer, manly in personage, grave in gesture, courteous in conversation, weighty in communication, instructing in discourse, free from affectation in speech and carriage, very tender and compassionate to those who were suffering, full of fatherly care, for indeed the care of the church of Christ was daily upon him, the prosperity of which he studiously sought.

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QUESTION 8.—“What master of a ship was taken by Algerines, and the ship re-taken by him without violent measures, and what the circumstances?”

ANSWER.—A master of a ship, named George Pattison, one of the society called Quakers, being in the year 1663, with his ship in the Mediterranean, coming from Venice, near the Island of Majorca, was chased by a pirate of Algiers: their vessel sailing well, they endeavoured to escape, but carrying too much sail, something gave way, when the Turks came up with them, and ordered the master on board, who accordingly, with four men, went in his boat, leaving only his mate, Thomas Lurting, with three men and a boy on board his vessel.

The mate, one of those called Quakers, being under great exercise of mind, believed it was told him inwardly by the Lord, “Be not afraid, for thou shalt not

go to Algiers." In considering this and his former great experience of the Lord's deliverances, he felt all fear taken from him, and received the Turks to the number of thirteen or fourteen, who came on board, as if they were his friends, and showed them all parts of his vessel and her lading.

He encouraged his men, who were not of his persuasion and had not that confidence in the Lord; bidding them not be afraid for they should not go to Algiers; and if they but had the master and the rest of his men on board, he would not be afraid, if there were twice as many Turks; and recommended them to obey all their commands with the greatest alertness; consequently the Turks grew more and more careless.

Having taken a little of the lading, some returned to their own vessel, leaving only eight of their number with the English. Now the mate's earnest desire to the Lord was that he would put it in the heart of the Turks to send back the master and his men, and his prayer was answered, for soon after the master and the four men were sent on board.

Now the mate said to his company, "What, if we should overcome the Turks, and go to Majorca?" at which they were rejoiced, and one said, "I will kill one or two;" "and I," said another, "will cut as many of their throats as you will have me." But this grieved the mate exceedingly, for he did not intend to hurt one of them. He therefore told them if he knew one of them would touch a Turk, he would tell them of it himself. They seeing he was firm, agreed to do as he bid them. He now went to the master, who consented to let him do as he chose, provided he

would not kill any; to which Thomas Lurting replied, he would rather go to Algiers than kill one Turk.

Now it was bad weather, and they lost sight of the Turkish man-of-war, what the mate greatly desired. The second night after, the captain of the Turks and one of his company, having gone to bed as usual, in the captain's cabin, the mate invited one to lie in his cabin, and another in another cabin, and as it rained very hard, he persuaded them all to lie down and sleep, when he got possession of their arms; he now ordered his men to keep them below, and steer for Majorca. Having a strong gale, in the morning, they were nearly there; when one of the Turks came on deck, he was much surprised to see Majorca, instead of his own country. The mate told his men to keep the door carefully, when he went back, for then they would see what they would do, but by no means to shed blood. But when he had told his comrades what he had seen, instead of rising, they fell to crying and begged they might not be sold; this the mate promised, and that they would hide them from the Spaniards; being come in the port of Majorca, they endeavoured to keep them concealed, but an English captain to whom they had told it in confidence, reported it to the Spaniards, who threatened to take the Turks for slaves. To prevent this, they instantly put to sea, and run the risk of again being taken, as they continued hovering about for several days, not daring to put in any Spanish port, for fear of losing the Turks, to whom they gave liberty for four or five days, until they attempted to rise, which the mate perceiving, prevented without hurting any of them. He used them so kindly, that

his men grumbled, but he told them they were strangers, and he must treat them well.

At length the mate told the master that he thought it best to go to Barbary, as they would then be likely to miss their men-of-war; but to keep the Turks in ignorance, they sailed for Algiers in the day time, and in the night in a contrary direction. On the ninth day, the Turks being all on deck, and none of the English, but the master, mate, and man, at the helm, they began to be very haughty, and threatened the master; the mate fearing they would throw the master overboard, being a small man, and they ten stout men, was alarmed, but recollecting himself, stamped with his foot, his men coming up, asked for the axe and other implements, to fall on the Turks, but Thomas commanding them not to hurt them, stepped forward, took hold of the captain, and told him he must go down, which he did very quietly, and the rest followed.

Coming on the coast of Barbary, from which the Turks said they were six miles distant, it was resolved to set the Turks on shore, but how to do it was the difficulty. Should they give them a boat they might get men and arms and re-take the ship with its own boat; to take part at a time would be equally dangerous, as they might raise the country and attack them when they came with them. In this great strait, Thomas Lurting offered to take a boat and three Englishmen, and set the Turks ashore; to this the master consented, though not without some tears on both sides, but the mate taking courage, said, "I believe the Lord will preserve me, for I have nothing but good

will in venturing my life, and I have not the least fear upon me, but trust that all will do well."

He took with him two men and a boy, and placed the ten Turks in the boat, using great care in seating them to make it difficult for them to rise suddenly, not daring to bind them, being uncertain whether they could get close to the shore, and if they were obliged to swim, they would have to be untied, which would be dangerous after being exasperated. The mate had a boat-hook, and his men a carpenter's adze and a cooper's heading-knife, all the arms they had, except those of the Turks, which were at their command. Thomas ordered his men not to touch them in case of insurrection, till he should say he could do no more, when they were at liberty to act for their lives.

As they approached the shore, one cried out there were Turks concealed in the bushes, upon which, the Turks perceiving that the English were frightened, rose at once. But the mate, showing himself in this extremity a man of courage, bid the men take up the arms, but do nothing till he gave them leave. Soon perceiving it was nothing but imagination, and there were no men in the bushes, all fear was taken from him, and thinking it better to strike a man than cleave his head, he gave the captain a small blow with the boat-hook, and bid him sit down, which he and all the rest did instantly. When they were near enough to wade easily, he told them to get out, and as they were four miles from a town, he gave them some loaves, &c.

They tried to persuade the English to go on shore, promising to treat them with many good things in the town. Although Thomas fully trusted in Divine Pro-

vidence, he thought it not right to enter needlessly into danger, remembering the Scripture injunction, not to tempt the Lord. After throwing them their arms, the Turks took their leave with signs of great kindness, and waved their caps at the English. As soon as the boat returned to the ship, they had a fair wind, which they had not all the time the Turks were on board. Thus Thomas Lurting saved the vessel and the crew, which being thus wonderfully preserved returned to England.

The king and several of his lords hearing the circumstance came in his barge to the ship, but when he heard they let the Turks go free, he said to the master, "You have done like a fool, for you might have had good gain for them;" and to the mate he said, "You should have brought the Turks to me." But Thomas said he thought it was better for them in their own country; at which the king and others smiled, and went away thinking they had done foolishly. But the master and his mate were of another opinion, they having made it appear by word and deed, that they did approve the command of our Saviour: "Love your enemies, and do good to them that hate you;" showing us that a humble reliance on the Divine arm, and a spirit of meekness and peace, may achieve more than carnal weapons, even in cases of greatest extremity, for He who upholdeth all things by the word of His power, can make a way where there appears none, for those who meekly trust in Him.

QUESTION 5, p. 19.—“Is the state of the world advancing or retrograding, as relates to morality and piety?”

ANSWER.—“By their fruits ye shall know them.” Matt. vii. 16—18. What have been the fruits of Christian principles in the last two centuries? The time has been when thousands of pious people have been annually murdered by barbarous pretenders to religion. Within two centuries, the state of Christendom is much improved on this account. At the present time, there is an unparalleled degree of charity and friendly feeling between all sects in Christendom. Among the Catholics the cruelties connected with ecclesiastical abuses are greatly mitigated, so that the inquisitorial system is nearly abolished all over the world.

It is not two centuries since slavery was almost unanimously countenanced among professors of religion; now there are hundreds of powerful associations, consisting of citizens of the first talents and respectability who are zealously counteracting it as an enormous evil. And several of the most powerful and enlightened nations have declared the importation of slaves piracy.

At that period, and long since, professors of religion almost unanimously approbated war, one small sect only, at the expense of great suffering, excepted. At the present time, there are hundreds of associations composed of many of the most worthy Christians of the various denominations, who are pleading the cause of peace, and exerting all their influence, against the war system, and different governments are becoming more tolerant.

Within two centuries there has been a great increase of Christian benevolence in behalf of the poor, and thousands of institutions have been organized for the relief of the different classes of our unfortunate fellow-beings. Among these have been numerous schools, for both children and adults. And it is a matter of public notoriety, that notwithstanding they have been selected from a class in society where crime has usually prevailed the most, yet among the countless numbers who have been piously educated at these schools, it has been very rare that any one of them has ever been convicted of a crime.

Great and unparalleled exertions have been used within one century, to translate the Holy Scriptures into more than a hundred and fifty different languages and dialects, and spread them among the destitute of Christian nations, as well as among the heathens, nearly all over the globe, by which means a great part of the numerous inhabitants of many islands, and other extensive sections of country, have embraced the Christian religion, so far as to abandon the worship of idols.

This has probably saved thousands of lives annually from being sacrificed to these idols, and perhaps not a less number of widows from being burnt on funeral piles.

Within one century the cause of humanity has advanced greatly, in regard to ameliorating the condition of criminals.

Of later time, the evils of lotteries have been arrested by several governments; and so have the alarming



and ruinous evils of drunkenness, though not by authority, but by united pious effort.

It is true, that we more frequently hear of capital crimes, than formerly, as well as of the contaminating influence of theatres and other sinful practices.

The balance clearly preponderates in favour of *advancement*, yet we have much cause to lament the many evils still prevalent in the world; but would it not be a sin, if we should so dwell on the subject, as to disqualify ourselves for being grateful for the privilege of living in this golden age, and enjoying so bountifully the innumerable blessings dispensed to us?

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QUESTION 6, p. 19.—“What are the benefits of promoting charitable and benevolent objects to the giver as well as to the receiver?”

ANSWER.—“It is more blessed to give than to receive.” Acts xx. 35. “Blessed is he that considereth the poor. The Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him into the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make all his bed in his sickness.” Prov. xl. 1—3.

“The liberal soul shall be made fat: and he that watereth, shall also be watered himself.” Prov. xi. 25. “He that hath pity on the poor lendeth unto the Lord; and that which he hath given will he pay him again.” Prov. xix. 17. “The righteous considereth the cause of the poor: but the wicked regardeth not to know it.” Prov. xxix. 30. “The liberal deviseth

liberal things ; and by liberal things shall he stand." Isaiah xxxii. 8. " Charge them that are rich that they do good, that they be good in rich works, ready to distribute, willing to communicate : laying up a store for themselves, a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. vi. 17-19.

The Lord declared to Cornelius, " Thy prayers and thine alms are come up for a memorial before God." Acts x. 4. Sin produces its legitimate fruits in this life, as well as in that which is to come ; and so do good works. If I designedly do an injury to a person, it has a tendency to promote in myself a dislike or hatred to the person ; and it will naturally excite kindred emotions in him. On the contrary, if from kind motives I do him a favour, it promotes in me kind and friendly sensations, and the same kind of feeling will be excited in him. 1 Chron. xix.

The most pious and worthy people in all ages have been in the habit of promoting in themselves the benevolent affections by alms-giving, because it expands those tender sympathies which are the delight and comfort of the pious—because the Holy Scriptures abundantly inculcate the practice—because there is a reward for it hereafter—and because it is relieving to fellow-creatures.

The rich have it in their power to do more good to others, than those who possess less of this world's good things, but there is much encouragement to those who can spare but two mites. Those under the law were required to offer small sacrifices, and it does not appear that they are exonerated under the Gospel. They

have the privilege of doing themselves good by acts of benevolence, even handing a cup of cold water is to have its reward.

Feeding the hungry and clothing the naked have their reward: and so has instructing the young and qualifying them to provide for their own wants, as well as cultivating their moral faculties.

There is much in the manner of bestowing a gift as well as in its nature of quality. Perhaps we cannot name a present of equal cost that would be likely to do more good than a neat copy of the Holy Scriptures, bestowed in a kind manner to a poor orphan, or other destitute young person. It is gratifying to perceive that the attention of the patrons of the Bible Association of Friends in America is turned to this class, as well as increasing the number, and promoting the perusal of the sacred volume amongst themselves. The poor and destitute are to be found in every neighbourhood, and among our domestics. A present of a Bible may be as useful to such as to the youth of the Sandwich Islands.

The more I become acquainted with the various bearings and effects of that noble institution, the more I perceive the benefits of it. It has been cheering to observe so many of our young friends uniting in this labour of love; not only supplying themselves with neat copies of the Holy Scriptures, but occasionally giving a Bible or Testament to those who have none.

Notwithstanding our early friends were often confined in prison, and detained from business, and their property abundantly wasted by their persecutors, yet it appears that they were remarkably engaged, and at

no trifling expense, in publishing works with the design of spreading the light of the Gospel. Is not the society now quite as able to furnish thousands of the destitute with the Bible annually? and is it not peculiarly incumbent, in seasons of prosperity, to be "ready to distribute, willing to communicate?"

The most desirable, as well as the most exalted state of society that we have any account of, was when the believers were of "one heart and one soul," and "great grace was upon them all." Acts iv. 32, 33. Then it was that society was attracting, and many were added to the church. As the co-operation of Christians in doing good has no small tendency to promote this blessed oneness, must it not be cheering to those who desire the prosperity of society, to know that its members in all parts of America are actively engaged in promoting the great and good designs of the Bible Association of Friends in America? While some are devoting much of their lives and property in promulgating the doctrines of the Gospel, should not others, who are engaged in their temporal concerns, consider that they can essentially promote the same blessed cause, by supplying the destitute with the Holy Scriptures?



QUESTION 7, page 20.—"What good reasons can be given why Agur should desire neither poverty nor riches?" Prov. xxx.

*Answer.*—It was the emphatic conclusion of one,

who declared he withheld not from his eyes whatever they desired, nor his heart from any joy, that "all was vanity and vexation of spirit," Eccles. i.

The petition of Agur for a happy mediocrity is replete with wisdom. "Lest I be full and deny thee, and say, who is the Lord?" O how many there are in the possession of every temporal blessing, who quite forget the Giver in the gift, and say within themselves, "My power and the might of my hand hath gotten me this wealth," (Dan. iv.) unmindful of the solemn injunction, "Thus saith the Lord, let not the rich man glory in his riches." Jer. ix. "He that trusteth in his riches shall fall; but the righteous shall flourish as a branch." Prov. xi. "Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away," as an eagle towards heaven. Prov. xxiii. How many toil incessantly for this perishable dust, destroying their health and strength, living with scarcely a thought of death or judgment, burying their talents in the earth, for "where the treasure is, there will the heart be also," Matt. vi.; and when arrived at the summit of earthly prosperity, use the language of the parable, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry." Luke xii. How often is that alarming reply verified, "Thou fool, this night thy soul shall be required of thee, then whose shall these things be, which thou hast provided." At that awful moment when this world is receding from our view, what comfort can the greatest earthly possessions bestow? When required to give an account of the deeds done in the body, what will it then avail us, that the

world gives us the title of rich and great, and proclaims the thousands we have bequeathed our children. If we have used our precious time in acquiring gold that perisheth, and have been unconcerned to "lay up treasure in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," what will be our situation; what our plea at that awful tribunal? Time and opportunity have not been wanting, but a few fleeting pleasures have eclipsed in our view a glorious eternity.

Our blessed Saviour testified, "How hard it is for them, that trust in riches, to enter into the kingdom of God." Mark x.

The parable of Dives and Lazarus, plainly indicates that they who live in the gratification of a carnal mind, cannot enter the kingdom of Heaven, whose inhabitants, we are told in Holy Writ, have passed through much tribulation, and have washed their robes in the blood of the Lamb. Rev. vii. Oh, could we, with St. John, view the transcendent glories of the New Jerusalem, how dim, how insignificant would the vain baubles appear.

Let the rich bear in mind, they profess to be the followers of a crucified Lord, who was meek and lowly in heart, therefore, "Be clothed with humility." 1 Pet. v. "For God resisteth the proud, but giveth grace to the humble." James iv. "Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you." "Be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy." 1 Tim. vi. "Do good that you may be rich in good works, ready to

distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life.” “For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us therewith be content. But they that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”

Devote not all your precious time and talents to the acquisition of wealth; but occupy some, at least, for the benefit of mankind, and the glory of God, ever remembering we are but stewards at will, and that we must shortly give an account of our stewardship.

What a bright example of riches well applied, does the life of the late Richard Reynolds present. With great humility, he devoted nearly all his vast income to benevolent purposes, calling it the least of all talents to dispense a little dross. What a rich reward, even in this world, do the benevolent reap, for whom the daily prayers of the poor and needy arise. He that giveth to the poor, lendeth to the Lord, who will assuredly reward him. The royal Psalmist declared, “I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” Psa. xxxvii.

The remainder of the prayer of Agur is equally striking, “Or lest I be poor and steal, and take the name of my God in vain.” Reader, enter with me the abode

of poverty. This man now clothed in filthy rags, was once industrious and happy, but misfortune overtook him, he turned not to God for refuge, but fled to ardent spirits for comfort, and to robbing for support. See that wretched wife, those helpless children. The voice of prayer is unheard within these walls, but, oh, how often is that holy name irreverently spoken. We turn from this sad picture with disgust; but reader, scenes like this may be daily witnessed. May the poor abide in patience, endure poverty cheerfully, let the voice of prayer and praise arise from your firesides, endeavour humbly to serve God, who is no respecter of persons, and keep in view the crown at the end of the race, which shall be given to all who endure to the end of the Christian warfare.

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### EXEMPLARY LIFE AND HAPPY DEATH.

Thomas Thompson was called early in life by the Spirit of God to the work of the ministry. He lived in an intolerant age, and patiently endured much reproach, the spoiling of his goods, with long and tedious imprisonments, for Christ's sake. He was a faithful and laborious minister of the gospel, preaching repentance to the unconverted, and laboured fervently to encourage his Christian friends to be faithful to God, and diligent in the service of truth, according to their several abilities, gifts and endowments, in promoting the peaceful kingdom of Christ.



His preaching was plain, but powerful and convincing, severe against wickedness; but to the young and tender-hearted he was very tender and affectionate, even as a nurse that cherisheth her children. Several of his friends visiting him in his chamber, he declared of the loving-kindness of God and of his tender dealings with his soul, from his youth to the present day, and that he felt the Lord who had been the guide of his youth, to be the staff of his old age, and exhorted those present to faithfulness.

A person coming in to see him who had been unfaithful to the calls of grace, he exhorted him to repent and be faithful to what God had manifested to him, that so he might find mercy, for he would find it a terrible thing to appear before an angry God.

At another time he declared in a heavenly and melting manner, of the goodness of the Lord, saying, "The Lord is my portion and the lot of my inheritance for ever; I am not dismayed, I have peace with God." After a pause he said, "Since the day that the word of the Lord came unto me, saying, 'As thou art converted strengthen thy brethren; and if thou lovest me feed my lambs;' I have spared no pains, neither in body nor spirit, neither am I conscious to myself of slipping any opportunity of being serviceable to truth and friends; but have gone through what was before me with all willingness possible; now I feel the returns of peace into my bosom."

Some time after, he said, the Lord Jesus Christ has shed his precious blood for us, and laid down his life, that we might be made the righteousness of God in him.

Oh, this is love indeed! Again he said, my heart is filled with the love of God—Oh, the excellency—Oh, the glory! Oh, how glorious and excellent is the appearance of God! The rays of his glory fill his tabernacle. Oh, praises—praises—high praises, and hallelujahs to the King of Sion, who reigns gloriously this day. My conscience is clear in God's sight. All which was spoken with such heavenly sweetness, as greatly tendered the hearts of those present.

He quietly passed away like a lamb, with a clear prospect of a glorious immortality, and we have no doubt, received the welcome of "Well done, good and faithful servant, enter into the joys of thy Lord, into thy Master's rest."



## EXERCISES.

Parents can hardly take too much pains in questioning their children, and exciting them to read with attention, so that they can give a good account of what they have read. It is a common fault for them to read too much and too superficially.

Why was Isaac blessed?

What charge did Abimelech give his people?

How many times did Isaac move and dig new wells rather than contend?

When the people of Gerar saw that the Lord blessed Isaac, what did they do?

How did Isaac treat them when they wanted to make a covenant of peace?

Parents may verbally extend similar exercises.



### ADDRESS TO OUR YOUNG READERS.

We are glad that so many of our little friends are engaged in reading and learning our little book. Some of you can find all the answers to the Bible questions, and can repeat them, and perhaps many of you can tell the chapter and verse where they may be found. This is like the good children that you read about. They not only loved the Bible and Testament better than any other books, but they loved to be good, as the Bible says. They wanted to do to every body as they wished to be done by. We want you to read every one of the beautiful chapters referred to in the Friendly Visitant. If you do this carefully, and take notice of what you read, and learn the answers to the Scripture questions, and spell such words as your parents give out, you will improve almost as well as going to school; and it will much improve such as can write, to copy the Bible questions and annex the answers to them.

How pleasant it is to read about Jesus—how he went about doing good, curing the sick, healing the lame, giving sight to the blind, and hearing to the deaf, and even raising the little daughter of

Jairus to life, and the only son of a poor widow who was dead he restored to life again. He also called Lazarus out of the grave. And though he had such great power, he loved good little children that were brought to him, and took them in his arms and blessed them. He will bless all good children who love him and try to be good.

Some parents now bring their children to Christ, by teaching them to read the Bible, and telling them about good men and good women, and about Jesus. Some children dearly love to hear their fathers and mothers talk about these things, and teach them how to be good. Children who have such kind parents should love them very much, and remember them as long as they live, and mind their advice.

Little John M. Mead, though he was very young, yet he loved Jesus dearly. You have read about him, and you will remember that just before he died, he said he thought he should go to heaven because he loved Christ. Your old friends now remember what they learned out of the Holy Scriptures, when they were little children; and it is a great satisfaction and comfort to them in old age, and this makes them want their little friends to read and learn them, and grow up to be good men and good women.

How your dear parents, who have prayed for you many times, and taken a great deal of pains to instruct you in the fear and admonition of the Lord, will rejoice to see you following the footsteps of the flock of Christ's companions; and if you should be taken away by death, like many other children, how comfortable it will be to them to see you prepared to go

to live with Jesus, and with all the good children, and all the saints and angels that live in heaven.

If you should be very ill and think you were going to die, will you not be glad if you have not wasted your time in reading poor little story books that did not tell anything about good Jesus, nor how to be good, nor about worthy people that have gone to heaven? How glad you will be that you have loved to read and learn the Bible, and hear your dear parents talk about the wonderful things of God. How beautiful it is to see good children sit by the side of their parents in our religious meetings. They, as well as older people, may turn their little minds to remember and to wait on the Lord, and desire him to help them to be good and to live in his fear, and to be thankful to him for all the blessings they enjoy.

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### THE PATRIARCH JACOB.

Jacob was the youngest son of Isaac and Rebecca. He was more amiable than his brother Esau. Esau was somewhat like Cain, for he hated his brother and wanted to kill him. And some person told Rebecca how it was, and she advised him to go a distance off and live awhile with his uncle Laban, and his father consenting they sent him away.

It seems that he went alone and on foot, with his staff in his hand. When night overtook him, he

placed some stones for his pillow and lay down to sleep, and he dreamed that he saw a ladder, the top of which reached to heaven, and the angels went up and down on it.

And the Lord stood above it and said, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed," or children, "and the Lord blessed Jacob." And Jacob said, "If God be with me and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace: then shall the Lord be my God."

And Jacob travelled on and inquired for his uncle; at length he came to the well where his uncle's sheep came to drink, and Rachel, one of his daughters, and cousin to Jacob, came with the sheep. They were very glad to see each other, and he drew water and helped her water the sheep; and then she went home and told her father that her cousin Jacob was come. And Laban went and met Jacob and kissed him, and brought him to his house, where he lived more than twenty years.

Jacob took great care of Laban's cattle and sheep, and had a good share of the increase, so that he became rich, and having married Laban's two daughters, he had a large family of children: and Jacob wanted to return to his father Isaac. At length he made ready and set his wives and children on camels; and he carried away all his cattle and his goods. But when Laban found out that they were gone, he was displeased, and pursued with his men after them seven

days. But the Lord warned him in a dream not to hurt Jacob; so Laban kissed his daughters and their children, and returned home.

And Jacob sent to his brother Esau to let him know that he was on his way, and that he had become rich, hoping that his brother would receive him kindly. When the messengers returned, they informed Jacob that Esau was coming to meet them, and four hundred men with him. Then Jacob was greatly afraid and distressed, and he prayed to the Lord, saying, "Deliver me, I pray thee, from the hand of my brother, from Esau: for I fear him, lest he come and smite me, and the mother with the children." See Genesis, chap. xxxii. and xxxiii.

In this trying time it does not appear that Jacob once thought of defending himself, or fighting his brother. No, he chose to follow the example of his pious father and grandfather, by "overcoming evil with good." Rom. xii. 21. He sent him a present of a great drove of goats, sheep, cattle, she-asses and camels. It appears that this kind conduct of Jacob softened the hard heart of Esau, for when they met, Esau fell on Jacob's neck and kissed him, and they both wept. Esau then took kind notice of Jacob's wives and children, and returned home. This peace-making conduct of Jacob appears to have been pleasing to the Almighty, for soon after this he appeared again to Jacob and blessed him. Children, do you wish to be like angry Esau, or like kind, good-natured Jacob?

After some years, there was a scarcity of grain, so that it produced a famine in the land; and Jacob sent

some of his sons to Egypt to buy bread. At length he and all his large family, with his flocks, and herds, and goods, moved there, and his son Joseph being at that time ruler over all the country of Egypt, he placed them in the best of the land, where they increased and became a great people. Here Jacob died. And Joseph fell on his father's face and wept upon him, and all his children, as well as the Egyptians, mourned greatly for him.

Before Jacob died, he requested his son Joseph to have his body carried back to the land of Canaan, to his old home. Accordingly, Joseph and his brethren, with a great multitude of the elders and people of Egypt, with chariots and horses, went up to bury Jacob. On the way they stopped at the threshing floor of Atad, and there they mourned for him seven days. They then went to the grave which he had dug for himself in the burial-ground which his grandfather had long before purchased, where Abraham and Sarah were buried, where Isaac and Rebecca had been laid, —and there they buried Jacob.



## A CHILD'S HYMN OF PRAISE.

I thank the goodness and the grace  
Which on my birth have smiled,  
And made me, in these latter days,  
A happy Christian child.

I was not born as thousands are,  
Where God was never known ;



And taught to pray a useless prayer,  
To blocks of wood and stone.

I was not born a little slave,  
To labour in the sun;  
And wish I was but in the grave,  
And all my labours done.

I was not born without a home,  
Or in some broken shed;  
A gipsy baby, taught to roam,  
And steal my daily bread.

My God, I thank thee, who hast planned  
A better lot for me,  
And placed me in this happy land,  
And where I hear of thee.

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## THE SUGAR PLUM.

"No, no, pretty sugar plums—stay where you are,  
Though my grandmother sent you to me from so far!  
You look very nice, you would taste very sweet,  
And I love you right well, yet not one will I eat;  
For the poor slaves have laboured, far down in the south,  
To make you so sweet, and so nice for my mouth;  
But I want no slave toiling for me in the sun,  
Driven on with the whip, till the long day is gone.  
Perhaps some poor slave-child that hoed up the ground  
Round the cane, in whose rich juice your sweetness was found,  
Was flogged, till his mother cried sadly to see,  
And I'm sure I want nobody beaten for me.  
So grandma, I thank thee, for being so kind,  
But thy present to-day, is not much to my mind;  
Though I love thee so dearly, I choose not to eat,  
Even what thou hast sent me, by slaves made so sweet."

Thus said little Fanny, and skipped off to play,  
Leaving all her nice sugar plums, just where they lay :  
As merry as if they had gone in her mouth,  
And she had not cared for the slaves of the south.

MARGARET.

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### SCRIPTURE QUESTIONS.

1. In what manner did Moses command parents to teach their children the Scriptures? Deut. vi. 7.

2. Can good people rejoice when they are poor, or when they meet with losses, trials, and disappointments? Hab. iii. 17, 18.

3. How did Isaiah speak of humility? lvii. 15.

4. How did David speak of the Almighty? Psa. cii. 25-27.

5. Is it right to honour heathen idols by calling some of the months and days after them? Exodus xxiii. 13. Joshua xxiii. 6-10.

6. Was Jesus willing to have little children brought to him? Matt. xix. 13-15.

7. What command has our blessed Lord left us in Matt. v. 34-37.

8. What is the duty of children to parents? Eph. vi. 1-3.

9. What are the prophetic sayings of Isaiah? xl. 3-5, and when were they fulfilled? Matt. iii. 1-3. See also Mark, Luke, and John.

10. What was the prophecy of Isaiah? liii. 5-8. When was Jesus accused, and opened not his mouth? Matt. xxvii. 12-14.

## ECONOMY OF HUMAN LIFE.

*Father.*—Consider thou who art a parent the importance of thy trust: the being thou hast produced, it is thy duty to support.

Upon thee also dependeth, whether the child of thy bosom shall be a blessing or a curse to thyself; an useful or a worthless member to the community.

Prepare him early with instruction and season his mind with the maxims of truth.

Watch the bent of his inclination, set him right in his youth, and let no evil habit gain strength with his years.

So shall he rise like a cedar on the mountains; his head shall be seen above the trees of the forest.

A wicked son is a reproach to his father; but he that doth right is an honour to his gray hairs.

The soil is thine own, let it not want cultivation: the seed which thou sowest, that also shalt thou reap.

Teach him obedience, and he shall bless thee: teach him modesty, and he shall not be ashamed.

Teach him gratitude, and he shall receive benefits; teach him charity, and he shall gain love.

Teach him temperance, and he shall have health; teach him prudence, and fortune shall attend him.

Teach him justice, and he shall be honoured by the world; teach him sincerity, and his own heart shall not reproach him.

Teach him diligence, and his wealth shall increase; teach him benevolence, and his mind shall be exalted.

Teach him science, and his life shall be useful; teach him religion, and his death shall be happy.

## PASTORAL LESSONS.—No. 4.

The rich and the poor walk together; the Lord hath made them all.

Behold, the poor man laboureth in the barn, and in the field; his bread is sweet to his taste, and health shineth in his countenance; despise him not, because of his poverty, lest thou displease thy own Maker; for with him, there is no respect of persons.

Passing the corner of a street, I met a poor man, clothed in rags; sickness had enfeebled his limbs, his wife supported him with one arm, on the other a helpless infant lay, and by her side two little children walked

Their feet were naked and their heads uncovered; they cried for bread, but their parents had none to give them.

Alas! poor man! sickness had reduced him to the necessity of begging; he was going towards the place of his nativity, hoping to procure relief.

Whilst I stood gazing, there passed by a man, who had pity on this poor family, and gave them some money; so I rejoiced, and was glad, that they had found a friend.

When I looked back upon the children of the poor man, I became thankful for the clothes I wore, and wished to have given some to them.

The night approached and darkness began to surround them: they were strangers on their journey, and knew not where to recline their heads. I went

home with sorrow: I would have given my supper to the children, but they were gone. When I laid me down to sleep, I began to reflect on their situation, and wished they might find a bed to rest on; yet I feared lest some hedge or tree might be their only shelter.

O, ye children of prosperity! be not unmindful of the sons of adversity. When ye sit at your parents' table, and fare sumptuously, forget not the bountiful hand that hath provided for you; withhold not bread from those who have none, nor clothing from those who need a covering.

And ye poor and afflicted children, repine not at your situation, trust in him who provideth for the sustenance of all creatures, and without whose knowledge a sparrow cannot fall to the ground. Remember He feedeth the young ravens, and clotheth every lamb with wool. Be thankful for the little ye have;—be industrious, but above all be honest, that you may be favoured to receive of the good things of this life, and also of that which is to come; for man's happiness consisteth not in the abundance of his possessions.

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## THE HISTORY OF JOSEPH.

Joseph was the youngest son of Jacob, except Benjamin, who was his own brother: the other ten were half brothers, and some of them were naughty; but

we have reason to believe that Joseph was a very good little boy, for his father loved him more than all his brethren, and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

And his brethren went to feed their father's flocks in Shechem. And Israel said unto Joseph, "Go, I pray thee, see whether it be well with thy brethren, and well with their flocks; and bring me word again."

And when they saw Joseph afar off, even before he came near unto them, they conspired against him to slay him.

Then Reuben said unto them, "Shed no blood; but cast him into the pit that is in the wilderness, and lay no hand upon him." For he sought to save him out of their hands, and deliver him to his father.

And when Joseph came up to his brethren, they stripped him of his coat, and cast him into the pit; and they sat down to eat bread.

And Joseph's brethren beheld a company of merchants, who were going to Egypt. Then Judah said, "What profit is it if we slay our brother, and conceal his blood? Let us sell him to these merchants." And they sold him for twenty pieces of silver, and Joseph was carried to Egypt.

And they took Joseph's coat, and killed a kid, and dipped the coat in the blood; and they sent it to their father.

Then Jacob knew the coat, and said, "It is my son's coat; an evil beast has devoured him."

And Jacob mourned for Joseph many days.

Now Joseph was purchased by Potiphar, the captain of the guard to Pharaoh, king of Egypt. And he found favour in his master's sight, and was made overseer over all his house. But afterwards, being falsely accused by the wife of Potiphar, he was cast into prison.

And the keeper of the prison showed favour to Joseph, and trusted him with the care of the prison, because he saw that the Lord was with him.

And Pharaoh beheld in a dream seven fat kine come out of the river, and seven lean kine followed them from the river, and did eat them up.

And again he saw seven good ears of corn spring up, and seven blighted ears spring up after them, and devour them.

And when the wise men of Egypt could not interpret the dream, Joseph was sent for. Then Joseph said, "God hath showed Pharaoh what he will do. There will be seven years of great plenty in the land of Egypt; and there will then follow seven years of famine. Now let the king gather in store, during the seven years of plenty, a supply of food for the seven years of famine."

And Pharaoh appointed Joseph to be ruler over all the land of Egypt. And Joseph bought up all the food that could be spared, during the seven years of plenty: and when the years of famine came, he sold it to the Egyptians, and to those who came from other countries. And when Joseph's ten brethren came to buy corn in Egypt, Joseph knew them; but they knew him not. And when he inquired about their families,

they said, "We are twelve brethren; and the youngest is now with our father, and the other is not."

Then Joseph said, "Fetch hither your youngest brother." And he put Simeon, one of them, in prison, until they should bring their youngest brother.

And when they were obliged by the famine to come again to buy corn, they brought their youngest brother, Benjamin, with them.

Then Joseph could not refrain himself before all those that stood by him; and he said, "Cause every man to go out from me; and there stood no man with him, while Joseph made himself known to his brethren."

And he wept aloud; and he fell upon his brother Benjamin's neck and wept, and Benjamin wept upon his neck, and he kissed all his brethren and wept upon them, and treated them very kindly.

He showed no anger for the injuries they had done him. How like his father Jacob, his grandfather Isaac, and his great-grandfather Abraham. Our young readers will remember how they overcame evil with good. He did not scold and blame them, but spoke kindly, in order to comfort them, and said, "I am Joseph, your brother, whom you sold into Egypt. Be not grieved nor angry with yourselves, that ye sold me hither. For God did send me before you to preserve life; so it was not you that sent me hither, but God. Haste then and say to thy father, "Come down to me, tarry not: for I will nourish thee, and all thou hast; for there are yet five years of famine to come."

And the sons of Israel returned to their father, in the land of Canaan; and they carried him, and their



little ones, and their wives, and all that they had, to Egypt, in the wagons which Pharaoh had sent.

And Joseph made ready his chariot and went to Goshen to meet his father, and he fell on his neck and wept a good while. And his father said to Joseph, "Now let me die, since I have seen thy face, because thou art yet alive." Pharaoh was pleased to hear that Joseph's father and brethren had come. And Joseph took occasion to present to the king his venerable parent. And they dwelt in the land of Goshen, and had possessions therein, and grew and multiplied exceedingly.

The time that Joseph's father, Jacob, lived in Egypt appears to have been seventeen years. The dying patriarch called his sons around him, at this solemn time, and gave them his blessings. To Joseph he said:—"Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall; the archers have sorely grieved him, and shot at him, and hated him; but his bow abode in strength, and the arms of his hands were made strong by the hand of the mighty God of Jacob."

Joseph lived near sixty years after the death of his father, and then he was taken to his "long home." He was one hundred and ten years old when he died. And they embalmed him, and he was put in a coffin in Egypt.

When the children of Israel departed from Egypt under Moses, they took the bones of Joseph with them, and they were buried by the side of his father.

How pleasant it is to read about good people who are now living in Heaven.

## MARGARET SHOTWELL.

Margaret Shotwell, daughter of Peter and Phebe Shotwell, of Bridgetown, N. J., departed this life in the year 1814, aged eight years, one month and twenty-seven days. She received a fall when returning from school, which was supposed to be the cause of her illness, being about a week after confined to her bed; she appeared sensible how it would terminate with her, telling her father that she was going to die, and should soon be done with this world. Some days after, appearing to have a foretaste of future happiness, several of her relations being present, she said, "My love is to all. Oh! come with me my little ones, there is room enough for thousands and thousands; heaven is open; I see the angels in white robes."

She expressed her love to her parents, and her thankfulness for their attention to her; indeed her mind appeared to be filled with universal love. She frequently desired her parents to give her up freely, for she was tired of waiting, saying, "The grave shall close cover my face and I shall be seen no more; the grass shall grow over my head; I shall go into the grave and be seen no more;" exclaiming, "Glory to God and to Jesus," and with a beautiful voice sang praises to the admiration of those present.

At one time she said her little heart would break, and desired to be raised up that she might pray. Being told that she might pray as she lay in bed, she broke forth as follows: "Oh! glorious Lord, is there mercy

for me, a little one, coming with all my might?"—Then asked for the gate to be opened, and to be helped over the river, as if on a journey.

Wishing to see her sister, who being come, she took her by the hand, saying, "Come with me my little one,"—then exclaimed with a sweet voice, "Heaven is open." She often said, "Come father, come mother, will you go with me and help me?" and at one time added, "Come and kiss me before I go"—then said, "I'll wait, I'll wait." Her voice then turned into an ecstasy of joy not to be understood.

In a solemn manner, she took leave of her father and mother, and then of her sisters and brothers, bidding them all farewell, kissed them, saying, "Come, dear children, this is the road to Heaven; I want you all to come hand in hand," saying to her brother, "Come, kiss dear sister, for I am going to Heaven;" then said, "Come, Christ Jesus the Lamb, I want to go. I see the gates of Heaven—I see one gate opened—I see the brightness of Heaven, and Jesus Christ the Son of Glory, and his angels in white robes." The day before her death she said, "To-morrow I shall go home," and so it proved. The last words this dear child was heard to say, while sitting in her father's lap, were, "Father, don't cry; mother, don't cry." She then laid down, and appearing to drop into a sweet sleep, quietly breathed her last.

## THE DANGER OF DELAY.

Why should I say, "'tis yet too soon  
To seek for Heaven, or think of death?"  
A flower may fade before 'tis noon,  
And I this day may lose my breath.

If this rebellious heart of mine  
Despise the gracious calls of Heaven,  
I may be harden'd in my sin,  
And never have repentance given.

What if the Lord grow wroth, and say,  
While I refuse to read and pray,  
That he'll refuse to lend an ear  
To all my groans another day.

What if his dreadful anger burn,  
While I refuse his offer'd grace,  
And all his love to fury turn,  
And strike me dead upon the place!

Then 'twould for ever be in vain  
To cry for pardon and for grace;  
To wish I had my time again,  
Or hope to see my Maker's face.



## BEAUTY OF MIND.

What is the blooming tincture of the skin,  
To peace of mind and harmony within?  
What the bright sparkling of the finest eye  
To the soft soothing of a calm reply?  
Can comeliness of face, or shape, or air,  
With comeliness of words and deeds compare?  
No; those at first the unwary heart may gain,  
But these, these only, can the heart retain.

## SCRIPTURE QUESTIONS.

1. How does King David speak of the knowledge of the Lord. *Psa. cxxxix. 1-4.*

2. What are all the nations of the earth in comparison of the Almighty? *Isa. xl. 15, 17.*

3. What did the voice say cry? *Isa. xl. 6-8.*

4. How should Christians do when they feel discouragements? *Isa. xl. 29-31.*

5. What were the words of Amos? *iv. 13.*

6. In what manner should Christians give pious advice? *Gal. vi. 1-5.*

7. What is the fruit of the Spirit? *Gal. v. 22-25.*

8. What will be said to the good people who love Jesus and obey his commands? *Matt. xxv. 21.*

9. What were the prophetic sayings of Isaiah? *lx. 19, 20.* What is said of such a state of things in *Rev.? xxi. 23-25.*

10. What were the prophetic sayings of David respecting Christ? *Psa. xlv. 6.* What does Paul say on the same subject? *Heb. i. 8-10.*



## THE HAPPY CHILDREN.

What a pleasant sight is a kind, obedient and loving family of children! the older ones not only setting good examples, but kindly instructing the

younger ones, and the younger ones desiring to learn and willing to be taught.

Before the door of a lowly, but pleasant habitation in the country, sat three little girls, the eldest appearing to be about twelve years old, the next ten, and the youngest eight. The former was instructing her sisters, teaching one to read and the other to sew.

"What a pretty book this is," said one of the little girls; "may I read a little more, sister Jane?" "Yes," replied Jane, "I am very glad you are so well pleased with it."

Margaret then began: "Everything we see was made by a wise and good God, and either cheers our eyes by its beauty, or our hearts by its use. Thus, the corn waves in the fields, the grass covers the earth, the stately tree spreads its wide branches as a shelter to man and beast, and the humble daisy decks the green.

"Shall we not magnify the Lord, then, for all he has given us? Shall not children, as well as men and angels, join in adoring the great Creator? Shall not the mouth of sucklings utter his praise? Oh! while youth is ours, let us praise his holy name."

"Jane," said the other little girl, softly, "may I read a little now?" Jane took the work and commended her for having done it so neatly. "Indeed," said she, "I am very well pleased with you both, for there are not many little girls of your age that can read or work better than either of you."

"Oh, but who taught us to read and work?" said both the affectionate children at once; "it was you, and you only, dear Jane, and we can never love you

too much.” “How happy and short the evenings are now,” added Margaret, “I am sure I love every body better than I did, and every body seems kinder to me.”

“I can easily believe that,” replied Jane, whose countenance beamed with joy; “we are always happier and more beloved as we increase in goodness ourselves.”—*Selected.*



### SCRIPTURE QUESTIONS.

1. What are the first five verses in the Bible?
2. What did Joshua say to the people? xxiv. 15.
3. Can we by nature, without a change of heart, please our Maker? Ps. liii. 2, 3.
4. How did Micah describe the effects of the gospel on the faithful? iv. 3, 4.
5. What are the sayings of David respecting good people? Psa. xcii. 12—14.
6. What is the parable of the ten virgins? Matt. xxv. 1 to 13.
7. What did Jesus say to those who seek the kingdom of heaven? Luke xii. 29—34.
8. What is the parable of the fig tree? Luke xiii 6—9
- 9 Does not Jonah in the whale's belly prefigure Christ in the grave? Jonah i. 17. Matt. xii. 40—42.
10. How does Malachi represent the cleansing

effects of the baptism of Christ? Mal. iii. 2—4. How is the baptism of Christ described by John the Baptist? Matt. iii. 11, 12.

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THE BOY WHO DID NOT TRY TO UNDERSTAND WHAT  
HE READ.

The following verse was read to a boy in his teens, who could read fluently: "But Jesus turning unto them, said, "Daughters of Jerusalem, weep not for me, but for yourselves and for your children."

The boy was asked whether he understood the meaning? He replied, that he believed that it was something about *eating*.

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PASTORAL LESSONS.—No. 5.

Many are the inventions of human ingenuity; but as heaven is high above the earth, even so do the works of God exceed all the arts of men.

The mason heweth the stone from the quarry, and squareth it for the building: the carpenter bringeth the timber from the forest, and joineth beam to beam; the slater covereth the house, and it becometh the habitation of man.



But for all these things we are indebted to the goodness of the great Creator ! He causeth the timber to grow ; even the earth he converteth into stone, for the convenience of his creatures.

If we admire the workmen who build the house, let us praise Him who formed the materials, and not the materials only, but the workmen also.

The painter portrayeth the beasts of the forest, the birds of the air, and the fishes of the sea ; some imitate the growing plants, the blossoms of flowers, or the variety of fruits ; while others delineate the forms, and paint the colours of numerous insects : many bestow much praise upon the arts of men, who overlook the great first Cause.

Fools to admire dead works, and gaze upon the living subjects with indifference !

In all the works of God is life ; but in the works of men, we find only the appearance thereof.

The lions which they have formed bite not, neither do their kine give forth milk ; the men which they have portrayed speak not, nor can their painted children ever read.

Their flowers produce no seeds, neither can the fruits of their trees be eaten ; their ants labour not ; their bees are all drones ; their birds cannot fly, neither can their fishes swim.

Therefore, is not the living fly more to be admired than the painted elephant ?

And as the heavens are above the earth, even so are the works of God above the works of men.

## PASTORAL LESSONS.—No. 6.

The curtains of the night are withdrawn, and light hath ushered in the day; the village cock proclaims the same aloud, and many of his fellows echo the report, and call on mankind to arise.

Awake all ye that sleep, arise and praise the Lord.

Ye who sail upon the watery deep, praise Him, for he hath preserved you in the dark night; praise Him ye travellers, for he enlighteneth your path.

Come, little children, come old men and maidens, come all ye that live, and bless his name; he hath refreshed you with sleep, and with the day you are again renewed. Come, let us entreat the continuance of his protecting arm; let us follow his leadings; let all our hopes be in him; let us adore his providence, and receive his blessings with a grateful heart.

Praise him, ye village youths, and forget him not ye children of the city; you whose tables he hath spread with good things every morning, while ye break your fast, lift up your hearts in thankfulness to him who daily feedeth you with bread.

Ye soaring larks, arise; ye warbling linnets, sing; ye cooing doves, awake; and all ye songsters of the grove, chant forth, in sweetest melody, the praises of your Maker.

## THE BENEVOLENT HOWARD'S EXPERIENCE.

Regarding children as creatures possessed of strong passions and desires, without reason and experience to control them, he thought that nature seemed to mark them out as the subjects of absolute authority; and that the first and fundamental principle to be inculcated upon them, was implicit and unlimited obedience. This cannot be effected by any process of reasoning before reason has its commencement, and therefore must be the result of coercion. The coercion he practised was calm and gentle; but, at the same time, steady and resolute. I shall give an instance of it, which, says Dr. Aiken, I had from himself. His child one day wanting something which he could not have, fell into a fit of crying which the nurse could not pacify. Mr. Howard took him from her, and laid him quietly in his lap, till fatigued with crying he became still. This process, a few times repeated, had such an effect that the child, if crying ever so violently, was rendered quiet the instant his father took him. In a similar manner, without harsh words and threats, still less blows, he gained every other point which he thought necessary to gain.

Notwithstanding this, he himself often feelingly lamented the loss of his wife's assistance in forming the early habits and correcting what was wrong in the temper of his son. He felt and acknowledged, as every sensible man must acknowledge, how much more

capable is a prudent and tender mother of managing a young child, than the kindest father possibly can be. There is a somewhat of gentleness, of fondness, of *never slumbering* watchfulness, and, as it were, of *intuitive foresight*, in maternal solicitude, which no attention, however anxious, on the part of surviving relatives, near as they may be, can ever supply.

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EXTRACTS FROM "LETTERS ON CHRISTIAN EDUCATION.—BY A MOTHER."

"You may think yourself a favoured mother, if, before your little ones have attained the age of eighteen months, you are not compelled to subdue them by the gentle use of the rod. At this period they are incapable of being influenced by reason, and yet have sufficient intelligence to be determined in their own way. If they are indulged in this determination, because they are too young to be reasoned with, their resolution will soon acquire a degree of strength, which neither the force of reason, nor the use of corporeal punishment, can easily conquer. I know that this method is often denounced, as a remnant of unenlightened ages, or of puritanic prejudice.

"I know how the parental heart shrinks from this trial. I know the conflict between tender maternal feelings and a deep conviction of duty, under such circumstances. As you value the well-being of your child, and your own future peace, never yield, when

you have once attempted to produce an obedient spirit. Lift up your heart to Him, who giveth power to the faint, and then go forward with quiet firmness. You will succeed; you will have the happiness of seeing the turbulent and rebellious spirit followed by gentleness and affectionate obedience.

“The difficulties attendant upon the government of children are great, and of frequent occurrence; but the greatest of all is the difficulty of ruling one’s own spirit.

“It is to be feared, that children are often driven to false representations in their own favour, by the exercise of too great severity toward their faults.

“Intimately connected with this subject (of speaking the truth,) is the cultivation of a sense of justice. Opportunities daily occur, in a family of young children, for teaching them the obligations of justice; and no pains should be spared, and no suitable occasion omitted, to enforce upon them the respect due to each other’s rights. The snatching of a plaything from its owner ought never to be winked at, or overlooked

“You will have it in your power to promote in your children the early exercise of kind and gentle feelings. Appropriate occasions will daily occur for inculcating this part of their duty. But, in this respect, as in all others, ‘a mother should *be* what she wishes her children to *become* ;’ for *example* is the most efficient kind of instruction.

“Almost the first wish, expressed by a little one, after he can speak intelligibly, is to hear a story; and with none are children so delighted, as with those narrations which abound in the Scriptures. We should

avail ourselves of this desire, to pour divine knowledge into their tender minds, and thus open to them the fountain of religious truth. If we perform this duty with fidelity, we shall be abundantly repaid, at every step, not only in the pleasure with which we shall be heard, but also in the benefit derived to our own minds.

“The story of Moses, concealed by his anxious mother, by the side of the river, exposed to be devoured by crocodiles, discovered and adopted by the king’s daughter, and nursed by his own mother, will awaken deep interest.

“After they have become familiar with these circumstances, tell them of his progress in learning, and that he became a pious man, and God employed him to do a great deal of good. Perhaps they will inquire, where he is now? and when you have told them that he is in heaven, and that all good people will go there, it will be well to add, that, if they love and obey their Heavenly Father, they will go there too.

“God’s displeasure with the wicked, and his kind care of the good, may be illustrated by the history of the deluge, and in the inimitable story of Joseph and his brethren. The sad effects of anger and ill-will may be strikingly exhibited by the story of Cain and Abel; and the manner in which one sin leads to another, should be pointed out in Cain’s answer, when inquired of by God respecting his brother.

“It is very important to communicate these histories in a *gradual* manner; making them perfectly familiar with one, before you relate to them another.

“It is of infinite importance that your children have

just views of our blessed Saviour. The happiest consequences may result from a proper exhibition of his character and works, and a judicious inculcation of his instructions. Let me say to you that you will never communicate the knowledge of him so suitably, and with such happy effect, as when your own soul is filled with his Spirit. Learn of Him, who was meek and lowly in heart, and whose meat and drink it was to do the will of his Father, and you can scarcely fail to produce in your children reverence for his character, and respect for his precepts.

“Tell them of the miracles which he wrought, his continual acts of benevolence, his tender sympathy for the afflicted, his condescension to little children, his forbearance toward the wicked, his forgiveness of his enemies, and his meek endurance of suffering in the garden, and on the cross.

“A frequent cause of failure in education is, that a *habit of industry* is not seasonably and firmly established. It has been justly remarked, that industry is the fountain under God, of all human attainments and enjoyments. Without it, the most splendid talents are comparatively useless; and with it, an ordinary mind may rise to high attainments and extensive usefulness.”

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### SCRIPTURE QUESTIONS.

1. What was said to Cain? Gen. iv. 6, 7.
2. What were the solemn words of Moses? Deut. xxxii. 1—4.
3. What was the invitation of Isaiah? lv. 6, 7

4. What is the promise to those that fear the Lord? Mal. iii. 16—18.

5. What are the words of the 8th Psalm?

6. What is the parable of the lost sheep? Luke xv. 3—7.

7. What promise did Jesus make to those who believe on and love him? John xiv. 1—3.

8. What were the words of our blessed Lord? Mark viii. 34—38.

9. How did Jeremiah foretell the effects of the new covenant, or gospel spirit? xxxi. 33, 34. Where does Paul speak of its being more excellent than the old covenant? Heb. viii. 6, 7.

10. What was the prophecy of Isaiah respecting Christ? xlii. 1—6. When was it fulfilled? Matt. xii. 14—21.



## SCHOOLS.

A visit, a few days since, to a weekly school, under the charge of T. S. Clay, Esq., of Byron county, afforded the most satisfactory proof of the feasibility and great importance of the system of circuit teaching. The school is held nine miles from the residence of the teacher, and some of the pupils travel an equal distance. It is held three hours on a certain day of every week, and there is evidently more rapid progress, and more thorough improvement, than is often made by children who attend school five or six days in a



week. The reason is evident, for many children who are continually at their books, study as little as they can at school, and little or none at home; while those who have but a weekly opportunity at school, improve all their time while there, and interest themselves more or less daily, in their lessons at home. I cannot but view it as one of the most interesting experiments which has ever come to my knowledge; and its complete success must render it an example which will be extensively followed through this and other States in the Union.

A TRAVELLER.

The above statement reminds us of the prospect of a worthy friend, who stated that he designed to spend a year in teaching the children of his friends in different neighbourhoods, spending a day or half a day in each place every week. He was so sanguine that this method of instruction would be useful to his friends, that he was willing to devote one year gratis, in order to exhibit the experiment.

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### MONTHLY SCHOOL.

On the first day in each month, after meeting, the learners recite in a class, or classes, answers to Scripture questions which they had learned during the past month. This experiment proves quite satisfactory, and is well adapted to places where the learners live remote from each other, and it removes one objection

which some worthy parents have to first-day schools, where they are held weekly. They like to enjoy, at least part of the time, the benefit and satisfaction of instructing their children themselves on this day of the week.

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### MATILDA AND EXEMPLARY FATHER.

The remarks of Matilda on the impropriety of allowing children, who are designed to be piously educated, the promiscuous reading of common newspapers, remind us of what we have heard respecting a very worthy friend, Moses Brown, who had one child, an only son. The father was so careful of the reading of his darling son, that when he purchased an almanac, he always examined it, and cut out what he thought objectionable. While only sons are often spoiled, this was an honour to his parents, and became a bright ornament to society.

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### EXTRACTS FROM LETTERS.

I remember thy late visit with satisfaction. It is pleasing to the aged to be noticed by their young friends; we lately had a call from a young married couple whom we respect. The man gave us an interesting account of his younger life. He said his parents were poor and could not afford to send him much to

school ; but as he delighted in his book, he used to employ his leisure moments in study, while other boys were at play. When grown older, he having no one to aid him in his choice of books, lost much time in reading those which were of no use to him. He however acquired such a portion of useful learning, as qualified him for teaching a common school.

By his persevering industry in useful studies, he increased his stock of information, so that his services demanded a liberal salary. I visited his school several times, and thought it remarkably well conducted. By his industry and economy, he saved a handsome little sum, with which he purchased some land, which he cleared up, and has married a worthy young woman, and is now a respectable farmer, and has a farm of his own.

His is one of the many instances that I have known to be the result of a well directed course in younger life. How different from the fate of others who have chosen to accompany the giddy and thoughtless multitude !

It is a mark of wisdom in youth to seek for and observe the counsel of their aged and pious friends. I do not forget thy request in regard to writing thee some good advice ; and considering that orphan youth have special claims on their sympathizing friends, I thought that the above statement might be of some use to thee. I know that thou hast a taste for reading. Books, if well chosen, will help to qualify the young to perform the varied duties of life skilfully and usefully to themselves, as well as to make themselves respectable and useful in the world.

When we read with interest, we enter into the feelings and spirit of the writer. If he was a pious author and writes with effect, we seem to feel our hearts invigorated with pious and amiable sensations, and are encouraged and strengthened in walking in wisdom's ways.

On the other hand, if we become interested in authors, whose views and representations are vain and romantic, we partake of their spirit and temper of mind, and become contaminated. Our minds are filled with romantic views, which indispose and disqualify for the practical and necessary duties of life. It is, therefore, an unhappifying sin; its contaminating effects are easily perceived when we attempt to read the Holy Scriptures. Those who indulge in this kind of reading, will not be likely to have a taste for reading the best book in the world.

There are, in the present day, numerous publications, calculated to do great injury to young readers. It would be wise in them, often to examine and consider seriously, what effect the book which has fallen into their hands has on their minds; and if, in their serious moments, they become sensible that it is not right in the All-seeing eye, by all means lay it aside. Tamper not with temptation. "Touch not, taste not, handle not." To sin against light and knowledge, will bring great condemnation. "He that knoweth his Master's will and doeth it not, shall be beaten with many stripes."

"I wish the undertaking may prosper. I have long believed that most, if not all the infidelity, and much

of other evils common in our country, arise from a lack of *early* Scripture instruction, which would imprint those sacred truths on the yielding and susceptible mind, which, through the blessing of divine grace, would generally remain indelible."

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### EXERCISES.

1. What sort of a coat did Jacob make for his son Joseph?

2. When Joseph's brethren talked of killing him, what proposal did Reuben make?

3. Did they follow the advice of Reuben, and how?

4. Who proposed selling Joseph, and what was his price?

5. What became of Joseph's coat?

6. What did Jacob say and do when he saw Joseph's bloody coat?

7. Who in Egypt purchased Joseph?

8. Was Potiphar kind to Joseph?

9. After Joseph was cast into prison, did the jailer show favour to Joseph? and why did he trust him with the care of the prison?

☞ Parents can exercise their children in this manner through the book.

## THE LIFE OF MOSES

After the death of Joseph there arose a new king, and he was displeased when he saw that the children of Jacob increased and prospered, and he gave command that all their male children should be put to death as soon as they were born. When Moses was born, his mother, seeing that he was a lovely child, hid him three months, but she could conceal him no longer, and being afraid he would be killed, she got a little box or cradle made for him, which was called an ark, and it was made of bulrushes, and she daubed it over with slime and with pitch, to make it tight, so that water would not go into it. Ex. ii.

In this ark she put little Moses, and shut on the cover, and then hid him in the flags by the edge of the river. And the sister of Moses stood a good way off to watch and see what became of him. Here the dear little fellow was exposed to have been devoured by the crocodiles or other wild creatures; but the Lord kept him safe.

When the daughter of the king came down with her maids to the river to wash herself, as they walked along by the river's side, she saw the ark that contained poor little Moses, and she sent one of her maids to fetch it, and when she had opened it, the babe cried, and she was sorry for it, for Moses was such a sweet, lovely little fellow, that she loved him. The sister of Moses, seeing her have the babe, asked her whether she should go and get a nurse for the child, and Pha-

raon's daughter told her to go; and she went and called her mother.

And Pharaoh's daughter desired her to nurse and take care of the child, and she would pay her for it. How glad she was to have her sweet babe and not be afraid of his being killed. She took good care of him, and he grew fiely till he was weaned, and after that she gave him up to Pharaoh's daughter to be her son. She sent him to school and gave him a great deal of learning.

Pharaoh had made slaves of Jacob's posterity, and they were whipped and abused and made to work very hard, and Moses was sorry for them; but Pharaoh did not like Moses because he was sorry for his cousins, who were abused and had to work so hard, and Pharaoh wanted to have Moses killed.

But Moses got away from Pharaoh and went to the land of Midian, and sat down by a well, and the seven daughters of Jethro came to the well to water their father's flock, and Moses helped them, and when they returned home and told their father about the kind young man who had helped them, he sent for him to come in and eat bread; and Moses came and lived in the family, and married one of the daughters of Jethro.

After this Moses took care of Jethro's flock, and led them away to the side of a mountain called Horeb. Here, it is probable, was good pasture for the flock of sheep or cattle. Here the angel of the Lord appeared to him in a flame of fire in the midst of a bush, and Moses looked and wondered that the bush did not burn up. And the Lord spoke to Moses and said, "I am the God of thy father, the God of Abraham, the God

of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God.

And the Lord talked with Moses about the sufferings of his cousins, and told him that he must go and talk with hard-hearted Pharaoh, and ask him to let them go; but Moses did not want to go. He said he was slow of speech, and of a slow tongue. Then the Lord told Moses that his brother Aaron could speak well, and he should go with him and speak for him. Notwithstanding Moses must have had great deal the most learning, yet Aaron could speak the best. Ex. iii.

Then the Lord told Moses to return to Egypt, for they who sought his life were dead; so Moses took his wife and children and returned to Egypt.

And Moses and Aaron had a great meeting with their relations, and told them that the Lord was going to deliver them from the Egyptians; then they were glad. Moses and Aaron went a great many times to talk with Pharaoh, but he would not let the people go. At length the Lord was so displeased that he sent his angel in the night and killed a person in every one of the houses of the Egyptians, and then Pharaoh was so alarmed, that he hastened them away. Ex. xii.

And the children of Israel, to the number of six hundred thousand, besides children, with their flocks and herds, left Egypt, and travelled as far as the Red Sea. But hard-hearted Pharaoh, after he had let them go, pursued them with an army. When Moses and Aaron saw them coming, they cried unto the Lord for help, and the Lord told Moses to stretch his rod over



the sea, and he did so, and the water divided, so that they went over on dry land.

The Egyptians followed, but before they had arrived at the shore, at the command of the Lord, Moses stretched out his rod over the sea, and the water returned and covered the Egyptians, and drowned Pharaoh and all his army. They had long disobeyed the Lord, and were very wicked, and the Lord destroyed them all. Then Moses and the children sang the song of deliverance. Ex. xv. Moses and the people had to pass through a great wilderness where there was no road, and the Lord went before them in the day time, in a cloud, and in the night in a pillar of fire, to show them the way; and the Lord rained manna from heaven for them to eat. It was round like a pea, but less. They lived on this bread, and travelled about the wilderness forty years, and during all this time their shoes and their clothes never wore out; so kind was their Heavenly Father in his taking care of them.

Moses was the meekest man that ever lived. He was more like Jesus than any other man. The Lord wanted the people to obey Moses, but sometimes they did not, and the Lord was displeased with them, and punished them. The Lord often talked with Moses and told him how the people must do, and then Moses would tell them.

At one time the Lord came down on a mountain, called Sinai, and there was a great smoke, and the mountain quaked and was all on fire, and there were thunderings and lightnings, and the noise of a trumpet, and the people were greatly afraid, and God gave the

ten commandments to Moses, to tell unto the people. Ex. xx., Deut. v.

Another time the Lord called to Moses out of the midst of a cloud, and the sight of the glory of the Lord was like devouring fire on the top of the mountain, and Moses went up in the midst of the cloud, and was in the mount forty days and forty nights, and the Lord told Moses a great many things that the people must do, and wrote them on smooth stones that were like slates. Ex. xxxii.

Moses was like a tender father to the children of Israel, and gave them good advice, and did them all the favours that he could. He gave Joshua a charge, and said, be strong and of good courage, for thou shalt bring the children of Israel into the good land. And Moses went up to the top of a high mountain to see the good country which the Lord had promised to give to the children of Israel, and after he had seen it, he died there, being one hundred and twenty years old, and the children of Israel mourned for Moses thirty days; and there arose no prophet since in Israel, like unto Moses, with whom the Lord talked face to face. Ex. xxxiv.

We would ask our young readers, where do you think Moses is now? Don't you think he is very happy? Yes, he is, and he lives in heaven, with dear Jesus, and all the saints and holy angels, where he will never have any more pain or trouble, but will rejoice and be glad for evermore. Don't you want to be good, so that when you die your souls may go to live there too? The good people in heaven love to have good children come there to live with them.

MOSES BY THE RIVER, IN THE ARK OF RUSHES  
VIEWED BY PHARAOH'S DAUGHTER.

Fast by the margin of her native flood,  
Whose fertile waters are well known to fame,  
Fair as the bordering flowers, the princess stood,  
And rich in beauty as the generous stream.

When, lo! a tender cry afflicts her ear,  
The tender cry declares an infant's grief;  
Soon she, who melted at each mortal's care,  
With tenderest pity, sought the babe's relief.

The babe, adorn'd with beauty's earliest bloom,  
But to the last distress exposed appears;  
His infant softness pleads a milder doom,  
And speaks with all the eloquence of tears.

The kind Egyptian gazed upon his charms,  
And with compassion view'd the weeping child;  
She snatch'd the little Hebrew to her arms,  
She kiss'd the infant, the sweet infant smiled.

Again she clasp'd him with a fond embrace,  
Yet more she pities the young stranger's woe!  
She wiped the tear that hung upon his face,  
Her own, the while, in pious plenty flow.

Ah! cruel father! the harsh law I see,  
And feel that rigor which the Hebrews mourn:  
Oh! that I could reverse the dire decree  
That dooms the babe a wretch as soon as born!

But that, alas! exceeds my slender power,—  
And must the tender innocent be slain?  
Poor, harmless babe! born in a luckless hour,  
Yet sweet as ever sooth'd a mother's pain.

Must thou, poor, undeserving infant, die?  
No!—in my bosom every danger shun;  
A princess shall a parent's loss supply—  
And thou art worthy to be call'd her son.

The following lesson is from an Infant School book.—This plan of helping children to fully understand what they read, is found to be productive of remarkable improvement. Children generally sustain much loss by going superficially over their lessons. The Infant School plan is easily practised in families.

### THE CHILD SAMUEL.

“There was a good woman, named Hannah, who took her son Samuel, when he was a little boy, to Eli the high priest. She said, I prayed that the Lord would give me a child, and he gave me this my son. Now I bring him to thee, that all his life may belong to the Lord.”

High priest: *the chief of the priests.*

Belong to the Lord: *be the Lord's servant.*

Who took her son Samuel to Eli the high priest? Whom did she take to Eli? When did she take him? To whom did she take him? What was Eli? What does “high priest” mean? What did she say that she had done? To whom had she prayed? What had the Lord given her? Whom did she bring to Eli? To whom did she bring him? For what purpose did she bring him to Eli? What is meant by “belong to the Lord?” Whose servant was he to be?

“Eli took the child to dwell with him, and to serve the Lord in the temple.”

Temple: *The place in which God was worshipped, and sacrifices were offered.*

Who took the child? What child did Eli take? For what purpose did he take the child? With whom was he to dwell? Whom was he to serve? Where

was he to serve the Lord? What was the temple? What was the temple used for first? second?

“One night, when Samuel had lain down to sleep, the Lord called him; and he awoke and ran to Eli, and said, Here am I, for thou calledst me. And Eli said, I called not; lie down again. And he went and lay down.”

Who called Samuel? When did the Lord call him? Who awoke and ran to Eli? To whom did Samuel run? What did he say to Eli? Who did Samuel say had called him? What did Eli tell him to do? What did Samuel do then?

“The Lord called him once more. Then Samuel went to Eli, and said, Here am I, for thou didst call me. And Eli sent him to lie down again.”

Who called Samuel once more? Whom did the Lord call once more? Who went to Eli again? What did Samuel say? What did Eli send him to do?

“The Lord called him the third time. And Eli knew that the Lord had called Samuel. Then Eli said to him, Go, lie down again; and if he call thee, thou shalt say, Speak, Lord, for thy servant heareth.”

Whom did the Lord call a third time? Who knew that the Lord had called Samuel? What did Eli know? Who called Samuel? What did Eli tell Samuel to do? What was Samuel told to say if the Lord called him again?

“So Samuel went, and lay down in his place. And the Lord called as before, Samuel, Samuel! Then he said, Speak, Lord, for thy servant heareth.”

Who went and lay down in his place? Who called him again? How did the Lord call him? What did Samuel answer? What did Samuel call himself? Whose servant?

“Then the Lord spake, and told Samuel, that the sons of Eli were wicked. And that though their father knew it, he did not reprove and correct them as he ought. And because of this, the Lord said that he would punish both Eli and his sons.”

Correct: *punish, set right.*

Who told Samuel that the sons of Eli were wicked? Who were wicked? What were the sons of Eli? What else did the Lord tell Samuel? Who knew that they were wicked? What did their father know? Why ought Eli to have punished his sons? Whom did he not reprove nor correct as he ought? What does it mean “to correct?” What did the Lord say that he would do? Who said that he would punish both Eli and his sons? Whom did the Lord say that he would punish?

“Samuel laid himself down again until the morning. Then he got up to open the door of the Lord’s house. And he was afraid to tell Eli what he had heard.”

Who laid himself down again? Until what time did he lie down? Who got up to open the doors of the Lord’s house? What did Samuel get up to do? What did he fear to tell Eli? What had he heard? Who had told this to Samuel?

“But Eli wished very much to know what the Lord had said. And he called Samuel to him, saying, Tell me what the Lord hath said unto thee. I pray thee

hide it not from me. And Samuel told him all, and hid nothing from him. And Eli said, it is the Lord; let him do what seemeth good unto him."

Who wished very much to know what the Lord had said? What did Eli wish? Whom did he call to him? What did Eli say to Samuel: first? second? What did Eli then say? To whose will did he meekly yield?

"Not long after this, the two sons of Eli were slain in battle, and the Ark of God was taken. When Eli heard of it, he fell back from his seat and died."

*Ark of God: that sacred chest in which the two tables of the law of God were kept.*

Who were slain in battle? In what were the two sons of Eli slain? When were they slain in battle? What was taken? What is meant by the "Ark of God?" What was kept in this sacred chest? How many tables? Who fell back from his seat and died? What did Eli do? When did Eli fall from his seat and die?

"The wicked cannot escape. God will surely punish those who sin against him. Let me fear, lest I offend God by my sins."

Who cannot escape? What cannot the wicked do? Who will surely punish those who sin against him? Whom will God punish? What are you to fear? What will offend God?

"And the child Samuel grew, and was in favour both with the Lord, and also with men. And the Lord was with him, and he became a great prophet."

*Prophets were persons whom God taught to foretell*

*things to come, and to make known his mind to the world.*

What is said of the child Samuel: first? second? third? With whom was Samuel in favour? Who was with him? What did Samuel become? What is a prophet? What did God teach them to do: first? second? What were these persons called?

“Samuel waited on the Lord when he was a child. We cannot begin too soon to love and serve God.”

*Waited on the Lord: served the Lord.*

Who waited on the Lord when he was a child? What did Samuel do? What does this mean? When did Samuel wait on the Lord? Who cannot begin too soon to love and serve God? What cannot you begin too soon to do? Whom cannot you begin too soon to love and serve?

“Those who fear God early will grow up to be wise and useful.”

Who will grow up to be wise and useful? What will they grow up to be who fear God early: first? second?

#### GENERAL EXERCISE.

Of whom have you been reading in this lesson? What was his mother's name? To whom did she bring him? What did Eli do with him? What happened to Samuel while he slept in the temple? How many times did the Lord call him? What did the Lord say to Samuel about Eli and his sons? Did Samuel tell Eli what the Lord had said? What hap-



pened to Eli and his sons? What became of Samuel? What should we learn from the history : first? second? third?

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### SCRIPTURE QUESTIONS.

1. After the flood, when the inhabitants were destroyed because of their wickedness, what was the gracious promise of the Almighty? Gen. viii. 21, 22.

2. In what manner were the children of Israel led through the wilderness? Ex. xiii. 20-22.

3. Was Job kind to the poor? What does he say? xxix. 11-16.

4. What are the words of the 8th Psalm?

5. What good advice has king David left in Psalms xxxvii. 8-11.

6. How must our Heavenly Father be worshipped? John iv. 23, 24.

7. What is pure religion? James i. 27.

8. Are good works indispensable? James ii. 14-17.

9. Do not the rites and ceremonies enjoined on the children of Israel prefigure the dispensation and sufferings of Christ? See Ex. xii. 46. What reference is made to not breaking a bone of the passover in John xix. 32-36.

10. What are the prophetic sayings of David in relation to the sufferings of Christ? Ps. lxix. 20, 21. And when were they fulfilled? Mat. xxvii. 48.

## SAMUEL HUNT.

This servant of the church and faithful minister of the gospel of Christ departed this life in London in the year of our Lord 1707, aged 41 years.

In time of health he had travelled and laboured faithfully for the good of souls; and, when confined with sickness, he was favoured with great peace and tranquillity of mind, and said, "I have laboured faithfully in the service of the Lord; I am not afraid to die, for all will be well with me." He farther said, "Dear Lord, thou knowest that I love thee and thy truth, and have never thought much to spend and be spent for thee; and if my time be come to leave this troublesome world, I am willing."

About twelve hours before his departure, several of his friends visiting him, although he was very weak in body, and his distemper sharp and strong upon him, yet he was raised in spirit, and being filled with the love of Christ, he uttered many sweet expressions and precious sayings, and such a stream of love and life attended him, that the hearts of his friends then present were much affected.

On some of his friends taking leave of him, he said, "Dear friends, farewell! all is well; and if we love one another, and love the Lord, and love his truth, all will be well."

After a time of silence he broke forth, saying, "O, sweet composure of mind! Who is here? who is here?—The beloved of my soul—the chiefest of ten thou-

sands! Dear Lord, I will not let thee go. O, thy love is sweet and precious! O, that we may live in thee, and dwell in thee, thou pure ocean and divine fountain of eternal sweetness! Who can withhold praising thee, thou living God! Oh! we will bless thy name,—praise, honour and glory be given to thee, through Jesus Christ, for ever and for evermore!”

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### SCRIPTURE QUESTIONS.

1. How does David speak of the greatness and goodness of our Heavenly Father? Ps. cxlv.

2. What was the promise of the Lord to Isaac on account of his faithfulness, and the faithfulness of his father Abraham? Gen. xxvi. 3-5.

3. What were the words of Nebuchadnezzar? Dan. iii. 28, 29.

4. How are the mercies of our Heavenly Father spoken of? Neh. ix. 19-21.

5. What did king David say of those who trust in the Lord? Ps. cxxv. 1, 2.

6. What gracious promises have good people of a Comforter? John xiv. 15-18.

7. Will not humble Christians, who love our Heavenly Father and keep his commandments, be very happy? 1 Cor. ii. 9, 10.

8. What does James say of wisdom? iii. 17, 18.

9. What was the prophecy of Zechariah respecting

the sheep being scattered? Zech. xiii. 7. When was it fulfilled? Matt. xxvi. 31, 56.

10. How are the effects of grace in the obedient described in changing the corrupt heart, without which we cannot go to heaven? Ezek. xxxvi. 25-27. What did Peter say to some who had experienced this happy change? 1 Pet. i. 22-25.

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### FORMER DAYS.

It is now a century since the Yearly Meeting of London issued an epistle addressed to its members, from which the following, on the subject of education, is extracted:—

“We earnestly and tenderly advise that mothers of children, as well as fathers, as they have frequently the best opportunities, would take particular care to instruct them in the knowledge of religion and the Holy Scriptures; because it has been found by experience that good impressions, early made on the tender minds of children, have proved a lasting means of preserving them in a religious life and conversation.”—1731.

In the succeeding year, their epistle contained the following paragraph on the same subject:—

‘We tenderly and earnestly advise and exhort all parents and masters of families, that they exert themselves in the wisdom of God; and in the strength of his love, to instruct their children and families in the doc-

trines and precepts of the Christian religion contained in the Holy Scriptures, and that they excite them to the diligent reading of those sacred writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which is infinitely preferable to all other considerations. We therefore exhort, in the most earnest manner, that all be very careful in this respect; a neglect herein being, in our judgment, very blameworthy.”—1732.

By authentic accounts, we are assured that the subject of religious as well as literary education, had early engaged the attention of the Society. William Penn was in the habit of collecting his large family, at least once every day, for the purpose of religious edification, and doubtless others were in similar habits.

“As early as the year 1676, they had two catechisms published for the Christian instruction of their children; one by Robert Barclay, the other by William Smith; and this primary domestic duty formed a part of the daily employment in families.”

The early history of the Society of Friends represents religion to have been in a lively and desirable state. A faithful discharge of parental duties has no small tendency to promote this happy state of the church. A worthy father in the truth, George Dill-

wyn, said, "The state of education was as a thermometer to show the condition of society."

We know that the answers in Barclay's Catechism are given verbatim in Scripture language, without note or comment. The author knew that it was the duty of parents to give the necessary explanations to Scripture, and that the children would not only understand them better than they would what he could say, but that the pious instructions of parents make the most deep and lasting impressions. The FRIENDLY VISITANT is on a similar plan, and it will be found that many of the questions are answered by the same passages.

The following is extracted from the Discipline of New York Yearly Meeting:—

"As, next to our own souls, our children are the immediate objects of our care and concern, parents and heads of families are entreated to lay to heart the great and lasting importance of a religious education to the youth; and to be solicitous that their tender and susceptible minds may be impressed with virtuous principles, and a just sense of the Divine Being, his wisdom, goodness, power and omnipresence.

"The importance of an early instruction in the law of God, is set forth with peculiar strength, clearness, and solemnity, in Deut. vi. 4th, &c. 'Hear, O Israel, the Lord our God is one Lord, and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might: and these words which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and

when thou walkest by the way, and when thou liest down, and when thou risest up.'

"Although virtue does not descend by lineal succession, nor piety by inheritance, yet the Almighty graciously regards the sincere endeavours of those parents, whose early and pious care is over their offspring for good."

Are parents generally in the daily practice of devoting a portion of time to teach their children as here solemnly recommended and enjoined? Will not a faithful discharge of this important duty be likely to produce as valuable results to families and society as ever it did? and should we not prosecute every consistent means for promoting the great object? Schools on the first day of the week for exercising the young in the Holy Scriptures, are increasing amongst us.

These may be so constructed and managed as to essentially promote that kind of family instruction, which is so pressingly advised in the discipline of the society.

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### EASY QUESTIONS FOR A SENIOR CLASS.

The following questions may be answered in writing, by some of the adult scholars, and be read in each Bible school.

1. Where were the ten commandments delivered to Moses? What the geographical situation of the place,

and what interesting circumstances are connected with that occurrence?

2. Where is the Mount of Olives, and on what occasions is the place mentioned in the New Testament?

3. What accounts are there in the Bible of the use of slings, and when were war and retaliation forbidden?

4. What are the most interesting and instructive particulars in the life of Nebuchadnezzar?

5. Where was Babel situated, and what were the consequences of the confusion of tongues?

6. What are the size and geographical situation of the river Jordan, and what are some of the most interesting circumstances connected with it in Scripture history?



## BIBLE SCHOOL.

The editor lately attended one of the Bible Schools, where a considerable number of children and youth were assembled with parents. The various classes were exercised. Some of the smallest children repeated only one of the answers to the Scripture Questions contained in the first number of the Friendly Visitant. Others repeated all the answers, and some also produced neat copies. In addition to this, the senior class produced anonymous essays of their own composition, in relation to the Scripture questions.

These, being read, were quite interesting. The learners were then questioned to ascertain how far they



had learned the substance of the chapters referred to in the Scripture questions.

These schools encourage the employment of leisure time, in an interesting manner, by increasing a knowledge of the Holy Scriptures, which, in some instances, might be devoted to purposes less beneficial. They lead not only to searching the Scriptures, but also other worthy authors. It improves scholarship, which is a matter of consequence where good schools are scarce. And it promotes a desirable intercourse between the different ages and conditions in society.

The following are some of the essays:—

*Question.*—"What are the words of that beautiful Psalm, relative to love and unity amongst brethren?"

*Ans.*—"Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion, for there the Lord commanded the blessing, even life for evermore."

*Remarks.*—"As perfumes are seldom made up among us in the form of ointments, but mostly in that of essence, while ointments are rather medical, we do not always discern the beauty of those comparisons in Scripture, in which ointments are mentioned."

"We read of ointments for the head; (Eccl. ix. 8,) our own pomatums, some of which are pretty strongly essenced, may indicate the nature of these. Ointments and oils were used, in warm countries, after bathing; and as oil was the first recipient of fragrance, probably

from herbs, &c. steeped in it, many kinds of unguents not made of oil, (olive oil,) retained that appellation."

"Anointing was a ceremony in frequent use among the Hebrews. They anointed and perfumed, from principles of health and cleanliness, as well as religion. They anointed the hair, head and beard. Ps. cxxxiii. At their feasts and rejoicings, they anointed the whole body; but sometimes only the head or feet. John xii. 3; Luke vii. 37.; Mat. vi. 17. The anointing of dead bodies was also practised, to preserve them from corruption. Mark xiv. 8, xvi. 1; Luke xxiii. 56. They anointed kings and high priests at their inauguration, (see various passages in Exodus, Lev., Jud., Sam., Kings,) and also the sacred vessels of the tabernacle and temple."

"The custom of anointing with oil or perfume was also common among the Greeks and Romans, especially the anointing of guests at feasts and other entertainments. The same custom is still prevalent in the East. Tavernier says that 'among the Arabs, olive oil is regarded as a very agreeable present. When any one offers it to them, they immediately take off their turban and anoint their head, face and beard, raising their eyes at the same time and exclaiming, 'thanks be to God.' Sometimes rosewater and perfumes are substituted instead of the ancient custom.'"—*Calmet's Dictionary of the Bible.*

## BIRTH PLACE OF JESUS.

*Question.*—"Where was the birth place of our Lord and Saviour Jesus Christ, and in what manner were the wise men led to where he was, and what did they do when they found him?"

*Ans.*—"He was born in Bethlehem of Judea, which is situated about six miles from Jerusalem, on the side of a hill. There was another Bethlehem, in the tribe of Zebulon, mentioned in Jos. chap. xix. It is also called Ephrath or Ephratah. The place of the birth of Christ was foretold by Micah, in these words, 'But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been from of old, from everlasting.'"

The wise men were led by a star, which went before them till it came and stood over where the young child was; and when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him, and when they had opened their treasures, they presented unto him gifts, gold, and frankincense, and myrrh. It is thought probable by some, that these wise men were descendants of Jews, who had left their own country and settled in the East.

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## GOLDEN RULE.

*Question.*—"What command has our blessed Lord left us?" Matt. vii. 12.

*Ans.*—"All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets."

"This is a most sublime precept, and highly worthy of the grandeur and beneficence of the *just* God who gave it. \* \* \* Self-love will feel itself sadly cramped when brought within the limits of this precept—but God hath spoken it; it is the spirit and design of *the law and the prophets*; the sum of all that is laid down in the sacred writings relative to men's conduct towards each other. It seems as if God had written it upon the hearts of all men, for sayings of this kind may be found among all nations, Jewish, Christian and Heathen."—*Clarke's Commentaries on the New Testament.*

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## THE LORD'S PRAYER.

*Question.* "What are the words of the Lord's prayer?"

*Ans.* "Our Father which art in Heaven, hallowed be thy name: thy kingdom come: thy will be done, in earth, as it is in heaven: give us this day our daily bread: and forgive us our debts, as we forgive our debtors: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen." (Matt. vi. 9-14.)

Who that hath meditated on this solemn and sublime composition, hath not perceived it must have had a Divine author, since it may be found to sum up, in the most concise manner, petitions for every spiritual and temporal blessing we may desire? commencing (as it does) with reverence and confiding love, closing with thanksgiving and praise. It also eminently exhibits the holy, humble frame of mind in which we should approach the throne of grace; but, more than all, does it enforce the duty of drawing nigh *in secret*. It not only serves as a guide to us, but bears the express command and example of the Saviour. Are any too young to call upon Him who once became a little child? Are any so far advanced in holiness, as not to feel the necessity of imploring His daily assistance?

It is said that the sentence, "*Lead us not into temptation,*" might be as correctly translated, "*Leave us not in temptation,*" and in the French Testament, we find it, "abandon us not to temptation," which is more consistent with the goodness of Him who never *tempts* us to evil, but only *suffers* it to be so, for the trial of our faith. Connect it with that which follows, "but deliver us from evil," and who will not be touched at this proof of the loving kindness of Him who here teaches where to apply for help and deliverance, when assailed by the suggestions of the enemy.

Behold, in this exquisite sentence, "thy will be done," the summit of patience, trust and resignation. The "daily bread," implies, undoubtedly, the necessary temporalities for the day as well as spiritual wants, and alludes to the events which may occur ere this day is done. What a lesson it conveys! Having

meekly and sincerely said, "thy will be done," the suppliant describes not the bread he desires, but believes and knows that his Father will send the portion most suitable for to-day.

We are then to implore the very measure of mercy and love we show to others, "as we forgive our debtors;" do we bear this in mind, in every act of our lives? In the same chapter, we are informed, if we forgive not, neither may we expect pardon; let us ever remember this.

In a serious hour, when we incline to examine our own hearts, how soon we perceive that they are, as the prophet declares, "desperately wicked;" and if we are cut off from the expectation of mercy, through redeeming love, to whom shall we go for salvation?

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### WORDS OF AN ANGEL.

*Question.*—"What were the words of the angel to the shepherds that brought the tidings of the birth of the child Jesus?"

*Ans.*—It appears that, agreeably to the custom of the eastern nations, the shepherds were watching their flocks by night, when, to their great surprise, there appeared unto them the angel of the Lord, and the glory of the Lord shone round about them.

And the angel said unto them, "Fear not, for behold I bring you good tidings of great joy, which shall

be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Luke ii. 10.

This all-important message was not first announced to kings and princes of the earth, but to some humble shepherds, who were watching their flocks by night. O, how instructive, how encouraging, to keep in a state of watchfulness; to be both ready and willing to receive what may be revealed.

How concise, yet how comprehensive, the language of the angel, who expressly declared the babe that day born in the city of David to be "a Saviour, which is Christ the Lord." Here the angel gives him the title of Lord and Saviour; and that these tidings of great joy were to all people, without exception as to time or place. Truly, these were tidings of great joy to a fallen race, who could not possibly of themselves regain the moral similitude of God, in which Adam was created, and which he lost in his fall. That there should be no mistake, he tells them they should find the babe in a manger.

It appears they immediately arose, saying one to another, "Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." They expressed no doubt, but an earnest desire to see this Saviour; they went with haste, and found, according to the words of the angel, the child lying in a manger. When they returned, praising and glorifying God for all the things they had heard and seen.

We are lost in amazement, when we reverently view the infinite condescension of the Almighty Creator of the Universe, in thus descending from His heavenly throne, from the glory which he had before the world was, clothing himself with a body of flesh, enduring such manifold afflictions, and lastly the death of the cross, that, through his stripes, we might be healed. "In whom we have redemption through his blood, even the forgiveness of sins." Coloss. i. 14. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

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### HURTFUL BOOKS.

How many vain, trifling, silly, and even wicked and profane books there are! My readers, beware of bad books. "Evil communications corrupt good manners."—"A man cannot touch pitch without being defiled." Be assured that you cannot read bad books without injury. Flee the temptation, and if a bad book comes into your possession, as soon as you are aware of its contents, commit it to the flames. You would not drink a cup of poison because it was offered to you. Why then take a bad book, if offered to you?—*Manners and Customs of the Jews.*



## AVOID HURTFUL CONVERSATION AND READING

Whatever children hear read, or spoken of in terms of approbation, will give a strong bias to their minds.

Hence the necessity of guarding conversation in families, as well as excluding books and companions that have a tendency to vitiate the heart.—*Genesee Farmer*.

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## LESSONS FOR MIXED SCHOOLS.

### CHAPTER I.

#### *Of God.*

1. My child, who made us?

The great God, who made heaven and earth.

2. What is God?

He is a Spirit: he is everywhere present, and though we cannot see him, yet he sees and knows all our thoughts, words and actions. He sees and knows all things, and can do all things.

3. What is the character of God?

“He is love. He is the faithful God, who keepeth covenant with them that love him and keep his commandments.”

4. What doth God do for us?

He preserves us by night and by day, and is always willing to do us good.

5. What must we do to please him who is so good to us?

We must love God with all our heart.

6. Has he commanded us to do so?

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind.”

7. How shall we know when we love God as we ought to do?

“This is the love of God, that we keep his commandments.

8. What will be the effects of seeking to please God?

We shall be children of God, and have him for our father and friend for ever.

9. And what if we do not fear God, nor love him, nor seek to please him?

Then we shall be wicked; and unless we repent and amend, we shall be miserable for ever.



## CHAPTER II.

### *Of Jesus Christ.*

1. Who is Jesus Christ?

He is the Son of God, our Saviour and Redeemer.

2. Was he greater in knowledge and power than any man?

Yes. He knew the thoughts of people; he cured, with a word, all manner of diseases; he raised the

dead to life; he made the world; he has all power in heaven and in the earth.

3. Is he not called by different names in the Bible?

He is called the "Redeemer," "the good Shepherd," "Lord," "the Lamb of God," "the mighty God," "the Word of God," "the everlasting Father," "the King of kings, and Lord of lords."

4. We read in the first verse in the Bible that God made the heaven and the earth. Are God and Jesus Christ the same?

They are as much so as my hand and other parts of my body are one person. He expressly declared "I and my Father are one."

5. For what purpose did Christ come into the world in the form of a man?

To save sinners. He loved them so much that he was willing to suffer great pain, be nailed to the cross, and die a cruel death, to make us happy.\* He also set us a perfect example, and he tells us in the New Testament, and in our hearts, how we should live.

6. Did he then die a cruel death to do us good?

He did, as we read in the Bible; but he rose from the dead and came out of the grave, and stayed forty days with those that loved him. He then went up to heaven; but he promised to come again in Spirit to comfort all that love him, when they are in trouble, and to receive their souls when they die.

7. As he has done and suffered so much for us, should we not love him and obey all his commands?

We should love him very much. We should love him more than anything in the world. Children should

\* Isaiah liii. Barclay, Prop. vi. Section xv.

learn to love him more than father or mother, sister or brother.\* The more we love him here, the more we shall enjoy his sweet and precious company in heaven. We should love to read and think about him and obey all his commands. He said "If any man love me he will keep my commandments."

8. Should we try to be like Christ?

Yes, we should be meek and low of heart. We should be kind and tender towards everybody, and do them all the good we can; and when ill-treated we should bear it patiently and forgive injuries.

9. Did Christ set us such an example?

He did. He went about doing good; relieving those who were in distress, and injuring none; yet he was hated and abused, and when his enemies were about to put him to death he prayed for them.

10. What did Christ teach us respecting forgiveness?

"If ye forgive men their trespasses, your Heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

11. What did Christ say respecting self-denial and bearing the cross?

"If any man will come after me, let him deny himself, and take up his cross and follow me."

12. Who did Christ say were his friends?

"Ye are my friends if ye do whatsoever I command you."

\* Read Matt. x. 33 and 37; Luke ix. 26; John iii. 14 to the end of the chapter.

13. How did Christ say his disciples should be known?

“By this shall all men know that ye are my disciples, if ye have love one to another.”

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### CHAPTER III.

#### *Sin, Repentance, Grace and Purity.*

1. Were Adam and Eve made pure and without sin?

Yes, but they fell from that happy condition by obeying Satan and disobeying the command of the Lord.

2. Does their doing wrong affect us?

It does: “By one man’s disobedience many were made sinners.” We are not by nature as good as Adam and Eve before they transgressed. We are all in a fallen condition.\* We shall be for ever miserable unless we repent and experience a change of heart.

3. What is it to repent and experience a change of heart?

It is to be very sorry for our sins, to love Jesus, to follow his example and to obey his commands. God commandeth all men everywhere to repent. “Except ye repent ye shall all perish.”

4. Can we repent and experience this change of heart and serve God of ourselves, and when we please?

So weak and perverse are our hearts that we cannot. But when the Holy Spirit tenders our hearts, and sets

\* See Barclay, Prop. iv.

our sins in order before us, we may repent and experience this great and good change, in proportion as we continue watchful and obedient; and the same grace or Holy Spirit will forgive and help us if we sincerely desire it.

5. What is sin?

It is acting contrary to the will of God; or doing what we know we ought not to do.

6. Have all men sinned?

“All have sinned and come short of the glory of God.”

7. What is grace?

It is the free gift of God.

8. What does it teach?

“The grace of God that bringeth salvation hath appeared unto all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world.”

9. How shall we know when grace comes to teach us?

It brings sorrow and distress of mind for sin, and it comforts us for well doing. We must mind these feelings, and leave off doing those things which we feel condemned for in our hearts. “He that knoweth his master’s will and doeth it not, shall be beaten with many stripes.”

10. What did Christ say on the subject of purity or holiness?

“Blessed are the pure in heart; for they shall see God. Be ye perfect, even as your Father which is in Heaven is perfect.”

## CHAPTER IV.

*On Prayer, and the Holy Scriptures.*

## 1. What is Prayer?

Prayer is the fervent desire of the soul to God, either silent or vocal.

## 2. In what manner did Christ teach his disciples to pray?

“Our Father, who art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread; and forgive us our debts as we forgive our debtors; and lead us not into temptation; but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.”

## 3. Is it our duty to pray?

Christ says, “Men ought always to pray and not to faint.” The Apostle says, “pray without ceasing.” If with humble minds we think of God, and sincerely desire to do his will, it is prayer. We should often think of him and try to be good.

## 4. What did Christ say respecting the prayers of the heathen?

“They think they shall be heard for their much speaking.”

## 5. What should we learn from this saying of Christ?

That the heart should be rightly prepared; as words without the influence of the Spirit of God, are not acceptable prayer.

## 6. What idea should we have of the Holy Scriptures?

“The Scriptures are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness.” The Bible is all true; it is the best book in the world. It is wicked to disbelieve the Holy Scriptures.

7. Should young people know the Scriptures?

Like Timothy, they should know the Scriptures from children. They should love to read them at home and at school. They should also love to sit still and hear their parents or teachers read them.



## CHAPTER V.

### *On Charity, and our duty to Man.*

1. What is Charity?

Charity is that love to God and man which leads us to feel tender towards our fellow creatures, and to seek the good of those who do not think as we do, or that transgress. All other virtues are nothing, if we have not charity.

2. Is not giving alms, or assisting poor people, also called charity?

It is: “He that giveth to the poor lendeth to the Lord.” “It is more blessed to give than to receive.” It is our duty to relieve the poor, and all others in distress, as much as we can: but we should not do it to get the praise of men.



3. What is our duty to enemies?

Christ says, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

4. How did Christ say we must conduct towards all men?

"Whatsoever ye would that men should do to you, do ye even so to them." We must observe this command, in all our conversation, conduct and dealings.

5. What do the Scriptures say respecting buying and selling?

"If thou sell ought to thy neighbour, or buy ought of thy neighbour's hand, ye shall not oppress one another, but thou shalt fear thy God."

6. What will be the effects of obeying these commands?

It will preserve love and good-will among friends and neighbours, prevent quarrels, lawsuits, and wars, and greatly promote the happiness of mankind.

7. Is obedience to all the commands of Christ calculated to increase our happiness?

Christ came to make us happy. In proportion as we love him and keep his commands, we shall be happy here and hereafter.

## CHAPTER VI.

*On Pride, Humility, and Gratitude.*

1. What is said in the Scriptures respecting pride?

“The Lord hateth a proud look. A high look and a proud heart is sin. Pride goeth before destruction. Woe to the crown of pride. The Lord hateth a proud look.”\*

2. What is said respecting meekness and humility?

“He that humbleth himself shall be exalted. Blessed are the meek, for they shall inherit the earth. The Lord will beautify the meek with salvation.”

3. What is gratitude?

Gratitude is a thankful sense of favours received. We should be thankful to our parents and friends for favours received of them; but, above all, we should be thankful to our Heavenly Father for his many blessings, the greatest of which is the sending his Son to save our souls.

4. Should we be thankful for rain and for growing seasons?

God orders all these changes, and we should be thankful for them: we must not murmur when they are withheld. The seasons and the weather are always right.

5. When alarming sickness and death prevail, or when there is a scarcity of food, or any other calamity, what effect should it have on us?

\* Read Daniel, iv. 28, to the end.

We should be humbled, and “learn righteousness:” we must not say that, because there are natural causes for these, therefore we need not humble ourselves, nor be thankful for the good we enjoy. It is God who ordereth all these things for wise purposes.

6. Are we not then dependent on our Heavenly Father for all the blessings we enjoy?

“Every good gift, and every perfect gift is from above, and cometh down from the Father of lights. The cattle upon a thousand hills are his. In him we live, and move, and have our being.” Without his kindness we could not hear, nor see, nor enjoy our friends; and if he did not give us breath, we should die.

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## CHAPTER VII.

### *On the First Day of the Week, and the Government of our Thoughts.*

1. How should we spend the first day of the week?

We should spend the first day of the week in attending places for religious worship, in reading the Scriptures and other good books, in affectionate and improving conversation, and in serious meditation; avoiding unnecessary visiting, and worldly business, except works of necessity and mercy.

2. Is it our duty to govern our thoughts?

The Bible says, “Keep thy heart with all diligence, for out of it are the issues of life. As man thinketh in his heart so is he.” All sin begins in our thoughts.

If Cain had not given way to wicked thoughts, he would not have slain his brother.

3. Is it sin to have wicked thoughts?

If we harbor wicked thoughts, it is sin. We should strive against evil thoughts, and turn away from them.

4. What is the best means of preventing and overcoming evil thoughts?

We should often think of God; we should stay our minds on him, and consider that he knows all our thoughts: we should pray to him to preserve us from evil. King David said, "Let the meditation of my heart be acceptable in thy sight, O Lord."

6. Did not King David say more about thoughts and imaginations?

He says, "I hate evil thoughts." To his son Solomon he said, "The Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him he will be found of thee; but if thou forsake him, he will cast thee off for ever."

7. How can we make our meditations or thoughts acceptable to the Lord when we go to meetings for worship?

We should with reverence remember our great and mighty Creator. He knows every heart. We should think of him and of heaven and heavenly things; but we should not think about what is in this world. We should consider what poor weak creatures we are—that we cannot love him nor think a good thought without his help. Jesus declared, "Without me ye can do nothing." We must sincerely and earnestly

desire him to have pity on us, and help us to be good and to think what is pleasing in his sight, so that we may worship him aright.\*

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## CHAPTER VIII.

### *On Patience, Anger, and Mercy.*

1. What do we read respecting patience?

“In your patience possess ye your souls. Let us run with patience the race that is set before us.” We must not give way to a fretful, murmuring disposition, but in all our trials, afflictions and disappointments, we should be resigned to the will of God.

2. What does the Scripture say respecting anger?

“Cease from anger and forsake wrath. Be not hasty in thy spirit to be angry. Anger resteth in the bosom of fools.”

3. What did Christ say respecting the merciful?

“Blessed are the merciful, for they shall obtain mercy.” We should not only be kind and tender towards all our fellow creatures, but also towards our horses and cattle and all other animals, and not drive them too hard, and by no means give unnecessary pain to any of them, even to the least insect.

\* Read 1 Chron. xvi. 25 to 36; Ps. li. 17; Isa. lvii. 15; Micah vi. 6-8; John iv. 23, 24; Rev. xiv. 7, and xv. 4.

## CHAPTER IX.

*On Company, Moderation and Contentment.*

1. What do we read in the Scriptures respecting evil company?

“Keep not company with the wicked. When sinners entice thee, consent thou not.”

“Evil company as deadly poison shun,  
Thousands by this are ruin’d and undone.”

2. What good examples have we in Scripture on this subject?

Noah, Job, Abraham, Joseph, Moses, Daniel, and many others. When all Noah’s neighbours were wicked and departed from the right way, he stood firm, and would not act like them. Therefore he and his family were all saved in the ark while the wicked were all swept away.

3. What is our duty respecting moderation?

“Let your moderation appear unto all men—the Lord is at hand.” We should be moderate in our dress, in eating and drinking, in our recreations, and in all our desires and conduct; and we should not follow the example of those who are not so, but we should follow the example of Christ.

4. Should we cherish a contented disposition?

“Godliness with contentment is great gain.” The apostle said, “I have learned, in whatever state I am, therewith to be content.”

## CHAPTER X.

*On Obedience to Parents and Magistrates, and Industry.*

## 1. What is the duty of children to parents?

“Children, obey your parents in the Lord, for this is right. Honour thy father and mother, that it may be well with thee.” How amiable are children who love to please their parents and teachers?

## What is our duty to magistrates?

The apostle says, “Be subject to principalities and powers; obey magistrates, and be ready to every good work.” We must obey the laws of our country, and the commands of our parents, unless we conscientiously believe they are contrary to the will of God, and then we must suffer the penalty patiently, like the martyrs.

## 3. Is it our duty to be industrious?

The Scripture says, “Be not slothful in business.” To labour is a duty, and it greatly promotes our comfort and happiness; but idleness leads to sin and misery.

## 4. How should we spend our leisure time?

Our leisure moments should be employed in the improvement of our minds, by reading useful books, rejecting those that are not true, or that lessen our love to God, to the Holy Scriptures, or to our fellow creatures. The employment of our leisure time very much forms our character—if we spend it in vanity, it will bring sorrow and condemnation.

## CHAPTER XI.

*On Intemperance, Lying, Stealing, Tattling, and Profane Language.*

## 1. Is drunkenness sinful?

Drunkenness is a great sin. The Scripture says, "No drunkard shall inherit the kingdom of Heaven."

## 2. How shall drunkenness be prevented?

Drunkenness should be prevented by not using spirituous liquors. By frequently tasting of strong drink, people learn to love it. This is the way drunkards are made. We should not use it, unless it be for a medicine when we are sick.

## 3. Are there any respectable people who do not use strong drink?

There are a great many who do not use spirituous liquors except for medicine. They travel abroad, do public business, and carry on all sorts of employment, and find they can do better without spirituous liquors than with them. Before they were used, people lived long and were healthy.

## 4. What is said in the Bible against lying?

"Lie not one to another."\* Neither should we equivocate and deceive people.

## 5. Are we forbidden to take things that are not our own?

God's command is, "Thou shalt not steal."

## 6. Is taking small things, such as melons, fruit, or nuts, stealing?

\* Read Acts v. 1—10.



It is; and many children have first stolen small things, then larger ones, and done other crimes, until they have come to the gallows.

7. What does the Scripture say respecting evil speaking or slander?

“Speak not evil one of another.” It is better to think of our own faults, and improve ourselves, than to talk about the failings of other people.

8. What do the Scriptures say respecting taking the name of God in vain?

“Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain.” Neither should we use any kind of profane or indecent language. Christ says, “Swear not at all.”

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## CHAPTER XII.

### *On 'Death and Judgment.*

1. In what respect do our souls differ from our bodies?

Our bodies are made of flesh and blood, and will die, but our souls are spiritual and will never die.

2. What will become of our souls when our bodies die?

They will go to judgment, and “God will reward every man according to his deeds.”

3. What will Christ say to wicked people who do not love him nor keep his commands?

“These shall go away into everlasting punishment.”\*

\* Read Matt. xiii. 38—50, and xxv.; and Luke xvi. 19 to the end.

4. What will Christ say to good people who love him and keep his commands?

“Come ye blessed of my Father, inherit the kingdom prepared for you; these shall go into life eternal,” and dwell there with God, and Christ, and the holy Angels for ever. Amen.

☞ Although many of the foregoing answers are in Scripture language, chapter and verse are seldom mentioned. It will be useful entertainment for parents and children to examine the sacred volume and collect, for their own satisfaction, additional passages in proof of the value of the sentiments advanced in this work.

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## RELIGIOUS EDUCATION OF YOUTH.

The following Essay was written by a well known female friend, not many years since.

The religious education of the youth has often engaged the attention of members of our Society, both in their individual and their collective capacities; and much excellent advice has been given on the subject. But while there are those whose practice in this respect is highly commendable, the writer of the following remarks has been painfully affected, on considering the scope of some religious communications addressed to the young, to find them comprehend little more than a general exhortation, to remember their Creator in the days of their youth; or to yield to the reproofs and teachings of the Holy Spirit, and setting forth the advantages which would follow such dedication.

Fully convinced of the importance and the value of this doctrine, the writer has regretted to see and to hear it often advocated in a manner which, there is reason to fear, deprives it of its due effect, from its not being accompanied by any allusion to those fundamental doctrines of Christianity, which are equally insisted upon in Holy Scripture; namely, the fall and natural corruption of man; the eternal punishment of sin; the consequent necessity of a change of heart, as a preparation for eternal happiness; the impossibility of effecting this change by our natural powers; the atonement of Jesus Christ; the necessity of faith; the temptations of our spiritual enemy; the omnipresence and intercession of the Son of God; the duty of prayer, and the encouragement annexed to it in the Bible.

It may perhaps be objected by some, that these subjects are not suited to the capacities of children; but besides the many instances of early piety which prove the contrary, there are reasons, founded on the nature of revealed religion, which seem to require that it should be explained to them, as much as to those of riper years.

It will hardly be denied that every child must be sensible of some instances of disobedience; which having been committed in opposition to the warning voice WITHIN, and followed by remorse, occur to the mind when obedience to the Divine Monitor is mentioned, and which render the subject unpleasant: is it not then a very probable consequence of such a partial representation of religion, that the child should conceive such a distaste to religious instruction, as well as continue in the habit of resistance to Divine grace; and

that, in order to get rid of the uneasiness of mind which follows, recourse should be had, with increased avidity, to the ever-varying amusements and delights of childhood. But suppose a different line of instruction to be pursued: let a child be affectionately, yet seriously, admonished of the holiness, the omnipresence, and the justice of God! let him be roused by a vivid representation of the unavoidable and dreadful consequences of sin; and let him be exhorted to consider what he would receive if the Almighty were to punish him as he deserved.

Should this produce the desired effect, and seriousness appear, an opportunity would thus be afforded to present to his sensible mind the love of God in sending his Son into the world, to atone for our sins.

There often exists in the unregenerate heart, even of a child, a strong dislike to this doctrine, and an inclination to self-righteousness: "Why must I be watchful and humble, and learn of Jesus? Can I not be good and amiable without being religious?" Such reasonings as these, though never uttered, may often pass in the minds of children; it therefore seems very important that they should be distinctly told that there is but *one* way to Heaven, and that is Christ: that no person, however good and amiable, can get to Heaven without Christ; that their parents and friends, and the best of men, have nothing else to depend upon for salvation but the mediation and death of Christ, without which, the best actions they ever did cannot save them from the punishment due to their sins, for all have sinned. If then the Son of God left the glories of Heaven and submitted to agony and death, in order

to save us from endless misery, it is indeed true that "we are not our own, for we are bought with a price:" therefore we are not at liberty to live just what life we please, but we must seek to live to Him, to obey Him in all things.

After the inculcation of these truths, the doctrine of the Influence of the Holy Spirit would surely be regarded in a very different light, and received, not as an interruption to our enjoyment, but as a most merciful provision for our happiness; and this will be still more fully acknowledged, when they are aware of a contrary influence from the devil, tempting us to sin, and thus to forsake our Saviour. From these solemn truths may be drawn the strongest arguments in favour of watchfulness and prayer.

It would be inconsistent with the limits of this paper, to enlarge on the various motives which may be brought to bear upon the conduct, when the doctrine of the atonement has been received, like the several parts of a perfect fabric which are successively reared upon the foundation; yet let it be remembered, that "other foundation can no man lay, than that which is laid, which is JESUS CHRIST."

The present argument may be viewed in yet another light. As the great aim of religious instruction is to promote obedience to God, it should also be an object of anxious inquiry, by what means obedience is most easily obtained. How is it in the domestic relations? Ask the devoted parent, the enlightened teacher, and they will answer, "By love;—it is not enough that we inspire fear, or hold out threats of punishment and hopes of reward; but we must also convince a child

that love is our ruling motive, and then we shall secure an ascendancy which nothing else can give us."

Should we not then endeavor to excite the same powerful sentiment, in the youthful heart, towards our Heavenly Father? We often, it is true, inculcate the love of God; but do we represent that Great Being in a way which is likely to awaken *feelings of love*, when we speak of Him only as Creator, Lawgiver, or Guide; omitting to point out the character in which He has revealed Himself in the Gospel—that of a REDEEMER. 1 Tim. iii. 16.

It is taken for granted, that those to whom these pages are addressed, will unite with the writer in acknowledging the importance of the doctrine of the fall of man, and the atonement and mediation of Christ. This is not the place to advocate these truths; but to inquire whether we are not bound to impress upon the youthful, I had almost said the infant mind, those tenets to which we hope an increase of experience, as well as maturity of intellect, and cultivation of mind will rivet his attachment.

It is often inculcated, from the lips of our ministers, that we must renounce all dependence upon our own righteousness, and look to Christ for salvation; but how seldom is it explained to our children, how it is that we cannot, of ourselves, perform the commandments of God; from what we are fallen, and who can restore us; why we are said to be *lost*, and who can save us; in what sense we are under bondage, and who has redeemed us! How often are the solemn yet unspeakably precious names, "Jesus Christ, the Messiah, the Redeemer, the Saviour," suffered to remain

unexplained and obscure; but surely it is incumbent upon every believing parent, to give such an explanation of these terms as might call forth, in the breast of a child, those feelings with which they are inseparably connected in his own heart!

Jesus Christ—our Saviour—our Redeemer. How can the worth of his Divine Character be at all appreciated by those who are ignorant of the state of sinfulness from which they are to be delivered, of the cruel bondage from which they may be redeemed! Or how can any one be persuaded to listen to the teachings of the Holy Spirit, much less to pray for its influence, while ignorant of the need of a change of heart, and the necessity of such Divine agency to accomplish the change.

Let it not be understood that the writer asserts, that the inculcation of these truths would, of itself, produce the desired impression on the unconverted heart—most fully is it acknowledged that, for this end, we must depend upon the operation of Divine Grace:—but let it be allowed that this influence is equally necessary to give effect to instruction, when it simply points to the inward manifestation of the Spirit of Christ, and then we may pursue the inquiry, which mode of instruction is the most agreeable to the Gospel, and, consequently, most likely to be followed by the blessing from on high.

It will surely be allowed that a mode of instruction in which there is frequent allusion to a Spiritual Influence on the heart, but in which no mention is made of the fall and restoration of mankind, is but an imperfect display of Divine Truth; more like the philosophy

of the sage than the creed of the Christian. It points to an Internal Guide; so did the ancient philosopher; so does the modern rationalist: and whence comes the inefficacy of their belief? Is it not from their ignorance of the state of man as a fallen creature? They regard this Internal Monitor as a guide to virtue and happiness; but they are ignorant of the necessity of its influence in converting and cleansing the heart; they are wanting in the humility which results from a conviction of sinfulness, and in the obedience which is exhibited in the lives of those who feel the force of that declaration: "Ye are not your own; for ye are bought with a price."

And shall we neglect to hold out to the lambs of the flock so powerful an incentive to obedience, so weighty a motive for resisting temptation? Shall we not plainly declare to them, that when they rebel against internal conviction, they grieve the Spirit of that Merciful Saviour who died for them, and who still lives in heaven, pleading their cause with the Father, and ready, if they pray to Him, to grant them strength to do his will? Is it not due to the weakness of youth to console them with the assurance that, however the enemy of their souls may assail them, they have a Friend on high, who is stronger than he; one who, while on earth, knew what it was to be tempted, and who is ever ready to help those who confess their own weakness, and put their trust in Him?

Much more might be said on this interesting subject, if the limits of the present essay would allow; but it may perhaps be well here to repeat, that the point aimed at throughout, however feebly it may have been



pursued, is this, that if we are sincerely desirous of leading the youth to co-operate with the work of the Holy Spirit in their hearts, it should be our aim, in the ability which may be afforded us, and in expectation of a blessing from above, to unfold to their opening capacities the mystery of Christian Redemption. That we should never satisfy ourselves with urging an attention to the Light within, or an obedience to the monitions of the Holy Spirit, whilst there is an ignorance of the causes which render it needful that we should thus give up our own will, and of the motives which should make us tremble at the idea of rejecting the offers of Divine Mercy; and that we should not neglect to call into action the powerful incentive of gratitude to the Son of God, for all that he has done, and is STILL DOING FOR THEM.

Let not parents content themselves with thinking that such instruction belongs exclusively to ministers of the Gospel. Do we not acknowledge the authority of the injunction, to "train up a child in the way he should go?" and was it not commanded to the Israelites, under a less glorious dispensation than that under which we live, that the precepts of the Law should be taught diligently to their children, talking of them while sitting in their houses, and when walking by the way; and when lying down, and when rising up?

There is an ample fund of instruction in the Holy Scriptures; and if, in the course of reading them with their children, parents were more generally in the habit of ascertaining, by suitable questions, how far their children have understood and remembered what has

been heard ; if they would endeavour to give explanations of such things as are obvious to an experienced mind ; and if, further, they were more watchful for opportunities to impress upon them the application of the solemn truths of the Gospel to their daily actions, they might derive benefit from it even to themselves. May the diffident and inexperienced be encouraged to make the attempt, and see whether their own knowledge would not be increased, and their own hearts more deeply affected with the importance of the doctrines which such a course of reading would present, while they would be sensible of an increasing conviction of the inadequacy of merely human efforts to convert the heart, and would consequently be incited to more frequent and more fervent aspirations to the Father of Mercies for his blessing upon their feeble though sincere efforts to promote the coming of his Kingdom.

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### DANIEL THE PROPHET.

In the 28th chapter of Deuteronomy, Moses assured the children of Israel that if they continued to love the Lord and obey all his commands, many blessings would attend them, but if they forgot the Lord their God, and disobeyed his commands, great distress would come upon them and their children. So it proved, for when they were good they prospered abundantly and were very happy, and were feared and honoured by

other nations; but in the reign of king Jehoiakim, the people were very wicked, for which reason their enemies prevailed against them, and Nebuchadnezzar carried them prisoners to Babylon.

There were however some good men, amongst whom was Daniel, a wise and worthy young man. And it came to pass that Nebuchadnezzar had a dream, which greatly troubled him, and he wanted his wise men to tell him the meaning of his dream, but they could not, which made the king very angry, and he commanded that all the wise men should be slain. When Arioch, the king's captain, came to look for Daniel to be slain with the other wise men, Daniel inquired why they were so hasty, and told him that if the king would give him time, that he would show the king the interpretation of his dream.

Then Daniel went and told the good men, his companions, and they prayed to the God of Heaven, who revealed the secret to Daniel; he then blessed the Lord, and said, "I thank thee, and praise thee, O thou God of my fathers, who hast given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter." He then told the captain not to destroy the wise men of Babylon, for he would tell the king the interpretation of his dream.

When Daniel came to the king, he asked Daniel, "Art thou able to make known unto me the dream which I have seen and the interpretation thereof?" Daniel answered in the presence of the king, and said, "The secret which the king hath demanded, cannot the wise men show unto the king; but there is a God

in Heaven that revealeth secrets, and maketh known to the king what shall be in the latter days."

Then Daniel told the king his dream and the interpretation of it. The king fell down upon his face, and said unto Daniel, "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets." "Then the king made Daniel a great man, and gave him many great gifts, and made him ruler over the whole province of Babylon, and chief of the governors over all the wise men of Babylon."

Nebuchadnezzar being dead, his son Belshazzar reigned in his stead, and he made a great feast to a thousand of his lords, and these heathens drank wine, and praised the gods of gold, and of silver, and of brass, and of iron, of wood, and of stone; but the king had a dream which terrified him greatly, for his wise men could not tell the interpretation of it. Then the Queen coming in, desired the king not to be troubled, "for there is a man in thy kingdom in whom there is an excellent spirit." Then was Daniel brought in before the king, who told him that if he would read the writing that he had seen on the wall, and tell the interpretation of it, that he should be clothed with scarlet and have a chain of gold about his neck, and he should be the third ruler in the kingdom. Daniel then read the writing and gave the interpretation of it; and they clothed Daniel in scarlet, and put a chain of gold about his neck, and made proclamation that he should be the third ruler in the kingdom.

Belshazzar being slain, Darius reigned in his stead, and he set over the kingdom an hundred and twenty princes, and over those three presidents, of whom

Daniel was first, because an excellent spirit was in him; but the king's great men hated him because he was better than they, and was preferred before them, and they persuaded the king to make a decree, "that whosoever should ask a petition of any God, or man, for thirty days, save of the king, he should be cast into a den of lions." But Daniel would not worship any except the Lord; he therefore kneeled down upon his knees three times a day, in his chamber, the windows being open, so that his enemies could see him, and prayed and gave thanks before his God, as he did aforetime.

Then his enemies told the king, and insisted that Daniel should be cast into the den of lions. The king was very unwilling, and tried to save Daniel, but they said the law of the Medes and Persians could not be changed. He was accordingly cast into the den of hungry lions to be torn in pieces. But the king was in great trouble for Daniel, so that he neither ate nor slept.

Very early in the morning, the king went in great haste unto the den of lions, and when he came unto the den, he cried with a lamentable voice unto Daniel, and said, "O Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?" Then said Daniel unto the king, "My God hath sent his angel, and hath shut the lions' mouths that they have not hurt me; forasmuch as before him innocency was found in me; and also before thee, O king, have I done no hurt."

Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the

den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the king commanded, and they brought those men which had accused Daniel, and cast them into the den of lions, and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.

Then Darius wrote unto all people, nations and languages, that dwelt in all the earth.—“Peace be multiplied unto you. I make a decree, that in every dominion of my kingdom, men tremble and fear before the God of Daniel, for he is the living God, and steadfast for ever, and his kingdom that which shall not be destroyed, and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in the earth, who hath delivered Daniel from the power of the lions.” Daniel lived long after this, and was greatly favoured and prospered, and there is no reason to doubt but that he died the death of the righteous, and is at rest with Jesus, and with the saints and angels.

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### GRACE WATSON.

Grace Watson, daughter of Samuel Watson, of the county of York, England, being taken ill, she had great concern and conflict of spirit, and having passed through the ministration of judgment, she experienced

the well springing up in her mind to her great joy, and was enabled to sing the song of Moses and the Lamb, in a spiritual triumph, with humiliation and tenderness of spirit.

The following were some of her expressions, viz. "O! Heavenly Father, what hast thou done for me this night! How hast thou removed the crooked serpent! Thou hast shone in upon me with thy marvellous light; thou hast showed me the glory of thy house, the most glorious place that ever my eyes beheld; neither did I think thou hadst such a place for any, much less for me a poor worm, a pelican, once ready to think myself destitute. If thou requirest my life this night, I freely give it unto thee: Oh! Heavenly Father, thy will be done. Thou hast made my cup to run over and over. Thou hast taken away all my pain; I am as if I ailed nothing, though of myself I could do nothing, scarce move one of my fingers, my tongue being ready to cleave to the roof of my mouth; but thou hast been a light to my feet, and a lantern to my path; how can I cease praising thee, thou God of power; thou art more to be valued than corn, wine or oil. Thy love is sweeter to my taste than honey, or the honey comb. Oh! it is more valuable than costly pearls, and the rich rubies; the gold of Ophir is not to be compared unto it. O blessed! O praised! O magnified be thou for ever."

When asked how she did, she replied, "I am but weak of body, but strong in the Lord. My case is no doubting one. The Lord hath created a clean heart, and renewed a right spirit within me, so that all doubts and fears are taken away; the gates are open, and the

angels are ready to receive me into the bosom of my Heavenly Father, where I shall sing praises with his redeemed ones."

She exhorted those present to prize their time, and not to give themselves too much to the things of this world; observing, that many have laid up great riches and in one night have been deprived of all. At one time, her sister weeping, she said, "Weep not, remember David and be comforted; the tongue of men and angels cannot declare the wonderful greatness of God. O Heavenly Father, how sensible hast thou made me of thyself! Thou hast strengthened me, otherwise I should not have been able to speak so much of thee. With thee is fulness of joy, and at thy right hand are rivers of pleasure for evermore." She spoke of the parable of the ten virgins and said, "Oh! therefore keep upon your watch-tower, that whether he come at midnight, or cock-crow, or dawning of day, you may be ready." Speaking of her parents and relations, she said, "They were as near to her as the flesh to the bone;" and taking her sister by the hand, she said to her, "Though we be separated outwardly, we shall meet in the kingdom of glory. Oh! what cause have I to bless the Lord on behalf of my concerned parents. The words of my dear and tender mother, I remember since I was but ten years of age, who said she had fought the good fight of faith, and a crown of glory was laid up for her. These words made deep and lasting impressions on my mind; and I can now say, I finish my course with joy and shall receive the crown of glory."



She departed this life in London, in the year 1688, aged 18 years and 9 months.

“Say ye to the righteous, that it shall be well with him: for they eat the fruit of their doing.”—*Bible*.

“Wo unto the wicked! it shall be ill with him: for the reward of his hands shall be given.”—*Ib*.

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### SLEEP.

“Darkness is spread over the skies, and darkness is upon the ground; every eye is shut and every hand is still. Who taketh care of people when they are sunk in sleep, when they cannot defend themselves, nor see if danger approacheth?

“There is an eye that never sleepeth; there is an eye that seeth in the dark night, as well as in the bright sunshine. When there is no light of the sun, nor of the moon; when there is no lamp in the house, nor any star twinkling through the thick clouds; that eye seeth everywhere, and in all places, and watcheth continually over all the families of the earth.

The eye that sleepeth not is God's; his hand is always stretched out over us. He made sleep to refresh us when we are weary; he made night so that we sleep in quiet.

As the mother moveth about the house with her finger on her lips, and stilleth every noise, that her infant may not be disturbed; as she draweth the cur-

tains around its bed, and shutteth out the light from its tender eyes; so God draweth the curtains of darkness around us, so he maketh all things to be hushed and still, that his large family may sleep in peace.”

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### WINTER EVENING'S AMUSEMENT.

FOR JANE AND ME.

In summer days I till the ground,  
And tug and toil to get my bread,  
No interval can then be found,  
Between my labour and my bed.  
My wife declines to knit at night,  
And I to read by candle-light.

But when the south receives the sun,  
Beyond the equinoctial line,—  
When all my summer's work is done,  
Substantial pleasures then are mine;  
Then Jane begins to knit at night,  
And I to read by candle-light.

I'm then content and never sigh,  
Nor fly from home some bliss to find;  
And Jane is pleased as well as I,  
It so completely feasts her mind  
To sit her down and knit at night,  
And hear me read by candle-light.

For when I read, she always hears,  
And what she hears she tries to scan,  
When aught to her obscure appear  
Then I explain it, if I can.  
O how she loves to knit at night,  
And hear me read by candle-light.

But when she drops a stitch and gapes,  
Soon gapes again and nods her head,  
I close my book, and say, perhaps  
'Tis time, my dear, to go to bed—  
So knit again to-morrow night,  
And hear me read by candle-light.

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## SCRIPTURE QUESTIONS WITH ANSWERS.

Q. What were the words of the angel to Abraham?  
—Gen. xxii.

10. And Abraham stretched forth his hand, and took the knife to slay his son.

11. And the angel of the Lord called unto him out of Heaven, and said, Abraham, Abraham: and he said, here *am* I.

12. And he said, lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only *son*, from me.

Q. What blessing was pronounced on Abraham for obeying the Lord?—Gen. xxii.

15. And the angel of the Lord called unto Abraham out of Heaven the second time,

16. And said, By myself have I sworn, saith the Lord; for because thou hast done this thing, and hast not withheld thy son, thine only *son*:

17. That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the

heaven, and as the sand which *is* upon the sea-shore ; and thy seed shall possess the gate of his enemies :

18. And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.

Q. What was the lamentation of David for Saul and Jonathan ?—2 Sam. ii.

19. The beauty of Israel is slain upon thy high places : how are the mighty fallen !

20. Tell *it* not in Gath, publish *it* not in the streets of Askelon ; lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph.

21. Ye mountains of Gilboa, *let there be* no dew, neither *let there be* rain upon you, nor fields of offerings ; for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had not been* anointed with oil.

Q. How did King David speak of good and of bad people ?—Ps. xxxvii.

10. For yet a little while, and the wicked *shall* not *be* ; yea, thou shalt diligently consider his place, and it *shall* not *be*.

11. But the meek shall inherit the earth ; *and* shall delight themselves in the abundance of peace.

34. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land : when the wicked are cut off, thou shalt see *it*.

35. I have seen the wicked in great power, and spreading himself like a green bay tree.

36. Yet he passed away, and lo, he *was* not ; yea, I sought him, but he could not be found.

37. Mark the perfect *man*, and behold the upright : for the end of *that man is* peace.

Q. What is the parable of the sower?—Matt. xiii.

3. And he spake many things' unto them in parables, saying, Behold a sower went out to sow :

4. And when he sowed, some seeds fell by the way-side, and the fowls came and devoured them up.

5. Some fell upon stony places, where they had not much earth; and forthwith they sprung up, because they had no deepness of earth.

6. And when the sun was up, they were scorched; and because they had no root, they withered away.

7. And some fell among thorns; and the thorns sprang up, and choked them.

8. But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

Q. What did Christ say they must do who would follow him?—Luke ix.

23. And he said to *them* all, If any *man* will come after me, let him deny himself, and take up his cross daily, and follow me.

24. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it.

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

Q. How is the happy state of good people spoken of?—Rev. vii.

16. They shall hunger no more, neither thirst any

more; neither shall the sun light on them nor any heat.

17. For the Lamb, which is in the midst of the throne, shall feed them, and lead them into living fountains of waters; and God shall wipe away all tears from their eyes.

Q. Are we commanded by the Almighty to believe on his Son?—1 John iii.

23. This is his commandment, That we should believe on his Son Jesus Christ, and love one another as he gave us commandment.

Q. What did David foretell of the sufferings of Christ?—Ps. cxviii.

22. The stone which the builders rejected is become the chief corner stone.

Q. What is said of its fulfilment in Acts iv.?

10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11. This is the stone which was set at naught of you master builders, which is become the head of the corner.

Q. Did Isaiah foretell the great sufferings of our dear Lord for us?—Isaiah liii.

4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our

peace was upon him; and with his stripes we are healed.

6. All we, like sheep, have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.

Q. How was this prophecy fulfilled?

Jesus said, My soul is exceeding sorrowful unto death. Being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling to the ground. And the men that held Jesus mocked him, and smote him. They put a crown of thorns on his head. And when they had blindfolded him, they struck him on the face. They spit upon him, and took the reed and smote him. After he was put to a cruel and ignominious death, one of the soldiers, with a spear, pierced his side, and forthwith there came out blood and water.

☞ How comfortable to the aged is the recollection of edifying and consoling passages of Scripture, which they learned in their childhood. Children who learn the answers to Scripture questions will doubtless derive from them, in a future day, both satisfaction and benefit.

## EXTRACT.

The Yearly Meeting of London has repeatedly pressed it on parents to be diligent in instructing their children in the knowledge of the Holy Scriptures.

The present year that meeting has entreated them to promote an acquaintance with the pious writings of our faithful predecessors, as appears by the following minute of that meeting :

“We entreat friends to promote, especially among the younger part of our body, an acquaintance with the writings of our approved authors, in which is set forth the grounds of our religious testimonies, the persecutions suffered by our faithful predecessors in the support of them, and many instances of visitations of Divine love so often mercifully granted in early life.”

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## DEFECTS IN EDUCATION.

On conversing, not long since, with the mother of a large family of children, on the subject of education, she remarked that she had been strictly brought up by pious parents, but on a certain occasion her mother was deficient in her duty. When a little girl, she asked her mother what people went to meeting for? She replied, to see folks. This was not satisfactory to her young mind, but was never explained.



A young man, the son of a professor of religion, remarked that his father had never said a word to him in regard to a Supreme Being.

It is probable that no parent who reads this will recollect having been guilty of exactly similar improprieties, but who can say they have been faultless? What better can those do who see their defects, than to double their diligence?

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### TOBACCO.

On reading the New York Observer, not long since, it was pleasing to learn that *five* associations are in successful operation for the purpose of discouraging the use of tobacco. The physicians pronounce this article, as well as ardent spirits, generally injurious to health. It is an immense waste of property; it is offensive to many, and is very often used in violation of the rules of politeness. For which good reasons we wish those associations great success.

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### HUMANITY.

“I have ever thought,” says Judge Hale, a very eminent man, “that there is a certain degree of justice due from man to the creatures, as from man to man;

and that an excessive use of the creature's labour is an injustice for which he must account. I have, therefore, always esteemed it as a part of my duty, and it has always been my practice, to be merciful to my beasts; and upon the same account I have declined any cruelty to any of God's creatures, and as much as I could, prevented it in others as tyranny. I have abhorred those sports that consist in torturing them, and if any noxious creature must be destroyed, or the lives of creatures for food must be taken, it has been my practice to do it in a manner that may be with the least torture or cruelty; ever remembering, that though God has given us a dominion over his creatures, yet it is under a law of justice, prudence, and moderation, otherwise we should become *tyrants* not *lords* over God's creatures; and therefore some of those things which others have practised as recreation, I have avoided as sins." To see cruelty inflicted, even on a brute, has a tendency to harden the infant mind, and therefore for that, as well as the above causes, every species of it ought to be carefully guarded against.

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### WORTHY EXAMPLES.

Not long since, we read an account in one of the late papers, of an aged woman, who had sixty-seven grand and great-grandchildren, to each of which she bequeathed in her will a BIBLE. After her death, the books were procured and distributed.

We know of two of our particular friends who have done much the same, except that one of them procured and distributed the Bibles himself in his lifetime.

We know of some who annually lay in a few copies of those invaluable writings, so as to have them ready to bestow on the destitute. Such a present, kindly given to a child, may be of more use to them than much silver and gold.

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### WOOLMAN ON SCHOOLS.

“Suffer the little children to come unto me, and for bid them not, for of such is the kingdom of God.”—Mark x. 14.

To encourage children to do things with a view to get praise of men, to me appears an obstruction to their being inwardly acquainted with the Spirit of truth. For it is the work of the Holy Spirit to direct the mind to God, that in all our proceedings we may have a single eye to him. To give alms in secret, to fast in secret, and labour to keep clear of that disposition reproved by our Saviour, “All their works which they do is for to be seen of men.”—Matt. xxiii. 5.

That Divine light which enlightens all men, I believe, does often shine in the minds of children very early, and to humbly wait for wisdom, that our conduct toward them may tend to forward their acquaintance with it, and strengthen them in obedience thereto, appears to me to be a duty on all of us.

By cherishing the spirit of pride, and the love of praise in them, I believe they may sometimes improve faster in learning than otherwise they would, but to take measures to forward children in learning which naturally tend to divert their minds from true humility, appears to me to savour of the wisdom of this world.

If tutors are not acquainted with sanctification of spirit, nor experienced in an humble waiting for the leadings of truth, but follow the maxims of the wisdom of this world, such children who are under their tuition, appear to me to be in danger of imbibing thoughts and apprehensions, reverse to that meekness and lowliness of heart which is necessary for all the true followers of Christ.

Children, at an age fit for schools, are in a time of life which requires the patient attention of pious people, and if we commit them to the tuition of such, whose minds we believe are not rightly prepared to train them up in the nurture and admonition of the Lord, we are in danger of not acting the part of faithful parents toward them; for our Heavenly Father doth not require us to do evil, that good may come of it; and it is needful that we deeply examine ourselves, lest we get entangled in the wisdom of this world, and, through wrong apprehensions, take such methods in education, as may prove a great injury to the minds of our children.

It is a lovely sight to behold innocent little children! and when they are sent to such schools where their tender minds are in imminent danger of being led astray by tutors who do not live a self-denying life, or by the

conversation of such children who do not live in innocence, it is a case much to be lamented.

While a pious tutor hath the charge of no more children than he can take due care of, and keeps his authority in the truth, the good spirit in which he leads and governs, works on the minds of such who are not hardened, and his labours not only tend to bring them forward in outward learning, but to open their understandings with respect to the true Christian's life; but where a person hath charge of too many, and his thoughts and time are so much employed in the outward affairs of his school, that he does not so weightily attend to the spirit and conduct of each individual as to be enabled to administer rightly to all in due season; through such omission he not only suffers as to the state of his own mind, but the minds of the children are in danger of suffering also.

To watch the spirit of children, to nurture them in gospel love, and labour to help them against that which would mar the beauty of their minds, is a debt we owe them; and a faithful performance of our duty not only tends to their lasting benefit and our own peace, but also to render their company agreeable to us.

Instruction, thus administered, reaches the pure witness in the minds of such children who are not hardened, and begets love in them toward those who thus lead them on; but where too great a number are committed to a tutor, and he, through much cumber, omits a careful attention to the minds of children, there is a danger of disorders gradually increasing amongst them, till the effects thereof appear in their conduct too strong to be easily remedied.

A care hath lived on my mind, that more time might be employed by parents at home, and by tutors at school, in weightily attending to the spirit and inclinations of children, and that we may so lead, instruct and govern them, in this tender part of life, that nothing may be omitted in our power, to help them on their way to become the children of our Father, who is in Heaven.

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## SOCIAL SCHOOLS.

*Answer to Question 1, page 19.*

“What will be the probable effects of social schools, and what improvements may be made on the plan here suggested?”

The probable effects of social or Bible schools, if properly conducted, will be beneficial for the following reasons:

1. Because they will be likely to secure greater unity of action and sentiment.
2. Because they will have a tendency to unite us more firmly in that “bond of love,” which is “the badge of true discipleship.”
3. Because they will tend to concentrate the knowledge and experience of all of us, thereby making it common stock for the use of all, and to which each one can contribute something, without in the least diminishing his own individual fund.

4. Because union and association have been found beneficial in the promotion of almost all causes, whether moral, political or religious.

5. Because they will serve as a kind of stimulus to increased action, and call forth many latent energies of the mind, which might otherwise be dormant.

I know of no improvements that might be made on the plan suggested.

JOHN.

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### PRAYER.

It is now more than half a century since I heard an aged minister speak on the subject of PRAYER. Amongst other things he said, that as the crying of the infant excites the compassion of the mother no less than the words of entreaty in the elder children, so the secret moans of the contrite heart are no less regarded by the Almighty than the most eloquent vocal prayer.

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### THE KING WHO ATE GRASS LIKE THE OX.

A great many hundred years ago there lived a king who was very rich, and who built a great city; yet he was very wicked. At one time he ordered three men to be cast into a furnace of fire, because they feared God, and would not bow down and worship his image.

At another time, he commanded a great many men to be slain because they could not tell a dream which he had.

Now this was very wicked in him, to cast good men into a fiery furnace because they loved and feared God, and would not break his command by worshipping an image; and to command a great many men to be killed because he was angry with them. Yet this was not all. He was very proud; and God hath said that the *proud shall be brought low*. So it was with him.

One day, when he was walking in his palace, and looking upon the great city which he had built, he felt very proud. "Is not this great Babylon that I have built?" said he. He took all the honour to himself, and was not thankful to God, who enabled him to do it.

But see what became of him while he was indulging in his pride. A voice spoke to him from Heaven, and told him "that he should be driven from men, and live with the beasts of the field:" and, in the same hour, they drove him out into the fields, and he lived with the cattle, and ate grass like the oxen; and he lived there so long that his hair grew like eagles' feathers, and his nails like birds' claws.

Now, dear children, this was very singular; but God sent it as a judgment upon him, because he was so proud and wicked. When you are tempted to be proud of anything you have got or have done, I hope you will remember this proud king, and be humble, for "the Lord hateth a proud look. Pride goeth before destruction;" but "he that humbleth himself shall be exalted." So it was with the king when he became



humble. He was again exalted in his kingdom, and excellent majesty was added unto him.

He then praised the Lord and said, "Now I, Nebuchadnezzar, praise and extol and honour the King of Heaven, all whose works are truth, and his ways judgment; and those who walk in pride he is able to abase."

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### THE WICKED SON.

Not many years ago, several young men met frequently together for their mutual improvement; at length they discovered that one of their number did not love Jesus nor the Bible. His companions endeavoured to convince him of his error, but he only laughed at them.

He was suddenly struck by the hand of God, with sickness and horror. He said, "I feel the weight of God's displeasure, which is a thousand times more than my pain of body. I feel hell in my breast and know that I am sinking into that abyss of woe and destruction."

Soon after uttering these expressions he expired; and the horrors of his departing spirit marked his lifeless corpse with such a peculiar and frightful ghastliness, as made the beholders tremble.

How trying to parents to see a beloved child die in such a situation, especially if they have reason to believe that their own example and unfaithfulness has been the cause.

## THE WICKED CHILD RECLAIMED.

There was in London a very wicked little boy : he would tell lies, use bad words, quarrel and fight. He one day went to the door of a rich man to beg. The good man of the house felt a great pity for the poor child, he took him in and gave him some clothes and fed him, and instructed him in his duty to God, and gave him good advice.

Not many days after this, the poor boy began to be very sorry for his bad conduct ; he wept bitterly and cried and prayed to the Lord to forgive him his many sins. At length his distress was taken away and he was a very good child.

He was taken sick, but he felt very happy in his mind, and greatly rejoiced and praised the Lord for his abundant goodness and mercy in forgiving his many sins. He thanked the good man a great many times for his kindness and good advice.

He said if it had not been for you my poor soul would have gone to everlasting wo and misery, but I am now going to enjoy eternal peace and joy. What a great satisfaction this must have been to this good man ! He followed the example of Christ who felt tender towards children, took them in his arms and blessed them.

If all pious people, everywhere, would do like this good man, take kind and prudent notice of every child, teach them, by example and precept, to love and fear God, and sometimes give them a good book, would not

the impressions made in this way, like "bread cast on the waters, be gathered after many days," and be a means of drawing thousands of the precious rising generation to walk in the light of the Lord, and to hasten that day when "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

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## A HYMN OF PRAISE AND THANKSGIVING.

When all thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise:

Oh! how shall words with equal warmth  
The gratitude declare,  
That glows within my thankful heart;  
But thou canst read it there.

Thy providence my life sustain'd,  
And all my wants redrest,  
When in my mother's arms I lay,  
And hung upon her breast.

To all my weak complaints and cries  
Thy mercy lent an ear,  
Ere yet my feeble thoughts had learnt  
To form themselves in prayer.

Unnumber'd comforts to my soul  
Thy tender care bestow'd,  
Before my infant heart conceived  
From whom those comforts flow'd.

When in the slipp'ry paths of youth  
With heedless steps I ran,  
Thine arm unseen convey'd me safe,  
And led me up to man.

Through hidden dangers, toils and death, •  
It gently clear'd my way,  
And through the pleasing snares of vice,  
More to be fear'd than they.

When worn with sickness, oft hast thou  
With health renew'd my face,  
And when in sins and sorrow sunk,  
Reviv'd my soul with grace.

Thy bounteous hand with worldly bliss  
Has made my cup run o'er,  
And in a kind and faithful friend  
Has doubled all my store.

Ten thousand thousand precious gifts  
My daily thanks employ,  
Nor is the least a cheerful heart,  
That tastes those gifts with joy.

Through every period of my life,  
Thy goodness I'll pursue;  
And, after death, in distant worlds  
The glorious theme renew.

When nature fails, and day and night  
Divide thy work no more,  
My ever grateful heart, O Lord,  
Thy mercy shall adore.

Through all eternity to thee  
A joyful song I'll raise,  
For, oh! eternity's too short,  
To utter all thy praise.

## THE DOVE.

When a child, I always heard the dove spoken of as a harmless bird, which gave me an idea that it was not right to kill them. When I grew older, I became fond of shooting small game. In the winter season, when they were scarce, a flock of doves lit in our farm-yard. I had some reasoning with myself whether I should shoot among them or not; but as the prospect was fair for killing several at a shot, the temptation prevailed. One of them was wounded, and she flew to a hedge at some distance with one leg hanging. I looked after and pitied her. As it was severe weather, I reflected on the pain and distress the poor bird would have during the long cold night. I concluded that the greatest kindness that I could afford it would be to pursue and kill it out of its misery. Having some ice to cross, it broke in with me, and I hurt one of my knees so that it gave me severe pain, and increased my distress of mind for hurting the innocent dove. I however hobbled along and accomplished my design, and returned home with a sad heart. I had inconsiderately taken away many a sweet life for diversion; but this circumstance made an impression which will last as long as I have my senses. Let every good boy consider how sweet his own life is, and let this make him tender of all creatures, and not take away their sweet lives unnecessarily.

## PASTORAL LESSONS.—NO. 7.

Come, child of reason, and listen to the voice of instruction. Thou art commanded to “honour thy father and thy mother,” and how canst thou do this better than by obeying their commands?

Think not that thou knowest better than they do, neither despise their advice; all their precepts are love, all their commands are for thy benefit.

Thou hast seen the young colt, the calf and the lamb; they skip over the meadow grass soon after they are brought forth; but thou wast born helpless and naked, thy tender limbs were feeble, and thy tongue could not tell any of thy necessities; indeed they were not known to thee; consider them who helped thee, and who had provided clothing for thee. It was thy mother—love her, for she hath carried thee in her arms, and with the milk of her breasts hath she sustained thee.

Thy father also hath toiled for thee by day, and by night hath thy mother watched over thee; in summer’s heat they have sought a cooling shade for thee to sleep in; in winter they have covered thee from cold; and in a storm thy mother’s bosom hath sheltered thee.

When sickness oppressed thee, they carefully sought for a remedy; if grieved, they have endeavoured to soothe thee, and when in pain, they sought to remove the cause, and to give thee ease was their delight.

Come, child of reason, answer me: for all these

benefits what hast thou to repay thy mother ; and for the labour of thy father, what returns canst thou make ? Having nothing to give, thou art silent. But I will tell thee what thou canst do.

Carefully attend to the advice of thy parents, and do nothing that will grieve them ; if in need, help them ; if afflicted, endeavour to comfort them ; if aged, support them ; so shall they bless thee, and in their dying moments praise God on thy account.

Now, child of reason, consider these things. Fear God, honour thy parents, remember, if thou doest well, it shall be well with thee ; but if thou doest evil, remorse will be thy companion here, and misery thy portion hereafter.

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### PASTORAL LESSONS.—NO. 8.

The children of men, in all the various parts of the earth, partake of the bounties of their Creator.

Behold the frozen regions of the north, where few green herbs appear ; where the light of the sun is not seen for several months in a year ; where ships cannot pass in the sea for islands of ice, and whose shores are fast bound by the frost ; where mountains are covered with snow for ages ; even there man inhabiteth, and many seem to be content with their place of abode.

They behold the moon and the stars in their brightness ; and, in the absence of the moon, the great northern lights enliven the darkness of the scene, and show them the glorious arch of heaven.

When the sun disappeareth, they trust that the moon will give its light; they cover themselves with the warm fur of beasts, and rejoice in the bountiful gifts of heaven.

They catch the reindeer and train him for drawing the sledge: he travelleth without fear over the mountains; his hoof spreadeth wide, so that his feet enter not into the frozen snow, and it would be difficult to trace his steps; he seeketh food where it is not seen, even beneath the snow he findeth moss, which satisfieth his hunger.

The sun returneth at its appointed season, and shineth from the sowing of the corn to the reaping of the same, which is quickly restored to the sower many fold.

Let us now consider the Torrid Zone, where the rays of the sun are powerfully felt by its inhabitants. How shall they endure the scorching heat? or how can the earth bring forth fruits?

Even there, the soil is not wholly barren; some passing clouds assuage the excessive heat; refreshing gales descend the lofty mountains; and, at noon, fresh breezes from the sea arise, which purify the air. The ground yieldeth an abundant increase; a constant succession of fruits and herbs cover the face of the valleys.

There the terrors of the Lord are known, and in the awfulness of his power, he maketh his greatness manifest. He cometh, as it were, from the tops of the mountains, in dreadful peals of thunder; the lightning blazeth through the air, and the rain descendeth in vast torrents.



The roaring of the winds is heard from afar; the trees of the forest are rent and torn from their mother earth; the howling of wild beasts resounds from rocks and caverns;—man trembleth, and his habitation becometh desolate; even the sea retireth from the shore, and vanisheth from his sight. The rocks are rent—the mountains smoke—the earth quaketh; it reeleth to and fro—it gapeth wide—death and horror seize upon the workers of iniquity.

But in a little time, He, who formed the heavens and the earth, causeth all to be still; the whole face of nature smileth again, and His mercies are extended to man; the flowers send forth their fragrant sweets, and refresh the inhabitants of the land.

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### THE AFRICAN BOY.

A gentleman who lately arrived from the East Indies, presented a lady with a little African boy, about nine or ten years of age, who, some time since, he humanely preserved from being destroyed by a slave merchant. It appears that among slaves who were offered for sale by the captain of the slave ship, this black infant was one; but not being able to procure a purchaser, he took the child up by the *leg* and *arm* to throw him into the *ocean*, and when in the very act, the above gentleman interposed, and agreed to give something for him.

We read many accounts of the poor Africans being thrown overboard by those inhuman wretches who deal in human flesh, when sick or maimed so as not to be saleable.

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### CURE FOR POISON.

Milk, taken in as large a quantity as the patient can drink, is stated to be an excellent antidote to the effects of corrosive sublimate taken into the stomach; and it has been experienced to have a powerful effect on the swelling occasioned by the sting of the bee. A woman who was stung by a bee on the upper lip, in a few minutes was very much swelled over her whole body, when, complaining of great thirst, milk and water was given her, of which she drank freely, and the swelling soon abated. We know of an instance of relief to a young man who was affected to an alarming degree by the sting of a bee.

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### EDUCATION.

An eminent writer on education advises Christians of all denominations to educate their children faithfully in the way that they conscientiously believe to be

right. The sentiment will probably be admitted as a correct one. The discipline of the Society of Friends prohibits war and the retaliation of injuries: it enjoins the plain Scripture language of thee and thou to a single person, and a plain dress. Without a compliance in these respects, we see none amongst us that are eminent for promoting the best interests of the Society in other respects.

*Query.* Which will be the most likely to attach the young to the peculiar views and habits of the Society, to be very familiar with the Holy Scriptures and our own authors, in which the plain language is uniformly used, moderation in all things insisted on, and war prohibited, and the virtuous and exemplary lives and peaceful deaths recorded, of many who have meekly and patiently suffered reviling, and beating, and cruel persecutions, in consequence of their conscientious views: or to be *more* familiar with the high coloured memoirs of warriors who are said to be gone to Heaven, and with other writings in a pleasing, fashionable and complimentary style, some of which speak of the authors as very useful, worthy and exemplary Christians, and perhaps their profiles represent them in a style which our discipline forbids?

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### SCRIPTURE LESSON.

After grace has wrought in our hearts so as in part to purify and sanctify them, in order to their further

purification, may we not by disobedience or unfaithfulness fall from it, and make shipwreck of faith?

1. Ezekiel, in chap. xviii. 26, says, When a righteous man turneth away from his righteousness and committeth iniquity and dieth in them: for his iniquity that he hath done shall he die.

2. In the 24th chapter of Matthew we read that some seed fell on stony ground where it had not much earth; but when the sun was up it was scorched: and because it had no root it withered away.

3. In the 25th chapter of Matthew we read that at midnight there was a cry made, Behold the bridegroom cometh, go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, give us of your oil for our lamps are *gone out*.

4. In the 1st chapter of the second epistle of Peter, he says, Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you and abound, they ~~make~~ you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall.

5. In the 11th chapter of Romans, Paul says, Behold therefore the goodness and severity of God; on them which fell severity; but toward thee, goodness;

if thou continue in his goodness; otherwise thou shalt be cast off.

6. In the 1st epistle to the Corinthians, 9th chapter, the apostle says, I keep under my body and bring it into subjection, lest that by any means when I have preached to others I myself become a castaway.

7. In the 6th chapter of the Hebrews we read that it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they fall away, to renew them again to repentance.

8. In the 8th chapter of the Hebrews, Paul exhorts the believers to follow peace with all men, and holiness, without which no man shall see the Lord; looking diligently, lest any man fall from the grace of God. Lest any root of bitterness spring up and trouble you, and many thereby be defiled.



## HISTORICAL QUESTIONS.

As a knowledge of the history and of the character and sentiments of the most conspicuous members of one's own society is an essential part of a liberal education, the following questions leading thereto are proposed, to be answered in writing by our young friends, each to read their own essay in their first-day or other schools—or it may be done in families:

1. What was the reply of George Fox to priest Stephens relative to the divinity and sufferings of Christ?

2. What Friend made an interesting visit to Elizabeth, princess palatine of the Rhine, and what the circumstances?

3. What are some of the most distinct and conclusive doctrines of Barclay, in his Apology, in regard to the state of man in the fall, commencing at proposition 4th, part 1.

4. What Friends suffered at Malta, and what the circumstances?

5. What Friend was sent by the king to Boston with a mandamus to stop persecution, and what the circumstances?

6. In what Journal do we read a remarkable account of an intemperate doctor being drowned, and what the circumstances?

7. What account does John Richardson give of his being providentially preserved in crossing a wide river?

8. What account does he give of an unfaithful Friend going to speak with a man of note with his hat under his arm?

9. What were the difficulties and sufferings of Thomas Ellwood, in consequence of his using the Scripture language of thee and thou to a single person, and not taking off his hat?

10. What Friend was a great sufferer for refusing to break the positive command of Christ in regard to oaths, and what the circumstances?

It will be improving in several respects for the young people to copy the answers neatly into a book, and it will be likely to afford them a satisfaction in future life to review them.

## HOME IMPROVEMENT.

On visiting a family which has not long since been bereaved of a young, interesting, pious daughter, who made a very comfortable close, I had the satisfaction of examining her collection of writings. She commenced these, when quite young, with simple memorandums of visits from her connections and friends, and by degrees extended them to other subjects, embracing copies of letters, extracts from the Scriptures and the writings of Friends. It was interesting to perceive how judiciously she chose her reading and made her selections as well as employed her leisure time.

As her opportunity of school learning was limited, the course she pursued essentially promoted this object. This was evident when I compared her early with her later performances. But the most interesting circumstance was the happy effects of well chosen reading in promoting those virtues and amiable dispositions which rendered her so pleasant in her father's family and amongst her friends, and doubtless was instrumental in making her death-bed so comfortable.

Many of the aged members of the Society of Friends, where my knowledge extends, acquired their learning much at home, schools, as well as books, being scarce. The vast increase of publications of late years has diverted the young from the Holy Scriptures, and our own pious authors. Increased concern and additional means are required to bring us back.

Much to my satisfaction, I have lately made myself

acquainted with a small select boarding school, a reading association, schools on the first day of the week,\* a tract association, and the gratuitous distribution of the Holy Scriptures amongst destitute young persons, all designed to promote that desirable and important object.

As the patrons of improvement harmonize in sustaining, modifying, and perfecting these several measures, there can be no reasonable doubt that they will, as the Divine blessing is sought for, essentially promote the best interest of the rising generation, and of the Society.

Will it not be practicable for the sensible members of each meeting to unite in adopting measures suited to interest the families generally in such books as will be the most useful? This is the case in some places.



### EFFECTS OF READING.

“Reading, when it is the exercise of the mind upon wise and pious subjects, is, next to *prayer*, the best

\* About a dozen years since I was acquainted with a school for Scriptural instruction. The worthy and sensible parents were pleased with the effects on their children, and are now patronizing the school in their neighbourhood, and the young people who partook of the benefit of that school are cordial supporters of the present one. We have cause to lament the deaths of no less than seven of our young friends who attended that school, and all bid fair to become useful members of society.



improvement of our hearts; it enlightens our minds, collects our thoughts, calms and allays our passions, and begets in us wise and pious resolutions; it is a labour that has so many benefits, that does so much good to our minds, that it ought never to be employed amiss; it enters so far into our souls, that it cannot have a little effect upon us. We commonly say, that a man is known by his companions; but it is certain that man is much more known by the books he converses with.”

WM. LAW.

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## EDUCATION.

*Extract of a letter from a distant friend who has very long felt a deep interest on the subject of education.*

“It is time that I should advert to the subject especially dwelt upon in thine, “Schools for Scriptural Instruction.” It appears that thou art not informed how far I am friendly to the concern, of which, however, I presume thou can have very little doubts, from the interest thou hast known me to take upon the subject of education generally.

“I have long been favourably impressed relative to first day schools. I believe them to have been of singular benefit in the neighbourhoods where they have been kept; and in addition to the positive good that I believe many children have received, it is so rational and becoming a manner of spending the afternoon of the day properly set apart for the solemn and delightful

duty of devotion, that I admire how any reflecting persons can find it in their hearts to find fault with it. I have long been an advocate, both privately and publicly, for a proper disposition of the afternoon of the first day; common-place visiting is not such a disposition. To effect in the minds of children and young people a love for the Holy Scriptures, is to gain an important point. A love for these will produce a taste for Friends' books, and both together will produce an availing antidote against the light and miserable trash with which the world abounds, and by which so many minds are poisoned. I, too, remember when my reading was much confined to the Scriptures and Friends' books, and I trust I am sensible of the good effect of it, even now. But alas! what a change of views and practice. I do greatly fear that the writings of Friends are but little read, and that our young friends are very little acquainted with the history and doctrines of the society

“By this time thou wilt conclude that I approve of your plan, and that I wish you good success. Nothing will, however, insure this but a reverent dependence on Him from whom the blessing must come, and this dependence I much desire may be cherished in all our attempts to promote the cause of truth. Thus, while we are endeavouring to instruct the youth in Scripture knowledge, we shall be very solicitous to guard them against a speculative disposition, and to impress on their minds the solemn truth, ‘that the natural man cannot comprehend the mysteries of redeeming grace.’”

## JOHN THE EVANGELIST.

John was the bosom friend of Jesus, and they loved each other very dearly. John wrote the book of John, and three epistles which bear his name, and also, as is supposed, the book of Revelation.

After the death of Jesus, the wicked people banished this good man and sent him to a dreary and lonesome island, called Patmos; but as Jesus had promised to come in spirit to comfort all that love him, when they are in trouble and have nobody else to comfort them, he visited John in spirit, and, in order to encourage him, Jesus gave him a sight as in a vision or a dream, of the glories and happiness of heaven, and John wrote it down in a book called the Revelation.

He says, "I heard the voice of many angels round about the throne, and the number of them was ten thousand times ten thousand; and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; and the elders fell down and worshipped the Lamb that liveth for ever and ever. Jesus is the Lamb of God. And I, John, saw the holy city, new Jerusalem; and I heard a great voice out of Heaven, saying, Behold the tabernacle of God is with men, and they shall be his people, and God himself shall be with them, and be their God; and he shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any

more pain, and they that are athirst shall drink of the waters of life freely.

“The street of the city was pure gold, as it were transparent glass, and I saw no temple there; for the Lord God and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof, and the gates of it shall not be shut at all by day, for there shall be no night there. And the angel showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruits every month; and the leaves of the tree were for the healing of the nations.

“And I saw another angel fly in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters. I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and fell on their faces and worshipped God.

“And the angel that talked with me, said, Blessed

are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city. And the Spirit and the bride say, come. And let him that is athirst, come; and whosoever will, let him take of the water of life freely. And I heard a voice from Heaven, saying unto me, Write, blessed are the dead which die in the Lord, yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

This must have been a great comfort to the good old man, to have a view of so glorious and so happy a place, where he was shortly going to live and enjoy the sweet company of Jesus, and many thousands of lovely and happy people, where no wicked people could come to hurt him any more. O, how many good little children live there, who used to delight in being kind and making each other happy.

Now my little friends, don't you want your souls to go there when your bodies die and are laid in their graves? If you do, you must learn to love Jesus, and obey his commands. You must try to be as near like him as you can. You must take up the cross as he says; you must be kind to everybody, and love and obey your parents. And if anybody abuses you, remember how Jesus did when he was spit upon, and smote, and abused. He bore it all patiently. He did not get angry, but forgave those who abused him, and prayed for them. He wants little children, and everybody, to be as near like him as they can, and then when they die, he will take their souls to live with him where they will for ever enjoy unspeakable happiness.

But how often are children, as well as those who are older, suddenly cut down by death. If they are not prepared, O, then, where will they go? You can read in the Testament what becomes of wicked people when they die. Read Matt. xiii. to 50, and xxv. Luke xvi. 19, to the end.

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### INFANT INSTRUCTION.

My little friends, do you know what a Pagan is? He is a heathen that knows nothing of the Bible. He don't know how the world was made. He has not been informed respecting the living God who made all things. Some pagans worship the sun and moon, and some make images and worship them. Others worship animals, and even snakes, and pretend to love them, as we ought to love our Heavenly Father, who made us and all the good things we enjoy.

In the third chapter of Daniel, you may read how a heathen king made a great image, higher than a house, and commanded his people to fall down and worship it. But three good men, who loved and worshipped the true and living God, would not worship the king's image. Then the king was angry, and had these three good men bound and cast into a burning fiery furnace; but the great and terrible fire did not hurt them, for the Lord sent his angel and delivered them.

In the thirty-second chapter of Exodus, you may find how Aaron made an image, like a calf; you may

read how it displeased the Almighty for the people to worship this image, and pretend to love it better than they loved Him who had been so good to them.

At the present time, the poor ignorant Hindoo pagans have a very great image called Juggernaut. They draw it about in a great strong carriage, and pretend to love it very much, and worship it. With the foolish notion that it will please Juggernaut, a great many of these poor ignorant people lie down before the great heavy wheels, and are crushed to death.

They have another dreadful practice: when the father of a family dies, they bind the mother on a pile of wood, and burn her up, leaving the poor lonely children without father or mother. O, how cruel!

But of late years a great many Bibles have been spread amongst these poor ignorant people, and many of them are now turning away from their images, and love and worship the true God, and leave off burning widows, and offering up their lives to the miserable Juggernaut.

So fond were poor ignorant people of their idol gods, that in order to honour them, they called the days of the week, and some of the months after them, as we do the names of places in honour of great men. You may read in the twenty-third chapter of Exodus, and the second chapter of Hosea, that the Lord's people must not do like heathens, no, not so much as to mention the names of their gods.

What a great blessing it is that we have the Bible. It gives so much important information, and excellent rules, and useful advice, and contains the most worthy examples. It will be pleasing to Him, who caused

good men to write it for us, that we obey it and follow the example of holy Jesus, and good men that it tells us about.

When we read the first chapter in the Bible would it be proper for us to say, the evening and the morning were Sunday, the evening and the morning were Monday, the evening and the morning were Tuesday, &c. Should we not be afraid that it would displease Him, who not only made the days, but also named them himself. Ought we to forget that these are heathenish names, and are not to be found in the Bible? They are given to the days because the heathen worshipped the sun and the moon, and one of their gods, on those days. The Bible always says, first day, second day, third day, &c. The blessed Jesus, and all the holy men, have set us this example. Had we not better do like them, than like ignorant and wicked heathens?

As it is wicked to worship an image, so it is wicked to worship a man. Pious Daniel would not worship a great king, for which he was cast into a den of fierce lions; but the Lord sent his angel and shut the mouths of the lions, so that they did not hurt Daniel. It has been said that there was a very proud man that wanted people to say *you* to him, as though he was of as much consequence as many other people, and this became such a fashion, that many people have been very angry and abusive when spoken to in the plain Scripture language, *thee* or *thou*.

We may honour, magistrates, and love and respect our friends and neighbours, but we should not flatter nor worship any of them. This would make them more proud and do them an injury. Christ has forbid-



den flattery. We must not call any man master or lord that is not so. He also said thee and thou to a single person, and so did all the holy men mentioned in the Bible.

And what example did the Almighty set for us? He said, Adam, where art thou, not, Adam, where are you. Some pious people have suffered much abuse for taking the Bible and the holy Jesus and the Saints for their guide in these respects. They have been laughed at and despised for saying thee and thou as the Bible says, and also for not uncovering the head to honour people, as we should do when we pray to God.

But they who loved Jesus, and followed his example, and obeyed his commands, have been honourable and useful in the world, and when they come to die, O, that peace of conscience, which passeth all understanding, how it has flowed as a broad river into their souls! May our young friends delight in reading about good people who are now rejoicing in Heaven, and try to do as they did.



### PRAISE FOR MERCIES.

Whene'er I take my walks abroad,  
How many poor I see,  
What shall I render to my God  
For all his gifts to me?

Not more than others, I deserve,  
Yet God hath given me more;  
For I have food, while others starve,  
Or beg from door to door.

How many children in the street,  
Half naked I behold!  
While I am clothed from head to feet,  
And cover'd from the cold.

While some poor creatures scarce can tell  
Where they may lay their head;  
I have a home wherein to dwell,  
And rest upon my bed.

While others early learn to swear,  
And curse, and lie, and steal;  
Lord, I am taught thy name to fear,  
And do thy holy will.

Are these thy favours, day by day,  
To me above the rest?  
Then let me love thee more than they,  
And try to serve thee best.

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### THE COLOURED FOUNDLING.

An old black man, who resided in Philadelphia, by the name of Hector, poor, but honest and respectable, lived with his wife on the scanty earnings of their own hands, in a very small cottage. One evening, at a late hour, a woman of their own colour, with an infant, stopped at their dwelling, and asked for a night's lodging, to which his wife answered, "We can't lodge you, we got but one bed." "Oh," said the old man, seeing her a stranger, and in difficulty, "let her tag, (stay,) she sleep in de bed with you, I go make a bed on de floor—must not turn her out a doors."

The woman accordingly stayed; and in the night Hector was awaked by the cries of the child; when, rising to see what the cause was, he found the mother was gone; on which he roused his wife, saying, "Well, Suky, you see de woman has gone off, and left de child for you." "Oh!" said his wife, "what shall we do now? She never come again." "Well," returned Hector, "then you must take care of him; who knows God Almighty send him here for something—may be to take care of us in old age—must not turn him out of doors."

So they fed and nourished it with milk from the market, the old man going regularly to procure it. No one appearing, the child became their adopted. When he had attained the age of eight or nine years, proving an active lad, they put him to a chimney-sweeper, as the most likely way for him to become early useful, and he soon contributed a little to his guardians' subsistence.

They at length grew quite infirm, and the wife died. After which, the neighbours thinking it too much for the lad to have the whole care of the old man, prevailed on him to go to the Bettering House. When here, the boy did not forsake him, but frequently visited him, and continued to add to his support, until he died; a few days after which the lad died also, having grown up beloved and respected.

## PASTORAL LESSONS.—NO. 9.

We are often delighted at the sight of plants, animals, and birds; now let us converse with insects; let us consider their ways, and we must admire the construction of their parts, and the wisdom of their doings.

View the caterpillar issuing from its egg. It delighteth in the sunshine, and in the rain it sheltereth itself beneath the leaf that it feedeth upon; it enjoyeth the repast; it seemeth helpless, yet it weaveth a web; it prepareth for a change; it worketh itself a tomb, resteth from labour, and sleepeth the sleep of death.

When the winter is over and gone, at an appointed season, it is raised again, and the Great Creator giveth it a new life, in a new form.

It leaveth its tomb, and fluttereth in the air; behold how beauteous its form appears! mark its bespangled wings, and when it alighteth upon a flower, view the rich plumage that covereth its delicate limbs.

The nectary of flowers is its delicious food. It laboureth not to build a nest, but carefully seeketh out the plant proper for the food of its infant worm: it never faileth in its choice, it spreadeth forth its eggs, and, without thought, fulfilleth its task.

Who can behold these operations and not admire? Let us not only admire, but humbly adore the Author of Creation.

O that we may become wise by the instruction that surrounds us! Poor and helpless is man; in his in-

fancy helpless indeed ! clothed by the wool the passive sheep provides ; arrayed in the silk of the worm ; nourished and supported by the milk and flesh of animals ; fed by vegetables ; and the labour of the bee addeth a sweetness to his repast ; for all these mercies, what can he render ! what praises are equal to the gifts bestowed !

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### SCRIPTURE QUESTIONS WITH ANSWERS.

What an inestimable gift is natural affection ! How it induces parents to cheerfully watch and toil both by day and by night, in sickness and in health, for the good of their children. Are not the visitations of the Holy Spirit which tenders the feelings of parents when they look over their precious children and reflect that they have never-dying souls, that must, when this transient and uncertain life is at an end, be eternally miserable, or everlastingly and unspeakably happy, designed for purposes vastly more important ? While natural affection stimulates the parent to provide for the wants of the transient, perishable body of his tender offspring, grace awakens his feelings, and calls him to his duties in regard to their happiness in their never-ending home.

How important is it that such feelings should be cherished. This is to be done by performing the parental duties. One of these duties of great importance is pious instruction in the Holy Scriptures, as enjoined

on the Lord's people by his servant Moses. Portions of it were then to be written on the posts of the doors and on the gates, for the children to read and to learn, and which they doubtless committed to memory. Parents were enjoined to converse familiarly with their children thereon, so as to impress the contents seriously and indelibly on their susceptible minds. This is the kind of education required by the discipline of the Society of Friends.

Portions of Scripture, the best adapted to the capacities and instruction of the young, were doubtless then selected. It is hoped that the Scripture lessons selected for "The Friendly Visitant," will make a part of the exercises in all the Bible schools as well as in families.

1. How is the entire depravity of man in his natural state set forth in Gen. vi. 5.?

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually."

2. What says David of the natural state of man?

"There is no faithfulness in their mouth; their inward part is very wickedness; their throat is an open sepulchre; they flatter with their tongue."

3. Does not David represent the natural state of man to be very vile?

"The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. The Lord looked down from Heaven on the children of men, to see if there was any that did understand and seek God. They

are all gone aside, they are altogether become filthy, there is none that doeth good, no, not one.”—Ps. xiv. 1–3.

4. Does not the Apostle Paul unite in sentiment with king David in regard to the wretched state of man in the fall?

“There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable: there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes.”—Rom. iii. 10–18.

5. How does Ezekiel speak of the depravity of the unregenerate heart?

“The heart is deceitful above all things, and desperately wicked; who can know it?”—Ezek. xvii. 9.

How does Paul speak of the miserable condition of himself and others while they were in a state of nature?

“And you hath he quickened, who were dead in trespasses and sins. Wherein in time past ye walked according to the course of this world, according to the prince of the air, the spirit that now worketh in the children of disobedience. Among whom we also had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and

were by nature the children of wrath, even as others.—Eph. ii. 1-3.

6. Does it not appear evident by the words of Paul, that no man in a state of nature can please God?

“The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So they that are in the flesh cannot please God.”—Rom. viii. 7, 8.

7. As Adam could not communicate to his posterity any more holiness than he had himself after he fell, how does Paul speak of the consequences of his transgression?

“Wherefore as by one man sin entered into the world, and death by sin, and so death passed upon all men, for all have sinned.”—Rom. v. xii.

8. Does it not appear evident from the words of Jesus Christ, that it is impossible for the natural man, without a great change of heart, to enter into the kingdom of Heaven?

“Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God.”—John iii. 3.

9. Is it not of indispensable necessity, in order to obtain salvation, that all men repent and experience a change of heart?

“There were present at that season some that told him of the Galileans, whose blood Pilate mingled with their sacrifices. And Jesus answering said unto them, Suppose ye that those Galileans were sinners above all the Galileans, because they suffered these things? I tell you nay: but except ye repent ye shall all likewise perish. Or those eighteen upon whom the tower



of Siloam fell and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you nay: but except ye repent, ye shall all likewise perish.”—Luke xiii. 1-5.

10. Seeing that the transgression of our first parents placed them and their posterity in this miserable and helpless condition, who can redeem and help us out of it, so that we may become reconciled to God?

“John seeth Jesus coming unto him, and saith, Behold the Lamb of God that taketh away the sin of the world.”—John i. 29.

11. Did not our Holy Redeemer say it was through him sinners may be saved?

“I am the door; by me if any man enter in, he shall be saved, and shall go in and out and find pasture. He that climbeth up some other way, is a thief and a robber.”—John x. “Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved.”—Acts iv. 12.

12. Did our dear Lord forgive sins?

Jesus said, “But that ye may know that the Son of man hath power on earth to forgive sins, he saith unto the sick of the palsy, I say unto thee, arise and take up thy bed and walk.”—Mark ii. 10, 11.

13. Can we do any religious act acceptably to God, without the aid of the Spirit of Jesus Christ?

“I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing.”—John xv. 5.

14. Did the great love of our Holy Redeemer induce him to lay down his life for our good, and to suffer

great abuse and the pains of a cruel and ignominious death to open to lost man the way to glory?

“As the Father knoweth me, even so I know the Father: and I lay down my life for the sheep. And other sheep I have not of this fold: them also I must bring; and they shall hear my voice; and there shall be one fold and one shepherd. Therefore doth my Father love me, because that I lay down my life that I might take it again.

“No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again.”—John x. 15–18.

15. Did wise and good men adore Jesus, and were angels commanded to worship him, and was the world made by him?

“When the wise men came into the house, they saw the young child with Mary his mother, and they fell down and worshipped him.”—Matt. ii. 11.

“Then the eleven disciples went away into Galilee, into a mountain, where Jesus had appointed them, and when they saw him they worshipped him.”—Matt. xxviii. 16, 17.

“Let all the angels of God worship him.”—Heb. i. 6.

“The world and all things were made by him.”—John i.

16. Our dear Saviour has left many gracious promises to those who believe on him and love him, and are sincerely engaged to obey his precepts, but what does he say respecting those who do not believe on him nor honour him?

“If ye believe not that I am He, ye shall die in your sins.”—John viii. 24.

“But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.—Matt. x. 33.

17. What did Isaiah foretell of the blessed efforts of the sufferings of Christ in regard to taking away the sins of the world, and opening a way for sinners to be saved?

“But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.—Isa. liii. 5, 6.

18. How does Isaiah speak of the peaceful and happy effects of the religion purchased for us by the sufferings of Christ?

“The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea.”—Isa. xi. 6-9.

19. What commands of our Lord will, if duly observed, lead the world into the peaceful and happy condition foretold by Isaiah?

“Repent ye and believe the gospel.”—Mark i. 15.

“I say unto you, Love your enemies, bless them

that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.—Matt. v. 44.

20. What blessed promise to the humble minded, who mourn over themselves on account of their depravity and want of holiness, and are looking to Jesus for help, is contained in Isaiah liii. 11–14.

“Oh, thou afflicted, tossed with tempest and not comforted, behold I will lay thy foundation with sapphires.—I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. All thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established. Thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come unto thee.”

21. The Apostle Peter, in the fourth chapter of Acts, when speaking of Jesus, says, “There is none other name under Heaven given among men whereby we must be saved.” Has not Jesus very kindly and graciously invited all to come unto him who mourn under a sense of their lost and depraved condition?

“Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and my burden is light.”—Matt. xi. 28–30.

22. What gracious promise to the faithful who hold out to the end in well-doing, is contained in Isa. li. 11?

“Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy

shall be upon their head ; they shall obtain gladness and joy ; and sorrow and mourning shall flee away.”

☞ If he who does not provide for the temporal wants of his household is worse than an infidel, what is he who does not faithfully instruct his offspring in what is essential to the salvation of their souls ; will not such a neglect settle them down at ease without becoming reconciled to God, and end finally in their everlasting ruin ?

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### DYING SAYINGS.

Some of the last expressions of Deborah Backhouse, who departed this life in York, England, the 16th day of 12th month, 1827, aged 34 years. It appears that in her early years, Deborah exhibited a disposition requiring much of the exercise of parental restraint ; and when further advanced in life, she often expressed a deep sense she had of the blessing which the care of her pious mother over her had been to her. She being not only instructed in the principles of Christianity, but in the practice of those things into which true Christian principles lead, and to avoid such things as foster pride and vanity. And Deborah has been heard feelingly to mention the condemnation she experienced, when but young, in making some small alterations in her dress, in order to gratify a disposition to be less plain than was the desire of her beloved mother.

Her marriage with James Backhouse took place in the year 1822, in the thirtieth year of her age. About three years previous to her marriage, she first appeared in the ministry. Her communications in this line were neither frequent nor long, but clear and edifying; she having been attentive to the teachings of the Spirit of Christ in her own mind, and patiently submitted to the baptisms of the Holy Ghost and fire in her own heart; she became prepared to labour for the religious edification of others.

In 1825, her cough increased and she began to decline, and this led to much bodily suffering. She became much interested for her dear little ones, that they might be taught the fear of the Lord, and restrained from wrong things, and expressed with humble gratitude the blessed effects of the pious care of her mother over herself and the rest of her mother's family.

At one time she made thankful acknowledgment to her gracious Lord for his goodness, mercy and love, saying it was all of his rich unmerited mercy; and that she had nothing good of herself. "No, nothing at all. All is of thy goodness, O Lord! and what shall I render unto thee for all thy benefits! Unto thee is all the praise and the glory!"

She had several severe spasms which she barely survived. After being a little recovered, she said, "I have had some bitter cups, but I have been mercifully helped through them." The next night her mind seemed much raised to the kingdom of Heaven, and she mentioned having beheld a "glorious company." After this her sufferings were often alleviated with comforting and cheering prospects. At one time she said,

“O! what glorious things I see! what glorious things! I see angels endeavouring to lift up very great gates; but they cannot raise them yet. And below there is a little bark to convey me over the great gulf! O, how glorious! Is it possible! All this for me! for poor, unworthy me!—Marvellous! marvellous!”

After this she spoke of again seeing the little bark. Some drink being offered her, she sweetly replied, “My mouth does not feel dry; neither am I faint. My soul has been refreshed with showers of heavenly dew, which have descended around me. I have felt them also to refresh this poor tabernacle so much, that I want nothing more; and I wished you could have been refreshed as I was.”

Some time after this, several of her relations and other friends coming in, a solemn silence ensued, which she broke by the following expressions in an audible voice: “Surely I believe that the everlasting arms of God, through Jesus Christ my Saviour, are stretched forth to receive me. I feel the showers of heavenly love falling around us. What can be comparable to this! O, inexpressible! inexpressible!”

After a short pause, she said, “I already behold golden heaps laid up for you my precious company, I do not know but without exception; first to be attuned here on earth, and then for ever in the heavenly kingdom, in the Lord’s appointed time.”

After another pause, she said, “I have a clear view of the outward sufferings of our blessed and holy Redeemer. I see the bleeding cross, and the mangled body;\* yes! the mangled limbs; O, let me adore!

\* John xix. 1-4, and xx. 20.

All this for poor, fallen, lost man, that he may be saved."

Another friend coming in, silence again ensued; and after a while, she said, that the view of the outward sufferings had a little returned, but was withdrawn; and her mind turned to the inward work of Christ's which was a great and necessary work. Soon after she supplicated thus: "Now, Holy Father! if the work be fully finished, be pleased to take me to thyself;—if that be fully finished which thou hast given me to do."

Being requested to take a little water, and finding great difficulty in swallowing it, she said with a sweet and animated countenance, "I shall soon be led to living fountains of water, where I shall drink everlastingly, without fear of difficulty." After being thus favoured, a cloud seemed to be brought over her mind, on account of some things in her house and family that were not enough in the simplicity that truth requires. She acknowledged, in an humble and affecting manner, her regret at not having been more faithful in these things, saying, "Yes, Lord! I see; and if I had paid more attention to the light, I should have seen long since; and I do most sincerely repent and implore thy forgiveness."

After this she appeared sensible that the enemy had no more power over her, and exclaimed, with a delightful countenance, "See the coward quits the field. O! joy! joy! I shake for joy! O, my dear sister! help me to praise the Lord: for he has given me the victory over death, hell, and the grave." Thus did this dear friend close her days, and her soul no doubt is united



with the general assembly and church of the First-born, in songs of everlasting praise to the Lord God and the Lamb.

May all who read this interesting account be encouraged and animated to "follow the footsteps of the flock of Christ's companions."

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### INFANT INSTRUCTION.

My little readers, I am now going to tell you about good Jesus. He was better than any of the good men we have told you about. The more you know of him, the better you will love him. You do not enjoy those you do not love. The more you love your father and mother, and your brothers and sisters, and your friends, the more happy you feel; so the more you love Jesus, the happier you will be here and hereafter.

How happy have good children been that loved Jesus very much, when lying on their death-beds! And Jesus dearly loves those that love him, and when they die, he will safely conduct their souls through the valley of the shadow of death, and carry them to the peaceful mansions he has prepared for them in Heaven.

My little friends, do you want to love Jesus? If you do, you must read about him and do as he says. This will make you love him. You must also mind when his Spirit in your hearts makes you know how you should do. "His love is more to be desired than

gold, yea than much fine gold ; sweeter also than honey and the honey-comb.”

There was an angel came from Heaven, and told some wise men that Jesus was born. After the angel was gone, they saw a star in the east, and it moved and they followed it ; and it led them to the place where the babe was with Mary his mother. Joseph was supposed to be his father, but he was not, for God was his Father. The wise men gave the babe presents and worshipped him.

Now Herod, the wicked king, heard about Jesus, and he wanted to kill him ; and he told the wise men to come back and let him know where the young child was. But not minding Herod, they returned another way. Then Herod was very angry, and sent soldiers and killed all the children in Bethlehem that were under two years old.—Matt. ii. 16. This he did with the design of destroying Jesus ; but God had told Joseph to carry Jesus and his mother to Egypt, a great distance off : for the Lord would not let Herod destroy his Son.

After wicked Herod was dead, an angel came from Heaven, and told Joseph to carry Jesus back from Egypt, and so he did. And Jesus grew and waxed strong in the Spirit, and was filled with wisdom. Now Joseph and Mary went up to the great city Jerusalem every year, to worship at the time of the feast of the passover. And when Jesus was twelve years old, he went up with them.

As they returned, there was a great multitude of people returning with them, and they supposed that Jesus was in the company. But after they had travelled

a day's journey, they found that he was not with them, and they returned to Jerusalem in search of him. Now this was a great city, and abundance of people were there, so that they looked three days for Jesus before they found him.

At length they found him in the great meeting house, called Solomon's temple.—2 Chron. ii. He was sitting among the doctors and learned men, hearing them and asking them questions; and they were astonished at his wisdom, for they did not then know that he was the Son of God. He went home with his parents and was obedient unto them. If our little friends want Jesus to love them, they must do as he did, and mind their good parents.

After Jesus was grown up and was thirty years old, Satan tempted him and tried to persuade him to do wrong; but Jesus would not mind Satan, so the tempter went away; then good angels came from Heaven to be with Jesus and to comfort him. If children are tempted to be unkind and ill-natured, or to take fruit or anything that is not their own, or to use bad words or tell a lie, or to be like naughty children, they must think about Jesus, and not mind Satan. It is no sin to be tempted, if we do as Jesus did, not mind Satan.

But if any of my little readers feel that they have done wrong, they must mind these feelings and not do so again. Jesus knew the thoughts of people. He now knows when children think or do anything wicked. But he has promised all that want to be good and try to obey his commands, that he will help them to be

good, and will strengthen and comfort them when they are tempted and in trouble, if they seek him.

After this Jesus began to preach and tell people to repent, and be very sorry because they were so wicked; and that they must believe that he was the Son of God, and that he was able to forgive their sins, that they must love him and obey his commands, and be regenerated and become new creatures, like good little children, or else they could not go to heaven.

Jesus was a very lovely good man, so that good men wanted to be with him; and he invited Peter, and Andrew, and others to the number of twelve, to go along with him, and they left all and followed him. They were called the twelve Apostles. They not only loved him, but they worshipped him, all except Judas, who betrayed his master, and died a miserable death.

Though Jesus was a man, the Divine Spirit in him was God, and he made the world.—John i. He said, "I and my Father are one."—John x. 30. "He that hath seen me hath seen my Father."—John xiv. 9. He was really what he said he was, or he could not even be so much as a good man; but he was God.—Heb. i. Yet the Father and the Son are no more two Gods than my hand and other parts of me are two persons. We cannot tell how he is both God and man, nor can we tell how our souls and our bodies are joined together.

The blessed Jesus spent three years in travelling about and doing good. He was kind and tender to people in distress. He loved little children and took them in his arms and blessed them. He fed hungry

folks, and he cured those that were sick and those who had great pain and distress so that they could not sleep nor get any rest day nor night, and no man could cure them. He caused the blind to see, the deaf to hear, and the lame to walk, and even raised dead people to life.

He never refused to help poor folks, or others that came to him for help. He forgave the sins of those who believed on him, and were sorry for what they had done amiss, but he wanted them to be thankful and sin no more. The little daughter of Jairus was very sick and died. Her father was very much grieved to lose his lovely little daughter, who was his only daughter, now a lifeless lump of clay. He sent for Jesus, who kindly came and brought her to life again, to the great joy of her mourning father.

There was a poor widow who had one son, her only son. We may think that she loved him very tenderly, and that he was a great deal of company for her, and was very helpful to her, but he died. O, what a loss to the poor lonely mother! Jesus loved to comfort such afflicted people, and he came and told the young man that was dead to arise, and he sat up and began to speak. Then his poor mother was comforted.

Martha and Mary were lovely good women, and they had one brother whose name was Lazarus. They all lived together and made a happy little family. They loved Jesus very much, and he loved them. But Lazarus was taken sick, and his sister sent Jesus this endearing language, "He whom thou lovest is sick." After two days Jesus went, but when he arrived, Lazarus was dead and buried. Jesus said,

“where have ye laid him?” They answered “come and see.” “Jesus wept.” This showed that Jesus loved Lazarus very much. Then Jesus called with a loud voice, “Lazarus, come forth.” And he came to life again, and came out of the grave. How happy these mourning sisters must have been to have their dear brother brought to life again.

The Lord Jesus not only cured all manner of diseases, and raised dead people to life, but he set us a perfect example. We must try to do as much like him as we can. We must love to do every body as much good as we can and injure none. We must not be like the rich man who was so unfeeling towards poor, lame Lazarus, that he gave him nothing to eat but the crumbs that fell from his table. See Luke xvi.

We must also obey all his commands. Children must mind this and be kind to one another, and make each other as happy as they can. But if any are unkind to us, and try to injure us, we must not be angry, but bear it patiently, and forgive them and wish them well, and do good for evil, for Jesus has commanded us to do so, and has set us the example when he was abused.

Good people loved Jesus very much, but the wicked hated him and wanted to destroy him. They mocked him, and spit upon him, and smote him and abused him very much. He could have commanded legions of angels to come and destroy those who abused him; but he was willing to suffer and to die a painful death to do us good. The Bible says: He died for our sins, that we should live with him.

He opened the way for us to go to live with him in

heaven. He let wicked people drive nails through his hands and feet, and nail him fast to a stick of timber, called a cross, and hang him up on a tree, where he was in great pain until he died, and then a cruel soldier cut a deep hole in his side with a spear. Can good children who love Jesus read how he suffered and not mourn?

Good Jesus bore all his sufferings with patience and meekness; he did not get angry at those who abused him, but he forgave and prayed for his murderers.

But it was an awful time when Jesus died. It was dark at noon-day; and there was a great earthquake, and the rocks were rent and split to pieces, and his enemies were terrified.

Children should think of these things. They should think of Jesus when they lie down to sleep, when they awake in the morning, when they sit at the table, and more especially when at religious meetings, and try to do that which is right in his sight, for he knows all that we think, or say, or do. Such children will be loved by all good people, and they will be happy here in this world, and they will be happy in heaven.

But wicked people who do not fear God, nor love Jesus, when they come to die, will be cast off into utter darkness, where there is no comfort, but where there is sorrow and lamentation; weeping and gnashing of teeth, where the worm dieth not, and the fire is not quenched. There will be no end to the sufferings of the wicked; they will last for ever and ever. What an awful thought. Children should know what the Bible says. Read Matt. viii. 12, 25. Luke xvi. 26, and John v. 29. Daniel xii. 2.

But the grave could not keep our blessed Lord. On the third day, very early in the morning, Mary his mother and Mary Magdalene came to the place where he was buried, but an angel had rolled away the great stone that was laid on the grave, and sat upon it. The angel's face shone like lightning, and his clothes were white as snow, and he told the women to go and tell the disciples that Jesus was risen from the dead. The women were very glad; and as they were going, Jesus met them, and they worshipped him.

After this the disciples were met together, and mourning for the loss of their dear Master, the doors being shut, Jesus came in amongst them, and said, "Peace be unto you." Then the disciples were very glad, and were comforted: Jesus showed the disciples the wounds which the nails had made in his hands, and that which the spear made in his side. He then told them that they must go and preach to the people and persuade them to repent and believe in him, and obey his commands and be good.

He stayed with his disciples forty days after he rose from the grave. He then lifted up his hands and blessed his disciples, and while they saw him, he went up towards heaven, and a cloud received him out of their sight. But he is yet our friend, and is still doing us good; yes, he is now the very best friend we have, we cannot love him too much. He prepares mansions or places in heaven for those that love him. He also by his Spirit comes into their hearts to comfort them.

He sitteth on the right hand of God, to judge the quick and the dead. He will separate the good who



love him and obey his commands, from the wicked who do not love him. To these he will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." But he will say to those who love him, "Well done, good and faithful servant, enter into the joy of thy Lord."\*

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### HYMN FOR A CHILD.

Jesus Christ, my Lord and Saviour,  
Once became a child like me ;  
Oh ! that in my whole behaviour,  
He my pattern still might be.

All my nature is unholy,  
Pride and passion dwell within ;  
But the Lord was meek and lowly,  
And was *never* known to sin.

While I'm often vainly trying,  
Some new pleasure to possess,  
He was always self-denying,  
Patient in his worst distress.

Lord, assist a feeble creature ;  
Guide me by thy word of truth ;  
Condescend to be my teacher,  
Through my childhood and my youth.

\* Parents should frequently read, or what is better, tell as much as they can of this and other Scripture lessons to their children, or hear them read, and explain to them the words and sentences, in a kind, tender, feeling manner, so as to make them sense the meaning. This will make them love and prefer pious reading, which is a desirable and important object.

Often I shall be forgetful  
Of the lessons thou hast taught,  
Idle, passionate and fretful,  
Or indulging foolish thought.

Then permit me not to harden  
In my sin and be content ;  
But bestow a gracious pardon,  
And assist me to repent.

TAYLOR.

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### GEORGE CHALKLEY.

GEORGE CHALKLEY, son of Thomas Chalkley, of Frankford, in Pennsylvania, delighted in reading the Holy Scriptures and other good books, was obliging and obedient to his parents, and ready to do any service he could for his friends. He was diligent in attending religious meetings, and loved the company of pious persons. To his mother he was, in an uncommon degree, kind and affectionate, cheerfully doing whatever he could to serve her, and requested her not to do some things which he thought too much for her; saying, "Mother, let me do it, for if I was a man thou shouldst not do anything at all,"—meaning as to labour. His filial love and care for her, in her husband's absence, was truly affecting and grateful to her.

In reading the Scriptures, or other religious works, he was in the practice of writing down such passages

as particularly interested him, and committing them to memory. One text which he had thus copied out, was the fifteenth verse of the 57th chapter of Isaiah, which seemed applicable to his own state, viz: "For thus saith the high and lofty One, that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, and to revive the heart of the contrite ones."\*

He was taken ill on the 5th of the 8th month, 1733, and during the course of his sickness behaved more like a wise man than a child of ten years old—being often very fervent in prayer, not only on his own account, but entreated that God would preserve His people all the world over. His father was absent in another part of the world, and though he would gladly have seen him, yet he said he should never see him

\* The practice of George Chalkley in copying passages out of the Bible and other books is very good. We advise our young friends as soon as they can write, to procure a few sheets of very good paper, and make it into a writing book for that purpose. They may also record events, such as visits from their friends, attendance of meetings, with a sketch of what is said in them, and other frequent occurrences.

This will be a cheap way to improve in learning, and when you are older, it will be a pleasure to you to look over your writings. And should you be early taken away by death, it will be a comfort to your parents to read your books, especially if you have loved Jesus and tried to be good like that dear little boy. If you try to write nicely, and spell your words correctly, kind parents will help you, and allow you an hour or two daily to improve. Many young people, by being industrious in learning at home, have got a good education with going very little to school. How thankful children should be who have kind and pious parents who do all they can to improve their children at home, rather than send them to schools where they learn wrong practices.

more, desiring his mother to give his dear love to him, and tell him that he was gone to his heavenly Father.

On one occasion, being in great pain, he prayed, "Sweet Jesus,—blessed Jesus,—give me patience to bear my misery and pain, for my misery is greater than I can well bear. O! come, sweet Jesus;—why art thou so long in coming? I had rather be with thee than in the finest places in the world." At another time he said, "My misery and pain is very great, but what would it be if the wrath of God was in my soul." His heart was full of love to his relations and friends who came to see him, and he took a last leave of them with a sweetness and tenderness which affected many. He died the 13th of the 8th month, 1733, aged 10 years.



### DOMESTICS.

An eminent writer speaks of a rich benevolent lady who was much devoted in doing good in the world, but neglected her own maid. How unlike this to faithful Abraham! of whom the Almighty gave this honourable testimony: "I know him that he will command his children and his household after him, that they keep the way of the Lord."

Those who neglect their domestics, often have cause to regret their impiety and unfaithfulness, while those who are religiously engaged for the best interest of

those under their influence, often have cause to rejoice in observing the happy effects.

Many by this means have been raised from low degree to sit as it were amongst kings and princes. How well was Abraham rewarded for his pious care and influence over his household, by the piety and faithfulness of his servant whom he sent to choose a wife for his son! A kind and pious master doubtless had no small tendency to make a pious and faithful servant. It is good for all to do to others as they, if in similar circumstances, would wish to be done unto.

What a blessing is such a domestic, who not only serves his employer well in business concerns, but also takes an interest in the welfare of his children, setting them a good example, and using all the influence he has for their benefit. He should be frequently commended for his faithfulness, as well as kindly instructed and rewarded, or reproved if necessary.

While some parents have had cause to rejoice on account of such helpers, others have lamented the great injury which their children have sustained by those of an opposite character.

When employing domestics, it would be advisable for parents to be very particular in kindly explaining their wishes in regard to the conduct of those that they take into their families, manifesting a kind and uniform tenderness and sympathy for them, especially for the good of their souls.

The present of a neat Bible or Testament, would be likely to have an encouraging and salutary effect. Such a course will secure their affections, strengthen

their piety, and increase their faithfulness, and the employer will likely be doubly rewarded.

The pious, self-denying education enjoined by the discipline of the Society of Friends, renders this subject a matter of vast importance to them. If the children are not brought up in the way they should go, what will become of the society? The faithfulness and piety of Abraham descended on his posterity from generation to generation.

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### A WORTHY MINISTER.

A worthy minister, when on her death bed, remarked as follows: "It matters not of what kindred, tongue, or nation we are, our merciful Creator is mindful of all: He knows the heart; and there are many that are but little accounted of by their fellow-creatures, who are precious to him. I often think, when we look around, and are ready to suppose things are growing worse, and that there is so much wickedness in the world, that it is very distressing, that we should look on the other side, and believe that there is much more good than we know of."

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### BARCLAY'S CATECHISM.

This work was published at an early period of the Society of Friends. There can be no reasonable doubt that it will be as beneficial for parents to instruct their

children in the contents, and for them to commit it to memory, at the present time, as it was in former days. The following are extracts from that approved work ;

1. What are the Scriptures which do most obviously prophecy of Christ's coming?

The Lord thy God will raise up unto thee a prophet, from the midst of thee, of thy brethren, like unto me, unto him shall ye hearken.—Deut. xviii.

2. What is said in the 5th chapter of Micah of the existence of Jesus Christ before he appeared in the flesh?

But thou Bethlehem Ephratah, though thou be little amongst the thousands of Judah, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been of old, from everlasting.

3. What is said in the first chapter of John respecting the Word which means Jesus Christ?

In the beginning was the Word, and the Word was with God, and the Word was God; the same was in the beginning with God; all things were made by him, and without him was not anything made that was made.

4. What did Jesus say of himself in the 18th chapter of John?

Verily, verily, I say unto you, before Abraham was I am.

5. What was the prayer of our blessed Lord in the 17th chapter of John?

And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6. What does Paul say in the 3d chapter of Ephesians ?

Unto me, who am the least of all saints, is this grace given, that I should preach among the Gentiles the unspeakable riches of Christ; and to make all men see what is the fellowship of the mystery, which, from the beginning of the world, hath been hid in God, who created all things by Jesus Christ.

7. What does the Apostle Paul, in the 1st chapter of Colossians, say, respecting Jesus Christ ?

For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him.

8. What are the words of Paul in the 1st chapter to the Hebrews ?

God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom he also made the world.

9. It appears very clear that the world was created by Christ, but what Scripture proves the divinity of Christ ?

In the 1st chapter of John it is said, when alluding to Christ, "And the Word was God."

10. How does Paul speak of Christ in the 9th chapter of Romans ?

Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed forever, Amen.



11. What does the same Apostle say in the second chapter of Philippians?

Who being in the form of God, thought it not robbery to be equal with God.

12. How is the divinity of Jesus Christ set forth in the 5th chapter of the first epistle to John?

And we know that the Son of God is come, and hath given us an understanding that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ: this is the true God and eternal life.

14. What are the glorious names which the Scripture gives unto Jesus Christ, the eternal Son of God?

And his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace, Immanuel, or God with us, the Redeemer, the Good Shepherd, the Lamb of God, the Word of God, the King of kings and Lord of lords.

QUERY. IS BARCLAY'S OR OTHER CATECHISM as generally and as faithfully taught to the children of Friends at the present time, as we have reason to believe it was in the early periods of the Society?

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## EXTRACTS FOR THE FRIENDLY VISITANT.

“If the system under which a child is brought up, is *the nurture and admonition of the Lord*, his parent may humbly hope that it will be a *schoolmaster to*

*bring him to Christ.* With many present disappointments, perhaps, as to its effects, he may yet humbly expect that its value will be deeply felt at some future and more happy period, when, under God's providence, the soil is fully prepared for the growth of the good seed.

Then may that sown in childhood shoot up with vigour and bear abundant fruit. But very frequently I am convinced God vouchsafes a more speedy and visible blessing. He has the supreme happiness of seeing his child, with true submission of heart, look up to his Saviour, and put himself under the guidance of the Holy Spirit."

BABBINGTON.



## DUTY OF PARENTS.

"Think not that your duty as parents is discharged when you have sent your children to the school, or to public worship; the most difficult part still remains to be done, that of training them up at home, by your own care, and patience, and example, to habits of obedience, truth, prudence and decency, and to reading the Scriptures and other duties. As soon as they are able to understand it, give your children the best and most simple instruction you can on the great truths of religion. Some of you may be ready to say, 'We have no learning ourselves, and how can we teach others?'

But in this business it is not learning that is necessary. The tender minds of children are more open to the sense of religion than is generally supposed. And without any share of learning, can you not call them around you and tell them of the great good God, who made them, and takes care of them every moment? Can you not tell them of their merciful Saviour, Jesus Christ, who loves good little children, who came into the world to bless and to save mankind; and of that Holy Spirit which will teach them in the secret of the heart, showing them what is wrong, and leading them to all that is right. As soon as your children understand that there is a God, endeavour to impress upon their minds, that his eye is ever upon them; that he is pleased when they are good, and offended when they do wrong. Teach them that their merciful God and heavenly Father loves them very much; that he has commanded all his children to pray to him; and that he who hears the birds when they cry to him, will much more listen to the prayers of good little children who love him and fear to offend him, for the sake of Jesus Christ, our Advocate and Intercessor with the Father, who prays for all his children. At the same time dwell on the greatness and majesty of God so as to excite a reverential awe in their minds."