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## ON CONSIDERATION.

We would recommend this excellent article to the notice of Tract Societies, as especially suitable for distribution among most classes of citizens. It comes to us from a town in England, and is not probably known in this country.

Hannah More regretted that she had not followed up her own serious intention of writing a short treatise expressly on the "Law of Consideration," which was so continually violated in the innumerable little circumstances of life; and those who are aware how remarkably she was herself governed by this law, as well as how eminently she was qualified to show its tendency to promote the happiness of society, will join in the regret that she has left this branch of Christian morals with only a brief notice of its importance.

Very little experience and observation will suffice to teach us in some degree the value of this disposition. There are probably few persons who have been so fortunate as not to suffer at one time or another from the want of consideration in those with whom they have been associated; and if gratitude for kindness conferred makes as lasting an impression on the mind as that of pain inflicted, we shall find as few who will not be ready to acknowledge the pleasure bestowed when "a word fitly spoken" cheered their spirit under depression, or a slight mark of kind attention relieved them from awkwardness or embarrassment. One might be led to suppose that dispositions suited to the development of a considerate character would be cultivated by every individual whose experience had thus taught them to estimate its value, but more especially by those who desired to walk in the steps of their compassionate Saviour; yet it is grievous to see in the detail of life how continually the undue and selfish attention to our own convenience, gratification or interest, interposes to prevent the exercise of generous and benevolent feeling, and renders the conduct disobliging, unsympathising, and unamiable.

Consideration may be defined generally as that power of the mind, which looking on the condition of others, so makes it our own, that we are disposed to feel, speak, and act towards them, as we should be glad they felt, spoke, or acted towards us, were our relative positions changed; we may not be conscious of such a train of thought, but the actings of a lively, candid, wise and benevolent sympathy will bring us nearer to the perfect rule of our blessed Saviour than those who are aware, who sketching out Christian duty for themselves on a grand scale, forget that it is the filling up of a picture and the minute touches of the painter, which throws out the likeness from the canvass, and gives the spirit and character of the original.

We may say further, that "Consideration" occupies a place which frequently lies on the confines of honesty and uprightness; and although the want of it may not expose us to the disgrace which follows the transgression of these laws, yet a considerate person will make conscience not to take advantage of the accidental power given by circumstances, and will be watchful not to act with a petty tyranny which is not the less oppressive because it is without redress. To instance in a few cases.

The practice of taking long credit from tradesmen, which causes them so much anxiety and distress, and not unfrequently ruin; all which might be prevented by a little attention and a slight effort on our part to settle their bills, and make our payments in time; particularly the salaries of school-mistresses, servants, and other dependants. See Deut. xxiv. 15.

The capricious manner in which our custom, which had been naturally calculated upon, is withdrawn for a trifling fault, or for no sufficient reason.

The great degree of trouble, fatigue, and injury, which arises to shopkeepers, from persons looking over and tossing about numerous articles, which is done from mere idle curiosity, without the smallest intention of purchasing anything.

In hired apartments and lodging houses, the careless indifference and inattention so frequently manifested about injuring furniture, upon the respectable appearance of which the proprietor may depend for subsistence.

The extraordinary love of saving a few pence in the execution of needle-work or washing, forgetting the severe necessity which compels the indigent and industrious poor to accept of very insufficient payment, rather than beg or starve. Let *consideration* follow the poor sempstress to her dreary lodging, and see, perhaps, a meal of dry bread in a room, without fire, where something like cheerfulness might have been found, if her previous labour had been properly rewarded—perhaps she is known as a *cheap* work-woman.

Again, with respect to our dependants, has the governess of our children been "considered?" She has much labour and responsibility, and very little relaxation. Has she received the kindness and attention which will render her task less burdensome? Is she treated with confidence? As she has the painful and tedious part of instruction to undergo, is she allowed to be the channel of rewarding good conduct and bestowing indulgence? Is the delicacy of her situation observed in never finding fault with her, or showing her disrespect before the young people? Is sufficient leisure permitted for her own mental and religious improvement? In short, is she made to feel at home, and her affections drawn out by gentle, friendly, and conciliating intercourse?

To how much needless trouble are servants put because we will not condescend to think it of consequence; they are hurried away from their meals again and again for some matter which could easily be postponed; they are sent on distant errands, and kept waiting for hours, while their home business remains for them to do in weariness.

How inconsiderate the tone and manner used in giving servants directions, or in finding fault with them! Their feelings may be wounded, though their mouths are closed, while the contrast in our mode of

addressing them with that used with our equals or superiors proves but too plainly, that

"Our polish'd manners are a mask we wear."

The above instances have reference only to those over whom circumstances give us some control; but the person whose benevolent feelings and Christian watchfulness preserves them from the want of consideration in the more private conduct of domestic government, will not be found deficient in the wider circle of social intercourse. This will at least hold good wherever the *feelings* and *affections* are concerned; for the heart which is kept guarded from saying a word that may depress or hurt an inferior who is at home, will have learned to extend this amiable caution so as to have that most attractive feature in the character of woman stamped upon her in all places—"in her mouth is the law of kindness."

Our subject, however, embraces a wider range, and enters into many circumstances which the most attentive fulfilment of the domestic and social charities leaves untouched.

Punctuality in attending to appointments is another important part of consideration. The inconveniences arising to others from being kept waiting is very serious; and it is a general remark that it is the unoccupied and not the employed who most fail in this particular. Thus those whose time is the most valuable are frequently delayed and hindered in their business by those who have little or nothing of consequence to attend to.

If we are teachers in Sunday-schools, let us remember that by coming late we disturb the attention of all the children, our own class is only half taught, and if we do not appear before prayer is offered up, we lead the young people to conclude that *we* think asking for the presence and blessing of God is a mere form.

A scrupulous care of any thing we have been lent, and more especially of books, should never be forgotten. It is very discouraging to those who are obliging enough to let us have the benefit and pleasure of reading what we might not otherwise be able to procure, to have their books kept longer than necessary, injured, soiled, or lost. Let their consideration for our entertainment make us considerate of their property.

(To be continued in our next.)

From an article in the Watchman of the South.

## A NEW STUDY PROPOSED FOR COLLEGES.

These, in a great majority of instances, were founded by holy men, for the very purpose of raising up ministers of the gospel and pious laymen. In these then, surely, we ought to expect the word of God to be—I say not tolerated—but *exalted*, and by this I do not intend the mere filling of an hour on the Sabbath with a cursory biblical lesson (undoubtedly a very useful thing) but the communication of Bible knowledge, in a scholar-like and Christian-like way, on several of the choicest hours of every week. Why not? The Bible is our classic; other things our youth might have learnt in Pagan Athens, but neither Euclid nor Demosthenes could have taught them to flee from the wrath to come.

To come to the point—and to the naked truth—we are in teaching, as in other things, too much conformed to a wicked world. We are unwilling to fall behind in the worldly race of letters and science, and to lose any portion of human eclat. There must be some sacrifice, to accomplish what is proposed.—The world is not quite ready to help the Church; and so long as the Church waits for such help, she acts the part of that fabled fool, who waited for the river to run by.

What would be the probable consequences, if any given college, of good reputation, should undertake to elevate the Holy Scriptures to their proper place? Suppose the project opened—not to exclude the classics, or the mathematics—but to have two or three recitations, with critical, doctrinal, and practical comments, on portions of the original Scriptures every week during the whole course, and to be *attended by every student*? I do not hope that it would be popular, with all patrons, all trustees, or even all instructors. I do not say, that as much of the popular branches could be taught. I do not say, that there might not be a loss of a number of students. But this I do say, and without hesitation, that the Church would be served; that a multitude of youth would become mighty in the Scriptures; that souls would be converted; that a new sort of champions for truth would arise; that a new era would dawn on our theology; and that our blessed King in Zion would be glorified. Perhaps one reason why our educated youth are not brought in greater numbers to the feet of Christ, is that we have not led them to set value enough upon the Holy Scriptures.

In whatever way it may please good men to seek this end, one thing is certain: the interests of Christ's kingdom demand that there should be a more solemn and open recognition of his authority in these literary institutions; that they should be more undisguisedly labouring to fit workmen for the Church; and especially that they should be kept as free as possible from the contagion of vice. On this point, I find some interesting remarks by Edwards, who was himself president of a Northern college. "It appears to me," says he, "that care should be taken, some way or other, that those societies (colleges) should be so regulated, that they should in fact be nurseries of piety. *Otherwise, they are fundamentally ruined and undone, as to their main design, and most essential end.* They ought to be so constituted, that vice and idleness should have no living there: they are intolerable in societies, whose main design is to train up youth in Christian knowledge and eminent piety, to fit them to be pastors of the flock of the blessed Jesus." "It seems to me," he goes on to say, "to be a reproach to the land, that ever it should be so with our colleges, that instead of being places of the greatest advantages for true piety, one cannot send a child thither without great danger of his being

infected, as to his morals; as it has certainly sometimes been with these societies." "If the main design of these nurseries is to bring up persons to teach Christ, then it is of greatest importance that there should be care and pains taken to bring those that are there educated to the knowledge of Christ."

## A DEAF, DUMB AND BLIND CHILD.

[The last Annual Report of the Boston Asylum for the Blind, contains some interesting particulars of the progress of Laura Bridgman, one of its inmates, whose complicated privations have made her the subject of much inquiry. A few paragraphs are subjoined.]

Having mastered the manual alphabet of the deaf mutes, and learned to spell, readily, the names of every thing within her reach, she was then taught words expressive of positive qualities, as hardness, softness; and she readily learned to express the quality, by connecting the adjective hard or soft, with the substantive; though she generally followed what one would suppose to be the natural order, in the succession of ideas, placing the substantive first.

It was found too difficult, however, then, to make her understand any general expression of quality, as hardness, softness, in the abstract. Indeed, this is a process of mind most difficult of performance to any, especially to deaf mutes.

One of her earliest sentences, after learning the adjectives, was this; she had found the matron ill, and understood, that her head pained her; so she said, "*Smith head sick,—Laura sorry.*"

Next, she was put to the positive expression of relation to place, which she could understand. For instance, a ring was taken, and placed on a box, then the words were spelt to her, and she repeated them, from imitation. Then the ring was placed on a hat, and a sign given her to spell, she spelt, *ring on box*; but, being checked, and the right words given, she immediately began to exercise her judgment, and as usual, seemed intently thinking. Then the same was repeated with a bag, a desk, and a great many other things, until, at last, she learned, that she must name the thing, on which the article was.

Then the same article was put *into* the box, and the words *ring in box* given her. This puzzled her for many minutes, and she would make mistakes; for instance, after she had learned to say correctly, whether the ring was *on* or *in* a box, a drawer, a hat, a bucket, &c., if she were asked, where is house, or matron, she would say, *in box*. Cross-questioning, however, is seldom necessary, to ascertain whether she really understands the force of the words she is learning; for, when the true meaning dawns upon her mind, the light spreads to her countenance.

In this case, the perception seemed instantaneous, and the natural sign, by which she expressed it, was peculiar and striking. She spelt *on*, then laid one hand on the other; then she spelt, *into*, and enclosed one hand *within* the other.

Some idea of the difficulty of teaching her common expressions, or the meaning of them, may be found from the fact, that a lesson of two hours, upon the words *right* and *left*, was deemed very profitable, if she, in that time, really mastered the idea.

In her eagerness to advance her knowledge of words, and to communicate her ideas, she coins words, and is always guided by analogy. Sometimes, her process of *word-making* is very interesting. For instance, after some time spent in giving her an idea of the abstract meaning of *alone*, she seemed to obtain it, and to understand that being *by one's self* was to be alone, or *al-one*. She was told to go to her chamber, or school, or elsewhere, and return *alone*; she did so, but soon after, wishing to go with one of the little girls, she strove to express her meaning thus,—*Laura go al-two*.

The word *widow* being explained to her, a woman whose husband is dead, and she being called upon to define, she said, *widow is woman, man dead, and cold*; and eked out her meaning, by sinking down, and dropping her hand, to signify, *in the ground*.

The two last words she added herself, they not having been in the definition; but she instantly associates the idea of *coldness*, and *burial*, with death.

Her having acquired any idea of death was not by the wish of her teacher; it having been his intention to reserve the subject, until such a development of her reason should be attained, as would enable him to give a correct idea of it.

He hopes, still, by aid of the analogy of the germination and growth of plants, to give her a consoling hope of resurrection, to counterbalance the almost instinctive dread of death.

Having acquired the use of substantives, adjectives, verbs, prepositions, and conjunctions, it was deemed time to make the experiment of trying to teach her to *write*, and to show her, that she might communicate her ideas to persons, not in contact with her.

It was amusing, to witness the mute amazement with which she submitted to the process, the docility with which she imitated every motion, and the perseverance with which she moved her pencil, over and over again, in the same track, until she could form the letter. But when, at last, the idea dawned upon her, that, by this mysterious process, she could make other people understand what she thought, her joy was boundless.

Never did a child apply, more eagerly and joyfully, to any task, than she did to this; and, in a few months, she could make every letter distinctly, and separate words from each other.

She has the same fondness for a dress, for ribands, and for finery, as other girls of her age; whenever she has a new bonnet, or any new article of dress, she is particularly desirous to go to meeting, or to go out with it. If people do not notice it, she directs their attention, by placing their hand upon it.

She evidently knows that the blind differ from seeing persons, for, when she shows blind persons any thing, she always put their fingers on it.

Those persons, who hold that the capacity of per-

ceiving and measuring the lapse of time, is an innate and distinct faculty of the mind, may deem it an important fact, that Laura evidently can measure time so accurately, as to distinguish between a half and a whole note of music.

The innate desire for knowledge, and the instinctive efforts which the human faculties make, to exercise their functions, are shown most remarkably in Laura. Her tiny fingers are to her, as eyes, and ears, and nose, and most deftly and incessantly does she keep them in motion; like the feelers of some insects, which are continually agitated, and which touch every grain of sand, in the path, so Laura's arms and hands are continually in play; and when she is walking with a person, she not only recognises every thing she passes within touching distance, but, by continually touching her companion's hands, she ascertains what he is doing. A person, walking across a room while she had hold on his left arm, would find it hard to take a pencil out of his waistcoat-pocket, with his right hand, without her perceiving it.

## BIBLE CLASSES.

To the Editor of the London Record.

Sir,—It may not perhaps be unacceptable to some of your clerical readers, if I call their attention to a mode of conveying spiritual instruction, which is attempted by the clergyman of the parish in which I reside. I allude to a "Bible Class" which is opened every Sunday morning at half-past nine for labouring men, mechanics, and boys, after they have left the National School. The clergyman who conducts it commenced his labours with twelve of the most pious men in the village. During the two years it has been established, the number of names has amounted to about 170, of whom about 100 on an average attend every Sabbath morning.

The plan pursued is this. First a psalm or hymn is read out verse by verse, and then it is sung by those who can join in it. The tunes selected are those which are best known to the poor. This is succeeded by a prayer, formed from the collects of the Church, occasionally varied as circumstances require, so as to introduce particular prayers for the sick or afflicted, or on occasions demanding particular notice, such as sudden deaths, remarkable providences, &c., which may have occurred during the preceding week. This has been found to be a great blessing, many having continued the habit at home, which has been thus begun at the Bible Class; a chapter of the Bible is then read, always selected from the services of the day, generally the second chapter appointed at morning service. The clergyman reads the first verse, then each man who is able, or likes to do so, reads one in succession. At the conclusion of a miracle, or parable, &c., the men are asked generally if there is any expression they do not understand, or any question they wish to ask; if no one speaks, the clergyman explains the hard words, and makes a few observations of a practical nature upon the narrative, especially with reference to the manner in which its doctrines, &c., bear upon their daily duties, temptations, prevailing vices or habits, and illustrating it by appropriate anecdotes, parallel passages, &c. Then the reading is resumed, and the same kind of exposition again takes place, till the chapter is concluded. The whole occupies about an hour, and is always considered and spoken of as "a preparation of the heart" for the solemn worship of Almighty God in his "house of prayer;" tracts are then distributed, and the class is dismissed. On communion Sundays those who propose to partake of it are invited to stay after the rest are gone, and a prayer is offered up for them. I am thankful to say, that the beneficial results are very marked and decided. The congregation at church is materially increased, and the remark is frequently made by strangers how many more men there are in the church than women, which, I believe, is not often the case. The attendance at the Lord's table also is increased. More than 100 families have applied for "family prayers." The mothers of families bear testimony, in numerous instances, to the change which has taken place by God's mercy in the habits and conduct of their husbands. Men who have never been seen in church for years, are now constant in their attendance twice every Sunday. In sickness, the poor men send for their clergymen, they cease to be afraid of them, and open their hearts to them without reserve. Their ignorance is in some degree enlightened, and several on their death-beds, one more than seventy years of age, admitted that he was perfectly ignorant of "Jesus, the way, the truth, and the life," till he was led from the Bible Class to the church; and, on the evening before his death, desired his sons to go to it, declaring how much benefit he had derived from it himself.

The Lord appears so remarkably to have blessed this means of exciting "a hungering and thirsting after righteousness," that I have ventured to address to you this statement, in the hope that where there is more than one clergyman in a parish they may be encouraged to set on foot something of the same kind. I have watched the progress of this Bible Class, and have myself attended it, and been witness to the good which in many instances has, by God's blessing, resulted from it. Should you think this notice likely to be useful, perhaps you will be so good as to insert this letter in your columns.

I am, Sir, your faithful servant,  
Dec. 3, 1839. A FRIEND TO THE POOR.

The inductive method applied to any branch of knowledge requires time, patience, and some skill on the part of the teacher. The routine method, or positive teaching, is much easier to the instructor, the former at every step unfolds the mind, the latter frequently overburthens it. If the positive knowledge acquired by the first is entirely lost, the habit of thinking remains, while, if acquired by the second, there is nothing left unless some improvement of memory, and general development of the reasoning powers.—*Bache's Report.*



FOR THE SUNDAY-SCHOOL JOURNAL.  
BIOGRAPHICAL SCRAPS.

ROBERT BOLTON was born in Lancashire, England, in 1572, and after graduating at Oxford, obtained a fellowship, and acquired a good reputation for learning. He was of an entirely worldly disposition; was fond of the theatre, cards, dice and the other amusements of the day; despised pious men, and had no knowledge of spiritual truth. The acquaintance of a pious and learned man at Oxford was blessed to his conversion after a period of most painful and protracted distress of mind, and he was ordained to the ministry in his 35th year. He was pastor of one parish for twenty years; during which time he preached twice every Lord's day, and catechised in the afternoon. Of his devotional habits it is said that "he usually prayed six times a day; twice by himself, twice with his family, and twice with his wife. Besides he often set apart days for private humiliation and prayers, always before the receiving of the communion, and sometimes on account of the affliction of the church at home and abroad; which he was observed to perform with so much fervency and zeal, though like Luther, he used such humility, as in the presence of Almighty God; but such fervency and faith, as if he had been talking with his friend."

His last work was a series of sermons entitled "Four Last Things; Death, Judgment, Hell and Heaven;" but before he preached the closing discourse, he was taken to the rest of which he had written; declaring in his last hours that "by the wonderful mercies of God, he was as full of comfort as his heart could hold," and to one who taking him by the hand, asked him if he did not feel great pain, replied, "Truly no; the greatest I feel is your cold hand." He died in 1631.

GEORGE HERBERT, the celebrated Christian poet, was born in 1593. As early as his seventeenth year he declared his resolution to be "that my poor abilities in poetry, shall be all and ever consecrated to God's glory." His first poems were thus dedicated:—

LORD, my first-fruits present themselves to thee;  
Yet not mine neither; for from Thee they came,  
And must return—accept of them and me,  
And make us strive, who shall sing best thy name."

In a letter to his mother he gave this testimony to her parental character. "For myself, dear mother, I always feared sickness more than death, because sickness hath made me unable to perform those offices for which I came into the world, and must yet be kept in it; but you are freed from that fear, who have already abundantly discharged that part, having both ordered your family, and so brought up your children that they have attained to the years of discretion, and competent maintenance: so that now, if they do not well, the fault cannot be charged on you, whose example and care of them will justify you both to the world and your own conscience; inasmuch that whether you turn your thoughts on the life past, or on the joys that are to come, you have strong preservatives against all disquiet."

WILLIAM BEDELL was born in 1570, educated at Cambridge, and accompanied Sir Henry Wotton as chaplain, on his embassy from King James to Venice, where he contracted an intimate friendship with the celebrated historian Father Paul, who was, it is believed, fully convinced by Bedell, of the errors of the Romish faith, and could only reply when urged to abandon that church, that God had not given him the spirit of Luther. Upon his return to England, he took charge of an obscure parish, to the duties of which he gave himself with so much diligence, that his fame as a scholar and divine seemed buried. "And as the whole course of his own most exemplary behaviour was a continued sermon, so he was very exact in the more private parts of his function, visiting the sick, and dealing in secret with his people, to excite or preserve in them a deep sense of religion." It was an act of sacrifice to him to accept the headship of Trinity College, Dublin, in 1626. He had laboured diligently in that station two years, voluntarily adding to his duties the weekly preaching to, and catechising of the students, when he was appointed a Bishop in the province of Ulster. The abuses which he found in his diocese were so formidable, and his determination to remove them so resolute, that the best of his friends deserted him. "Even the excellent primate Usher told him, the tide went so high he could assist him no more; for he stood by him longer than any other of the order had done. But Bedell was not disheartened by this. And as he thanked him for assisting him so long, so he said he was resolved by the help of God, to try if he could stand by himself." Among his services to the Irish people, he procured the translation of the whole Bible into their language, which was afterwards printed at the expense of Mr. Boyle, the celebrated philosopher.

Bishop Bedell carefully avoided all pomp in his life, whether in public or private. His dwelling, mode of living, travelling, and appearance in public worship, all gave evidence of his humility; whilst his charity and labours testified to his disinterestedness. Such was the impression made by his character, that for several months after the Irish rebellion commenced in 1641, no measures were taken to disturb him, though thousands of Protestants were put to death, and multitudes driven from their homes. His house was a refuge for numbers, and when he refused to give them into the power of the rebels, Bedell (now more than seventy years of age), was imprisoned with others in a tower in the midst of a lake, his property taken possession of by the Romish bishop and mass said in his Church on the next Lord's day. He was soon released, in exchange for a prisoner taken on the other side, but in a few more weeks he was more completely released by death. The exhortations and ejaculations of his dying bed were expressed almost wholly in Scriptural language. The Bible had been, indeed, the constant study of his life, and the Hebrew and Septuagint were as familiar to him as the English version. Every day after dinner and supper, a chapter of the Bible was read at his table, a copy of the Scriptures being laid before each person, whether of the family or guests. In his family he prayed three times a day, besides his own seasons of private devotion. "He took an ingenious device to put him in mind both of his obligations to purity and humility. It was a flaming crucible with this motto in Hebrew, 'Take from me all my tin.' The word in Hebrew that signifies tin is *Bedil*. This imported that he thought that every thing in himself was but base alloy, and therefore he prayed that God would cleanse him from it. He took the thought from Isaiah i. 25."

GLEANINGS FROM LUTHER'S LETTERS.  
TRANSLATED FOR THE SUNDAY-SCHOOL JOURNAL.

## XXII.

*Luther hunting.*—(To Spalatin, Aug. 5, 1521. Luther had now been some months at Wartburg. His health had suffered very much, and he was induced to use more exercise than had been usual with him.)

Last week I spent two days in hunting, in order to taste for myself the bitter-sweet of that joy of heroes. We took two hares, and some poor little partridges; a business worthy surely, of idlers! I was, however, engaged in playing the divine among the nets and dogs, and whatever amusement there was in the sport, was equalled by the pity and grief of the emblem which it presented. For what is it but a picture of Satan hunting by his wiles and his hounds, poor harmless creatures. I had learned too fully before this sad mystery concerning simple and trustful souls.

It was a more dreadful emblem, when having succeeded in saving a leveret, by wrapping it in the sleeve of my coat, I went away a little, but the dogs found the wretched little thing, and, through the coat, not only broke its leg, but choked it to death.

## XXIII.

*Worldly glory.*—(September 9, 1521.)—I remember that when I read what Erasmus says of himself in the preface to his New-Testament, that *the Christian easily despises fame*; I thought with myself, O Erasmus, I fear thou errest! It is no small matter to despise fame.

## XXIV.

*Moderate counsels.*—(1521. During Luther's seclusion, the people of Wittenberg went to excess in their opposition to Popish usages; and he wrote them a long letter of reproof and caution.)

God hath given you the Word in its purity, and shown great grace to the men of Wittenberg, nevertheless, I discern no love in your behaviour. How much better were it for you to bear with those who have not heard the Word! We have yet many brethren and sisters in Leipsich, in the region of Meissen, and in other places, whom also we must have with us in Heaven. What though Duke George and many more are disturbed hereby, and full of wrath towards us?—we should still bear with them, and hope the best for them. It may be that they are yet to become better than we. But some have now begun the work hastily, in a disorderly manner, (*purdi purdi*), and smiting with the fist: this pleases me not at all, and you know it well; and if it come to this, I will not stand by you. You have begun without me; see to it, that you bring matters to an end without me. What you have done is not right; nay, not if Carlstadt had said so.

## XXV.

*Project of his Bible translation.*—(January 13, 1522. To Amsdorf.)—Meanwhile I will translate the Bible, though I undertake a work beyond my strength. I now perceive what it is to translate, and why it has not yet been attempted by any one under his own name. The Old Testament I cannot touch without your presence and help. Finally, if it is practicable for me to have a secret lodging with any of you, I will come at once, and with your aid translate the whole from the very beginning, so that there may be a version fit for Christians to read; for I hope we should give one better to our Germany, than that of the Latins. It is a great work worthy of all our labours, since it is a public one, and intended for the common good. Reply concerning this, that I may know what hope there is.

## XXVI.

*Prudence and courage.*—(March 12, 1522. To Spalatin who had taken the liberty of smoothing down some of the reformer's expressions in a letter concerning the Emperor. We give this letter entire.)

Health. I rejoice, my dear Spalatin, to see you a preacher, and I pray the Lord to make your word a word of power, to the completion of your faith, and the faith of those who hear you. Your wonder at my not writing to you, is a proof of small confidence, as if you thought I was offended, because I was silent. And then, what matters it, though Luther be offended, since you are rich and reign in Christ, [1 Cor. iv. 8.] in whom alone we must glory.

I herewith send my letter to the elector, in which (while there are many things in this prince which show his timid unbelief, and which we must bear with) this single expression displeased me—that I am made to address the Emperor as *my most gracious Lord*, when all the world knows that he is inimical to me, and will laugh at this as a manifest hypocrisy. Yet I would rather be laughed at, and charged with insincerity, than give offence to the infirmity of the elector; and I save my conscience from the charge, on the ground that such is the usage and style of addressing the Emperor with his proper title, even by those to whom he is most hostile. But I mightily hate all pretences, and have yielded too much to these men already. There is a time when it is right to use plainness of speech. Give me your prayers, and help to tread down that Satan who has raised himself in Wittenberg against the gospel, though in the name of the gospel; for we now have to fight with an [evil] angel, who is turned into an angel of light. It will be hard for Carlstadt to yield his opinion, but Christ will constrain him, if he do not yield of himself. We who believe in the Lord of life, whether we live or die are the Lord's. More hereafter; for the present, farewell, and be strong in the ministry you have assumed. The day after St. Gregory's, 1522.

It may seem strange to the ears of some to talk of the language of thanksgiving as a language to be learned; but it is in truth a language which none speak correctly or fluently but those who have felt the deep conviction of their own sinful estate. It is observable that one who feels this conviction and one who feels it not, express their thanks in very different dialects. There is even a way of giving thanks, by which the absence of gratitude may be plainly, I had almost said emphatically indicated. Let the mode in which those whose gratitude is only skin-deep say grace, as it is termed, before or after meals, be attended to, and the pertinency of this observation may be understood by example. The lowest favour in the scale of beneficence which man receives at the hand of his fellow, is acknowledged by thanks more feelingly expressed than those which are given to God

for the daily sustenance by which we are continued in existence, and of which he is the author and dispenser. The reluctant rising, the stifled utterance, the despatchful haste, the frigid levity, the heartless indifference, the alacrity in sinking back into the half-relinquished seat, the anxiety to avoid the suspicion of being in earnest, are all sure to characterize this ceremony when performed by the mere man of the world, ecclesiastic or laic. The bounties of the great Giver are to him giftless gifts, and his returns are thankless thanks.—*Roberts' Portraiture of a Christian Gentleman.*

## FOR THE SUNDAY-SCHOOL JOURNAL.

In a school in Connecticut a question is given semi-monthly to the scholars to be answered in writing. The effect of this arrangement is to encourage reflection, and the expression of opinion, and to increase the interest of the children and youth in the school. A few of the answers are sent as a specimen.

What was the condition of the soul before the fall?  
The soul before the fall was in the image and likeness of God, perfectly holy and consequently happy. It probably enjoyed frequent and holy communion with its Maker, and was an object of God's love and delight.

What was the condition of the soul after the fall?  
The soul after the fall lost the moral image of God, in which it was created, and thereby forfeited all claim to his love, favour and protection, and to that intimate and holy communion with him in which consisted its chief happiness, and thus stood exposed to all the miseries of this life, and the wrath and curse of God, and to the pains of hell for ever.

Who are accountable for the soul is lost?  
Every one is accountable for his own soul.—"So every one of us shall give account of himself to God." Romans, 14: 12.

What is it to lose the soul?  
To lose the soul is to lose heaven, the favour and friendship of God, the society of the good forever, and have God for an enemy through all eternity.

Are children in danger of losing their souls?  
"The soul that sinneth it shall die."

Is there any way in which children may be saved?  
Jesus saith unto him, I am the way, the truth and the life. John 14: 6. Him that cometh to me I will in no wise cast out.—John 6: 37. For there is none other name under heaven given among men whereby we must be saved.

Why does God require children to be holy?  
He requires children to be holy that they may be happy. "Wisdom's ways are pleasantness and all her paths are peace."

## CANDIDATES FOR THE MINISTRY.

Many seem to entertain the opinion, that if you can make a minister of any man, he will of course be much more useful, than in a private station. No opinion can be more erroneous; even in the new countries, a pious layman of plain understanding, is far more useful than the same man, clothed with the sacred office. Neither is it commonly advisable for men who have been long in another profession, to become ministers; they are sure to bring with them the technical habits of their former pursuits. It is a good general rule, and scriptural, for every man to abide in the calling in which he was called. And there is no lawful profession in which a person of eminent piety may not be very useful; and surely, piety and talent are needed in other callings beside the ministry. Some may think, that instead of wishing to increase ministers, the tendency of my remark is, to discourage men from entering the sacred office. I confess, that I am more solicitous to have those that aspire to the ministry, suitably qualified, than to have it filled ever so full with unqualified men. The necessity of eminent piety in ministers, need not be proved by laboured argumentation. Nobody denies it. The wicked world expect it; and as far as external conduct is concerned, exact it. Let the guide of souls be what he professes to be, a man of God, thoroughly furnished to every good work. Let the youth who aspires to this office imbibe the pure and humble spirit of the Gospel. Let him make thorough trial of his prudence, sobriety, and stability, before he offers himself. Let his friends also be free and faithful with their friendly counsels to inexperienced youth. Rather let them, at first, lean to the side of discouragement than the contrary. Many more are pushed forward, who should remain in the back ground, than are retarded or hindered, when they should go forward. Let it be remembered that the most deserving will commonly be the most reserved and diffident. We should be cautious of encouraging a forward, self-confident youth to think of the ministry. At any rate, he should be repressed for the present. He may learn, by sore experience, his own weakness and want of wisdom. Bring forward the timid, the reserved, and diffident youth, who needs to be taken by the hand and encouraged. But before any one is recommended to be supported by the funds of the church, let a fair trial be made of his capacity, at home. Let his first probation be in his father's cottage, or in his master's shop. There is too much encouragement given to young men to lean on the arm of charity. It would be far better to cast them for a while on their own resources.

[Dr. Alexander.]

Oh that such as have for many years together sat under the ministry of the Gospel of Christ, and to this day are altogether strangers to this blessed union with Christ, would now, with all seriousness, apply themselves to know it, and to know it experimentally; oh that they would, with holy Paul, 'account all things loss and dung for the excellency of the knowledge of Jesus Christ' (Phil. iii. 8.); even this, that they may be 'found in him' (ver. 9), to know him with interest, to know him in this mysterious and beatific union, *Christ in them, and they in Christ*. Alas! this is the undoing mistake of thousands who are called Christians; they know somewhat of the history of Christ; they have some notions of a Christ in their heads, but this is the precipice upon which they ruin themselves, they think to be saved by a Christ without them; they hang upon the outside of the ark, they live upon bare notions: the Son of God took our nature upon him, died for our sins, rose again, and is gone up into heaven, and sits at God's right hand; and therefore conclude they shall be saved. Oh but what a fallacy do they put upon their own souls! (James i. 22.) Christ is the hope of salvation, it is true, but it is not simply

Christ in our nature, not simply Christ on the cross, not Christ in the grave, no, not alone Christ on the throne, but, saith the apostle, 'Christ in you the hope of glory.' (Col. i. 27.) It were an easy thing to be saved, if a Christ without us were all; and I know no reason why reprobate men and devils might not get to heaven on such terms. Christ must be in us by his Spirit, and we must be in Christ by faith, or else our persons and our hope are both reprobate. (2 Cor. xiii. 5.) Appear before God's tribunal in the great day without this union, and plead what you will, your answer will be, 'I never knew you; depart from me.' (Matt. vii. 21-23; Luke xiii. 26, 27.)—*Case's Mount Pisgah.*

## SUNDAY-SCHOOL JOURNAL.

WEDNESDAY, APRIL 1, 1840.

NEW QUESTION BOOK.—We have now in press the twelfth volume of the series of Union Questions. The object of this book is to comprehend in the Sabbath lessons of a year a review of the whole Scriptures. The plan and divisions of this volume will be more fully explained, when we are ready to announce its publication.

MR. PACKARD, one of the officers of the American Sunday-school Union, embarked last month for England, and it is expected that he will be absent about four months. The business connected with his department will not be suspended, and all communications relative to it, may be still forwarded to his address, and they will receive the proper attention.

One of the principal objects of this visit to Europe, is to effect arrangements, which, it is believed, will have an important effect in the economy and improvement of our publishing business; and we have reason to think that the readers of the Journal will share in the advantages of the tour.

From the Annual Report of the Superintendent of Common Schools of Pennsylvania, presented to the Legislature last month, we learn that the amount received by the several districts (in which the city and county of Philadelphia are not included) for the expenses of the year 1839, was nearly seven hundred thousand dollars. Of the 1,050 districts, 887 now agree to receive aid from the State, on condition of raising a proportionate sum by taxation. The number of pupils in the primary schools was 254,908, and the average time of keeping the schools open was five months and eight days. The sum expended last year in erecting, renting and repairing school-houses, was \$161,000. The number of Schools now in operation under the law is estimated at 5649. The average salary of male teachers is \$19.39, and of female \$12.03 monthly. About 3644 children are taught in the German language. The superintendent laments the deficiency of competent teachers, and the want of a Manual for the direction of teachers. He recommends the establishment of Teachers' Schools the publication of a Common School Journal, and the use of Common School Libraries.

Besides the above expenditures for the primary schools, the state paid last year to 52 academies for boys, and 29 seminaries for girls, nearly \$30,000; and to nine colleges \$9,250. In eight colleges there were 1170 scholars; in the academies 2632; and in the seminaries 1,044.

An abstract of the last year's returns made to the Board of Education of Massachusetts, from the public schools of the commonwealth has been printed in a close octavo volume of 350 pages, furnishing a great mass of statistics, with many valuable remarks and suggestions. A common complaint in the reports of the several townships is the want of qualified teachers, and of good school-houses. It is painful to meet with such statements as the following:—

In reference to the moral character of our schools, though in some particulars, that might be named, there has been some improvement made, yet it is still true, that much more in this department might be accomplished. The time has been, in this commonwealth, when moral science, it was expected, would be communicated with as much faithfulness as literary instruction, and the good effects resulting from this course have been visible, when such instruction has been faithfully communicated. Yet we find it the case that some of our largest youth are grossly ignorant of the first principles taught in the Inspired Volume—principles which the wisest legislators, in every age, have regarded as important and essential to be known and regarded, for the securing even of worldly prosperity. Profaneness, and other sins that might be mentioned, are not uncommon in certain circles of our youth. Language, that is irreverent and profane, too often greets the ear, and language that is obscene, in too many instances defaces the walls and seats of those places that are dedicated to the cause of science. Neither the duties which are due to God or man, as they are revealed in the Bible, are thoroughly taught in most of our schools in the letter, much less are they taught in their spirituality. The statute requires that this should be done, and the best good of society makes the same demand. No nation or community can be prosperous and happy, without morality and virtue. Literature, from its general prevalence and high elevation, may secure notice, but, alone, will not secure prosperity or true renown. The best good of the community therefore requires that moral and virtuous principle be impressed on the minds of the young, and that more efficient means be used on the part of parents to check vice in its early risings.