

Poetry.

THE LORD'S PRAYER.

The following poem is said to have been written by King James I., though by some it is ascribed to Bishop Andrewes.

Thy name be praised, and thou wilt gather
Some comfort, let him haste unto
Our Father,
For he of hope and help are quite bereft
Except thou succor us
Who art in heaven.
Thou shearest mercy, therefore for the same
We praise thee, saying
Followed by thy name,
Of all our petitions set up the sum;
Show us thy face, and let
The kingdom come.
We stand in need, and after from our birth;
Thou dost not let
Thy will be done in earth,
Thou dost not let the earth, as well as planets seven,
Thy name be praised here
As 'tis in heaven.
Nothing we have to use, or do, or say,
Except thou give us
Give us this day
Wherewith to do, wherewith to be fed,
For without thee we want
Our daily bread.
We want, but want no bread, for no day passes
But we do sin—
Forgive us our trespasses,
No man from sinning ever free did live,
Forgive us, our sins
As we forgive
If we forgive our brethren, that he'll forgive us;
We pardon them
That trespass against us;
Forgive us that in past, a new path tread to
Direct us always in the truth.
And lead us
Thy will be done in earth, and in heaven;
Not late temptation,
Thou that of all graces art the great,
Suffer us not to wander,
But deliver
Us from the fierce assaults of world and devil,
And flesh, and all that live in us
From all evil.
To these petitions let both church and laymen,
With one consent of heart and voice, say
Amen.

Miscellany.

A REMARKABLE RACE.

We have been much interested by an article in a recent number of the *Friend of India*, respecting a tribe, of whom we had no previous knowledge, inhabiting a district named the Colehan, lying to the west of Calcutta, between Madras and Chybrass, and covering about 1500 square miles. They are described as savages who still grow through the Indian jungles, relics of the aborigines, and similar to the lowest sections of the city populations of modern Europe. Civilization seems only to drive them still further from the ranks of the civility. They are found within a day's journey of the Indian metropolis, and present a promising field for missionary effort.

They number about seventy-five thousand, and seem to be the most degraded of all the tribes in India Proper. Divided into families or clans, they have no caste, no creed, no gods, no hope, and no fear of a future state of being. The only religious impulse affecting them, is an immediate terror of evil spirits, or of witchcraft. Under this influence, men have murdered their own parents and children, and others, accounted rich, from the possession of a few cattle, reduced themselves to beggary, when attacked by sickness, by sacrifices, hoping thereby to avert the wrath of the evil spirits. And when this resource has failed, they steal the property of others to meet the instant demands on their herds. Naturally lazy, they only cultivate when they cannot rob, and they limit their agriculture to the production of the rice necessary for present subsistence. In their villages there are one or two weavers, who furnish the small quantity of cloth required by a people who go almost naked, a maker of pottery, and a few herdsmen to watch the cattle. Besides these, they have no artisans or tradesmen. All the rest are agriculturists and idlers. They are lazy and incapable. The slightest provocation rouses a Cole to phrensy; and if they cannot inflict immediate vengeance, they commit suicide. A government officer has been placed among them; whose presence has somewhat restrained their violence; but suicides have lamentably increased. This disposition, strange to tell, is particularly prevalent among the women.

Some efforts have been made to improve this singular race, and not without some success as to show, that though degraded, wrathful, and cruel, they are not hopeless. In 1807 government sanctioned the establishment of a school in which English and Hindoo were taught. Not only did the boys crowd to acquire the latter language, but old men were seen gravely committing the alphabet. But unhappily the master persisted in teaching English, which these people no more wanted than the pupils in our mission schools wish for Greek, and finding they could obtain nothing else abandoned the school in disgust.

A subsequent attempt was made. Three vernacular schools were established. But there was no inquiry as to the language of those people. English was fixed upon, whereas there is an aboriginal dialect, and the language spoken around them being Hindoo, they will only attempt to acquire it.

They are moreover represented as perfectly willing to work, and to work hard, in their own way, for an adequate inducement. Possessed of great bodily strength and hardihood, they make admirable artisans, and excel particularly in smith's work and carpentry. They are fond of learning, and it is to be deeply regretted that, through mistake, the right sort of instruction is not provided.

Now it is very plain that in such a district, among such a people, there is a fine field for missionary effort. Its proximity to Calcutta renders the attempt possible, and we hope attention may be turned to it. The people are numerous enough to justify exertion. They have nothing to unlearn, and they have no caste to break. They are ready for a particular form of instruction, and have shown, under favorable circumstances, an aptitude for civilization. If schools were established, and the Christian doctrines well known to them, a more, in many respects as low and degraded as the negro, or the cannibals of the South Sea Islands, might be rescued from ruin, and raised to civilization and the fear and love of God.—*Baptist Magazine*.

PARENTAL RESPONSIBILITIES.

Mr. James Haughton of Dublin, relates in the *Westford Independent*, the following incident:—"I was this morning at the King's-bridge terminus of the Great Southern and Western Railway, seeing some friends take their departure for the south. A gentleman of considerable wealth, with whom I have been long acquainted, arrived, accompanied by his eldest son, an interesting young fellow, probably 16 to 18 years of age, whom he introduced to me, saying, if you make this boy a teetotaler I will give you a hundred guineas. On taking their seats in the carriage he repeated his promise aloud—in the hearing of many persons—and said, moreover, I have another son, and if you make them both teetotalers I will give you two hundred guineas.

"This all passed hastily, and as the train soon started on its rapid journey, impelled by that mysterious force which man has made in so many ways subservient to the steady progress of civilization, I had but little opportunity of reply. I said, however, that I would engage to make the attempt for half the money, and that I felt satisfied I could succeed, on one condition, which was—that he himself should become a teetotaler—that example was the surest teacher. He shook his head, and said he was too old to change his habits; and when I appealed to my young friend, he said something about teetotalism not being suited to the habits of country gentlemen."

Mr. Haughton turned his steps homeward, but reflecting as he walked upon this conversation, he determined to appeal to parents, on behalf of teetotalism. The father above referred to, knowing by experience the dangers to which young men are exposed, would gladly pay a large sum to save his sons from temptation, and yet lack moral courage to induce him cheerfully to make the sacrifice of appetite. How many such parents are there to be found. Mr. H. concludes his appeal by observing "that the enactment of a law by our legislators prohibiting the manufacture and sale of intoxicating drinks would soon place the people of Great Britain and Ireland in a condition of abounding happiness."

FORTUNES OF A PIN.

In the year 1780, a boy, called Lafite, first appeared in Paris. He was poor, and greatly desired to obtain an inferior place in a teaching house. Furnished with a letter of introduction, he went to the house of a rich Swiss banker to ask for employment. He was friendly, kind, and careful, and the banker, thinking him useful for a clerk, told him that he had no room for him in his office.

The lad left the banker's richly gilded room with a sad heart. While crossing the court-yard, with drooping head, he saw a pin on the ground; he stooped down, took it up, and placed it carefully in the corner of his coat. He did not think at the time that this act, so trifling in itself, would be the turning-point in his life, and the means of his future splendid success.

The banker saw from his window what had taken place, and, attaching great importance to trifles, he was impressed by the circumstance. This simple action gave him a key to the character of Lafite. It was a proof of his honesty, and he concluded that a young man who could thus take care of a pin, would surely make a good clerk, and merit the trust and good wages of his employer.

The same evening Lafite received a note from the banker, offering him a situation in his counting house, and asking him to come and fill the place at once. The detesting banker was not deceived in his hopes; for he soon found that the young pin-saver possessed all the good qualities he expected. From a clerk Lafite soon advanced to be cashier, and at length was received into partnership, and afterwards became the owner of the largest bank in Paris, and one of the richest men in the world. He was not only rich, generous, great and powerful, but was chosen a deputy of the people, and made President of the Council of Ministers, and was in every respect the most influential citizen of France.

"HAVE NO TIME TO PRAY."

Indeed, friend, "have no time to pray?" What is time? whose is it? Who made time? Is time yours, or God's?—which? Has God given you time to live in, breathe in, walk in, talk in, pray in? Why not pray in it, then?—and what God says? God commands you to pray—pray always—with all prayer and supplication in the spirit.

"But I have so much business!"—"What business?" inquired? What business? yours, or God's? Have you got separate business from God's business? If so, you are a rebel—attempts to delude God, and set up a separate kingdom!

Does God tell you to do your business first, or his?—which? Have you any business aside from God's? Have you?—we say again, a rebel, a false servant!—He that is not for me, is against me.

Your business should be God's business, and God's business yours—and your first and great business is to serve God with all the heart, soul, mind, strength, through eternity. The more business you have, the more you need prayer, grace, wisdom, righteousness, salvation, sanctification.

Some farmers, and some mechanics, and some merchants, run off, elope the "muck rake," neglect the closest, the family altar.

Friends: will not God by and by take from you the stewardship, and give it to others, more worthy, more faithful, more honorable?—"Will a man rob God?"

"In all the ways acknowledge him, and he shall direct thy paths."—"So shall thy paths be filled with plenty, and thy presses burst out with new wine."

"IS THE BATTLE WON?"

We ask you to put your hand to the work, and come to the help of the Lord against the mighty. Be not any more satisfied, but up and doing. The fashion of this world is rapidly passing away. Time will soon merge into eternity. As yet it is day, but the dark night is approaching. The sky is becoming darker—the clouds are gathering fast. Make haste, prepare to meet thy God. What your hand findeth to do, do it with your might. It is related of a soldier of Mahomet, who had fought all day and been severely wounded, that at evening his attendants observing him faint, carried him to his tent for repose, and reported his attitude in the belief that he would soon expire. After a little refreshment, however, the veteran instantly sprang to his feet and called for his charger. All around descended him, and reminded him of the empire he had achieved, and the post as now named. "Away, away!" said the whirring. Printing his sword to the ground—"You speak of my empire—but is the battle won?" then, waving his sword to the skies, he exclaimed, "You speak of rest—and I need it, but it waits no longer." So saying, he broke into the field and perished in the arms of victory! Did this soldier of earth thus strive for a "corruptible crown," and shall not every soldier of heaven struggle him, in striving for an incorruptible crown?

Remember! Labour now, you will rest in eternity. It is a whole congregation, however small their number, were all labouring, striving, praying—O what conquest might be won! Would God, long be a stranger among such? The Spirit will not come, if he is not invited. He will not abide, if he is not welcomed. Christ does no mighty works among us because of our unbelief. It is this that blinds him. It is this that giveth him way. He is willing to bless. He is willing to do mighty works among us. Will you, then, be a helper or a hinderer of the work?—a plodder, or a fighter, or a conqueror away of both the Saviour and the Spirit?

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DING ADVISE TO A GAY SISTER.

Wilberforce Richmond was earnest beyond his strength in conversing with her. He put very plain and close questions, saying, "I must be answered—I must speak plainly. I am afraid, my beloved sister, you do not think enough about religion. I do not see decided proofs of real conversion in you. I have not a sure hope that, if you die as you now are, I shall meet you in heaven. Oh, H—, it is my last request; with my dying breath I am entreating you to seek the salvation of your soul. Suppose you were in my place, in this chair instead of me, waiting for death day by day; could you meet it as I do? Oh, do, my dear sister, do think of death while you are in health! If I had not sought Christ before I was brought so low, I should have no strength or sense to seek him now. I want to Jesus as a poor weak sinner, and found sweet rest; and I am happy now amidst all this suffering." He spoke in a very affectionate manner of the subject nearest his heart: "You may feel you will soon succeed your dear friend. Take care that the good seed is not choked by the pleasures of life! Seek first the kingdom of God. Remember, H—, you have to die.—A large lot of worldly lovers have a good hope that I shall meet you in heaven. If I thought there was one amongst you, oh, I cannot bear that thought." He continued: "H—, there is nothing so opposed to religion, as the mind of Christ, as loving and trifling. It will keep you back more than anything. Take my solemn warning—I speak from my own experience,—you will never be a consistent Christian, and you will never grow in grace, if you indulge in habitual trifling conversation. It is not like the mind of Christ. Your temper is very painful and volatile, and Satan may use it as a snare to injure your soul. Piety and levity cannot long dwell in the same heart: one will destroy the other."

A NOBLE BOY.

A minister of the gospel had an interesting little son, on whose mind he was daily trying to make impressions that would bear him up to the end of his life. He taught his little boy to avoid sin, and to keep out of the way of sinners. He carefully guarded him against the popular and fashionable vices of the day. Nor did he live in his work. He knew it was by little and little that he was to make lasting and indelible impressions upon the mind of his son. A short time since, this father left his son with a friend, to spend a few weeks. The gentleman with whom he was left was pleased with his charge, and did all he could to render the little fellow happy and contented. One day he carried him to a neighboring village to see a circus, without telling the child where he was going. The unsuspecting boy went cheerfully along, and was very happy, and much pleased with his rule. The gentleman took him into his enclosure under the canopy, and getting a convenient seat, placed the child by his side. The little fellow looked around upon the crowd of spectators, and gazed upon the tumescence canvas umbrellas spread above him; and then turning to the gentleman, he inquired, "What is this?—Where am I?" The gentleman replied, "This is a circus."

For father says a circus is a bad place."—"Wait," said the gentleman, "and you will see some fine horses, and fine-dressed gentlemen and ladies, and you will be delighted with them."—"No, no," said the child, "I cannot stay; I must go out, and go away from here; for father says a circus is a bad place, and not fit for little boys." The gentleman tried in vain to satisfy the boy's conscience; but nothing would do, and he was compelled to take him out and carry him home.

This was a noble boy. The little fellow did exactly right. He determined to obey his father. "Children, obey your parents in the Lord; for this is right."—*Papa the American Messenger*.

WHAT ONE LADY CAN ACCOMPLISH.

A native of the land of sturdy habits lately arrived at the town of Harrisburg, Texas—a lone female—and went to work to build up a school for the instruction of the rising generation. That town, unlike the villages to which she had been accustomed in her own New-England, contained neither meeting nor school-house. Many discouraged her from making an effort to establish a school, predicting the downfall of town, &c. But the lady possessing the perseverance characteristic of the land of "her ancestry," determined to "go ahead," and see what could be done. She commenced her school in a small room, which was built for other purposes; in the meantime taking measures for the erection of a school-house on ground which she purchased. The house is a spacious two-story building paid for by money which she earned by teaching in another State. In this edifice she instructs all of both sexes who seek her aid. She intends, as soon as circumstances will justify it, to employ a male assistant; when she will devote herself entirely to the instruction of females, and to superintending the boarding-house, which she intends keeping for accommodation of pupils.

The lady teaches a Union Sunday-school in her school house. She has also invited ministers of all evangelical denominations to preach in the building. Is not this lady performing a useful work? Is she not a missionary at her own charge? Has New-England any more such daughters to spare for the instruction of the rising race of Texas? If so, I can assure them they would meet with a cordial reception. There is ample room in Texas for several scores of teachers, male and female. Who will come to our aid?—*Par. Rec.*

TESTIMONY OF A CHILD IN FAVOUR OF THE MAINE LAW.

Mr. Dow informs us, that street-begging ceased soon after the enactment of the Maine law, and that one of the temperance men in Portland, upon meeting a little child who had formerly been a street beggar, asked him these questions:

"How happens it, my little girl, that you don't come to our house for coal, meat, new dresses?"—"Ah?" and the little innocent, her bright blue eyes glistening with delight as she spoke, "you have got a good law now; father can't get any liquor now; he is sober and industrious, he earns two dollars every day, and we have plenty of new dresses at our home now, I thank you."

What educator does this little incident speak?—The Alliance.

"OYEZ OYEZ."—One hour lost in the morning by lying in bed, will get back, and may guarantee, all the business of the day.

One hole in the budget will cost ten times as much as it will to fix it at once.

One unkind animal will teach all others in its company bad tricks.

One drinker will keep a family poor and in trouble. One snorer destroys much good.

IT STORE.—If you have a new and better Lined 60; 20; 25; 30; 35; 40; 45; 50; 55; 60; 65; 70; 75; 80; 85; 90; 95; 100; 105; 110; 115; 120; 125; 130; 135; 140; 145; 150; 155; 160; 165; 170; 175; 180; 185; 190; 195; 200; 205; 210; 215; 220; 225; 230; 235; 240; 245; 250; 255; 260; 265; 270; 275; 280; 285; 290; 295; 300; 305; 310; 315; 320; 325; 330; 335; 340; 345; 350; 355; 360; 365; 370; 375; 380; 385; 390; 395; 400; 405; 410; 415; 420; 425; 430; 435; 440; 445; 450; 455; 460; 465; 470; 475; 480; 485; 490; 495; 500; 505; 510; 515; 520; 525; 530; 535; 540; 545; 550; 555; 560; 565; 570; 575; 580; 585; 590; 595; 600; 605; 610; 615; 620; 625; 630; 635; 640; 645; 650; 655; 660; 665; 670; 675; 680; 685; 690; 695; 700; 705; 710; 715; 720; 725; 730; 735; 740; 745; 750; 755; 760; 765; 770; 775; 780; 785; 790; 795; 800; 805; 810; 815; 820; 825; 830; 835; 840; 845; 850; 855; 860; 865; 870; 875; 880; 885; 890; 895; 900; 905; 910; 915; 920; 925; 930; 935; 940; 945; 950; 955; 960; 965; 970; 975; 980; 985; 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