

**THE CHURCHMAN'S COMPANION: A HELP TO
SCRIPTURE KNOWLEDGE, FOR THE FAMILY
CIRCLE AND RETIREMENT OF THE CLOSET.
EXPLANATORY OF THE GENERAL HISTORY
AND LEADING SUBJECTS IN THE
OLD AND NEW TESTAMENT. WITH OTHER
SELECTIONS FOR FAMILY READING**

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The Churchman's Companion: A Help to Scripture Knowledge, for the Family Circle and Retirement of the Closet. Explanatory of the General History and Leading Subjects in the Old and New Testament. With Other Selections for Family Reading by Anonymous

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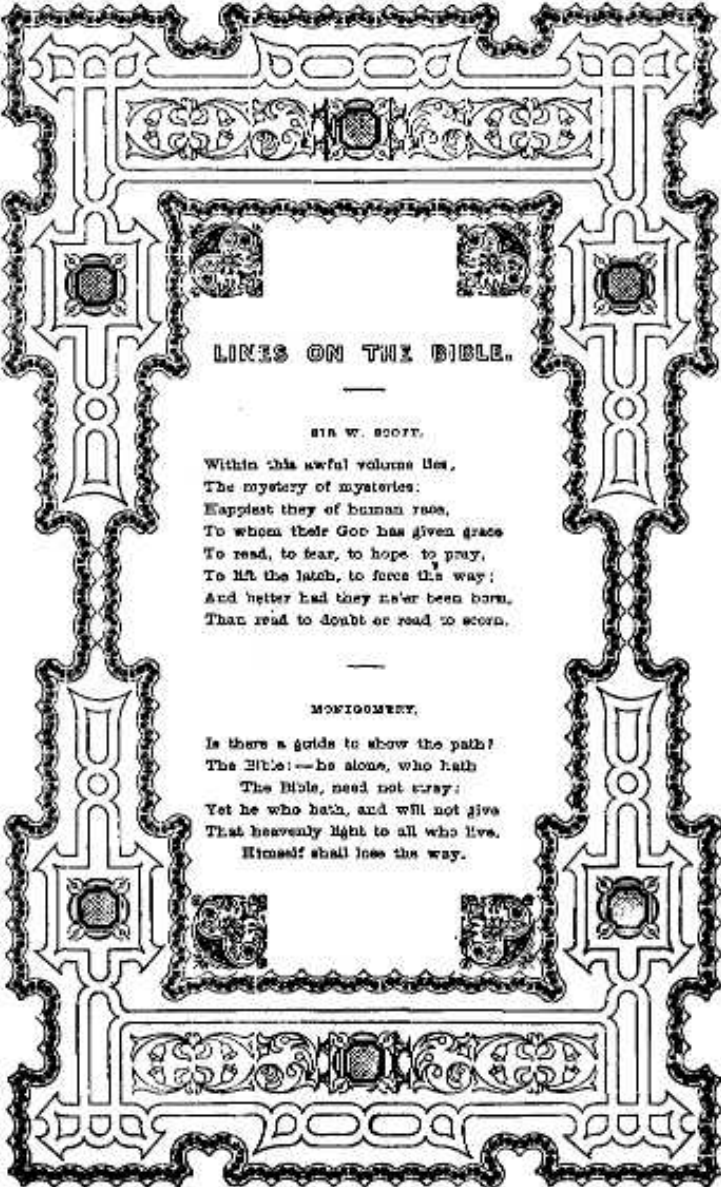
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ANONYMOUS

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LINES ON THE BIBLE.

—
SIR W. SCOTT.

Within this awful volume lies,
The mystery of mysteries:
Happiest they of human race,
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born,
Than read to doubt or read to scorn.

—
MONTGOMERY.

Is there a guide to show the path?
The Bible:—he alone, who hath
The Bible, need not stray:
Yet he who hath, and will not give
That heavenly light to all who live,
Himself shall lose the way.

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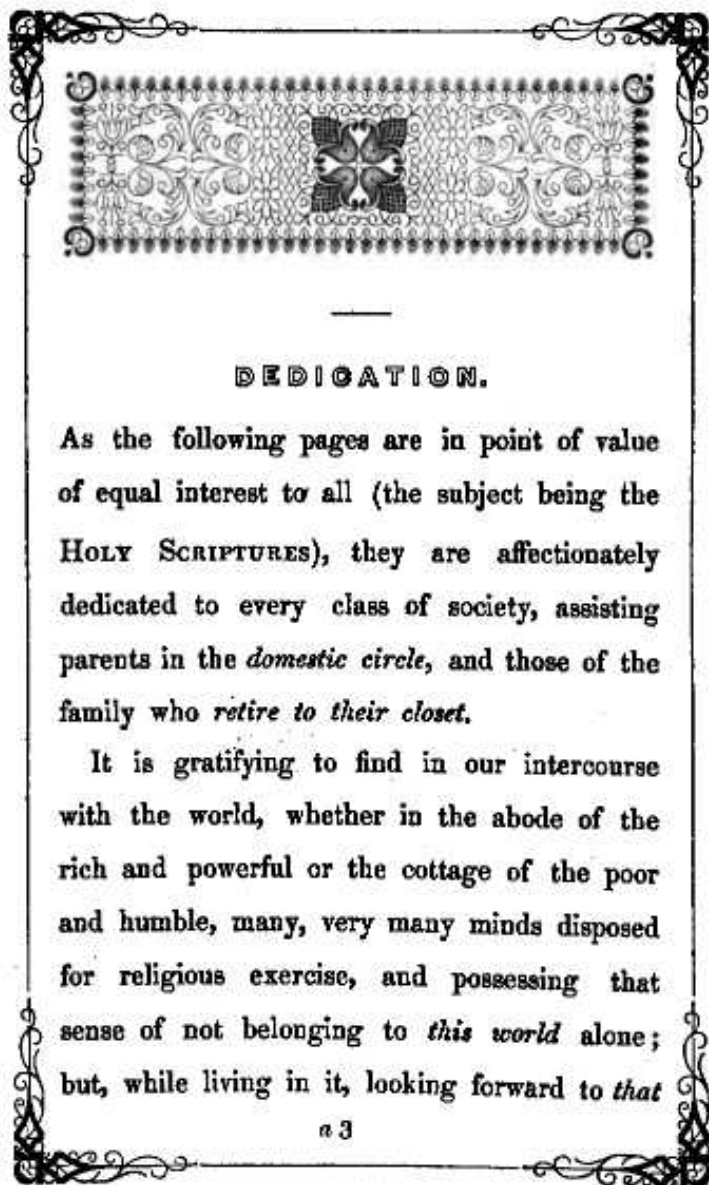
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DEDICATION.

As the following pages are in point of value of equal interest to all (the subject being the HOLY SCRIPTURES), they are affectionately dedicated to every class of society, assisting parents in the *domestic circle*, and those of the family who *retire to their closet*.

It is gratifying to find in our intercourse with the world, whether in the abode of the rich and powerful or the cottage of the poor and humble, many, very many minds disposed for religious exercise, and possessing that sense of not belonging to *this world* alone; but, while living in it, looking forward to *that*

in a future state that awaits us all after the great change we must undergo at the hour of death.

It is remarked that "In youth and age, in single and in matrimonial life, in all circumstances and under all relations, to live steadfastly and habitually under the guidance of those principles which they who are now lying on the bed of death are rejoicing that they have obeyed or mourning that they have disregarded, is the sum of human wisdom and human happiness."

Some may disbelieve Christianity, but its truth is not on that account impaired. Others may slight the impending day of retribution, but its approach, remember, is also not on that account kept back.

Religion may truly be said to unfold to us

the secrets of another world, and certainly instructs us how to attain its never-ending glories. If our comforts are undermined by sickness or misfortune, and our prospects darkened by grief,—religion can blunt the arrows of pain and brighten the gloom of calamity and sorrow. Are our parents unnatural, or are they no more? Is a husband unkind? Are we deprived by death of a beloved partner in marriage? We are taught by the same religion that such trials work together for our good, in teaching us the moral and sanctifying purposes for which afflictions are sent. When children are removed in early life or snatched away in riper years, parents are reminded that it may be to escape those trials which they might not be able to withstand; and were their talents more than usually promising (of this

“Bad as the world is, respect is always paid to virtue,” and “when a young man finds he has got a good companion, may he know how to value his worth; but be desirous to lose him if he turns out bad, lest by keeping him he loses himself.” The following is very beautiful and appropriate, and with which I conclude:—

“A religious young person must be, above all others, peculiarly acceptable to the Almighty; an object, indeed, upon which HE looks down with an eye of uncommon favour and approbation; and a spectacle more lovely there cannot be conceived than to see a young man struggling with the temptations of the world; not meanly “following a multitude to do evil,” but bravely stemming the popular torrent; and whilst those around him are deviating into the paths of vice, to see him left

alone with virtue in the midst, and daring to be singularly good. By remembering God in our youth, we save the pains of recollecting him in old age—"when the evil days come" (as come they assuredly will) "in which we shall say, we have no pleasure in them." In opposing the attacks of the wicked, put on that divine armour which the Gospel has provided, it will serve you in every exigence. Let truth, honesty, and sincerity surround you, and let a good conscience be your breastplate. However the young libertine may now boast and triumph in his impiety, yet there will come a time,—and God knows how soon it may come,—when his heart will quake for fear, when he will "believe and tremble."