



(From the Gospel Balance.)

And he said, *Lamb of God's servant.* Gen. xix.

"Servants be obedient to your masters—in singleness of heart as unto Christ; not with eye-service, as men please; but as the servants of Christ, done the will of God from the heart; with good will, doing service to the Lord and not to men."

This instruction of the apostle is beautifully illustrated in the conduct of Abraham's servant. He obeyed his master in singleness of heart. His mind was entirely withdrawn from all other designs and pursuits; the will of his master was his rule and guide in his conduct. It was not from fear of punishment, but from the principle of righteousness and duty, and as in the presence and fear of God.

He was not an eye-servant, but when he was out of the presence of his master, he was the more careful and zealous to be diligent and faithful. He carried his conscience with him, and his heart was fully set to his duty. He considered that he was in the capacity of a servant; his pride did not result at all in regarding his situation, but he esteemed it an honor to be the servant of so good a man. He therefore did service with good will, with cheerfulness, and with a ready mind. Notwithstanding these were difficulties to encounter, dangers and perils to meet, and labor and fatigue to endure, he set about the duty with a submissive and ready mind. Trusting in the providence of God, he discharged his duty with fidelity. He gave a voluntary account of all his proceedings.—The whole story is instructive.

The history of Joseph in the house of Potiphar is very instructive to servants. In him you may discover a submissive and a noble disposition. He exerted immediately into the duties of his station. He readily conformed to the circumstances of the family, although very different from that in which he was brought up. His master soon felt satisfied that he was honest, and therefore trusted him with all his concerns. He was diligent and left nothing undone, or neglected. He governed his temper, and his carriage was pleasant, peaceful, and winning. He was prudent, and frugal in his management, always keeping in his proper place, and never would do anything to disturb the peace, or expose the credit of the family.

Genah was an unfaithful servant. He was guilty of falsehood and hypocrisy. He used his master's name and credit to answer his creditors and wicked designs, but he was detected and punished. See 2 Kings ix. 20, 22.

Onesimus, the servant of Philemon, ran away from his master, but when he heard Paul's preaching, and became pious, he returned and became a pious Christian, and was beloved by the apostle.

Let servants learn to be content in their situation, to be faithful in the discharge of duty, honest in their dealings, careful of the property of their masters, not purloining nor swindling, and let them never betray the confidence reposed in them—let them be watchful and circumspect, and do their duty heartily as to the Lord.

## VANITY OF VANITIES

It is mortifying to human pride, to hear the confessions of a man, who has passed through the flowery fields and enchanting paths of life—but finds at last that the words of the wise man are above all too true. Lord Chesterfield is universally known as a man of education, wealth, rank and accomplishments; who, possessing all the means of unobstructed enjoyment, arranged himself of all the means he possessed, and better prepared than almost any other man, to make a just estimate of the pleasures of life. At the conclusion of his gay career, he looks back upon the scenes he had passed, and exclaims:

"I have run the silly mounds of business and of pleasure, and have done with them all. I have enjoyed all the pleasures of the world, and consequently, know their utility and do not regret their loss. I appraise them at their real value, which is truly very low; whereas those who have not experienced, always overrate them. They only see their gay outside, and are dazzled with their glare. But I have been behind the scene. I have seen all the coarse passions and dirty rogues, who exhibit and more the gaudy machine. I have seen and smelt the falter, which illuminate the whole decoration, to the astonishment and admiration of an ignorant multitude. When I reflect back upon what I have seen, what I have heard, and what I have done, I can hardly persuade myself, that all this trifling hurry and bustle and splendor of the world is in reality, but I look upon all that is past as one of the most insane dreams, which appear occasionally, and I do not mean to repeat the numerous doses for the sake of the fugitive dream. Shall I tell you that I hear this melancholy situation with the meritorious constance and resignation which most people boast of? No, for really, I cannot help it, nor yet, because I must bear it, whether I will or no—and think of nothing but killing time, nor yet, because I must own it. It is my resolution to sleep in the carriage the remainder of the journey."

## EXTRACT

Oh Israel! thou hast betrayed thyself; but now is thy help.—From the tremendous language with which the verse commences, God breaks off, as it were, the expected malediction, and brings to the mind a subject of which infinite love could alone have originated a thought. There is no analogy in nature by which to illustrate the idea. I would convey. But, in imagination, suppose a man, who is in a state of being, when the bright orb had poured on the earth, the most fierce of his beams, the heavens should become dark—suppose that clouds rolled on clouds should have all the appearance

of immediately bursting on the earth with all the artillery of the skies—and suppose that with all the quickness and rapidity of thought, and with no preparatory indication, there should be signs in heaven were at once displayed, and an unclouded sky presented to view. How astonishing, how unexpected the change! Yet, my friends, feeble is this imagined occurrence to illustrate the meaning of the text. In a spiritual sense, there are clouds of awful portent all about the heavens; the thunders roar; the tempest comes rushing on; and the line of desolation crosses your path. "O Israel! thou hast destroyed thyself." But suddenly the clouds are gone—the thunders hushed—the glorious Son of righteousness appears—and a voice more than an angel's sweetness is heard:—"In me is thy help."—Bible's Sermon in National Preacher.

## PRESENT AND FUTURE EVENTS.

That we live in an eventful period of time, almost every eye is now willing to admit. Changes, great and unexpected, have been for some time past, and are still taking place, in reference both to the Church and to the world at large. But from the sure word of prophecy, it is certain that the most awful as well as the most important events are yet to come. The reaping of the harvest, spoken of in the 14th chapter of the Revelation, commenced with the wars of the French Revolution began, and continued upwards of 20 years. The gathering of the vine of the earth, and treading it in the wine-press of the wrath of God, succeeds the reaping of the harvest, and will be far more awful and devastating time. This is all yet to come, except if he now just commenced in the eastern part of Europe, in the war of Russia with the Turks. If this, it really be the case, the whole of Europe will shortly be involved in war, nor will there be a cessation of hostilities for many years, till every kingdom of Europe is shaken to its centre, and an entire new order of things be established, in which there will be no wars for many hundred years.

## SINGULAR EFFECTS OF BEAUTY ON YOUNG MEN.

Bishop Dupuis invited one day to dinner, two clergymen and three ladies. He noticed that during the course of the repast, the youngest of the two clergymen had his eyes fixed on one of the ladies, who was very handsome. The Bishop, after dinner, when the ladies had retired, asked him what he thought of the beauty he had just been looking at. The clergyman answered, "My Lord, in looking at the lady, I was reflecting that her beautiful forehead will one day be lined with wrinkles; that the coral on her lips will pass to her eyes, the whiteness of which will be extinguished; that the ivory of her teeth will be changed to ebony; that to the roses and blips of her complexion, the withered appearance of age will succeed, that her fair soft skin will become a dry parchment; that her agreeable smiles will be converted into grimaces; and that at length, she will become the outside of a box." I never should have supposed, said the Bishop, that the sight of a fair woman would have inspired a young man with such pious and morbid meditation.

## LINERICK:

WEDNESDAY, NOVEMBER 26, 1833.

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift."

To understand this subject it is necessary that several things should be considered.

1st. *The Altar.* Under the Jewish dispensation, the altar was a consecrated place whereon the sacred offerings that were presented to God, were placed, and where they were partly consumed by fire, to the honor of his gracious name. [See those scriptures that give an account of sacrifices and burnt offerings.] Solomon, at the dedication of his temple, hallowed the middle of his court as an altar to burn his large offerings. Gen. 8: 20. Exod. 20: 24. 1 Kings 8: 64, and 18: 30. It is supposed that King Ahas prefigured Jesus in his furnace and self-sacrifice to endure his Father's wrath, and in his low debasement and trouble, and marked, that in his worship, God more regards inward purity and affection than outward pomp."

2. *The Gift.* The Gift is the freewill offering that was made for sacrifice, and which was placed on the altar. The gift which was required to be offered for oblation, whether it was a bullock, a heifer, a ram, a he-goat, a turtle dove, or a young pigeon, was considered as bestowed without price or obligation, otherwise it would not be a gift. The gift which Moses required of those who were to be made clean, to be offered to the priest for a testimony, was accommodated to the circumstances of the person of whom the offering was required. [See the account of the leper who was cleansed, Mat. 8: 2-4.] This gift was two living clean birds, some cedar wood, with scarlet and hyssop, Lev. 14: 4, which were to be brought for his cleansing; and when cleansed, two he-lambs, one ewe lamb, three fatted calves of flower, and one log of oil, ver. 10. But if the person was poor, then he was to bring one lamb, one tenth deal of flour,

one log of oil, and two turtle doves, or young pigeons, verses 21, 22.

Although Christ by his death has abolished this ceremonial law, or law of commandments contained in ordinances which could make nothing perfect, thereby bringing in a better hope; yet, as many of those sacrificial offerings of which we have an account under the Levitical priesthood, were lively types and representation of Jesus, the mediator of the new covenant, who hath once made an offering of himself, and having, as a faithful high priest entered into the holy of holies to make reconciliation for the sins of the people—and as, under those ceremonies, it was required that those who would be cleansed should present gifts for sacrifices and burnt offerings, and it is clearly represented that sinners must have their sins put away or pardoned under the gospel dispensation, by giving themselves to the Lord, and sacrificing to him with the voice of thanksgiving, and being sanctified through obedience and belief of the truth, it is not improper to refer to these ceremonial performances to illustrate the subject we are contemplating.

It is, therefore, understood that the altar is the place on which the gift is laid, or where the offering is made; and the gift is the offering laid on the altar. During the Levitical ceremonies, the service and worship of God was performed in the offering of gifts at the altar. In the worship and service of God, under the gospel dispensation, Christians bring their gifts to the altar. The apostle Paul, in speaking of the spiritual gifts of the church, observes, "There are diversities of gifts but all of the same spirit," 1 Cor. 12: 4. Again, he says, "Every man has his proper gift of God, one after this manner, another after that." The gifts, of which there is a diversity, is understood to be the ability or talents of the saints, in whose soul is Christ, the unspesakable gift of God; with which they serve God, or the offering which they respectively make at the sanctuary, or house of prayer, where they engage in the public worship of God.

Therefore if thou bring thy gift to the altar, or attempt to offer thy testimony in the assembly of the saints, and there rememberest that thy brother hath ought against thee, or knowest that there is an existing difficulty between thee and either of thy brethren, leave there thy gift, that is, suspend the improvement of it, and go thy way, first be reconciled to thy brother, and then come and offer thy gift, or improve upon the talents that God has given thee.

The idea is this, that no person shall improve his gift at the place of public worship, if he knows that his brother has any thing against him, until the difficulty shall have been settled. Some who are in transgression seem to be determined to maintain their testimony, and support their character by an outward show of religion and will-worship, but it is contrary to the direction of Christ.

Some have concluded, as the gift was required to be left at the altar, that the person might offer his gift at the place of worship, and then immediately seek for a reconciliation with the brother who hath ought against him. This is not the case. The language of our Saviour should be distinctly understood—"When thou rememberest that thy brother hath ought against thee, leave there thy gift before the altar." When the gift was accepted, it was not left before the altar, but laid upon it. There was as much difference in ancient times, between leaving the gift before the altar, and laying it upon the altar, as there is in modern times between the actions of a person who improves his gift at the place of public worship, and one who suspends the improvement of his gift. Hence no person, who is conscious of having done an injury to a brother, or indeed to any person, should presume publicly to offer his gift, until satisfaction in some way is made.

On the other hand, some have supposed that if a brother is accused of having done wrong, whether the accusation be founded in justice or not, he is required in this text to suspend the improvement of his gift until the matter can be adjusted. We think this is not the case. While the blessed Jesus most cautiously guards against the improvement of a gift, while the person who has it, is in transgression against a brother, he does not restrain his children from being in subjection to the Father of spirits. A person is not required to leave his gift before the altar, (refrain from improving it,) only when he remembers that his brother hath ought against him, that is, when he knows that he has given his brother occasion to have something against him. If a person is conscious that he has given no occasion for any person to have ought against him, although he may be accused of having done wrong, he is under no obligation to leave his gift before the altar; but in such a case, it would be

his duty to labor, in love and with christian affection, to convince his accuser that he had done him no injury.

The Gospel Banner, a Freewill Baptist Christian newspaper in Vermont, is sold out to the Gospel Luminary at New-York.

See *Hampshire Observer.*

It appears from the above statement, that the editor of the *Observer* did not know to which of the denominations mentioned the Gospel Banner belonged, or but both was one and the same religious Community. It is presumed that the Banner was considered as belonging to the Christian society, as the editor, we believe, was a member of that order, and as the Luminary with which the Banner is now amalgamated, is the principle organ of the same society, being published under its auspices.

The Freewill Baptist and Christian denominations are fully distinct and separate, as much so as any other religious denominations. This is, so far as our information extends, admitted and acknowledged by both societies.—It is shown by the respective order and views of each, as well as by their records, their publications, &c. In these remarks, we would not give the public occasion to suppose that any hostile or unchristian feelings exist in either of the above denominations toward the other. The Freewill Baptists and so do the Christians, for any thing that we know, feel disposed to cultivate christian feelings, and maintain a pleasant correspondence with every religious community. Touching experimental religion, saints are generally agreed; but as it relates to the doctrine of Christ, it is frequently the case that they are at issue. There are some important points in which two or more denominations may agree, while, with regard to other points, there will be a difference of opinion. We consider each to be conscientiously pursuing that course which they think is best calculated to promote the cause of truth in the earth.

The Minutes of the General Conference are at length, received, but they came too late for this number. We shall commence the publication of them next week.

Virginia.—A gentleman of Richmond, on a tour in the country, writes to the editor of the Family Visitor, "I really believe, the Lord is drawing near to our world. I have seen no family in which there were not one or two who appeared anxious to talk on the subject of religion, some are deeply concerned." Another in the neighborhood of Walker's Church, Prince Edward County, writes, "I was at a meeting for inquiry which he recently held in that place, there were thirty persons who have recently begun to consider the subject of religion one of personal concern."

Baptism by Immersion.—On Friday, Oct. 21, a scene, not common amongst Episcopalians, was witnessed on the banks of the Schuylkill, directed by Spruce street. In that city, the spiritual accommodation, for which our church is celebrated, as we are fond of thinking, above every other Protestant church in Christendom, baptism by immersion was administered to an adult, on account of some strong objections entertained by the friends of its subject, to every other mode. And unlike many other services of man's invention, which retain the appropriateness and solemnity only under particular circumstances, the services of our church never appear more impressive and pre-eminent to some, than when they are performed in God's own universal temple, with the wide earth for an altar, and the broad heavens for an overshadowing canopy.—*Philadelphia Recorder.*

It happened to us to be present at the transaction recorded above, and to witness this solemnity, unusual in the Episcopal church at the present day. The chapel belonging to the First Baptist Church, on the Schuylkill, was opened for the occasion, and Episcopalians and Baptists were seen together, singing the songs of Zion as they marched down to the water.

Columbian Star.

The Jews of Russian Poland bury their dead immediately, and judge the vital spark to be extinct when no steam appears on a glass applied to the mouth. If the jolting of the cart on the way to the place of sepulture recalls life, they believe it is the devil who occupies the body, and deal with it accordingly.—*Herald.*

## THE LOTTERY BUSINESS

We were much needed to learn, some time since, a gentleman residing in the city of New-York, and whose name was a Lottery broker has been for several years past in connection with a house which has had its branches in all our principal cities and towns, was closing his business in that line, as far as possible, on account of having become convinced of its immorality and immorality. Within a few days we have noticed advertisements in the papers of this town and elsewhere, from which we learn that his house in this town, and in sundry other places is dissolved; so that we presume he has at length succeeded in wiping his hands from the traffic. On this, we congratulate the gentleman himself, and community. His name will no longer be quoted as a gentleman residing in the city of New-York, and in other respects, an exemplary Christian, has consented to share upon the profits of the Lottery business.

From *the Investigator.*

~~CASH~~ will be paid for RAGB at this Office.

## POETRY.

## THE DAY OF CONSUMMATION.

For the Morning Star.  
Awake from all care; cease from the mind,  
All things false, discordant, unkind,  
Let us, since time is passing us, attend  
Deceit on the world; contemplate its end.  
Say, do not we, in the Apocalypse,  
Discover this life's eternal escape?  
An awful catastrophe! Lo, all things,  
Earth, and her proud sons, princes and kings,  
Shall come to judgment! Hark, he swears!  
The archangel, by the God of light, declares,  
That time shall be no longer! Hark! the sound,  
Of Gabriel's trumpet, doth summons all around.  
Not Lazarus only; all dust shall rise  
To meet their God, eternal in the skies.  
The Sun shall cease; the Moon shall set her light,  
All nature lie in one eternal night!  
Forced from this clay, weak man shall quit his sphere;  
In solemn silence before God appear.  
The Herald of our Lord, shall lay their armor by,  
Flinging anghls, fly to worlds on high.  
Oh! sweet reflection do to life again,  
Pay homage to the Lord for sinners slain.  
Say, what is gold, which so much fascinates the sense?  
Compared with faith, and love, and penitence;  
Can Ophir's riches purchase but an hour?  
When death shall come in his almighty power,  
Renounce the world; may, be for ever woe,  
And live a life devoted to the cross.  
Like old Habbakuk, always hope to rest  
With Christ, when he'll itself shall be suppressed!

Y. D. D.

## LINES ON THE CRUCIFIXION.

Who beheld the dear Saviour when treated with scorn?  
Who saw the red current that flow'd from his veins?  
Who look'd on his body, all mangled and torn,  
Who heard his death-cry, who all nature sustains?  
Did the dead? Oh, those to the worms are a prey.  
Did the grave? Oh, how silent and silent and dark.  
Did the rocks? Oh, how hard and unfeeling and stark.  
Did man? Oh, where was his kind sympathy's spark.  
His voice it was heard, and his agony seen,  
The veil of the temple in twain it was rent,  
The sun from the world withdrew his bright beam,  
And darkness thick darkness around it was sent.  
The dead they arose, though the prey of the worm;  
The rocks, they were shattered, 'twixt hard and any yielding.  
The earth and the grave were mov'd at the storm,  
And man only man, stood aghast—but watching.

The Poet.

## HAPPINESS.

It is wealth—Go probe the breast  
Of fortune's suspicious heir—  
Ah, why does secret woe intrude,  
And anguish counterfeit?  
It is fame—her empty breath,  
Inconstant as the breeze,  
Will blast away the laurel wreath,  
That late it form'd the place.  
It is friendship, 'tis in love—  
Alas! they quick decay—  
The tears of hapless nuptials prove,  
How frail their boundless stay.  
'Tis not in all that there exists,  
'Tis not in folly's round,  
But with Immanuel's love it dwells,  
And there alone is found.

## MISCELLANY.

## LATIMER.

The first remarkable occasion on which Latimer, one of that glorious array of martyrs, who introduced the reformation into England, publicly avowed his opinions respecting the corruptions of the Romish church, was in a course of sermons, which he delivered during the Christmas holidays before the University of Cambridge, to which he belonged. He insisted particularly on the great abuse of locking up the Scriptures in an unknown tongue; and endeavored to show, that in comparison with the religion of the heart, external observances were of no manner of value. The orthodox part of the clergy, as they were then called, could not allow such heresies to pass without some attempt at a public confutation of them. The task was undertaken by Dr. Buckingham, Prior of the Black Friars, who appeared in the same pulpit a few days after, and with great power and prolixity, declared against the dangerous tendency of Latimer's opinions, particularly the dreadful notion of having the scriptures in English. If that heretic, said he, were to prevail, he should soon see an end of every thing useful among us. The ploughman, reading that if he put his hand to the plough and should happen to look back he was unfit for the kingdom of heaven, would soon lay aside his labor, the baker likewise reading that a little leaven will corrupt his lump, would give up every intripid bread, the simple man also finding himself commanded to pluck out his evil eye, in a few years we should have the nation full of blind beggars. Latimer could not help listening with secret pleasure to this ingenious reasoning, and longed till an opportunity came round for exposing it. When it came again to his turn to preach, the whole University crowded to hear him. Among the rest, Prior Buckingham himself entered the church with his coat about his shoulders, and seated himself with an air of importance before the pulpit. Latimer with great gravity recapitulated the learned doctor's arguments, placed them in the strongest light, and then assailed them with such a flow of wit, and at the same time with so much good

humor, that without exciting one unfavorable sentiment against himself, he made his adversary in the highest degree ridiculous. His plea with great address appealed to the people; descending upon the low esteem in which their guides had always held their understandings; expressed his indignation at their being treated with such contempt; and wished that the country gentlemen might only have the use of the Scriptures till they were guilty of so absurd an interpretation of them, as that apprehended by the learned friar.

Latimer was afterwards interrupted from preaching by his Diocesan, the bishop of Ely, but there fortunately happened at that time to be a Protestant Prior in Cambridge, Dr. Barnes, of the Austrian Friars, who having a monopoly exempt from the episcopal jurisdiction, and being a great admirer of Latimer, boldly licensed him to preach there. The late opposition having greatly excited the curiosity of the people, the friar's chapel was soon incapable of containing the crowds that solicited admission. It is not a little remarkable, that the same Bishop of Ely who had interrupted Latimer, was now often one of his hearers, and had the ingenuously declared, that he was among the best preachers he had ever heard.

After Latimer's promotion to the See of Worcester, in the time of Henry VIII. he preached before the court. The sermon which he delivered was at a subsequent convocation of the Bishops, at which the king was present, denouncing to his majesty as seditions, by the Bishop of Winchester. Latimer being called upon by Henry, with some sternness, to vindicate himself, was so far from denying or even palliating what he had said, that he boldly justified; and turning to the king with that noble unconcern which a good conscience inspires, made this answer; "I never thought myself worthy, and I never will be a preacher before your grace, but I was called to it; and would be willing if you think it, to give place to any better, for I grant there may be as great and many more worthy of the room than I am. And if it be your grace's pleasure to allow them for preachers, I could be content to bear their books after them. But if your grace allow me for a preacher, I would desire you to give me leave to discharge my conscience, and to frame my doctrine according to my audience. I had been a very dull idiot, and have preached so at the borders of your realm, as I preach before your grace." This answer baffled the malice of his accuser. The severity of the king's countenance relaxed into a gracious smile; and Latimer was dismissed with that obliging freedom which his monarch never used but to those he esteemed.

During the three first years of the succeeding reign of Edward VI. Latimer preached the Lent sermons before his majesty, and such were the crowds which then resorted to hear him, that Heylin tells us, the pulpit was removed out of the Royal Chapel into the Privy Garden.

His style of preaching is said to have been extremely captivating, simple and familiar, set a little enlivened with anecdote, irony and humor; and still often swelling into strains of the most impassioned and awakening eloquence. Of the earnestness of his manner, we have the following striking specimen in one of his sermons delivered at court against the corruptions of the age:—Take heed, and beware of covetousness; take heed, and beware of luxury; take heed, and beware of uncleanness; and what if I should say nothing these three or four hours but these Great complaints there are of it, and much crying out, and much preaching, but little amendment that I can see. Covetousness is the root of all evil. Then have at the root; cut out with your sword; ye preachers, and strike at the root. Stand not tickling and toying at the branches, for new branches will sprout out again; but strike at the root, and fear not these great men, these men of power, these oppressors of the needy; fear them not, but strike at the root."—*Bristol Reporter.*

"Be wise to-day—be wiser to-morrow to die."

If you intend ever to become religious, begin to-day, for to-morrow is not yours. Permit me to enforce these remarks by an instance in point. A person, who formerly met with you in this house, while in the full enjoyment of youth and health, became convinced of the importance of religion, and expressed a determination to attend the next weekly meeting for religious inquiry. When the day of meeting arrived, sick, however, constrained to defer his attendance, till the following week. But, before the close of that week, he was in his grave. It is not for us to limit the divine mercy, or to say what was her fate; but, for aught we can tell, the delay of a week proved fatal. Permit me to remind you of another circumstance, which many of you will recollect. I addressed to you on the Sabbath, I think the last Sabbath of a year, that perhaps some of you might then be present in God's house for the last time. The event verified the prediction. On the following Wednesday, one who had been present on the Sabbath, was dead. At the ensuing Thursday evening lecture, I noticed the circumstance, and repeated the remark. Again it was verified. Before the next Sabbath, a person who had been present at our last lecture, was a corpse. On the next Sabbath, I mentioned this also, and repeated the remark a third time; and the following day a third person, on the Sabbath, was in perfect health, expired. My hearers, what has occurred, may occur again. If, then, you intend ever to become religious, begin to-day, for to-morrow is not yours.—*Payson's Sermon.*

A young man who has a fondness for books, or a taste for the works of nature and art, is not only preparing to appear with honor and usefulness as a member of society, but is secured from a thousand temptations and evils to which he

would otherwise be exposed. He knows what to do with his leisure time. It does not hang heavily on his hands. He has no inducement to resort to bad company or the haunts of dissipation and vice; he has higher and nobler sources of enjoyment in himself. At pleasure, he can call around him the best of company, the wisest and greatest men of every age and country—and feast his mind with the rich stores of knowledge which they spread before him. A lover of good books can never be in want of good society nor in much danger of seeking enjoyment in the low pleasures of sensuality and vice.—*Hunter's Lectures.*

*Abstracts from Dr. Walsh's Journal.*—Rev. Dr. Walsh went to Constantinople in 1821, as Chaplain to Lord Strangford, the British Ambassador, and left that city in October 1827, for England. He crossed the plains of Rumania, passed through Bulgaria, Wallachia, Transylvania, Hungary, Austria, Bavaria, &c. His route from Constantinople to the Danube was nearly the same that was pursued by Darius, king of Persia, in his memorable expedition against the Scythians, 2300 years ago; and it is that which the Russians have taken in the present campaign.

*Travelling in Turkey.*—There are generally speaking no roads, no carriages, no mules, no asses, no beds. The only carriages are planks laid upon rough wheels, drawn by cords by buffaloes; the only mules are stables with chopped straw; the only suppers are what you may pick up on the road, and carry to where you stop for the night; and the only beds are chopped straw, or a deal board. Such is the state of travelling, both in European and Asiatic Turkey.

*Constantinople.*—This city, originally called Byzantium, was founded by a colony of Lacedæmonians, 660 years before Christ; was made the seat of government by Constantine the Great, 324 years after Christ; and was taken by the Turks in the year 1454. It is built on a triangular piece of land that projects into the sea of Marmora, being washed on two sides by the sea. The lofty wall on the land side is the same that was built by Constantine. In every part of the Turkish empire, and affairs of the most of human life is wasted and less supplied, in Turkey than any other country. The vast plain that surrounds Constantinople is a perfect desert, where solitude and desolation reign.

*Water.*—Constantinople is supplied with water by aqueducts from reservoirs constructed in the mountains near the Black Sea. Some of the aqueducts were built by the Greek Emperors, and east cisterns were also excavated by them in the city. One of these cisterns was large enough to contain a supply of water for the whole city 60 days.—These cisterns have been neglected by the Turks, and are filled with earth, or turned to other uses. Dr. W. says that if the Russians should besiege the city, and cut off the communication with the reservoirs, the place could not hold out for a week.

*Value of human life in Turkey.*—While Dr. W. was walking near a bank, some Turks who were firing a target just over their heads, discharged 8 or 10 guns, without giving the smallest warning, and the balls passed within a few inches of Dr. W.'s head.—He remarks that a carelessness of human life marks all the actions of the Turks. "We willfully deprive a human being of life with consequences, perhaps, than any other nation."

*Locusts.*—In the year 1423, Dr. W. passed an extensive plain covered with young locusts several inches deep. They took flight, about two months after and formed a cloud in the air. Immense numbers alighted, and the garden of the British palace was covered with them, no one could pass along the walks without wading through them, and every thing green devoured. Many perished in the Black Sea, and some floated down the Bosphorus and lodged opposite to Pera, where they formed an immense gray, almost a mile in length.

*Greek Children.*—Dr. Walsh met companies of soldiers who were returning from Greece. Some of them had horses, with baskets on each side filled with Greek boys and girls, from three or four to nine or ten years old, whom they had carried off as plunder, and were bringing to the slave market of Constantinople to sell. The unfortunate beings resembled lambs in a market cart. The poor creatures seemed delighted with riding, and were unconscious of the fate that awaited them.

*Butter.*—This simple and estimable substance has not yet found its way into the houses and other civilized countries. The word translated butter in the Scriptures did not mean the substance we call by that name. Cheese and curd are universal where there are cattle, but butter is a little known and used now in the East as formerly. The Turkish herdsmen abound in cattle, live in a temperate climate, and daily make

cheese, curds, and other preparations of milk, but they have not yet learned the simple art of separating the cream from shaking it into butter. All the butter used by the Turks is raised, at least like stuff, brought from Russia in buffaloes' skins.

*Greek Church.*—The Greek church in Turkey, in some respects, has departed even farther from the simplicity of the Gospel than the Catholic. The Churches are mean and dirty, and are filled with tawdry paintings and pictures, which the people kneel to and kiss with the deepest respect. The Greeks have excluded images from their worship as idolatry, but their adoration of pictures is ardent. Many of the upper classes think lightly of the fooleries of their present mode of worship as the protestants, and this feeling has been extended by the distribution of the Scriptures among them by the agent of the British Bible Society.

*Buffaloes.*—The only beasts used for draught by the European Turks are buffaloes, and cream colored oxen. The buffaloes are huge clumsy animals, and the Turks need them except in an occasional case. Strings of buffaloes are hung about their horns and neck to preserve them from the effects of the evil eye.

*Evil eye.*—The Turks are so apprehensive of the effects of the evil eye, that they suspend blue beads round the heads of their children, on the masks and other parts of the vessels, on the fronts of houses, &c. Dr. W. met a Turkish postman, who carried a string of blue beads on a pole, to protect the letters which he conveyed from the glance of the evil eye. The same superstition afflicts the Greeks, Armenians, and Jews.

Haap. Gaz.

*Jews' New Year.*—On Monday evening, Sept. 8th, the Jewish year 5539 was ushered in at Liverpool by the Israelites. At sunset the people assembled in their synagogue, when the usual prayer was read, the congregation remained until between eight and nine o'clock. On Tuesday, their new year's day for the present year, they again assembled at half past five o'clock in the morning, to celebrate the Feast of Trumpets, in commemoration of Abraham's offering up his son, as stated in the book of Numbers. At six o'clock the Trumpets were sounded, which signified the commencement of the year, and those who thought proper left the synagogue; but many of them remained until nine o'clock. They met again at sunset the same day, and also on Wednesday at the same hours when the observance of those rites terminated. No food is allowed to be taken till the sounding of the trumpets on either day.—*Palladium.*

*The Three Teachers.*—To my question, how he could, at his age, have mastered so many attainments, his reply was, that with his three teachers, "every thing might be learned, common sense alone excepted, the peculiar and rare gift of Providence. These three teachers were *Justice, Habit, and Time.* At his starting in life, Justice told him that he had to learn to live he must *labor*; *Habit* had turned the labor into an *indulgence*; and *Time* gave every man an hour for every thing, unless he chose to yaw it away."—*Schiller.*

Never discuss religious questions with warmth, *Charity, benevolence, and brotherly love*, are the most prominent characteristics of true religion.

Gravity, the vital principle of Religion, is the most absent member of the church.

## Temperance Department.

*A safe misfortune.*—A farmer from county Va. a few weeks since, embarked from his home for the low country, with a cargo of whiskey—Dr. Bercher's "liquid fire," intending to furnish the good people of the eastern shore with their annual *quantum sufficit* of this universally approved Panacea, and fill his pockets with cash, into the bargain, by the speculation. He "waggoned it" many a weary day, found no sale, and finally returned home, distressed, in debt, and finally returned home, distressed at his ill success. He complained sadly that he could do nothing, for he had fallen, he said, every where he went upon a string of these Temperance Societies.

Of all the evils that afflict the human family, arising from habit, there can be none more pernicious than that of intemperance. It is a habit, and nothing more. Singular, indeed, must be the taste of a child that evinces a lack of ardent spirits! It is not till the child has grown up that the desire is acquired, and it is only for the foolish practice of treating one's friends, and making a capital out of a hundred the full rate with the parents, who, instead of putting into the hands of their children an aversion and dislike of spirits, and teaching them the beneficial consequences of using them, they not only use themselves, but give them to their children, literally training them up for a life of intemperance. If parents and guardians would pursue a proper course in the education of children, many a wretch would be saved from this beastly vice and misery.

At the Supreme Judicial Court which sat at Dedham, Mr. Lee, a man was convicted of breaking and entering a dwelling house in the night time, and was sentenced to the State Prison for life—the law in such a case, giving no discretionary power to the court.—This only article supposed to have been taken from the house by the burglar was a single decanter of *Spirit Spirits*.—He was a young man, and has brought upon himself, a life of seclusion and wretchedness, and has received as a consideration run enough to keep him in a state of intoxication twenty-four hours.—The same crime which this man committed, was until within a late period, punishable with death. Boston Philanthropist.