

would angels think of such unwonted transactions in heaven?

Such things have taken place. He became the Babe of Bethlehem, though once he was the King of kings. He became the Man of Sorrows, though once in the bosom of the Father, in whose presence is joy, and at whose right hand are pleasures for evermore. How rich was he, but how poor did he become! How glorious, but how dishonoured was he made in the eyes of a fallen world! Here is a transaction which transcends the ken of angels fully to fathom. No wonder they desire to look into these things. To see the Sovereign of ten thousand worlds humble himself to become a man—to take on him the form of a servant, to submit to the infirmities and temptations of humanity, transcending the conception of the wisest angel. What think ye of Christ! Whose son is he? H. R.

A CURSE AND A BLESSING.

If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home; of a home where the voice of praise and prayer ascends not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home to which, if the cares or the sorrows of life shall bring religion to the heart in after-days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes sending forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught to love God; the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts; and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing in the religious home which no tongue can speak, no language can describe. The home where, in early years, the heart is trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections, thoughts which die not with the circumstances that gave them birth; which last long, even though they may for a season be forgotten and neglected; and which exercise at least some check upon the evil of the human heart; and often, nay, commonly, recall it to hear again the voice of God, and to return to the paths of holiness and peace. How great, how unspeakable is the happiness of a land where homes like this are common!—Rose.

THE FAMILY CIRCLE.

From the Boston Mother's Assistant.

The object in publishing the following communication is to show parents the great importance of maintaining in their families, without interruption or cessation, and in the presence of strangers as well as their own household, *Family Prayer*. We are acquainted with the writer. He says, in a private note, "I have travelled the downward road which leads to death, twenty-two years. I sought and obtained what I imagined was real pleasure, but I can now say that the last year of my life has afforded me that sweet peace of mind to which this world is a stranger."—Ed.

THE FAMILY ALTAR.

Never shall I forget the first time I bowed my knee at the "Family Altar." Being somewhat out of health last year, I left the city of New York to spend a few months in the country, by the advice of my physician. I visited a relative who resides a short distance from the city. I left home, a careless sinner. I had been, and was then, taking bread strides in the road which leads to death. I spent my precious time in devising plans for the comfort of my poor body, without thinking I had an immortal spirit to save, and fit for the sky. I was constantly treasuring up wrath against the day of wrath.

On the morning after my arrival, I arose as usual, without thanking God for preserving my worthless life during the night. I was soon assembled with the rest around the "Family Altar," and with them, for the first time, bowed my knee in prayer; but while they were offering up their morning sacrifice, I was thoughtless, unconcerned—merely an idle looker-on. In this manner I passed five months. When about returning to this wicked, but highly-favoured city, my kind relative offered up prayer in my behalf. O, how affectionately did he pray, that my defenceless head might be covered with the shadow of the great Jehovah's wing. He prayed that I might be snatched as a brand from the burning, and that I might know no rest till I found it in Jesus; that I might be induced to lay my weapons of rebellion at my Saviour's feet, and be resolved to

"Fight against my God no more."

His prayer was heard and answered. I returned to this city, an awakened, though not a converted sinner. I saw my lost and ruined condition while wandering far from God, but soon mixed again with the gay world. I left no means untried to drive from me the moun-

tain weight that oppressed me sorely. The "Family Altar" was ever present to my view. The prayers which had been offered in my behalf were ever ringing in my ears. My worldly associates—they who had been the happy and joyous companions of my boyhood hours—they who, like myself, had their affections set on the things of this world—they with whom I had passed many a festive night at the bacchanalian board, hailed my return with great pleasure, and threw their arms open to receive me. My feelings were indescribable! I dared not tell them what was passing in my breast. They soon however deceived me into their ranks; but "a thousand stings within my breast were depriving my soul of ease." I saw my lost and undone condition, while wandering from God, but was ashamed to acknowledge what I felt. I was ashamed to own Him whom angels delight to praise. I knew not what to do. The Holy Spirit strove with me day and night. I continually beheld the Saviour of mankind nailed to the accursed tree. I constantly heard his voice ringing in my ears, "This is the way, walk ye in it." My feelings at last became too powerful longer to stifle. I saw that, if ashamed to confess Jesus Christ and him crucified before man, he would be ashamed to acknowledge me before his Father which is in Heaven. I resolved to seek my soul's salvation; and on Thursday evening, January 6, 1842, I first bent my knee at the altar of God, in the character of an humble penitent, crying—

"Here, Lord, I give myself away,
"Tis all that I can do."

I found, on taking up what I considered a cross of mountain weight, that my Saviour bore the heaviest part. I also soon found peace and joy in believing. I found Him whom my soul desired to love. The Sun of Righteousness arose in my heart, and turned my darkness into day!

"My chains fell off, my soul was free."

I went forth, determined to follow my Saviour, through evil as well as good report. Although more than a year has passed, I am still happy in a Saviour's love. I have a hope in my heart, full of immortality and eternal life, and this hope I would not relinquish for ten thousand worlds.

I have sought pleasure in every form. I was nursed in the lap of plenty, having at my disposal almost all which this world can give. My associates were those who, like myself, imagined they were gathering honey "from every opening flower." But I have learned, and O that they might learn, that—

"Each pleasure has its poison too,
And every sweet a snare."

I now know true happiness is to be found, and I rejoice that, though unworthy, I feel that my name is registered in the Lamb's book of life, and that if the "earthly house of this tabernacle were dissolved, I have a house not made with hands, eternal in the Heavens." If my happy soul should be required of me this night, I could exclaim, "Thy will—not mine—Oh Lord, be done!" I know that I am an heir to an imperishable crown, which the Lord, the righteous Judge, will give to me in that day when he will come to make up his jewels; and not to me only, but to all those who walk uprightly.

New York City, January, 1843.

RELIGIOUS INTELLIGENCE.

FOREIGN MISSIONARY INTELLIGENCE.

NESTORIANS.—Dr. Grant writes from "Tiyary, the Ancient Assyria, Oct. 21," that he is making encouraging progress in his work. On the 7th of October, he went half way to Amadih, to meet Mr. Hinsdale; and the next day, being just three years from the time when he himself first entered the country, was enabled to introduce this, his first fellow laborer. Mr. Hinsdale had with him eight or nine mules, laden with Syriac Scriptures, household furniture, &c. The road by which he reached Ashita from Amadih, is much better than that formerly travelled by Dr. Grant, and is found perfectly practicable for loaded mules. A lady may ride the whole distance.

Oct. 28.—Dr. Grant writes that on the previous day, the Roman Catholic "Chaldean" Bishop of El-koosh, and an Italian priest, arrived at Ashita, and presented themselves to the patriarch. The patriarch, however, treated them with a cool civility, and professed to have no desire for their labors among his people. His friendship to the American mission appeared undiminished. These papists probably reasoned thus: "Dr. Grant and Mr. Hinsdale have entered the country. We can follow them; and if any evil befall us, we can assert that it was through their influence; and then France will have an excuse for interfering in our behalf, just as she has done at the Sandwich Islands." Their arrival shows the necessity of reinforcing this mission, even though the treasury be embarrassed.

JERUSALEM AND THE JEWS.—A letter from Mr. Whiting gives some account of an interesting movement among the Jews. In November, three Rabbies declared themselves in favor of Christianity, and took up their abode, temporarily, at the house of Mr. Ewald, a converted Jew who is laboring in connexion with Bishop Alexander. The excitement among the unbelieving Jews was great. The Rabbies were induced to return to their friends. They said, however, that their faith was still unshaken, and that, after settling some secular affairs, they would come back. They were taken to the synagogue, abused, and even beaten. Two of them escaped, and returned to Mr. Ewald's. Subsequently, however, they again returned to the Jews. The English missionaries knew not what to think of them. It appeared evident that it was difficult even for a true believer, to break away from Rabbinical influence at Jerusalem, and become a visible Christian. It was reported that many Jews had become secretly believers in Christ, and had been waiting for these three Rabbies to declare themselves. The unbelieving Rabbies commenced an investigation, and found thirty-six Jews favourably disposed towards Christianity.

Some, who have had much to do with missions to the Jews, believe that their present bitter hostility to Christianity is mostly the result of the cruel persecution which they have endured, and will disappear under the influence of kinder treatment from Christian powers. Dr. Anderson said that he had seen a letter from a Hindoo, which stated that it was reported among the Jews in India, that one of the monarchs of Europe had joined with the Queen of England, to establish an independent community of converted Jews in Palestine, and to compel the Turks to respect their independence. The London Jews Society has a mission at Smyrna, and two missionaries at Constantinople; where Mr. Schaffner is also laboring among the Jews.

DECISION OF A CONVERTED HEATHEN.

Dr. Prince relates the following anecdote of a native of Cape Coast, by name J. W. Christian.

"He lately exemplified a firmness and chariness of conduct which I question not was of heavenly inspiration, and the lack of which so often disfigures the form of Christianity, assumed by more experienced professors. He was invited to a feast, where it was probable sinful practices might be adopted,—it was on the occasion of a wedding of one of his intimate associates,—a person of chief importance in their rank. Christian, dressed in his best apparel, went at the appointed hour; but his heart smote as he reached the scene of festivity, and suggested, 'If I stay, I may say something sinful, or do something to grieve the Lord Jesus; I'll therefore return home.' He did so, and in spite of his wife's remonstrance, put off his visiting attire; and though solicited by repeated messages from the bridegroom, stood for a long time firm to his resolve. For a moment there was a little vacillation, caused by his wife's urging that he would offend his friend; but then conscience prevailed; and by way of removing himself still further from the temptation, undressed and went to bed. There was an interval, however, before this last means of defence was adopted, which he employed in reading the word of God, and in kneeling to thank him for having given him the power to refrain. I questioned him narrowly at the time he incidentally related this anecdote, during a conversation upon the danger from ungodly society, to discover the nature of his motive, and whether it had been free from that taint. I said to him, 'Christian, after all that you have told me had passed, did you feel pleased with yourself, and think that God was better pleased with you?' 'No, sir,' he replied, 'I only thank God that he put it into my heart, not to sin against him.'"

ROBERT HALDANE, Esq.—The decease of Robert Haldane, Esq. is just announced in our London papers. Mr. H. was on many accounts one of the most remarkable men of his age. The heir of a large estate, and one of the most beautiful in Scotland, he freely parted with it, in order that he might use the proceeds in advancing the cause of Christ. He first suggested the noble scheme of evangelizing India; and it was with a view to this that he sold his property. Thwarted in this, by the interdict of the Government and the selfishness of the East India Company, his attention