

that it was reality, and then—you cannot conceive of her joy.

"But how, my dear Richard were you saved," she said, "and where have you been this long, long while?"

"Why, mother," answered Richard, "it is only a month since my old raft served me such a trick, and gave me such a ducking in the river. It is only a month; but in that time, what strange things have I seen!"

"Tell me quick, Richard, what has happened to you."

"Well: I was carried down by the tide clear into Penobscot Bay. I determined, that if I sunk, the old timber should sink with me, and so I kept a pretty tight hold of it. But at length, I grew tired. At one time, I was a good deal frightened by a big fish, which, I believe, was a shark. I hit it a pretty hard knock with the end of my oar, and it did not trouble me afterwards. I now felt so cold, and my hands were so numb, that I feared I should have to quit my hold; and, mother, I prayed to my Maker, to forgive whatever sins I had committed.

"A few minutes afterwards, on turning round, I saw a sloop, loaded with wood, at a short distance. I halloed as loud as I could, but the wind made such a noise, that the sailors did not hear me. How very, very sad did I feel, when I saw the vessel sail on, without me, almost out of sight! But my sorrow was changed to joy, when I saw her tack (that means, turn round) and come towards me. A boat, with three men in it, soon put forth from her, and came up by my side. They lifted me into it, and carried me to the sloop.

"For two days I felt very ill. But the men were very kind: they dried my clothes, and took good care of me. They said that they did not hear me call, when I was on the timber, but had seen me with a spy-glass. One of the sailors thought it was a sea-serpent, which they saw, but the others laughed at him, and the captain finally determined to send a boat to pick me up. He did so, and was glad enough, to find that he had saved the life of a fellow being.

"In the course of a week, I grew very well and strong. I could run up the mast, and pull the ropes, and help the sailors furl the sails, when the wind blew hard. The captain told me that he was going to Boston. I was sorry to hear this, for I knew, that you could not do well without me, and that it would be some time before I could return home.

"When we came in sight of Boston, I climbed up the mast to look at the great city, of which I had heard so much. We passed between two beautiful forts, and then I could see Boston very plainly. The houses are built close together, and are very high: most of them are made with red bricks.—There is one large building, above all the others, with a round top, which a sailor

told me was the State House. There are a few trees, but not half so many as are about our house.

"When our sloop came to the wharf, I jumped on shore, and helped the men tie the vessel to a round post, which was on the wharf. I then took a walk with Captain Luff, (his name was Luff) to see the city. Here they call the roads, streets. We walked along the streets, and saw crowds of people. The shops were very fine, and the windows were filled with gay and glittering sights. In the evening what do you suppose they lit their lamps with? They use a sort of air called gas, and it gives a better light than oil or candles!

I staid in Boston nearly a fortnight.—When Captain Luff had sold his wood, and was ready to go home, I went on board the sloop. We hoisted the sails, and the vessel glided away from the wharf. We passed between the two forts, and were soon out at sea again. The next night we had a severe storm. The waves swept over the deck, and I thought we should sink. But God protected us. In a few days we arrived safe in Penobscot bay. The Captain wanted me to stay with him and become a sailor, but I thanked him, and hastened away to see you. I walked two days through the woods, and at night the farmers were good enough to let me sleep on the sweet hay in their barns. They also gave me plenty to eat; and here, my dear mother, I am at last."

MUSIC AMONG THE JEWS.

Music is of two kinds;—*vocal*, or that which is made wholly by the voice; and *instrumental*, or that which is made by means of instruments. Sometimes they are combined, as when a person plays on an instrument and sings at the same time.

Music is very ancient. Jubal, who lived before the deluge, was said to be the father of those who played on the harp and the organ.

Singing is first mentioned in the history of Jacob. Laban complained that Jacob went away from him so abruptly that he did not have an opportunity to accompany him with mirth and with songs, with tabret and with harp.

As soon as the children of Israel were fairly over the Red Sea, Moses composed a song and sung it with the men; while his sister Miriam, at the head of the women, also sung it, with dancing and playing on instruments.

David, had a great taste for music, and was also called the "sweet singer of Israel." He appointed many of the Levites to sing and play on instruments in the tabernacle.—Asaph, Heman, and Jeduthun were his three great music masters. These three teachers had in all 21 sons—Asaph four, Jeduthun six, and Heman fourteen. They were also music masters; and were placed at the head

of 21 great bands that served by turns, after David's death, in the temple of Solomon. These bands of music were some of them very large. As it was the whole business of their lives to learn and practice music, vocal or instrumental, it is to be supposed that they understood it well.—They had female musicians in the temple, as well as males; but they were generally daughters of the Levites.

Kings, too, had their particular music. Asaph was David's music master.—Ezra mentions 200 singing men and singing women who came back with him from the captivity at Babylon.

What their music was in those days, we do not so well know. It is probable that it was a mixture of several voices all singing together in the same tune; and that it consisted of only one part, and was not made up, as now, of bass, tenor, treble, &c.—They also accompanied it, with music on instruments.

Of instruments, they had very many kinds. They had the harp, the pipe, the violin, the tabret, the lyre, the psaltery, the cymbal, the sambuc, the flute, the trumpet, the drum, &c.

You will find singing mentioned in nearly every book, in both the old and New Testament; and sometimes in every chapter, for a considerable space together. Paul and Silas sang praises, even at midnight; and Paul and James speak of singing psalms and hymns, and spiritual songs; to say nothing of the employments of the angels and glorified spirits, mentioned in Revelation; and of the praises of the angels on the night of the birth of the Redeemer.

We do not read that there were any of the 27 music masters of David that had bad voices or were destitute of an ear for music, or a taste for it. How happens it then that so many make such a complaint nowadays?

—Why are not our voices as good as those of the Levites, and our taste for music as universal?—*Parley's Hist. of Music.*

THE CALCULATING GIRL.

A little girl, six years old, heard it read the other day from a newspaper, that at some audience "four persons were present, whose children amounted to fifty-eight;" and after an instant she exclaimed, that's just fourteen and a half each; how very odd!"—*Jur. Repository.*

—*The John Porter, after an absence of only fifty seven days, returned to this Port on Saturday evening last from Liverpool.—She brought London Papers to the 26th May and Liverpool to the 27th. Their contents are not very interesting. No debate of any consequence had taken place in Parliament. Lord John Russell had been returned for Stroud—R. Gaz*