

P O E T R Y.

R E L I G I O N.

By James Montgomery.

Through shades and solitudes profound
The fainting traveller winds his way;
Bewildering meteors glare around,
And tempt his wandering feet astray.

Welcome, thrice welcome, to his eye,
The sudden moon's inspiring light,
When forth she sallies through the sky,
The guardian angel of the night.

Thus mortals, blind and weak, below
Pursue the phantom Bliss, in vain,
The world's a wilderness of woe,
And life a pilgrimage of pain,—

Till mild religion, from above,
Descends, a sweet engaging form—
The messenger of heavenly love,
The bow of promise in a storm.

Then guilty passions wing their flight,
Sorrow, remorse, affliction cease;
Religion's yoke is soft and light,
And all her paths are paths of peace.

Ambition, pride, revenge depart,
And folly flies her chastening rod;
She makes the humble contrite heart
A temple of the living God.

Beyond the narrow vale of time,
Where bright celestial ages roll,
To scenes eternal, scenes sublime,
She points the way, and leads the soul.

At her approach, the Grave appears
The Gate of Paradise restored;
Her voice the watching cherub hears,
And drops his double-flaming sword.

Baptized with her renewing fire,
May we the crown of glory gain,
Rise when the Host of Heaven expire,
And reign with God, for ever reign.

D R. C A R E Y.

DR. CAREY was a most remarkable man. He was the son of a village schoolmaster, and was born in Paulersbury, England, August 17, 1761. He was apprenticed to a shoemaker at Hackleton, became a shoemaker himself, acquired his first knowledge of Hebrew on his shoemaker's bench, and while a shoemaker, began preaching to a small congregation of Disserters. He was miserably poor, had a sick and nervous wife, and a fast coming family of children. This indigent, burdened, preaching shoemaker, conceived the design of making known the Gospel to British India,* to a vast and rich country, the selfish merchant princes of which needed it as much as the natives, and were as strongly set against it. To British India no vessel would take him. He sailed in a Danish ship, and on declaring his purpose, sometime after his arrival, was obliged

* It should be remembered, however, that the Gospel was made known to portions of British India through the instrumentality of Church Missionaries nearly a century before Dr. Carey arrived there.—Ed. G. C.

to quit the British possessions, and live in a territory held by the Danish government. By means of his indomitable perseverance, blessed by Divine Providence, he at last succeeded. Prejudice and self-interest were overcome, and favour was conciliated. He acquired the languages of the natives; translated the Bible into those languages; was made professor of Oriental Literature in the College of Fort William; gave a religious impetus to his countrymen, which resulted in the establishment of bishopricks, churches, schools, and other means of improvement in India; gained, by way of recreation merely, a knowledge of botany, which ranked him among the first natural historians of the day; and after disbursing large sums which were confided to him in the prosecution of his labours, died, owing no man, honestly and honourably poor. We know not how some may be affected at the view of such a man, but to us, a whole row of common kings and potentates looks very mean by the side of him.

The example of Dr. Carey, is an especially useful one to those who feel that they have not what is called genius, as it may shew them that they can accomplish important objects without genius. 'In Dr. Carey's mind,' says his biographer, 'there is nothing of the marvellous to describe. There was no great and original transcendence of intellect; no enthusiasm and impetuosity of feeling; there was nothing in his mental character to dazzle, or even to surprise. Whatever of usefulness, and of consequent reputation he attained to, it was the result of an unreserved and patient devotion, of a plain intelligence, and a single heart to some great, yet well defined and withal practicable object.' 'Eustace,' said he once to his nephew, the author of the present memoir, 'if after my removal any one should think it worth his while to write my life, I will give you a criterion by which you may judge of its correctness. If he give me credit for being a plodder, he will describe me justly. Any thing beyond this will be too much. I can plod. I can persevere in any definite pursuit. To this I owe every thing.'—*Dublin Chr. Examiner.*

S L A V E R Y.—T H E A P P R E N T I C E S H I P S Y S T E M.

Extracts from a Letter written by the undersigned Missionaries, in Jamaica, to Joseph Sturge, Esq. of Birmingham, dated Savanna la Mar, March, 1837.

'We cannot refrain expressing our deliberate opinion of the total unfitness of the apprenticeship system as an act of preparation for freedom, and that it is to the unparalleled patience of the apprentices, and not to its tolerant spirit, that the present peaceful and prosperous state of the island is attributable.

'To you we unhesitatingly declare our belief, that this mockery of freedom is worthless as a preparation for that state to which it can have no possible affinity; that while it represses the energy of the negro, it has rendered him distrustful of the British public, by whom he considers himself to have been cheated by a name; that it has entailed, and is still entailing, excessive suffering, especially on the mother, and her helpless and unavoidably neglected offspring; and that to secure its termination no effort can be considered too great. We do, therefore, most earnestly entreat you, on your return to your native land, to exert your influence to effect the total abandonment of this system in 1838.

'Your own observations in this colony must, we

think, have convinced you, that the costly apparatus by which it was intended to secure a measure of protection to the negro, is, in many instances, made instrumental in carrying on a system of coercion and oppression as odious as that from which he was intended to be freed.

'We cannot but express our regret at the manifested of late, by some of those friends in the land, who so long and so zealously exerted themselves on behalf of the injured sons and daughters of Africa, and must consider that the responsibility on them who have the power to obtain justice for these still injured people, for many consequences may take place.'

This document is signed by Joshua Tinson, M. Phillippo, Thomas Burchell, William Knibb, C. Taylor, John Clarke, Francis Gardner, W. Whitehome, Thos. F. Abbott, Walter Denby, Kingdom, Benjamin Hall Dexter, John Hall, John Clark, S. Cughton, Missionaries.

Keep your temper in dispute or quarrel. As your opponent warms, do you cool down. The cold hammer fashions the red hot iron into any shape.

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