# Poetrn.

A SONG OF SOLITUDE. AIR-'Cuishla ma chree.'

> San of the dead! Saviour-Oh! shed Light within, till the gloom be fled: In the cold shadow, Where sorrow sits musing, O'er the spirit diffusing.

Dimly and dark, Over our bark, Falls the rain, as the floods on the Ark. Maker and Master! Rescue from danger : Thou art the help Of the friendless, and stranger!

fit. When o'er the soul Deep waters roll Ruler of seas! their rage control. Let not the tempest Breathe on the billows: Hush'd as the wind That waves not the willows.

IV Mourners that weep In sorrow deep! All your wees in oblivion steep: For the kind Saviour,— Tho' earth be dreary,— Calls to His breast The burden'd and weary.

# THE HEATHEN ORACLES.

PART I. (CONTINUED FROM OUR LAST.) (From "the Fall of Crossus," by the Rev. W. Adams, M.A.)

I can, however, tell you a story connected with the Delphic Oracle, of a very similar character. Walter. Pray do. I like so much hearing about

the Oracles. Mr. M. It occurred prior to the reign of Crossus, when the Greek colonies on the Asiatic coast were in an unsettled state from the constant aggressions of the Lydiars. A Milesian merchant was anxious to place of war. In order to do this, he took it with him guish between the pressure of any immediate calamity across the Ægean into Greece, intending to leave it question now was with whom he could deposit it in just as in the case of Glaucus a temporary advantage safety; for there were no banks in those days or other public securities for money. In this difficulty, he had recourse to one Glaucus, a Lacedæmonian, a stranger to himself, but one whose character seemed to be sufficiently well known to warrant such a mark of confidence; for the fame of his integrity was not only celebrated throughout Greece, but had reached the ears of the merchant before he sailed from Miletus .-He came therefore to Glaucus, and simply told his he purposed leaving a considerable sum of money in Greece; that if Glaucus would take charge of it, he

story. He said, that as property in Asia was insecure, should deposit it with him; and that he would send for it when he considered he could safely do so. Lest in the interim any false claimant might arise, he proposed to place in the hands of Glaucus certain tokens, which would tally with others that his own messengers would bring. What do you mean by tallying with them? Mr. M. I can best explain it by an instance .-Suppose the merchant broke a ring into two pieces, and gave one of them to Glaucus. The other piece alone would tally with it, or exactly fit the broken part; ducing the second fragment of the ring, Glaucus would to a certain extent, they served as a substitute for which one cannot mention without horror: that the conclude that the merchant had not sent him. This species of security was often used when the art of writing was not commonly known. But to return to the story. Glaucus was gratified by the singular confidence placed in him, and accepted the trust. He ndence placed in him, and accepted the trust. He reason to doubt that at the same time he intended to discharge it faithfully. But as years passed on without bringing any message from the merchant, he gradually began to look upon the deposit as his own; and instead of inquiring for the rightful owner, he suffered the possession of another's wealth to undermine the natural integrity of his mind, so that it failed him at last when the hour of temptation arrived. After a very long interval, some strangers from Miletus again stood before his door. They were clad in mourning, and brought the news that the merchant, who was

their father, had died, and bequeathed his property to them; they then produced the tokens, and claimed the deposit. Glaucus hesitated. The death of the merchant removed the only witness to the transaction, and one word would now make the money his own .act of baseness. It was probably his first deliberate earth. And such, doubtless, was the case with Glau-Still he could not in a moment resolve on so great an falsehood; and he had not courage to give more than cus, after the judgment denounced against him by the an evasive answer. He told them that he had no recollection of the transaction to which they alluded; and that they had quite taken him by surprise; but that, if they would allow him time to reflect upon it, they might depend upon his doing what was right .-"If," said he, "I find that I have received any such deposit, I certainly will restore it; but if not, I must put myself under the protection of the law. In four months from this time I will give you my final answer." The Milesians went away with little hope of again seeing their money; they had no witnesses, no documents of any kind; and the tokens which they had brought were of no value without the tallies which were in the possession of Glaucus himself. If he carried out his threat of having recourse to the law, he had merely to take an oath that he never received the deposit, and would by so doing at once put an end to their claim; nay, in all probability, they themselves against so honourable a man. But they found an unemployed the interval in a journey thither, in order to one. Can you tell me how a Christian can be guilty expected friend in the Oracle of Delphi. For Glaucus ask whether he might take the oath.

Walter. But why did he consult the Oracle at all? Mr. M. For the same reason that the Cumæans consulted that of Branchidæ on the surrender of Pactyas; because they were unwilling to follow the plain Heaven.

Constance. And did the Oracle advise him to

take the oath? of the judgment which would follow. But you shall right and wrong; for while we hesitate to act upon of family prayer, then, is to bring down the benedichear the answer of the priestess herself; it was, as was usual at Delphi, given in verse.

"Des, Glaucus, fraud and falsehood's power Shall aid thee for the passing hour; And, for the future nought can save-Mor truth nor falsehood—from the grave. Then smear. But know, from vom forsworn, The Oath's stern child a Doom, is born;

Of name too dark for mortal word, With hand unfelt, with step unheard, Het swift and strong to grasp her pren She sweeps the perjured race aman. While Ljome and children's children blest

Shine brightly on the good man's rest.' The reply would be well worth considering, if it first four lines taken by themselves.

Gods moral government; they believed that vice could the Oracles were erroneous is one that we will reserve turbed by the trouble that may be: or who would not really go unpunished, and yet they observed that for another evening. fraud and treachery often seemed to profit those who were guilty of them as long as they lived. Now, though death might in one way be regarded as the penalty for all sin, still this did not remove the difficulty, as it appeared to draw no distinction between the good and bad. You know, Walter, from whence their perfor all men once to die, what more was wanting to gard to conduct it with propriety; to bear with pa-

complete their knowledge? Walter. That after death should be the judgment. Mr. M. Exactly so. The answer of the Christian to Glaucus would have been, that he might live and die with his iniquity undiscovered, and it would be seen and remembered and rise in judgment against him at the last day. But though some dark foreshadowings of a future state of reward and punishment formed part of the religious system of the heathen, the distinct revelation of it was, as we have seen, reserved for the coming of our Saviour; the Oracles had no power to declare it; their views were limited by the present world. And yet, in one way, the priestess did threaten Glaucus with a punishment after death. How was this?

Edward. She said that there would be a curse resting on his posterity in consequence of his crime. Mr. M. And the description of this curse implies that it would not exhibit itself in any external and of their father's crime would bring destruction to his for one of his sons, and for one only because they visible punishment; but that, as it were, the very taint danger was often given to the wicked in the Old Tes- sons; he might, therefore, choose which he would redescendants. You know that a warning of the same tament; when the good men were encouraged to persevere in the path of integrity, that it might be well with them and with their children after them.

Constance. You mean, as David says in the Psalms, "I have been young and am now old; yet saw I never the righteous forsaken, nor his seed begging their bread." (Psalm xxxvii. 25.)

Mr. M. Yes, Constance. We must not, however, forget the verse which immediately precedes it: 'Though the good man fall, he shall not be cast away; for the Lord upholdeth him with his hand." (Psalm xxxvii. 24.) For this teaches us to distinloss and distress are frequently the result of integrity, would have been obtained by fraud; but if we were able to trace the consequences of our actions to children's children, we should find that even in this world taken out in a state of temporary insensibility. moral causes are the most certain of producing their appointed effects, and that in the end virtue is rewarded and vice punished.

Edward. But has not the revelation of a future state of reward and punishment made a change in this them, that they may be preserved from the snare and

has the promise of this life as well as that which is to children. For this they labour and watch; for his visible working. For the course of God's moral government, though in itself it continues the same, is alas! where is the real friendship of all this, while the perhaps more hidden now than it was before the coming of Christ. And the cause of this is that we can account which an ancient writer gives of the Carthaafford in some measure to lose sight of it in the pre- ginians, which I can never recollect without great sent world, on account of those better and higher promises which have been revealed to us by the gospel. which so long prevailed amongst them, of offering The case of the heathen, and in some respects of the their children to a detestable idol, which was formed Jews also, was, as we have seen very different. They in such a manner, that an infant put into its hands, were without these promises; and to them temporal which were stretched out to receive it, would immedithings were not only the shadow of things eternal, but, ately fall into a gulf of fire. He adds a circumstance them. Thus to prevent their hopes and fears being mothers, who, with their own hands, presented the litlimited by the brief period of their own individual exof immortality upon the one; while the curse and such their concern for the present ease and prosperity destruction which his sins entailed on his posterity was, to the other, an apt emblem of eternal death.

Edward. Yet, uncle, this could be no real punishment, unless after death they were conscious of it. Mr. M. True, Edward; and the belief was therefore, attended with at least some vague impression of the consciousness of departed spirits, and their sharing, in a mysterious way, in the joys and sorrows of their children. But, setting this aside, the very expectation that their posterity would be cut off must have rendered them miserable during their lives .-For none, who looked only to the present world, could have felt happy in the thought that there possessions would all pass into the hands of a stranger, and their own name be blotted out from the families of the

Walter. Did he venture on the crime in spite of her warning?

Mr. M. On the contrary, he was so alarmed that he implored forgiveness for even contemplating it, and, having sent for the Milesian strangers, restored the money he had received from their father.

Walter. How surprised they must have been at his sudden recollection of the transaction! But why did you say that Glaucus was afterwards miserable? Mr. M. Because the priestess had said, in a second answer which she gave him, that his repentance came too late. His tempting God was so great a crime that the curse had already gone forth; and so it proved. In a few generations all the descendants of Glaucus had perished, and not one of his name or family remained can proceed without Him; and that the day's work, in Sparta. This is, perhaps the most remarkable or study would be unsheltered, disorderly, and in a feature in the story. It proves the heathen to have manner profane, but for this consecration. When known that there were sins of the heart, which left a such a child comes, in later years, to mingle with facrime. And the heart sin of Glaucus was a fearful

Walter. By praying to God for what we feel to be

Mr. M. Yes; or in any way endeavouring to make religion a pretext for following our own inclination.-We find in history that men have committed dreadobeying them. Glaucus knew well that he was meditating a sin, and his own heart condemned him; but professed to refer this matter to the judgment of clear, until, at length, they have been given over to likely to do this with melting affection, as when kneeltheir own heart's desire, and suffered to reap the coning amidst the group of sons and daughters? And sequences of their sin. It is for that reason we are Mr. M. Yes; but at the same time warned him told that first thoughts are often best in questions of those which are offered thus? The direct influence

me when we were reading the history of Balaam .- word, we adduce a sufficient and triumphant reason God first of all ordered him not to accompany the for the custom of our forefathers. messengers of Balak, afterwards desired him to go, and yet was angry with him because he went. Was not

this case similar to that of Glaucus and the Cumæans? Mr. M. It bears some resemblance to it; for with them the dictates of conscience supplied the place of the first answer which was given to Balaam by God dotes which Saadee has related of his life: Himself. There are other passages in the history of Balaam, which may serve to throw light on the ques- who by the death of some cousins and uncles, became tion of the inspiration of the Oracles.

ther you believe them really to have been inspired. were only for the light it throws on our two former than any we have yet discussed. The good and wise a man's income is a running stream: and his expenses conversations. Tell me, Walter, the meaning of the among the heathen undoubtedly considered them to the rolling mill on the bank: I mean, that no one have been so; and this fact is alone sufficient to war- should keep up a continual expenditure, which is not Walter. The first two mean that Glaucus would rant our assuming that those who approached them supplied by a perpetual income. Have you never gain an immediate advantage by his crime, and the in a spirit of rude inquiry, or tried to obtain their sanc- heard the saying of the sailors,—"If the rain did not next that he must die at last whether he committed it tion for deeds of fraud and violence, deserved to be fall in the mountains, the Tigris would be dried up in punished. But we must not assume their opinion to a twelvemonth?""

Mr. M. And from thence the conclusion seemed have been a correct one; on the contrary, we know

## PARENTAL AFFECTION.

difficulties of a family require more than ordinary restancy against every evil to which children are exposed.

Henry IV. of France would have his children call him papa, or father, and not sire, which was the new fashion introduced by Catherine de Medicis. He used frequently to join in their amusements; and as he was going on all-fours with the dauphin, his son, on his back, an ambassador suddenly entered the

tary men, who, with some other captives of war, were appointed to die. He offered as a ransom to surrender his own life and a large sum of money. The soldiers who had it in charge to put them to death, informed him that this equivalent would be accepted should be accountable for the execution of two perdeem. Anxious to save even one of them thus, at the expense of his own life, yet he was utterly unable to decide which should die, by choosing the other to live; and remained in the agony of his dilemma so long that they were both slain.

It is said that when the famous Dr. Kennicot had taken orders, he came to officiate in his clerical capacity in his native town; when his father, who was parish clerk, proceeded to place the surplice on his shoulders, a struggle ensued between the modesty of the son, and the affection of the parent, who insisted on paying that respect to his son which he had been accustomed to show to other clergymen: to this, with filial obedience, he was obliged to submit. A circumstance is added, that his mother had often declared she should never be able to support the joy of hearing her son preach, and that, on her attendance at the church for the first time, she was so overcome as to be

After all, we discover the greatest affection to our children, by endeavouring to form their minds into a virtuous and religious mould; when we tender to them suitable instruction, and, above all, earnestly pray for It may, however, have made a change in its they deny themselves many an enjoyment, and subject themselves to many an uneasy circumstance. But, of their children, who neglect their souls; a fond solicitude, that they may pass smiling into the hands of the destroyer.'

"To give children good instruction and a bad example," says Archbishop Tillotson, "is but beckoning to them with the hand to show them the way to heaven, while we take them by the hand and lead them

INFLUENCE OF FAMILY WORSHIP ON CHILDREN.

There are many readers of these pages, who, like the author, can go back to no period of recollection in which the worship of God was not duly observed under the parental roof; and they will agree in testifying that this is among the chief blessings for which style and at moderate prices. they have to thank an ever-gracious Providence. If Cobourg, June 8, 1847. they have to thank an ever-gracious Providence. If called upon to name the principal benefit of the institution, we should indicate its benign operation on the

children of the house. The simple fact, that parents and offspring meet together morning and evening, for reading the word of God and prayer, is a great fact in household annals. It is the inscribing of God's name over the lintel of the door. It is the setting up of God's altar. The dwelling is marked as a house of prayer. Religion is carry on his business at his Old Stand, thus made a substantive and prominent part of the domestic plan. The day is opened and closed in the name of the Lord. From the very dawn of reason, each little one grows up with a feeling that God must be honoured in everything; that no business of life Scrap Books, done with neatness and dispatch, and on the be honoured in everything; that no business of life milies where there is no worship, there is an unavoidable shudder, as if among heathen or infidel companions. In Greenland, when a stranger knocks at the door, he asks, "Is God in this house?" and if they

answer "Yes," he enters. As prayer is the main part of all family worship, so the chief benefit to children is that they are subjects of such prayer. As the great topic of the parent's heart, is his offspring, so they will be his great burden at the throne of grace. And what is there which the father and mother can ever do for their beloved ones, which may be compared with their bearing them to God in daily supplication? And when are they so what prayers are more likely to be answered than Constance. That reminds me of what you told In saying this, although we should not add another

### THE SPENDTHRIFT. (From " Persian Stories,")

The following is one of the many instructive anec-

"I knew," he says, "the son of a poor pious man, heir to a large sum of money. He began immediate-Constance. I have been wishing to ask you whe- ly to indulge in a wild and dissolute course of life, and squandered his money on all sides. In short, I felt it Mr. M. That is a question of far greater difficulty my duty to offer him my advice; and said, 'My son,

"But he was deluded by his follies; and instead of to follow that he would be a gainer by perjury. This that error more or less pervaded their whole religious taking my advice, brought up arguments against me, was a difficulty that the ancients felt in their view of system. The question how far their views concerning saying, Why should the pleasure that I have, be dis-

choose to taste to-day, the cares of to-morrow?" "When I found that my warm and earnest remonstrances had no effect, I left him; and waited the result: and in a short time I saw him sewing patches God hath wisely and kindly implanted in the breasts together for a covering, and begging a mouthful of of parents a most ardent principle of affection towards | bread from door to door! Common humanity would their children. And, indeed, the various trials and not allow me to reproach him with his folly; but I said to a friend, "Fools in their intoxicaoion, never tience domestic uneasiness, and to watch with con- in summer, but are leafless in the winter. The trees may be restored: but poverty, caused by extravagance, probably never will."

# Advertisements

#### RATES.

on his back, an ambassador suddenly entered the apartment, and surprised him in this attitude. The monarch, without moving from it, said to him, "Monsieur! Ambassadeur, have you any children?" "Yes, Sire," replied he. "Very well; then I shall finish my race round the chamber."

History informs us that a father went to the agents of a tyrant to endeavour to redeem his two sons, military men, who, with some other captives of war, were

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S. takes this opportunity of returning thanks to his R. S. takes this opportunity of the strength of the very liberal patronage extended to him since he commenced business, and respectfully acquaints them (and the public generally), that he keeps constantly on hand a very superior Stock of WEST OF ENGLAND BROAD-CLOTHS, CASSEMERES, DOESKINS, and Rich VESTstate of reward and punishment made a change in this law?

Mr. M. No, Edward; I do not believe that it has made any change in the law itself. Godliness still

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65, Richmond Street, East of Church Street, Where he will be at all times happy to receive a continuance of their favours. N. B.—Every description of BOOK-BINDING, both

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munerating profit, consequently no deviation from the price first stated can be made. North Side of King Street, Toronto, June 15th, 1847.

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NOTICE is hereby given, by order of his Excellency the Administrator of the Government in Council, to all persons who have received Locations of Land in Western Canada, since the 1st January, 1832; and also to parties located previous to that date, whose locations are not included in the list of unpatented lands, liable to forfeiture, published 4th of April, 1839, that, unless the claimants or their legal representatives establish their claims and take out their Patents within two years from this date, the land will be resumed by the Government to be disposed of by sale.

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We like at all times, to give credit where credit is due, and if at the same time we can relieve the distressed, we are doubly gratified; we, therefore, give the following voluntary testimony as to the beneficial effects of Wistar's Balsam of Wild Cherry, by the Editor of the Columbia South Carolinian, who appears to have obtained great relief from its use. Old Dominion, Portsmouth, Va. WISTAR'S BALSAM OF WILD CHERRY.

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TORONTO. ET ENTRANCE NEXT DOOR TO MR. DIXON'S SHOP. Toronto, Nov., 1846.

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Cobourg, Oct. 21, 1845. MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c OFFICE OVER THE WATERLOO HOUSE,

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D. E. BOULTON. JAMES COCKBURN.

Cobourg, July 7th, 1846. WOOL. THE highest market price will be paid in Cash for WOOL, at the Ontario Mills Woollen Factory, Cobourg, by the

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Is hereby given, that D'ARCY E. BOULTON, Esq. of Co-bourg, Canada West, is sole Agent for the general manage-ment, superintendence and sale, of all Lands in this Province registered in the name of JACQUES ADRIAN PIERRE BARBIER, Trustee of EUPHRASIE BARBIER; and that no sales will be Trustee of EUPHRASIE BARBIER; and that he sates who be recognised, or payments upon mortgages acknowledged, that are not effected personally with Madame Barbier, or this her Agent, Mr. Boulton. And all mortgagees, or persons indebted for payments on sales already made, will please communicate the articulars of their debts forthwith to Mr. Boulton, who is authorised to collect and receive the same. New York, February 14, 1845.

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