

above and below the pile of wood, while a number of persons were fetching jars of water to pour over them lest the fire should hurt them. The two bamboos were constantly applied to join the wood together. The yelling of the multitude was horrid; and the brahmans busying themselves in keeping up the fire, running in every direction about the pile, some calling for more light stuff to be supplied, and pouring out abuse upon some who had put it above instead of below, while others violently called upon the people to continue hurra bol, made them appear like so many infuriated fiends. When we had been down a second time among them, we returned home with hearts full of sorrow and indignation."

THE INTRODUCTION OF CHRISTIANITY INTO GREAT BRITAIN.

About A. D. 884, as Gregory was passing through the streets of Rome, he was struck with the appearance of some beautiful youths, who were exposed for sale: finding they were heathens, he exclaimed, "Alas, alas, that man of so fair a complexion should be subject to the Prince of darkness." He enquired the name of the nation from which they came, and was answered, they were named Anglo. He replied, "Rightly are they named Angle, for they have the beauty of angels, and should be companions of angels in heaven." Hearing that the shire to which they belonged was called Deiri, (a part of the kingdom of the North-umbrians,) he added, "Well are they called Deiri, because they are delivered De ira Dei from the wrath of God." He asked the name of their king, and being answered it was Ella; "It is fit, then," said he, "that hallelujah should be sung in that land, to praise the Almighty Creator." So touched was Gregory with this supposed auspicious circumstance, that he at once obtained leave of Pelagius II. and began his journey to Britain; but was recalled at the tumultuous request of the people, who were immoderately attached to him, and Augustin was sent in his stead.

From the Friend of Youth.

Sir,

While searching through a bundle of old family papers some time ago, I stumbled upon a very curious history of one of our ancestors—at least I suppose him to be so—the description given of himself answering very nearly to the real character of some of his descendants. It may perhaps afford your readers some amusement, and in its practical application be useful. All men more or less are governed by whims, and by showing what have been those of others, we are most apt to be led to a reflection upon our own. With the hope of the following singular production being applied for that purpose, I shall give it just as I found it, without addition or alteration.

MY OWN LIFE, BY MYSELF.

I am greatly perplexed where or how to begin, as every moment of my life which I recollect from my earliest infancy to the present time, seems to me all beginning together. However, as a life must have a commencement, I was born upon the 15th day of March 1775, old style, in the county of Peebles, at a farm-house not far from Innerliehen. My father and mother were good decentish sort of people, and many of the advice which they gave me in my young days, still stick like burrs to my conscience, when I act contrary to what, had they been here, they would have wished.

When I was about five years old, I was sent to the parish school, the advantages of which never interested me much then, and to confess the truth, have not been seen to any good purpose in my after life. The principal thing I was famous for at that period, was extreme fickleness of disposition, being continually employed in scheming out some whimsical pursuit, which was as eagerly entered into, as it was speedily abandoned.

This seems, by the by, to have been the main spring of all my actions through the whole course of my life; and as philosophers say there are nothing like facts to

found an argument upon, I will here note down a few, which will at once display a pretty complete picture of my character.

After leaving school, I was left very much to my own disposal; and as I was an only child, and my father had acquired a considerable fortune, nothing was spared to gratify me in those objects for which I was anxious. I was always given to understand, that the acquisition of the learned languages was an essential in a gentleman's education; and I therefore determined to devote myself for some time to that study. Of the Latin, though I got a smattering of it at the school, I was conversant in my own mind that I knew very little—and of the Greek nothing. I thought, however, that these, in the mean time, ought to give place to the French—it being the most fashionable of the modern languages, and intending at my leisure to return to the dead ones. So to the French I went with a keenness which promised success in a very short time; and had the impression made upon my mind at that period been as permanent as it was said, there is no doubt that I would have been an excellent French scholar. But had I persevered, I would have been a very different character from what I really am. Ten pages of the Grammar convinced me that the greatest auxiliary to an acquisition of the French was a perfect knowledge of the Latin, so the French was given up till I should be able to rely upon that assistance. The Latin was soon dismissed for the Greek, as it appeared to have been the basis of the former, and before one fortnight had elapsed from the commencement of my study of the languages, I had ascended with such rapid strides from one to another, that I found myself at the conclusion of it learning the Hebrew. It may easily be conceived, what the result of all this desultory study should be—the whole of my Grammars and Lexicons were consigned to the shelf, and from that moment to this not one of them has ever been opened.

This, Mr. Editor, is the conclusion of the first fact which my ancestor brings forward to picture his character; and I will therefore hand you it in the mean time, that you may make what use of it you please. If you think it worthy of insertion in your Friend of Youth, I will copy out the remainder, so that it may form an article in a future Number. In the mean time, I would advise my young friends to keep this singular passage, in the course of their studies, continually before them—not as a pattern for imitation, but as a mark in which they ought ever to shun. From the style in which this life is written, it is evident the author might easily have mastered the whole of the languages mentioned, had he only had the good sense to take one at a time, and to persevere till he had acquired it. Let perseverance ever be the governing principle of youth, and victory will never be doubtful.

LITERATURE.

LEIGH RICHMOND'S LETTER TO HIS DAUGHTERS.

On a variety of subjects for the practical government of their Lives.

The following letter is on such a variety of important topics, is so clearly and beautifully expressed, is in such decided harmony with the whole tenor of scripture,—that it is worthy of the most attentive and frequent perusal by all who are professors of religion, and especially by the young. It is worthy of being written out by every young female, in order to be more deeply imprinted on the memory, and should be read at least once a week. Some parts are omitted which are of a less general nature; and which relate more particularly to himself.—Gregory T. Bedell, A. M.

"TO MY DAUGHTERS.—With a heart full of affection, I sit down to express a few sentiments and intimations of my wishes, as connected with your conduct in the course of any journey or absence from home. I wish each of you to preserve a copy of it, my dear children, and often look at it; take it with you when from home, and keep it safe when at home.

"Many temptations will occur, to induce you to yield and conform to habits and principles, the very reverse

of those which you hear me supporting, both in the pulpit and in a parlour. Be not ashamed of firmly though modestly, in such cases, resisting them. Show what mine and your principles are, and heed not the momentary unpleasantness of appearing singular, when conscience and duty require it. You may easily say, 'My father does not approve of such and such thing neither can I.' No person whose estimation is worth having will think the worse of you, for such instance of mild but decisive firmness; and without it, I should be disgraced.

"All descriptions of public amusements, novels, popular amorous poems, plays, songs, vanities, and sinners, and all the sad tribe of poisonous and dangerous pursuits, should be regulated by this principle; and oh! the your own simplicity and love to Christ, may never give way to one sad influence of false sentiment, even amongst those whom, on other accounts, we may esteem and regard. The half religious are often more dangerous than those who are less so; because we are more on our guard in the latter case than the former. The great number of instances in which I have seen young people of religious families deeply injured—their spirits and habits, by much visiting with persons with different views and customs from those of the own household, has made me, I confess, from pure motives of conscience and prudence, very averse to much of that sort of visiting in my own children's case, which I know to have been productive of bad consequences in others. But the difficulty of drawing the line has always appeared very great with my numerous friends and acquaintances. Still I wish to make you happy in every reasonable way, and am glad when I can give you the advantage of new scenes and company, when it is of the right kind. But as in my journey extensive intercourse takes place, a great variety of characters will fall in your way; and I wish for your sakes that you may be provided with sober, discreet, and religious cautions, that the natural ardour of youth may not lead you into unbecoming or uncompliances. I know many families, and you know few, where, perhaps, the parents are religious, but their young people are very imperfectly, if at all so, in such cases you may, from equality of age, be thrown much more into the light, frivolous, and objectionable conversation of the younger, instead of the useful communications of the elders of the family. Here often there is danger; ever prefer and choose those, of whatever age, in whom you think you discover a holy, serious, benevolent, consistent way of acting and speaking.

"A young professor of religion has not, in most instances, so difficult a task to sustain, when in conversation with those of a decidedly religious deportment, as with worldly persons, and those who can scarcely be ranked as consistently serious, although often to be met with in religious parties. If, however, your conscience be correct, you will see more and more the duty of acting and speaking aright, and you must ever pray for grace to direct and govern you. Difficulties and dangers of this kind greatly multiply when those who, from relationship and family regard, stand very near to natural love and affection, are nevertheless, a great measure strangers to the power of true religion; and therefore mix with the world wholly, pursue pleasures, and support its customs. I entreat you to be much on your guard in all such cases. True religious feeling and conduct continually arise from the source, and endanger the temporal, spiritual, and eternal welfare of many a hopeful family.

"I will now add some remarks, placed under sole heads, which may make them more conspicuous, and better remembered: and may God render them useful to you! Keep them constantly with you, and let them be always read over, at least once a week.

AMUSEMENTS.

"Plays, balls, public concerts, cards, private dances, &c. &c.

"Serious, consistent christians, must resist the things, because the dangerous spirit of the world as the flesh, is in them all: they are the pomps and vanities of this wicked world, so solemnly renounced; baptism. To be conformed to these reductive is more than frivolous societies, is to be conformed to the world, or to be opposed to the character and precept of Christ. They that see no harm in these things are spiritually blind: and their eyes will not hear admonition against them; are spiritually deaf." Show, my children,