

should rise, and then go on an agency for the Board in the middle or southern states. This expectation he continued to cherish, till advised by his physician that a voyage to a warm country was the only means of restoring his health. In this he cheerfully acquiesced: and in an interview with his associates in office, with great tenderness and affection, told them to proceed in their work without reference to him. This, to his own feelings, was probably the most trying moment of his life. But he did not faint in the day of adversity. God was with him. Before his embarkation, he was, at an uncommon degree, even for him, calm, serene, and affectionate. A cheerful acquiescence in the will of God, an entire and joyful trust in him, a bidding adieu to the solitudes of time, and a tenderness in his intercourse with his family and friends which cannot be described, and that were painfully foreboding, seemed to say that he should see them no more. And had he been assured of it, his parting from them could not have been more appropriate. He took passage for the Island of Cuba, on the 15th of February, and reached Havana, after a favourable voyage, on the 2d of March. But his health was not improved. After spending some time at Havana and Matanzas, and in the interior of the Island, enjoying every advantage of climate, exercise, and kind attention of friends, he took passage for Savannah, and arrived there on the 24th of April, much exhausted by the voyage. In a few days his symptoms became alarming, and he proceeded to Charleston, where he arrived on the third day, much exhausted by disease and pain. Up to this time, both he himself and his physician had mistaken the nature of his disease. There were now evident indications of his being in the last stages of consumption. While in Charleston, he received every possible attention from eminent physicians and numerous friends. He continued steadily to grow weaker, often enduring great bodily pain, till 11 o'clock on the 10th of May, when his spirit was permitted to leave her frail, earthly, dissolved tabernacle, and enter on a building of God, a house not made with hands, eternal in the heavens. Dr. SPRING.

LITERATURE.

A FATHER'S ADDRESS TO HIS CHILDREN.
No. 1.

THE word God stands for the first of beings, that is, the Begginer of all things, by whom they were made, and are preserved, and also answer the end for which they were made. For this reason, he calls himself the CREATOR, or Maker. Neither you, nor I, nor the earth, nor any other living creature upon it, nor the sun, moon, and stars, which we see in the skies, nor angels, nor heaven, nor any thing else, could have been at all, or could continue to be in the order and place they now hold, without the creation and support of this great and wonderful God. And he made all these things out of nothing, which is the true sense of creating them, by the greatness of his power. Nothing existed or had a being from eternity but God, though many beings will exist to eternity by his appointment. Thus, there was a time, when you were nothing. It is but a little while since you began to live; and God by his providence and direction gave you your life. God also

maintains and preserves the same life from day to day. For this purpose he gives you air to breathe, and food to nourish you, and clothes to warm you, and a thousand good things besides to make you healthful and happy. You could not have made yourself; and I believe you are sensible, that you cannot support yourself. Nor could your friends before you. They were supported, through God's order, by others before them, and those others by others before, even up to the beginning, when God made the first man and woman, and settled this course of generations, following each other without interruption, and so to proceed in continuance to the end of the world.

This is the first notion, which I wish you to have concerning God. If you understand me rightly, you will perceive, that this great FIRST BEING, must have been, and is, *Eternal, Wise, Good, Holy, Happy, Perfect and Almighty*. And you will also perceive, that all our blessings, and the power to enjoy them, come entirely from him, and that we must and ought to depend upon him alone for every one of them now and for ever.

Perhaps, my dear child, you will wonder how I came to know any thing about God; because nobody sees him, in the manner we see one another, and because we often hear, that he dwells in heaven, which is a high and holy place, far beyond our sight, and probably millions of miles from this earth on which we live. He dwells there in a certain particular manner, though his presence is every where, and fills all things.

It is true I know nothing by myself concerning God; nor could the wisest men in the world have ever found him out by their own understandings. You might sooner put the Tron church, or the whole earth, into a nut-shell, than apprehend God truly of yourself. God knew that this must be the case with you and me, and with all mankind; and therefore he taught or inspired some gracious men of old time with all the things, which were necessary for them and us to know and believe, concerning himself and concerning the world about us. These good men, some of the first of whom were called *Patriarches* and is *great fathers*, or heads of families, teaching them the will of God: and some after them who were called *prophets*, or *seers*, that is, persons who were enabled by God to foretell or foresee the mercies which God had ordained for his people; and lastly, *apostles* who were *messengers*, or *messengers* of God, to declare the fulfilment of his truths and promises: These good men, I say, were instructed by God, and ordered to teach people the sure means of life and peace. These were (as I said) inspired, that is received divine wisdom from the Holy Spirit, for the purpose: And what they thus learned from him, they were directed to write down for the instruction of others. They, therefore, wrote that blessed volume, called the *Bible*, that is, *The book*, because it is the book of books, no other being like it, or having such wisdom or use, in the world. It is also called the *holy scripture* that is, the *holy writings*, because whatever is written therein, came from God; and is to be read with awe and reverence by man. It is also named the *work of God*; because it contains God's will, God's promises, God's threatenings, all of which he will be true

to his word in performing. You are sensible, that no good man will be worse than his word; and surely therefore God cannot.

Look over this book attentively. You see it is divided into two parts; one of which is entitled *the Old Testament*, and the other *the New Testament*. The first of these, which is the larger, was written by holy men of God before the coming of Christ into the world, who was born of the virgin Mary, now above 1830 years ago; and the second, or smaller, by other holy men, after Christ went up into heaven. Of this, and some other things, we will talk hereafter. It is proper, and may serve for the present, that you should know from whence you and all others must receive the only true knowledge you can have of God, and what you are to expect from him, and what is your duty in the world. For, as you were not made for nothing, nor came into the world just to look about you, or to play, or to pass your time only for this earth, and much less for evil and folly; so you ought to desire to learn what God has to teach in his holy word, and especially as he tells us nothing in it, but what tends to make us both wise and happy.

Read the scriptures, then, and mind what you read. If you cannot understand some things remember there was a time when you understood nothing; and what you now know was not known all at once, but was known by degrees. I speak this to encourage you. Besides your friends will be glad to help you, as far as they can, whenever you shall ask them such questions, as may be for your good to be answered. I will only add, in this place, the advice of the wisest of men, which I must beg you always to remember: *Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.* Prov. iii. 5 6

POETRY.

THE LITTLE ORPHAN.

Oh! Poverty is a weary thing,
'Tis full of grief and pain;
It crushes down the heart of man,
And dulls his cunning brain:
It maketh even the little child
With heavy sighs complain!

For it bath neither house nor field
Not even a sheltering tree,
And it willeth not that man should have
Good things by land or sea:—
Its heart is hard as the nether millstone,
And as cold as it can be.

'Tis a frightful thing to look upon—
Ragged, and pale, and lean—
And whenever it entereth at the door,
There joy is never seen:—
God grant that whoever readeth this
May know not what I mean!

The children of the rich man,
Whether they sleep or wake,
Dwell among glorious things, wherein
Some pleasure they may take;
But the children of the poor man—
Few things their pleasure make!

Few things have they to call their own,
To fill their hearts with pride—
The sunshine of the summer's day,
The flowers of the highway side;