

Be answered, I cannot. You cannot, said the landlord, in a tone of astonishment; I know you do so daily in your family. Yes he answered; but I cannot do so in yours. Why? When asked to pray in the house of a friend, I believe it my duty to pray for him and his family, for their temporal as well as their spiritual prosperity; can I do this in yours? Would you have me pray that your business may be increased; that your customers may become even more numerous, that consumers of strong drink may be greatly multiplied; that the reeling drunkard may be a more common spectacle in our streets; that the traffic in drink, with all its necessary accompaniments, such as starving families, fearful accidents, horrid murders, &c., may be greatly extended? Could I say to God that you are a blessing to the place that you live in; and pray that you may continue to be so? What the landlord answered, our story records not.

[Query.—Can a Christian engage in a business, for the success of which he cannot pray?—*See total Courant.*]

**THE BEST SAFETY VALVE.**—It is known to some of our readers that our friend and brother Washingtonian Arch. Gordon, Esq. lately brought out the new steamboat called the *Fame*, which we noticed some time ago as having no place to entertain the "Blue Run." Captain Gordon was commander of this boat a few trips. He states that at one time a gentleman called upon him in the cabin and informed him that himself and about twenty of his company were anxious to go on his boat, "But," says he, "I can't do it, neither can my company; for I have been below examining your machinery, and I find you have not 'Evans' Patent Safety Valve' attached to your engine, and we cannot go with you." Captain Gordon remarked to the gentlemen that he should be happy to have their company. "Come below," said the Captain, "and I will show you the best Safety Valve in the world." They walked down together, and stepping up to his sturdy engineer, and clapping him upon the shoulder—"There," said the Captain, "is my Safety Valve, the best safety valve in all creation—a man who drinks nothing else but pure, cold water." "You are right," said the gentleman, "I want no better Safety Valve than that.—We will come aboard, sir." Steamers that carry pure cold water engineers, carry the best Safety Valves in the world.—*Morning Star.*

The man who for the sake of gain, will sell rum, or intoxicating drinks to his neighbour, and put a cup to his neighbour's mouth, and would thus consent to ruin him, soul and body, would consent to sell his neighbour into slavery, to promote his own selfish interests, if he could do it with impunity. And if he did not rob and murder him for the sake of his money, it certainly would not be because the love of God or man restrained him. If the love of self is so strong that he will consent to do his neighbour the direct injury of selling him ardent spirits, nothing but selfishness under some other form, prevailing over the love of money, could prevent his selling men into slavery, robbing, or murdering them to get their money. He might fear his own reputation; he might fear the penalty of human law; he might fear the destruction of his own soul, so much as to restrain him from these acts of outrage and violence; but certainly it could not be the principle of Love to God or man that would restrain him.—*Lecture x. p. 117.*

A lady making enquiries of a boy about his father, an intemperate man, who had been sick for some time, asked whether he had regained his appetite. "No, ma'am," says the boy, "not exactly, his appetite is very poor, but his drinketite is as good as ever."—*Organ.*

## EDUCATION.

We do not know how we can render a better service to the cause of Education and Agriculture, than by publishing a brief memoir of the celebrated OBERLIN. There are few parts of our country that present a tithe of the natural disadvantages which he overcame by his energy and benevolence. There is, we believe, no place where moral culture would appear so hopeless. If OBERLIN then so improved the condition of the Steinthal, (valley of stone) and of its singularly rude inhabitants, what may not our schools and teachers do in the rich settlements, and among the people of Canada. To such of our subscribers as have read

OBERLIN'S Biography before, our apology for now publishing it, is, that it will bear a second reading with advantage. To such as have not seen it, we recommend it as more interesting than any fiction.

## MEMOIRS OF JOHN FREDERIC OBERLIN.

### *Steinthal in its former and present state.*

West of the confluence of the Ill and Rhine, where the Breusch pursues its course towards the fruitful plains of Strasburgh, rises Hochfeld, or Haut Champ; a primitive range of mountains in the department of the Lower Rhine, the highest point of which is calculated at 3,600 feet above the level of the sea. The north western slope forms the valley of Steinthal or Ban de la Roche, whose shelving sides, here and there strewed with blocks of granite, attain the elevation of more than 3,000 feet. After crossing the bridge called Pont de Charité to the opposite side of the Breusch, the country assumes a peculiarly striking character, for which it is indebted, not to its natural scenery, but to the singular genius of the inhabitants. Clean, neat, comfortable houses, built of stone, and surrounded by fruit trees; an excellent road, which communicates from Steinthal to the high road to Strasburgh; convenient, paved foot-paths from one place to another; walls, which prevent the rolling away of the precious soil from the rocks; clear streams flowing through artificial beds, by which these waters have been made useful instead of destructive, before their junction with the Breusch; plantations and rich corn fields, intermixed with fertile meadow lands; give this district the appearance of a pleasure garden hanging on the sides of a rocky mountain.

A stranger visiting Steinthal, whether he meets with one of its inhabitants at his daily labour in the field, or is welcomed by him to his comfortable home, will be both surprised and delighted by his agreeable and open countenance, and frank, obliging address, which may easily be seen to be no adopted manner, but arising from kindness of disposition and of heart; when he enters into conversation with these friendly people, he will also immediately remark, that they do not, like the inhabitants of the surrounding country on the borders of Germany and France, speak the coarse Patois, which is a mixture of the worst German dialect with as bad provincial French, but good French, or plain, correct German. What however he will find still more interesting, is the cultivation of mind, and diversity of useful knowledge which they possess, and which is seldom found excepting in the well instructed inhabitants of large towns. These observations will be made by the traveller, who only superficially surveys the scenes through which he passes; but should he remain a sufficient time, to become more intimately acquainted with their characters, he will shortly discover, in this Eden which has been formed and planted in the wilderness, another Eden in the hearts of its population, which can only have been created by the hand of God; he will find in many bosoms traits of that brotherly love, which can only proceed from the first principle of love to God. A bond of good-will unites the inhabitants to each other, as children of one family; should one rejoice, they all are happy; should one be in trouble, they all mourn with him. Fathers and mothers may be seen surrounded by an equal number of orphans, as of their own children, to whom they give the same parental affection and attention; and even young women, melting with kindness for the neglected and deserted, hire from their limited means a room for themselves and their poor adopted children, instructing them in every useful employment, and training them to every virtue.—Added to this, in Steinthal a concern is manifested for all those means which tend to promote the increase of the kingdom of God, superior to what is found in other places, where the resources are far more abundant; and for above twenty years a Bible Society has been formed, which has also come forward in the support of missionaries; and it is impossible not to feel, in intercourse with the inhabitants of Steinthal, that by far the most numerous are, in the strictest sense of the word, true Christians.

Temporal blessings are also equally, with these predominant amiable dispositions, the portion of the Steinthalers. A beggar is nowhere to be seen; every man is occupied, and earns as much as he needs. Cheerful health and good order universally prevail; and active industry, both in agriculture, horticulture, and manu-