## Poetry.

### TURN THE CARPET:
#### OR THE TWO WEAVERS.

#### A DIALOGUE BETWEEN DICK AND JOHN.

The Ballad, so called, is the production of the gifted pen of the justly celebrated Hannah More. It was written in the time of the French revolution, when the masses of the British operatives were moving in the same direction. The high prices of provisions, were the chief ground of complaint against the government. Her 'Cheap Repository Tracts,' (of which this was one) operated as the great preventative of the shedding of blood. The Ballad was nearly as popular in its day, as Uncle Tom's Cabin: and when I met with it, the other day, in a new Memoir of that distinguished woman, I felt as if I had met with an old friend, who had often silenced my rising murmurs at adverse dispensations of Providence. And in the expectation of its producing the same effect on other minds, I should like to see it in the Journal.—*Cong. Jour.*

As at their work two weavers sat
Beguiling time with friendly chat;
They touch'd upon the price of meat,
So high, a weaver scarce could eat.

'What with my brats, and sickly wife,'
Quoth Dick, 'I'm almost tired of life;
So hard my work, so poor my fare,
'Tis more than mortal man can bear.

How glorious is the rich man's state!
His house so fine, his wealth so great,
Heaven is unjust, you must agree,
Why all to him? why none to me?

In spite of what the Scripture teaches,
In spite of all the parson preaches,
This world (indeed I've thought so long)
Is rul'd, methinks, extremely wrong.

Where'er I look, howe'er I range,
'Tis all confused, and hard and strange;
The good are troubled and oppress'd,
And all the wicked are the bless'd.'

Quoth John, 'Our ign'rance is the cause
Why thus we blame our Maker's laws;
Parts of his ways alone we know,
'Tis all that man can see below.

See'st thou that carpet, not half done,
Which thou, dear Dick, hast well begun?
Behold the wild confusion there,
So rude the mass, it makes one stare!

A stranger, ign'rant of the trade,
Would say, no meaning's there conveyed;
For where's the middle, where's the border?
Thy carpet now is all disorder.'

Quoth Dick, 'My work is yet in bits,
But still, in every part it fits;
Besides, you reason like a lout,
Why man, that carpet is inside out!'

Says John, 'Thou say'st the thing I mean,
And now I hope to cure thee of thy spleen;
This world, which clouds my soul with doubt,
Is but a carpet inside out.

As when we see these shreds and ends
We know not what the whole intends;
So when on earth things look but odd,
They're working still some scheme of God.

No plan, no pattern, can we trace,
All wants proportion, truth, and grace;
The motley mixture we deride,
Nor see the beauteous upper side.

But when we reach that world of light,
And view those works of God aright,
Then shall we see the whole design,
And own the workman is divine.

What now seems random strokes, will there
All order and design appear;
Then shall we praise what here we spurned,
For there the carpet shall be turn'd.'

'Thou'rt right,' quoth Dick, 'no more I'll grumble,
That this sad world's so strange a jumble;
My impious doubts are put to flight,
For my own carpet sets me right.'

## Doctrine and Duty.

### THE IMPORTANCE OF FAMILY WORSHIP.

This has been felt by the people of God in all ages of the world; and the example of many of the most eminent of the saints shows us, that they were steadily determined to walk before their families with a perfect heart. When righteous Noah came out of the ark with his family, he "builded an altar unto the Lord, and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar, and the Lord smelled a sweet savour." That

is, he approved of the service and accepted the worshipper. When Abraham was called to leave Ur of the Chaldees, and go into a strange land, he acted in the same manner. "And the Lord appeared unto Abram and said, unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him. And he removed from thence unto a mountain on the east of Bethel, and pitched his tent, having Bethel on the west, and Hai on the east: and there he builded an altar unto the Lord, and called upon the name of the Lord." After sojourning in Egypt, the patriarch returned to the same place; "unto the place of the altar which he had made there at the first: and there Abram called on the name of the Lord." Subsequently he removed to another place, and as before, maintained the character of a devout worshipper. "Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built an altar unto the Lord." By this means he obtained favour with the God whom he remembered, and whom with his family he constantly worshipped, and was honoured by him in a peculiar manner. When all the world beside, were ignorant of the impending fate of Sodom, we read, "And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him that he will command his children and his household after him, and they shall keep the way of the Lord; to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." If we follow the patriarch in the land of the Philistines, we see him steadily adhering to the same line of conduct; for we read, "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." Thus in every place he remembered the Lord his God, and proved himself to be a humble and devout worshipper. Neither did he stand alone in this department of religious duty; the children of pious and devout parents may generally be expected to imitate them, and tread in their steps: and in the case of Abraham, we find his son Isaac at Beersheba following his example. "And he builded an altar there, and called upon the name of the Lord." Again we find Jacob, the grandson of Abraham,