

these establishments are fitted up in elegant style, and that connected with them are decoys, or young men of fallen fortunes and genteel appearance, who are employed for the purpose of inveigling, within the doors of gaming-houses, the inexperienced, the loose in morals, the sons of affluent citizens—all, indeed, who afford any chance of plunder. In ninety-nine cases out of a hundred, ruin is certain to follow those who make a habit of visiting resorts of this kind, no matter how discreet they may fancy themselves, how cool, cautious or deeply skilled in the various games. In the case of the wretched young man, Davis, he boasted to his companions that some nights he won \$300 and \$400. On such occasions, he was doubtless in high spirits, and fancied, under the delusion of the moment, (a delusion that is invariably associated with gaming,) that in the end he would be able to make good all his losses. But what was the result? He first lost all his own means, then robbed his employers to the extent of thousands, lost the whole of this sum, was detected and thrown into prison.

We remember an anecdote of an individual in this city, which may serve to show the terror with which the wise and experienced look upon gambling, and the mistake in which some young people indulge in believing that they can visit gaming houses once, twice, or three times a week, in secret, without serious loss, or other disadvantage. A dashing young man of our city, who was a clerk with a wholesale dealer, paid attention to the youngest daughter of a wealthy merchant. The young man received a salary of \$800 a year, was intelligent, handsome, and well acquainted with his business. He was indeed, rather a favourite, not only with his employers, but with the old merchant, the affections of whose child he was endeavouring to engage.—The daughter was loved and cherished as something dearer than life, and her father seeing from the appearance and manners of the suitor, that he was well calculated to win the affections of the artless and enthusiastic girl, deemed it his duty to ascertain, if possible, the habits of the lover. In the first place, he soon discovered that he kept late hours—that he frequently remained from his boarding-house till after midnight, and this too, when he had left the house of the merchant between 9 and 10 o'clock. A bad sign certainly, and one well calculated to excite apprehension, next ascertained that the youth kept no Bank account of his own, that he took up his earnings at his employer's as rapidly as they became due, and that he nevertheless neglected to pay his ordinary bills for boarding, clothing, &c. with due promptness. Late hours and expensive habits—mused the old merchant—what can he do with his money? The subject was one of serious thought, and as he gradually withdrew his child from the acquaintance of the youth, he also determined to discover, if possible, the true secret of his late hours and heavy expenses. Thus affairs stood, when the merchant had occasion one night to pass the door of a certain house near Chesnut-street, and just at that moment the suitor for his daughter's hand came out. The latter evidently saw the merchant and was abashed. A thought flashed upon the mind of the excited and suspicious father—he made the necessary inquiries, and found that the house, whence his intended son-in-law had issued, was occupied, in its upper rooms, as a fashionable gambling house! The whole story of the late hours and heavy expenses was told in a word. The young man's visits were discouraged—the daughter had the good sense to see and appreciate the awful fate which awaited her, should she identify her destiny with that of a gambler, and a match, of the most desirable kind to the suitor and clerk, was thus broken off forever.—Young men—be warned! The hundreds who fancy that they may gamble in secret and in safety, only deceive themselves. In nine cases out of ten they are known.—Philadelphia Enquirer.

SCRIPTURE ILLUSTRATIONS.

THE MIRACULOUS DRAUGHT OF FISHES.

John xxi. 3, &c.

This passage of the sacred writings is entertaining, and to an attentive and pious mind highly instructive. We find several of our Lord's disciples employed in fishing; probably for their own support. They toiled all night in vain, for they caught nothing. "But when the morning

was come, Jesus stood on the shore; but the disciples knew not that it was Jesus." He said unto them, "Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes." St. John, who modestly speaks of himself in the third person, as "that disciple whom Jesus loved," saith unto Peter, no doubt with surprise, gratitude, and joy, though with holy reverence, "It is THE LORD."

These facts occurred literally as they are related. But we may perceive a further meaning in them. Our Lord had called Peter and others from their nets, and had promised to make them "Fishers of men." Hitherto they had laboured to little purpose; but soon they were to enclose a multitude in the gospel-net. The miraculous draught of fishes, mentioned in this narrative, may justly be considered as a type of the success of St. Peter on the day of Pentecost, Acts ii; (and the success of that Apostle and others afterwards;) for then the words of our Saviour were fulfilled, which he addressed to Peter on a similar occasion, "Fear not, for from henceforth thou shalt catch men."

Some useful lessons may be learnt from this part of sacred history.

I. Ministers, and even Apostles of Jesus Christ, can do little without their divine Master. "We are not sufficient of ourselves," saith Sr. Paul. Whatever abilities men possess, natural or acquired, unless Christ be with them, they can do nothing. However extensive their knowledge, however important and interesting the truths delivered, and however pathetic and pointed the manner of delivery: though it may appear to men likely to be successful, and though many may be pleased and delighted with hearing the truth as it is in Jesus; yet if the Lord give not his blessing, they "toil and catch nothing." No sinner is awakened, no mournful heart gladdened, no believer established. Should not this induce those who minister in holy things to pray for themselves, as Mr. Philip Henry prayed for his son Matthew, *That they may be taken off their own bottom, and depend entirely upon the Lord?* And ought not the hearers to look through men to Him, from whom proceedeth every good and perfect gift?

2. The disciples having toiled all night in vain, readily complied with the request of the stranger, (for such they supposed him,) and let down the net on the right side of the ship; "and now they were not able to draw it for the multitude of fishes."

Humble and teachable men are sure to be directed of the Lord, and succeeded by his blessing: And extensive usefulness, in all probability, will follow. How easy it is to our Lord and Master, to illuminate the minds of his servants, to direct them to subjects suited to the states of their hearers,—to suggest the most important and interesting matter on those subjects, and to give clearness and energy in the delivery, by extending the views, and enlarging the hearts of his servants! How easy to him to enable them to preach the gospel with the Holy Ghost sent down from heaven! Then, "signs follow the word." It "runs and is glorified." Sinners are turned "from darkness to light, and from the power of satan to God: They receive remission of sins, and an inheritance among the sanctified." On such an occasion, every one who has spiritual discernment, cries out, "It is the Lord: Let him have the glory." And if any undiscerning, though sincere persons, appear to look too much at the instruments of this work, faithful ministers, like Peter and John, when they had cured a lame man, will say, "Ye men of Israel, why look ye so earnestly on us, as though by our own power or holiness, we had made this man to walk?"

What encouragement may the servants of Christ derive from these considerations! They may say with the utmost propriety, "We cannot open the eyes of the blind: We cannot convert men:—We cannot, by our own exertions, however great, build up believers in holiness; But we are not alone;—our divine Master is with us. He says, 'Lo! I am with you always, even unto the end of the world.'" We therefore expect to be useful, not because we are wise or eloquent; but because we are the servants of Christ, preach his truth, and have his promised

presence with us. With the light of the knowledge of the glory of God in our *earthen pitchers*; (compare 2 Cor. iv. 6, with Judges vii;) we will go forth with courage, shouting, "The Sword of the Lord and of Gideon."

In this spirit, and with these views and expectations, the first preachers of the gospel set out, and proceeded in their work: and though opposed by all the world; though they had to combat the boasted wisdom of philosophers, the superstition and deep-rooted prejudices of idolatry, the interest of pagan priests, the vile and impetuous passions of wicked men, the enmity of the Jews; and, at times especially, the sword of the Roman Emperor; yet *without carnal weapons*, they increased, prevailed, triumphed; and the preaching of Christ crucified, "turned the world upside down." Surely this was the Arm, the Power of the Lord revealed!

Let all who love Son, and desire her peace and prosperity, interest themselves in the success of the gospel: Particularly, be much in prayer for those who labour amongst you in the word and doctrine. Cry mightily to God that they may be strong in the grace of our Lord Jesus Christ;—that they may be full of faith and the Holy Spirit;—that, as stewards of divine mysteries, they may be faithful; that multitudes may be caught daily in the gospel net, and all the Lord's people be holy.

"And now, Lord, grant unto thy servants, that with all boldness, they may speak thy word, and that signs and wonders may be done by the Name of thy holy Child Jesus." With great power may they give witness of the Resurrection of Christ, and the glory that follows." And may great grace be upon all who love our Lord Jesus Christ in sincerity." Amen.

RELIGIOUS LITERATURE.

THE UTILITY, MAGNIFICENCE, AND HARMONY OF THE WORKS OF GOD, AS DISPLAYED IN THE VISIBLE CREATION.

"And yet was every faltering tongue of man, Almighty Father! silent in thy praise;
Thy works themselves would raise a general voice,
Even in the depth of solitary woods
By human foot untrod, proclaim thy power,
And to the quire celestial Theos resound,
The eternal cause, support, and end of all!"

A partial consideration of the universe is ever apt to dishonour its great Author; but a judicious survey of all the parts, as forming one grand whole, strikingly exhibits a system useful, magnificent, and harmonious. The stamp of an all-wise Being is impressed in the most legible characters on all his works. The good of all his creatures is an end worthy the best, as well as the wisest of all Beings. The various parts of the creation of God are subservient one to the other. The immense chain of being has a vast number of links, each one depending upon the other, and the whole massy chain fastened to the throne of God. Hence in the grand scale of being and existence, there is nothing deficient, nothing redundant. Let not any then pretend to arraign infinite Wisdom, or prescribe limits for the track of Omnipotence. The savage beast we dread, the domestic animal that obeys our will, and the lamb we feed upon, jointly and equally promote the same great end. A Divine power and skill was requisite to the formation of the insect, whose minuteness escapes our notice, as well as in the huge structure of the stupendous and "half-reasoning" elephant. The smallest reptile which we tread upon, answers the purpose for which its existence is designed, as well as the enormous bulk of the whale, which requires a sea to sport in, and yields "rivers of oil." The same creative power that formed the magnificent and resplendent plumage of the peacock, gave the bat its form, and the owl the figure which it bears.—The American sea-serpent, the prodigious wonder of the mighty deep, is only a greater display of the same power that gave life and being to the shrimp. Every atom and particle, from the most refined substance to the dullest clod, fill up their due place in the order of things, and join together in a beautiful harmony, to form that admirable union which supports the whole. The connexion and order of the general series of existence will be as much broken, by striking off one of the lowest, as one of the upper links; for whatever is taken away, must leave a chasm which nothing but itself could fill up.