

Being obliged to labour for his subsistence, he exceeded his strength, and was laid by through illness; before he was able to return to work, he made a wooden clock, and after that a watch, after having but once seen the mechanism: these excited so much attention, as to lead to employments, that furnished better support and laid the foundation of his future fame.

## MISCELLANEOUS.

### JEWISH MANUFACTURES.

*The Reader is recommended to refer to the Texts*

There is very little mention in the Bible of the arts and manufactures among the Jews. They had smiths, Isa. 44:12, and 54:16; and carpenters, Isa. 41:2, 44:18, Zech. 1:20; and other trades necessary in a country where the inhabitants chiefly live by tilling the soil. The enemies who invaded the land, as the Philistines, 1 Sam. 13:19; and the Babylonians, Jer. 24:1, carried these craftsmen away as captives. Thus they did, both to distress the Israelites and because men skilled in handicraft trades were reckoned the most valuable captives or slaves, as they are at the present day. It is plain that there must be craftsmanship of this description in every land which is at all civilized. We read of "the valley of craftsmen," 1 Chron. 4:14. Here we may remark, that Joseph, the reputed father of our Lord after the flesh, was a *carpenter*, Matt. 13:55, Mark 6:3. And from the texts, Luke 2:51, Mark 6:3, some persons have supposed that Christ himself assisted Joseph, while "subject unto him, and his mother Mary," before he went forth to do the will of his heavenly father, and therefore he was called "the carpenter." Whether this is correct or not, the circumstance of our Lord being willing to be considered "a carpenter," may well make those amongst us, who are engaged in handicraft trades, content with their lot. Shall we desire to be united to him spiritually, and yet be unwilling to follow his example, as to our earthly actions? In whatever state we are placed, let us be therewith content. Phil. 4:11.

There were not many regular manufactures among the Jews: in 1 Chron. 4:21, we read of the families of the house of them that wrought fine linen, as a single instance of the sort as a trade. In verse 23, we read of potters, and also in Jer. 18:2 and Lam. 4:2.

There are several beautiful allusions to weaving, as Job 7:6, Isaiah 33:12, &c. but this, as well as spinning the thread, was carried on as a family employment, rather than as a regular trade. It is so now among eastern nations; and the loom as well as the instruments for spinning, are of the plainest kind. In the description of the virtuous woman, Prov. 31:10 to the end, we have a full and minute account of the manner in which these family employments were directed by the mistress. Nor was this only in the families of the middle and lower ranks. In the Greek and Roman histories, we read of the wives of kings and generals being thus engaged. Homer, who lived soon after the time of Solomon, describes two queens, Penelope and Helen, as employed at their looms. Dr. Shaw found that the women in Barbary, at the present day, were the only persons who wove the bykes or upper garments, and as those were coarse articles, they did not use shuttles, but pressed the threads of the wool with their fingers.

The plan of spinning thread in families, for their own use, was very common in our own country, till within the last few years; and even now, in many farm-houses, the women sit down to spin in the afternoon. The thread is either sold to dealers, or more generally sent to weavers, who live near, and weave for the different families of the districts.—But the general use of machinery has nearly put an end to this simple mode of proceeding.

It should be observed, that in the instance of Solomon's virtuous woman, the cloth so spun and wove at home was for the use of the families, and it is so usually in these latter cases. The comfort of such clothing is well expressed: "She is not afraid of the snow, for her household: for all her household are clothed with scarlet;" or (as the margin better expresses it,) with double garments.

As an additional proof that the manufactures among the Jews were not extensive, we may refer to Ezekiel 27. In that chapter the prophet describes, very minutely, all the articles in which the merchants of Tyre dealt; and we do not find that any of them came from

Judea, except wheat, honey, oil, and balm; verse 17; all which were the natural productions of the soil.

Even in the accounts given of many of the articles made for the use of the Tabernacle, Exodus 39:25,26, and for the temple, were made by the Israelites, rather as their work at home, than as made by regular manufacturers: and Solomon had to send to Hiram, king of Tyre, 2 Chron. 2:7,13, for a man skilful enough to direct and order the articles he wished to have made for the temple.

Shoes and clothes were also made at home; this was usual in other countries. Homer describes Eunoos, a very respectable steward of king Ulysses, as employed in making his own shoes. Sometimes these articles might be sold, as Amos 2:6, but there do not appear to have been regular shoemakers or tailors.

In like manner, there were but few butchers or bakers; the country people brought meat or other articles of food to the large towns, as the men of Tyre, Neh. 13:16, did to Jerusalem, and sold them in the market. We read of the sheep market, and other similar places. In the case of the men of Tyre, just mentioned, we see plainly that God has forbidden the purchase and sale of these things on the sabbath. It is very sad to reflect how many in our land constantly break this commandment.

That bakers were not common, we may suppose, from the distress of David, 1 Sam. 21:3. He would hardly have been so urgent with the priests of Nob, to give him the show bread, if he could have bought it. We read, Jer. 37:21, of a baker's street, but this was in later times, and at Jerusalem.

*To be continued.*

### THE GREAT BELL, AND THE LITTLE BELL.

A Fable translated from the Spanish.

In a certain city there was a magnificent cathedral, in which was suspended a bell very remarkable for its weight and tremendous powers of sound. This bell was used only on great occasions—such as the death of a Pope, or the King—but when it did speak, it spoke in *ex cathedra* style, and the windows of the whole city trembled at the sound. The inhabitants, especially the more ignorant, regarded it with superstitious reverence, as a sort of Great Unknown, whose mission it was to declare the mighty events of earth, and the sudden visitations of heaven.

There was a miserable village in the neighbourhood of this city, that contained a dirty little box of a church in which was suspended a feeble bell, scarcely too big for a good sized cow. The inhabitants of this village, had heard so much of the fame of the cathedral bell, and were so impressed with awe by the solemn tone heard at such distant intervals, that they were fired with ambition concerning their own little bell. They therefore agreed that *their* bell should be used only on state occasions, and then should give forth but few sounds. By this sparing use of its feeble powers, the little cow-bell was, in time, regarded with something of the same solemn interest inspired by the great bell of the Cathedral.

MONAL.—Some people of shallow intellect are deemed extremely wise because they seldom speak, and when they do, they say but few words, and say them solemnly.

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### ANECDOTES.

#### "TWA LITTLE BIRDIES."

There were two sutors in the North, who had saved a little property, upon which they lived. When a case was presented to them by a minister, they said that they cut and carved so close, that if the King himself were to come, they should not have any thing to give him. "Oh, but," said the minister, "I do come from the King!" "Well, we canna' gie ye ony thing." "Nae, what not a penny a week!" "A penny a week indeed! why that's just 4s. 4d. a year, nae, we canna do ony sic a thing." The minister was casting his eyes about him, and perceiving two birds hanging up in handsome cages, he said, "What hae ye gotten yonder?" "O, only twa little birdies." "And what might they cost ye, now?" "About half-a-croon a piece." "And do they eat any thing?" "Aye, sure, and indeed they do." "And what does their food cost you?" "Oh, not less than twa bawbees and a half, two-pence halfpenny a week." "Oh, for

shame o' yoursels! for shame o' yoursels! to get twa shillings a year upon twa little birdies that na lay ony eggs, and ha' naething to gi' to the cause God!" "Well, but now we ha' gotten them, w' would ye ha' us do wi' em?" "Do wi' em—why pen the window and let them fly awa!" "Now, friends, if you have got any little birdies, any thing that would prevent your giving to the cause of God open the windows, and let them go immediately.—*J. Edwards, at London Home Miss. Anni.*

### SIR HUMPHREY DAVY.

The following testimony to the excellency of religion is from the pen of Sir Humphrey Davy, one of the most celebrated philosophers of our age:—"I envy no quality of the mind, or intellect in others; not genius, power, wit, or force; but if I could choose what would be most delightful, and I believe, most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness—creates new hopes, when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of lights; awakens life in death, and from corruption and decay calls up beauty and vivacity; makes an instrument of torture and shame the ladder of ascent to paradise; far above all combinations of early hopes, or the most delightful visions of palms and arnaths, the gardens of the blest, the security everlasting joys, where the sensualist and avaricious view gloom, decay, annihilation, and despair!"

### AXIOM.

A friendship with a generous stranger, commonly more steady than with the near relation.

### POETRY.

*From the Friend of Youth.*

#### THE ROSE.

The Rose, the sweetly blooming rose,  
Ere from the tree 'tis torn,  
Is like the charm which beauty shows  
In life's exulting morn.

But oh! how soon its sweets are gone,  
How soon it withering lies;  
So, when the eve of life comes on,  
The loveliest beauty dies.

Then since the fairest form that's made,  
Soon withering we shall find,  
Let us possess what ne'er will fade,  
The beauties of the mind.

#### THE GLOW-WORM.

Poor insect! while the day is high,  
With other worms content to lie,  
Nor court our curious sight;  
Soon as the sun's last fires decay,  
Thou lightest up the little ray,  
To cheer us through the night.

'Tis thus, true friendship in the gleam  
Of prosperous fortune's golden beam,  
Sits unobscur'd in shade;  
But if distress the prospect shroud,  
She starts conspicuous from the cloud,  
To succour and to aid.

#### FRIENDSHIP.

And can the sight of envious time  
Remove the image of a friend?  
Can changing place, or varying clime,  
The dear, delightful contract end?  
No!—knit in friendship's sacred tie,  
Days, months, and years shall vainly roll,  
They may demand the passing sigh,  
But dare not disunite the soul.