

to make them acquainted with the life of our Saviour is commendable; even the Old Testament is not forgotten, though Titus is. The pool of Bethesda and David's Tower are still pointed out to believing pilgrims.

The population of Jerusalem has been variously estimated at from 14,000 to 30,000. The inhabitants derive their principal support from the visits of pilgrims, who, it is said, to leave behind them 60,000 annually.

## POETRY.

### LINES

*On the Death of three Brothers, drowned in Providence River in 1825.*

Had they died, one by one, like the fruit when it drops,  
Full and ripe from the branch which its own glory tops;  
But they went all at once like the fruit with a blast,  
And left me all lonely and withered at last,  
Great God! thou art just—even thus was thy will,  
My eyes shall be stilled, my heart shall be still!

Had they died where mine eyes could have seen them  
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Had their pillow been wet with the tears of my heart;  
But no, they have mournfully gone to their sleep,  
Away and the mercless fountains of the deep,  
Great God! thou art just—even thus was thy will,  
My tongue shall be silent,—my heart shall be still!

Had I seen on their pale brows, in sickness or fit,  
The mandate of Heaven all legibly writ,—  
O no! in their life and their blood they were taken;  
The fruit was all gone, ere the tree had been shaken!  
Great God! thou art good,—even thus was thy will,  
My tears shall be meek, and my heart shall be still!

### THE GRAVE OF PARSONS.

Green as Macphelah's honored field  
Where Jacob, and where Leah lie,  
Where Sharon's shrubs their roses yield,  
And Carmel's branches wave on high;  
So honored, so adorned, so green,  
Young Martyr! shall thy grave be seen.  
Oh! how unlike the bloody bed  
Where pride and passion seek to lie;  
Where faith is not! where hope can shed  
No holy tear of sympathy!  
Where withering thoughts shall drop around,  
In dimness on the lonely mound,  
On Jordan's weeping willow trees,  
Another holy harp is hung;  
It murmurs in as soft a breeze,  
As e'er from Gilead's balm was flung,  
When Judah's tears in Babyl's stream  
Dropt, and when "Zion was the theme."  
So may the harp of Gabriel sound,  
In the high heaven to welcome thee;  
When, rising from the holy ground  
Of Nazareth and Galilee,  
The saints of God shall take their flight  
In raptures to the realms of light.

### COMMUNICATION.

For the Juvenile Entertainer.

MR MILNE,

SIR—  
The relation which subsists between a parent and child, is too sacred to be violated with impunity; and nothing presents a brighter prospect in the youthful character, than frequent displays of filial affection. No source of criminal conduct is more fertile, or ought to be more decidedly marked with the disapprobation of mankind, than the crime of disobedience. Occasioned by the evil suggestions of an obstinate disposition, and fostered by the caprices of a violent temper, it was against the social principles of our nature,

and renders us unfit for the enjoyment of society. In every situation of life, we universally find that the character of a young man, rises in the estimation of his virtuous acquaintances, in proportion as he exhibits an obliging temper, and an obedient attention to the commands of his superiors, or of those under whose charge he may be placed.

There is an apparently natural peevishness of temper, in the minds of many persons, which, though considered by some as totally invincible, is much more easily overcome than the most of people are aware. It arises from the habitual tendency of the human mind to view the dark side of things and to consider the evil attendant upon our existence, as seldom interrupted by good. To correct this perverted equanimity of disposition, it is necessary therefore, to take an unprejudiced and candid estimate of events, and to consider all the occurrences of Providence, as the effects of the wisest and best arrangements.

In no period of human life, is petulance more easily eradicated from the disposition, than in the period of youth.—When allowed to pass unheeded and unchecked for years, it naturally increases, till, in old age, it becomes equally intolerable and invincible. Habit is found to possess so great an influence over the conduct of men, that it is justly denominated a second nature. The character of a man therefore, depends much, if not altogether upon the dispositions and habits, which he forms in the first stages of his existence. The story of James Saunders, often repeated to me by my Grandfather, when I was a boy, is still fresh in my memory. In infancy James displayed that violence of temper which characterizes this period of life; but he was often taught by his parents to check his rising passions, and to calm the unruly emotions of his breast. He was taught to view human life as a midtime of good and evil, from which, if properly considered, much enjoyment might be derived, and many calamities avoided; and he found by experience, that a great degree of happiness was attainable, from a proper exercise of the powers of his mind. At the age of fourteen, the uncommon sweetness of his temper, was remarked by all his acquaintances; and when he met with any misfortune, his companions wondered how he sustained it with so much cheerfulness. At this early period of his life, he was left an orphan, almost penniless though not friendless; for his amiable disposition had gained him many friends. This loss at first deeply affected a mind so sensitive as his—but he sustained the trial with wonderful fortitude, and even cheerfulness. At the death of his parents his sweet temper and obedient disposition, attracted the attention of a rich uncle, who became his protector, and almost a second father. This young man, now introduced into the wide circles of society, became more extensively known and beloved; and, according as he advanced in the good opinion of his acquaintance, he rose to a more honourable station in society. He was made heir to his uncle's great estate—Justice and benevolence marked his character while he lived, and it is not therefore wonderful that he died lamented.

AN OLD MAN.

### AXIOM.

In eating, we must remember we have two guests to entertain (body and soul); let us then never so overload the former, as to starve, sink and ruin the latter.

## MISCELLANEOUS.

### THE MINISTER'S DAUGHTER.

Concluded.

The SABBATH SCHOOL, in the village—had long been a blessing to the church, and to the cause of righteousness. But for several seasons, since the death of Jane's father, who had been one of its most active promoters, it had languished. At this time, it appeared to many to be on the point of entirely declining. To renew it, and raise it up, soon became one of the highest objects of her pious ambition. She had, for some time, been in the habit of visiting it, and had, sometimes, for a few sabbaths, instructed a class; but the deep importance of such a work had never so fully impressed her mind, as it did at present.

No sooner had she assigned herself a duty, than she entered vigorously upon its performance. Her own class was soon the most attentive, prompt and best instructed, in the school. She did not suppose, as is too often the case, with the sabbath school teachers, that her work was done, when she had heard the recitation of her pupils. Religion now filled her whole soul. She, therefore, improved every opportunity, and made use of every means in her power, to inculcate on their minds, its holy doctrines, its precepts, and duties. Her explanations of scripture, and exhortations to piety, were always plain,—strikingly adapted to the capacity of her scholars; very effectual,—and calculated to reach their hearts. The week was passed under a continual solicitude, lest she should not be able to perform well, her duties on the sabbath. Hence she became constant in her endeavours, by reflection and study, to be herself prepared and perfectly able to comprehend what she was to teach. She did not suppose, that she could instruct her scholars in what she did not herself understand or appreciate. We record this as an instructive example to teachers of sabbath schools. If they are careful to search out the meaning of the scriptures which they are to explain to their classes,—if they feel on their own hearts, the sweet influence, and importance of sacred truths, they will find no difficulty in impressing it—also by the grace of God,—on the hearts of their pupils. But, without this, they can never be either useful or successful. The greatest and most frequent failures, have had their origin, in the neglect of this plain and simple course. She endeavoured also to inspire all her fellow teachers with the same views, and urged them on to the same measure of faithfulness.

At first, it is true, she did not meet with much success. God often throws difficulties in the way of duty to try our love to him, and our courage in braving obstacles. By perseverance and repeated solicitations, she at last saw that she was gaining her point. Some who had been irregular, became more punctual; others, who had been quite remiss, adopted her own plan of procedure. The school thus, at length, assumed a new and doubly interesting appearance. The teachers felt their hearts united and animated, in proportion as the interest of each one increased in the common cause.

At this time, a thought occurred to her mind, which in the end, had the effect, of accomplishing, for the school, all that her ardent zeal could have desired. She was no sooner herself con-