

My child rather better. God bless us all, and make us to know what means peace with thee.

This day some friends are coming to keep my birthday: when will friends of another kind celebrate my birthday into the life of glory? Ten pounds from Mr. Wilberforce, for the poor. Holy man! would I resembled thee.

"Jan. 31. May God strengthen me to keep my birthday resolutions; I am very weak and unstable.

"A momentary fit of anger, which, blessed be God, I immediately tranquilized, and sought present reconciliation. Let the fear of God's anger ever make me afraid of my own.

DIVINITY.

From the Christian Advocate and Journal and Zion's Herald.

RELIGION.

THE BEST OF ALL PRINCIPLES ON WHICH TO ACT.
(Concluded.)

The nature of religion has been the same in all these separate stages of revelation, and it is apparent through all the book of God—in its precepts, promises, threatenings, invitations, warnings, reproofs, counsels, and examples. The various duties of religion are all comprehended in this general commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbour as thyself." This is the foundation for all the incentives to duty, and for all the disinclives from vice. From this commandment, therefore, we may learn, that religion is holy, just, and good. It is *holy* because it is separated from all base, earthly, sensual, and devilish machinations and influences; because it cultivates that purity which is essential to the worship of such a Being as Jehovah; because it claims affinity to the adoration of celestial beings; and because it assimilates the soul of man to the Eternal. It is *just*, because it inculcates those very feelings and that very obedience towards God which have been said to be due to the Creator; because, in our intercourse with mankind and in all the concerns of life, it teaches us to do to others, as we would that others should do to us; because it leads us to view all men as members of the same family, and God as our common Father; and because it gives us precisely such instructions in duty with regard to God, our neighbours, and ourselves, as we suppose must be given to rational and accountable beings.—It is *good*, because it influences the heart to love, and its possessor to works of charity and mercy; because it imitates the Saviour in his endeavours and zeal to bless the world, and restore it to innocence and happiness; and because it aims at every moral quality which can be desired and obtained. Many of the promises and threatenings contained in the volume of revelation, relate to a future existence, and consequently, the individuals to whom they are made will experience them in that other world in respect to which this is but the embryo state of life. This exposition of the nature of religion must accord with our ideas of God's requirements, and tends to strengthen the position above assumed.

Religion, whose present and apparent effect is a reformation of life, being, summarily, the love of God and man, has relation to the soul, and by affecting the heart, influences the conduct, and becomes the spring of every motion. In the worship of the Almighty it is of the greatest consequence; and, indeed, without this active, vital principle, which gives fervency to devotion, a person cannot worship God acceptably or profitably. The heart being the fountain whence all actions flow, gives a healthful or unhealthful character to those streams according to its own quality; and in no other way can we judge of the heart than by its influence on the conduct. It has been shown that religion is absolutely holy, and consequently it cannot associate with impurity of any kind or degree. In order therefore, that it become an inhabitant of the human breast, that breast must be prepared for its reception. Having then possession, it exerts its happy tendency in giving a gracious character to the conversation and demeanour of its thankful recipient. One mean of its operations is a renunciation of all alliance with the works of darkness, a separation from the practice of sin, and conse-

quently a disunion with its followers, so far as an agreement with them would exhibit any love for their conduct. Another mean is the causing the heart to be productive of holy feelings and godly actions. It moves the soul to feel for the miseries of mankind, and especially for those persons who are destitute of its deep, sacred, and exhilarating joys; it detests the sin while it loves the sinner, and hates the transgressions while it employs all its art and divine allurements to withdraw the transgressor from the error of his ways. It would fain win all to partake of its pure delights, and for this purpose exhibits its charms, and spreads out its glories; for this end it raises its warning voice against all violations of the divine law, and proclaims the unalterable doom of those who disregard its beneficent design, and afford it no place in the temple of their hearts. Such persons, impatient of virtuous and religious restraint, exclaim against its method of procedure as the device of priestcraft, or the extravagance of fanaticism; but those persons destitute of its redeeming qualities, will mourn their want of it when it will be too late to lament. Another mean of its operations is to lead the mind to a contemplation of the inconceivable glory in the temple above, and thus withdraw the attention from the fashionable pursuits of happiness adopted by the men of this world. Religion carries with itself a certain divinity, for it exalts the soul far above the honors and dignities of earth, and enables it to rest in the possession of conscious integrity—of honor that cometh from above, and of sensible delight derived from the fountain of its own pure musings and heavenly contemplations, and spiritual manifestations of God's reconciled countenance; it gives it an independence of purpose, an undaunted resolution in the performance of duty, which makes its possessor the most faithful and happiest of men. Religion affords a full persuasion of the truth of those things which are revealed respecting eternity, and establishes within the Christian's breast an indubitable testimony that man was created for far higher and nobler purposes, than to live a few years in this wicked though beautiful world, and then to depart hence and be no more for ever; but assuring him that he is immortal, it leads him to stretch forth his thoughts to the furthest bounds of conception, and view, even there, the commencement of his everlasting life; and from this view to consider the bearing of every thing that transpires here on that interminable existence. From these observations we can discover the cause for the tendency of religion as first stated, and also obtain some few arguments in its favor, establishing the position that it is the best of all principles on which to act.

LITERATURE.

OF EARTHS.

Those who observe the disposition of the earth, as it appears in the quarrying or digging of mines, find it generally lying in horizontal layers, or strata of different kinds, like the settling of waters. The first layer that presents itself, is most commonly the bed of vegetable earth or mould. With this earth the surface of our globe is generally covered. It is this mould which gives rooting and nourishment to plants, so that they may stand and grow in it, and it is as it were the store-house from whence all the living creatures of our world have originally their provisions; for from thence all the plants have their sustenance, and some few animals, and from these all other animals.

As this affords to animals and vegetables their support, so the spoils of these, when dead or decayed, return to the dust of the ground, from whence they were formed, and thus keep up an unceasing circulation.

The most common disposition of the layers is, that under the first earth is found gravel or sand; clay or marl; then chalk, or coal, marbles, ores, &c. This disposition, however, is far from being uniformly continued all over the globe; in different soils the order of these layers vary.

It is wonderful the variety of productions which are found in the different parts of our globe. In the crumbling earth, the solid marble, the dusty gravel, and even the depths of the most inland valleys, and on the summits of the highest mountains, we behold the spoils of the ocean, exhibited under the several

appearances of petrified fish, beds of shells, and sea plants. The Alps, the Appennines, the Pyrenees, Libanus, Atlas, and Arrarat, every mountain of every country under heaven, where search has been made, all conspire in one uniform and universal proof that the sea has covered the highest summits. If we examine the earth, we shall find the incense deer, natives of America, buried in Ireland; elephants, natives of Asia, and Africa, buried in the midst of England; crocodiles, natives of the Nile, in the heart of Germany; shell-fish, never known but in the American seas, together with skeletons of whales, in the most inland regions of England; trees of vast dimensions, with their roots and tops at the bottom of mines, and marls found in regions, where such trees were never known to grow, nay, where it is demonstrably impossible they could grow. Such are the awful memorials of the great convulsions and revolutions which have taken place in the natural world; of countries laid under the rolling waves of the ocean; and of lands rising from the midst of the waters, and becoming the habitations of beasts and of men; so transient and uncertain are all earthly things.

The various bodies which are found by digging in the earth, are called fossil substances; under which are comprehended metals, minerals, stones of divers kinds, and sundry bodies that have the texture between earth and stone.

These bodies are divided into four different classes by mineralogists, viz. I. Earth and Stones in general; II. Salts; III. Inflammables; and IV. Metals.

I. *Earth and Stones in general* are 1st, mould, the support of vegetables; 2d, clays, which mixed with water harden in the fire, into bricks, delf, china, &c. 3d, calcareous substances, as chalks, marls, limestones, marbles, convertible by heat into quicklime, and gypsum into alabaster; 4th, tales, which are found in flat, smooth laminae; 5th, slates also split into laminae; these, with a variety of stones from freestone, or sand, to granite, porphyry, flint, and substances still harder, such as precious stones, are known by various properties, and are accordingly applied to different purposes; some, in addition to being serviceable in building, are used as whetstones; some strike fire with steel; others are polished to glitter in the dress of the fair, or decorate the furniture of the opulent; and others, melted by fire, form the transparent glass.

Although there seems to be an almost infinite variety of earthy substances scattered on the surface of this globe, yet, when we examine them chemically, we find that all the earth and stones which we tread under our feet, and which compose the largest rocks, as well as the numerous different specimens which adorn the cabinets of the curious, are composed of a very few simple or elementary earths, the principal of which are the *calcareous, siliceous, argillaceous, magnesia, terra ponderosa*, and a few others which have been discovered lately, but have not been much examined.

Calcareous earth is found in the shells of fishes, the bones of animals, chalk, limestone, marble, and gypsum; but all calcareous earth is supposed to be of animal origin; and beds of chalk, limestone, or marble, are thought to have been beds of shells formed in the sea, in some pristine state of the earth.

Silic, or *siliceous earth*, is the principal constituent part, of a great number of the compound earths and stones, forming the immense mass of the solid nucleus of the globe. It is the base of almost all the scintillating stones, such as flint, rock crystal, quartz, agate, calcodon, jasper, &c. The sand of rivers, and of the sea shore, chiefly consists of it.

Argillaceous earth is found in clay, schistus, or slate, and in mica. This species of earth is ductile with water, it then hardens and contracts by heat, so as to be of the greatest use in forming brick, or stones of any required form or size.

Terra ponderosa is generally found in two states, viz. united to vitriolic acid, when it is called talk, or to fixed air, when it is called *terra ponderosa aerata*. This earth is distinguishable by its great specific gravity, being four times as heavy as water.

Magnesia is found sometimes pure in nature, but it is generally obtained by art from some of its combinations. It gives a peculiar character to the substances of which it forms a part. The stones which contain magnesia in considerable quantity, have