

The neighbouring nations were idolaters, and the Hebrews could not have had intercourse in trade with them without danger of being led away from the true religion. Alas, how many professors, now, and at all times, have been led away by the desire of unlawful gain, and too great eagerness after wealth. But we do not find that trade and commerce were quite forbidden; on the contrary, it is evident they were not, for we find positive commands for just and true dealings in the way of trade, Deut. 26:15-16: "Thou shalt have a perfect and just weight, a perfect, and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, [that is, have unjust weights and measures,] and all that do unrighteously, are an abomination unto the Lord thy God." It would be well if this and similar texts were written up in every shop and warehouse; but still better, if they were written upon the hearts of every buyer and seller. In latter times, the Jews traded more with the surrounding nations: we read of this in 1 Kings 10, and 2 Chron. 1, and trade was encouraged by King Solomon, and accounted honorable. In 1 Kings 22, we also read of King Jehoshaphat preparing ships to trade with Ophir, but when Ahaziah, a wicked king of Israel wanted him to join in this trade, he refused.

It is hoped our young friends will remember this, and avoid uniting themselves with ungodly and wicked men in trade or other pursuits.

We also find our blessed Lord referred to merchants and trade. In Matt. 13, we read the parable of the merchantman who sought for goodly pearls, and, in Matt. 25, we read that the faithful servants to whom the talents were intrusted, went and traded with them. But we may here particularly notice the pearl merchant. When he had found one of great price, or very valuable, he went and sold all that he had, that he might buy it. This "goodly pearl," represents to us, the Lord Jesus Christ. Those who have really found him, are ready to part with every worldly possession or indulgence, that they may obtain him. He has promised that those who seek him shall find him: "With all thy wisdom, get understanding," Prov. 4:7: and the knowledge of Christ as the Saviour who suffered upon the cross for our sins, is the true wisdom. When we really love Christ, then we seek to do his will, and find that his ways are ways of pleasantness, and all his paths are paths of peace.

ANECDOTES.

LOOK ALOFT—ANECDOTE OF A SAILOR BOY.

The following anecdote was related to one of his friends by the late Dr. Godman, of Philadelphia:

In a voyage to sea in early life, he had seen a lad who had just began to be a sailor, going out to some projecting part of the rigging. His arms were supported by a spar, and he was looking below him for a rope which ran across, on which his feet should be. The rope flew from side to side, and it was evident that the poor fellow was becoming dizzy, and in danger of falling when the mate shouted to him with all his force, "Look aloft! you sneaking lubber!" By thus turning away his eyes from the danger the dizziness was prevented, and he found his footing. And this incident, the Doctor said, often recurred to his mind in after life, when his troubles

grew heavy upon him, and he hardly could find ground whereon to tread. At such times he heard the mate's shout in his ears, and turned his eyes "aloft," to the prize upon which he had fastened his hopes. We cannot part with this beautiful illustration, without asking each of our readers to apply it to a still nobler purpose, to steady themselves in all the tempests of diversity, by looking toward that life in which there is rest and peace evermore; and when our flesh and heart shall fail us, and we can find no support under our feet, to seek it by "looking aloft" to Him "who is the strength of our hearts, and our portion for ever."

THE HONEST INDIAN.

An Indian being among his white neighbours, asked for a little tobacco to smoke, and one of them, having some loose in his pocket gave him a handful. The day following the Indian came back, inquiring for the donor, saying he had found a quarter of a dollar among the tobacco. Being told, that as it was given him he might as well keep it, he answered, pointing to his breast, "I got a good man and a bad man here and the good man say, it is not mine, I must return it to the owner, the bad man say, why he gave it to you, and it is your own now; the good man say, that's not right, the tobacco is yours, not the money; the bad man say, never mind, you got it, go buy some dram; the good man say no, no, you must not do so: so I don't know what to do, and I think to go to sleep, but the good and the bad keep talking all night, and trouble me; and now I bring the money back I feel good."

A NOBLE REPLY

It is related of the eminent surgeon, Boudon, that he was one day sent for by the Cardinal Dubois, Prime Minister of France, to perform a very serious operation upon him. The Cardinal, on seeing him enter the room, said to him, "You must not expect, sir, to treat me in the same rough manner as you treat these poor miserable wretches at the hospital of the Hotel Dieu." "My lord," replied M. Boudon, with great dignity, "every one of those miserable wretches, as your eminence is pleased to call them, is a prime minister in my eyes."

THE GOOD LITTLE GIRL.

A little girl, who was frequently reading her Bible, often gave proof that she considered it her duty to obey its precepts. One day she came delighted to her mother, showing some plums that a friend had given to her. The mother answered "She was very kind, and has given you a great many." "Yes," said the child "very indeed; and she gave me more than these, but I have given some away." The mother asked to whom she had given them; when the child replied, "I gave them to a girl who pushes me off the path, and makes faces at me." Upon being asked why she gave them to her, she answered, "Because I thought that would make her know that I wished to be kind to her, and she will not perhaps be unkind and rude to me again." How sweetly and simply did this dear little one obey the injunction to "overcome evil with good!"

ANSWER RETURNED TO A CHALLENGE.

I have two objections to this duel affair. The one is, lest I should hurt you, and the other is, lest you should hurt me. I do not see any good it would do me to put a bullet through your body. I could make no use of you when dead, for any culinary purpose, as I would of a rabbit or a turkey. I am no cannibal, to feed on the flesh of men. Why then shoot down a human creature, of whom I could make no use? As to your hide, it is

not worth taking off, being little better than that of a year colt. As to myself, I don't like to stand in the way of any thing harmful. I am under great apprehension you might hit me. That being the case, I think it most advisable to stay at a distance. If you want to try your pistol, take some object, say a tree or a barn door, mark out upon a figure of about my dimensions; and if you hit that, send me word, and I will acknowledge that had I been in the same place you might also have hit me.

THE SHOE AND THE SLIPPER—A FABLE FROM THE FRENCH.

A shoe, ornamented with superb buckles, said to a slipper that was placed near to him, "My good friend, why have you not buckles?" "Of what use are they?" replied the slipper. "Is it possible you don't know the use of buckles?—Without them we should stick in the mire in the first bog we enter." "My dear friend," said the slipper, "I never go into bogs." It is certainly wiser and better to avoid difficulties than to provide remedies for them. This is a lesson cunning people and souls can never understand.

Tasso being told that he had a fair opportunity of taking advantage of a very bitter enemy: "I wish not to plunder him," said he, "but there are things I wish to take away from him; not his honor, his wealth, or his life, but his ill will."

SELECT SENTENCES.

The kindness of a friend lies deep; and whether present or absent, an occasion serves he is solicitous about our concerns.

It is a strange thing to behold what gross errors and extreme absurdities many (especially of the greater sort) do commit, for want of a friend to tell them of them, to the great damage both of their fame and fortune.

Worthy minds deny themselves many advantages to satisfy a generous benevolence, which they bear to their friends in distress.

POETRY.

TO-MORROW.

Who says "To-morrow still is mine?"
As if his eye could peer
Through the thick mists of future time,
And trace out life's career:
To-morrow! stranger it may be
A phantom never grasp'd by thee.

How canst thou tell To-morrow's sun
Shall shine around thy path?
Thy mortal work may then be done,
And thou may'st sleep in death.
O! say not then, "To-morrow's mine—"
The present hour alone is thine.

Hast thou not seen the eager child
The butterfly pursue?
He almost grasp'd it—as he smil'd,
It vanish'd from his view.
And O! has not To-morrow seem'd,
To some, as near—yet never beam'd?

Where is To-morrow? hidden deep
From human ear or eye;
And, who shall smile, or who shall weep,
No mortal may descry.
And he that lives upon To-morrow,
Shall often drink the cup of sorrow.

But should To-morrow never rise,
What other scenes would meet thee?
Were earth to vanish from thine eyes,
Would heaven's bright splendours greet thee?
O! then, it matters not to thee,
Ev'n should "To-morrow" never be.