

settling of the turbid waters. Nothing among the common occurrences of domestic life, will sooner exasperate a husband, than a wife's ill temper. Next to ill temper comes what is termed an irritable and fretful temperament. This is by some considered as the least infirmity of the two,—but we say, No to the man who has the latter to contend with; better can he endure the periodical blows of a woman's weapon, (a broomstick,) than the pitiless pelting of a continued storm.—*Conn. Mirror.*

QUESTION.—How came the Continent of America and the Islands adjoining, to be inhabited at first; for surely had the people been derived from any nation of the then known world, they could never have lost knowledge, learning, and discipline, to such a degree: for it is said, they had not the use of letters?

ANSWER.—Noah and his family, having been accustomed to the ark, would doubtless from thence build some sort of vessels, at least for coasting along shores; and when they were increased, and spread over the Northern parts of Europe, might very probably be transported by contrary winds, or "insects," from Denmark or Scotland, to the Northern parts of America, it being no great distance. This will appear still more probable if we consider that earthquakes, tempests, &c. have caused those strange alterations in the face of Nature, that many countries are now covered with water that were formerly land, and many that are now land were covered with water; that some are separated by the sea, as England and France, which formerly lay together—of which we meet with many examples in consulting the most ancient geography. Then the question will not any longer be involved with that difficulty. As for their ignorance, it is no argument for or against their being or not being the sons of Noah. The greatest part of Africa, and especially Southward, are altogether as illiterate as those in America, and generally more savage.

LUXURY.—AN EASTERN APOLOGUE.

By James Hogg, the Ettrick Shepherd.

"After the siege of Bahama, which belonged to Persia, when all the fields and vineyards were laid waste and abandoned, an ox that had been left alive found his way into them; and he gloated over the rich and fertile of the soil, and he consumed, and ate up and devoured, of all the good and pleasant things, until he was so encumbered with his own fatness that he found it impossible to make his escape; and his soul sickened within him even to loathing, so that he yearned for the liberty of the forest, to browse again on its leaves and dry herbage. But to the forest he could not win, for he was involved in labyrinths of luxury, and the smallest fence could be not surmount, even though but a few feet in height, so that there was he condemned to wallow on in luxury and discontent.

"And the ox observed that every day a wild goat came from the forest which skirted the desert; and the goat was lean and haggard in his appearance, and he skipped lightly over the fences, and browsed greedily on such herbs as he liked for a short space of time; and he would gambol among the flowers, and but down the young vines and olives as with disdain, and then, bounding over the fences, escape again into the forest.

"And the ox languished exceedingly, and greatly did he envy the goat, whom before he had beheld in derision; and he watched his approach, and waylaid him; and tried to bring him into conversation, which he at last effected; for the goat fled not from this overgrown victim of luxury.

"And the ox said, 'Why liest thou not still in these rich pastures, and among the vineyards to feed on all the delicacies of the earth? Why shouldst thou remain so lean, when the fat of the land is before thee?' The goat returned him no answer, but fell a skipping and dancing round the ox in all the madness of frolic; and he leaped upon the highest walls; vanished beyond them; so that the ox thought the madcap had gone off to the forest, then would he appear again, running up on the walls, and bounding over every impediment, until the ox became greatly chagrined; but yet he wished in his heart to change places with that bearded mountebank. Then he called unto him again, and said, 'Tell me, I pray thee, why thou wilt not remain amongst these luxuries?' And the goat said, 'Because it suits not with

my nature and delight to feed myself fat, so as to be coveted for a prey by man, and likewise render myself incapable of escaping from his hand.'

"And the ox groaned in spirit, for he perceived that the hint applied to him; and he said, 'Lo, I will exchange places with thee, some time here, and eat and drink, and rejoice; and conduct me hence, that I may go into the desert in thy stead.' But the wild goat refused, and said, 'It lists me not to do so with thee; for were I to remain here I should surely die, and wert thou banished to the desert, after thy feasting and luxury, thou would pine away and die also, even by a death the most tedious and deplorable. Therefore, since thou hast not been able to discern this truth, that a moderate portion of the good things of this life is better than unrestrained and unlimited fulness, in that labyrinth of sloth and sensual gratification must thou remain until thou perish.' And while he yet spoke, a band of foragers appeared, and they said one to another, 'Behold, what a prey!' And they bent their bows and took their javelins in their hands, and rushed upon the ox; but the wild goat skipped over the wall, and ere they let fly their arrows he had bounded away into the forest. But the unwieldy ox became their victim, and fell dead, uttering many grievous and repentant groans and pierced with a thousand wounds."

ANECDOTE.

A poor little African Negro, only ten years of age, went to hear the preaching of one of the Missionaries, and became, through his instrumentality, a convert to the Christian religion. His master (an enemy to missions) hearing of it, commanded him never to go again, and declared he would have him whipped to death, if he did. The poor little boy, in consequence of this command, was very miserable. He could scarcely refrain from going, yet knew that his death would be inevitable, if he did. In this critical situation, he sought direction and assistance at the throne of grace, and after having done this, he felt convinced that it was his duty still to attend, but to be careful that this should never interfere with his master's business, and, for the rest, to leave himself in the hands of God. He therefore went, and, on his return, was summoned to his master's presence, and, after much violent language, he received five-and-twenty lashes, and then, in a sarcastic tone of blasphemous ridicule, his master exclaimed, "What can Jesus Christ do for you now?" "He enables me to bear it patiently," said the poor child. "Give him five-and-twenty more," cried the inhuman wretch. He was obeyed. "And what can Jesus Christ do for you now?" asked the unfeeling monster. "He helps me to look forward for a future reward," replied the little sufferer. "Give him five-and-twenty lashes more," cried the inhuman tyrant, in a transport of rage. They complied; and while he listened with savage delight to the extorted groans of his dying victim, he again demanded: "What can Jesus Christ do for you now?" The youthful martyr, with the last effort of expiring nature, meekly answered: "He enables me to pray for you, Massu," and instantly breathed his last!!!

Who can read this anecdote without admiring the Gospel of Jesus Christ, and earnestly desiring its extension to the lands that lie in darkness? Wherever such a desire exists, it will be manifested by some zealous efforts in the cause. It matters not what our situations be in life: though poor, though obscure, though insignificant, though young, we shall feel it an honour to do any thing for God and our fellow creatures.

QUESTION.—Whether a man does not sin as much in spending his money foolishly, as in being covetous?

ANSWER.—Upon some accounts, we think more; for a prodigal man, in our judgment, is a worse member of the commonwealth than the covetous; because a man may be covetous, without injuring any body but himself, and some or other will at least get something by his death, but the prodigal man not only ruins his own family, but very frequently all besides that have any thing to do with him; when he dies, cheats all besides the worms. And so fare thee well, Bristol.

Nobility of birth does not always insure a corresponding nobility of mind; if it did, it would always

act as a stimulus to noble actions; but it sometimes acts as a clog, rather than a spur. For the favour and consideration of our fellow-men, is perhaps the strongest incentive to intellectual exertion; but rank and title, unfortunately for the possessors of them, insure that favour and consideration, even without exertion, that others hardly can obtain, by means of it. Therefore men high in rank, are sometimes low in acquirement, not so much from want of ability, as from want of application; for it is the nature of man, not to expend labour on those things that he can have without it, nor to sink a well, if he happen to be born on the banks of a river. But we might as well expect the elastic muscularity of a Gladiator, without training, as the vigorous intellect of a Newton, without toil.

A JEW'S GRATITUDE.

Many years ago, Mr. B. then a young man, having just entered into business for himself as a watchmaker, in Cripplegate (upon a borrowed Capital of thirty pounds) was applied to by a young Jew to supply him on credit with a few watches. The Jew's father who had a very bad opinion of his son, hearing of the circumstance, wanted on Mr. B., told him not to trust his son, for he was a very bad young man, had cheated his own father, and would not fail to cheat him too, if he had any dealing with him. Notwithstanding this admonition, Mr. B. was induced to credit the young Jew with six watches, value fifteen pounds, being the exact half of his whole stock, and was soon after informed that his customer was in gaol, and could not pay his creditors one farthing. The old Jew, upon this, waited upon Mr. B. upbraided him for not taking his advice, and told him he never could get sixpence of his money, as his son had spent every penny, and had even pledged his clothes to support him in gaol; and that he, (the father,) had no money to purchase him a coat and breeches, although his creditors had agreed to let him out of prison. Mr. B. though greatly affected at the loss of half his capital, still felt for the miserable situation of his debtor, and to the surprise of the old man, immediately brought him an old suit of clothes which he desired him to carry to his son, that he might be able to appear in the world, and again try to get his bread. The old man could not say a word, but departed with tears in his eyes, carrying Mr. B.'s undeserved bounty to his worthless son. The young man being afterwards released from prison, went into the country with a few lemons, and never after was seen by Mr. B. The trade of the latter, however, soon began to increase. In less than a week after this transaction, he received an order from a person in Worcester for three watches, which were to be sent to a person in Bishopsgate street, where he would receive the money on the delivery of the goods; in a few days more he received another order from Gloucester to be sent and paid for in the same manner. In fact, scarcely a week passed in which Mr. B. did not hear of some new customer to such an amount, that his trade soon became very extensive, without his knowing by what means he had been so successful; till at length, curiosity induced him to ask the gentleman in Bishopsgate street who was the general agent for all his customers. The gentleman demanded of Mr. B. if he recollected that about two years ago, a Jew, had taken him in for £15, and that afterwards, when the man was in gaol, he had generously sent him a suit of old clothes? Mr. B. said he did recollect it, but he had never seen the rascal since. "Well," continued the gentleman, "he is still very poor, and going about the country selling lemons and other trifles, but in gratitude to Mr. B. in every town he went, his first inquiry among his brethren was, 'Vero do you buy your watches? when he was answered from such and such persons, 'Mine life' vat, you do not know de best and sheepest maker in de world! It is Mr. B. of Cripplegate.'" From this circumstance, Mr. B.'s business increased to such an extent, as shortly to enable him to retire, with a handsome fortune, and he frequently related the story of the Jew with much pleasantry.

A talkative man applying for instruction to the famous Isocrates, he asked him double his usual price, because said he, I must not only teach him to speak, but also to hold his tongue.