

Your Missionaries at Warsaw have been led, by the result of their own experience, to adopt measures for the more general diffusion of the Word of God; and by sale at very low prices, and partly by gratuitous distribution. The Rev. Messrs. McCaul and Becker write—

The grand object of the Society, in distributing their editions of the Old-Testament Scriptures, is, to draw away the Jews from the Traditions of the Elders, to which they have been in bondage for more than 1800 years; and to bring them back to the pure Word of God, without note or comment, and thereby to the knowledge of God, which is in Christ Jesus. But we have here three great obstacles to surmount.

1. The mass of the Polish Jews is in EXTREME POVERTY, and cannot purchase the Word of God at the price fixed by the Committee: we have made the experiment four years: in 1823, the first Hebrew Bibles arrived: we attempted to sell them at 25 per cent. under the cost price: the consequence was, that none but the rich could purchase, and even the rich sparingly; so that no GENERAL impression could be made on the Jewish Nation, because there was no general diffusion of the Word of God: those upon whom we especially desired to make an impression, the Jewish Schoolmasters, were thus almost entirely excluded.—2. The Jews have an old prepossession for the Jewish Commentaries, and an INEXTERMINABLE PREJUDICE against all editions of the Bible which are destitute of them; so that many, who can buy, will not, because our Bible is without note or commentary.—3. The Jews have a SYSTEMATIC CONTEMPT for the Word of God. They not only retain, but act on the Talmudic Principle, that "the Bible is only water, whereas the Mishna is wine, and the Gemara spiced wine."

How then can we expect men, sunk in the deepest poverty, and with an inveterate prejudice against the pure Bible, to give a high price for a book for which they do not care, especially when they can have the use of the Talmud and the Commentaries, FOR NOTHING, in every school!

Such were the considerations, which, early in the present year, induced your Missionaries to commence an active circulation of the Hebrew Scriptures among those Jews who shewed a willingness to receive and to read them: the consequence was, that they were immediately besieged by the great number of Jews, who gladly received, or purchased at very low prices, copies of the Bible. They have reason to know that the Sacred Volume, thus distributed, was very generally read, and became the subject of most interesting conversations. In place of the contentious disputations too common in a Missionary intercourse with the Jews, a spirit of friendly discussion was promoted.

The following remarks, made by Mr. Hoff, during the course of his tour, will corroborate the views of his brother Missionaries at Warsaw, as already related:—

I was much grieved at observing how wilfully the Jewish Doctors pervert the clear meaning of the Word of God, by their sophistical comments. It is generally the case, that when the Jews are not silenced by reference to prophecy, they go home and refer to the Commentaries of Rashi and others, which are bound up with the Jewish Editions of the Hebrew Bible; and thus the impression of the Truth is weakened. It seems very necessary, therefore, to consider the best means of affording them correct views of the meaning of the Old Testament. This poor people seem to require—1st. A literal and plain translation of the Old Testament; for the Jewish Translations are chiefly commentaries or paraphrases.—2dly. To be instructed in grammatical knowledge; for if they had this, many absurdities would be acknowledged to be such.—3dly. Dissertations on the Old Testament, in which might be given the right connection of the Old Testament and the practical tendency of the whole, according to the views of St. Paul in the Epistle to the Hebrews.

THE WELL ORDERED FAMILY.

Behold, how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for ever more.—Psa. cxxxiii.

Family piety diffuses a sweet odour wherever it is seen and known. In the ordinary but interesting concerns of domestic life, it produces, as its genuine fruit, a spirit of gentleness, meekness and forbearance, on the part of individuals, admirably calculated to promote the general happiness. Under this benign influence, love appears in its true lustre, banishing strife so common and yet so pernicious to the peace of families, and uniting the little circle together by a close but delightful tie. In such a house the name of God, his institutions, his word, are held in the highest reverence.

Such a house was that of Mr. Erastus Howard, a member of the Methodist Episcopal Church, within the limits of Edward Harris's circuit. It was of a Saturday afternoon that the circuit preacher first arrived here. Edward threw a hasty glance around the premises, and was pleased to observe the taste, method, and neatness, which at first view displayed themselves. The house, occupying considerable room on the ground, was painted white, with a small door yard in front of it, surrounded with a white paling, and filled with well trimmed shrubbery, together with a few small fruit trees. A honey suckle crept up the front of the house, and formed a festoon over the window. The sweetbriar grew up in lowly beauty, close to the side of the main door.

Upon entering, Edward met with a kind reception from Mrs. Howard, (Mr. H. being out on his farm,) and was by her introduced to her three daughters, who were sitting sewing by her side. After the first ceremonies were over, Mrs. Howard said that Edward must excuse their sewing, as that afternoon she and her daughters had allotted to make up a few clothes for some poor children in the neighbourhood, who otherwise could not attend sabbath school.—"We worked," she added with a smile, "rather harder than usual this morning to get our house work out of the way in time to have a little leisure in the afternoon for a work of love. "It is our rule," she continued, "to try and let no one thing interfere with another; and we find, by using a little method and economy in the management of our time, that works of charity and religious duties may be attended to, and our household affairs not neglected."

"I should suppose," remarked the circuit preacher, looking around on several articles in the room, which were evidently of home manufacture, "that your hands lay hold of the spindle and the distaff."

"Yes," replied Mrs. H. "we do our spinning and weaving. Indeed it is necessary for farmers to live within themselves as much as they can. This, too seems to have been the ancient Bible custom, and perhaps we love it the more on that account." Mr. H. was anxious that our daughters should be brought up to industry: as Solomon says, 'to seek wool and flax, and to work willingly with their hands: to look well to the ways of their household, and to eat not the bread of idleness.' I cordially seconded his views, and while as we trust, we did not neglect the mental improvement of our daughters, we strove to initiate them into the mysteries of old fashioned house-keeping."

"It must be confessed," observed the circuit preacher, "that the present system of education, as pursued in regard to young ladies, is rather ornamental than useful."

"We were of that opinion, in a good measure," remarked Mrs. H.; "and though we would not strip education of all its ornaments, yet we thought the ornamental parts were of minor consideration. We likewise consulted the tastes of our daughters. One for instance, had a taste for music; the other, for painting. Now, instead of confounding their tastes, we studied the taste of each, and cultivated it accordingly. But a small portion of time was allotted to either of these pursuits: enough, however, to enable each to make some proficiency."

"Your daughters," observed Edward, "have enjoyed the advantages of a pious example and religious instruction."

"We have certainly," said Mrs. H. "been extremely careful to instil into their youthful minds religious principles. Indeed this has been our chiefest trust—the source of our most anxious solicitude. Regarding them as rational creatures, and of course as accountable to God for the improvement of all their time and every talent, we have been strictly conscientious in the course of instruction we have taken with them. Disapproving of vain amusements, such as dancing, fashionable parties, theatrical en-

tertainments, and other similar recreations, we addressed ourselves to the reason of our children.—Aided by holy writ, we explained to them the true nature of these amusements; we showed them the nature of sin; we taught them their own responsibility; and through the divine blessing attending the force of persuasion, I think we succeeded." [Here the mother's eyes filled with tears, and upon looking round, Edward saw that her daughters' were evidently affected.] Mrs. H. continued, "My two oldest daughters, have, I trust, sought and found 'the pearl of great price;' and the youngest is not without gracious impressions."

Here the second daughter, looking at the clock which stood in a corner of the room secured in a large mahogany case, observed "that it was the hour for tea: and as it was her week to see to it, she would be under the necessity of laying by her work and leaving the circle."

"The time has slipped away so insensibly," remarked the eldest daughter, "and been so profitably employed, that I had no idea it was so late in the afternoon. To recall the example our dear parents have set us," she continued, "from infancy, and the salutary counsel they have given us, always affords me the purest pleasure, and is a source of great thankfulness to the Divine Being. In the family circle every day usefully employed, and piously spent, I am sure I enjoy more happiness than others do in the vain and transient pleasures of this life."

In somewhat similar conversation the time passed agreeably away until tea time, when they were joined by Mr. Howard, his two sons, and two hired men.

Mr. H. was in the meridian of his days. His cheeks were flushed with health, the fruit of early rising, industry, temperance in his diet, and the government of his passions. He was esteemed for his probity, and loved for his piety. For the space of twenty years he had shown his steady attachment to the doctrines and discipline of the Methodist Episcopal Church. In all his civil and social relations he had sustained the character of a consistent christian, and like Abraham, "commanded his house after him."

The tea table being now ready, after a blessing asked on the food prepared for them, they all sat down to the table together. Contentment threw its placid charm around the scene, and every thing was partaken of with gladness and singleness of heart. During the course of the repast, Edward observed to Mr. Howard "that Saturday night must be a welcome visitant to him, as it was the close of the week and the prelude to the sabbath."

"It is indeed," replied Mr. H. "With the close of the week I close up my worldly concerns, and prepare myself and my family for the duties of the sabbath. In my family regulations I have ever been careful to inculcate a strict observance of the sabbath. So likewise, with those who work for me, I try to press, by precept, and example, the importance of its observance."

"I have no doubt," said Edward, "but that it is a material advantage to your hired men as well as to your family."

"A very great one," said Mr. H. "instead of loitering away their sabbaths about taverns, where often they drink to excess, get into quarrels, and spend in a day the earnings of a week; or roaming from place to place, paying idle visits; or, what is worse, shooting or hunting. Instead of spending the sabbath thus, it is passed in the service of God. Their minds are instructed in the knowledge of divine things; resolutions to pursue a life of virtue and piety are formed; and they themselves are much better fitted for work on the succeeding day."

"I suppose," said Edward, addressing himself to one of the hired men, "that you have been made sensible of the benefits of keeping the sabbath day holy?"

"Yes, sir," replied the young man. "Before I came to live with Mr. Howard, by living in irreligious families, I got into a loose way. Sunday was a play day. A parcel of us would get together to spend the sabbath, as we called it; but our keeping the sabbath amounted to little more than cursing, drinking, firing at a mark, gambling, and such like wicked doings. I used to find at the year's end I was no better off in pocket than at the beginning.—Sabbath breaking, too, got me to be unsteady, and all folks weren't so willing to hire me. At last I took sick. Now I began to think of my bad conduct, and the prayers of my good old mother, who is dead