

was afraid to close my eyes, and was so fatigued by the ineffectual attempt which I made to reach the summit on the wrong side that my legs trembled under me, while the rarity of the air increased my difficulty in breathing. I sat down, and could have slept, so completely was I bereft of that ardour which had prompted me to undergo the toils of the journey. My regret is, that on finding such an opportunity for discovery I was not able to take advantage of it.

The sun was now rising, and my attention was directed there. In this I was disappointed; as I have had so many opportunities of seeing the sun rise and set at sea, and I certainly do not hesitate to give the preference to either of these, with regard to the appearance of the luminary itself, to the view now presented from the eminence at which I had arrived. But the surrounding country from the first dawn of twilight to the moment when the sun first appeared, was, I think I may safely say, 'beyond conception,' to any one who has not been at this moment on this spot. The moon had passed the full, so that its light was not sufficient to give us a view of the scenery around; besides there always is a dim paleness about reflected light, which glares though at the same time it deceives us. But the instant the sun gave that tinge to the eastern horizon, which I never saw in England and which is, I believe, peculiar to southern climates, the objects became one by one more distinct.

(To be continued.)

ORIGINAL DEPARTMENT.

FOR THE INSTRUCTOR.

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APRIL FOOL.

The annals of no country nor age present us with a custom more ridiculous and grossly absurd than that of making 'April Fools.' Its origin, to say the least of it, is very doubtful; by some it is said to have been first practised in the island of Chie-kock, on the 7th of the moon Nida. The story, as near as I can remember, runs as follows — A certain king of that island, much famed for his virtues and amiable character, had incurred the displeasure of a powerful and malevolent wizard, who, after much unsuccessful display of his evil purposes, at length caused his death

by drowning in a certain lake; whither parents sent, on the anniversary of the day, their children, and others sent those of their friends who were in any sort of affliction, to inquire for, and receive advice from the shade of the departed monarch. 'But they saw him not.' Thus this practice, which originated in the mistaken piety of Heathens, has been perpetuated by nations called Christians, although they are diametrically opposed to the spirit and doctrines of Christianity. This may, perhaps, be startling intelligence to some who have never given the matter a thought, but indulged in the practice for the sake of 'fun;' but one moment's consideration will make the truth of it appear manifest to any thinking individual. Firstly, it is absolutely useless — and the Gospel says that 'for every idle word which men shall speak they shall give account thereof in the day of judgment;' secondly it is not doing to others as we would they should do to us; and thirdly, it involves an almost certain violation of the truth. And if but in one light it was found to differ from the purity of the Gospel it would be the duty of every Christian to discountenance it as sinful: and here we perceive three, which it is impossible to deny. Shall we, then, continue to follow the practice? Answer this question, Christian, to your conscience, as you must answer at the bar of God.

A. S. S. T.

March. 31, 1836.

RELIGIOUS.

ON SUBMISSION TO THE DIVINE WILL.

No principle formed in the mind by Divine grace afford more peace and solid comfort than submission to the Divine will.

The Christian, while sojourning in this vale of tears, often meets with difficulties and trials, bereavements and disappointments that try his faith in the severest manner. The young, the holy, and devout, are cut off in the midst of their usefulness. Sometimes a beloved wife is torn from him, and laid in a silent grave; or it may be an only son, one whom he looked on as the prop of his declining years, leaves him to mourn his untimely loss, and to say, in the bitterness of his soul, 'I shall go down sorrowing to my grave.' What can heal wounds such as these? Nothing but being enabled to say, from the inmost recess-