

Grateful for the hospitality which had been shown him, he ventured, on his departure, to tender some remuneration, but none would they accept, save in the form of religious books!—Having a few of these in his possession, he gladly presented them; and Mr. Emmons affirms that he was more than gratified to think that he had been able to co-tribute satisfactorily to the spiritual necessities of the kind people, who have a thirst for religious knowledge, so "precious is the word of the Lord" to them.

In conclusion we will briefly remark, that in this instance, as in every other, religious improvement and moral civilization have gone hand in hand together.—The inhabitants, though in part aborigines, for the females were Otaheitan, now enjoy all the comforts of a more refined state of nature, their houses are built of wood, generally constructed like the cabin of a ship, and so fitted up; in their other domestic labors they are industrious, decent and orderly, and, grateful for the blessings they enjoy, are content and happy.

They know nothing of religious feuds, or political controversy; they live like brethren "in the unity of the Spirit and the bond of peace," having "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in all." That they may long continue so, and that the blessing of an Almighty Providence may attend them, must and ever will be the prayer of every Christian and benevolent heart. For while "sin is a reproach to any people," it is "righteousness," and "the fruits of righteousness," which will "exalt a nation," secure the favor, and obtain the blessing of heaven.—*Nanucket Inquirer.*

#### PESTS OF A SICK ROOM.

We find in Mr. Reynell Coates' work, entitled "Popular Medicines," a work which abounds in good sense, important information, and useful suggestions—the following graphic description of two kinds of pests, which are often exceedingly injurious to the sick person, as well as annoying to the physician.

"There are two pests of the sick room with which we have no patience. They are of both sexes, but of totally distinct species—though too frequently, both are relations of the patient.

The first—mild, kind, and prompted by the best of motives, in a soothing low voice, which flows however, with an almost ceaseless current of inquiries into the feelings of the patient, and all the directions of the physician; begs the former to be in good cheer, and trust in Providence—hoping that every thing is for the best—but states that Mr. A.—, and Mrs. B.—, and little C.—, all laboured under just such symptoms—that the first was saved from death's door by good Dr. D.—, under a totally different course of treatment—that the second seemed to be doing well for some time under the attending physician, but died unexpectedly on the twentieth day! and that poor little C.— recovered directly under the influence of Cayenne pepper, and the hot bath. The kind friend leaves the apartment with the assurance that the patient looks very ill, but exhorts him to be of good cheer and hope for the best, quietly breathing in the ear of the nurse or wife, "My dear! it's a very bad case! Had you not better call in Dr. D.—?"

The other annoyance is of an opposite character; rough, strong, active, and either blustering or bustling, according to the sex, totally incognizant with disease, and incredulous of debility, it enters the chamber with a hurried or heavy tread. If of the masculine variety, it accosts the patient in a loud tone, in something like the following terms, "Come! come! this will never do! You are nervous! You would be well enough if you would but think so, and throw your medicines out of the window. Nurse! you must not suffer your patient's spirits to sink; I have gone through as much trouble and exposure as any one in my time, but I never gave way, and was never sick a day in my life. This all comes of over indulgence and nervousness! You should ride out and

pictures, into something like a rational course of conduct, we have sketched them from the memory of former years."—*Epis. Rec.*

#### TRANSLATIONS OF THE BIBLE AND PRAYER BOOK.

The Society for Promoting Christian knowledge, is taking measures for preparing a revised edition of the Liturgy in German; it being deemed advisable, considering the present state of feeling in Germany relative to Episcopacy and the use of Liturgies, that the formularies of the Church of England should appear to better advantage than in the existing version.—Such an edition is also required for the use of the German emigrants to the British Colonies. The new Arabic version has been completed and printed at Malta, and fifty copies have been sent to Jerusalem, where Divine Service will be celebrated both in Hebrew and Arabic, in the little flock gathered from the lost sheep of the House of Israel through the instrumentality of the Society. The revised edition of the Liturgy in French, announced as in preparation at the date of the last report, has been delayed on account of the Scripture portions, which are to be taken from the new French version of the Bible, now nearly ready for publication. A revised edition of the New Testament in Italian, is in press, and the entire Bible, revised and corrected, will soon be published in that language. The Society has also in preparation a new Dutch version, in which the marginal references will be inserted. The Arabic version of the Holy Scriptures is reported as in progress, and hopes are entertained of its completion ere long, under the direction of the Rev. Mr. Schlenz of Malta, who after visiting England to confer with the Foreign Translation Committee, and avail himself of the observations of Drs. Mill and Lee, has returned to spend, on account of his health, the summer on Mount Lebanon in Palestine, where he expects to obtain additional information and facilities for carrying on the work. The attention of the Committee has likewise been directed to the subject of East Indian versions both of the Scriptures and Liturgy, particularly in the Tamul and Teloo-goo languages, but they were not in such a state of forwardness as to call for a distinct report. We learn with pleasure that this excellent Society, which has been steadily and successfully prosecuting, for so many years, at home and abroad, its mission of Christian beneficence, is about extending its operations in the Levant, and has sent out one of his secretaries, the Rev. Mr. Tomlinson, to collect information, and ascertain the views of the Ecclesiastical Authorities of the Eastern Churches, that nothing might be attempted, which could justly be considered as an improper interference with their affairs.—*Ibid.*

#### BAPTISMAL FESTIVITIES.

"Abraham made a great feast the same day that Isaac was weaned," not on the day that he was circumcised. That was a religious ordinance, in which other duties, far more important than entertaining his family, were to be observed. It remained for our days, and for the purer dispensation under which we live, to witness a time of religious duty, one of the highest and holy sacraments of our Church, even the baptism of our children, converted into an occasion of banqueting and feasting. Such a season is most appropriate for collecting our families around us in social and innocent assembly, and those who take part in that holy ordinance and will aid us with their prayers; but most inappropriate to be made a day of feasting, and revelry, and song. The admirable service of our church for that holy sacrament teaches us to pray that "the child may lead the rest of his life according to this beginning;" a prayer which has often come with melancholy forebodings to my heart, when I have seen the assemblage of fashionable friends and the preparation for the evening party to celebrate the christening of some loved child; a

prayer sometimes, alas! we fear, too accurately and take the air, and call your friends about you, and you would be well directly. Here, nurse! I have brought him a bottle of wine. Never mind the doctor and his orders! As I had nothing to do this evening, I thought I would just step over and sit an hour with him, to keep up his spirits."

We have suffered less than many from the folly of those friendly homicides; having made it through into a principle of action alway to cause their immediate ejection, or to abdicate ourselves. But having witnessed incalculable suffering from such proceedings, and hoping that a few may be startled by these true too painfully fulfilled; for how often has our church been called to bear witness to the melancholy fact, that a christian course thus begun in all the empty frivolity of worldliness and dissipation has continued during "the rest of life," a most true and faithful counterpart of the manner in which it has commenced, and has closed with a sad accomplishment of the parent's thoughtless petition,—a youth of folly, an out-  
age of sin, and an end "according to this beginning."  
—REV. HENRY BLUNT.

#### EPISCOPACY.

From one root, even from our Lord's own powerful word, "As my father sent me, so send I you."—He has caused to spring a progeny that is older in lineage and descent, more direct and demonstrable in succession, and incomparably wider in extent of spread, than any human government that ever yet existed. Where a rightfully ordained bishop can be found, there is a direct descendant of the twelve whom our Lord chose to represent Himself, the one great apostle of the Father, and to bear his name and authority through every age, to every climate. Wherever the sun shines on earth their sway has been extended. Dynasties have risen and sunk in darkness, while their long extended line has gone on, in unbroken self perpetuation. Wave after wave of barbarism and devastation has rolled over East and West, and swept away learning, wealth, arts and civilization, but has broken in powerless ragings upon the rock of the Church's polity. Empires which are even yet the world's wonder—Nineveh, and Babylon, and the Medo-Persian throne, and the iron sway of Rome—were each of less duration and of less extent, than this dynasty of the Galilean fishermen has proved. Even now, in what remotest nook of earth, is it not self-propagated? Australasia, an empire but of yesterday, and Hindostan, with its seemingly eternal temples and changeless institutions, equally witness the presence and the triumphs of the successors of the Apostles, bearing into the desert and to the crowded Bazaar, the same pure form of doctrine and worship that we profess. The Andes and the Himalaya, old Atlas and Caucasus, the Nile and the Indus, and the Amazon, have been crossed by Bishops of the church of Christ, in prosecution of their Master's conquests. Among us the Episcopacy is now flourishing in all the greenness of youth, while in the East it still reigns, though in the second childhood of old age; it needs and wants the reviving breath of that Spirit which first made, in the valley of Vision, the dry bones live.—*Bishop Whittingham.*

#### EXCEEDING EVIL OF SIN.

Certainly, if God's own Son was to make satisfaction, the very smallest sufferings would be exacted by the Justice of heaven; yet we find that nothing less than such a death, such unknown agonies, would suffice! Who then will say, that sin against God is a small matter? Nay truly it must now be acknowledged as "an evil and bitter thing"—an infinite offence,—which could require so awful an atonement.  
—*Rev. J. Jowett.*