

ed the nice connection of the human frame, and "how fearfully and wonderfully we are made!"

Man lives in a state of Society, but the very existence of society implies laws, order, subordination, precedence; will you participate in the benefits of such society, without a desiring of knowing something of that system, from which you derive domestic, social, and relative enjoyment? From the different quarters of the globe, we are supplied with innumerable productions and fruits: Can you partake of them without the least curiosity to inquire whence they came, or how they are produced, prepared, and preserved?

Man lost to himself, and unassisted by his fellow man, is the most helpless of all animals. A hundred hands have been employed on the clothes you now wear. A thousand inventions of your predecessors are assisting to your present comforts. If you inquire not into those things, wherein do you excel the low or works of creation? The tree, the shrub, or the stone, which while arrayed in the varied beauties of nature, remain totally insensible of the sources from which they derive their nourishment.

Every object around you becomes a subject for the exercise of your talents. You are prompted to inquiries from motives of real interest, from a natural curiosity, and from the desire which you feel of possessing information and accomplishments equal to your rank in life, and that may give you a welcome reception in those circles in which you move. But knowledge is desirable even for its own sake.

By knowledge, man stands pre-eminently distinguished amidst the creation. Knowledge is justly said to be "the solace and delight of the human mind; it is its present dignity, and its expectant consummation." With BRUTES, all the beautiful varieties of nature, and all the works and ingenuity of art, are seen without intelligence, or sense of excellence or beauty. EVEN MAN, rude and uninformed, gazes on them, ignorant of their natures, while, by a knowledge little more than instinct, he appropriates a few of them to his wants and occasions. But of the whole creation, *only man, cultivated and refined*, can view them with the eye of reason, investigate their properties and uses; and derive from them, in a more pure and exalted sense, an intellectual and social enjoyment.

GEN. XV. 9.—PIGEONS NUMEROUS IN THE EAST.

Norden informs us, that the number of Pigeon-houses in Upper Egypt is so great, that each habitation terminates at the top by a pigeon-house, for three-fourths of the way from the first Cataract to Cairo; and Le Bruyn says they are numerous also in Lower Egypt. Maundrell says that he found pigeons plentiful in some parts of Syria, and there is reason to suppose that the Jews also encouraged them in Judea. Where art intervenes not, they build in those hollow places nature provides for them.—The words of the Psalmist, *fit as a bird to your mountain*, may refer to the doves flying thither when frightened by the sportsman.

Pigeons, as they grow old, lose their agreeable flavour and tenderness: hence, because the sacrifices of God were to be of the best, these birds were to be offered when they were young. There is not the same restraint as to the turtle-doves: they are birds of passage, and are always good when they appear in those countries. In Egypt, indeed, they kept a number of tame turtle-doves; and they might be kept in many other places for pleasure and profit.—According to Baran do Tott, the Turkish Government allows a certain premium in their favour. Dr. Chandler says, that departing from Magnesia he was surprised upon entering the town of Guzeli-Nissar, to see innumerable tame turtle-dove sitting on the branches of the trees, and upon the walls and roofs of the houses, cooing incessantly.

GOOD ADVICE TO YOUNG MEN.—Young men, permit an old man to ask you, how do you spend your long winter evenings? Many of you, to be sure, are mechanics and apprentices, and confined to your shops of course; but many, very many of you labour abroad and end your labours with the daylight. How do you pass your evenings? These evenings afford you much time to improve your minds. In them you can acquire much useful knowledge from books. Lose not this opportunity. You are growing old. You will need all the knowledge you can acquire. You have been taught at school. You

are considered as having a good common education. What then? how little, after all, do you know! Do you never intend to have a better knowledge of geography—of history? Have you no wish to be better acquainted with the history of your own country? What do you know of its discovery—its settlement—its early history—its revolutionary struggle—its subsequent history—its government—its present state? It is melancholy and mortifying to reflect, how extremely ignorant most of our young men are on these points. Beside, what is your acquaintance with moral and religious books? Does not your Bible deserve a more frequent perusal? We would not confine you to it, but we would have you familiarly acquainted with it, both as we regard your interest, your comfort, and your respectability here and your welfare hereafter. One word more, young friends: if you want amusement for your evenings, in a way that will be far worse than useless, you can have it by reading novels.

HARMONY IN FAMILIES.—Impartiality tends greatly to promote harmony in families. Hence the necessity of parents not manifesting any partiality to one or more of their children. In the favoured child, it lays the foundation for pride and self-importance, and in the neglected one, it raises indignation, if not hatred; whatever may be the motives assigned for partiality, parents must answer to the Judge of all the earth, for the sorrow and evils it produces.

Harmony in a family will be greatly interrupted, should the father and mother pursue different systems in the management of their children. It is therefore highly necessary that they adopt a similar plan, otherwise, one or the other of them, and perhaps both, will lose the esteem of their children; obedience to each is not to be expected, or the probability is, that bad habits, and incoherent principles, will be established.

In order to promote love and harmony among children, one should not be allowed to domineer over or tease another. No ought one to be praised at the expense of another. No envious comparison must be drawn. Children should not be allowed to scoff at one who happens to be an offender. This practice destroys affection, and gives rise to resentment and retaliation. They should be taught to feel for one another when in disgrace, and not be prevented from interceding.

COMPILATION USEFUL.—Particles of science are often very widely scattered. Writers of extensive comprehension have incidental remarks upon topics very remote from the principal subject, which are often more valuable than formal treatises, and which yet are not known, because they are not promised in the title. He that collects these under proper heads, is very laudably employed; for, though he exerts no great abilities in the work, he facilitates the progress of others, and, by making that easy of attainment which is already written, may give some mind, more vigorous or more adventurous than his own, leisure for new thoughts and original designs.

IMPORTANCE OF EXAMPLE.—A clergyman was pleading against the use of intoxicating liquors. He told how it counteracted the influence of divine truth—banishing religious thought from the mind, and religious feeling from the heart. He told how the tippler sometimes visits the house of God, and is there made to feel the sword of the spirit—how he retires awakened, convicted, and unhappy—and how the bottle soon reconciles him to himself and lulls his conscience to sleep, so that, in a few hours he is a more hardened and heedless sinner than before. There was one among the audience, who found in this sketch an exact history of his own life. He had often been convicted, but his convictions had as often left him in a few hours after he had returned home. This view of his conduct startled him: he abjured the bottle, and ere long became a Christian.

How many souls have gone down to death as this one seemed likely to do, no man can tell. Multitudes, however, it is to be feared, contend with this weapon, against the truth and spirit of God. Shall those who know and love the truth, continue by their example to encourage such a course? Shall they stand by, consenting apparently that these men should thus go down to the grave? Shall they not rather by an open and decided refusal to have anything to do with ardent spirits, enter their solemn protest against it? *If I eat make my brother to offend, I will eat no flesh*

while the world standeth, lest I make my brother to offend. By what sort of logic can any one who acknowledges that the apostle to the Gentiles was right in this, justify himself in the use of ardent spirits? While the subject is exciting so much attention, the example of every Christian has its influence, for good, or for evil; and how, but by refusing to drink, can any one be sure that no near relative, no familiar friend, no neighbour or acquaintance, is encouraged by his example to do that which shall lead to death!

AFRICA.—At the desire of the King of Benin, a school of mutual instruction is about to be established in the capital of that African kingdom, by M. Epinat, a young Frenchman, who has lately devoted himself with generous enthusiasm, to the abolition of the Slave Trade, and the civilization of Africa.

He who judges impartially, must pronounce freely and fairly, being no way swayed either by his own inclination, or temptation from without; not biased by any previous affection or dislike, not drawn by favours, not daunted by fear, not bribed by profit, not charmed by flattery, not dazzled by specious appearance, not gulled by crafty insinuations or by fine speech.

HUMILITY.—I was always exceedingly pleased with that saying of Chrysostom, "The foundation of our philosophy is humility;" and yet more pleased with that of Augustine, "As, says he, the rhetorician being asked, what was the first thing in the rules of eloquence, he answered *pronunciation*; what was the second *pronunciation*; what was the third, still he answered, *pronunciation*; So if you shall ask me concerning the precepts of the christian religion, I would answer, firstly, secondly, and thirdly, and forever, *humility*."

PROVERBS not only present but sometimes are expressed in elegant metaphor. I was struck with an oriental one of this sort, which I met with in some book of travels: "With time and patience the leaf of the mulberry-tree becomes satin."

LITERARY SHOEMAKERS.—The fraternity of shoemakers have, unquestionably, given rise to some characters of great worth and genius. The late Mr. Holcroft, the author of many excellent dramatic pieces, was originally a shoemaker; the late Dr. Gifford, the learned translator of Juvenal, and many years editor of the Quarterly Review, was also originally a shoemaker; Dr. Carey, Professor of Sanscrit and Bengalee in the College of Fort William, Calcutta, was in early life a shoemaker; the late Mr. R. Bloomfield, author of the "Farmer's Boy," and other poems, was many years a shoemaker; and Mr. John Struthers, author of the "Poor Man's Sabbath," and many excellent productions in prose and verse, exercised till very lately the "art and calling" of a shoemaker.

"LAUREL OIL A CURE FOR THE RHEUMATIC FEVER.—Whilst these colonies, from Barbados to Jamaica, are suffering from the prevailing epidemic of a species of inflammatory rheumatism, which has spread its pestilential influence among all classes, the writer of this article, who has been almost instantaneously relieved, and who, an hour ago, was writhing under the most acute chronic pains, hastens, although in bed, to give the earliest information to this suffering community of a remedy which effected his cure in fifteen minutes after its application. He became conscious of the approach of the disease by the usual symptoms characterizing it—those of aches and pains of the whole body, which increased during the night in an agonizing degree, although he had used a general warm bath and taken diaphoretics; the skin on the extremities, presenting unsightly red blotches, and the joints in so much pain as to render him scarcely able to move. In this situation he desired to be brought him some Laurel Oil,* with which he lubricated the trunk and extremities, using in all about one ounce. It scarcely had been applied ere the acute pain became in a measure blunted.—A glow next came on, and in fifteen minutes the pain only existed in idea, leaving the frame in a state of lassitude and nervous debility to succeed its ravages.

*A species of oil resembling that of *spike*, which is said to be procured from cells containing it, in a native state, in the body of a kind of Laurel tree, found in the interior of Demerara or the wilds of Oronoko."