

POETRY.

GIVE ME THE HAND.

Give me the hand that is warm, kind and ready;
Give me the clasp that is calm, true, and steady;
Give me the hand that will never deceive me;
Give me its grasp that I aye may believe thee.
Soft is the palm of the delicate woman!
Hard is the hand of the rough sturdy yeoman!
Soft palm, or hard hand, it matters not—never!
Give me the grasp that is friendly for ever.

Give me the hand that is true as a brother!
Give me the hand that has harm'd not another;
Give me the hand that has never foreswore it;
Give me its grasp that I aye may adore it.
Lovely the palm of the fair blue-vein'd maiden!
Horny the hand of the workman o'erladen!
Lovely or ugly, it matters not—never!
Give me the grasp that is friendly for ever.

Give me the grasp that is honest and hearty,
Free as the breeze, and unshackled by party;
Let friendship give me the grasp that becomes her,
Close as the twine of the vines of the summer.
Give me the hand that is true as a brother;
Give me the hand that has wrong'd not another;
Soft palm, or hard hand, it matters not—never!
Give me the grasp that is friendly for ever.

Irish Paper.

TRUST THOU IN GOD.

Raise on high, with pure devotion,
On the wings of faith and love,
Raise on high thy soul's emotion,
Waft thy voiceless prayer above;
Rise and pray when morning dawneth,
Worship when the moon is high
Humbly, when the day declineth,
Tell thy wants with fervent cry.

Spread thy grief, thy care, thy sorrow,
All before thy Father's throne;
At his footstool come and borrow
From the fullness of his grace;
Let thy meek petition ever
Fall with faith upon his ear;
Trust him, Christian, thou shalt never
Go unblest'd, for God is near.

Should temptations sore beset thee,
Raise thy voiceless prayer above;
God will hear, and he will guard thee
With the angels of his love;
He will shield thee with his presence,
And his messengers of grace;
He will grant thy soul deliverance,
And provide a hiding-place.

Go, then, Christian, trust thy Saviour;
Gird thy loins up with his truth;
Wear a righteous breast plate ever,
Carry too the shield of faith;
Take the helmet of salvation,
And the spirit's glittering sword;
Guard thee with the preparation
Of the Gospel's peaceful word.

Praying always in the spirit,
Watching till the blessing come,
Endless life thou shalt inherit,
And an everlasting home.
At God's holy shrine be often,
There remember those ye love;
Pray for grace, thy heart to soften;
Ever look with faith above.

LETTERS FROM THE HON. JOHN QUINCY ADAMS TO HIS SON, ON THE BIBLE AND ITS TEACHINGS.

LETTER IV.

We were considering the Bible in its historical character, and as the history of a family. From the moment when the universal history finishes, that of Abraham begins, and thenceforth it is the history of a family of which Abraham is the first, and Jesus Christ the last person; and from the first appearance of Abraham, the whole history appears to have been ordered, from age to age, expressly to prepare for the appearance of Christ upon earth. The history begins with the first and mildest trials of Abraham's obedience, and the promise, as a reward of his fidelity, that in "him all the families of the earth should be blessed." The second trial, which required the sacrifice of his son, was many years afterward, and the promise was more explicit, and more precisely assigned as the reward of his obedience.

There were between these periods two intermediate occasions, recorded in the 15th and 18th chapters of Genesis—on the first of which the word of the Lord came to Abraham in a vision and promised him he should have a child, from whom a great and mighty nation should proceed, which, after being in servitude 400 years in a strange land, should become the possessors of the land of Canaan from that of Egypt to the river Euphrates. On the second, the Lord appeared to him and his wife, repeated the promise that they should have a child, that "Abraham should surely become a great nation," and that "all the nations of the earth should be blessed in him," "for I know him, saith the Lord, that he will command his household after him, and that they will keep the way of the Lord, to do justice and judg-

ment, that the Lord may bring upon Abraham that which He hath spoken of him," from all which it is obvious that the first of the promises was made as subservient and instrumental to the second—that the great and mighty nation was to be raised as the means in the ways of God's providence for producing the sacred person of Jesus Christ, through whom the perfect sacrifice of atonement for the original transgression of man should be consummated, and by which "all the families of the earth should be blessed."

I am so little versed in controversial divinity that I know not whether this 18th chapter of Genesis has ever been adduced in support of the doctrine of Trinity; there is at least in it an alternation of those divine persons, and one not a little remarkable, which I know not how to explain: if taken in connection with the 19th, it would seem that one of the men entertained by Abraham was God himself, and the other two were angels, sent to destroy Sodom. Leaving this, however, let me ask your particular attention to the reason assigned by God for bestowing such extraordinary blessings upon Abraham. It unfolds to us the first and most important part of the superstructure of moral principle erected upon the foundation of obedience to the will of God. The rigorous trials of Abraham's obedience mentioned in this, and my last letter, were only tests to ascertain his character in reference to the single, and I may say abstract, point of obedience.—Here we have a precious gleam of light, disclosing what the nature of this will of God's was, that he should command his children and his household after him; by which the parental authority to instruct and direct his descendants in the way of the Lord was given him as an authority, and enjoined upon him as a duty; and the lessons which he was then empowered and required to teach his posterity were, "to do justice and judgment." Thus obedience to the will of God is the first and all comprehensive virtue taught in the Bible; so the second is justice and judgment toward mankind, and this is exhibited as the result naturally following from the other.

In the same chapter is related the intercession of Abraham with God for the preservation of Sodom from destruction; the city was destroyed for its crimes, but the Lord promised Abraham it should be spared if only ten righteous should be found in it: the principle of mercy was therefore sanctioned in immediate connection with that of justice. Abraham had several children; but the great promise of God was to be performed through Isaac alone, and of the two sons of Isaac, Jacob, the youngest, was selected for the foundation of the second family and nation: it was from Jacob that the multiplication of the family began, and his twelve sons were all included in the genealogy of the tribes which afterward constituted the Jewish people. Ishmael, the children of Keturah, and Esau, the eldest son of Isaac, were all the parents of considerable families, which afterward spread into nations; but they formed no part of the chosen people, and their history, with that of the neighboring nations, is only incidentally noticed in the Bible, so far as they had relations of intercourse or hostility with the people of God.

The history of Abraham and his descendants to the close of the book of Genesis is a biography of individuals; the incidents related of them are all of the class belonging to domestic life. Joseph indeed became a highly distinguished public character in the land of Egypt, and it was through him that his father and all his brothers were finally settled there—which was necessary to prepare for the existence of their posterity as a nation, and to fulfil the purpose which God had announced to Abraham, that they should be four hundred years dwellers in a strange land. In the lives of Abraham, Isaac, Jacob and Joseph, many miraculous events are recorded; but all those which are spoken of as happening in the ordinary course of human affairs have an air of reality about them which no invention could imitate.

In some of the transactions related, the conduct of the patriarchs is highly blameable; circumstances of deep depravity are particularly told of Reuben, Simeon, Levi and Judah, upon which it is necessary to remark that their actions are never spoken of with approbation, but always with strong marks of censure, and generally with a minute account of the punishment which followed upon their transgression. The vices and crimes of the patriarchs are sometimes alleged as objections against the belief that persons guilty of them should ever have been especially favoured of God; but vicious as they were, there is every reason to be convinced that they were less so than their cotemporaries; their vices appear to us at this day gross, disgusting and atrocious; but the written law was not then given, the boundaries between right and wrong were not defined with the same precision as in the tables given afterward to Moses; the law of nature was the only rule of morality by which they could be governed, and the sins of intemperance, of every kind recorded in the Holy Writ, were at that period less aggravated than they have been in after ages, because they were in great measure sins of ignorance.

From the time when the sons of Jacob were settled in Egypt until the completion of the four hundred years, during which God had foretold to Abraham that his family should dwell there, there is a chasm in the sacred history. We are expressly told that all the house of Jacob which came into Egypt were three-score and ten; it is said then that Joseph died, as did all that generation; after which nothing farther is related of their posterity than that "they were faithful and multiplied abundantly, and waxed exceedingly mighty; and the land was filled with them, until there arose a new king who knew not Joseph." On his first arrival in Egypt, Jacob had obtained a grant from Pharaoh of the land of Goshen, a place particularly suited to the pasturage of flocks; Jacob and his family were shepherds, and this circumstance was, in the first instance, the occasion upon which that separate spot was assigned to them, and secondarily, he was the means provided by God for keeping separate two nations thus residing together; every shepherd was an abomination to the Egyptians, and the Israelites were shepherds, although dwelling in the land of Egypt; therefore, the Israelites were sojourners and strangers; and by mutual antipathy toward each other, originating from their respective conditions, they were prevented from intermingling by marriage, and losing their distinctive characters.

This was the cause which had been reserved by the Supreme Creator, during the space of three generations and more than four centuries, as the occasion for eventually bringing them out of the land; for, in proportion as they multiplied, it had the tendency to excite the jealousies and fear of the Egyptian king—as actually happened. These jealousies and fears, suggested to him a policy of the most intolerable oppression and the most execrable cruelty toward the Israelites; not content with reducing them to the most degraded condition of servitude, and making their lives bitter with hard bondage, he conceived the project of destroying the whole race, by ordering all the male children to be murdered as soon as they were born. In the wisdom of Providence this very command was the means of preparing this family—when they had multiplied into a nation—for their issue from Egypt, and for their conquest of the land which had been promised to Abraham; and it was at the same time the immediate occasion of raising up the great warrior, legislator and prophet, who was to be their deliverer and leader. Thenceforth, they are to be considered as a people, and their history as that of a nation.

During a period of more than a thousand years the Bible gives us a particular account of their destinies—an outline of their constitution, civil, military and religious, with the code of laws presented to them by the Deity, is contained in the books of Moses, and will afford us copious materials for future consideration. Their subsequent revolutions of government under Joshua, fifteen successive chiefs denominated judges, and a succession of kings, until they were dismembered into two separate kingdoms, and after a lapse of some centuries both conquered by the Assyrians and Babylonians, and at the end of seventy years partially restored to their country and their temple, constitute the remaining historical books of the Old Testament, every part of which is full of instruction. But my present purpose is only to point your attention to their general historical character. My next will contain a few remarks on the Bible as a system of morals. In the mean time,

I remain your affectionate father,
JOHN QUINCY ADAMS.

JOHN BUNYAN.

BORN 1628. DIED 1688.

'Who would true valor see,
Let him come hither;
One here will constant be,
Come wind, come weather;
There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim.'

BUNYAN.

John Bunyan was one of the most wonderful men of his age. His name is familiar to almost every child. He was the son of a tinker, and was born at Elstow, near Bedford, England, in 1628. His parents were poor, but they gave him the best education in their power. He was early addicted to profanity, but finally became religious, and was admitted as a member of a Baptist congregation. He travelled for many years in his father's occupation, which was a repairer of metal utensils. He, finally, after considerable reluctance, became a preacher of the Gospel. After pursuing this calling for about five years, he was apprehended as a maintainer and upholder of assemblies for religious purposes, which, soon after the Restoration, had been declared unlawful. He was sentenced to perpetual banishment, which was commuted to imprisonment in Bedford jail, where he remained

twelve years and a half. During his long confinement, his active mind still found ways of doing good. He employed himself in writing pious works, and in providing for his family. He had a very strong affection for his family, especially for one of his four children, who was blind. To meet these wants, he employed himself in writing and in making tagged laces.

An anecdote is related of a certain Quaker, who visited Bunyan in his cell, declaring that the Lord had sent him, but that he had been searching all over London to find him? To which Bunyan replied, "If the Lord had sent you, he would have directed you here, for he knows I have been in this prison these twelve years."

His whole library, in prison, consisted of the Bible, and Fox's Book of Martyrs. He was at last liberated, through the benevolent efforts of Dr. Barlow, Bishop of Lincoln. He immediately resumed his occupation of itinerant preacher, which he continued to exercise till the proclamation of liberty of conscience by James II. His preaching attracted great numbers.

While in prison, Bunyan prepared several works. Among them was that singular allegorical production, entitled, 'The Pilgrim's Progress from this World to that which is to come.' This has acquired the most extensive celebrity. Its popularity is almost unrivalled. The American Tract Society alone have circulated, within a few years, more than 100,000 copies! It has passed through innumerable editions, and been translated into most of the European languages. Cowper has borne his testimony to the value of this work:—

Oh, thou, who, borne on fancy's eager wing,
Back to the season of life's happy spring,
I, pleased, remember, and while memory yet
Holds fast her office, here, can ne'er forget.
Ingenious dreamer, in whose well-told tale,
Sweet fiction and sweet truth alike prevail,
Whose humorous vein, strong sense, and simple style,
May teach the gayest, make the gravest smile;
Witty, and well employed, and like thy Lord,
Speaking in parables his sighted word,
I name thee not, lest so despised a name
Should move a sneer at thy deserved fame;
Yet e'en in transitory life's late day,
That mingles all my brown with sober gray,
Revere the man whose Pilgrim marks the road,
And guides the Progress of the soul to God.

Before me lies the following fact, which may be interesting to all the admirers of this work:—

A Baptist Society in London, called the 'Hansard Knolly's Society,' are about publishing an edition of the Pilgrim's Progress exactly as Bunyan published the work originally—italics, capitals, cuts and all. The editor of this edition, George Offer, Secretary of the Society, suggests that the Pilgrim Fathers brought with them to New England nearly the whole of the first edition, 1678, which is now so rare in England that he says he should like to give twenty dollars for a good copy. The editor thinks there must have been handsome editions published in New England prior to 1684. He inters this from the following stanza from the introduction to the second part, published in or before 1688:

'Tis in New England under such advance
Receives there so much loving countenance,
As to be trim'd, new clothed, and deck'd with
gems,
That it may show its features and its limbs;
Yet more, so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.

At last that hour came, to this saint of God which must soon come to all. Worn out with sufferings, age and ministerial labours, he finally closed his earthly career with a memorable act of Christian charity. He had been long known as a peace-maker. He was desired by a young gentleman to become a mediator between him and his offended father. He cheerfully accomplished his benevolent mission. But, in returning to London, he was overtaken by a storm. He reached a friend's, on Snow Hill, and was seized with a violent fever, which he bore with great patience for ten days, when he breathed out his soul into the hands of his Redeemer, August 12, 1688, aged 60. It is a singular circumstance, that in collecting his works, it was found that he had written just as many treatises as he had lived years!—A correspondent from London, in visiting the Dissenters' burial-ground, Bunhill-fields, met with the tomb of Bunyan, which has lately been raised. Near it is the tomb of Dr. Watts. The inscription is concise and simple. No gorgeous or costly mausoleum adorns the burial spot of this prince of allegorists, this dreamer of Bedford jail. It is enough that he is the author of the Pilgrim's Progress. This secures his immortality and erects for him an imperishable monument. The following is all that has been cut upon his tomb-stone:—

MR. JOHN BUNYAN,
AUTHOR OF THE PILGRIM'S PROGRESS.
Obt. 31. of August, 1688, Æ. 60.