

I was so bad. I thought the High Spirit was angry with me; I lost all relish for everything, and daily grew more and more distressed in my mind; I felt myself to be the most wicked creature in the world. At length, one day I thought I must do something: I was tempted to throw myself into the sea, or to put an end to myself in some manner. While in this state, it came into my mind, that if I would go somewhere, all alone, and call upon the High Spirit, he would come and take away the sorrow and trouble from my heart.

I went down into the lower cabin, and after lying down on the floor, I felt that I must think of every wicked thing I had done, and confess them, one by one, to the High Spirit. I remained lying flat upon the floor, struggling and crying to the High Spirit for some time—when suddenly I felt as if I were transported out of the ship. I felt that all that load was taken off my heart. It seemed as if there was a light shone all around me; and a beautiful image came towards me—it came nearer and nearer, until I thought it came up and put its hand on a door that was in my heart, which flew open; and he went in and turned out all that was bad there; and took up his abode in my heart. O, to describe my transports at that time is impossible! I then felt that I had found my Father; and my all. I rose up, and went upon deck, and straightway began to tell the captain and sailors what I had in my heart, to tell them how happy I felt. They were struck with wonder, and many of them could not refrain from weeping.

“And in these few hours I spoke English better than I did in the whole of the previous three years.

“I asked the captain where he was at that time. He replied, ‘in the Gulph of Mexico.’ It was there, blessed be the name of our God, I found a Saviour.

“Soon after this we arrived at New York, which was the first place I knew anything about.

“I then began to understand English, and found out that ‘Husti-Cotuc-Chee,’ was John Bemo; and ‘Who’ arle’ car-tarle,’ go preach. And that preaching means to tell to every one what my blessed Jesus had done for my soul. I asked a Christian friend whom I became acquainted with, what he would call it if I told to all what the Lord had done for me? He said, ‘It would be preaching the gospel.’”

Such is the simple narrative of this poor son of the forest, given in his own way, who is now a member of a Christian Church, and who is receiving instruction that will enable him to return to his native soil and his tribe, the Seminoles, and declare to them the Saviour of sinners.

Who can tell of the happy influences that have already been accomplished, through the Seamen’s Friend Society, upon the moral and spiritual condition of seamen? and who can fathom the result of John Bemo’s conversion, when he shall offer to his benighted countrymen the Christian religion, and when the Seminoles in their native wigwams shall begin to call upon the Lord? God has indeed raised up friends for the sailor! The work is going on prosperously, and we are looking daily for the approaching period when a Bethel flag will float over every ship that sails the ocean, and when pious seamen will man and steer them with a steady aim and eye of faith; thus making vessels of honour and ships of mercy.

A poet once walking with M. de Talleyrand in the street, and at the same time reciting some of his verses, Talleyrand perceiving, at a short distance, a man yawning, pointed him out to his friend, “Not so loud—he hears you.”

Though we want power to repent, yet we do not want means to repent, nor power to use those means.

FASHIONABLE AMUSEMENTS.

We extract the following from the Pastoral Letter of the General Assembly of the Presbyterian Church in 1818, in regard to fashionable amusements, and commend it to the careful perusal of those of our readers who have a fondness for the pleasures of the world. It is the testimony of men, most of whom are in eternity, and who would not reverse their decision could they now come back to our earth.

“The vice of *Gambling* has also been forced upon our attention. We indeed hope that few, or perhaps none, of our actual professors have indulged themselves in the practice of what they consider as coming under the denomination of *Gambling*. But perhaps there are some addicted to this practice who have evinced a predilection for our Church and form of worship, and who are not unwilling to receive the word of admonition from us. Such we would earnestly exhort to consider, in the most serious manner, the consequences of the course they are pursuing, and the awful lessons which the experience of the world is every day exhibiting on this subject. But it is farther our duty to testify, that all encouragements of lotteries, and purchasing of lottery tickets, all attendance on horse-racing, and betting on such, or on any other obnoxious; and all attempts of whatever kind to acquire gain, without giving an equivalent, involve the gambling principle, and participate in the guilt which attaches to that vice.

On the fashionable, though, as we believe, dangerous amusement of *Theatrical Exhibitions* and *Dancing*, we deem it necessary to make a few observations. The theatre we have always considered as a school of immorality. If any person wishes for honest conviction on this subject, let him attend to the character of that mass of matter which is generally exhibited on the stage. We believe all will agree, that comedies at least, with a few exceptions, are of such a description that a virtuous and modest person cannot attend the representation of them without the most painful and embarrassing sensations. If indeed custom has familiarized the scene, and these painful sensations are no longer felt, it only proves that the person in question has lost some of the best sensibilities of our nature; that the strongest safeguard of virtue has been taken down, and that the moral character has undergone serious depreciation.

With respect to *Dancing*, we would observe, that however plausible it may appear to some, it is perhaps not the less dangerous on account of the plausibility. It is not from those things which the world acknowledges to be most wrong that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried on to its highest extent, all admit the consequences to be fatal; and why not then apprehend danger, even from its incipient stages. It is certainly, in all its stages, a fascinating and an intoxicating practice. Let it once be introduced, and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you, beloved brethren, against its wiles and fascinations, we earnestly recommend that you will consult the sobriety which the sacred pages require. We also trust that you will attend, with the meekness and docility becoming the Christian character, to the admonitions on this subject of those whom you have chosen to watch for your souls. And now, beloved brethren, that you may be guarded from the dangers that we have pointed out, and from all other dangers which beset the path of life, and obstruct our common salvation; and that the Great Head of the Church may have you in his holy keeping, is our sincere and affectionate prayer. Amen!”

CONTENTS OF THE SCRIPTURES.

The following descriptive character of the several books of the Old and New Testament is from a tract entitled “A design about disposing the Bible into harmony; or, an Essay concerning the transporting order of Books and Chapters of the Holy Scriptures, for the reducing of all into a continued History. By Samuel Torsbell.” This work was published in the Protectorate, and is now exceedingly scarce; our readers may therefore be gratified by a perusal of this portion of it.

Genesis.—The cabinet of the greatest antiquities:

Exodus.—The sacred rule of law and justice.
Leviticus.—The holy Epheriade.
Numbers.—God’s arithmetic.
Deuteronomy.—The faithful mirror.
Joshua.—The holy war.
Judges.—The mirror of magistrates and tyrants.
Ruth.—The picture of a pious widow.
Samuel, Kings.—Sacred politics.
Chronicles.—The holy annals.
Ezra, Nehemiah.—An idea of church and state reformation.
Esther.—The great example of God’s providence.
Job.—The school of patience.
Psalms.—The soul’s soliloquies; the little Bible; the anatomy of conscience; the rose garden; the pearl island.
Proverbs.—Divine ethics, politics, economy.
Ecclesiastes.—Experience of the creature’s vanity.
Canticles.—The mystical bride song.
Isaiah.—The evangelical prophet.
Jeremiah.—The pathetic mourner.
Lamentations.—The voice of the turtle.
Ezekiel.—Urim and Thummim in Babylon.
Daniel.—The apocalypse of the Old Testament.
Hosae.—Sermons of faith and repentance.
Joel.—The thunderer.
Amos.—The plain-dealing reprover.
Obadiah.—Odom’s whip.
Jonah.—The prophetic apostle of the Gentiles.
Micah.—The wise men’s star.
Nahum.—The scourge of Assur.
Hubbuckkuk.—The comforter of captives.
Zephaniah.—Preparation for sad times.
Haggai.—Zeal for God’s house.
Zachariah.—Prophetic hieroglyphics.
Malachi.—The bound-stone of the two Testaments.
Matthew, Mark, Luke, John.—The four trumpeters proclaiming the title of the great King.
Acts.—The treasury of ecclesiastical story.
Romans.—The principles of Christian faith, the catholic catechism.
 1 *Corinthians*.—Apostolic reformation.
 2 *Corinthians*.—A pattern of just apologies.
Galatians.—The epistle to the Romans epitomized.
Ephesians.—The opening of the great mystery of salvation.
Philippians.—An apostolical parænesis.
Colossians.—A brief rule of faith and manners.
 1 *Thessalonians*.—Practical theology.
 2 *Thessalonians*.—Polemical theology.
 1 *Timothy*.—The sacred pastoral.
 2 *Timothy*.—The title of the Scripture plead-ed.
Titus.—Agenda, or church orders.
Philemon.—The rule of relating.
Hebrews.—A commentary upon Leviticus.
James.—The golden alphabet of a Christian.
 1 *Peter*.—A theological summary.
 2 *Peter*.—The encouragement of a spiritual warrior.
 1 *John*.—The glass of love or charity.
 2 *John*.—The pattern of a pious matron.
 3 *John*.—The mirror of hospitality.
Jude.—A picture of false prophets.
Revelation.—*Daniel Redivivus*.—The opening of the treasury of future events.

THE SLEEPER AWAKENED.—The following anecdote of an eccentric and aged minister, who recently died at Newburyport, may cause an innocent smile:

“Mr. Milton was remarkable for the general attention to the conduct of his hearers during service, which he bestowed even during the delivery of his discourse; and then the familiar way in which he would address the delinquent, was quite edifying. He was once preaching on a warm afternoon, when he saw a parishioner sitting near the pulpit, in the first gallery asleep. The first name of this gentleman was Mark. Perceiving his inattention to the discourse, the preacher suddenly stopped in the midst of a sentence, and, elevating his voice to the highest pitch, exclaimed: “MARK!” As if stricken by a thunderbolt, up jumps the awakened delinquent in the midst of the congregation, his mouth open, wondering who called him, and for what, while the preacher, dropping his voice, went calmly on, and finished his quotation from Scripture, as if it formed a part of his discourse.—“Mark, I say, the perfect man, and behold the upright, for the end of that man is peace.””