

"Ye ministers of God! bungling physicians of the soul! to bel- low for an hour or more against a few flea-bites, but say not a word about that horrid distemper which tears us to pieces! Burn your books, ye moralizing philosophers! Whilst the honor of a few shall make it an act of loyalty to butcher thousands of our fellow-creatures, the part of mankind devoted to heroism will be the most execrable and destructive monsters in all nature. Of what avail is humanity, benevolence, modesty, temperance, mild- ness, discretion, or piety, when half a pound of lead shatters my body; when I expire at the age of twenty in agonies unspeak- able, and amidst thousands in the same miserable condition; when my eyes, in their last opening, see my native town all in a blaze, and the last sounds I hear are the shrieks and groans of women and children expiring among the ruins?"

PYRAMID OF SCULLS.

Though it may be an evil to familiarize the mind with scenes and recitals of bloodshed, yet may it be a good thing to have occa- sionally presented to our consideration, those enormities with which war is continually scourging mankind. We cannot hate war too much, nor be too solicitous for the blessings of peace.

The following narrative is calculated to impress us with the con- viction, that war is one of the direst curses with which sin has af- flicted the world.

When Kirman, in the province of Kirman, in Persia, was be- sieged by Agha Mohammad Khan, Looft Allee Khan, the last of the Zund dynasty, defended it to the last extremity. The inha- bitants died of famine and thirst in the horrors of the siege, and two-thirds of the troops perished. Even this desperate condition did not compel the besieged to surrender. At length a sirdar, Nu- jaz Koola Khan, induced by bribery, allowed a party of the ene- my to enter, who immediately ran and opened one of the gates, and let in the whole of the besiegers. Looft Allee Khan, in this extremity, put himself at the head of a few of his bravest ad- herents, and cut his way through his enemies.

He had but little reason to congratulate himself on his escape, for he was soon betrayed into the hands of Agha Mohammad Khan, who barbarously put out his eyes with his own hands, and to commemorate the downfall of the Zund dynasty, and the cap- ture of Kirman, he formed the horrid resolution of erecting a py- ramid of skulls, on the spot where Looft Allee Khan was taken. For this purpose he beheaded six hundred prisoners, and despatch- ed their heads to the place by three hundred other prisoners, forc- ing each man to carry two skulls. These unfortunate wretches on their arrival shared the same fate; and the pyramid was seen by Lieutenant Pottinger in 1810, a horrid evidence of the conqueror's implacable and blood-thirsty disposition.

Such is war, and whether it be engaged in by the inhabitants of the east or the west, the north or the south, its cruel and implaca- ble spirit is the same: blood will not slake its unhallowed thirst, nor conquest satisfy its insatiable ambition.

This relation of the pyramid of skulls, is but one among the thousand cruel acts of idolatry practised by mankind; for to the idol War all nations have bowed the knee; his bloody footprints are impressed on every soil, and millions of self-devoted victims have fallen a sacrifice at his shrine! How unfeignedly ought we to pray that this sanguinary Moloch, this Dagon, may be dashed in pieces; that the merciful influences of the gospel may be shed abroad in every heart, and that all the inhabitants of the earth may cry aloud with one voice, "Glory to God in the highest, on earth peace, good will towards men."—*London Weekly Visitor*.

EXTRAORDINARY INSTANCE OF GAMBLING.—It is well known upon the western waters, that the hands employed upon the boats spend much of their idle time in playing cards. Of the passion for gaming thus excited, an instance has been narrated to us, upon most creditable authority, which surpasses the highest- wrought fictions of the gambler's fate. A coloured fireman, on a steambot running between this city and New-Orleans, had lost all his money at *poker* with his companions. He then staked his clothing, and being still unfortunate, pledged his own freedom for a small amount. Losing this, the bets were doubled, and he finally, at one desperate hazard, ventured his full value as a slave, and laid down his free papers to represent the stake. He lost, suffered his certificates to be destroyed, and was actually sold by the winner to a slave dealer, who hesitated not to take him at a small discount upon his assessed value. When last heard of he was still paying in servitude the penalty of his criminal folly.—*Cincinnati Express*.

NOVELS.—"Every novel which is written is a Tract in the hands of Satan for the spread of infidelity." So writes some one, whose cramped mind would, we dare say, strip this "fair heritage of earth," of all its flowers, if possible, and sow in their stead thorns and briars. We deny the assertion that every novel is such a dangerous weapon. Some there may be—too many, per- haps—but then there are works of fiction the tendency of which are directly the reverse. Because the novelist deals in fiction it does not follow that he is allied to the Father of Lies. We have

heard and read sermons, the whole frame-work of which was based upon the imagination. They were in fact, NOVELS in every sense of the word—grounded on sacred themes to be sure, but still none the less novels. Some people have a holy horror of this class of writings, and yet frequently as much good may be gleaned from a novel as from one half the sermons that are delivered. Satan would no more attempt to circulate them than he would lend his aid to scatter "holy water."—*Portland Transcript*.

ON SEARCHING THE SCRIPTURES.

That you may relish and understand the New Testament, and all the revelation of God is our earnest desire. We will, there- fore, suggest to you a plan of reading the blessed volume which reason, common sense, and the experience of all who have tried it, recommend and enforce. We will only premise one sentence, namely, that as God has kindly revealed himself, his will, and our salvation in human language, the words of human language, which he used for this purpose, must have been used by his spirit in the commonly received sense among mankind generally; else it could not have been a revelation; for a revelation in words not understood in the common sense, is no revelation at all. You will then take, say, a New Testament, and sit down with a pencil or pen in your hand. Begin with Matthew's Gospel; read the whole of it at one reading or two; mark on the margin every sentence you think you do not understand. Turn back again; read it a second time, in less portions at once than in the first reading; cancel such marks as you have made which noted passages, that on the first reading appeared to you dark or difficult to understand, but on the second reading opened to your view, then read Mark, Luke, and John, in the same manner, as they all treat upon the same subject. After having read each evangelist in this way, read them all in succession a third time. At this time you will no doubt be able to cancel many of your marks. Adopt the same plan when you next read the Acts of the Apostles, which is a key to all the Epistles; then the epistles in a similar manner; always before reading an epistle read every thing said about the people addressed in the epistle, which you find in the Acts of the Apostles. This is the course which we would take to understand any book. You will no doubt see, from what you read, the necessity of accompanying all your readings with sup- plications to the Father of Lights, for that instruction which he has graciously promised to all that ask him; praying that "the God of our Lord Jesus Christ, the Father of Glory, may give to you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power towards us who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places."

In pursuing this plan, we have no doubt, in going even three times through the New Testament, than you will understand much more of the christian religion than the most learned divine would teach you, according to the popular manner of instructing by ser- mons, in seven years. Do, we entreat you, make the experiment; and if it prove not as useful as we have hinted, remind us of it; tell us of your disappointment, and then we will be deservedly worthy of blame. Beware of having any commentator or system before your eyes or your mind. Act fully upon the two important prin- ciples which formed the impregnable foundation of the great Protestant reformation:—the first that "The word of God is the only and sufficient rule of faith and practice"—the second that, "Every christian has an inalienable right to private judgment in matters of religion." Open the New Testament as if mortal man had never seen it before. Your acquaintance with the Old Testament will incalculably facilitate your proficiency in the New. The time requisite will be redeemed time. It will not interfere with your ordinary duties. Oh remember that this is better than all acquisitions! that happy is the man that finds wis- dom, and the man that gets understanding.

THE INCARNATION OF CHRIST.

But is it not strange that mankind should have been suffered to live so long in the dark—that the world should have been left to drag on four thousand years, before Christianity was revealed? Here, again, analogy steps in, exclaiming, Not at all strange: on the contrary, it is the most common case in nature. How is it, for example, that herbs have been allowed to run to waste for centuries upon centuries, of which the virtues, when they were once discovered,

—'sae fortified the part,
That when death looked to his dart,
It was so blunt,
Fient hact o't wad hae pierced the heart
Of a kail-runt.'

Indeed it is not till within these very few years that a whole class of medicines, and a class, now, we believe, considered the most efficient,—minerals—have been transferred from the bowels of the earth to the bowels of the patient; to the great advantage of

human life. How is it, to revert to what we have already touch- ed upon, that mankind were left to blunder about upon the ocean; in perils of waters, for so long a period, without the knowledge of the compass? Or to live in gross ignorance of many most essential truths, during a number of generations, for want of the essential art of printing? There is no end to this—the world, like Prospero's Island, is full of strange sounds. But revelation has been communicated partially; if it was really from God, and of the importance alleged, would it not have been universal? Yet which of God's gifts is not communicated thus? Health, and strength, and intellect, and property, are all distributed in unequal proportions—one man has his lot cast among the skows, and seals, and *tripe de la roche* of a polar sky; another on the vine-clad banks of the Loire. It is not for us to reconcile these things; but it is idle to raise an objection against revelation upon a ground which would equally deprive the Almighty of any hand in the government of the universe.—*Quarterly Review*.

BUNYAN'S PILGRIM'S PROGRESS.

Bunyan was confident in his own powers of expression: he says

—thine only way
Before them all, is to say out thy say
In thine own native language, which no man
Noy weeth, nor with ease dissemble can.

And he might well be confident. His is a homespun style, not a manufactured one: and what a difference is there between its homeliness, and the flippant vulgarity of the Roger L'Estrange and Tom Brown school! If it is not a well of English undefiled to which the poet as well as the philologist must repair, if they would drink of the living waters, it is a clear stream of current English,—the vernacular speech of his age, sometimes indeed in its rusticity and coarseness, but always in its plainness and its strength. To this national style Bunyan is in some degree be- holden for his general popularity;—his language is every where level to the most ignorant reader, and to the meanest capacity: there is a homely reality about it; a nursery tale is not more intelligible, in its manner of narration to a child. Another cause of his popularity is, that he taxes the imagination as little as the understanding. The vividness of his own, which, as his history shows, sometimes could not distinguish ideal impressions from actual ones, occasioned this. He saw the things of which he was writing, as distinctly with his mind's eye as if they were indeed passing before him in a dream. And the reader perhaps sees them more satisfactorily; to himself, because the outline only of the picture is presented to him, and the author having made no attempts to fill up the details, every reader supplies them accord- ing to the measure and scope of his own intellectual and imagina- tive powers.—*Southey*.

WOMAN'S KINDNESS.

Mr. F. Grummet, M. P., related the following incident, which occurred while he was passing through a small village near Rock- fort, as a prisoner, under a military escort. It will show to those acquainted only with modern customs, the value of the kindness formerly practised in washing the feet of strangers. St. Paul, in enumerating the deeds of kindness which especially recommend- ed aged widows to the kindness of the Church, says, 'if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted,' etc.

I had obtained a fresh supply of canvass for my feet, which were much blistered and extremely sore, but this was soon wor- out, and I suffered dreadfully. About noon we halted in the market place of a small town bearing every mark of antiquity (I think it was Melle,) to rest and refresh. To escape the sun I took my seat on an old tea chest, standing in front of a huckster's shop, and removed my tattered moccasins. Whilst doing this, an elderly woman came out of the shop accompanied by a young girl, very prettily dressed, and "Pauvre garcon!"—"Pauvre prisoner!" were uttered by both. The girl with tears in her eyes, looked at my lacerated feet, and then without saying a word, returned to the house. In a few minutes afterwards she reap- peared, but her finery had been taken off, and she carried a large bowl of warm water in her hands. In a moment, the bowl was placed before me, she motioned me to put in my feet, which I did, and down she went upon her knees and washed them in the most tender manner. Oh, what luxury was that half hour. The elder female brought me food, whilst the younger, having per- formed her office, wrapped up my feet in soft linen, and then fitted on a pair of her mother's shoes.

"Hail! woman, hail! last formed in Eden's bowers,
Midst humming streams and fragrance-breathing flowers;
Thou art, 'mid light and gloom, through good and ill,
Creator's glory, man's chief blessing still—
Thou calm'st our thoughts, as halcyons calm the sea,
Sooth'st in distress when servile minions flee;
And oh! without thy sun-bright smiles below,
Life were a night, and earth a waste of wo."

During the process above mentioned, numbers had collected round and stood silently witnessing so angelic an act of charity. "Enlalie!" heeded them not; but when her task was finished she raised her head, and a sweet smile of gratified pleasure beam- ed on her face.