

shining light to his family. This prayer was not in vain. His friend grew in grace: and was made the blessed instrument of turning his wife and her parents from the world and the service of sin, into the narrow path, which leadeth to life. He was the object of scorn to the worldly-minded; but of gratitude and praise to the true worshippers of God and Christ.

The preceding Narrative contains two or three incidents worthy of remark. We are struck with the wickedness of the innkeeper's son, not only in committing the murder, but in putting the instrument of death into the pocket of the sleeping Jew, and by this method bringing the imputation of guilt upon an innocent person. That this Jew should be so long imprisoned for the crime of another, and that his imprisonment should have been brought about by so much wickedness, not of his own, but on the part of others, appears mysterious: but every difficulty is removed, when we see all terminate in his conversion to God, and in a full manifestation of his innocency. This should teach us not to judge rashly of the conduct of Providence; for its most intricate and unaccountable dispensations frequently prove the most essential blessings; and, should we even have no key to them in this world, yet the specimens that we have already had of God's dealings, as well as the general tenor of Scripture promises, should fully satisfy us that they are needful for us, and designed to accomplish our present and everlasting welfare.

How easily is a guilty conscience detected! A word spoken in pleasantry produced such confusion, as led to suspicion, and ended in the detection of the guilty person. The power of an awakened conscience is very great. Let the stout-hearted sinner, who trusts his conscience with such awful secrets, tremble. At some unguarded moment, a word or a look may make manifest his guilt, and lead to his shame and confusion. Happy, however, is that man, who, confessing and forsaking his sins, finds mercy in this life, before he enters on a state of eternal misery, to reap the fruits of his misdoings.

Too many are encouraged in the commission of sin from a hope of secrecy; but how vain is this! God, the Judge of heaven and earth, is always present in every place, and nothing can be done without his knowledge; experience shows that divine Providence frequently brings to light, in the most unlooked-for way, the deepest secrets: often conscience will not allow the transgressor to depart this world until he has disclosed his wickedness; but should this not be the case, yet, let the secret sinner be assured that his sin shall find him out, if not in time, yet in eternity; and it can afford but small consolation to escape the shame which the presence of a few individuals would occasion earth, when it is known that his hidden iniquity must be exposed and punished before an assembled world.

The mercy of God is manifested through the whole of this narrative, and affords encouragement to every penitent: God is not willing that any should perish, but that all should come to the knowledge of the truth and be saved, and whensoever the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

PRECEPT AND PRACTICE.

The Rev. Mr. Ward, an eminent puritan, who fled from England during the reign of persecution, settled in Agawam, an Indian village, making the west part of Springfield, in Massachusetts. Mr. Ward was an exact scholar, a meek, benevolent, and charitable Christian; he used the Indians with justice and tenderness, and established one of the best towns on Connecticut river. He was free from hypocrisy, and stiff bigotry: his posterity are many, and have done their part in the pulpit, in the field, and at the bar, in the six states of New England, and generally have followed the charitable temper of their venerable ancestor. Mr. Ward, of Agawam, left his children an example worthy of imitation. The story is thus related:—

“Dr. Mather, of Boston, was constantly exhorting his hearers to entertain strangers, for by doing so, they might entertain angels. But it was remarked, that Dr. Mather himself never entertained strangers,

nor gave any relief to beggars. This report reached Mr. Ward, of Agawam, a *clum* of the doctor, while at the university. Ward said he hoped it was not true; but he resolved to discover the truth: therefore he set off for Boston on foot, 120 miles, and arrived at the door of Dr. Mather on Saturday evening whom most people were in bed, and knocked at the door, which the maid opened. Ward said, “I come from the country, to hear good Dr. Mather preach to-morrow: I am hungry and thirsty, without money, and I beg the good doctor will give me relief, and a bed in his house until the Sabbath is over.” The maid replied, “The doctor is in his study; it is Saturday night, and the Sabbath is begun, and we have no bed or victuals for ragged beggars,” and shut the door upon him. Mr. Ward again made use of the knocker; the maid went to the doctor, and told him there was a sturdy beggar beating at the door, who insisted on coming in, and staying there over the Sabbath. The doctor said, “Tell him to depart, or a constable shall conduct him to prison.” The maid obeyed the doctor's orders, but Mr. Ward said, “I will not leave the door until I have seen the doctor.” This tumult roused the doctor, with his black velvet cap upon his head, and he came to the door, and opened it, and said, “Thou country villain, how dare you knock at my door after the Sabbath has begun?” Mr. Ward replied, “Sir, I am a stranger, hungry, and moneyless: pray take me in until the holy Sabbath is past, so that I may hear one of your godly sermons.” The doctor said, “Vagrant go thy way, and trouble me no more; I will not break the Sabbath by giving thee food and lodging,” and then shut the door. He had scarcely reached his study, when Mr. Ward began to exercise the knocker with increased violence: not highly pleased, the doctor returned to the door, and said, “Wretched being, why dost thou trouble me thus; what wilt thou have?” “Entertainment in your house until Monday morning,” answered Ward. “You shall not,” said the doctor, “therefore go thy way.” “Well, sir,” says Ward, “as that point is settled, pray give me sixpence or a shilling, and a piece of bread and meat.” The doctor said, “I will give thee neither,” and again shut the door. Ward again thundered at the door; the doctor returned in great wrath, and said, “Thou art mad, or possessed with an evil spirit: what wilt thou have now?” “Since you, sir,” said Ward, “will not give lodgings, nor money, nor food, nor drink to me, I pray for your advice; will you direct me to a ———?” The doctor cried out, “Vagrant of all Vagrants! the curse of God will fall upon thee; dost thou, villain, suppose I am acquainted with such houses?” Ward replied, “I am hungry, weary, thirsty, moneyless, and almost naked; and Solomon, the wisest king of the Jews, tells me and you, that ——— will bring a man to a morsel of bread at the last.” Mather now guessed who he had to deal with, and cried, “*Tu es Wardonus, vel diabolus,*” (Thou must be Ward, or the devil). Ward laughed, the doctor took him in, and Mr. Ward preached for the doctor next day. This event had its due effect on the doctor; for ever after he became hospitable and charitable to all in want.

FLATTERY.—The coin most current among mankind, is flattery; the only benefit of which is, that by hearing ourselves praised for being what in reality we are not, we may acquire the knowledge of what we ought to be.

All the precepts of the doctrine of Christ seem to concentrate in this point, that eternity is the grand object we should have in view; consequently that the main business of life should be to prepare for it, and that we should esteem the favour of God our chief good.

Certainly it is heaven upon earth, for a man's mind to move in charity, rest in providence, and turn upon the poles of truth.

THE BOA CONSTRUCTOR AND THE GOAT.

The *Cæsar*, a private ship, was hired at Batavia, to bring home the Chinese Embassy, and the officers and crew of the *Alceste*, after their unfortunate wreck in the Straits of Gaspar; besides them, it seems, she had two passengers of no ordinary description, the one an *Ourang-Outang*, the other a *Boa Snake*, of the species known by the name of *Constructor*. The former arrived safely in England, the other died of a diseased stomach, between the Cape and St. Helena, having taken but two meals

from the time of his embarkation. The first of these meals was witnessed by more than 200 people; but there was something so horrid in the exhibition, that very few felt any inclination to attend the second. The snake was about 16 inches in circumference; he was confined in a large crib, or cage; the dreadful relation is in Mr. Mead's own words:

“The sliding door being opened, one of the goats was thrust in, and the door of the cage shut. The poor goat, as if instantly aware of all the horrors of its perilous situation, immediately began to utter the most piercing and distressing cries, butting instinctively, at the same time, with its head towards the serpent in self-defence. The snake, which at first appeared scarcely to notice the poor animal, soon began to stir a little, and turning his head in the direction of the goat, it at length fixed a deadly and malignant eye on the trembling victim, whose agony and terror seemed to increase; for, previously to the snake seizing his prey, it shook in every limb, but still continuing its unavailing show of attack, by butting at the serpent, who now became sufficiently animated to prepare for the banquet. The first operation was that of darting out his forked tongue, and, at the same time, raising a little his head; then suddenly seizing the goat by the fore leg with his mouth, and throwing him down, he was encircled in an instant in his horrid folds. So quick, indeed, and so instantaneous was the act, that it was impossible for the eye to follow the rapid convulsion of his elongated body. It was not a regular screw-like turn that was formed, but resembling rather a knot, one part of the body overlaying the other, as if to add weight to the muscular pressure, the more effectually to crush his object. During this time he continued to grasp with his mouth, though it appeared an unnecessary precaution, that part of the animal he at first seized. The poor goat in the mean time, continued its feeble and half-stifled cries for some minutes, but they soon became more and more faint, and at last it expired. The snake, however, retained it a considerable time in its grasp, after it was apparently motionless. He then began slowly and cautiously to unfold himself, till the goat fell dead from his monstrous embrace. When he began to prepare himself for the feast. Placing his mouth in the front of the head of the dead animal, he commenced by lubricating with his saliva that part of the goat; and then taking his muzzle into his mouth, which had, and indeed always has, the appearance of a raw lacerated wound, he sucked it in, as far as the horns would allow. These protuberances opposed some little difficulty, not so much from their extent, as from their points; however, they also, in a very short time, disappeared, that is to say, externally; but their progress was still to be traced very distinctly on the outside, threatening every moment to protrude through the skin. The victim had now descended as far as the shoulders; and it was an astonishing sight to observe the extraordinary action of the snake's muscles when stretched to such an unnatural extent, an extent which must have utterly destroyed all muscular power in any animal that was not, like itself, endowed with very peculiar faculties of expansion and action, at the same time; when his head and neck had no other appearance than that of a serpent's skin stuffed almost to bursting, still the workings of the muscles were evident; and his power of suction, as it is generally, but erroneously, called, unabated; it was, in fact, the effect of a contractile muscular power, assisted by two rows of strong hooked teeth. With all this he must be so formed as to be able to suspend, for a time, his respiration; for it is impossible to conceive that the process of breathing could be carried on while the mouth and throat were so completely stuffed and expanded by the body of the goat; and the lungs themselves (admitting the trachea to be ever so hard) compressed, as they must have been by its passage downwards. “The whole operation of completely gorging the goat occupied about two hours and twenty minutes, at the end of which time the tumefaction was confined to the middle part of the body, or stomach, the superior parts, which had been so much distended, having resumed their natural dimensions. He now coiled himself up again, and lay quietly in his usual torpid state for about three weeks or a month, when his meal appearing to be completely digested and dissolved, he was presented with another goat, which he devoured with equal facility.”