

he killed. He then discovered his companion on a flake of ice, endeavoring to kill another of the same kind of species, and in danger. He therefore left his dead seal, kept buoyant by the bladder, and hastened to help his brother. They succeeded in killing, but suddenly a strong north wind arose, and carried both the kayaks to sea. They now with terror behold themselves on a small flake of ice, far from the land, driving about in the open sea, nor could they discover any kayaks in the neighborhood. They cried aloud for help, but in vain. Meanwhile, the wind rose in strength, and carried both the kayaks, and also the piece of ice, swiftly along with the waves. Having lost sight of the former, they now saw themselves without the least hope of deliverance. Nathaniel added, "I continued praying to our Saviour, and thought with great grief of the situation of my poor family, but felt a small degree of hope arising in my breast." Unexpectedly he saw his dead seal floating towards him, and was exceedingly surprized at its approaching against the wind, till it came so near the flake of ice, that they could secure it. But how should a dead seal become the means of their deliverance? and what was now to be done? All at once, Nathaniel resolved, at a venture, to seat himself upon the dead floating seal, and by the help of his paddle, which he had kept in his hand when he joined his companion on the ice, to go in quest of the kayaks. Though the sea and waves continually overflowed him, yet the body of the seal being sufficiently buoyant to bear his weight, he kept his seat, made after the kayaks, and succeeded in overtaking his own, into which he crept and went in quest of that of his companion, which he likewise found. He also kept possession of the seal, and now hastened in search of the flake of ice, on which his companion was anxiously looking out for him. Having reached it, he brought him his kayak, and enabled him to secure the other seal, when both returned home in safety."

In the course of his affecting narrative, the assistant ascribed his preservation, not to his own ingenious forecast and presence of mind—but alone to the mercy of God. He adds, "when I found myself delivered from death, and replaced again in safety in my kayak, I shed abundance of tears of gratitude to our Saviour, for in my great distress my only hope was in Him, and to him alone I ascribe my miraculous deliverance." The Lord has indeed a plenitude of means at His command, to save those who call upon Him in trouble and in peril.

TEMPERANCE.

BEWARE OF DRUNKENNESS.

For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its colour in the cup, when it moveth itself aright. At last it biteth like a serpent, and stingeth like an adder.—SOLOMON.

It is a lamentable fact, that millions of the offspring of Adam have been consigned to everlasting misery, whose principal crimes dated their existence from the commencement of this detestable vice. How requisite, therefore, to guard against the least desire to indulge to an excess in this parent of crime. As the path-way to sin lies down a slippery steep, and though few become adept drunkards all at once, yet when once we give way and become the frequent captives of intoxication, then we are the slaves of slaves, and all our constitutional and acquired vices hold us in constant control. Of all the wretched slaves of satan, the drunkard is the hardest to drag out of his chains. And when this lust has once taken root in the habit and constitution of the human frame, it corrupts the heart; and all that is rational and noble in principle and conduct flies at its approach, or begins to decay. How luxuriant the harvest of crimes and misdemeanors which spring from it, and fill our Assize-lists and Chronicles; employ the gallows, and transport-vessels to rid the country of those who disgrace the soil; and its spreading branches not only bear as its fruit crimes cognizable by the laws of our country, but a host of vices and private acts, amenable only at the bar of God; which strike to the very centre of society,

and spread destruction and misery in the civil and social walks of life—render man an enemy to his best friends—a fiend rather than a rational being—darkens and corrupts the social circle—causes wives to weep and lament, and children to go hungry and naked. O that the solemn admonition of the inspired lawgiver to the offending Israelites would, with sufficient weight, dwell upon the conscience of the drunkard, "Be sure your sin will find you out;" and, "They who swim in sin shall sink in sorrow."—Dr. DOPP.

Drunkenness debases human nature, debilitates the mind, and renders it incapable of reflection; weakens the understanding, as stupidity is the invariable consequence of gluttony, and prevents wisdom from taking up her residence in the soul. Strong drink is raging; and whosoever is deceived thereby is not wise;—SOLOMON:—captivates the will, and causes it to act in opposition to conscience—enervates the actions of the intellect—fatters the imagination—drowns the memory, and prevents improvement in society, as it produces idleness, which exposes to temptation, and throws the flood-gate of sin wide open. "There is not a more contemptible animal upon earth than one that drones away life, without ever labouring to promote either the glory of God, or the good of man."—WESLEY'S Journals, vol. 1, p. 42.—Those sots whose minds are fettered by ignorance and excess, and whose imagination can just make shift to flutter from the tavern to the play-house and back again."—FLETCHER'S Works, vol. v: p. 100.—Destroys reason, and effaces from the soul those traits of character which the finger of Deity has stamped upon it—sensualizes the affections, and transforms a man into a brute—"Of all brutes none are so brutish as human brutes"—sinks the man not only on a level but lower than the beast—Degrades the finest character; wastes the estate; wherever it abounds, disease, poverty, and profligacy prevail—Banishes the reputation, and renders a man of the most respectable family connections, the common associate of the scum and off-scouring of society. And when the unhappy effects of the inebriating liquor has for a while subsided, brings shame, uneasiness of body and mind, fills with foreboding fears and dreadful apprehensions of a future state.

Drunkenness shortens life, and destroys the body, inflames the blood into fevers, excites unlawful lust, brings putrefaction into the bones, weakens the nerves, and produces in its dreadful train, apoplexy, convulsions, phrenzy, inflammation of the stomach, of the liver, of the eyes; gout, carbuncles, jaundice, dropsy, indigestion, wasting and emaciation, fearful dreams, locked jaws, palsy, ulcers, madness, idiotism, melancholy, premature old age, and sudden death.

Drunkenness not only acts against the laws of nature, but it dishonours God, hardens the heart, brutalizes the actions, inflames the animal passions, vulgarizes the tongue, sours the temper, turns natural affection out of the family circle, and produces envy, malice, wrath, strife, fighting, brawling, cursing, and swearing; in short, the tempers and dispositions of the inhabitants of the infernal lake, and eternal punishment in a world to come.

Let the unhappy victim of intemperance and debauchery read and contemplate this dreadful catalogue, these harbingers of awful desolation, and dash the cup from his lips before he is summoned to his account.

"Woe unto them that rise up early in the morning, that they may follow strong drink, that continue until night, till wine inflame them."—ISAIAH.

(From the Journal of Humanity.)

A FAMILY SCENE.

MR. HOOKER.

I have a matter of fact to relate, which may properly enough have a place among your "disgusting statistics of intemperance." That it is a matter of fact, I am informed from a most credible source, and I am ashamed to say that it occurred in my immediate neighbourhood. A man who had seen better days, who was formerly numbered among your respectable farmers—respectable both in point of character and property had pursued the course of temperate drinking, to the end of it; and had the satisfaction of involving his wife in the same ruin. "A few days ago, he prepared some rum with cherries—a very common way of adding to the palatability of ardent spirits.—After his "cherry,"

was well prepared, he and his wife placed themselves upon the floor, with the jug between them and addressed themselves to it, till they were both prostrate and dead drunk. As if Providence had intended to give a striking illustration of the beastly nature of drunkenness, it happened at this time that a sow and litter of pigs came in, and by process of rooting emptied the remaining contents of the jug upon the floor, and fell to eating the cherries; till this whole family of swine was also prostrate and dead drunk on the floor with their owners. In this state the whole family, both beast and man, were found by one of their neighbours, who happened in at the time.

It is no flourish of rhetoric, then, that places the rum drinker on a level with the brutes. No. The swine here must partake of this master's jug before he is brought down to the level with his master. This scene, oh temperate drinker, is but one in a series, the first of which is called temperate drinking. And the temperate drinker stands related to him that gets hog-drunk, by an affinity of which he is little aware and differs from him only in the length of the race he has run. And he is treading hard upon his heels.

SABBATH SCHOOLS.

From an English Periodical.

THE GREAT UTILITY AND IMPORTANCE OF SUNDAY SCHOOLS.

Surely the establishment of Sunday Schools in this kingdom will be a lasting honour, both to their benevolent founder, and our nation, as long as the sun and moon endure. That they have been attended with incalculable success, as it regards the education and religious instruction of thousands, none I apprehend, will have the effrontery to deny. Indeed, the beneficial effects, in so many respects, have appeared to me so obvious, that I have, for some time past, considered, with others, that Sunday schools, above all other institutions with which we are acquainted, are most calculated to better the condition of the poor in general. I say in general, for the advantageous consequences are not only to the children themselves, but to their families, and the community at large. It is one indispensable condition of every Sunday school, (and surely it ought to be the same with every day school) that the children who attend shall be kept clean and decent, or as much so as the parents can make them. The consequence of this rule is, that the parents see, after a few Sundays, that their children look so much better than they did before, that they begin to pay more attention to the rest of their children, who are perhaps too young to go to the school, and then to themselves and to their habitations. Sunday schools also tend to make the parents more industrious and frugal, in order to get decent clothing for their children. But, above all, these invaluable engines for the reformation of the world, are the means of turning many parents from the paths of vice into the paths of virtue. To prove what I here assert, I need only refer your readers to the subsequent testimonies—the first of Joseph Butterworth, Esq. M. P. and the other Mr. John Cooper.

"I would beg to state to the Committee,\* that from much observation, I am satisfied that the Sunday schools, if properly conducted, are of essential importance to the lower classes of society. I have had occasion to inspect several Sunday schools for some years past; and I have particularly observed the children, who at first came to the school dirty and ragged, in the course of a few months have become clean and neat in their persons; and their behaviour, from my own observation, and the report of a great number of teachers, has rapidly improved; I allude to those schools where the teachers are gratuitous, as I find that no persons who are paid, do the work half so well, as those who do it from motives of benevolence. A large school, which I frequently visit in Drury-lane, which has upwards of 600 children, has produced many instances of great mental and moral improvement amongst the lower classes of society. At this time, there is no less than twenty chimney-sweep boys in that school, who, in consequence of coming there, have their persons well cleaned every week, and their apparel kept in decent order; I have the names of their

\* A Committee that was appointed, some time ago, by the House of Commons, to inquire into the state of mendicity and vagrancy in the metropolis and its neighbourhood.