

even those visited by Stephens and Catherwood. They have the same general character, but their preservation in some respects is more perfect. The principal of these ruins are at a place called Chichen, situated in the midst of a vast plain, almost midway between the two oceans. On the tops of the pyramids, resembling those which Mr. Stephens met with in other places, and which he conjectured to be the bases of public buildings, this traveller actually found massive edifices in a state of tolerable preservation. Among them was one differing from the rest, in possessing a circular form, and in being rounded at the top, in a manner somewhat resembling a dome. He found walls, vaults, and floors, covered with a hard composition bearing a high finish, colored interior walls, sculptures in bas relief, stone rings for the hanging of large doors, and various other evidences of art and skill in the construction of habitations. We understood that it is the intention of Mr. Norman, the traveller in question, to publish an account of his visit to Yucatan, and a description of these curious remains.—*Evening Post.*

THE FAMILY CIRCLE.

MOUNT MORIAH.

Believe what God commands,
Obey his precepts given,
Thus shalt thou fill his just demands,
And find the way to heaven.

THIS mountain is situated in the eastern part of Jerusalem, and is one of the four hills upon which the city was built. It was known at a very early period in the history of the world, as Abraham was directed to go to it and offer a sacrifice thereon. God wishing to tempt Abraham, or try his faith, called to him out of heaven, and commanded him to go to the land of Moriah, and there upon a mountain which he would show him, to offer up his only son as a sacrifice. What a strange command! a father to kill his own son, and offer him as a sacrifice to God! No doubt Abraham thought it very strange, but he knew that it was best always to do just as the Lord commanded, and so he took up his son with the wood for the burnt-offering and a knife, and came to the place which God had appointed. When he arrived at the spot, he built an altar, placed the wood in order, then bound Isaac and laid him upon it. And now what will he do? Perhaps he said, "Shall I indeed kill my son, my only son Isaac? Does God truly wish me to kill my darling boy? Can he be a just and merciful being to require this act at my hand?"

His heart yearns within him. There is Isaac bound upon the altar. The father hesitates. He struggles between duty to his God and love to his child. What will he do? Will he kill him? He stretches forth his hand—he seizes the knife—he raises the fatal weapon to strike, and Isaac is—

"Hold! Abraham, hold! Lay not thine hand upon the lad, neither do thou any thing to him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Isaac is saved, and Abraham in the fullness of his joy, calls the place *Jehovah-jirih, the Lord will provide.* For his obedience, God pronounces his blessing upon him, promising that his seed should be numerous as the sands of the sea-shore, and possess the gates of their enemies; and that in his family, all the earth should be blessed.

The next important thing connected with the history of this mountain, is the building of the temple of Solomon. The summit or top of the hill was anciently used by Orman the Jebusite as a thrashing floor, or a place where grain was trodden out by cattle. David wishing to secure it for the purpose of devoting it to the Lord, bought it of Orman for six hundred shekels of gold, or about two thousand dollars, and began to prepare for building the house of the Lord. As it was to be a building of great splendor and magnificence, he made large preparations, bringing gold, silver and precious stones from foreign lands, and gathering hewn stone and timber until the quantities became so great that they could not be told. David did not, however, build the temple. He had made many wars and shed much blood, and on

this account the Lord directed that his son who should reign after him, should build a house to his name.

After the death of his father, Solomon was made king, and began, as he had been directed, to build the temple. He had very many persons employed, some in hewing timber, some in preparing stones, and others in carrying them to the place where they were needed.

There were eighty thousand men who worked in the mountains and seventy thousand who carried burdens, besides all the persons who were set over the work; and though there were so many laborers, yet so great was this house that it required seventy years and a half to finish it. When it was completed, Solomon assembled all the elders and chiefs of Israel, made a great feast and solemnly dedicated it to the Lord. For a long time the temple stood, and the Lord was pleased to dwell there, and meet with his people. But at length they sinned against him, and it was destroyed. A new temple was built, which remained until Jerusalem was destroyed by the Romans, when it perished, never to rise again. As the Saviour told his disciples when they showed him the great and beautiful stones of the building, *not one stone was left upon another, that was not thrown down.*

Mount Moriah, the place where Abraham sacrificed, and where the temple once stood, is now occupied by the Mosque of Omar, a building considered most sacred by the Mohammedans. No Christian or Jew can go into it, nor even step into the yard which surrounds it, without suffering death or embracing the Moslem religion.

While we sorrow that this great work has been destroyed, and this sacred mountain desecrated by the abomination of desolation, let us remember, that there is another temple, not made with hands, but eternal and secure in the heavens. God is there. Seraphim and cherubim are there. Angels and the redeemed spirits of all ages are there; and you, my reader, *you may be there.*

Beyond the clouds, beyond the sky,
There is a house of God;
Unknown, unseen to mortal eye,
A palace for the good.

It knows no change—it knows no sin—
Destruction or despair;
Sorrow nor pain can enter in,
Nor death or curse is there.

RELIGIOUS LITERATURE.

From the Watchman of the South.

BROTHERLY LOVE.

THE GOOD SAMARITAN CONTINUED.

THE foregoing narrative is commonly spoken of as a parable; but it has nothing of the nature of a parable in it. There is nothing figurative or parabolical in the whole discourse. It is a simple, touching, historical narrative. Probably a real statement of authentic facts well known. Or if we suppose it to be a fictitious narrative, yet in this view it has none of the characteristics of a parable. But what should hinder us from viewing it as a true statement of such facts? Certainly there is nothing improbable in the whole account. The country between Jerusalem and Jericho is dreary and desolate; in a great measure uninhabited, and infested with robbers; and in that age, and afterwards, nothing was more common than for the banditti, or *sicari* as they were called, to fall upon the unarmed travellers, and rob and murder them; as is taught abundantly in the history of Josephus. And our blessed Saviour was not unacquainted with this dangerous road; he having travelled it more than once; but in his deep humiliation, neither horse nor ass carried him in his tedious journeys from Galilee to Jerusalem, and from Jerusalem to Jericho. All his journeys, we have a good reason to believe, were performed on foot. It is true, that his little company was not likely to be attacked by the robbers. They furnished no sufficient prospect of booty to tempt these lawless men, who lived by plundering travellers, and had no disposition to attack those from whom nothing was to be expected but perhaps a few loaves of bread, and a few pence carried in a scrip.

The object of this narrative is explicitly stated to be an answer to a certain lawyer who "stood up and tempted our Saviour, saying, Master what shall I do to inherit eternal life? He said unto him, What is written in the law, how readest thou? And he answering, said, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.' And he said unto him, thou hast answered right; this do and thou shalt live. But he willing to justify himself, said, 'And who is my neighbor?' And Jesus answered and said, 'A certain man went down from Jerusalem to Jericho,' &c. And when he had finished the narrative, he said, "which now of these three was neighbor unto him that fell among the thieves?" And he said "he that shewed mercy on him." And Jesus said unto him, "go thou and do likewise." That is, whenever you find a fellow creature in distress, of whatever nation, tribe, or sect he may be, be ready by every means in your power, to show mercy unto him. While the priest and Levite, through bigotry or selfishness, violated the second commandment of the law, the Samaritan obeyed, and loved his fellow creature as he did himself; and obeyed that golden rule, "Whatsoever you would have men do unto you, do you the same unto them; for this is the Law and the Prophets." That is, whatever moral duties are obligatory upon men, and inculcated in the whole Bible, as due from one to another, they are briefly summed up in this short precept. And the case of the good Samaritan also exemplifies that precept of our Lord, "Love your enemies, bless them that curse you, do good to them that hate you." The Jews had a corrupt proverb which they handed down from generation to generation, which was, "Thou shalt love thy neighbor and hate thine enemy." But our Lord teaches them that those they counted their enemies, were really their neighbors, whom they were bound to love.

While the Christian is bound by the moral law to love all men, even his bitterest enemies, with a sincere benevolence, he is especially commanded to love the brethren, the disciples of Christ. This, though virtually comprehended in the precept already considered, which binds us to love our neighbor as ourselves; yet after Christ was fully manifested as the head of the Church, and all believers were represented as united to him by a bond of peculiar tenderness, so as to form one spiritual or mystical body, this new relation, thus clearly brought to light, laid the foundation of such a new application of the general precept, that it might with propriety be called "a new commandment." Thus immediately after the institution of the Lord's Supper, he said, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye love one another." And again, after beautifully illustrating the intimate spiritual union which subsisted between Him and his disciples, by a vine and its branches, he reiterates this new commandment, "This is my commandment, that ye love one another as I have loved you." And to impress it still more deeply upon their minds, after a few exhortations, He says again, "These things I command you, that you love one another." And he evidently intended that this should be a distinguishing characteristic of his disciples; for immediately after he had called this "a new commandment," he added, "By this shall all men know that ye are my disciples, if ye have love to one another. And the apostles, in their epistles, were not negligent in the inculcation of this characteristic duty. Thus Paul to the Romans, says, "Let love be without dissimulation. Be kindly affectioned one to another, with brotherly love; in honor preferring one another." And again, "Owe no man anything"—or "thou dost owe no man any thing, but to love one another; for he that loveth another hath fulfilled the law. For this that shall not commit adultery, thou shalt not steal, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, 'Thou shalt love thy neighbor as thyself.' Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." This last cited passage, it is true, relates to the general duty of loving all men; and teaches us that all the duties of the