
(Wrom the Ply if Latis of Stat, by Colman
Kow in the rale, where a And under a tree reclined By thinking on womin kini. a woman has skiling eyes he crib And a off, bevith bivg suile, Witha thoumand, thoosnond
our senses to beguite:

## Siuk every glance that canifmu tee

 Gaxe on her bosum of sweets, wit luke

This steth fors censtast rule-

## Religious.

## All the help that is done

 Goart, the Lord doeth; and although riably employs means through which he communicates guod to rational bemay send angels and disembodied men, we know not; but it is cerrain that $G$ o most commonly employs men,and men, too, of like pasions urselves, to minister good to men
Hence Abraham was alled his father's house, and from amongy this kindred, thate, hrough hingsed spir
itual blessings might be conveyed to all nations, and in all ages; and hence we find Moses sent on an embassy to Pharaoh, to deliver his chosen people
from tyranyy and band.ge, and deliver to them a code of laws, bond and ecciesiastcal ; and hence, too, 1 Prophets to expound to the perple the pprituaity of his law, to announce the wam the wieked of his way, and shew tranggressors thecir sins, that they
mighit be left without escuse before
And under the goppel dippensation, of Christ, to oegotiate between Giod and man, on the momentrous things ent dosiges Gou's stupendous benevo. spigymelit of a future world. Athe in so doing he has chosen the weak
things of the world to confound the things which are mighty yand things
that are despised hath God chosen ; ca, and things which are not, to bring o nought things that are.
Abriham was a Chaldean, and Arung irom an idnoatrous fatimily ; and furs bark to the firt tramgension man. and extends forward to the con-
summation of time. Moses was slow of specch, and unpromising to effect
yo preat a purpose as the ematcipation of a nation from bondage. And for noble blood ind the Appostes, ex scure parentage.
hath seen cause to place in the fr
of his work, 10 oppose kingsard ces worldly policy and councils, -
come in contact, on the ane hanc, with the power of ignorance and prejudice cunning and artifice of suges and philasophers: ail of whom were opposed
to the principles nhich they were call wisdom and power of God, they foil
cd them all, and established principle and doetrines in the world, against which the gres of hell shall ont pre-
vail. And inded, most of the plans
of stupendeas mercy wlidh C devigured for the good of mankind, are
comered under mcan or small appean saces. Even the redempion of of the
wortd by Jesus Christ, and fauth in his stumining Liock, and to the Grecks
foolisthnes. And so it appears to he ignorant and drcyudithough plan contains
ject it, which shath wimph over the rors; und over ignorauce, superstition be ne more. Behold, my brethren, what a great matter a little fire kindleth. To mention only two or chrve Cakes: when the Church of Fome had
obrained universal dominion, and had censlaved the bodies as well as the con
sciences of men, and had invented tem thousand errors and superatitions, one the reformation, and withstood not ony their numbers, but all thur power tortures, - so great is truth ; though it may long be withstood, and not be suffered to utter its voice, yet ere long it will utter its voice like dreadful thunAer, and triumph over all opposition. poured upon the world, through the tural christiamity was limited to only few of the nations under heaven : in the nature of things could it be otherwise, bccause the sacred scriptures
were known to only a few of the nations; and hence the Pigan and Heath-
en nationn lived without God, or any ant gation lived without God, or any
well hope in the world ; for human reason, unassisted by revela-
tion, can never conceive so exalted a plan as the scheme of Redemption dium of the Gospel. And considering prejudice, and their laws, so far as
we know, it was impossible for them to become acquainted with the sub-
lime doctrines which the gospel cosstuins, without the intervention of men. the kingdom to be preached unto all
nations before the end come. the Bible Societies re the great engines empleyed the vangeize the world, and under Good this great plan was eegun
by few individuals, and this grain of
melstard seed which was cast into the carth in Great Britain, has in a ter years become a great tree, and its dif
ferent liranches, extending themselves fords a shade for a whole world to rest under. Yet, though Bible Socie
ties may be formed, sud the word of
life be disseminated to the ends of wortd, and armies of Missionarics.
wis burning with ardent zeal, may follow
in the rear to expound the law, and enforce the precepts of the sacred
bnok, yet the system for getural re formation see ms to be incomplete, and 50 grenta a purpose. Yor mankind are folken beings, and opposed to Giod and
his government, and their degenerate nature leads or impels them on $t$ pernicious principles are imbibed, and add to this man's inherent power as a free agent, which power he so often
abuses, in rejecting the council of God agansst himself in many cases, there is
almost as liete hupe of his reformation as for the Ethiopian to change his hence the necessity of eariy discipline
amon g youth: said a wise man among youth: ssid a wise man, 'train
up a child in the way he should go, and when he is old he will not depart from
its' But it is objeced that thase childiscipline, are often must immoral: to this, 1 answer, thar the contrary is the
fact; und where this maxim fils rather seems to fail, I doubt not but it
is throweth the ind is through the indiscretion of parents,
for all well-meaning people are wise, and if wise, they are note always resolute in their efforts, or they mi. manner of restraint, and in cither cas their scheme will he defeated, of they tsclf might spoil the purpose; and an end without the aid and biessing y Almighty God; and this camot be
tained unless we are senvible of in postance, and our utter ibability out divine assistance. But I wrule or even try to do it. I tho dhem thend They appear not, and we may fairly conclude that all ate to blame. It is
for want of paporer discipline. he youth that the world has temon de-
tared in ignorance and wickedness ven until now. For in general we huppiness is to be derived from the huppiness is to be derived from t and hence the love of the world at a
very eariy period is generated in the how depraved must be the heart, and
mind; and from this mind springs avarice fraud sion, and an insemibility to the wants holy and awfol words can be used with and woes of others, espécially if our out meaming, and employed withou own interest can be promoted in their solemnity ' Lhe habit of vain and ligh
favorite pursuits, they areled through swearing betrays, a heart destitute of
the darkkess and ignorance of their the fear of God; and when the var the darkiess and ignorance of their the fear of that ; awfur we has employed w
minds to indulge hard thoughts of God

PRENCH FLATtERY,
The French court once carrie Altery so tar, as to ater the ge
of a substantive, in compliment to
was originally feminine,
Menage published his Di
imologique,
masculins,
call in question his mercy and good- express his displezsure against sis 3 , ar dence, and the justice of his ways to. press their anger, their earnestness, press their anger, their eamestneas
their wonder, or their joy, they are thousand other errors which spring guilty as if they made use of his ador-
from the same rnot, grow most of the able name. It is a very common misake to suppose that we are not guiley
of this sin, if we keep from the direc that includes in it every light expres-attributes-his providence--his jodg ments-his word-and his worshi
This sin is usually called proforens and it is a orime for which no possible
excuse can be framed. Children are
tempted to commit some sins because they foolighly expect to get something
by their sinful conduct ; but those who take the name of God in vain can on-


their hearts, they could not trifle wit
all that is holy, serious and sacred. fomened lest he who had been thould exchanige his tile for Gran Louis le Gros. M. Boilea: darm, had the address to observe bor
$\qquad$ Louis le Grand. The royal mind we has queted, the fashion had its cours
$\qquad$ hus kinds of animals, the ElL wuffa, fill a few lephant; e herding of the irritable, race call nouse in Broadway, Nev. York ieen occupred, since the prevalence
he fever in that ploea, liv eatie of. Gity Banks, and an Insurance Offi保 e third by two lavvers, twa b oy the Editors of the Statesman, 1! Misfortone makes strantere is
fellows.
Mished
the clorgy of all
with those of the estalitilhed prownice
liscating the property of the establinit
church, and applying it to purposes
phitie urilhes by which save be, the mi
Wers in the worlit
uppartls of
in the nution to follow this adviee
gion. Riches, dissiptition and
prible with the dischurge of their
functions, and dianetrically eppecel
ine master. The servant is wourrespects all personal remmineratio
jue, he should buve lis miud and
解 of hile, mifoint poxatiy, and
wextion, and
Aletter from andentil
Rijhli Reverend Por
five
to bail, but took leg bail andepasser!
Haurburg. It is said in a Dublim
and
that it had been formerly femining
This revolution as
le feminine
te to the :
bout five ye
afterwards,
by call
This
rit has c masculi
hoot nation should adopt a chass
In the reign of the same prince,ace in the apstlace revolution
come the ruling lashion tothing great the lerm gros, as "rosse beaute." The tinetite took an onistion to express his disinsein the mind a calm, serence peace, which covent: and sorely if the fear of the
the revolutions of time, nor change of Lord, med a fervent love to him filted
plice, nor fortune, nor friends, can their heart, they conld not trill withnever materially affect. Now magis.
trates, pareats, and schools

$\qquad$
no sense-it promotes no interest-it
yielda no profir-it praduces no bon
ing-to abuse his glonious chatacter-
to despise hisawfiljudgment-and
provole his drealful sengeance!
follyo, are amongy a the best diedseans
buard us against this sin; and if the
vithout pain hear that name abuse
and which alt holy childiren hope
The power of specch was given ttant purposes ; that he might declure hhemmation of the works of Ged-that
he might show his love and gratitud
service; a nd if with this giff, we tio
ate his holy commands, and protan
pasest ingratitude to our beriftacter
white the thoughatess pronounce that
name with guily levity, and the wick
ed treat it with unhinis contempt, an

can do it at omy, tame. She draws on
her gown, but leaves it half pinned, her
handerchief is thrownawry acrust her
her cycs-she runs from room to rgom
stipshoil, resolved to do up her work,and diress herself; lutt folks who aret
they birgin every thing and finish nothly awe through our hearts, and his
name should never be pronounced with
farelessess and levity, for "the Lord
will not bold him, guitless that takethAloor! Oh dear, you have catche
all in the suds! I intended to
oly being; he beholds the actinas per-words that drop from our tongues - - ing had every thing to do mensJur hears. We cannot thee his form ; the dust arises and stifies every shit
-we cannot measure his power ; - we present. This is ill manners indecdanot trace his movements : but the present. This is brush the dast inanners indeca
$y$ displeased with those that use hisMany a neighbour has thus be
takes place, depend on it
puts of to amy time, that is to no timd, arose efrom a triche power which God and the laws
his country liave invested him with.restraning these scandalous
which disgrace Christendlomideed very many of them are the prac
disers and abettors of those very prac.oath to pusish; and I would ask whe:
are the parents who attend to the i
atd 7th verse of Deuteronomy, or
gards the instruction of Solemun, Pr
verts 22,6 th verse; or feels the forsians 6 , and 4: - Fathers, provate nut
your children to wrath. bur bring them
the Lord!' Or where is the teach
mordity and religion upan the mind
of their rising charge. And in truth
many of the men whom we employ in
our children, are in a great measure
deatitute of thone principlesselves; and could they even be dispo
sed, they are not prepared to teach
and when proper instruction is wit
held in familics, and in schouls,rising generation comes to what we
cill maturiy, ignorane of those thing
which it most concerns tum
I mean ignorant of God and them
enee to religion, religious character
and religious iustitutions ; and hencetheir aversion to receive and practi
the dhetrines of the gaspel; and by r
jecting of these they are doomed toFecting of these they are dnamed to
life of impiets, perhaps ppofaneness
and scandalous crimes, which not only
able through life, and rin them for
ever. [The remainder near week.]
fill us with seriousatess and reverence
quently mentioned as by-words in the
conversations of multitudes; but alas!

