amid the amenities of private life, so amid the struggles and severities of public daty your kind hearted fellow is pre-eminently consumption on the selecting man or Change, it not for the depth of his opinion, at least for the honest cordishry with which it is given. You know him there among his compeers by his open countenance, the frankness with which heartest them, and he a seriain portliness of he salutes them, and by a certain portliness of figure which well asserts with our ideas of the mental dispositions within. The angula-lities and writteles which settle on the face of the surify and peevieh have no business with him; the uncettled lirking eye of the man bent on deception, or the driving of a hard bargain, haver disfigured that driving index to his kindly heart. A poor but well treesing creditor finds derved for renewed endeavours; and we firmly believe that this kindness has saved from min, and reclaimed to honesty of purpose, tenfold the number that ever were deterred by dread of exposure and punishment. The demands made upon the time of our friend in public life. are quite as numerous as those made upon his attention in private. If there is a bankrupt affair to wind up, he is sure to be nominated trance; a dispute to scale, "Oh, we'll refer it to Hudson;" a subscription to be raised for an orphan family, undoubtedly let him be treating or the state of the second of the second or the second of the seco Indeed one would almost imagine tha he had the gift of multiplying himself, in order to discharge the duties which this innate Codness of heart insensibly gathers around it; and yet our friend, though ever busy, is never busiled, "cen't ettend"—" call again"—" not my business," are phrases that never escape

his lips.

It is astonishing to see the happy complaces with which your kind-hearted fellow bases through the world. He has a joke with one, a bit of baster with another, and a lind word for everybody; and everybody has as triendly a disposition towards him. If he er, his errers are soon forgot; few indeed are to be found who could harbor a malignant feeling against him. His superiors meet with eling against him. His superiors meet with and against him. His superiors need to superiors the conduction of the superiors and the superiors and the superiors and the superiors are tables and superiors are superiors. etings, he he was to the drawing forms of their ladies. With the poor he must ever be in especial respect; for it is the con-duct of your kind hearted men that sweetens than their cup of hie, and renders more tolerable he unequal distributions of fortune in the present artificial state of society. The beggar has an intuitive knowledge of your kind-hear-led felt ted fellow, and while he will step out of the way of a churl, will meet the former with the conviction that he beseeches a brother; nor is he way of a churl, will meet the former with the conviction that he beseeches a brother; nor is conviction that he beseeches a brother y nor in the ever disappointed. If Hudson has not a panny to give, he has at least a kind word and a friendly tone; and we verily believe, judging from the lighted up countenance of the pauper, that he would twenty times rather have had that refusal than the coun of the churlish and marketic.

and that refusal than the contact and unfeeling.

This kind heartedness is eminently the development of a high civilization and refinement. It may exist inherently in human nature; but it is with its manifestations, and not with its dubious existence, that we have now to do. Savage life is too intent upon mere selfish necessaries to admit of much of this quality; and feudalism has too hitle of equaliquality; and feudalism has too little of equality to admit of it as a genuine feeling and cause of conduct. It is only in a free and rational state of society that this heart kindness can attain its feeling and cause of society that this heart kindness can attain its feel and rational state. this its happy influences amongst sa To thisk otherwise, would be too take but a mean summate of the religious and educational efforts of the present century; there would be fittle falliling the high expectations man has formed, sets they not to infuse into society more truth, more forbearance, and more brotherly affection. There may not be associated with this disposition would of siles the world calls disposition much of what the world calls taperior talent and brilliant genius, but it is ever accompanied by what is more useful to the everyday business of life—a fund of good to make the state of the mon sense, and quick appreciation of what lecessary for the exigencies of the moment, after all, what were the value of the sex attended to the brightest gifts of the ad, if the heart was cold, and selfish, and gained such extensive honor and profit, reported in the father of your ess." I have men better and happier—very questible talent ting; selfi only of the intellect, like the affections are left barren and deso—was moralists, and philosophers of all.

the best and so From Hogg's Instructor. THE SHEIKH AND HIS ARS.

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ly a country of Asia there once lived a celeed sheikh. He resided in the turbe (mau-The thousands of visitors who annu-dence. The thousands of visitors who annu-dence One brought olive oil to feed the which night and day shed its lustre over resplendent tomb of the saint; another a calf; a third poultry; and a fourth sheep a own consumption. Thus the sheikh elieved from the necessities of earthly anxious and had full leasure to devote himself to audable and all absorbing contemplation of the first thing in the same to devote himself to audable and all absorbing contemplation of the first thing is a same and the same and the same and disciple, esteemed himself most by; he participated to a certain extent in glories and good living of his master; and, and the same and sam strength of having served so eminent a heater a waile, went forth into the alter a waile, went forth into the and set up on his own account, with see certainty of success.

and why even the worthless feel ashamed to live happened that one of the disciples of the sheikh, who was a lazy stupid fellow, had the sheikh, who was a lazy stupid fellow, had make amenities of private life, so remained at the turbe for ten long years with out having once shown the slightest inclination to make way for others. The sheikh, therefore, one day called him, and putting into his hand the halter of an ass, he thus addressed him:—
"You can learn nothing more here, my son, go and travel. Mount your ass, and may Allah and the Prophet guide you." The disciple most respectfully kissed the hand of the holy man, and taking hold of the halter, he, without addressed the hand of the holy man, and taking hold of the halter, he, without the holds. uttering a syllable, led forth his ass, with the intention of mounting it as soon as he was clear of the premises, but tailed not, ere he had gone many steps, to perceive that the animal was dead lame, and so weak that to mount him was out of the question. He therefore renounced all hope of that, out a thick stick from the first hodge, and commenced urging on his ass in the most persuasive manner possible. Thus he continued to journey for a fortnight, and would have gone on still further, but the days of the ass were numbered; the animal, worn out, fell down by the roadside and died. The derival house the state of the sta out, tell down by the roadside and died. The deryish began to think what he had best do. "If I leave the dead ass here, the flesh will soon become corrupt, and I, being a stranger, am sure to be ill-treated, perhaps bastinadoed and put in prison, loaded with chaine." He therefore determined on burying his are just where it had fallen; this done, he heaped the earth over the grave, in the usual orthodox way, and, greatly fatigued with his labour, sat down near the grave, lamenting over the cheerlessness of his prospects. While thus occupied he observed a number of men coming over the plain; they were well dressed, mounded on beautiful horses, richly housed, and their attention was attracted to the derviah ceated at the head of a new made grave. One of them remarked, "There must have been two detvishes; one of them having died on the road has been buried by his surviving companion." has been buried by his surviving companion nas osen buried by his surviving companion. To this they had so completely made up their minds, that, without asking any needless questions, they respectfully approached the traveller and said. God give you health; we see you have lost your brother, but let your grief cease; we are, thank God, plous people here; we will build a turbe over his sweet smelling ashes; you shall also be cared for, therefore give not a thought for the future." The der-vish saw it would not be for his interest to undeceive them, he consequently remarked that it was indeed hard to lose a companion with whom he had passed so many years, and who had never during the whole course of their acquaintance uttered an offensive word or an untruth, whilst he was a real pattern of patience; but that when he saw honor prepa-red for his remains it was indeed consolation of the right sort he was rejoiced. In a word, a splendid turbe was speedily built, a lamp burned constantly over the tomb, the dervish was installed as sheikh, the faithful crowded in from all quarters to visit the tomb of the new saint, and, in the course of time, the trau-soleum became the most celebrated in all Asia. The reputation of the sheikh was unrivalled. It was deemed scarcely a miracle if wonders were worked over the remains of so holy a saint. The old sheikh, the former master of the new one, at last perceived that his glory was eclipsed, and he determined on paying a visit to his successful rival, with a view of ecquiring a little of that real knowledge of which he felt he stood in so much need. The journey was long, but he performed it with pleasure, and on entering the turbe, what was his surprise, on perceiving that the sheikh whose renown was so great, was neither more nor less than his old servant, whom he had discar-ded many years before for incorrigible stupi-dity!) The other also knew him, but neither gave signs of recognition, and the new sheikh began to hope that his former master's memo-ry was not to good as his own. The old sheikh became the guest of the other; and se veral days having passed, one evening when they were quite alone, he asked his quondam disciple to relate to him by what wonderful tura of fortune he had acquired sich reputation. The other replied, "I owe it to the
wretched, lame, and dying ass you gave me
when I left you. There lies his tomb—the
merit be on him?" "Vai!" exclaimed the first cheikh, "that is indeed strange; for know, that in the turbe in which myself have gained such extensive honor and profit, repose

set about reasoning on the phenomena of the world we live in, and, contemplating the trace it to all the fearful crimes that since the fall of man have found their way into the heart, they overlook one little cause of suffer-ing, which blights more happiness, and neutralizes a greater portion of God's bounteons favours, then all the other heinous enormities of our depraved race put togethers This hate ful, stealthy, heart-destroying blight, is often found where everything like atrocious vice is utterly unknown, and where many of the very highest virtues flourish. Probity, liberality, temperance, observant piety, may all exist with a cour temper; yet many a human being has been hung in chains whose justly punished deeds have not caused one hundredth part the pain to his fellow men which a cross tempera-ment issure to give. How often has a bright ment is sure to give. How often has a bright-sunny day risca upon a healthy, prosperous, gay, spirited race, each hour of which, "though blessed with all that Heaven can send," has been poisoned, midewed, and reu-dered hatchal to every member of it, by the habitual ill humaur of its head? Yet all the reprobation east on such a one is summed up to the gentle phrases, "He is a tiresome man,"

woman !" Let men sec as in a glass the hideous contrast between their erooked crabbed natures, and the sweet image of Him who taught the doctrine of perfect love! Do this, and your labour will not be in vain.

> From Blackwood's Magazine. PRECEPTS OF FLOWERS.

FLOWERS of the field, how meet ye seem Man's frailty to portray,

Blooming so fair in morning's beam, Passing at eve away;

Teach this, and, oh! though brief your reign, Sweet flowers ye shall not live in vain.

Go, form a monitory wreath For youth's unthinking brow; A TARW

Co, and to busy mankind breathe What most he fears to know; se and I

Go, strew the path where age doth tread, And tell him of the silent dead. But whilst to thoughtless ones and gay,

Ye breathe these truths severe, To those who droop in pale decay, Have ye no words of cheer 1 Oh yes! ye weave a double spell, And death and life betoken well.

Go, then, where wrapt in fear and gloom, Fond hearts and true are sighing, And deck with emblematic bloom & .... The pillow of the dying; And softly speak, Lor speak in vain, Of the long sleep and broken chain ;

And say, that He who from the dust Recalls the slumbering flower, as ni awot Will surely visit those who trust a big His mercy and His power; Will mark where sleeps their peaceful clay,

And roll, ere long, the stone away. From Chambers's Edingburgh Journal. COLONISATION OF PALESLINE

BY THE JEWS. The recent persecutions of the Jews by some of the bigoted people of the East, and the opposite efforts which are now making in this and neighbouring countries to abolish their civic and legislative disabilities, have of late uttracted much public attention. It would appear that nearly seven millions of this persecutive of the closest countries of the closest countries of the closest countries of the closest countries of the closest countries. cuted race are now scattered over the globe, in various degrees of prosperity ; and to better

the condition of the poorest, a plan has been proposed, which appears to have in it the ele-ments of ancess. This is simply the colonisation of Palestine, and the bank and the The Jews, in whatever country residing

have always exhibited an aversion to engage in agricultural pursuits, or to invest their cap ital in land. Relying on the Scripture promis of being eventually restored to their country and united again 4s one nation, they hold themselves in readiness to depart from the place of their present sojourn at the shortest notice. Most of the property they accumulate is either readily transportable, or is converted into articles which are current coin everywhere-such as gold, silver, and jewels. The are seldom handieraftsmen or artisans, especi ally of arts peculiar to their abiding places from which it has always been their policy to be able to sever themselves as speedily as possible, when the wished for day of union in Pa-lestine shall arrive. Most of the attempts, therefore, to amalgamate the people of Israel with those they may reside amongst, have sig-nally siled. Recently, in Poland and Russia.

—where the largest section of the nation resi-des—the emperor ceded a portion of the orown lands to be allotted amongst certain. Lews de-parted from the frontiers; but many of the showed reluctance to take advantage of the cession. Wishing to abolish distinctions, he also issued a akase or proclamation for the abandenment of the peculiar garb worn by his Jewish subjects; but they considered it as an BAD TEMPER.

When moralists, and philosophers of all acts to did we live in, and, contemplating the ranks of human misery to be found therein, and philosophers and the results of the contemplating the contempla intolerant hardship, and so few obeyed the inhave complied with this polite wish, we have would ask it of them as a favour. How many

The rooted aversion of the bulk of Hebrew The rooted aversion of the bulk of Hebrew nation to regard any country as their permanent home, as of course a bar to their civilisation and advancement. Several benevolent perams, with Sir Moses Montifore at their head, have however found a way out of the difficulty, by proposing a colonisation of Palestine by the Jews. This proposition seems to reconcile all difficulties, and to remove all prejudications. ces. "The voice of Jacob," a periodical sup ported by the most influential London Jows and previously noticed in this Journal, approv Jews, the Archives Israelities to February last, proposes "a European commune for Jewish colonisation." Every Jew, looking to-

Mr Consul Moore states that the population of the whole country is at present reduced to a

Mr Consul Moore states that the population of the whole country is at present reduced to at the own what the eoil could abundantly support. Lands, therefore, with the permission of the sultan, could easily be found; and, as to another great necessary in every undertaking—money—who, according to the proverb, are so Rich as the Jews?

An important advantage which would result from such a colonisation to the region itself and its neighbourhood, is pointed out in a pamphlet receasily issued by Colonel Gawler. The Jews, who, wherever located, are acknowledged to be an orderly and industrious people, would form the nucleous of a well-doing and neaceful population amidst whole tribes who are now the reverse. The Turkish provinces have become, since the declension of Ottoman power, nothing better than diplomatic nuisances. They give more trouble, to European governments than all the rest of Asia, and, indeed of the entire globe. The pashas, each struggling for independence, are constantly squabbling with their neighbours; while in many of these squabbles the already independent ruler of Egypt thinks it necessary to interfere on one side, and his late master, the sultan, finds it his duty to interfere on the other. Hence a constant fermentation is kept up, and the simplest advance towards civilisation cannot be effected. But if the very generally expressed desire of the Jews were acceded to—that is, the colonisation of Palestine under European protection—most of these evils would vanish. The belligerant pashas would not date disrespect such pawerful protection, even in prosecuting their own quarrels, whilst the industrious colonists would be showing them the advantages of peace and industry.

A number of Jews have already established themselves in Jerusalem; but, from various causes, are not at present in a very flourishing condition. Efforts are making, however, to introduce manufactures into the city, and three intelligent inhabitants have recently made a tour in the English manufacturing districts, for the purpose of

methods.

The known enterprise, energy, and prodence of the Jews turned into a new, and to
them most exciting channel, will, should the
scheme be carried out, be productive, there,
can be little doubt, of the most impurisal results. If, after eighteen centuries of wandering
and persecution, they should at last return to
the home of their fathers, they will surely excite the interest and good wishes of the whole
civilized world.

1930 sas fis to deFrom an American Paper. FUNERAL AT SEA.

Old ocean has become one vast graveyard, whose deep, dark, sepulchral chambers have received innumerable remains of the human family. Sometimes a gallant ship becomes the coffia of a whole craw of brave seamen, who cossin of a whole crew of brave seamen, who are entomed in a moment, and over whose grave no green grass waves, nor tear is dropped, nor mourners sigh, nor marble monument marks the spot where they slesp amid the coral rees of the ocean. Their funeral dirge is stop by the whistling winds, and the low bass voice of the roaring waves. And while all that is mortal and perishable goes down to the deep slient chambers of ocean, the immortal part takes its upward slight to God who give it, to begin the voyage of eternity. It once fell to our lot to read at sea the foneral service, at evening twilight, over the remains of a fellow-bring, and the scene is brought fresh to mind by the following incident related by a chaplain in the United States Navy:—A remarkable degree of nealth had prevailed on board the slag ship; and whea we were little expecting such an event, a corporal of marines died of congestion of the brain, only a few nours after he took to his cot. It was approaching evening twilight of a beautiful day in mid-summer, and all the busite and noise of this great hive of human beings were hushed to comparative stilness. The men with an unusual quietness, began to gather in the star board gangway.

The maintop-sail was backed, and our gallant ship, as she rose and fell on the heaving bosom of the deep, seemed stopping to winces the sad seene. The marines were drawn upon the quarterdeck. And then the boatswals and his mates, with rough voices sounding like are entomed in a moment, and over whose

none but those who have heard it for the first time can fully realize. The drum rolled out its muffled notes, as the remains of our late shipmate were borne along the deck by his messmates to the gangway. The folling of the bell, the rolling of the drum, and the funeral bell, the rolling of the drum, and the faneral notes of the band, all united in impressing the scene with solemnity. The remains of the corporal being placed on the plans, the chaplain proceeded to perform the duties of his office amid a solemn allenge that was broken only by the plunge of the body as it was considered. only by the plunge of the body as It was com-mitted to the deep, there to rest till the carta and sea shall give up their dead. The men went immediately from the lungral to the bra-ces, and presently the ship was moving ou-leaving behind our late shippatte, with an monument to record his departure, save, what might be in the hearts of his companions. words Palestine with a piona love as his true home, would no longer object to "put his hand to the plough," and to possess a property in the soil. That the land is capable of supporting a wast body of emigrants, is proved by the Parliamentary Report on Syria, published in 1840.