

MISCELLANEOUS.

Gibraltar.

[From a Correspondent of the Hartford Congregationalist.]

Gibraltar lies three hundred and twenty miles south of Madrid, and eighty south of Seville. It is a rocky peninsula composed of limestone, and completely barren in its original state, though some soil has been artificially created, and in spots it is now delightfully verdant. Its length is three miles and its breadth about half a mile. It is precipitous on its eastern side, and equally so on the north, being on both these sides absolutely unapproachable, nature here having fortified it beyond the possibility of successful attack. On the south and west, art has rendered it almost as secure, though the descent to the water is more gradual. Immense batteries pointing in every direction, have thoroughly commanded every inch of landing; so that an invading foe must be swept by thousands to inevitable destruction, while the inmates of the garrison are secure behind walls of ten and even twenty feet thickness, and within excavated chambers of the Rock, whose covering and sides are perfectly bomb and cannon proof. The height of the rock is about fifteen hundred feet. From the summit are discerned the Mediterranean, Barbary, Fez, Morocco and the ancient kingdoms of Seville and Grenada. Within the limits of the Garrison, quite a city is built up, and much mercantile business is transacted. Here however, no merchant owns his store, no occupant his house. The reigning monarch of England is the only land holder, and every resident his tenant. They have, however, built many substantial and excellent houses, and as the lease is for a long course of years and the business of the place brisk, they are encouraged to do so, though at the expiration of the lease the property reverts to the King. The buildings present a pleasing appearance from the bay of Gibraltar. They are all upon the west side of the Rock, and beginning as they do, not far from the water's edge and rising upon the sides of a very steep ascent, the foundation of one tier is upon a level with the roof of another. At some distance they almost resemble paintings hung in successive rows upon a perpendicular wall. In the evening, when well lighted, a view of them from the water is very fine. But the interior is most remarkable. Whoever loves not war, and glories not in the destruction of his species, will here see enough to make his heart ache. Instruments of death are planted at every corner and visible on every side. It is affecting to see how much skill and ingenuity have been lavished to render the work of destruction effectual to those against whom it is directed, and safe to its perpetrators. There is one "spit" of rock extending in an oblique direction into the Bay on the west side, and which commands a landing place. This has not been overlooked, but it is occupied by batteries on both sides, and of such tremendous power that it has obtained the appropriate cognomen of "The Devil's tongue." And Mr. Editor, is not the language which such a tongue pours forth, devilish indeed? It seems, on inspecting such works as are visible in this garrison, as if man had borrowed for the occasion no little portion of the skill and malignity of the fiends of the pit.

There is one portion of the works which I will venture on the attempt to describe, though ere I begin I am sensible that the description must be very imperfect. It is that of the excavations. This stupendous work must be seen and traversed, if a correct idea of it could be formed. On the west and north sides, and to some extent on the east, chambers have been cut out of the solid rock. Each of these chambers is of sufficient capacity to contain one or two large pieces of ordnance, and the requisite ammunition and men. They are wrought in the rock about ten feet distance from the sides, and perhaps fifteen or twenty feet from the summit. They communicate with each other by an extended gallery, also cut out from the rock, at almost incredible labor and expense. The great height of these excavations, as well as the thickness of the walls, which of course are a part of the original Mount Calpe itself, renders them perfectly secure from any conceivable mode of attack, while they can pour down a most destructive cannonading upon fleets and armies below. Of their number I took no note; but the length of the gallery is nine hundred and fifty yards, and it ends in a circular magnificent Hall, 96 feet in diameter, called St. George's Hall, in which the Governor of the

garrison is wont, on public occasions, such as the king's birth day, &c., to give dinners and balls. The floor of this Hall is the solid rock, and is as smooth as polished marble.

There is also a cavern on the west side which deserves a passing notice. It is called St. Michael's cave, and is about eleven hundred feet above the level of the Ocean. It is a huge cave, and abounds in stalactyte pillars which seem to support the roof. I entered it by torch light, with a small company, and spent above two hours in exploring its various parts. Tradition says, that here a Spanish Officer and party secreted themselves three days, having by some means found admittance to the Garrison, and that their design was to have drawn up with ropes on the Mediterranean, or eastern side their comrades, who were watching for the preconcerted signal. The design, however, was defeated by their being discovered. That they themselves considered it a desperate undertaking appears from the fact that they took the Sacrament before engaging in the enterprise, and vowed to recover the Rock or perish in the attempt. That the English still possess this important post, a part of the very territory of Spain, is deeply wounding to Spanish pride. Negotiation, force and subtlety have by turns been tried in vain to effect its recovery. It has been alledged, and perhaps with reason, that every gem in the crown of Spain and all the gold in her treasury, would be cheerfully bartered for the repossession of the bright jewel of the Sea. It costs England an immense yearly expenditure to maintain its defence, and yet she insists upon holding it, though for years at peace with Spain.

Gibraltar, notwithstanding its great force, has often changed masters. Its earliest records represent it in possession of the Goths. They were expelled by the Saracens. Till then it was only known by the name of Mt. Calpe. Tarikh was the first Arab leader who set foot upon its surface, and from him it is said to have derived its present name—Gib, signifying hill, and Tarikh being contracted to Tar. The Spaniards wrested it from the Moors first in 1310; afterwards it was ceded back to the Moors, again recovered and once more lost. In 1462 the Spaniards surprised it, and it passed from Moorish power forever. Charles the Fifth greatly extended its fortifications, and it became, under this renowned monarch, a most important place. It was taken by the English under Admiral Rook, on the 21st of July, 1705, and held by them ever since, though the attempt to recover it has often been made. The most formidable siege it has sustained was during our revolutionary war, when the Duke of Crillon led the allied armies and fleets of France and Spain against this single tower. A pleasant relic of this siege still exists. From Gibraltar Bay there are discerned the remains of an old Moorish watch tower, standing on the main land about a mile from the Rock. As the side fronting the harbor is partly thrown down, and the back remains, it is easily made by the aid of a little fancy to resemble in appearance an old fashioned sedan, rising in the middle of a hill, and overlooking the plain, the Bay, and the Citadel. On this tower the Queen of Spain seated herself on the morning of that memorable siege. As she looked in the pride of her heart upon the splendid armies at her feet, and out upon the Bay and the Ocean covered with the fleets of two powerful nations, she is said to have said that she would never rise from her seat till the flag of Spain floated upon yonder battlements. The siege, as I have before said, lasted three years, and was then abandoned. As Queens are but women, we must believe that she repented of her rash declaration, and that the royal bones ached while enduring in her chosen posture the penance of that vow. At any rate, the little Moorish watch tower still stands, and is to this day called the Queen of Spain's chair. Is it easily discerned as you enter the harbour, and was pointed out to me in connection with this traditionary anecdote, by our commander, to whose fraternal kindness and acquaintance with the country, I was frequently indebted for many of the facts furnished in these letters.

The Principle of Giving.

Probably no disciple of Christ doubts that he is bound to give of his substance for the support of the gospel. They that minister about holy things should live of the temple. If they sow for us spiritual things, they certainly have a right to a por-

tion of our worldly things. Nor must we do good to those only who do good to us. We are bound to care for the poor. We are obligated to see that the word of life is brought to every door. The gospel must be preached to every creature; and those who cannot go themselves must send forth the heralds of the Cross. And we are sure that liberality will be honoured and blessed of the Lord. He that soweth bountifully shall reap also bountifully. He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will He pay him again.

A practical and a momentous question is, "What is the proper rule or principle of giving?" The importance of system is manifest. Without it, a man may be liberal indeed; but he will be so only by accident. If he do not ascertain what his duty is, how can he know whether he has performed it? Regarding ourselves as God's servants, and our wealth as a trust from him to be employed in his service; while we allow that whatever we do should be done to the Lord, and that our whole life is to be spent in his service, we will feel also the necessity of devoting a portion of our goods to be spent directly in works of benevolence, "as a suitable acknowledgement for what He bestows upon us, and allows us to enjoy."

The church stands as respects this matter, in the place of God, who has settled upon her all His claims to those earthly treasures. The question, therefore, is resolved into this: "What proportion of our worldly goods are we to give to the church for all her benevolent and pious purposes, that through her the Lord may be rightly honoured with our substance?"

From the members of the Jewish church was demanded a tenth of their income for the support of religion. Nor may we say that the same rule if not binding upon us, until we prove its abrogation or substitution by another; for though there be differences of administration, yet is there but one Lord. The Mediator of the New Covenant made no such change. His apostles modified the rule only by giving all in certain cases; and the primitive church for many ages owned the obligation of the law of tithes upon Christians. Their pious writers say, "that although a tenth is ordained, a larger proportion is not prohibited;"—"that if a Jew gave a tenth, they ought to give more,"—and "that in offering a larger proportion, and in times of trial, even their all, this, so far from being a violation of the ancient law, or evidence of its repeal, is but proof of their conviction of its binding force, and of their intention to carry out to the highest degree its true spirit and intent."

Each one for himself must settle what is the amount of his annual income to be thus tithed. This do ye, my brethren, in the fear of the Lord: for to Him are you responsible that it be done aright. It is not probable that the church in this country will ever be tenacious of her claims upon our wealth. But it may be demanded hereafter by her jealous Spouse, as an incensed Judge—"Ye have robbed me, saith the Lord—in tithes and offerings." Perhaps, indeed, the church has not set forth her right with sufficient clearness or urged it with the authority she ought. She has assumed too much the attitude of a suppliant, and begged what she might have demanded. Let not her gentleness beget contempt or neglect. The Son may be angry; return to duty in time. The promise is sweet, the blessing abundant. Be encouraged to bring, though only a mite, if it be according to your ability; and take the Lord at his word. "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room to receive it."

The preparation being established, it would be well to review the various objects of benevolence which have a claim upon us, and carefully determine to which of these, and in what amounts we will devote our alms. Then, as in the sight of God, take heed to bestow your gifts as you have determined: "it is better not to vow, than to vow and not pay."—*Episcopal Recorder.*

Perils of Young Men.

The Rev. Mr. Barnes, in his admirable discourse on the importance of the Sabbath to young men, just published in the National Preacher, has the following beautiful and striking illustration of the perils to which young men are exposed along their path in life:—

It is not sufficient to have escaped from one danger, to have emerged triumphantly from one form of temptation. The young man must have escaped every danger, must have gone safely through all forms of temptation. There is often a point in a young man's life when he seems to have escaped danger, but which is, in fact, the prelude to his ruin.

He has passed through one form of peril, and seems to be safe, and yet from that point he will

move to destruction. The mind may linger a little while, and then, when apparently safe, a new danger will arise, and though the struggle may be arduous and torturing, it will be too late for rescue. On the great river that flows west of the Rocky Mountains to the ocean, there is a place where the waters are compressed by the rocks into a narrow channel, and where the river suddenly falls many feet, pitching and tumbling over the rocks. The passage is by no means unattended with danger, but it is not unfrequently made in a boat. Yet below that fall there is a greater danger still. The water appears smooth, gliding onwards, as if there was no treachery in its flow. The boat, having shot down the narrow passage, is seen to stop, and to lie without motion on the bosom of the waters. It neither goes forward, nor backward, nor towards either shore, as if there was a moment of deliberation in which way it should go. Soon it begins to move, not forward but in a circular direction. It moves so gently, that one who knew not the perils of the place would feel no alarm; but then commences the fearful struggle. Round it is swept with increasing velocity, in spite of the efforts of the boatman. Every oar is plied; every nerve of the oarsman is stretched; every effort possible is made at the bow and the stern to turn the boat from that current. It goes round, and round, and round, in spite of death-like exertions, increasing in rapidity as the circles grow smaller, until having reached the centre, in an instant the boat and all its crew disappear. Rare is it that a fragment of the boat is seen afterwards, or that a body that is lost is recovered. So there are points in the lives of young men, when they seem to have escaped the greatest perils, and when there seems to be no dangerous tendency in any direction. Yet soon there is a movement, perhaps commencing far from the vortex; and there is a struggle, but the current sweeps into ruin. The young men who are lost by intemperance and sensuality, do not perish without a struggle. They do not lay their oars calmly down, and let the current sweep them on. It is after many a struggle—when too late; it is after many a conflict, when the power that bears them forward has secured a firm grasp, that they perish. Now, what the young man needs, for his safety, is for some steady influence in favor of virtue that shall bear him through every danger; some power acting on his soul at every point—when he seems to be safe, and when he is seen to be in danger; when he has escaped one manifest place of peril, and when he glides into a more dangerous position though it seems to be safe; some steady influence that shall accompany him up to manhood, and place him in safety on that elevation beyond all the dangers that beset youth.

Alarming Condition.

The man who is destitute of religion and insensible to its claims, is in a condition more alarming and dangerous than language can well describe—and yet multitudes on every hand are in this very condition of danger and exposure to all the fearful consequences which are involved in the ruin of the soul. Dr. Griffin illustrates this fearful condition in the following solemn and graphic language:—

If men were asleep in a burning house and all attempts to awaken them had failed, you would think them violently exposed. When you see men lying under a sentence of death—of death eternal—waited on to judgment by the silent tide of time, and fast asleep, what can you expect for them but inevitable destruction? By far the greater part of those who in past ages were caught in this state of slumber, apparently never awake in eternity. From all we see around us, we know that the longer they sleep the sounder they sleep. The man therefore who is now sunk in carnal security, is much more likely to sink lower and lower till he dies, than ever to awake. At least there is not a single symptom in his favor. We know it is God's method, when he intends to bring a sinner home, first to rouse him to anxious exertion. But this man shows no sign of such an influence upon him. God has gone to others and let him alone, and has given no intimation that he will ever return to him. There is not one symptom that this man is ever to be saved. Other men take the kingdom of heaven by violence, but this man is fast asleep. So much is to be done, and he has never yet roused to work. When is this mighty task to be performed? When are the world, the flesh and the devil to be subdued? Months and years are passing away, and the man has never yet begun his work. Death and judgment are at the door, and the man is fast asleep—and is sinking deeper and deeper in slumber. If this is not a token of perdition, where will you find one this side of perdition itself?

The Irish Famine caused the death of one hundred and fifteen thousand one hundred and twenty-nine persons, according to Mr. Grattan, a member of Parliament.