



A Family Newspaper: devoted to

Religious & General Intelligence

REV. E. D. VERY,

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFURNISHED."—ST. PAUL.

EDITOR.

Volume IV.

SAINT JOHN, NEW-BRUNSWICK, FRIDAY, JANUARY 16, 1852.

Number 52.

I LEAVE THEE NOT!

Translated from the German of Dessler.

BY JAMES W. ALEXANDER, D. D.

[Wolfgang Christopher Dessler died in 1722. This hymn is a great favorite with pious Germans. The measure is not such as an English versifier would select; but it would be a pity to lose the ancient tune, long associated with the words. It may be found in Kocher's "Stimmen," No. 429.]

I leave thee not,—thou art my Jesus ever,
Though earth rebel,
And death and hell,
Would from its steadfast hold my faith disse-
Hear what my love is taught—
Thou art my Jesus ever,
I leave thee not; I leave thee not!

I leave thee not, O Love, of love the highest,
Though doubt display
Its battle-day;
I own the power which thou, my Lord, appliest.
Thou didst bear guilt and woe;
Shall I to torment go
When into judgment brought?
O Love, of love the highest,
I leave thee not, I leave thee not!

I leave thee not, O thou who sweetly cheerest,
Whose fresh supplies
Cause strength to rise,
Just in the hour when faith's decay is nearest.
If sickness chill the soul,
And nights of languor roll,
My heart one hope hath caught;
O thou who sweetly cheerest,
I leave thee not, I leave thee not!

I leave thee not, thou Help in tribulation;
By stroke on stroke,
Though almost broke,
I hope, when all seems near to desolation.
Do what thou wilt with me,
I still must cling to thee;
Thy grace I have besought,
Thou Help in tribulation,
I leave thee not, I leave thee not!

I leave thee not. Shall I forsake salvation?
No, Jesus, no!
Thou shalt not go;
Mine still thou art, to free from condemnation.
After this fleeting night
Thy presence brings me light,
Whose ray my soul has sought;
Shall I forsake salvation?
I leave thee not, I leave thee not!

I leave thee not; thy word my way shall bright-
With thee I go
Through weal and woe,
Thy precepts wise shall every burden lighten.
My Lord, on thee I hang,
Nor heed the journey's pang,
Though thorny be my lot,
Let but thy word enlighten,
I leave thee not, I leave thee not!

I leave thee not, e'en in the lap of pleasure,
For when I stray
Without Thy ray,
My richest joy must cease to be a treasure.
I shudder at the glee,
When no delight from thee
Has heartfelt peace begot;
E'en in the lap of pleasure,
I leave thee not, I leave thee not!

I leave thee not, my God, my Lord, my heav-
Nor death shall rend
From thee, my friend,
Who for my soul thyself to death hast given,
For thou didst die for me,
And love goes back to thee;

My God, my life, my heaven,
I leave thee not, I leave thee not!
—Presbyterian.

NEW WONDERS.

From the N. Y. Organ.

For some days there have been shown in this city a couple of singular specimens of humanity said to be from Central America. In its notice of them the Journal of Commerce gives the following history:

THE IXIMAYANS.—These representatives of a race of men, dwelling in a mountain-girt city somewhere in the interior of Central America, constitute one of the most interesting natural curiosities that it has ever been our fortune to encounter. The writings of the traveller Stevens, of Squier and others, contain allusions and descriptions more or less definite and detailed, attesting the existence of a mysterious city in an unexplored region overlooked by the great Sierra of the Cordilleras—an independent city inhabited by a civilized community of Indians, worshipping the gods of their fathers, and possessing a sway exercised by their race before Rome was founded. A Catholic Priest of Santa Cruz del Quiche told Mr. Stevens of the place. He had seen it in his younger days, from the naked summit of the Sierra, a height of 10 or 12,000 feet.—Thence it lays in the remote distance, a large city, spread over a great space, "with turrets white and glittering in the sun." The priest's account excited in Mr. Stevens the most thrilling interest:

"'Twere worth ten years of peaceful life,
One glance at their array."

But the time requisite for the journey and other circumstances constituted them insuperable obstacles to its pursuit, and Mr. Stevens left it for those whom his own narrative should incite to the adventure. Mr. Huertis, of Baltimore, an American of Spanish parentage, and Mr. Hammond, a civil engineer from Canada, who had been employed in surveys in the United States, undertook the expedition, and sailed from New-Orleans to Balize in the autumn of 1848. On the 19th May, 1849, the party reached the summit of the Mountains, a plain of bare rock, fifteen acres in extent, at an ascertained elevation of 9,500 feet, in lat. 15 dg. 48 North, lon. 92 dg. 15 West.

Having come within the circuit of the Alpine district in which Iximaya is situated, they found it reposing in massive grandeur, in the centre of a perfectly level plain, about five miles in diameter, at a distance of scarcely two from the spot they had reached.

The subsequent narrative possesses all the interest of a romance, which possibly it may be; but we would gladly, if space allowed, transfer it to our columns. We are limited to a brief extract:

"While the whole party, with their cavalcade of mules and baggage were gazing upon the scene, two horsemen, in bright blue and yellow tunics, and wearing turbans decorated with three large plumes of the quezal, dashed by them from the forest, at the distance of about two hundred yards, on steeds of the highest Spanish mould, followed by a long retinue of athletic Indians, equally well mounted; clothed in brilliant red tunics, with coronals of gay feathers, closely arranged within a band of blue cloth. Each horseman carried a long spear, pointed with a polished metal; and each held, in a leash, a brace of powerful blood hounds, which were also of the purest Spanish breed. The two leaders of this troop, who were Indians of commanding air and stature, suddenly wheeled their horses and glared upon the large party of intruders with fixed amazement. Their followers, evincing equal surprise, but forgot not to draw up in

good military array, while the blood hounds barked and raged in their thongs."

The expected attack was for the present forborne, the warriors contenting themselves with a manoeuvre that effectually cut off the retreat of the intruders. The truce, however, was of short duration. Demonstrations of hostility commenced early next day, and soon resulted in a sanguinary conflict. Hammond received a spear wound in his right breast, and one of his party was killed by being transfixed through the bowels. A well directed volley of rifles in return, destroyed many of the enemy, and dispersed the rest, frantic with wonder and terror. To them the use of fire-arms was unknown. The young chief of the attacking party was captured, and to him it was made known that the strangers desired the temporary hospitality of his countrymen in their magnificent city.

The response was that hospitality to strangers was interdicted by their laws, and punishable with death, the independence and peace of the nation being thought to be involved in the maintenance of this severe restriction, which, indeed, had preserved it up to this time, "while all the country besides, from sea to sea, had bowed to a foreign yoke, and seen their ancient cities, once the seats and centres of mighty empires, overgrown with forest, and the temples of their gods demolished." Huertis, however, resolved on penetrating into the city, and took up the line of march in the usual style of travel. The distance was six miles, through a road bordered with profuse vegetation, the result of skilful culture.

"Indigo, corn, oats, a curious five-eared wheat, gourds, pine-apples, esculent roots, pulse, flax and hemp, the white as well as the crimson cotton, vineyards, and fruit orchards, grew luxuriantly in large regularly divided fields, which were now ripe for the harvest.—The villages, large and populous, were mostly composed of flat-roofed dwellings with broad overhanging eaves or architraves, supported by heavy columns, often filleted over spiral flutings, in the Egyptian style, and generally terminating in foliated capitals, of the same character. None of the houses were mean, while many were superb; and of the mosque-like larger buildings, which occasionally appeared, and which were supposed to be rural temples, some were grand and imposing. A profusion of bold sculpture was the prevailing characteristic, and perhaps defect, of all.

"The walls of this metropolis were sixty feet high, sloping inward from the foundation, surmounted by a parapet which overhung in a concave curve and rested upon a plain moulding. They were evidently a massive work of a remote period, for although constructed of large blocks of granite stone, white and glittering in the sun, passing ages had corroded rough crevices between the layers, and the once perfect cornices had become indented by the tooth of time. The sculptured annals of the city recorded them an antiquity of four thousand years. They formed a parallelogram four miles long, and three in width, thus enclosing an area of nearly twelve square miles, and they breasted the cardinal points of the horizon with a single gate, or propylon, midway on every side.

"The ponderous gates unfolded, and a vista of solemn magnificence was presented to the view. It was a vista at once of colossal statues and trees, interminable in perspective and extending, as it was found, the whole length of the city to its western gate. Incredible as it may be, until we reflect upon the ancient statuary of the eastern world, Velasquez reports each and all of these monuments

as being exactly of the height of the city wall, that is sixty feet, and all possessing the proportions of the human figure. He adds, what is equally marvelous, that no two of them were precisely alike in countenance, and very few of them in their sculptural costume. There was some distinctive emblem on each, and he was informed that they were statues of the ancient kings of Assyria, from before the foundation of Babylon, and of their descendants in the Aztec empires of this continent.—They stood six feet apart, with a smaller monument of some mythological animal between each, and were said to number one hundred and fifteen, on each side of the avenue they formed, which was one hundred and twenty feet in width. A similar, but shorter avenue, it appears, crossed the city from north to south, having a proportional number of such monuments through its entire extent; and these two grand avenues ran through wide acres of green sward richly grouped with lofty trees.

"The entire party of strangers, with the young chief and several of his subordinates, were then led into a large and lofty hall, surrounded by columns, and displaying three raised seats covered with canopies of rich drapery and design. On the one of these which stood at the eastern end sat the monarch himself, a personage of grave but benignant aspect, about sixty years of age, arrayed in scarlet and gold, and having a golden image of the rising sun, of extraordinary splendor, displayed on the back of his throne.

The whole proceeding possesses great interest in Velasquez's narrative, but we can only briefly state that it resulted in the decision, which was concurred in by the associate councillors, that the strangers magnanimously released and restored the company of guards, after they had surrendered themselves prisoners; and having voluntarily entered the city in a peaceable manner when they might possible have effected their escape, were entitled to their personal freedom within the limits of the city, and might eventually, under voluntary but indispensable obligations, become eligible to all the privileges of citizenship, within the same limits.

"The place of residence assigned to our travellers was the vacant wing of a spacious and sumptuous structure, at the western extremity of the city, which had been appropriated, from time immemorial, to the surviving remnant of an ancient and singular order of priesthood, called Kaanao, which, it was distinctly asserted in their annals and traditions, had accompanied the first migration of this people from the Assyrian plains.

"With a Yachin, one of the junior brethren of this Order, named Vaalpeor, a young man of superior intellect and attainments, Velasquez soon cultivated a friendly acquaintance, which proved reciprocal and faithful, and when Velasquez, after due observation, proposed the liberation of the whole expedition, with Vaalpeor himself, as its protected companion, the now consciously imprisoned pagan, horror-stricken at first, regarded the proposition with complacency, and finally with a degree of delight, regardless of consequences."

The plan of escape was suggested by a misapprehension regarding the death of Hammond, which resulted from remittent fever and debility, superinduced by his wound.—The medical priesthood attributed it to leprosy, and ordered all intercourse with the building suspended. The priest Vaalpeor had under his charge two orphan Kaana children, a boy and a girl, whom he was unwilling to desert, and on pretext of exposure to disease, he took occasion of the supposed infection of the place where they resided to remove to one of the