

THE STANDARD

THE EMIGRANTS AND THE SCOTTISH TRACT PEDLAR.

[By the Ettrick Shepherd.]

I know of nothing in the world so distressing as the last sight of a fine, industrious, independent peasant, taking the last look of their native country, never to behold it more. I have witnessed several of these scenes now, and I wish I may never witness another; for each of them has made tears burst every now and then into my eyes for days and nights, and all the while in that mood of mind that I could think about nothing else.

But the little affecting story I set out with the purpose of telling is not begun yet. I went the other year to see some particular friends on board gallant ship Henry Douglass, for the British settlements of America. Among the rest was Adam Halliday, a small farmer, who had lost his farm, and whom I had known intimately in my young days. He had a wife, and I think, nine sons and daughters; but his funds being short, he was obliged to leave his two eldest son behind, until they themselves could procure the means of following him. An old pedlar, whom I think they named Simeon Ainslie, was there distributing little religious tracts among the emigrant gratis, and perhaps trying to sell some of his cheap wares. The captain and he, and Mr. Nicholson, the owner of the vessel, myself, and some others, were standing around the dialogue took place:

"Now Aidee, my man, ye're to behave yosel, and not be like a woman and greet. I canna bide to see the tears comin' papplin' over that manly young cheeks; for though you, an' Jamie wad haen been my riches, an' shield in America, in helpin' me to clear my farm, it is out o' my power to take ye wi' me just now. Therefore be good lads, an' mind the thing that's good. Read your Bibles, tell aye the truth, an' be obedient to your masters; an' the next year, or the next again, you will be able to join your mother an' the barns an' me, an' we'll a' work thegither to an' another's hands."

"I dinna want to gang, father," said Adam, "until I can bring something wi' me to help you. I ken well how you are circumstanced, an' how ye haen been screwed at home. But if there's siller to be made in Scotland in an honest way, Jamie an' me will join you in a year or twa wi' somethin' that will do good."

By this time poor little James' heart was like to burst with crying. He was a fine boy, about fourteen. His father went to comfort him, but he made matters only worse. "Hont, Jamie, dinna greet that gate, man, for a thing that canna be helpin'," said he. "Ye ken how weel I wad haen likit to haen had ye wi' me, for the leaving ye is takin the pit out o' my arm. But it's out o' my power to take ye just now—for, as it is, before I win to the settlement, I'll not ha a siller sixpence. But ye're young an' healthy, an' stout, and giv ye a good lad, wi' the blessing o' God, ye'll soon be able to join your auld father and mother, an' help them."

"But since friends are partit, an' half o' the globe atween them, there's but a small chance that they ever meet again," said poor James, with the most disconsolate look. "I wad haen likit to haen gaen wi' ye, and help ye, an' wrought wi' ye, an' leev'd and deed wi' ye. It's an awful thing to be left in a country where one haen nae home to gang to whatever befta him."

The old man burst into tears. He saw the prospect of helpless desolation, that preyed on his boy's heart, in the event of his being laid on a bed of sickness. But he had no resource. The boat came to the quay, in which they were about to step—but word came with her that the vessel could not sail before high tide to-morrow—so the family got one other night to spend together, at which they seemed excessively happy, though lodg'd in a hay loft.

Having resolved to sail with the Helen Douglass as far as the Point of Cumberland, I attended the next day, on the quay, where a great number of persons were assembled, to take a farewell of their friends. There were four boats lying ready to take the emigrants on board. The two brothers embraced their parents and sisters, and were just parting, rather decently, when the captain, stepping out of a handsome boat, said to Halliday, "Sir, your two sons are entered as passengers with me, so you need not be in such a hurry in taking farewell of them."

"Entered as passengers!" said Halliday, "why the poor fellows haen left themselves a boddle in helpin' to fit out their mother an' me; how can they enter themselves as passengers?"

"They are entered, however," said the captain, "and both their fare and board paid for to Montreal, from which place you can easily reach your destination, but if any more is required, I am authorized to advance that likewise."

"An' who is the generous friend that has done this?" cried Halliday, in raptures, the tears streaming from his eyes. "He has strengthened my arms and encouraged my heart, and rendered me an independent man—an once, tell me wha is the kind good man—was it Mr. Hogg?"

The captain shook his head. "I am debarred from telling you Mr. Halliday," said he, let it suffice that the young men are franked to Montreal. Here are both their tickets, and their names registered as paid.

"I winna sit my fit aff the coast of Scotland, sir," said Halliday, "until I ken wha has done this generous deed. If he should never be paid mair, he can be nae the waur o' an auld man's prayers night and morning—no, I winna set a foot into the boat—I winna leave the shores of auld Scotland till I ken wha my benefactor is. Can I gang away without kenning wha the friend is that has rendered me the greatest service ever conferred on me sin' I was born! Na, na, canna, captain—ye may as well just tell me at ainece."

"Then, since I must tell you, I must," said the captain; "it was no other than that old packman with the ragged coat."

"God bless him! God bless him! fell, I think, from every tongue that was present. The mother of the young men was first at the auld pedlar, and clapping her hands about his neck, she kissed him again and again, even mangie some resistance. Old Halliday ran and took the pedlar by both hands, and with ecstasy mixed with tears and convulsive laughter, said, "Now, honest man, tell me your direction, for the first money that I can either win or beg, or borrow, shall be sent to reme'farse you for this. There never was such a benefit conferred on a poor ither an' mother, sin' the world stood up." An' ye shall ha'e your money, auld Christian—ye shall ha'e your siller!" exclaimed both the young lads.

"Na, na, Aidee Halliday, say nae mair about the payment just now," said the pedlar, "dye ken, man, I had sundry verra strong motives for this; in the first place, I saw that you could not do without the lads—an' mair than that I am coming up among my countrymen about New Dumfries an' Loch Eiry, to vend my wares for a year or twa, an' I wanted to ha'e a house at my rate where I wad be sure of a night's quarters. I'll call for my siller, Aidee, an' I'm sure to get it, or value for it—and if I dinna ca' fer to be sure to send it. It wad be lost by the way, for there's never siller reaches this fine America."

I never envied any man's feelings more than I did the old pedlar that day, when all the grateful family were hanging around him and every eye turned on him with admiration.

From the Zion's Herald. NEWS FROM THE FLAT HEAD INDIANS.

Philipstown, Mass., Sept. 17, 1835.
Bro. KINGSBURY.—I send you a copy of a letter from Bro. CYRUS SHEPARD, one of the Missionaries to the Flat Head Indians, to his brother residing in this town. I think it is dated more recently than any thing which has been published concerning that Mission.

Oregon Territory, Fort Vancouver, on the Columbia River, 45° 37' North Latitude, 122° 39' West Longitude.

November 8, 1834.

DEAR BROTHER AND FRIENDS.—When I wrote you last, we were encamped at Ham's fork, on the Rocky Mountains. In a few days from that date, viz. on the 2nd of July, we resumed our journey, and after a rough and toil-some travel, arrived here on the 15th of September, all in health, but much fatigued by the length and weariness of the journey, having slept in our clothes, either in a tent or in the open air, one hundred and fifty-two nights! But though weary in body, we have never regretted that we left our home and country, for the purpose of coming to benefit the poor natives in this remote and secluded region; but rather rejoice that we are permitted to labor in the glorious work before us, relying on Jehovah alone for the increase, after having done our duty toward these red men, some and mesh o' our heft! I assure you that we find more than ever interested in the natives and more than ever willing to spend my strength and life, laboring for the bettering of their condition, both spiritual and temporal. An acquaintance with some of them and their character, is much calculated to interest me in their behalf, and the prospect of usefulness among them is very encouraging.

We have witnessed many natural curiosities, in passing over the mountains and deserts, on our way, and have also had an opportunity of seeing many animals in their wild state, to which we were strangers before, except by description. A number of warm and hot soda and spouting springs, were to us objects of curiosity. I have seen some which rose in temperature to boiling heat. Some of the bluffs, hills and mountains are of the most curious and pleasing construction. The land generally, lies within a short distance from the place, is a dreary desert, for six or seven hundred miles—sometimes scarcely affording verdure on the rivers, for the sustenance of our animals. We have left our horses, mules and three neat cattle, at Fort Walla-wallah, some distance up the Columbia; and came thence to this place, in a boat belonging to the Hudson's Bay Company, who own the fort, as well as the one from which I now write my letter. The Company is composed of English, Scotch and Canadian gentlemen who have long been engaged in the fur trade. They have stations all through the country, from Hudson's Bay to the Pacific Ocean, and have by said trade become immensely rich. They have here a large farming establishment, several hundred cattle, sheep, horses, goats and swine; and raise in great abundance, wheat, barley, peas, potatoes, garden vegetables, and melons, together with some apples, peaches, grapes, &c. They have been established here about nine years. Indian corn flourishes tolerably well, but it is not extensively cultivated—I have tilled here since our arrival, and exposed to view; since the accumulated researches of travellers have given other learned men an opportunity of examining an abundance of Egyptian monuments, papyri, mummies, temples and tombs, together with their hieroglyphics and inscriptions, circumstances have changed, and it is in favor of the book of Genesis that the question is decided. In the first place the examination of these different monuments, carried with more coolness, has considerably lessened the idea which was entertained of their grandeur and their importance, as well as of the sciences and state of civilization of which they were the pledge. The delusion once exposed, and the first exaggeration set aside, the question was discussed with more impartial criticism. Particular attention was paid to Zodiacs. They were compared with the descriptions of their learned admirers; and doubts very soon arose and gathered strength. The calculations were again made, and found inaccurate, and hypotheses were brought to the test, and found untenable. Many other new hypotheses, all different to each other, and from the first were tried, with but little success. One thing only was ascertained by this discussion—that it was no longer possible to believe in the extreme antiquity of these zodiacs. All the new systems agreed upon this point—it was not long, however, before fresh resources presented themselves; and we can now speak with more certainty upon the subject.

Two learned men, both of deserved celebrity, though on different accounts, powerfully aided by the vast treasures with which the museums of Europe have been gradually enriched, have at last raised the veil which concealed from us the history of these wonders of the ancient world. Certainly, no one expected, that on the front of these ruined temples, erected, as it had been asserted, three thousand years before Jesus Christ,—that under those mysterious paintings, which were supposed to be the depositories of the knowledge of the infant world, would be discovered the names Ptolemy, Cleopatra, or of Trajan. This, however, has been done. M. Léronne, by examining at once the construction of these monuments, and the Greek inscriptions which are found on some of them; M. Champollion, the younger, by a length making himself acquainted with the import of the three classes of hieroglyphics with which they are covered; have arrived at the same conclusion. It is remarkable, too, that at the same time, artists have arrived at the same conclusion by studying the sculpture and the architecture of the monuments in question. At the same time, also, travellers undesignedly confirmed these discoveries by the manuscripts and mummies which they brought to Europe. And it was proved indisputably, in three or four different ways, that these too famous zodiacs, unworthy of the celebrity they have acquired, as well as the edifices upon the ceilings of which they were painted, were of later date than the time of Jesus Christ. The labors of M. Champollion have also proved, that those monuments of Egypt, which were of real antiquity, did not exist prior to the Pharaohs of Exodus or of Genesis; and that the profane documents which their hieroglyphics discover in no respect contradict, but rather confirm the sacred records.

The question is now decided. The adversaries of Moses have made no reply to the positive assertions of his advocates, nor to the well established facts upon which those assertions rest; by their silence they have confessed the precipitancy of their judgments, and the incorrectness of their calculations. A victory such as this should teach men who believe in the word of God how little they have to fear from any similar attacks.—Clerkier.

PUNCTUALITY.—A mechanic promised to do a piece of work for me at a certain time. I called at the time—it was not done—he had forgotten it but promised to do it by ten o'clock the next day. I called again—it was not done—could not possibly get it done! Discharged him and left. What he had done towards it on his own hands. I engaged another mechanic to do the same piece of work at a certain time. I called at the time—it was not done. I discharged him. These mechanics had violated their word, disappointed me (by which I sustained a loss in money and time,) and lost a customer. So much for want of punctuality.

I went to another mechanic. He promised to do the work at a certain time. I called at the time—it was ready for me. This mechanic enjoyed the consciousness of having kept his word, performed his contract, and done justice to his customer, by which he secured not only my work in future, but my good will, which gained him many more customers. So much for punctuality.

AN IRRELIGIOUS HOME.—"If there be one course more bitter than another to man, it is to be the offspring of an irreligious home—of a home where the voice of praise and prayer ascends not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling; of a home, to which, if the cares or the toils of life shall bring religion to the heart, it will be lost by the way, for there's never siller reaches this fine America."

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bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it is a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, untaught in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps upon their foreheads, but not written in their hearts—and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing to the religious home, which no tongue can speak, no language can describe! The home, where, in early years, the heart trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections, which do not with the circumstances which gave them birth—which last long, even though they may for a season be forgotten and neglected—and which exercise at least some check on the evil of the human heart, and often, may commonly, recall it to hear again the voice of God, and to return to the paths of holiness and peace!" How great, how speakable is the happiness of a land where homes like this are common!—*Rose's Hulcan Lectures.*

MOSAIC COSMOLOGY.

Among the attacks which science has attempted to make upon the authority of the Pentateuch, the most recent or notorious is that of which Egyptian antiquities have been the occasion. Some distinguished men who were associated in a celebrated expedition, all the perils of which they fearlessly shared; who studied, both with courage and perseverance, the hitherto superficially noticed wonders of ancient Egypt, and naturally enthusiastic on the subject of those monuments which were the objects of their labor, and the pledges of their fame, fell into some errors as to their importance and antiquity. The famous zodiacs, among others those of Esene and Denderah, appeared to them to be of incalculable antiquity. This pretended discovery was immediately published, as having decided the question, and carrying back Egyptian civilization beyond the time of Moses, and even of the Deluge. But after the lapse of some years, and particularly since one of these zodiacs has been brought to Europe and exposed to view; since the accumulated researches of travellers have given other learned men an opportunity of examining an abundance of Egyptian monuments, papyri, mummies, temples and tombs, together with their hieroglyphics and inscriptions, circumstances have changed, and it is in favor of the book of Genesis that the question is decided. In the first place the examination of these different monuments, carried with more coolness, has considerably lessened the idea which was entertained of their grandeur and their importance, as well as of the sciences and state of civilization of which they were the pledge. The delusion once exposed, and the first exaggeration set aside, the question was discussed with more impartial criticism.

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"I could wish myself accursed from Christ!"

"Eye hath not seen, nor ear heard," &c., and many others of like frequent quotation. And in

particular, we invite the notice of the Biblical

critic to the English translation of Rom. 5, 12.

Query, Why is there a change of tense in the

English, while, in the Greek, the same tense is

used?" "Entered," "passed," and "have sin-

ned," are in the same tense in the original, and the same tense is employed in the English, the

sense is somewhat modified.

We shall not deem it a departure from our appropriate sphere, to give critical notices of interesting passages of scripture. There are certain texts of scripture to which a current interpretation is given, which we consider incorrect. Such, for example, as, "The kingdom of heaven suffereth violence, and the violent take it by force."

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