The Provincial Wesleyan.

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence.

Volume V. No. 52. HALIFAX, N. S., THURSDAY, DECEMBER 29, 1853. Whole No. 233.

Lines

WRITTEN ON LEAVING THE TEMPLES AND TOMBS OF THEBES.

BY PROFESSOR T. C. UPHAM.

The oar is dipping in the waves
That bear me on their watery wings.
Farewell to Egypt's land of graves!
Farewell, the monuments of Kings!
They died—and chang'd the living throne
For chambers of the mountain stone.

I trod the vast sepulchral halls,
Designed their lifeless dust to keep,
And read upon the chisel'd walls
The emblems of their final sleep;
And learned that when they bow'd to die,
They hoped for immortality.

Dark was the way. They knew not how
That other life would come again,
To rend the flinty mountain's brow,
That overlooks the Theban plain.
But if aright their hearts they read,
The rocks at last would yield their dead.

O, yes! the instincts of the heart,
In every land, in every clime,
The great, ennobling truth impart,
That life has empire over time.
Death for eternal life makes room,
And heaven is born upon the tomb.

They saw the end, *but not the way*—
The life to come, but not the power;
And felt, when called in dust to lay,
The doubt and anguish of the hour.
O, Christ! by Thee the word is spoken;
The power is given; the tomb is broken.

Australia.

Extract of a Letter from the Rev. Robert Young, to the Wesleyan Missionary Committee, dated Sydney, June 28th, 1853.

I HAVE the pleasure to acknowledge the receipt of all your letters up to April 6th, and also a copy of the able and godly Instuctions addressed to the Missionaries recently appointed to China. I wrote by the "Harbinger," on May 21st, giving an account of my safe arrival and encouraging reception at Melbourne; which letter I hope will have reached you before the conclusion of the Conference, and that the Missionaries requested will soon be on their way to this golden country. Since then I have forwarded you several newspapers, containing notices of my proceedings and prospects. After visiting Geelong and other places in Victoria, and receiving great kindness from our people in that colony, I arrived here by the "Cleopatra" on the 11th ult. and met with a most hearty welcome from my esteemed friend, Mr. Boyce, and our Ministers and people generally. Since my arrival I have preached a great deal; attended several meetings; visited Paramatta, Windsor, Richmond, and other places; had intercourse with our principal friends; and every where I have met with a cordial reception. A fortnight ago I had intended visiting Bathurst, and the Gold Fields in that neighbourhood; but was prevented by a heavy fall of snow in the mountains, which rendered the road impassable. I must therefore wait for some more favourable opportunity.

From the information conveyed in the newspapers, you will perceive that my Mission to Australia is being crowned with success, and that there is a most decided wish on the part of both Ministers and lay-friends to include New-Zealand, Feejee, and the Friendly Islands in the new arrangement. After much conversation and anxious thought, I have drawn up the following plan; and Mr. Boyce and the Ministers stationed in the city, to whom I have submitted it, are of opinion that, should the Committee sanction the arrangement, it would be cordially adopted in these colonies; faithfully and vigorously worked out; and in its results prove highly beneficial to the Australian Connexion.

PROPOSED PLAN.

1. The Wesleyan Missions in New Zealand, Feejee, and the Friendly Islands to be attached to the Australian Conference, and placed under its subjection.

2. A Missionary Committee of Ministers and gentlemen, appointed by the Conference, annually to review the state and expenditure of those Missions; fix the grant to each District for the year; and undertake the entire management of the "John Wesley."

3. The Missionary contributions raised in the Australian Connexion, and still inserted in the Society's Report, to be supplemented by an annual grant from the Missionary Committee in England, and expended in the support of those Missions; the sum so granted to be reduced £——,* yearly until it entirely cease, and then the whole cost of the Missions to be sustained by the Australian Connexion.

4. The Missions thus undertaken by the Australian Connexion, not in any respect to suffer by the reduction of the English grants; but, by augmented contributions in these colonies, be maintained in all their extent and efficiency.

5. The President of the Australian Conference to be the General Superintendant of these Missions; to visit them at least once in every three years; and to report regularly, to the Missionary Committee in London, the state of the work in those islands.

The reasons for the proposed plan I will now briefly lay before you; and I have no doubt of their receiving your impartial consideration.

1. As there is in the colonies a general impression that the mother-country is well able to support all her institutions, it is believed that, if the Australian Connexion had Missions of its own to be entirely provided for, in the course of a few years a sense of responsibility, and a spirit of proper emulation, would secure a much larger amount for Missionary purposes than could be obtained in support of the General Mission-Fund.

2. In the event of this proposal being adopted, one Missionary from New-Zealand, and another from Polynesia, might attend the Conference, bringing with them from time to time suitable native converts to assist at the principal Missionary Meetings in Australia; and thus, by God's blessing, give an impulse to the Missionary enterprise, likely to be productive of most desirable results; the voyages of the "John Wesley" being so arranged as to furnish the required passages.

3. The islanders would also be encouraged to contribute, in support of the Missionary cause, sandal-wood, arrowroot, turtle-shell, cocoa-nut oil, and other products of their islands, to be forwarded by the "John Wesley" to the Australian colonies; where all such things could easily be disposed of with great advantage for Missionary purposes.

4. A committee of Ministers and gentlemen here, possessed of adequate local knowledge, could manage those Missions, it is believed, more economically than they can be managed by any Committee, however able, at the opposite side of the globe; as they could ascertain more correctly the wants of the Missions; obtain stores and other things required, where least expensive, and in the best condition; and by existing commercial connexions render the voyaging of the "John Wesley" much more efficient and profitable.

5. The health of Missionaries would be benefited by this arrangement. An invalid Missionary might be promptly brought to one of these colonies, to rest for a few months, while there was yet hope of restoration; and in the event of his health not warranting his return to the islands, he could be employed in the Australian work, and a Missionary from one of the colonies sent to supply his place.

6. The distance of New-Zealand and Polynesia from England, and the promptitude with which in some cases it is necessary, for the prosperity of the work, to exercise discipline, to supply vacancies, and make alterations in appointments, render the union of these Missions with the Australian Conference, if not imperative, yet exceedingly desirable.

7. There are already several Australian Missionaries in Polynesia; and, as others are offering themselves for that field of labour, it is probable that in a few years the Australian Connexion will be able to furnish a sufficient number of men, to supply all the vacancies occasioned by the death or the removal of Missionaries to England, as well as to enter new fields of labour, which Providence may open in other parts of the Great Pacific.

8. And lastly, both Ministers and leading lay-friends in Australia earnestly desire this arrangement. They not only think that the Connexion, about to be formed, will be incomplete without it, but also that the arrangement is absolutely necessary to *excite and fully bring out the spirit of Missionary enterprise among them.*

There are in Australia a sufficient number of Ministers and laymen every way competent to form a *respectable* and *efficient* Missionary Committee; and, with such an able man as Mr. Boyce at the head of affairs, the British Conference and Missionary Committee will, in my judgment, have a sufficient guarantee for a wise and effective management, and for the right appropriation of any moneys which may be placed at the disposal of the Australian Connexion.

I expect very shortly to start with Mr. Boyce for New-Zealand, and we shall take care to ascertain the views of the brethren there on the subject. If the "John Wesley" be at Auckland in time, it is my intention, in accordance with your letter just received, to proceed to Feejee and the Friendly Islands; and, amongst other things, I shall obtain the opinion of the Missionaries in those islands as to their connexion with the Australian Conference. I cannot, however, wait long for the vessel, as I must, if possible, reach England by next April.

The "Adelaide" steamer having been surveyed, is pronounced "not sea-worthy," and is now laid up until the Directors in London can be consulted. Her defects are so numerous, and of such a nature, that our having reached Australia at all is deemed little less than a miracle; and is doubtless to be attributed to the exercise of a watchful Providence vouchsafed, in all probability, in answer to many prayers.

Extract of a Letter from the Same, dated Sydney, August 8th, 1853.

I wrote you on the 25th ult., by India, submitting you certain propositions on the desired connexion of the Mission in New Zealand, Feejee, and the Friendly Islands, with the Australian Conference. That letter I hope you will have received before this reaches you.

I entered upon the work of my deputation to this country with considerable hope; and I am happy to say that the success which has marked its prosecution has surpassed my most sanguine expectations, and greatly exhilarated my spirits. Since my arrival in these Colonies I have everywhere met with a hearty, not to say enthusiastic, reception; and, in my intercourse with our Missionaries and the people of their charge, I have seen and felt, "how good and how pleasant it is for brethren to dwell together in unity."

Our District-Meeting has been most interesting and harmonious, and, as you will learn from its Minutes, accepts with cordiality and thankfulness the Committee's propositions in relation to an Australian Conference; and also expresses a most decided opinion that New-Zealand and Polynesia ought to be incorporated in the new arrangement.

Two Candidates for the Ministry have been examined, and having given great satisfaction, will at once be sent into Circuits to meet in some measure the great demand for the ministry of the word. The whole country is open to our labours, and the calls for help are so pressing that six additional Ministers are earnestly requested; and Mr. Boyce will forward by this mail the sum of £500 contributed for the purpose of paying their passage to this colony. In a former letter I earnestly requested seven men for Victoria;* and three for South Australia; and now I request with equal earnestness six for New South Wales; in all sixteen; and if you could make the number twenty, they would be thankfully received, and well supported. I hope you will be able to find the required number of zealous young men, who are willing to devote their energies to cause of Methodism in this great country, and whose souls are on fire to save the world.

We have had, in connexion with the District-Meeting, some hallowed seasons.—Methodism has a fine hold on this community; and, as it is so manifestly well adapted to the state of society in Australia, I have no doubt of its becoming a most powerful instrument of good throughout these colonies, if the Committee will at once supply the number of Ministers requested.

You will doubtless be glad to know that the Government has given twenty acres of most valuable land, in connexion with the Sydney University, as a site for a Wesleyan College, which it also offers to endow with an annual sum of £500. Arrangements will be made to secure to the Wesleyan community the benefit of such an establishment; and I am delighted to state that the Rev. Benjamin Hurst, one of our most indefatigable Missionaries, having recently become possessed of considerable property, has not only given £100 towards the expense of bringing out additional men, but with an enlightened and noble liberality, has offered £1,000 towards building the new College.

In a few days I expect to sail for New-Zealand, and as the "John Wesley" is likely to be there at the end of the present month, it is my intention, in accordance with your request, to proceed to Feejee and the Friendly Islands.—*Wesleyan Notices for December.*

* The amount of reduction cannot, without further inquiry, be specified; but it is believed that the amount will be considerable.

* Six of these were immediately sent, and the seventh a preparing for embarkation.—EDIT

[FOR THE PROVINCIAL WESLEYAN.]

Financial Obligations of Members.

(Concluded.)

MR. EDITOR,—On the high authority of divine inspiration, we claim for the spiritual man a degree of discernment to which the natural man can make no pretensions. Accordingly these arguments, which to the former appear clear as meridian light, are to the latter obscure; and those inducements which the spiritual man esteems sacred and practically influential, are to the natural man too insignificant for notice. He who is spiritual judgeth all things, but himself is judged of no man—his perceptions are clear and distinct, and comprehensive; but his principles of action lie beyond the ken of him who is not spiritual. What, for instance, to the formal and worldly minded professor is the approbation of God, made known to the conscience by the Holy Spirit? and what the liberty and enlargement experienced at the throne of grace? and the increased disposition and ability for active service in God's vineyard, or passive and patient endurance of afflictive dispensations?—But, to the spiritual man, these constitute the consummation of his supreme desire, which is that Christ may be magnified in him whether in life or death.

Every subject of converting grace, so long as he abides in Christ, is a man of one purpose—to the realization of which everything is subordinated, and esteemed agreeably to its power to facilitate its attainment; and, among these things, stands foremost the practical recognition of the doctrines of divine propriety, and human responsibility. For God, whose is the gold, and the silver, and the cattle upon a thousand hills, maintains authority over the conscience, and causes it to aticipate the divine favour agreeably to the course of well-principled obedience pursued, thus St. John says "Beloved, if our heart condemn us not, then have we confidence towards God," and he proceeds to encourage such to the most unbounded confidence in prayer. Thus, it appears that there is planted, within the regenerate, a divine principle which, if faithfully obeyed, will develope itself more and more unto the perfect day; producing a character beautiful for uniformity, possessing every grace and virtue in ample proportion. To these faithful stewards is assuredly fulfilled the gracious promise—*always* as it applies to spiritual grace, and as *invariably*, in application to temporal things, so far as the Lord sees it will be consistent with their soul's prosperity. How easy is it to him who ordered Simon to cast the net on the right side of the ship, (the result of which movement was the enclosing of a multitude of fishes), to exercise the same supervision on a more extended scale, and in application to every secular engagement. In this way the *good* man, the man of benevolent disposition and correspondent conduct, lays up an inheritance for his children's children, bequeathing to them the especial blessing of God, and the influence of an example salutary in proportion to its conformity with acknowledged obligation, thereby encouraging them to look with humble confidence for that increase of prosperity for which they are warranted to pray, in the way of avowed and manifest acknowledgement of Him. Such an individual may be comparatively dis-esteemed by those who value a man according to his disposition and ability to render subservient to his worldly interests every improveable occurrence, whether with or without regard to the law of equity; but to *Him* whose approbation is at once the test and the reward of piety, he will be endeared as the fruitful recipient of his bounty, and the faithful witness of his abounding grace.

But if, as is unhappily the case with many, the eye shall be diverted from its great object, and the world be permitted to usurp its place in the heart, the consequences will be awfully in reverse of the foregoing. As salt without savour,—devoid of experience,—without influence either with God or man—too aptly may they be compared to giants with their arms broken, and their whole frame paralysed. Remarkably tender may be their conscience with respect to certain claims which natural affection clamorously urges; but remarkably callous where claims confessedly divine, are urged in the name of Christ;—as though *they* were of doubtful authority, or might, perhaps, be admitted into court when every other claimant shall have been dismissed, and some small measures be taken to provide for them out of the scanty means that remain after the demands of luxury and vanity, and ambition and avarice have been gratified.—From this it is easy to descend another step, and devolve the burthen wholly upon others, perfectly satisfied to be passed by when the Steward, disgusted with their heartlessness aforetime manifested, is employed in securing, from the upright members of the community, their tribute to the *Head of the Church*—to Him who has on His vesture and on His thigh a name written:—*King of Kings and Lord of Lords.* Let them not, however, suppose that they shall so easily evade the just demands of Him whose glorious name is thus sublimely announced.—*He* charges them with robbery, and rebukes them with just indignation, and sometimes makes them an example of the poverty consequent upon withholding more than is meet, and will, ere long, reiterate His well-sustained accusations, amidst the terrors and glories of the Last Day. Then shall an everlasting distinction and separation be made between such, as, having loved this present evil world, have sacrificed to that idolatrous attachment their character for consistency,—the esteem of the pious,—their interest in the Church,—and their hope of heaven: and such as, faithful to their solemn vow of consecration, have so identified themselves with His cause as to have laid the means they possessed under contribution for its support, in that degree which concluded them properly awake to a sense of their infinite obligation to redeeming love. NEMO.

Mission to the Mormons.

Among all sons of error there are perhaps very few, among the rank heresies of Christian lands, who have gone further from the way of truth and Christian practice than the Mormons; and as their influence in the United States may be very injurious to morals and religion, as well as to the peace and stability of our civil institutions, their reformation from their errors and bad morals is a matter of great public importance. For these reasons we are persuaded that it is worthy of consideration whether the M. E. Church, as well as other Protestants, might not send missionaries among them in view of their reformation. A survey of their present condition may be worthy of notice, in order to show the importance of the measure.

Their principal settlement is in the territory of Utah. This country is between the parallels of 37 and 42 degrees north, and between the meridians of 29 and 43 degrees west of Washington; or, it is about 350 miles broad from north to south, and about 650 miles long from east to west. It is divided into twelve counties. The greater part of the territory consists of mountains and deserts, unfit for habitation.

The population consists of from thirty to thirty-five thousand, made up altogether or principally of Mormons, and their number is continually increasing by immigration.—The great Salt Lake City has from eight to ten thousand inhabitants. It is required of the Mormons to give one-tenth of their property, and one-tenth of their income, to the public objects of their religion.

Their missionary operations are on a large scale. In 1852 about one hundred missionaries were sent to various parts of the earth, and during this year about twenty-five more. The book of Mormon has been translated into the Danish, German, Italian, French and Welsh languages, and one is nearly completed for the native tongue of the Sandwich Islands. In England the number of Mormons is said to be about 30,000. They have members scattered in many countries besides. There is a large colony of them in southern California.

The practice of polygamy is common.—Among the rules given by their paper, called the Seer, published in Washington City, they inculcate the doctrine "that parents who have daughters should seek to instil into their minds, that it is just as honourable in them to be united in marriage to a good man who is already a husband, as to one that is single." It were useless here to enumerate the moral wants of these people. All sober Christians will allow that they need reformation. Nor should we consider their reformation hopeless. There must, in the nature of the case, be many among them with whom the charm of fanaticism is now broken, and these will, therefore, in many cases, be induced to recur to former and better sentiments, and return to the truth.

We would, therefore, propose that a couple of Methodist missionaries be sent to Utah, especially to Salt Lake City, and establish a mission there, with the view of recalling these people to Christianity. We presume, too, that there are many scattering inhabitants among them who have never joined them, and that there are others who are slightly attached to them. These might be reached in the first place, and the body of them at a future day. Besides, there is no possibility that their organization will be permanent, either civilly or religiously. On this account it would be vastly important that there should be among them a rallying element of Christianity around which, at the time of general disruption, they might be induced to rally. We throw out these remarks to the powers that be, and we trust the subject will be considered by our Missionary Board, and that within a few months a couple of brave missionaries will be sent to Utah, to gather up and organize the scattered Christians who are there, as well as to plant the standard of the cross as the rallying point, when the Mormon fanaticism shall have run its course.

Indeed, the discordant elements in Mormonism carry in themselves the inevitable seeds of dissolution. As mere socialists, they are wanting in those moral and intellectual qualities that secure permanence among themselves. Their principles and practice, too, stand in antagonism against any cordial affinities between them and others. This is their history, first in Ohio, then in Missouri, next in Illinois, and now in Michigan. There is not a sufficiency of the permanent elements of organized society among them to promise peace within or without. Hence, then, dissolution at no very distant day.

Their polygamy alone already produces unmistakable signs of discord and disruption.—The signs indicate that there is no need of an invading army to break up the system, and to put an end to all the falsities and absurdities of the scheme. Their sixteen rules, adopted to regulate their "Celestial Marriage," as it is styled in the jargon, give evidence of disorder within. The sixteenth rule is as follows:—

Let each mother correct her own children, and see that they do not dispute and quarrel with each other, nor with any others; let her not correct the children of the others without liberty to do so, lest it give offence. The husband should see that each mother maintains a wise and proper discipline over her children, especially in their younger years; and it is his duty to see that all of his children are obedient to himself and to their respective mothers. And it is also his duty to see that the children of one wife are not allowed to quarrel with and abuse those of the others, neither to be disrespectful or impudent to any branch of his family."

Crimes come before laws. This sixteenth rule, and its fifteen antecedents, show that the evil is an incurable one, and will work its natural results.

Some talk of military force to regulate the Mormon difficulties; we propose to send them missionaries to instruct them. Already there are, if we read events rightly, sufficient indications of an open door among these deluded people. We repeat the hope that our Missionary Board will take this subject into consideration, the propriety of sending a couple of missionaries to Utah.—*Western Christian Advocate.*

Father Gavazzi.

This zealous Catholic reformer is one of the most remarkable men of the age. In physical, moral and intellectual power combined, we have never seen his equal. Imagine a tall, magnificent figure, over six feet, sinewy, lithe, nervous, dressed in a long, black monk's gown, with an embroidered cross on his breast; with dark, firm, broad Italian features; a forehead low but massive and prominent; an eye full of intelligence and fire,—and you have some idea of Gavazzi.

What a man to address a multitude! Flinging the folds of that long black gown across his chest, over his shoulder, around his waist, behind his back, or over his arm, in the most striking attitudes, unpremeditated, but full of a wild grace; shifting from one posture to another, with vehemence and rapidity, as his theme carries him away; thrilling you again and again with the unexpected and ever-varying intonations of his flexible voice; the most fervid eloquence bursting like torrents of flame from the volcano of his breast—now mingled with smoke and cinders, now shooting out in dazzling, forked tongues of wit, then sweeping down with the smoothness and majesty of a river of lava;—such is Gavazzi before an audience.

We could listen to this enthusiastic exile for hours, and imagine him one of those fierce reformers of the sixteenth century, about whose heroic deeds time has cast the halo of romance. All the intensified and concentrated energies of a great soul he brings to bear against the abuses of the Catholic church, the usurpation of the pope and the impostures of priestcraft. We wish we could present one of his lectures to our readers, and make them feel the manner of the man, in its delivery. But this is impossible; nor could we hope to do justice to his language, in any of his fierce, tragic strains.

Some of his witty and sarcastic touches, however, may be more successfully rendered. His English is very much broken, but he never hesitates for words; so that the peculiarity of his dialect adds to the effect of his rich humor.

On the subject of "relics" he was more than usually pointed. Speaking of the true thorns from the true crown of thorns that was placed on Christ's head, which are preserved in all Catholic countries, he said "De church abounds in dese releeks. You find de troo t'orns in Italee, in Fraunce, in Spain, in Portoogal, everywhere; so dat if you were to collect all de fragmonts of de too crown preserved by de church, it would be fuel soofficient to sooply de pope's keetchen continully at all times! A good deal of t'orns from one leetle crown, my dear bret'ren!"

He says that in every good Catholic town in Christendom are preserved true veils worn by the Virgin Mary. These are of all colors—black, white, brown, green, and so forth. "Now how is it?" he asks. "Was de Blessed Virgin such a very fashionable woman, to change her veil so often, and wear black to day, white to-morrow, and blue yesterday? But you know, my dear,"—with cutting irony in his tones, in his gestures, and in his expression—"de *koneet* priests 'ave too Scriptyoore—*dier* troo Scriptyoore for all dis!"

He says that in three different places the priests claim to have the true head of Saint Mary. "Now can dey all be troo 'eads? To be sure.—*de* priests tell us so! Den we 'have de very remarkable phenomenon of a woman wit' t'ree 'eads! But is dere now in all Christendom one woman who can reasonably set up a claim to 'ave t'ree 'eads? I tink she would be one very strong-minded woman indeed!"

St. Chrisopholus is fabled to have been a man of gigantic proportions. Accordingly the monks of Bologna discover a monstrous tooth, which they call the tooth of St. Chrisopholus. For ages the people worship that tooth to obtain the intercession of the sainted giant with God. "But," says Gavazzi, "at last it was discovered dat de toot' was de toot' of one hippopotamus, and dat de people worship de hippopotamus instead of St. Chrisopholus. Now what power is in de holy toot' of de holy hippopotamus to intercede wit' Gode for de sinner? I cannot see it. Can you?"

But the most ridiculous story he tells is perhaps that of the milk of the Virgin Mary. It appears that in all the principal Catholic cities of the old world the priests have more or less of this interesting article to show their wondering parishioners. "And it is not only troo meelk from de breast of de Virgin Mary," says Gavazzi, "but it is *fr-r-resh meelk*; and not only fr-r-resh meelk, but fr-r-resh meelk in great quantities, everywhere, in Italee, in Fraunce, in Portoogal. Now, my dear, by what meeracle is it dat de Holy Virgin is capable to supply all Christendom wit' fr-r-resh meelk in quantities? Can you tell?"

Gavazzi would make a great actor. We would go a day's journey to see him in Othello. Whether he is doing good or harm in his present mission, we cannot say; his spirit, at all events, is not the most Christian; but as a man of power we can speak of him with admiration. We would liked to have seen him when he defended himself from the mob at Montreal, laying about him with those mighty arms; when the ruffians attacked him with deadly intent. If St. Peter is the rock on which their church is founded, it must be a hard kind of St. Peter, he says; for they brought in fragments of St. Peter in their pockets, when he was preaching, and hurled St. Peter at his head! "Twere worth ten years of peaceful life," to have seen Gavazzi then!

The exile's recent lectures in Boston were well attended, and hundreds of our citizens remember his fiery eloquence with enthusiasm and admiration. As a character, as a man, as a specimen of the hot and impetuous, strong and intrepid reformer, he is worth going far to see.—*Boston True Flag.*

Pope Nicholas.

The following is an extract from the English Correspondence of *Zion's Herald:*—

How the world will fare now that we have two Popes instead of one we cannot imagine. Nicholas is now the avowed head of the Greek Church; and is, moreover, backed by a much greater temporal power than the Italian Pope. We should not be surprised, if some day, the descendant of this prince, ensconsed at Constantinople, should lay claim to the old universal Roman Empire, demanding, at the same time the submission of the Bishop of Rome to his authority as of old; to see councils again summoned by this power to enact and exact new canons for the government of the universal church—or, in case of disobedience visit the refractory with fire and sword. The recent events startle us with an idea which never entered our head before, namely, that of danger to the religious liberties of the world from this quarter. How inscrutable are the ways of God! Whilst the world has been dreaming of the return of the old Popish power to pre-eminence, and anticipating persecutions, imprisonment, and exterminating cruelties,—a giant was being nourished in the desert, out of sight, out of mind, who is now coming forth with claims, and backed by a power, truly appalling. As the North now turns its hordes upon the South and upon the West, it is not as when the people of the same races over-ran the old Empire,—they came forth this time like Mahomet and his disciples as propagandists of a faith, not, indeed, new to the world, but in a perfectly new combination.

Events have induced us to read books on Russia, with great interest just at this time; and, if these are to be relied upon, and no doubt they are, then the faithful of the Greek Church of Russia, are as much devoted to Nicholas, as the head of the Church, as God's vicegerent on earth, as the Latin Church could be to the Pope in the hey-day of his power. It is, though the thing seems incredible to us, this faith in the religious office of their Emperor which inspires the Sclavonian people with their devotedness to him. He stands in the place of God to them; they consider him the embodiment of the Divinity; his will is to them an inspiration, a prophecy, a scripture; his march at their head is the march of the Lord's anointed; the dangers they incur, they incur to gain a certain and glorious paradise; and the conquest they gain, they gain for the man ordained of God, to subdue and rule the world. A faith of this nature held by such a people is a most portentous affair for the future destinies of the human race.

The Russian people are exactly in that state to lend themselves to such an enthusiasm as this. They are enough advanced in civilization to be used as tools, but not enough advanced to think for themselves. Indeed, it is clear that the policy of the Government, has, all along, been to keep knowledge from the people. They know nothing about the state of the world, are in total ignorance of all matters of truth, principle, or government. They would not know what the term constitution meant; and, would be equally bewildered with the word republic. And, the church has contributed to this state of things. Peter the Great, subverted the Patriarchate of Moscow, which possessed a *quasi* independence, and attached the church absolutely and irrecoverably to the state, as its tool and instrument,—the clergy, are as much and in the same manner the servants of the State, as the army or the police.

Thus, by the suppression of knowledge, or rather its non-introduction, the entire bondage of the soul, the espionage of the officials of Government, the lessons of their religion, one universal net-work of centralized power, exists through the entire system; and the *morale* of the whole has been to indoctrinate this sixty millions of people with the unshaken belief that they are, as the followers of a divinely commissioned man, destined to rule the world.

The attempt upon Turkey is only one thing, one developement of this faith; other and similar manifestations await mankind if this proves successful, and sooner or later, we have no doubt it will. When we read, many years ago, Count Jeque's narrative of the Russian Campaign and the French retreat, we discredited his account of the operation of Alexander's appeal to his people, by the use of this religious motive,—but we are now convinced of its truth. It was this very passion deeply hidden in the souls of the Russians to which the Prince appealed;—it was responded to universally, and the giant started upon his legs at once, and, as we know with what results. The same thing is going on now; and there is not a Russian out of the sixty millions who is not prepared to die for their prophet-king. This element has always proved itself, to be a title, irresistibly powerful; and we fear is destined now to "shake terribly the nations."

The American Pitcher Plant.

This is one of the most curious plants in all North America. Its Botanical name is *Sarracenia purpurea*, named in honor of Dr. SARRACIN, of Quebec, its discoverer, and who first sent specimens to France.—It is known by the common name of Side Saddle flower. There are six known species of the genus, one only of which is found in the Northern States. A variety with yellow flowers is found in Massachusetts. A genus somewhat similar inhabits Guiana, and the two constitutes the natural family of the Sarraceniaceæ.

The Side Saddle flower is quite generally diffused among the sphagnous swamps of the Northern States and Canada, and in its structure there is a beautiful display of the wonderful contrivance of the Great Architect. The flower which expands in June, rises on a scape from a foot to eighteen inches, and while in blossom in nodding.—Its color is purple and the division of the calyx, coral, seed-vessel, &c., are fine. The colour of the petals, which are incurved, are much more delicate than that of the larger sepals. The latter overlap the joints of the former, and these are again overlapped at their base, by a three-leaved involucel. By these means, all moisture is effectually warded off from the delicate farina of the stamens, which gives vitality to the minute embryos in the seed-vessel. The pistil which receives and conveys this fertilizing principle to the seed is a large umbrella-shaped organ, attached to the geneva so as to cover the stamens, which by reason of the pendant position of the flower shed their pollen directly into its cup like structure. When this important object is accomplished, the fibres of the stem become more rigid and the capsule takes an upright position on its stalk, and the persistant pistil now is a defence to it in warding off the falling rain or the too direct heat of the sun.

Wonderful as the structure of the flower may be, it is perhaps exceeded by that of the leaf. Springing directly from the fibrous roots, they recline like a cluster of fairy pitchers, around the flower stem, each leaf being in fact a little vessel of the capacity of a gill or thereabouts, containing usually a quantity of water and dead insects.

This sort of leaf is rare and is called assidium. It is supposed to be formed by a very deep channeling of the petiole, and the uniting together of the involute edges of its winged margin, so as to form a complete vase, with a broad expansion of the top, which may be regarded as the true leaf. Along the upper or inner edge extended a wavy or winged appendage, while a broad cordate lamina, (or the true leaf,) is articulated to the mouth or the back of the opening. This, with the entrance to a considerable distance, is thickly covered with stiff hairs, over which the insects may readily creep, but against which it is impossible to pass.

To the inquiring mind the questions may arise; What is the design in the wonderful structure of the Sarracenia? For what purpose were its leaves scooped out to be filled up with water and entombed insects? What is the purpose served in its economy?—There must be some wise end in view, tho' it seems at present to be one of the unravelled mysteries of nature. Possibly, from the decaying animal matter, some essential nutriment is derived and conveyed through the petiole of the leaf for the sustenance of the plant.—*Rural.*

I do not Care.

Oh! do not say so. Never say so. The very phrase indicates a reckless sort of spirit, which can scarcely accord with wisdom or prudence. *I do not care*, is the language of a madman who "scatters arrows, firebrands, and death," regardless where they fall or what mischief they work.

I do not care, is the heraldic motto inscribed upon the arms of the great rebellion against Almighty God. Every impenitent sinner turns a shield, bearing this device, against every attempt made to draw or drive him from the ranks of this ungodly rebellion.

Say to him, "My friend, your course of life is wrong in itself, essentially wicked, and manifestly ungrateful." The practical reply is, *I do not care.*

But ruin, irremediable, is the sure result of persistance in impenitence. *I do not care.*

Your kind parents and all your friends are prayerfully solicitous for your salvation, and deeply distressed by your ungodliness. *I do not care.*

You are drawing along with you, by the strong cords of influence, others in the path, whose end is destruction. *I do not care.*

Truest interests for this world are hazarded by impenitence. *I do not care.*

The cry of a troubled conscience trembling at guilt and dreading its doom, is stifled by, *I do not care.*

The whispers of the Holy Spirit, sweetly wooing the soul to the obedience of the gospel, and the embrace of Jesus, is drowned by, *I do not care.*

Every argument and appeal, every invitation and warning, every promise and threatening, are rendered inefficient by, *I do not care.*

Even among the disciples of Jesus is this most unlovely phrase sometimes heard, and still more frequently expressed in conduct. The life often speaks what the tongue would falter in uttering.

A poor member of the church is suffering, and needs that the unostentatious hand of charity should be extended for relief. *I do not care.*

A brother is sick, confined to his chamber, and a kindly visit, a cheering word of sympathy, a manifestation of Christian interest, would relieve a wearisome hour, and prove a balm to his fainting spirit. *I do not care.*—*Exchange.*

The Old Man of the Mountains.

ON CRUELTY TO ANIMALS.

The old man of the mountains has in his long day witnessed a great deal of cruelty to oxen and horses. By whomsoever practised it is an abuse of one of God's good gifts, to be accounted for at "the judgement of the Great Day." He has subjected these strong and noble animals to man's control, not to be beaten, not to be overworked, not to be starved; but to be used kindly in the services to which their strength and speed are adapted, and woe to those who wantonly abuse them. They cannot complain, they can demand no redress from their cruel masters; but there is an omniscient eye that sees, and an arm that can avenge.

The cruelty to which I allude is exercised in several different ways.

One is by the *lash* and the *club*. In breaking them into the yoke or harness, it must be expected that they will be found restive and sometimes obstinate. But it is seldom that blows are necessary. Patience and coaxing, are a great deal better. But how common it is for men to fall into a passion, and curse and swear, and put on the lash with all their strength, when the poor animal does not know what is wanted, while writhing and floundering under the smart. It is an abuse which admits of no justification. And after they are broken in, and patiently submit to whatever is put upon them, how often are cattle and horses overloaded in the draught. They come to a hill and have not strength to draw up so heavy a load. They try their best again and again, and finally give out. And what does the inhuman driver do? he gets angry and vociferates, and lays on the whip, and when that flies off, wears out the stalk, and after chafing and foaming, till he is exhausted, finally throws off part of the load, or goes for a neighbour to help him up. It is merely a horse or yoke of oxen that he has been beating, and so he thinks no more of it, till a similar occasion excites his temper and a repetition of his cruelty. But he is running up an account which he will not know how to meet at the last day. And he gets more or less punished too, as he goes along. By overloading his team a few times, they become