rage and disappointment—hurries back, defeated, from the pit from whence he came." Standing upon a high mountain of the wilderness, "he sheweth the Saviour all the kingdoms of the world and the glory of them"; and then, with a monstrous lie upon his tongue, "He saith unto him, All these things will I give thee, if thou wilt fall down and worship me." O, what a crisis this! As Satan, breathless in suspense, alternating between hope and fear, waits an answer from the Son of God. What benefits to man! What glorious events! hang suspended upon the answer of a moment. If we dare to presume the thought, let Satan accomplish his great purpose, and extort from the holy Jesus an act of adoration to himself then forever pardon is denied the penitent, no sympathizing great High Priest, "in all points tempted like as we are, yet without sin," is found to succour the afflicted in the hour of trial, and heaven refuses admission to the dying soul. But the answer is decisive! The victory is won! "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Satan retires overcome by a power mightier than his own; and ministering spirits gazing with intense interest upon the scene, now, hovering around, administer to the wants of Jesus. VERITAS.

November 27th.

[FOR THE PROVINCIAL WESLEYAN.]

The Course Pursued by Antipedo-Baptist Controversialists.

"Every day they wrest my words."—Ps. lvi, 5. A writer in the *Visitor* of Nov. 26th, who characteristically takes to himself the name of "Fair Play," has furnished me with occasion to indict a prevalent nuisance, viz., that of wresting the expressions of the Rev. John Wesley, and other pious and learned men, from their proper connection; in order to hold him up as sanctioning immersionist views.

This would be a trifling matter of itself, if the transgressors did not proceed from thence to hold up such men as grossly inconsistent and unfaithful. As an illustration take the following well-known instance: An immerser who figured until recently in a church near by, took the following text: "Be thou faithful unto death, and I will give thee a crown of life." From this he proceeded to enforce upon his hearers the necessity of *being faithful to the ordinance of immersion*; which he assured them was *the mode!* He went to prove this from the Greek—(All our Polemics on that side talk Greek in this region,)—from garbled extracts from John Wesley, George Whitfield, &c.; at length he came to exhibiting the promise made to such as are faithful to death; when the following language was used:—"but what will become of those *traitors (!)* who while they held to immersion practised sprinkling?" &c. Should this statement be denied it can be corroborated. Your readers that may not have listened much to *such* Divines, will hardly credit such statements; but I can tell them that the statement in a former one, so gravely doubted by the *Messenger*, has caused "*no small stir*" in the circle of those who heard the canonized individual; and has led them to father these articles on the Wesleyan Minister who lives close by,—"since" say they, "nobody else could have known it, that would have written to the *Provincial Wesleyan.*"

But, lest I slight "Fair Play," I must give my readers a specimen of his composition. "Now when the Methodist Brethren perform the rite of sprinkling (!) they *not only* depart from the *scriptures*, and the custom of the first church, *but from the teachings of the first (!) founder of their system, and from the decisions of their great Commentator.*" What think you of that, friends? Are you guilty of the above grave charges? The best reply that can be given to both the extracts given by "Fair Play," is found in the "Confessions of a Convert from Baptism *in* water, to Baptism *with* water," page 61. "I am satisfied that the stolen support thus brought to prop up a fabric of error, which cannot sustain itself, will only accelerate its fall.' "Such aid the cause of truth can never require nor receive." "You know that the eminent men whose names you have arrayed against their own practice and principles, condemned the very course which your denomination has chosen." "If, then, you attach so much weight to their authority when it seems to be for you, you dare not disregard it when it is strongly against you; and if a few single sentences, apparently favourable to immersion, are deemed so decisive, how can you reject the columns and Treatises directly against it, which so many of them have written." "You are bringing witnesses into court which will surely put you out of it." "It is not wonderful, therefore, that you should eagerly rake over the folios and fragments of Fathers, Reformers, &c., in search of *shreds* and *patches*, torn from the *consistent* texture with which they were originally interwoven, in order to form an *ill-assorted coverlid* for the *bare system they were anxious to protect.*"

For the sake of candid persons, Methodists and others, who have not read Wesley's works, or Clark's Commentary, I will make a few observations, and then cite several passages, which will conclusively obviate all false impressions arising from such selections from Wesley.

I. All who have read Wesley's Life and Journal know that he was a High Churchman before, and for some time after his conversion, and a great stickler for rubrical injunctions, hence he would baptize none save by immersion, and "would have thought it a sin to save a soul out of a Church," and indeed fancied immersion a scriptural mode, even as did the writer prior to his conversion to God.

II. Wesley, with Dr. Clarke and others, in noting the passages in question, gave it as their opinion, that probably or possibly there might be an allusion to the method of baptizing by immersion, which they supposed was *sometimes* practised, while they expressly wrote to prove that the *scriptural mode most generally followed was by sprinkling or pouring.*

III. Neither Wesley nor Clarke had the least to gain or lose by advocating *sprinkling* or *immersion*; and the *black* hint that "denominational chains were on them," when they gave their sentiments in full, is unworthy of a reply.

IV. Both Wesley and Clarke gave their decided verdict against Baptist, alias Immersionist sentiments, and plainly state their belief respecting the way in which our Lord was baptized, and respecting the meaning of the word *Baptizo.*

V. The Wesleyans, however, never did, and I trust never will rely on the opinions of even Wesley and Dr. Clarke, any further than they find them warranted by an appeal to the Scriptures; except when testifying as Greek or Hebrew scholars respecting the meaning of words, in which case we firmly confide, in both their *integrity* and *learning*, and especially when corroborated by the learned Richard Watson, and all commentators of eminence from Matthew Henry down to Dr. Barnes.

Let the reader, then, turn to Wesley's Notes on Matt. iii, 6, and find the following: "Such prodigious numbers could hardly be baptised by immerging their whole bodies under water; nor can we think they were provided with change of raiment. And yet they could not be immerged naked with modesty, nor in their wearing apparel with safety. It seems, therefore, that they stood in ranks on the edge of the river, and that John passing along before them, cast water on their heads or faces, by which means he might baptize many thousands in a day. And this way most naturally signified Christ's baptizing them with the Holy Ghost and with fire." See also his Notes on Acts viii, 38, and 1st Cor. x. 1, 2. In his treatise on Baptism, written in 1756, one year after the completion of his Notes on the New Testament, we find the following strong positions laid down and proved conclusively:—"That there is no express precept, (i. e., for immersion,) all *calm* men allow—neither is their any *conclusive example.*" "The words Baptize and Baptism do not *necessarily imply* dipping, but are used in other senses in several places." "And as there is no clear proof of dipping in Scripture, so there is very probable proof to the contrary," &c.

For Dr. Clarke's views, see various passages, but particularly on the last chapters of Matthew and Mark, and if I mistake not, on Matthew, chap. iii.

The truly great Richard Watson says, in conclusion of his chapter on Baptism, Institutes, vol. iii., 444.—"In the absence of all proof, that, in any instance found in the New Testament, Baptism was administered by immersion; with so many presumptions against that indecent practice as have been stated; with the decisive evidence that also of the designed correspondence between the Baptism, the pouring out of the Holy Spirit, and the Baptism, the pouring out of water, we may conclude with confidence that the latter was the Apostolic mode," &c.

Such authorities we are not ashamed to follow, in spite of such writers as "Fair Play." XX.

Provincial Wesleyan

THURSDAY, DECEMBER 16, 1852.

The Christian Sabbath.

The proper observance of the Sabbath lies at the foundation of national as well as individual welfare. No individual or nation can ultimately prosper, that habitually desecrates the Lord's-day. The experience of the one and the history of the other are in proof of our position. God has perhaps more strikingly and more signally manifested his displeasure against those, whether individuals or communities, who break the Fourth Commandment, than against those who are guilty of violating any other portion of the decalogue. Not that he connives at the breach of any other commandment, and reserves his indignation to be inflicted exclusively on Sabbath-breakers, but because the Sabbath has been hallowed by himself, and is set apart for the purpose of keeping alive in the human heart the belief of his existence, and of his superintendence of the world, and of maintaining and perpetuating that worship of Him which he claims, and which is so befitting men. Blot the Sabbath out—withdraw its sanctuary-services, and christian countries would relapse into pure heathenism, God would be dishonoured, and his very name be forgotten except for irreverent purposes. On these accounts, it may be, the sin of Sabbath-breaking has received so many marked rebukes from Him who, as pointing out his peculiar regard for those who honour that day, has said—"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy-day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Some, we are aware, speak and write with criminal levity on the sacredness and obligation of the Sabbath. The hearts of such are not sound in the statutes of the Lord, and as far as their opinions, and, peradventure their example, have influence, they expose themselves, and are the means of exposing others, to the blighting curse of an offended God. They are enemies to the poor man's good—to the nation's prosperity—to the world's regeneration. "O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

We hail, therefore, with pleasure, every indication of a more general observance of this holy day, and equally deprecate every effort, whether by word or deed, which tends in the slightest degree to weaken the impression of Sabbath-sanctity on the public mind. Puritanical we may be thought, and if it be considered a stigma to be thus accounted we are willing to bear it, but we give it as our deliberate opinion, formed after years of careful and prayerful study of the Word of God, that neither individual nor national advancement can be anticipated on solid grounds, whilst there is an habitual breach of the Fourth Commandment. We would earnestly press on all, and especially on the young, the necessity of duly observing the letter and the spirit of the divine precept, which requires us to hallow the hours of the Christian Sabbath.

We give by way of conclusion the following *practical argument* in favour of the Sabbath:—

A pious poor old man in reasoning with a Sabbath-breaker, said, "Suppose, now, I had seven shillings, and suppose I met a man, and gave him six shillings freely out of the seven; what would you say to that?"

"Why, I should say you were very kind, and that the man ought to be thankful."

"Well, but suppose he should knock me down, and rob me of the other shilling; what then?"

"Why, then he would deserve hanging."

"Well, now, this is your case—'thou art the man;' God has freely given you six days to work and earn your bread, and the seventh he has kept for himself, and commands us to keep it holy; but you, not satisfied with the six days God has given, rob him of the seventh; what, then, do you deserve?" The man was silenced.

Dialogues.

C. I am glad to see you as I have been desirous of conversing with you on an important subject.

D. I have a little leisure this evening, and will gladly devote it to free conversation.

C. The subject on which I wish to obtain advice, is, The best way to promote mental improvement. I have read much on it, but am led to think directions from a *practical* man, will render me such assistance as I am conscious I especially need.

D. My young friend, I am pleased to hear your desire to improve yourself in useful knowledge, and my experience and information are at your service.

C. How shall I proceed? What books shall I read? How much time bestow on separate subjects? And how shall I retain what I learn?

D. Important questions, deserving of calm and deep thought, and requiring more time than is now at my disposal to answer them satisfactorily. We may, however, converse a little on the first.

C. Well, the first. "How shall I proceed?"

D. The answer to this need not be long. Your own judgment will dictate to you a suitable reply. You must proceed *methodically.* The acquirement of extensive knowledge depends materially on *method* in your reading.

C. What do you mean by "method?"

D. It is only another word for *order.* It is opposed to desultoriness, or reading any thing and every thing, just as fancy leads, or as chance may favour, dipping into this volume, and then into another, and flying from one book to another, as the bee does from flower to flower in search of honey.

C. I have heard this was the way that Dr. Johnson obtained his extensive knowledge.

D. Johnson's course, as a student, was marked by eccentricities. His mind was peculiar—his intellect capacious—his power to receive and arrange ideas extraordinary. He is not in this particular a safe example for you to imitate. The world has not produced many such. It were foolish to imitate what the judicious acknowledge to have been defects in Johnson's intellectual habits. The mariner would prefer to take for his guide the lesser light of the fixed star, to the fiery blaze of an erratic comet.

C. Methodical reading is what I have not been accustomed to. I have preferred reading a dozen books on different subjects in the course of an hour or two.

D. You are, therefore, prepared to test the value of such a system, rather want of system. Your ideas, I will venture to say, are crude, indigested, confused, unmethodized, and unavailable. You may in this way become a smatterer, and be able to indulge in "small talk" among the ignorant, but depend on it, you will never know any thing thoroughly and intelligently. Fix this in your mind—*Proper discipline and Metaodical reading are essential to mental culture*, to the attainment of sound and serviceable knowledge. Nothing can be done effectually without them. By desultory reading you will be only a novice, "ever learning but never able to come to the knowledge of the truth" of things—you will never be a really intelligent man.

C. I find it difficult to obtain a fixedness of thought when I read.

D. That is because, when you read, you have not a fixedness of purpose. You have no particular subject or object in view. You have not decided on any aim, but wander just as circumstances or imagination may lead.

C. You speak the truth, I must admit, and I begin to see my error, and as I really wish to improve, I will strive to correct it.

D. You must not be discouraged if you at first find your inclination rebelling against your judgment, and prompting you to the old habit. Resolution and perseverance will overcome every obstacle. An old saying is, "Clavus pellitur clavo, consuetudo consuetudine," which you know, means, *A nail is driven out by a nail,—custom is overcome by custom.* Commence, and continue until you form the habit of reading according to a fixed system, and you will find both pleasure and profit from the practice, in your laudable aim at self-improvement.

C. I resolve.

D. I may have something more to say in a future conversation on the importance and value of a proper method in the pursuit of knowledge. My design, at present, was to become acquainted with your present habit of reading, so that, if not judicious, I might induce you to lay it aside for a better, and that you might, in your future efforts, reap the advantage of further advice, founded on experience, and no small degree of thoughtful consideration. Leaving you to digest the hints already thrown out, I will resume the conversation at a future time, if favourable circumstances permit.

Looking for the Reward of Labour.

The husbandman casteth the seed into the ground and looketh for the increase. He is not satisfied with merely doing his part, but waiteth for the ingathering of the harvest. Such, also, is the case with the spiritual husbandman. With labour he prepares the soil, casts in the "seed of the kingdom," and anxiously, yet patiently, waits for the showers of grace, the bright-shining of the Sun of Righteousness, and the promised fruit. He cannot content himself with labour only, he anticipates the reward of his toil, and feels happy, in the highest sense, only when souls are gathered into the spiritual garner, and he is permitted to share in the joy of "harvest-home." We speak a word of encouragement to those who are engaged in this arduous, responsible, and honourable work. "God giveth the increase," and assuredly he will own and bless the labours of his faithful servants. May he speedily visit his inheritance with showers of blessings, and cause Jerusalem to be a praise in all the earth.

Good News.

The Rev. W. ALLEN, of Petitcodiac, under date of Decr., 6th., writes us favourably of the state of religion at the *Bend.* A gracious revival has been vouchsafed, and there is a prospect of the members of our church there being nearly, if not quite, doubled. Brother Allen gives us an account of the rather remarkable conversion of a man, who, though he had been under deep conviction for sin, from the commencement of the special meetings, could not bring himself to believe in "instantaneous conversions," but on the Sabbath evening of the 5th inst., whilst listening to a discourse from John ix, 25, he was made experimentally acquainted with, as one calls it, "God's short way of saving sinners."

Liverpool Correspondence.

MR. EDITOR,—The Methodist people at Mills Village and Port Mouton, have very laudably been engaged, in the Tea-Meeting line, for the purpose of raising funds in aid of chapel building and repairing. Many of your readers have passed through Mills Village, and have probably observed that the principal ornament of the village, which is very pretty, and contains some fine houses, is a well situated Methodist Chapel, of respectable dimensions, surmounted by a neat tower and spire,—the beauty of this chapel has, however, been gradually declining from the want of paint. This was soon perceived and lamented by those who were accustomed to worship within its walls, and it was unanimously resolved that the work of renovation should be engaged in, and while some of the men of zeal were taxing themselves directly in the way of donations, the ladies undertook to supplement their charities by the proceeds of a Tea-Meeting. Appropriately enough, it being for the temple, this Tea-Meeting was held at a nice new cottage, which had just been erected by Solomon Mack, which he very kindly offered for the occasion,—this was ornamented and gracefully festooned with evergreen—and then the tea-table was loaded with the utmost variety of eatables,—to the tea-table there was appended what was termed a Refreshment table, which was abundantly supplied.—Sure I am, that if the Queen of Sheba had been present, she would have confessed to our Solomon, that after all she might have heard about Tea-Meetings, "the half had not been told her." So, Mr. Editor, as you will have anticipated, our holy and beautiful house has received a covering of white paint, which adds greatly to the beauty of its appearance; and it is intended, when the days become longer and warmer, to paint the interior. It has been hinted that as soon as this is done, a wealthy and generous friend in the neighbourhood intends to present a bell,—and thereby render our chapel arrangements complete in this neighbourhood.

If you will permit me to occupy a little more space in your journal, I will fill it with a reference to the Tea-Meeting at Port Mouton, or Port Mouton, which I believe to be the proper name. This place is situated on the Post Road hence to Shelburne, about ten miles west of Liverpool. The Methodist people in the place are not numerous nor are they wealthy,—but they are pious, which is infinitely better, and as the necessary fruit of their piety, they are attached to the cause of God, and in its support devise liberally in proportion to their means. They have been, heretofore, much in want of a comfortable place of worship, their sanctuary being a small school house, incapable of holding all the people who were desirous to attend. But the erection of a place of worship in their circumstances was more easily thought of and talked about, than accomplished. At length, however, it was determined to make the attempt, and it was successful. They have done their utmost to help themselves, and have been liberally assisted by friends in Liverpool, and at Mills village, and, more recently, at Halifax, for all which they are, (I am sure,) very grateful. But the Tea-Meeting, after doing all they could otherwise, was resolved on, and as there had not been such a thing in the place, and few if any of the inhabitants had been present on any such occasion, with many misgivings it was undertaken. But the affair came off in a manner most creditable to their hearts and heads. Everything was provided that was suitable to the occasion, the utmost taste and neatness characterized all the arrangements, and there was an air of quiet seriousness throughout, which would have impressed any mind with the sacredness of the object. Many persons were present, perhaps two hundred; these came in part from other settlements, and quite a number were present from town, all of whom seemed much interested and pleased. The audience was addressed, after tea, as lengthily as the time permitted, by John CAMPBELL, Esq., M.P.P., who interested himself exceedingly to render the occasion both profitable and pleasant, and by the Minister of the Circuit. The proceeds of the meeting were about fifteen Pounds.

Yours, &c.,

Liverpool, Dec., 9, 1852. OMICRON.

Religious Items.

UNIVERSALISM.—A writer for the Congregationalist, who was present at the Convention of this denomination, recently held in New York, gives a doleful account of the appearance of things. The small attendance, the want of interest, the evident signs of decay, announce the time when the error shall have become extinct. But few now can be found who believe in bare, bald Universalism, and those persons who professed it years ago, now believe in the restoration doctrine, which simply means, that when a man dies he goes to a world of woe, stays there one year, or one hundred years, expiates his sins, and goes up from blackness and darkness to swell the hosannahs of the saved. Universalism is now looking three ways. One party is verging on infidelity; a second division is going into Unitarianism, and a third class are convinced of the truth of orthodoxy. The days of this delusion are numbered. Thomas S. King has left the sect; Mr. Chapin is jolting between Universalism and Unitarianism, and a multitude more are on the move. The erection of a Universalist College will give what remains of the denomination to Unitarianism, and the sooner the better.—*Ch. Era.*

PROPOSED REPEAL OF THE ROMAN CATHOLIC RELIEF ACT.—At a meeting of the Manchester Protestant and Reformation Society, held in the Free Trade Hall, Manchester, on Thursday evening, the Rev. Hugh Stowell in the chair, the following resolutions were passed:—"1. That the grant to Maynooth, so utterly wrong in principle, has been abundantly shown to be no less injurious in practice, more especially in the conduct of the Maynooth-trained priesthood during the late general election; and that therefore a petition to the House of Commons for its repeal be adopted. 2. That it is high time to move for the repeal of the Relief Act of 1829, as utterly incompatible with the liberties of this country, the rights of Protestants, the free action of the Legislature, and the safety of her Majesty's throne." The meeting was a very large one. The speakers included, besides Mr. Stowell, the Rev. Pierce Connolly, (late Roman Catholic priest, and chaplain to Earl Shrewsbury,) the Rev. H. W. McGrath, the Rev. Mr. Richardson, the Rev. James Bradsley, the Rev. Mr. Traill, and the Rev. G. T. Perks. The Chairman, in the course of his remarks, said, he almost wished the Pope had sent the Madiai to the stake instead of the galleys, as it would only have sent these blessed saints sooner to heaven, and would have raised lethargic Europe to overthrow a power which was more subversive of liberty than any other, and against which Jews, Turks and Infidels ought to join with Protestants.

BAPTISTS IN CENTRAL EUROPE.—No longer ago than 1835, in the city of Hamburg, the small number of six persons were baptized by Rev. Barnas Sears, D. D., then an American Baptist student in Germany, now Secretary of the Board of Education in the State of Massachusetts. Now the statistical report for the last year shows that the small band thus and then consecrated to God has become nearly four thousand, numbering as follows:—40 churches; 292 preaching places; baptized, 683; received by letter and restoration, 211; died 36; dismissed, 217; excluded, 268; total number, 3,981.—*West. Rec.*

The French authorities at Tahiti have renewed their interference with the English missionaries, They have all been ordered to reside at Papeete, and nowhere else, unless they will consent to sacrifice the independence of themselves and their churches. The French Governor, Bonnard, has decreed that the churches, which are Congregational, shall have only those ministers whom the nobles, of the village where the church may be situated, shall select by vote. The aim is to subject them to the power of the government entirely.—*Corr. Com. Advertiser.*

DEATH OF A MINISTER ONE HUNDRED YEARS OLD.—That venerable and useful servant of God, the Rev. John McIntyre, rested from his labours on the 17th Nov., at the residence of his son-in-law, Mr. Alexander Purcell, in Robinson, North Carolina, in the one hundred and third year of his age. It is comparatively seldom that we hear of a minister of the gospel reaching his three-score and ten; but here was a venerable man of God, who had been spared to wear the harness for more than a century.—*Presbyterian.*

The new Methodist Episcopal Church in Halsey street, Newark, N. J., was dedicated on Thursday, Nov. 25. The Rev. Bishop Janes preached in the morning; in the afternoon, the Rev. Henry Slicer, of Maryland, and the evening sermon was delivered by the Rev. Mr. Inskip, of New York. The collections amounted to $2,700, which only leaves a debt of about $1,300 on the building.

JESUITS.—The Jesuits have again taken possession of Loyola, their ancient seat in Spain. Fifty or sixty fathers of the order will reside there in charge of the missions in the kingdom. The order has six houses in Spain, but no college for the instruction of youth.

CONVERSION TO PAPACY.—Rev. A. F. Pollard, formerly connected with the Church of the Advent in Boston, and formerly with the St Ann's Episcopal Church in Nantucket, has recently been received into the Romish Church.

GERMAN REFORMED LITURGY.—The Committee on the Liturgy reported to the recent meeting of the Synod several forms, with the recommendation that a committee be appointed with instructions to print, as soon as the work will admit, a specimen Liturgy for the inspection of the church.

Brigt. Sebim.

Extract of a letter from Mr. W. LEY, a passenger in the Sebim, hence for Australia, to Mr. Wm. Evans, dated Simons' Town, Cape of Good Hope:—"We arrived on 17th September, all well and comfortable. Very fine passage, except a gale 1st September, 2 o'clock, morning, which carried away top of mainmast, running 11 knots an hour at the time. Now getting repaired in the stream—no wharves to go to. Everything very dear. From 60 to £70 charged for a brig's mast, and from 10 to £12 for a piece to splice a mast. Sebim very good vessel, passed all the vessels we fell in with."

Extract of another Letter:—

"The Highland Lass put in here and left 10th Sept. They have not left a good name behind them, they have behaved shameful to Captain Jordon. The owners were on board, and the mate and they managed to get the papers from him, and promised to take him to Port Philip, as a passenger, but when they got him outside, they took him by force out of his berth and sent him ashore with the Pilot, without a cent in his pocket. He went over to Cape Town, and the Agent of a ship there gave him a free passage to Port Philip, and he may arrive there as soon as the Highland Lass. It is the opinion at Cape Town that he will make them smart for their conduct. Capt. Jordon has a wife and family in Halifax." H. D. —*Recorder.*

Literary and Scientific.

A SUCCESSFUL ATMOSPHERIC RAILWAY.—To the French belongs the credit of having brought to a successful issue the experiment of an atmospheric railway on a large scale. This mode of propelling cars has been adopted at St Germain, a city about 15 miles from Paris The distance run is five miles and a half—the last half mile with an ascent of 3½ per cent. The ascent was too great to be overcome by an engine in all weathers. The following description of the machinery employed is given by a foreign correspondent of the *Ohio State Journal*:

"An iron tube is laid down in the centre of the track, which is sunk about one-third of its diameter in the bed of the road. For a distance of about 5500 yards the tube has a diameter of only 1¾ feet, the ascent here being so slight as not to require the same amount of force as is required on the steep grade ascending to St. Germain, where the pipe for a distance of 3800 yards is 2 feet 1 inch in diameter.

The manner of applying the atmospheric pressure to the propulsion of the train is exceedingly simple. The air is exhausted from the entire length of the tube, so as to produce a perfect vacuum, just before the arrival of each train, which is every half hour, by means of powerful and beautiful engines, somewhat resembling those at Fairmount. These engines are placed, two of two hundred horse power at St. Germain, and one each at the towns of Nauterree and Chatton, in the valley towards Paris.

To each engine is adapted two large cylinders, which exhaust fourteen cubic feet of air per second. The pressure in the air cauldron (chaudieres) attached to the exhausting machines is equal to six absolute atmospheres. It will be readily understood that when this long tube is completely exhausted of air, if a piston so nicely adjusted to the size of the tube as to render it air-tight, is allowed to go loose at one end, it will rush through to the other end to fill up the vacuum. To apply the motive power, therefore, to the propulsion of the train, it is only necessary that this piston be attached to the train of cars in such a way as to drag them along after it.

This was the great difficulty to encounter; but so admirably and so simply was this overcome, that the engineer assured us that an accident of any kind seldom ever occurred. Throughout the entire length of the tube, a section is made in the top, leaving an open space of about five inches. In each cut edge of the section there is an offset, to catch the edges of a valve which fits down upon it.

This valve is made of a piece of sole leather half an inch thick, having plates of iron attached to it on both the upper and corresponding under side to give it strength to resist the suction of the vacuum which are perhaps one-fourth of an inch in thickness. They are not quite as wide as the leather, but wide enough to touch the offset in the section.

The plates are about nine inches long, and their ends, above and below, are placed three quarters of an inch apart, forming joints, so as to give the leather valve pliability, and at the same time firmness to resist the powerful atmospheric pressure which is brought to bear on it when the air is exhausted. The entire length of the valve, from one end of the tube to the other, is attached to one side, like a cellar door, for example.

From the back side of the piston, a strong iron rod passes up through the aperture, which is made by raising up to the edge of the valve, and is attached to the bottom of the foremost car.—As fast as the piston passes along, the valve is released from pressure behind it, the loose edge is liberated, and the bar of iron which is attached to the car a foot or more behind the piston meets with no obstruction to its passage.

The pressure of the atmosphere on the valve in front of the piston, where the vacuum still exists, is so great that there is no danger of the bar of iron exerting pressure so far forward as to loosen the pliable valve, but to render the matter more certain, and to obviate all doubt, a slide on the bottom of the cars slips along on the iron plate of the valve over and in advance of the piston, and presses firmly down. Every part of the tube is well oiled. The rate at which trains ascend varies from fifteen to twenty miles the hour, according to the load.

When we went up, there were six cars very well filled with passengers. After the ascent commences, two bridges across the Seine, and one viaduct of twenty feet high, and wide arches, are crossed, and one long tunnel through the brow of the hill, and under the King's terrace is passed, where the road is parabolically curved.

The road has now been in operation five years, and so safely and so well has it worked that the experiment is regarded as entirely successful. The cost of the entire machinery was eleven millions of francs. The cost of working it, or the dividends which the roads pay, I did not ascertain."

EXPLORATION OF AFRICA.—Commander Lynch, of the United States Navy, whose name is familiar to the country, in consequence of his having headed the Exploring Expedition to the Dead Sea, left New York on Saturday, 13th Nov., in the steamer Arctic, for Liverpool. He went out by direction of the Secretary of the Navy, to make an exploration of the interior of Africa, particularly that portion contiguous to Liberia. This is an important movement, and one from which good will result. Our relations with the young Republic are very interesting, and, no doubt, a better knowledge of the country will assist materially the present efforts made in the United States to colonize that region, and make Africa a desirable home for the coloured race. The back country is undoubtedly more fertile and healthy than the coast, to which the operations of the Colonization Society have as yet been confined. Settlements should now be commenced in the rich valleys of the interior, and reliable information of the character and capabilities of this part of the country will tend to promote this object. The government of the colony, as is well known, is thoroughly republican, its model being the United States. Heretofore some prejudice has existed among our coloured population; but this is rapidly passing away. At this moment, several vessels are preparing at Baltimore, Norfolk, Wilmington in North Carolina, and New Orleans, to carry over an aggregate of more than six hundred emigrants, most of them emancipated slaves. The trip between the United States and Liberia, in sailing vessels, is made in about five weeks; by steam it could be made in two. The colony is indeed, but little more remote from us than England. Mr. J. J. Roberts, a bright mulatto, is President of the Republic, and has been for several years. He is now about thirty-eight years of age, and is a native of Petersburg, Virginia. He is a man of undoubted character and high intelligence, and is much respected by the citizens of the young Republic.—*Pittsburgh Ch. Advocate.*

NAVIGATING THE AIR.—A tolerable large number of spectators assembled at the Hippodrome in Paris lately to witness another experiment in ærial navigation. The ærostatic machine which was to ascend on this occasion is the invention of M. Giffard. It is an oblong cylinder, somewhat in the form of a fish, of about one hundred and twenty feet in length, and about twenty feet in diameter at its thickest part, and gradually tapering off at both ends. The directing apparatus is a very small and beautifully finished steam engine, setting in motion a propeller resembling in form the screw used in steam vessels. This is suspended, at twenty feet beneath the balloon, from a long boom which is attached to it, and which supports at its extremity a triangular sail.

EDUCATION IN SCOTLAND.—The General Assembly have issued a circular, in which it is stated that the schools are attended more numerously than ever; the average attendance at the one hundred and seventy six schools on the 1st of April last, was seventy-one; and the whole number of those who had been receiving instruction at these schools for some period throughout the year, including 1,787 Sunday scholars, was 17,661; and, if to those be added 1,122 attending the Edinburgh and Glasgow Normal Schools, the whole number of children receiving instruction during the past year, at schools supported by the General Assembly, may be estimated at 18,784

A NEW SOUTHERN COLLEGE.—We learn from the Methodist Protestant, that the Protestant Methodists have commenced a movement to build up a college in Alabama. About $30,000 were promptly raised at the start. One noble-hearted Southern gentleman, Abner McGehee, Esq., near Montgomery, Ala., contributed $10,000 in the form of an endowment.

ANCIENT RUINS.—The Albany (N.Y.) papers mention the discovery in that State of the ruins of an ancient city near Ticonderoga. It is supposed to have contained about 15,000 inhabitants, and it is averred that 200 chimneys, in a good state of preservation, are still standing on their ancient sites. It is not stated to what race of people the ruins are supposed to have belonged.

Peter Cooper, a New York Merchant, has made a donation of $300,000 for establishing an institution to be known as the "Union," the object of which is to be the moral, mental, and physical improvement of the youth of the city, of the State, the country, and the world.

Gatherings.

An elector of Cologne (who was likewise an archbishop), one day swearing profanely, asked a peasant, who seemed to wonder, what he was so surprised at. "To hear an archbishop swear,' answered the peasant. "I swear," replied the elector, "not as an archbishop, but as a prince." "But my lord," said the peasant, "when the prince goes to the devil, what will become of the archbishop?"

TEACHING A FOREIGNER TO SPEAK ENGLISH.—My friend the foreigner called on me to bid me farewell before he quitted town, and on his departure he said—"I am going *at* the country." I ventured to correct his phraseology by saying that we were accustomed to say "going into the country." He thanked me for this correction—said he profited by my lesson, and added, "I will knock *into* your door on my return."

A celebrated barrister one day examining a witness who foiled all his attempts at ridicule by her ready and shrewd answers, at last exclaimed, "There is brass enough in your head, madam, to make a five pail kettle." "And *sap* enough in *yours*, sir, to fill it," quickly retorted the witness.

A few years ago a stove was unknown in Turkey. Now they are found in a great majority of the cafes in Constantinople and in the dwelling houses of the rich. They are mostly either American stoves, or made after American models.

It is stated that a small vessel of about 100 tons burthen, to be called the "Comic le Hon," has been constructed at Nants, of zinc, by way of testing the adaptation of that metal to ship building.

A Frenchman thinks the English language is very tough—"Dare is look out," he says, "which is to put out your head and see; and look out; which is to haul in your head and not for to see—just contrarie."

A northern editor perpetrates the following:—"A flock of sheep composed of all 'wethers' may be said to resemble our climate."

Gleanings.

Some persons are constantly speaking of the "light of other days," to the disparagement of the present. "Light of other days!" says one, "Stuff and nonsense. It was no more to be compared to the light of the present days, than a blinking oil-lamp is to a brilliant gas-burner." So say we.

The motto of the Hampdens—"*Vestigia nulla retorsum*,"—"Not a step backwards,"—suited admirably the unbending disposition of the great patriot who made the house for ever memorable in the national history.

If people wish to discover those affinities which constitute the amalgam of friendship, they must look for them not on, but deep below the surface of humanity.

In selecting a place for human habitation, either for cities or single houses, a somewhat elevated, dry, and sloping ground should be chosen, so as to admit of thorough drainage and pure air.

From Late English Papers.

DISCOVERY OF GOLD AT ADELAIDE.—By the *Eagle*, which arrived lately in the London Docks, files of Melbourne papers have arrived to Sept. 1. From Sydney the correspondent of the *Melbourne Herald* writes on the 2nd of August:

"A gold field has been discovered at Bogara, in the Gwydir district, which promises to rival Mount Alexander itself. Just as it was at Ophir and the Turon, a great deal of gold was strewn about the surface of the ground. The distance is estimated at 430 miles from Sydney, of which the *Maitland* steamer disposes of 130, leaving 300 miles of bushy country to be travelled in the best way you can"

The Adelaide papers contain the following highly important statement of gold discoveries in South Australia. The *South Australia Register* of the 25th of August says:—

"There is now no doubt that at length an extensive and remunerative gold field has been discovered in this Province. Every experiment that was made was attended with success, although most jealously, and even suspiciously, watched by the officials who were present on the ground. The extent of country in which the gold occurs will probably be found to be very considerable. It commences at the sources of the Onkaparinga, near Mount Crawford and Mount Torrens, and reaches to the coast, following the line of that river to the township of Noarlunga, a tract of country not less than sixty miles in length."

CRIME IN IRELAND.—A Parliamentary blue-book has just been issued, showing the number of criminal offenders committed for trial or bailed for appearance at the assizes of each county in Ireland in the year 1851. These returns present a decrease of 6,642 committals, or 21.20 per cent. as compared with the year 1850, the total number of committals in that year being 31,326, while in 1851 the number rose not higher than 24,684.

TREATY WITH THE KING OF THE SANDWICH ISLANDS.—A parliamentary paper has been printed containing the treaty of friendship, commerce, and navigation between her Majesty and the King of the Sandwich Islands. The treaty was signed on the 10th of July, 1851, and the ratifications exchanged at Honolulu on the 6th of May last. There is to be, between all the dominions of her Majesty and the Hawaiian Islands a reciprocal freedom of commerce. British whale ships are to have access to the several ports for refitment and refreshment, and merchant vessels to two ports only—Honolulu and Lahaina. At the several ports the parties may trade with their goods, "excepting spirituous liquors." It is further provided that "the subjects of her Britannic Majesty residing in the Hawaiian Islands, and Hawaiian subjects residing in the dominions of her Britannic Majesty, shall be exempted from all compulsory military service whatsoever, whether by sea or land, and from all forced loans or military exactions or requisitions."

We are informed that on Saturday, at Lord Malmesbury's house, a convention of importance received the united signatures of England, France, Russia, Bavaria, and Greece. Its object has been to bring into unison the letter and spirit of the Greek constitution with the treaty of 1832, which appointed the three Great Powers guarantees for the independent monarchy of Greece under a Roman Catholic Prince of the house of Bavaria. The new treaty declares that none but a Prince professing the Greek religion shall reign over the Greek people.—*Morning Herald.*

RUMOURED BETROTHMENT OF THE PRINCESS ROYAL.—The report gains consistency that Prince Frederick William, the heir of the Prussian crown, is betrothed to the Princess Royal of England. The Princess of Prussia, mother of the Prince, will make another visit to England next spring.—*Augsburg Allgemeine Zeitung.* [Prince Frederick William, eldest son of the Prince of Prussia, and nephew of the reigning monarch, was born Oct. 18, 1831. The Princess Royal was born Nov. 21, 1840.]

The famous Countess Hahn-Hahn, authoress of "Jerusalem and Babylon," and other works, whose recent conversion to Catholicism made some noise, has just entered the convent of the Order of the Good Shepherd, at Angers, in France, and will, after due probation, found a similar convent in Coblentz or Cologne.

MORTALITY ON BOARD AN EMIGRANT SHIP.—On Monday, intelligence was received by the ship *Eagle*, Capt. Boyce, from Port Philip, that she passed the ship *Bourneuf*, with emigrants, on the 2d of September, inside Port Philip Heads, proceeding towards Geelong, and that it was reported she had had 100 deaths on board during the voyage from England.

WELLINGTON MEMORIAL.—With a view to erect a monument to the memory of the great Duke, to which all may contribute, it is proposed to erect and endow, by public subscription, a school or college, to bear the name of the Duke of Wellington, for the gratuitous, or nearly gratuitous, education of orphan children of indigent and meritorious officers of the army.

A new kind of paper, manufactured entirely from straw, and applicable for all printing purposes, as well as for writing, is stated to have been produced by Messrs. Hook and Simpson, of Tovil Mills, Maidstone. It is c