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The Provincial Wesleyan.

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

Volume IV. No. 17. HALIFAX, N. S., THURSDAY, NOVEMBER 4, 1852. Whole No. 173.

Delay.

BY FINLEY JOHNSON.

Whatever task thou hast to do,
It should be done to-day,
Ere time's swift stream should in its course
Bear all thy hopes away;
Delays indeed are dangerous things—
Improve the present hour;
To carry out thy future schemes
May not be in thy power.

The losses which delay has caused
Unto the human heart,
Tongues cannot tell—their bitterness
No language can impart;
Then when thou hast a task to do
Thy duty call obey;
Postpone not that for future time
Which can be done to-day.

Delay has lost the richest gifts
Of knowledge, wealth and power;
The treasure of a lifetime has
Been lost within an hour;
Delay has to its votaries
Brought care and costly sorrow;
And they who count on future time
May never see to-morrow.

Like "Felix" they intend to hear
The plain home truths of reason;
But still defer that chosen time,
"A more convenient season;"
But in this doubtful world of ours,
Man's race is quickly run;
And ere that season comes—alas!
Life's labour may be done.

Olive Branch.

Political Economy,

A BRANCH OF PUBLIC EDUCATION.

A LECTURE delivered by the Rev. Dr. RYERSON, Chief Superintendent of Schools, before the Mechanics' Institute, Toronto, on the 12th March, 1852.

According to promise, I am to address you on *Political Economy—a Branch of Public Education;* and if you will accompany me in the observations I shall venture to offer on this deeply important subject, I think you will come to the same conclusions at which I have arrived.

Political Economy—is one of the many branches of knowledge to which, in the progress of modern civilization, the investigations of the last hundred years have given birth, and raised to the dignity of a science. It is true, political economy, like navigation, has been practised ever since the formation of human governments, as the subjects of its inquiries has necessarily involved the chief practical interests of mankind. But as it was reserved to Copernicus, Newton, and their followers, to discover and explain the laws of the physical economy of the universe, with which Chaldean and Grecian philosophy, and mankind at large, had been conversant thousands of years: so did it remain for Adam Smith and his successors to investigate and expound the political economy of nations—that systematic arrangement of the laws which God himself has established for the creation of national and individual wealth, and by which both the individual and social relations of man are governed, in reference to the objects of his desire.

On a subject so vast, comparatively little can be said in a single discourse. All I shall attempt at the present time is, to give some notion of Political Economy; and then to evince its importance as a Branch of Public Education.

The word *economy* is derived from two Greek words, the one of which, *oikos*, signifies a house, or household, a family or tribe, or the property belenging to a family—the other, *nomos*, signifies an established law, usage, or arrangement. The word *economy*, therefore, means the law of the household, comprehending the arrangement and management of its financial affairs. The word *political*, is derived from another Greek word, *polis*, signifying city, state, or commonwealth. Political economy is, therefore, the economy of the State, as domestic economy is the economy of the family; and as the latter is the prudent management of all the means by which property is acquired, saved and employed, by the members of a family, and for their interests and happiness, so the former comprehends all the measures employed by a State, by which the property and labour of its citizens are directed in the best manner for the development and success of individual industry and enterprise, and for the public prosperity and happiness. It now ranks as a *science*—a science which investigates and upholds the laws by which the individual and collective wealth of a people is produced, distributed, and consumed.

It may give you a clearer and deeper impression of the nature and objects of Political economy, if I define it in the words of some of its ablest expounders. Dr. ADAM SMITH, entitles his immortal work on the subject—"*An inquiry into the Nature and Causes of the Wealth of Nations,*" and states, in the introduction of his fourth Book, that "Political economy, considered as a branch of the science of a statesman or legislator, proposes two distinct objects: first to provide a plentiful revenue or subsistence for the people or more properly, to enable them to provide such a revenue or subsistence for themselves; and secondly, to supply the state or commonwealth with a revenue sufficient for the public services. It proposes to enrich both the people and the sovereign." MCCULLOCH, the learned editor of ADAM SMITH, and able expounder of his doctrines, says—"Political economy may be defined to be the science of the laws which regulate the production, accumulation, distribution, and consumption of these articles or products that are necessary, useful, or agreeable to man, and which at the same time possess exchangeable value."*

MILLS, the acute and skilful modernizer of ADAM SMITH, observes, that the "writers on Political Economy profess to teach, or to investigate, the nature of Wealth, and the laws of its production and distribution; including directly or remotely, the operation of all the causes by which the condition of mankind, or of any society of human beings, in respect to this universal object of human desire, is made prosperous or the reverse."†

Such are the definitions of the nature and objects of Political Economy, given by the three principal English writers on the subject. The political Economists of the Continent, extend the range of its investigations to the fundamental principles of Civil government itself. "Political Economy," says SAY, "is the economy of society; a Science combining the results of our observations on the nature and functions of the different parts of the social body." SISMODI says, "The object of Political Economy, is the physical welfare of man, so far as it can be the work of Government;" and STORCH terms "Political Economy the science of the national laws which determine the prosperity of nations, that is to say, their wealth and civilization.

But MCCULLOCH happily distinguishes between the science of Political Economy and that of Politics. He says, "The politician examines the principles on which government is formed, he endeavours to determine into whose hands supreme authority may be most advantageously placed, and unfolds the reciprocal duties and obligations of the governing and governed portions of of society. The political economist does not take so high a flight. It is not of the *constitution* of the government, but of its acts only, that he presumes to judge. Whatever measures affect the production and distribution of wealth, necessarily come within the scope of his observation, and are freely canvassed by him. He examines whether they are in unison with the principles of the science, and fitted to promote the public interests: if they are, he shows the nature and extent of the benefits of which they will be productive; while, if they are not, he shows in what respects they are defective, and to what extent they will most probably be injurious. But he does this without inquiring into the constitution of the government which has enacted these measures. The circumstance of their having emanated from the privy council of an arbitrary monarch, or the representative assembly of a free state, though in other respects of supreme importance, cannot affect the immutable principles by which he is to form his opinion of them."*

Lord BROUGHAM, in his *Political Philosophy*, presents this subject in a still more clear and comprehensive light. He says "The manner in which men manage their private concerns,—the course they pursue in their dealings with each other,—their way of exerting their industry for their substance, or comfort, or indulgence—these proceedings may take place independent of the form of government under which they live; and, indeed as no ruler has anything to do with them, if each government did its duty, these proceedings would go on nearly in the same way under all governments, and only be affected incidently by the difference in the form of each. Although, therefore, the interference of governments directly, and their influence indirectly, may affect men's conduct of their own affairs, still the principles which regulate that conduct, and the effects resulting from it, form a subject of consideration evidently distinguishable from that of government. This subject then relates to the wealth, the population, the education, of the people; and the conduct of the government, in respect to these particulars, forms an important part of the discussion. This branch of the subject is termed Economics, or Political Economy, because it relates to the management of a nation's domestic affairs as private economy does to the affairs of a family. The most important subject of Political Economy is the accumulation and distribution of wealth in all its branches, including foreign and colonial as well as domestic commerce. But it also treats of the principles which regulate the maintenance, increase, or diminution of population,—the religious and civil education of the people—the provisions necessary for securing the due administration of justice, civil and criminal, and, as subservient to these, the maintenance of police—the measures required for supporting the public expenditure or the financial system—the precautions necessary for the public defence or the military system—and generally all institutions, whether supported by private exertions or by the state, the objects of which are of a public nature."†

Such is a summary view of the nature and objects of the science of Political Economy. The slightest analysis of the science will show that it is the application of the true principles of domestic economy to a whole community—that the essential principles of it, like those of morality or natural philosophy, are the same whether applied to a family or a nation, to a city or a country, differing only in the mode and extent of their application. The primary object being the production and accumulation of wealth, the first inquiry suggested is, *What is wealth?* An inquiry, which singular to say, has heretofore been the subject of so much diversity of opinion and protracted discussion; though it is now generally agreed, that wealth is any object, or quantity of objects, capable of gratifying our desires, or of procuring for us, by exchange, objects of gratification.—That quality of any object which renders it capable of ministering directly or indirectly to the gratification of our desires, is termed its *value;* and the value of any object depends upon the nature and number of our desires which it is capable of gratifying. In contemplating objects of human desire, it will be apparent that some of them, such as air, light, heat, &c., will gratify our desires, but cannot be *exchanged* for other objects; that some objects, such as articles of food, clothing, &c., will not only gratify our desires, but may also be exchanged for other objects of gratification; and that there are others, such as gold, silver, &c., capable of ministering to our gratification only by procuring for us, in the way of exchange, objects of desire. The first class of these objects are said to possess *intrinsic* value only—the last class *exchangeable* value only—the second class, both intrinsic and exchangeable value. Those objects which have no exchangeable value, such as air, light, water, &c., are every where abundant, common to all, and cannot be *appropriated* by any; but the other two classes of objects, which possess *exchangeable* value are limited in *quality* and in *place*. The value of the first class of objects admits of no increase by the application of labour; the value of the other two classes of objects may be increased, and frequently altogether created, by labour. Thus labour can add nothing to the power of the air or light of heaven—the direct and free gift of God—to gratify human desire; but a lump of iron ore, or dust of gold, is as useless as a lump of clay, or sand upon the ocean shore, without the application of human labour; and the peculiar properties of the metal in all cases result from processes to which it is subjected by that labour.—Now as the objects which minister to our desires, and which may be appropriated, constitute wealth, he that possesses many of them is said to be rich; he that possesses few of them is termed poor. When employed as the means or instruments of production, they are called *capital*,—which assumes various forms according to the various kinds of human industry, as Agricultural, Manufacture, or Commerce.

The next question is, *how does human labour add to the value of objects*, and thereby create or increase wealth? This will be found to be done in three ways. 1. By changing the elementary forms of substances: as the farmer, when by means of seed and cultivation, aided by the agencies of nature, such as the earth, atmosphere, rain, and sun, changes the elementary forms of the carbon, gases, and water into grain; or, as the chemist changes the elementary forms of various substances for practical purposes; the same is the case in the manufacture of the hand, and in coining of the precious metals, and in many other occupations of human industry. 2. By changing the *aggregate form* of matter; as when the cabinet maker changes the forms of various kinds of lumber into household furniture; or, as the smith changes the forms of various pieces of metals into every description of cutlery, machinery, and other instruments of usefulness and convenience; or, as the mason changes piles of stones, brick, and mortar into buildings; or as the spinner changes the pack of wool, or bale of cotton into thread, and the weaver that thread into cloth. It is, indeed, in changing the aggregate forms of matter, that consists most of the labour of mechanics and manufactures. 3. The last mode of increasing the value of the objects of human desire, is by change of place; as fuel from the forest or the mine, to the places of its use, or groceries from the countries of their growth and production to those of their consumption—thus giving birth and development to external and internal *navigation* in all its modifications, to foreign and domestic commerce or trade in all its extent, and to systems *exchanges* of and *banking* in all their varieties.

It will thus be seen that it does not lie within the domain of man to *create* anything—that is, to make something out of nothing. This is the exclusive attribute of Omnipotence. The entire province of human labour, skill and power, is limited to *transmutations* or *changes* of the form and place of the various objects which God has created, and with which his infinite wisdom and benevolence have stored and garnished our globe. The whole of human labour consists in the employment of natural agents. God created the garden of Eden with its flowers and trees, and appointed man to cultivate it. God has made the earth the air and sea, with all their treasures and properties, and has directed and limited the labour of man to develop and employ them; and by a principle of right, deeply implanted in the moral constitution of man, and recognised in almost all forms of human society, each labourer claims and is assured of the fruits of his own industry. This is the basis of all property—the right of each man to appropriate and enjoy the fruits of his labour—and is the great stimulant to human industry. The application of this principle involves those extensive branches of political economy which treat of the *distribution* and *consumption* of wealth.

The nature of objects and the right to appropriate them to our own use and enjoyment, being the result of labour in the three forms above stated, the question next suggested is, *what are the kinds of human labour employed, and how may it be rendered most productive?* When human labour is limited to the collection of natural productions, it is called *agricultural industry*. When employed in separating, compounding, or modifying the productions of nature it is called *manufacturing industry*, and as these processes can only be affected by mechanical or chemical means, Say justly remarks, that "all branches of manufacturing industry may be subdivided in the mechanical and chemical arts, according to the predominance of the one or the other in several processes." When, however, labour is employed in placing within our reach objects at a distance, it is called *commercial industry*. The manner in which these three great departments of human labour contribute to the individual and public wealth of the country, and in which capital and skill can be best employed to promote them, comprehends inquiries of a vital and extensive branch of political economy.

As to the means by which human labour has been and may be rendered most productive, they will be found to embrace *Discoveries—Inventions*—the *use of Natural agents*, (both animate and inanimate)—*Division of labour—Education*, or the *moral and intellectual cultivation of labourers—wages, or the proper remuneration* of labour, whether simple or educated—*Security of Property—Distribution and employment of capital* under its various forms,—the *Functions of Government*—different kinds of *consumption*, both public and private, and the laws relating to it—the end of all human labour being *enjoyment* or the *consumption* of wealth in some form or other.

Such, in a few paragraphs, is the briefest annalytical view I am able to give of the science of Political Economy—comprehending in its widest range many topics of Moral Philosophy of Ethics, the chief applications of science and arts, a great part of the functions of civil government, and the most remarkable developments and phenomena of modern civilization, but reducible to a few elementary principles, which I will now proceed to show may and ought to be made a branch of public education.

(To be continued.)

* The Principles of Political Economy; with some inquiries respecting their Application, and a Sketch of the Rise and Progress of the science—by J. R. McCulloch, p.1.

† Principles of Political Economy, with some of their Applications to Social Philosophy—By John Stuart Mills, p. 1.

* Principles of Political Economy, pp. 58, 59.

† Preliminary Discourse, Vol. 1. pp. 7. 8.

Neglect of the Prayer-Meeting.

But, O! how backward and negligent are many who are even conscious of the propriety and necessity of prayer-meetings, in attending to and sustaining such assemblies. Some, who have perhaps frequently partaken of the rich blessing the gracious Benefactor imparts to such as truly participate in the social worship of the Lord, have, it is so be feared, altogether forsaken their prayer-meetings, and have again plunged into the current of the world and the ocean of sin: whilst others, who as yet, now and then visit them, are, notwithstanding, in a lukewarm state, hanging back, being entangled with worldly affairs, and perhaps even spend much of their precious time—when they ought to be assembled with such as are engaged in the service of God—by loitering about stores and other places where their calling does not require them to be; and are thus not only neglecting their own salvation, but at the same time exerting a pernicious influence upon others—because, in the first place, by neglecting the prayer-meetings, they are not encouraging the work of the Lord, and may be a cause of others following their example; and, in the second place, they will be the means of strengthening such as are in their company, in the absence of such meeting, and do not feel inclined to attend them. Every member of society whatever, exerts some influence, be it greater or less. O, what a pity! that many professors of religion are not more zealous of the promotion of the prayer-meetings. Let us always bear in mind, that if we are Christians, we are soldiers of the cross, enlisted under the banner of the Captain of our salvation; and that, whilst we endeavour to aim at the glory of King Emanuel, and an incorruptible crown, we have to strive against many mighty enemies; and, though we must entirely depend upon the Lord for the strength we need, it is a great help to us if we keep in our ranks, and as one man in the battle, contend against the kingdom of darkness, and for the extension of the Church of Christ.—*Evan. Mass.*

[FOR THE PROVINCIAL WESLEYAN.]

"Be of good cheer; thy sins be forgiven thee."—Mat. ix. 2.

My God, my God, oh let thy words,
Fall on my list'ning ear,
And bid my weary soul look up;
Rejoice "be of good cheer."

One ray of light and comfort, Lord,
I pray thee to impart,
One spark of faith, oh, let it now,
Regenerate this heart.

Teach me to feel my sins forgiv'n,
To own thee, great and just;
My Father, help me now I pray,
In thy strong arm to trust.

Help me for Jesus' sake to throw
My burden all on thee,
Oh, mercy to my spirit show,
From bondage set me free.

My gracious Lord, then let thy voice,
Trononounce theee words of peace,
"Be of good cheer," rejoice, rejoice—
Thou'rt sav'd indeed by grace.

AMELIA.

Baltimore, October 11, 1852.

The Duke of Wellington.

The English Correspondent of the *Christian Advocate and Journal* pays the following just tribute to the memory of the late Duke of Wellington:—

Arthur Wellsley, Duke of Wellington, is dead. His life of fourscore and three years closed on the afternoon of Tuesday, September 14, at Walmer Castle, after an illness of a few hours. For some years past it was known that he had, occasionally, a fit, and under a succession of these he fell. A son and daughter-in-law were with him, and two medical men; but outside the lonely castle none knew of what was going on. For some time he was insensible; at length he seemed to breathe no longer. The medical man, however, declared that the pulse still beat; and for a while that was the only sign of life. After a while it ceased. "All s over," cried the anxious Doctor. His professional brother tried the other arm, there was no pulse there. The son, Lord Charles Wellesly, thought that life still lingered. A mirror was held before the lips, but no breath stained its surface. The spirit of the great captain was gone!

It is impossible to give a just idea of the feeling which this event causes to us here. There is no surprise, for all of us have expected it for years; yet there is a shock, from its suddenness, and from the tremendous sense of loss which it brings. There is no spirit of grief, no gush from the finer sensibilities, no balk of any hopes for the future, no hurt to any one's love of party, no tragic circumstance as with Nelson; no short-cutting of glory as with Peel; no wish he had lived to see better days, as with Moore and Wolf; no remorse on account of public ingratitude; no sorrow for powers ill-spent; no tenderness for a pitiful close of a bright career, as in the case of his greatest contemporary; no one element, in fact, of what would constitute a mere sorrow of sentiment, of what could cause bitterness against man, or murmuring against "fate;" and yet there never went into the ear of England three words which left such a steady, thoughtful grief at her heart as these three, "*Wellington is dead.*" It is the wisdom of a nation mourning for its wisest; the patriotism mourning for the most patriotic; the love of law mourning for the greatest law-keeper; the love of duty mourning for the greatest example of duty-doing; the love of order mourning for the most orderly; the loyalty mourning lor the most loyal; the valour for the bravest, and the love of peace *for the most pacific*. It is such a grief as a good man could almost wish to raise in a few hearts, when he goes; but which, when it silently lies in the heart of a whole nation, and goes down deeper to-day than yesterday, and shows that it will go deeper and deeper yet, becomes really appalling, as a proof of the power a man may gain, for good or evil, even in the course of the life we are constantly calling so short.

All the world knows who Arthur Wellesly was, and how he became what history will ever call him, the greatest Briton on which the grave ever closed up to the middle of the nineteenth century. He was of the same stock as John Wesley; and Charles, when when a boy, had an offer of being made the adopted heir to the estates of an Irish Wesley, who had no issue. His father refused the good fortune, and it fell to Richard Cowley, the grandfather of the Duke, taking, with the property, the name of Wesley.—The Duke's eldest brother, the first Marquis in the family, changed the orthography of the name to Wellesley.

Fame took up the name of the late hero upon the walls of Seringapatam, where he stood one of the leaders in the capture of that dreaded stronghold of the tiger Tippoo. Against Doondish he displayed the most perfect specimen of coolness and audacity which could be conceived. Against the Mahrattas he performed at Assaye one of the most daring feats ever done in arms, and with effects most signal; yet even then all this dashing valour was coupled with a sobriety of judgment which left no iota of an arrangement to haps and hazards. At thirty-six he came home to England, bearing a sword worth a thousand guineas, presented him by the people of Calcutta, a service of plate by the officers of his own division, addresses and such like endless; a major general's commission, and the thanks of Parliament. When just forty he was placed at the head of the little force in the Peninsula; and what he was or was not may not unfairly be judged by whom he met, whom he beat, and what he did, and what force he did it with. It is odd taste of French writers to rate his military genius low; for surely we may hold it a maxim in war that the less is beaten by the greater; and if Wellington, with his small force, wretched artillery and engineering preparations, and disorderly allies, never was beaten in any one battle, and did beat terribly every marshal that ever met him; if he who with a force seldom exceeding 50,000 effective men, cleared the country of armies that ranged from 200,000 to 380,000, was a common-place sort of man, what sort of men were all the picked chiefs of Napoleon's army, who so regularly got outwitted or thrashed by him?

When he entered France as the liberator of Portugal and Spain, and the conqueror of the finest masters of the imperial army, it seemed as if his services were done. The eagle himself had been overtaken by a voice which seemed to say,

"Down let him stoop from his havoc on high,
And home let him speed for the spoiler is nigh;"

and he had retreated to his guilded cage and surrendered there. But before long Wellington, labouring ardently to lay stable foundations of peace, was called to stand again in the fore-front of war. This time he and Bonaparte stood face to face. I am perfectly aware that some of your American writers laugh at us English for thinking the two men capable of being compared. But be assured that is a point on which every *thoughtful analyst of character* in England is most happy to be laughed at. As to general, mental, and moral qualities, the points of contrast, and of respective superiority and inferiority are endless, and to strike the balance nicely, would require more study than most of us are able or willing to give. But at Waterloo they met not to measure themselves as statesmen or patriots but as generals, and this Napoleon felt. "I go," said he, as he threw himself into his carriage at Paris, "to measure myself with Wellington;" a thought he had never before had respecting another man. At Waterloo he met an army of which he despised the numbers, but a general whom he feared. He felt that day the restraint of moving under an eye that had been too keen for every one of his pupils, and which he had confessed to be cooler than even his own. That restraint weighed on him. He was not the same man as if he had dared to risk a blunder. Now when the question, Which was the better general? arises, one naturally asks, If Bonaparte was, why did he not beat Wellington? He had plenty of men and plenty of time before the Prussians came? And why on earth did he not, if as good a general as Wellington, get rid of that shabby little army of 33,000 English before evening brought Blucher. That is a question which those who believe in his better generalship will sooner resent than coolly answer. Those who rate Wellington low forget the position in which they place Bonaparte, who, with such magnificent advantage of numbers, was held at bay, and reduced to such a condition that the moment reinforcements showed themselves, his army melted from the field like snow. A while ago I put one question, now one may put its converse—If Massina, Soult, Marmont, Junot, Jourdon, Ney, and Bonaparte, were the greatest generals that lived, what was the man whom none of them ever managed to beat, and who beat them all?

The sword which he sheathed at Waterloo happily never drew blood again. For nearly forty years he lived to uphold the peace which he had gained. Certain as war was to bring him new opportunities, he had that horror of the thing *itself* which he had ever showed of its abuses. And just as he imperatively put down marauding and disorder while occupying a conquered country, so he uniformly set himself to meet provocations to war by peaceful arrangement. It will do more for his name than any additional victories could have done, that he was the soldier who declared a great victory to be the greatest calamity that could happen to a country, except only a great defeat; and who in all his long and most powerful influence upon the affairs of Europe gave effect to these weighty words. He never forget the habits of the camp; he was in political, as in military service, the man of order, duty, and hard work. He might have expected indulgence in present offices on account of past service: but he never was beholding to any man for patience or forbearance; never had his own work undone, never broke a rule, never invaded a right, never half did anything; but stood on such footing with all men, that every peasant in the land felt he might confront the Iron Duke at any moment, and would find him heartily give in, if only he could show him that law was on his side. Duty, duty, duty, was his word of strength; he never talked or wrote of glory, even to his soldiers; it was on, on the same course, duty always. And perhaps to this, more than to any other feature of his character, did he owe that popularity which grew as his days lengthened, and which the occasional checks given to it by his political movements only seemed to make stronger in the long run. No party claimed him as its property; every Briton felt the Duke was his man, existing only to serve the state, and equally ready to defend the crown or the private soldier, the inhabitants of a town taken by storm, the dairy of a farm-house in a hostile country, or the rights of England in a conference of Europe.

Up to the last he held many offices, of which the most onerous was that of commander-in-chief. Yet, old as he was, all that was to be done he did most punctually. In the House of Lords he had been the oracle. He was no rhetorician, and yet it was hard to say that he was no orator. In his stammering and ungraceful delivery there was everything to kill a speech; but somehow all his speeches went home to the minds of his hearers; and what with convincing the understanding, and what with swaying the will, he wrought as great practical effects upon them, as the most fluent speaker could desire. He was remarkably liberal, especially in his gifts to the families and widows of officers. It is said the sums thus bestowed were enormous. As a landlord, his conduct was not only beyond reproach, but was praiseworthy in the highest degree. In fact, in all public relations it is hard to find a man so indissolubly bound up with one idea of duty as that of Wellington; and the fact that all his private walk will not bear the same scrutiny, is one of these humbling testimonies that true uprightness and purity are neither inherent in the noble examples of our nature, nor attained by the force of self-control; for had either of these been the source of personal virtue, Arthur Wellesly would have stood without reproach; but the highest specimens of human nature, as the meanest, the strongest wills as the feeblest, all need a power which comes from on high to enable them to be free from sin.

The public were perpetually hearing of some wise saying fresh from the lips of the Duke. One of the last that gained currency was to this effect:—A young clergyman who had an idea that the Duke was no great friend of missions in such countries as India, and who, I suppose, was not himself troubled with zeal of that kind, asked the Duke what was his opinion as to such undertakings; the old soldier, who always had a strong distaste for any man who was not up to his "duty," said, "why, as to you, you have no alternative; you have the marching orders in your pocket; 'go into all the world and preach the gospel to every creature.'" He had but one brother who was not in the House of Lords, and he was a clergyman. When the Duke was in power he was importuned to make him a bishop, so that they all might be lords together. But not he, his brother was not the man for a bishop, and a bishop he would not make him.

Fourscore years of glory seem long to look foward to, but the course is run and over; and that great day which must come to all comes to the hero at last; and how deeds of battle and of the senate will be judged in that day, we know not now, but shall know hereafter. It is solemn to follow the soul of such a man into the tribunal where all acts show "in the light of the Lord."

A Word In Season.

A very devoted and faithful teacher died lately in Manchester, England. When a young man, he attended a Sunday School Teachers' meeting, and was impressed with the sentiments uttered by the different speakers, who stated how much happier they felt in being actively engaged on the Lord's day in making known to the rising race the way to heaven, than by going in their own ways, and seeking their own pleasure.

"I said to myself, do these men feel happy? O that I were like them! They urged those present to join their number, and engage in the good work of Sabbath school teaching. I listened with attention. The meeting closed, and as I walked alone to wards home, I turned over in my mind the new things that I had heard, I was satisfied of their truthfulness, and felt over again the impressions which had been made upon my mind. I said to myself, the teachers in this school appear to be happy. Surely God is with them. I felt a great desire to join them, that they might do me good. On arriving at home, I mentioned my wish; it received much encouragement; and the following morning being the Sabbath, I went to the school, and was kindly taken by the hand, and put in charge of a class of little boys."

The person to whom he mentioned his wish was his mother. She did not discourage the rising desires of her son by timid thoughts about the school being near four miles off, and the danger of walking such long distances winter and summer, early in the morning; and sometimes, perhaps, returning late at night. What she urged was, "Go, Robert, go, and the Lord be with you. Hesitate not a moment; go to morrow morning."

By his own record of the fact, he came, and it is well worthy of being recorded also, that for more than twelve successive years from that time he continued to come the distance of four miles every Sabbath morning; and further, that he was one of the most punctual and regular teachers in the school, winter and summer alike; who ever might be absent, he was there about nine o'clock every Sabbath morning. Those who lived close by, or within five minutes' walk, might be coming in a quarter of an hour, or half an hour, after the opening of the school; but he who had come four miles came in time. Gradually he was advanced from the junior to the senior classes in the school; and after six or seven years from his first coming, he was appointed to the office of superintendent of the boys' school.

A Lesson.

Our ambitions and our vanities wither before us, like the gourds of a night, and we, as the prophet, lean over them and weep. Compare the blithesome boy, lingering and loitering on his way to school, and the aged man, lingering, ah, yes, and loitering too, on his passage to the grave, and how startling and impressive the contrast. Look at the youthful maiden with the summer's dawn upon her cheeks, the star-light brightness in her eyes, and the gladness of maiden hood in her breast; and behold her again in the decline of age, and you will have extremes before you as solemnly impressive as they are inseparably united. Do we sorrow over the shortness of life, there is no strength for our sorrow, nor consolation, unless we are united to God. Bloom will depart from the field and splendour from the grove; the seed-time will come and the harvest pass away, and winter fall upon us if our year of life continues. We cannot stop the sun nor the moon in their courses though we should cry out with the collected supplication of the whole world. There is no Gibeon of life upon which we can rest the morning or the noon-tide; there is no Ajalon in age whereupon we can force the moonlight to repose beyond its appointed hour. We cannot re-kindle the morning beams of childhood; we cannot recall the noon-tide glory of youth; we cannot bring back the perfect day of maturity; we cannot fix the evening rays of old age in the shadowy horizon; but we can cherish that goodness which is the sweetness of childhood, the joy of youth, the strength of maturity, the heaven of old age, and the bliss of the saints.—*Giles.*

Interesting Anecdote.

A Presbyterian minister of the United States—American by birth, but of Scottish parentage—happening to be in the city of New-Orleans, was requested to visit an old Scottish soldier who had wandered thither, and having been attacked by the yellow fever, was conveyed to the hospital in a dying state. On announcing his errand, the sick soldier told him, in a surly tone, that he desired none of his visits; that he knew how to die without a priest. The minister replied that he was not a priest, but a Presbyterian clergyman, come to read to him the word of God, and to speak of that eternity to which he seemed drawing near. The Scot doggedly refused all conversation, and after lingering a few minutes, the minister was reluctantly compelled to take his leave. Next day, however, he called again, thinking the reflections of the man on his own rudeness might secure a better reception on a second visit. But the soldier's tone and manner were equally rude and repulsive. He turned himself in bed, with his face towards the wall, as if determined to hear nothing and relent nothing. As a last effort to gain attention, he bethought himself of the hymn, well known in Scotland, the composition, as it is supposed, of David Deekson, of orlen one of the worthies of Scotland:

"Oh, mother dear, Jerusalem,
When shall I come to thee?
When shall my sorrows have an end?
Thy joys when shall I see?"

This hymn his mother had taught him to sing, when a child, to the tune of Dundee. He began to hum his mother's hymn to his mother's tune. The soldier listened for a few minutes in silence, but gradually turning himself round, his countenance relaxed, and with a tear in his eye, he inquired—

"Who learned you that?"

"My mother," said the minister.

"And so did mine," replied the now softened and relenting soldier, whose heart was melted by the recollections of infancy, and who was now prepared to lend a willing ear to the man that had found a key to his Scottish heart.

Was Gutzlaff a Methodist?

We ask this question, not expecting to find an affirmative answer which would say that Mr. Gutzlaff was a Methodist in the common, recent, ecclesiastical sense, as an authorized Methodist Minister of the Wesleyans; but we ask it in view of an affirmative answer that went to say he was once a member of a Methodist class, and a member of the Methodist society in England, and Rev. Thomas Jackson was his class-leader. He mentions this in one of his speeches during the session of the British Conference. It is probable, indeed certain, that, in connection with Wesleyan Methodism, Mr. Gutzlaff caught up the elements of his peculiar in his labours, in China. What the result of these labours will be we cannot tell; but we trust the seed he sowed will grow up to maturity, whatever hand may cultivate it in its growth. One soweth and another reapeth. The Lord of of the harvest gives the seed, the bud, the stalk, the ear, and the full corn in the ear. He sendeth whom he will send. But all the faithful labourers will in the end rejoice together, when the harvest will be gathered by the great husbandman. "In the morning sow thy seed; and in the evening withhold not thine hand."—*West. Ch. Adv.*

The Baptism.

The parents of the child had sensibilities that were alive to the meaning of the beautiful act they came to church to perform, and a certain consciousness of their deep emotions pervaded the entire congregation, and touched all our hearts; so that when they presented the sweet babe, whom God's love had bestowed upon them, and all leaned over to witness the simple rite of its baptism, and the contrast, between the helplessness of infancy and the might and guardian care of God, rose up to all minds, and the image of the Good Shepherd, taking the little lamb in his arms and blessing it, was pictured on their imaginations, and the fervent prayer ascended for the preservation of the new gift of life, and for wisdom in the new parental duties, I am sure there was not a soul there that did not feel the whole scene to speak better than a hundred sermons, and to appeal to some of the tenderest and holiest feelings of our nature. And who of us does not love our blessed religion more because we read "the promise is to you *and* to your children," because we know that these too are included in its heavenly benediction, because the Author of our faith himself has given us a rite by which we may make this fact a certain and living thing to our sensibilities—*Christian Register.*

Webster on Christianity.

A few evenings since, sitting by his own fire-side, after a day of severe labour in the Supreme Court. Mr. Webster introduced the last Sunday's sermon, and discoursed in animated and glowing eloquence for an hour on the great truths of the Gospel. I cannot but regard the opinions of such a man, in some sense, as public property. This is my apology for attempting to recall some of those remarks which were uttered in the privacy of the domestic circle.

Said Mr. Webster: "Last Sunday I listened to an able and learned discourse upon the evidence of Christianity. The arguments were drawn from prophecy and history, with internal evidence. They were stated with logical accuracy and force; but, as it seemed to me, the clergyman failed to draw from them the right conclusion. He came so near the truth that I was astonished that he missed it. In summing up his arguments, he said the only alternative presented by these evidences is this: Either Christianity is true, or it is a delusion produced by an excited imagination. Such is not the alternative, said the critic, but it is this: The Gospel is either true history, or it is a con-