

tremendous opponents, that half her crew were disabled, her Captain carried wounded below, her mainmast shot away, and the remainder of the men driven from their quarters. At this very juncture, when the Marlborough was on the point of striking, there chanced one of those awful lulls in the roar of the thundering cannon, often experienced in general action; in that momentary silence, when the falling of a rope might be heard, the old game cock, who had escaped the human carnage, hopped up upon the shattered stump of the mainmast, and with a loud and triumphant flapping of his wings, sent forth such a long and lusty challenge as to be heard in every part of the disabled ship. No individual spoke in reply to the homely but touching alarm; one universal and gallant cheer from the broken crew arose—they remembered the indomitable courage of the bird that sat undismayed above the bleeding horrors of the deck, and every soul on board who could drag their limbs to quarters, remanent the guns, resumed the action, and forced each of their opponents to surrender. A silver medal was struck by order of Admiral Berkeley; it was hung upon the neck of the old game cock, who, in the parks and around the princely halls of Goodwood, passed the remainder of his downy days in honoured safety.—*British Naval History.*

THE WESLEYAN.

Halifax, Saturday Morning, June 26, 1852.

DAILY OFFERING TO THE MISSIONARY FUNDS.

A writer in the *Watchman* thus speaks of the beneficial results which would accrue to the cause of Christ, from a daily offering, be it a penny or less, be it a pound or even more, to the Mission-funds:—

"If each individual, according as God prospers him, were to lay aside for the cause of Missions, a certain amount per day, as a thank-offering; if all were to do this, who hear the name of Christ, what a mighty change would be accomplished in the aspect of the Christian Church, what stupendous triumphs might she not achieve! Instead of having to mourn over the inadequacy of means, and the seeming impossibility of extended conquest, soon would the knowledge of Christ cover the earth as the waters the face of the deep. Nay, if every Christian was a man of fervent prayer, how long would Zion languish?"

Wesleyan Mission to China.

The necessity of providing for the spiritual and christian instruction of China, has long engaged the attention of the Committee of the Wesleyan Missionary Society, but want of means alone has prevented the Society from establishing a Mission there. Lately, God has providentially opened the way for their entrance into that densely populated pagan country. We published a short time ago an account of the zealous and self-denying enterprise of a Mr. Piercy, a Local Preacher of our Connexion, who, unaided, commenced a mission among the Chinese, thus preparing the way for the employment of a more extensive agency. Special subscriptions are now being solicited for the sustentation of Wesleyan Missionaries in this inviting field of christian labour. At a recent Missionary Meeting in Jersey, it was stated, that THOMAS FARMER, Esq., whose beneficence is known in all the Churches, had promised towards this special object, £1,000, of which £700 had already been paid by instalments of £100 each, and had pledged himself to pay up the remaining instalments at once when the Missionaries were ready to embark, and further, to contribute £100 annually towards their support. At the same Meeting, Mr. ELIAS NEEL, volunteered £50; Mr. NEWSTEAD pledged himself for £20; Rev. J. ETHELLES for £5, and for the further subscription of £1 annually, while many other individuals came to the resolution of adopting the plan of a daily offering, according to their means. Refreshing, indeed, are such practical instances of interest in the extension of the kingdom of Christ in Pagan lands. The benevolent donors cannot fail of receiving the approval of Him, who has said, that he who giveth a cup of water in his name shall not lose his reward.

A True Bill.

The *Wiltshire County Mirror* thus speaks of the troublers of our Zion in the Mother Country:—
"We have had peculiar opportunities of watching the progress of disaffection in the country generally, and we have no hesitation in asserting that the language employed in our hearing, when attending professionally at various meetings, in the North, the South, and West of England, has partaken so thoroughly of personal invective, ungentlemanly abuse, and unmitigated slander, that we cannot for the life of us understand on what principle they appeal to the sympathy of the 'Christian public.' Repeatedly, in the absence of Drs. Bunting and Newton, we have heard calumnies upon their ministerial and private character applauded to the very echo by men who affected to commence their proceedings in 'the spirit of prayer and love.' Originating in the first instance in the petty jealousy of a member of the Conference, which induced him to assail his brethren in the ministry, the movement has now acquired the character of a perpetuated slander. The question is simply one, on the one hand, between such members of the Body as remain loyal to the principles involved in the legal constitution of Methodism, and on the other, such disaffected and degenerate members of the Connexion as desire to carry out their Chartism into the class-room or the quarterly-meeting. Let not our readers fall into the trap of giving 'practical expression to their sympathy,' without first ascertaining the real merits of the question, and without also asking themselves, 'How should we view the attempt of a troublesome minority in our own Church to excite the popular voice against the clergy and the consistent laity?'"

Notes on India beyond the Ganges.

Bangkok, the principal city of Siam, about twenty-five miles up the River Meinam, contains a population of upwards of 500,000.
Maulmein, in the British Territory eastward of Rangoon, has a population of about 40,000.
Rangoon, 670 miles south-east of Calcutta, has about 40,000 inhabitants.
Tavoy, in British Burmah, south-west of Maulmein, and open to the sea, has about 9,000 inhabitants, 1,000 pagodas, and 200 monasteries for Buddhist Priests.
Ramree, in Arracan, contains upwards of 300,000 inhabitants.
Foo Chow, the capital of the Foo Kien Province, contains about 600,000 inhabitants, and is thirty miles from the mouth of the river Min.
Canton has upwards of 700,000 inhabitants.
Amoy has 200,000 inhabitants.
Chittaking, 343 miles east of Serampore, and eight miles from the sea, has about 12,000 inhabitants; adjacent are many populous villages.

THE ESCURIAL is the palace of the kings of Spain, one of the largest and most magnificent in the world. It was commenced by Philip II. in the year 1562; and the first expenditure of its erection was 6,000,000 of ducats. It forms a vast square of polished stone, paved with marble. It may give some notion of the surprising grandeur of the palace to observe, that, according to the computation of Francisco de los Santos, it would take up more than four days to go through all its rooms and apartments, the length of the way being reckoned thirty-three Spanish leagues, which is above 120 English miles. Alvarez de Colmenar also asserts, that there are 14,900 doors, and 11,000 windows belonging to this edifice.

A SPIRIT OF INDUSTRY, when once it has been excited in the common forms of education, may be transferred to objects of more exalted dignity, and more extensive utility. It qualifies men for the highest and for the lowest employments. It gives perseverance to the workman, and firmness to the statesman. It opens a broader field for the display of every talent, and inspires us with new vigour for the performance of every social and religious duty.

THE ENGLISH LANGUAGE consists of about 38,000 words. This includes, not only radical words, but all derivatives, except the preterites and participles of verbs; to which must be added some few terms, which, though not set down in

the dictionaries, are either obsolete, or have never ceased to be considered foreign. Of these, about 23,000, or nearly five-eighths, are of Anglo-Saxon origin. The majority of the rest are Latin and Greek; Latin, however, having the largest share.

WEALTH IS THE *summum bonum* OF THE CHINESE. Their common salutation on New Year's Day is, "May you become rich this year!" Their most solemn worship, that of ancestors, seems to be engaged in from an expectation that their imagined dutiful conduct may be rewarded by the acquisition of wealth.

THE MINDS OF THE CHINESE are not pre-occupied by any system of false religion; there is great readiness and clearness, it is said, in their apprehension of the doctrines and precepts of Christianity; the practical issue between the love of the world and the Gospel of Christ seems to come at once.

THE GREEKS in Smyrna follow the customs of the Turks in many things, and, especially, the female sex is kept in the same slavish submission as the females among the Turks; at least, there is very little difference. The husband hardly sees the female members of his family, and never goes out with them, or appears with them in any society whatever.

English Churches in Italy.

A correspondent of the *Times* gives the following account of English churches and services in the cities of Italy:—"The building at Rome is situated a few doors without the Porta del Popolo on the road to Florence, in immediate and convenient vicinity to the Strangers' Quarter. There is no external indication whatever of a place of worship. The apartment used as a church occupies the top of a large house, literally in the roof, the beams of which appear in several places. There is a small enclosure for the altar, and the pulpit and reading desk are placed besides it. The congregation is generally large, often exceeding seven hundred persons and there are great complaints of want of ventilation, and of excessive heat from the roof. In consequence of the dispute between the Bishop of Gibraltar and the committee, his lordship during his last visit did not enter 'the room known as the English chapel,' but had divine worship performed in a house in the Corso occupied by another clergyman. It seems a principle throughout Italy that there shall be no external indications of an ecclesiastical character in connection with Protestant churches. The condition is insisted upon at Nice, Genoa, Pisa, Naples, and Florence. At Nice the building was expressly erected for the purpose, on condition that it should not look like a church. The pulpit is over the communion table, and is entered by a door from a staircase in the vestry. The congregation is large in the winter season. At Genoa the arrangements are of the humblest kind. The church is a room on the one pair floor of a house in a by-street. The congregation is small. At Naples the church is a very large and handsome room in the Consul's house, conveniently arranged and pewed. The chaplain, who is appointed by the embassy, is at variance with the committee, and the school in it is entirely without his control. The congregation is large and respectable. The services are never attended by the Ambassador, though the foreign office claims the patronage. At Florence the church is large and elegant. The altar is placed in a circular recess, with the pulpit and reading desk on either side. The roof is arched, and there is a very handsome organ loft. In all cases it appears the rule that whatever is raised by subscription or donation of the visitors and residents for the support of worship according to the Church of England, is doubled by the foreign office."

Attempted Conversion of Ronge.

The following article, says the *Daily Zion's Herald*, has been forwarded to us in a communication from L. Jacoby, the Methodist Missionary in Bremen. We give it as a curious piece of intelligence:—

The archbishop Wiseman has made an attempt to convert Johannes Ronge. The wife of Ronge was dangerously ill. Report had named Ronge as being the sufferer. The following letter con-

tains the particulars: To Mr. Johannes Ronge. London, Nov. 13. Reverend Sir:—As your servant will have told you, that I called on you last evening, but may have forgotten my name, I feel it my duty to inform you for what purpose I would have paid you a visit, if I had found you so sick as I had been told you were. I am the pastor of the Roman Catholic Germans here in London, and know well all what you have taught and done since you parted from the only true church of Jesus Christ. When I heard that you were lying on your death-bed, I thought it my duty to offer to you at the verge of the grave my clerical assistance, in order that you might perceive the truth of the words of the Bible: *nolo mortem peccatoris, sed ut convertatur et vivat.* You know that the good shepherd went after the lost sheep in the desert, and thus yesterday the cardinal archbishop of Westminster, in whose parish you are now living, would have gone after you, if he understood the German language as well as I, who have been born at Prague; he, therefore, commissioned me to do, what otherwise he would have done himself. I then went about to find out your address. I called all pious souls whom I know to pray for your conversion. I myself prayed on the whole way from the Bank to Hamstead for this same thing, and then rung the bell of your garden with great confidence in the mercy of God and the intermeditation of the Virgin. Your maid-servant then came, and I heard then that not you, but, as she answered to my inquiry, your lady had fallen sick. She then proposed to bring me to the house where she said you have been last evening at six o'clock, which I, however, declined, ordering her to present the compliments of Dr. Hacklick to you. Not a hair, says the holy Saviour, falls from your head without the knowledge of your Father; therefore, what I have done yesterday by order of the chief minister, has been a disposition of Providence (done by dispense) (Fuyung). It is, perhaps, the last warning, the last call of him, who wishes not the death of the sinner; and the purpose of this letter is obtained, if you turn from the way which you have obstinately gone for so many years already. *Finis venit, finis venit*, is loudly proclaimed to you by Keskickel.

In Christ yours,

DR. MANZEL HACKLICK.

ARE THE CHURCHES "DYING OUT?"—In the six years ending January 1, 1852, there have been 42 churches of all denominations, including six Roman Catholic, organized in the city of New York. During the same time eight were disbanded, leaving a balance in favour of Protestantism of 25 churches. And yet the Freeman's Journal affects to think that the Protestant churches in that city are fast "dying out." The aggregate number of churches in the city is 255, of which 23 are Roman Catholics.

THE PATAGONIAN MISSION.—Among the Parliamentary papers issued on the 28th May, was one respecting the late starvation of the party sent out by the Patagonian Society. It is suggested in the event of another mission, that their supplies should be intrusted to practical men acquainted with commercial affairs.

MR. H. E. MANNING.—A letter appears in the *Times*, from Mr. late Archdeacon Manning, entirely contradicting the report which was propagated of his dissatisfaction with the Church of Rome. He says:—"I found in the Catholic Church all that I sought, and more than while without its pale I had ever been able to conceive."

BISHOPRIC OF BORNEO.—It is stated that the Rev. F. T. M. Dougal, who will be the first Bishop of Borneo, and will be consecrated so soon as the arrangements for the formation of the Bishopric are completed, was formerly a medical gentleman attached to King's College Hospital. Mr. M. Dougal entered into holy orders a few years since, and proceeded as Missionary to Sarawak.

A. J. Finch of New Britain, Conn., has taken measures to secure a patent for an improvement to prevent accidents arising from the breaking of axles of railroad car wheels. The improvement consists in enclosing the axles in tubes, so that when an axle breaks, it will be prevented from dropping down and working loose.