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Religious Miscellany.

Precious Faith.

TRANSLATED FROM THE GERMAN OF COUNT ZINZENDORFF.

I know in whom I trust,
The Holy and the Just;
The Father's image pure and bright,
The Lord of mercy and of might.

I know in whom I trust,
Though yield to death I must,
Thou wilt not leave me in the grave,
But from its dark dominion save.

I know in whom I trust;
When Thou shalt raise the just,
I too shall in thine image shine,
In bliss and purity divine.

Holy and precious faith!
Thou conqueror of death!
My present joy, my pledge of bliss!
Lord evermore my faith increase.

Pulpit Bibles.

Pulpit Bibles—considering where they are and what they are for, and who they are that use them—are more shamefully abused, and sooner torn to pieces—bursted from the back, with a large portion of the Epistles hanging loose and looking like old waste paper carelessly stuck in there, than any other Bibles used in Christendom. We all know, that it is not because they are used more, and, therefore, it must be that they are more abused when used. I must confess that it is not the least of my mortifications that this outrage on the Pulpit Bible is said to be confined mainly to Methodist pulpits, and is more especially observable in our city pulpits. This may be accounted for in two or three ways. First—In cities we use larger Bibles, which can be more easily injured in the way in which the injury really comes. And secondly—In other pulpits than ours many of the ministers read their discourses, and only use the Pulpit Bible as a temporary desk, and cannot use it as if it were a mere cushion for the elbows—to me an odious sight, and in my humble opinion, a very disrespectful act.

Suppose when a man is wearied from sitting on an old Windsor chair—*hard as wood, you know*—he should open a large Bible, and placing it in his chair, face upwards, seat himself on it very composedly and begin to study his sermon for next Sabbath! But some some one more considerate of propriety, should call his attention to it as an act of apparent disrespect and he should reply, that he was using it in the common service of his profession; would his reason relieve his wanton folly? I trow not. And yet his reason and act would be as sensible as it is for a minister to open a Pulpit Bible, read out his text, leave the Bible open before him—a thing in itself, frequently, wholly unnecessary, and leading to the very fault we complain of, and then only to use the precious Bible as an elbow cushion. This is exceedingly unbecoming in a minister; as taste and conscience both readily decide. It is useless for one of the abusers of the Pulpit Bible to tell me that he becomes so engaged that he forgets all about his elbows being on the Bible. This only makes the matter worse with me, and leads me to despair in regard to the future. It is well known in this country that few men will ever become more engaged in preaching than myself, and yet no one ever saw me leaning my upper weight on my elbow, upon a portion of the Epistles of the New Testament, bearing down on an unsupported fraction of it, with as much apparent unconcern as if I was leaning on a bale of goods. These objects are better proofs of a ragged and indifferent mind, than they are of a worthy zeal. Excuse me for alluding to myself—but I could use a Bible fifty years and preach as earnestly as man ever preached, and never loosen a leaf in it, if it was originally put up well. I am utterly confounded and deeply mortified as I pass from place to place, and leave a new Bible here this year, and go back next, and find half of the Epistles *gouged* out.

By why talk so much about the Epistles and no other portion of the blessed Bible? Well, just because there is more preaching done from the Epistles than any other section of it, and because when we get further in, there is back enough to support the lounger's elbows with less harm. But when you use a Pulpit Bible, four inches thick, and take your text along about some of the general Epistles, turning over a section of the Bible, a half inch thick, sloping downwards, and in the course of one of these deep engagements, leaning over towards the audience, with the elbow on this little fraction of the Bible, you bear down with such heedless pressure as to loosen some of the leaves from the sale keeping, both of stitching and glue.

To prove that I have laid my bill of indictment at the right place, I need only ask, did the oldest preacher now living ever see a Pulpit Bible injured in this way on the Pentateuch side of the Bible? And if not, how can it be accounted for, except it be, that this side is seldom the seat of a text, and perhaps never in this dependant form used as an elbow cushion for a weary clergyman.

Only last winter in a fine new Church, with a fine new Bible, which I seldom opened, because I used a more common one, I was agonized in my feelings as I sat behind a worthy brother listening to his able discourse, and saw him with elbows gouging into a small fraction of my fine Bible as if he had been bearing on a fence corner. The sermon was measurably lost to me, by reason of the preacher's rudeness to a Pulpit Bible. It never fairly recovered, while I knew it, and if I were to see it now I would not be surprised to find some of its leaves started out. Can all these feelings of mine be attributed to what some slack minds may call fastidious and squeamish notions? If so, respect me at least for my carefulness. It is a eleventh fault. But if there is as much of the unprofessed don't care in this abuse of the Bible as I fear there is, or if we grade it lower and say, such preachers are forgetful of propriety, still as a Methodist preacher I am pained and mortified, at all these evidences of a want of carefulness of mind in regard to these proprieties due to the house of God, and to his Holy Bible.

And now the wonder is, will this rebuke do any good? It may be the beginning of a good reform. Many of these errors in practice are most evidently the result of thoughtlessness. But how good men can be so unmindful of these proprieties, is, and always will be, a wonder to me. But so it is.

I have been a long time intending to call the attention of our preachers to a good many little errors in our way of doing some things. I am one who believe that all things belonging to our ministerial services should be done decently and in order. No one can ever glorify God, or enhance the moral power of himself or of his Church by any of these evidences of indifference to the well established laws of fitness and propriety. Especially is it true, that any culpable neglect of the venerable book of God is an ill omen. It shows that we do not feel the reverence for God's holy book that propriety demands. And I hold that every want of conserving reverence for what is strictly divine is an inlet to evil, and an outlet of good. A man that will abuse the Bible, just because it is the Bible, is, for that, by so much a better man.

L. PIERCE.

—*Southern Christian Advocate.*

Why the Congressman ceased to Swear.

A few days since, I passed through the interior of our Congregational district. In a brief conversation with an intelligent gentleman, who had recently formed the acquaintance of our present representative in Congress, I found that his constituents in that region admired him for his talents and approved his course in Congress, but they had some misgivings as to his moral character.

When this sovereign learned that I lived in the same city with his representative, and that I was a minister of the gospel, he inquired whether these suspicions were well founded. Unfortunately for my interrogator, I had not yet formed the acquaintance of Mr. A., and knew but little about his habits. "But," said I, "why do you ask these questions?" He replied, "I have a curiosity to find out whether he is in the habit of swearing. I notice that while conversing with us he tried hard to keep down the oaths, and I supposed he did it for the purpose of gaining votes in this region."

Soon after my return, I happened to meet the brother of our representative, whose acquaintance I had already formed. "I have lately been catechised, said I, "in reference to the swearing propensities of our worthy member of Congress," and then related the incident above. He was amused, and simply replied, "this is only another instance of the good accomplished by my brother's little boy, only four years old. One day, my brother, who had been a very profane man, and who has not been in the habit of suppressing his oaths, even for the purpose of gaining votes, overheard his little boy repeating one of his most horrid imprecations. He was so shocked at this instance of juvenile profanity, and was so well convinced that it was but the result of his example, that he was completely humbled by his own child, and no doubt resolved from that moment to abandon the habit. His most intimate friends say that they have not heard an oath from him since."

If the profane swearers of our land could only see the result of their profanity upon their own families, they would all in like manner "keep down their oaths."—*N. Y. Observer.*

The Advantages of Class-Meetings to the Tempted Followers of the Saviour.

How often is the humble Christian tempted by the enemy to believe that his trials are of a very peculiar nature—such as are not peculiar to good men. He is disposed to think at times that such and such pious Christians do not have these evil thoughts presented to them by the devil; that they do not have these little crosses—these evil temper that sometimes rise—these disappointments—these inward conflicts—these uncharitable feelings towards their fellow men; that they are not tempted by disobedient servants—by vain and worldly minded children—by them such an dren; that they have not in them such an evil heart of unbelief as I have to contend with. To such an one thus tempted I would only say, go and meet with your class, and there in the simplicity and sincerity of thy heart, make known to your leader the heaviness of thy soul through these manifold temptations, and ask an interest in the prayers of God's people and the help and influence of the Holy Spirit. There you will find relief. You will soon learn from the experience of your brethren and sisters that you are not alone in trials. You are told by your leader that it is through much tribulation you enter the kingdom of heaven. Take courage my brother. "Our Saviour was in all points tempted like as we are, yet without sin." It is no sin to be tempted and tried, if you do not give way to temptation. There, in the class-room, the desponding, doubting soul takes courage. He becomes strong in faith, giving glory to God. He goes away rejoicing that he has met with the disciples of Jesus. He now feels willing to endure temptation—to take up crosses daily—to endure hardship as a good soldier of Jesus Christ, that he may at last "wear a crown of life that shall fade not away." Why then, stay away from the class-meeting, ye tempted followers of the Saviour? Why not meet and speak often one to another, and thus help to build each other up in the faith once delivered to the saints? How much of the enjoyment of religion is lost to those who neglect class-meeting. A wilful neglect of class meeting will lead to negligence in religious duties, to hardness of heart and *unbelief—the parent* of all sin. Think of Thomas. Thomas was not present at that memorable class-meeting of the disciples, when "Jesus breathed on them and said, Receive ye the Holy Ghost." And when the other disciples said to Thomas, "We have seen the Lord," Thomas grew hard in heart, and said, "I will not believe, except I see in his hand the point of the nails, and thrust my hand into his side." Did not his absence lead to unbelief or unbelief caused his absence? While the other disciples received and enjoyed the gift of the Holy Ghost, Thomas was absent, and if ever he received that precious gift it is not recorded by the Evangelist Luke. How often it is the case when we are in the class-room, that the Holy Spirit comes down and our souls are greatly blessed, and we tell our absent brothers and sisters of the gracious times, many of them don't believe us, and stay away. O, that all of us, as Methodists, would come out and attend faithfully these time-honored and God-blessed class-meetings.—*Richmond Christian Advocate.*

Religious Intelligence.

The Greek Church.

Important Movements in the Greek Churches—A new Epoch in their history approaching—Territory and Statistics of the Greek Church—The Sects of Russia—Concessions made to them—Conflicts with Church and State—Ecclesiastical Reforms in Russia—The Leadership of Russia in the Greek Church.

For a number of years the religious development in the Greek Churches has attracted great attention on the part of both Protestants and Roman Catholics. The endeavours to call forth, in the bosom of these Churches, by means of Bible societies, missionary schools, and evangelical literature, an evangelical movement, and to establish an evangelical school or party, which would sympathize and co-operate with all the other evangelical denominations, as, for example, the evangelical party of the Episcopal Church of England does, have as yet met with but little success. The heads of the Greek clergy show everywhere hostile dispositions towards Protestantism. Participation in the Bible societies is at least discountenanced; generally forbidden. Parents are no longer allowed to send their children to Protestant schools, and all means tried to preserve the people from any influence of Protestant ideas. This, however, proves every day more impossible. The liberation of Greece from the Turkish rule, the political and social reforms of Alexander II. of Russia, the Crimean war, and the proclamation of the Hatti-Hoomayoum, have awakened in the minds of thousands of Greeks a consciousness that, at least in intellectual and social development, they have remained behind the civilization of the West, and that the reason for this is partly to be found in the condition of their Church. Large numbers of the laity call, therefore urgently for a reformation of the Church. Nor do they stand alone. Also among the clergy are already found many, especially such as have long resided in foreign countries, or are acquainted with foreign theological literature, who fully comprehend and acknowledge the necessity of thorough reforms.

There can be no doubt that these reforms will not be confined to the constitution of the Church, but also extend to its doctrines. The present doctrinal basis of the Church is something so evidently uncertain and unsatisfactory, that any great theological or religious movement will tend, if not at once to an alteration, at least to very divergent interpretations. At present the Greek Churches consider the Bible and a number of general councils of the first eight centuries as their rule of faith. They believe that theological controversies ought to be decided by general councils, and yet they are not agreed on the conditions required to make a council really oecumenical. On the discussion of this question the Church cannot possibly avoid splitting into High Church and Low Church parties. The former will enter sooner or later into a closer union with the High Church party of the Episcopal Church of England and America, and even with the High Lutherans, who begin to admit generally the necessity of re-establishing an episcopacy of apostolic succession. Even such a result would be an immense gain for the petrefied Oriental Church. But much more may be expected from the formation of a Low Church party, which will heartily co-operate with all the other evangelical denominations of the world. How long it may be before such a union of the discordant elements in the Greek Churches with the kindred elements in the Protestant Churches of Europe and America, will be effected, no man can foretell. But the events of every new year make it probable that the current century will see its consummation. An event like this would be among the most important facts of the ecclesiastical history of the nineteenth century, as a cursory glance at the territory and statistics of the Greek Churches will at once show.

The territory of the Greek Church (that is the countries in which a majority of the population belongs to the Greek Church) is greater than that of Protestantism or Popery, and amounts at present to 8,465,658 square miles, of which more than eight millions belongs to Russia. 189,4[illegible] to European Turkey, and about 20 000 to Greece, the Ionian Isles and Montenegro. It is continually gaining in extent, especially in consequence of the progress of Russia in Central Asia. The population connected with the Greek Church is, however less in number than either Protestants or Papists. A calculation recently made by Dr. Dieterici, of Berlin, an able writer on statistics, estimates the Roman Catholic population of the world at one hundred and seventy, the Greek at seventy-six, the Protestant at eighty-nine millions. This, however, overrates the Greeks by about ten millions. Russia, according to the census of 1846, had 65,300,000 inhabitants, of whom more than nine millions were officially declared to belong to other persuasions, *exclusive* of the population of Poland (4,852 000) and Finland, (1,660,000,) both of which countries have only a few thousand members of the Greek Church. This leaves for the latter at most forty-nine millions. Turkey had (in 1844) a population of 13,700 000, belonging to the various Oriental Churches, of which not quite twelve millions can be set down for the Greek. The Greeks in Austria amounted (in 1851) to 3 505,000; Greece has about 900,000; Montenegro, 125,000; Ionian Isles, 180 000; Prussia about 3,000. Thus the entire population connected with the Greek Church will reach about sixty-six millions. Several millions of these belong to the Russian sects, widely differing both in doctrine and in Church constitution from the other Greek Churches.

The Russian sects seems to be the most thriving among all the branches of the Greek Church. An uninterrupted persecution of nearly two hundred years has not been able to exterminate them, and the best informed writers unanimously maintain that since the accession to the throne of Alexander II. they are spreading more rapidly than ever before. In 1830 their number was estimated at five millions. At present they are said to number from ten to fifteen millions. They are called by the State Church Rascolnics, that is Separatists, while they call themselves Staroveres, that is adherents to the old faith. Some among them reject entirely the connection of the Church with the State; others recognize the Bible as the only rule of faith. Those who agree with the State Church in doctrine, and reject only the liturgy introduced by the Patriarch Nicon in 1684, have recently obtained a bishop, who has been ordained by the Greek bishops of Austria, and has, in turn, ordained other bishops. Hereby the principal cause of their weakness is destroyed; they can now take the form of a Church as the orthodox communion itself; hereby also the great argument employed against them by the Metropolitan of Moscow is annihilated. The true Church is essentially episcopal, but you have no bishops, therefore you are not the true Church.

As the deliberations of a commission established at St. Petersburgh to combat the progress of Rascolnicism have had no result, the government has resolved to make them concessions. A recent decree, while again prohibiting bishops and priests who have been ordained by foreigners from entering Russia, demands that the bishops and priests of the Rascolnics be ordained by the bishops of the State Church. This, however, has called forth great dissatisfaction on the part of the latter, who have taken heart to protest against the intentions of the government; a clear proof, that even the Russian Church, the most enslaved and servile among all the European Churches, shows some reluctance to the absolute obedience that is expected from her. The Holy Synod in Petersburgh had a very excited discussion on the subject. The Metropolite of Petersburgh rejected the measure proposed by the government without reserve. Bajanoff, the confessor of the emperor and of the imperial family, member of the Holy Synod, and bearer of many titles and dignities, desired to make an attempt at mediation, when he was interrupted by the Metropolite Gregory, who violently exclaimed: "As for you, pope, I forbid you to speak, and if you say one more syllable you are suspended." So it seems that conflicts between Church and State are approaching which cannot but be advantageous to the principles of religious liberty.

Another important item of intelligence reaches us from Russia. Hitherto preaching has been considered an unessential part of divine service, and most clergymen did not preach oftener than twice a year. In August of last year the chief clergyman at the Cathedral of Peter and Paul in Petersburgh, Polyassadoff, on his return from an eleven years sojourn in foreign countries, commenced to preach regularly, and his example has already called forth a great movement in the Church in favour of more frequent sermons. In Petersburgh in particular his example has been followed by most of the churches. The progress of this movement will be more rapid, as quite recently another great obstacle to the development of pulpit eloquence has been removed. The Metropolite of Petersburgh has abolished in his diocese the censorship of sermons which required all clergymen to submit their sermons, before they were preached to the examination of the protopopes, (deans,) who, in turn, had to present their sermons for the same purpose to the bishop.

Any progessive movement in the Russian Church is, at the present time, of the greater importance, as that Church not only exceeds by far all its sister Churches, taken together in square miles and population, but is also beginning more and more to assume the leadership in the spiritual development of the Greek Church. The Churches of Wallachia, Moldavia, and Servia are severing their connection with Constantinople, and strengthening their union with the Holy Synod of St. Petersburgh. The present Metropolite of Montenegro has been even induced to go, not to Constantinople, as his predecessors had always done, but to Petersburg, to be ordained as bishop. All over Turkey, where the pecuniary means for religious purposes are wanting, Russia is applied to, and rarely in vain. Large buildings are projected by the Russians in Palestine. On the Lebanon, not far from Beirut, a large educational institution is to be established for candidates of the ministry, both for the Greek and the Greek United Churches. The few churches outside of Russia, Turkey, Greece, the Ionian Isles, and Montenegro, in which Greek service is performed, are almost exclusively supported by Russia. It is only the Russian Church which, during the present century, has received converts from Paganism. Finally, all the Greeks rising with the greater enthusiasm to Russia as the standard-bearer of their Church, because it not only arrests the progress of Rome in the East, but has already commenced to carry most success[illegible] the war into the enemy's territories. It threatens to break up the whole United Greek Church, the formation of which has cost Rome so much time and labour. The population, which, since the times of Catherine II., has been induced to leave the United Greek Church and the belief in the supremacy of the pope, and to unite with the Russian State Church, is estimated at about ten millions. Only a single Russian diocese, with a population of about 250,000 souls, belongs to the Greek United Church, and it also is expected to follow the example of the others in the course of a few months or years.—*Christian Advocate & Journal.*

Revival in Newcastle.

To the Editors of the Watchman.

GENTLEMEN,—By the blessing of God I can still report favourably of the Revival in this town. It continues to be marked by order and solemnity, and to be attended with satisfactory results. Infidels have received the truth, and violent opposers have yielded to the claims of heaven, and are now sitting at the feet of Jesus. Pharisees, renouncing "their own righteousness," have submitted themselves to the righteousness of God;" and even the children of our schools have largely partaken of the gracious visitation, and with happy countenances, devout hearts, and sweet voices sing Hosanna to the Son of David. Indeed, all classes are receiving good.

Last Tuesday evening our Missionary Anniversary was held in the New road Chapel, with encouraging success. The Revs. E. J. Robinson, and [illegible] W. Greeves, the Deputation from the Parent Society, delivered admirable addresses to a deeply interested assembly, and in beautiful harmony with the religious feeling of the place. Brunswick Chapel was also open and filled at the same time, but that did not prevent our having an excellent attendance at New road; and "thank offerings" for spiritual benefits recently received, spontaneously presented, doubled the collection of the former year. Since then I have received from a clergyman of the Established Church, a sovereign, to be given to our poor as his "thank offering." Another gentleman has placed in my hand, for the same purpose, five pounds, as an expression of gratitude to the Lord for the religious good he has obtained in Brunswick Chapel during the last week. Such are some of the fruits of our glorious revival.

Doctor and Mrs. Palmer, so honoured of God in this work, and so worthy of confidence and esteem, have left us for Sunderland, but the work is still advancing. Some of the mere "camp followers" may have disappeared, but the battle is still being fought with ardour and success. All my colleagues are heartily in the work, and we have the efficient co-operation of our beloved people. Great is truth, and it will prevail. On Saturday, we had two of our very best meetings. In the evening three young men of good position, and converted during these services, declared to a large congregation, with much propriety and modesty, the great things the Lord had done for them. In the meeting of last evening three other interesting young men also gave an account of their conversion to God, which had taken place a few days previously; and at both meetings a deep impression was produced by the simple and scriptural testimony of these young men. On Sunday evening, though there were many things to attract to some other places of worship, Brunswick Chapel was crowded, and forty persons presented themselves as penitent sinners during the prayers of the congregation, most of whom it is believed obtained mercy.

In a former letter I stated that, from the beginning of the work, we placed on record the names and addresses of all persons who publicly professed to be awakened, and to be earnestly seeking salvation. On examining that record this morning, I find more than thirteen hundred names! We shall no doubt find that some, whose name have been thus recorded, will prove themselves to be but as "stony ground" hearers; that they will endure only for awhile, and in time of temptation fall away; but as the work has been free from all extravagance and undue excitement, and as we know that in hundreds of cases is manifestly deep and genuine, we confidently hope that the issue will be great and glorious.

Every person whose name is on record, and who resides in the town, will as far as possible be visited. When this work, now being attended to, shall be accomplished, you may probably hear from me again.

I am, Gentlemen, yours respectfully,
ROBERT YOUNG.

Newcastle-on-Tyne, Oct 18, 1859.

General Miscellany.

Home.

I've wandered through that Indian land
Where Nature wears her richest hue;
I've stood upon the Grecian strand,
And gazed upon its waters blue;
I've strayed beneath a myrtle grove
On Arno's banks when the sun was set,
And heard the Italian's song of love
Come sweetly from his gondolet;
But still, where'er my footsteps roam,
The dearest, sweetest spot is home,

The gaudy plants of tropic skies,
That proudly stand in gorgeous bloom,
Though decked in beauty's richest dies,
Are yet divested of perfume;
One wild flower from my native vale,
The jasmine round my cottage twin'd,
That flings its fragrance on the gale,
Is dearer, sweeter to my mind.
For whereso'er my footsteps roam,
The dearest, sweetest spot is home.

The birds, in gayest plumes array'd,
No music warble from their throats,
But break the silence of each glade
By tuneless, harsh, discordant notes;
As up the vault of heaven he springs,
The modest lark's more dear to me,
Shaking the dew-drops from his wings,
And waiting wildest melody.
Yes! where'er my footsteps roam,
The dearest sweetest spot is home.

The Great Eastern.

This immense vessel, the property of the Eastern Steam Navigation Company, was designed by Isambard Kingdom Brunel, Esq., F.R.S. The ship and paddle engines were built by Messrs. Scott Russell and Co; and the screw engines by Messrs. James Watt & Co. The principal dimensions of the ship, her capacity and power, are as follows:

Length (rather more than the eighth of a mile), 680 feet; breadth of principal saloons, 400 feet; number of decks, 4; tonnage, 22,500 tons.

To carry 800 1st class } Total 4, 000 Passengers.
" 2,000 2nd class
" 1,200 3rd class
Troops, without other passengers, 10,000

Weight of iron used in construction, about 7,000 tons.

The speed of the vessel is estimated by Mr. Brunel at fifteen knots an hour, without diminution and without cessation, under any weather; a speed which would accomplish the voyage between here and India, by the Cape, in from thirty to thirty-three days. One peculiarity of this ship is that her deck is flush, except for cabin entrances and similar purposes; so that her great length will afford the passengers a promenade of more than a quarter of a mile round the deck, which, from the magnitude of the vessel, ought to be at all times free from shipping water.

Intimately connected with the appearance of the ship, is her rig, and added thereto, her motive power. In no ship have the chances of accident been so much studied as in the "Great Eastern." Her provision for such contingencies may be thus stated: 1. An inner and outer skin in compartments; 2. Water-tight bulk heads; 3. Ample masts and sails; 4. Paddle wheels; 5. Screw propeller.

With regard to motive power, the vessel will be made available, and for this purpose the vessel will be provided with seven masts.

It is, however, in respect of its steam power that this vessel will be most distinguished, combining, as it does, both the paddle wheel and screw. The engines are incomparably larger than any hitherto made for marine purposes; and their *actual power* will be far greater than their nominal power already stated. They are placed in different parts of the ship, and entirely independent of each other. The vessel has ten boilers, and five funnels; and each boiler can be cut off from its neighbor, and used or not, as desired.

The diameter of the paddles is sixty feet. The screw propellor is twenty-four feet in diameter.

The best terms to describe the build is by stating that there is an inner and outer skin. The space between the outer and inner skin, or ship, is two feet ten inches. These skins are united to each other by longitudinal webs or girders formed of plate and angle iron. There are seventeen of these webs on each side of the ship, which run the entire length of the vessel; and they are placed at such distances as to extend upwards, at intervals of about three feet, from the keel to the main deck; and they are again closed up in lengths varying from twenty to sixty feet. Thus the outer and the inner ships are joined together by means of a great number of water-tight webs or cells of extraordinary strength, giving the vessel a rigidity such as has never been communicated to a ship before. The upper deck is treated in the same manner for a width of twenty feet on each side, and iron girders bind one side to the other, so that the entire vessel becomes, as it were, a beam of strength, and the whole fabric may be demonitated a web of woven iron, the rivets forming the fastenings, and the web-bed or honeycombed cells becoming an indissoluble structure. The web plates are of half-inch iron, and the outer and inner skins are of three-quarter inch iron.

The ship has a number of large ports on the lower deck to receive railway waggons, carriages, and bulky goods. She has also sixty ports on each side, two feet six inches square, for ventilation; and an abundance of dead lights.

In addition to these safeguards outwardly, the vessel is divided transversely by ten separate water-tight bulk heads running up to the main deck, and these again are crossed by longitudinal bulk heads running fore and aft.

A simple and ingenious steering apparatus will enable the officer on watch amidship to direct the steering with as much ease as though he were at the wheel. The apparatus consists of an illuminated dial with an index hand; this is connected with a similar dial before the wheelsman. Every movement of the index hand by the officer, is instantly followed by a similar movement. In the same manner the rudder itself is connected with another small dial before the helmsman, which tells by its index that they have exactly obeyed orders, while this again communicating with a similar machine on the bridge shows the officer of the watch the instant his commands are executed—The movements of the latter dial being, of course, regulated by those of the rudder, the officer on duty has always the helm, as it were under his eye, and can detect if the men suffer the vessel to deviate a quarter of a point from her course even for a second. The apparatus, moreover, possesses another advantage, and that is, that simply moving over the index finger to hard aport opens up two red lights on the port side, and by turning it to starbord a double green one is similarly displayed. Thus small vessels are afforded every facility for getting out of the monsters way in her impetuous rush over the deep.

The following graphic description of the vessel we condense from *Chamber's Journal*:

"The vessel is so exquisitely proportioned everywhere and in everything, that the vastness of size is lost in the harmony of the whole. When the visitors have walked the deck and the paddle-box gangways, and have made the tour of the saloons, and have dived into the recesses of the engine-rooms, boiler rooms, coal-bunkers, and tunnels, the most genuine wonder is depicted on their countenances, wonder mingled with good, honest, hearty admiration; and the more they know of other ships, the more they wonder at this.

Several of the compartments have each a large and complete hotel, with saloons, dining-rooms, kitchens, larders, and sculleries, deposited in it, as if dropped down from above into a vast box; and it is only a question of carpenter's work to make these hotels equal to the requirements of 4,000 passengers—that is to say, a community equal to the requirements of 4,000, has to be boarded and "done for" during the whole time necessary for a voyage to Australia.

Whether the visitor be learned or not in figures, he soon becomes lost to all definite quantities when pacing above or diving within the ship; a sort of vague wonderment drives away all precise calculation.—Ascending the side of the vessel, and landing on one of the decks, he finds around him a labyrinth of saloons, cabins and passages, through which he can scarcely thread his way without a guide; and then he reaches *the* saloon, the *magnum opus* of decorative upholstery. It is the best room for the best paying passengers; and such a room never before did eyes behold in a ship. The utmost which the builder of an ordinary passenger steamer can effect, is to make his saloons and cabins high enough to avoid collision between the heads of the people and the beams of the ceiling; but Mr. Scott Russell has given *fourteen feet* of height—aye, and that to the second as well as to the first-class rooms. The delicate arabesques of the coffered ceiling; the mirrors that surround and hide the bulky funnels and masts, rendering them adjuncts rather than obstacles to beauty; the velvet couches and settees; the luxurious carpet; the gilded trellis-work; the silken hangings; the polished tables; the thousand little delicacies which come into sight as the visit is more and more prolonged, all combine to render this a summit of gorgeous an apartment, though not [illegible] because refined taste and incongruous mixtures.

The saloon or dining-room for second-class passengers is so cheery in its lofty ceiling, plain polished panels, neat chairs, and service at tables, that we half incline to the kind, that we half incline [illegible] comfortable than is a splendid saloon, and indeed the superiority of the great S[illegible] over all others is perhaps more apparent than second than in the first-class accommodation. Owing to the vast dimensions of the vessel, there is ample space for the [illegible] saloon, and more than one elastic capacity [illegible] dation, [illegible] than one grand [illegible] second-class saloon; [illegible] bility, enabling the proprietors to adapt the internal arrangements to whatever commercial career may be in store for the good ship.

In like manner, as to third-class accommodation; the reader must not imagine that the slender is such as to drive away the man of slender purse. A portion of the fore-half of the ship, between the paddle-wheels and the forecastle, could easily be fitted up for more than a thousand third-class passengers, for soldiers, as the case may be.

How about the bedrooms or berths? Like the cabins, these rooms are altogether unprecedented on shipboard, in the matter of height.—With good judgment, everything like finery has been avoided here; nothing is admitted but what will conduce to the comfort of the occupants. In some, the bed-places are against the wall, in the usual way of ship-berths; in others, the bedsteads are made to fold up, so as to render the cabin available as a sitting room by day. Neat green curtains, running on brass rods, can be drawn around the beds at night, and be flat against the wall by day. Green-cushioned seats are placed wherever there is room for them; and little contrivances are everywhere provided for stowing away or hanging up the odds and ends which a passenger always likes to have near at hand.—The passages and corridors, out of which the sleeping-cabins open, are provided with lavatories, bath rooms, etc., to an extent that will add immensely to the comfort of all on board.

So ample is the space, that there is room for a number of cozy, vestibules, smokerooms and galleries, not exactly in the saloons or cabins, and yet not exposed to the open air; places with cushioned seats, where passengers may sit and gossip, work, read, and do anything but smoke.

Perchance some housewife who reads this paper may have bethought her of the kitchen and the cooks, and of the wherewithal to supply these battalions of hungry people. She may be assured that such things have not been forgotten. Kitchens, larders, pantries, and sculleries are provided in all or most of the compartments. The kitchens have those ingenious combinations of boilers, ovens, hot plates, stew-pans, roasting-grates, broiling-stoves, &c., which our ironmongers are so clever at making, and which will cook dinner for a large number of persons in a very small cubical space. A visitor walking along the deck sees two doorways in each paddle-box; these he finds lead to passages and staircases within the paddle-boxes themselves, communicating with kitchens in the regions below. These are cunning devices which will be very convenient to cooks and waiters, and will lessen the probability of savoury dishes "wasting their sweetness on the desert air."

It is when a visitor gets among the machinery that bewilderment is most likely to seize upon him. The steam engines are so much more vast than those of any other ship, that each engine-room is more than a room—it is a factory. The paddle-engines are actually nearly fifty feet in height. This height of fifty feet is divided by light iron flooring and platforms into many stages, connected by light iron ladders, in such way as to give easy access to every part of the machinery. As he descends lower down these iron ladders, the visitor feels that the engines are something tremendous even in their silent quietude; and remembering that these huge masses of iron revolve and side quite smoothly under the influence of steam-power, he must needs admire the perfection which engineering mechanism has now reached. If the upper part of the machinery is the brightest and most visible, the lower part strikes most on the imagination. Darker and darker do the slender ladders become until we reach the bottom, where mysterious passages lead to the numerous and capacious boilers in which the steam is raised, to the furnaces which lie beneath these boilers, to the doors through which coal is thrown into these furnaces, to the bunkers or enormous receptacles in which coal can be stored to the quantity of ten or twelve thousand tons (forty collier ship load-) at once; and to mighty pipe, kept warm in its jacket of non-conducting materials, through which steam will travel from the boilers to the engines. Not the least strange among the scenes in these lower regions are the two tunnels. We have said that all the compartments in the hull of the ship are cut off one from another; but there is an exception to this in the case of two iron tunnels, which extend 160 feet along the vessel far below the water-level, and piercing several of the partition-walls; but the joints at these places are sedulously made water-tight. The tunnels are for the purpose of giving the engineers free passage between the paddle-engine room and the screw-engine room, and also to accommodate one of the jacketed steam-pipes. These pitchy-dark tunnels, echoing the footsteps from their sides and wall and floor of sheet-iron, might suggest a host of gloomy images to us—if we would let them.

We need not, perhaps, expend much pity on the original shareholders, who have lost so much money by the *Great Ship*: because they are, most of them, persons of ample means, who can bear the loss among them without much disaster. But we shall certainly owe them a debt of gratitude, even if the ship should fail; for the failure will afford abundance of experience, which will be useful hereafter. If, on the other hand, the grand vessel really becomes the monarch of the ocean, bringing honor to her designer and builder, and profit to her present owners, then should we still more thank those who bore the great financial burden.—*Montreal Witness.*

THERE is no expectation more idle than that human nature, left to itself, will either improve or cease to grow vicious.