

the present, future, and eternal destiny of men are concerned!

Now, if Christianity, in every point of view in which it may be considered, is a subject of paramount importance—for it is everything or nothing—it must reign supremely over every other pursuit, over every department of science—it must reign over every passion and affection. It will admit of no compromise; for the authority with which it professes to be invested is nothing less than the will of the Eternal, whose sovereign injunctions the inhabitants of earth, as well as the host of heaven, are bound to obey.

WE would recommend to our readers the perusal of an extract from the *ABBE RAYNAL'S* "History of the Indies," which will be found in to-day's paper,—an account of the apostacy of the Church of Rome, which will prove highly interesting, especially when it is considered that it is the testimony of an ecclesiastic of that church.

WE beg to direct the reader's attention to the article ended in our present number, entitled "The Private Manners of the Early Christians." None can read this very beautiful description of Primitive Christianity without being painfully impressed with the striking contrast which this picture presents to the semi-worldly formality so prevalent in our day. We hope the perusal of the article referred to will be productive of lasting practical results to every reader.

THE JEWS.

WHATEVER relates to the present condition and usages of the Jews must be regarded with deep interest. This is emphatically a time of general expectation. The Messiah is daily looked for; and, as will be seen by the following paragraph, this remarkable people still observe the ancient rites of their forefathers under the old dispensation. Oh that their blindness were removed, that they might by faith recognize in the once despised Gallilean the world's Redeemer, and at once submit to his authority.

FEAST OF TABERNACLES.—Tuesday being the 15th of the 7th month (Tisri), the tabernacle feast commenced, and is the third annual festival which requires the presence of the Jews at the place of the sanctuary, and is kept as a memorial of the dwelling of the Israelites in tents and huts, while they wandered in the wilderness. During this feast temporary buildings are erected in the open air, the roof being penetrable to the weather, and decorated with fruits, flowers, and evergreens, in which the family reside during the feast (seven days), the first and last days only being holydays. Strips of palm decorated with willow and a citron are taken from house to house for the use of the family, who read prayer with the branches in their hands. In the synagogues processions are formed of the rabbis and wardens, bearing the citron and branches, and walk round the reading desk several times, the readers repeating prayers at intervals. This feast is followed immediately by the Feast of Ingathering, the concluding harvest festival, in acknowledgment of the harvest and gathering of the past seasons, the celebration of which is limited to one day.

VENTILATION.

In directing its readers to a course of lectures which were about to be delivered on "Ventilation, Respiration, and the Circulation of the Blood," in the city of Wexford, by Dr. Meyler, the *Wexford Conservative* holds the following very judicious remarks on ventilation. Even in our own northern clime, this subject is well worthy of attention. Was the public health

properly consulted, every office and dwelling would be furnished with suitable ventilators, by which the benefit of pure air, so essential to health, might be enjoyed.

Though no branch of domestic economy is of greater importance than the purification of our dwelling-houses, and the admission to them of proper air, it is perhaps the least attended to of any. By this most unaccountable neglect, the health of entire families is sacrificed even by those who cannot be entirely ignorant of the evils arising equally from the want of a free entrance for atmospheric air, and for a free egress for air tainted with carbonic acid and animal exhalations, too generally the case both in town and in the country.

People, in general, but in towns in particular, seem to dread the contact of the pure atmosphere as if it were pestilence. They close and caulk every chink and crevice; and some of the over-careful even secure themselves by double doors rendered air-tight by list or leather round the edges: in short they use every ingenuity to exclude the very principle without which they would die—the very vital air, the "breath of life," which enables the lungs to play—its total absence destroying life, its partial absence producing disease.

The refinement and luxuries of life, keeping pace with the improvements in arts and manufactures, have been the means of introducing among us many irrational, if not dangerous practices, founded upon the facility with which the most perfect materials and workmanship are obtained, and originally adopted by persons wholly ignorant of physical science. Fashion, too, both in town and country, has done too much in the same line, its dictates are followed as much in our domestic arrangements, and the condition of our dwelling-houses and all the necessary out offices and adjuncts thereto belonging, as in the form and materials of our garments, to the manifest injury of our bodily health. Nay, in our building improvements, we sacrifice too much to fashion, and nothing to health, for what we too frequently name improvements are but additions to evils too little guarded against in their lesser state. In our towns we build, and extend, and as each of us well know, improve in our way, but yet, we go on without any true regard to, or knowledge of the principles of cleanliness and ventilation.

IN pursuance to previous notice, the first Anniversary Tea Meeting of the Strangers' Friend Society was held on Tuesday evening last, in the school room of the Wesleyan Chapel, Great St. James Street, the Rev. M. Lang in the Chair: who, after imploring the Divine blessing, delivered a very appropriate and animating speech. After the Secretary had read the Report of the proceedings of the Society for the past year, giving a succinct view of its origin and progress, the assembly, which was large and very respectable, was addressed by the Rev. Messrs. Brownell and Cooney, and other gentlemen, setting forth the necessity for the existence, and the beneficial tendency of this Institution. Some of the speakers, members of the Society, related several heart-stirring incidents of poverty and wretchedness which came under their own observation in the course of their visits through the suburbs of the city; which, we trust, will have the effect of giving a fresh impetus to those who were present to attend to the hitherto too much neglected duty of supplying the wants of the poor and needy whom Divine Providence has cast amongst us. Indeed this spirit was clearly manifested at the close of the meeting, by the handsome sum of £55 10s. 10d. being subscribed. We rejoice in the establishment of this godlike Institution, and sincerely hope that it may be made a very general blessing. Our readers may expect further particulars in our next.

Subscriptions received at Messrs. Benson & Co.'s Tea and Coffee Warehouse, Notre Dame Street, and at Messrs. Rattray & Mathewson's, St. Paul Street.

RELIGIOUS NEWSPAPERS.

It is a truth that scarcely needs demonstration, that the Christian, to be zealous and active in fulfilling the great command of Christ to evangelize the world, must be acquainted with the

world's wants, and with what the Church is doing to supply them. There is no other way of becoming acquainted with these things but through *religious periodicals*. Hence there seems to be an incumbent duty resting upon Christians to patronize them. No man expects to be called a Politician who does not take a political newspaper.—It is too well known that no one can act intelligently in politics without such a paper. If Christians felt aright the importance of the great work the Church has to carry forward, and if they reasoned as correctly as the men of the world, there would be no need of pressing duty upon them; their own inclination would prompt them. But on comparing the small patronage of religious, with the large patronage of political and secular papers, even in countries, a large majority of whose inhabitants profess to be Christians, we have it evidently shown that "the children of this world are wiser in their generation than the children of light." Should Christians permit this to continue as at present?—*Presbyterian*

WHERE YOU OUGHT TO HAVE BEEN.

A clergyman who is in the habit of preaching in different parts of the country, happened to be at an inn, where he observed a horse jockey trying to take in an honest man, by imposing upon him a broken-winded horse for a sound one. The parson knew the bad character of the jockey, and taking the gentleman aside, told him to be cautious of the person he was dealing with. The gentleman finally declined the purchase, and the jockey, quite nettled, observed, "Parson, I had much rather hear you preach, than see you privately interfere in bargains between man and man, in this way." "Well," replied the parson, "If you had been where you ought to have been last Sunday, you might have heard me preach."—"Where was that?" enquired the jockey. "In the State Prison," returned the clergyman.

MISCELLANEOUS.

FAILURE OF ROWLAND HILL.

TO PRACTISE HIS OWN ADVICE, AND HIS COMMENT THEREON.

IT was the custom of this eminently useful minister, at the commencement of a new year, to preach an annual sermon for the "Benevolent Society of Surrey Chapel, for visiting and relieving the Sick Poor at their own Habitations," selecting, at the same time, a few of the most remarkable cases to read to his congregation, that had been visited during the preceding year. On one of these occasions, he narrated the afflicted circumstances of a lady, formerly of property and respectability, who had been plunged into the depths of poverty and want, in a time of sickness, through having imprudently become security for some relation or friend; and Mr. Hill took this opportunity of publicly warning and entreating all present to be on their guard against committing so fatal an error. "I would advise all my friends," said he, "to do the same as I do myself, when any request of this kind comes to me. I just walk out of one room into another, and consider what I can afford to give, and what I ought to give to the applicant; then I return and say, 'Here, my friend, I make you a present of this sum, and if you can get a few others to help you in the same way, perhaps you will get over your difficulty.' Then, said Mr. Hill, with emphasis, "I know the end of it, but were I to lend my name, or become surety, I know not how that might end."

Strange as it may appear, he was waited on a few months after this, by one of the members of the church, soliciting his kind assistance in procuring him a lucrative situation, then vacant in that parish and district, viz., a collector of the king's taxes; the person urged that it would be the making of him and his family, but that he must have two bondsmen for one thousand pounds each. Mr. Hill said that he would consider of it. This petitioner was well known to Mr. Hill; he had long held a confidential situation in his chapel, and was besides, in a good trade and connection of business, with his friend. There was no reason to doubt his integrity; and he was one that Mr. Hill was desirous to oblige. The result was, he became one of his securities, and prevailed on a gentleman at Clapham to be the other; and the situation was obtained. Alas! alas! for poor Mr.