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## Religious Miscellany.

### A Song of Praise.

Day by day my heart is singing  
Praise to thee my gracious Lord;  
Ever from its depths upspringing,  
Joyous strains of sweet accord.  
Till that Christ is still my own;  
Bel me trust in him alone.

He hath loved from years eternal,  
Girdled me to do his will;  
Leadeth on through pastures vernal,  
By life's river, deep and still.  
Safe, I rest from earthly care—  
Christ, my Shepherd, dwelleth there.

All my wants thy love suppliest,  
Naught of good I ask in vain;  
Knowing this, my soul repliest,  
Glorious to be slain.  
All things thou dost give to me,  
Thine, dear Lord, the praise shall be.

Thou dost read the heart's deep yearning,  
When its cry will not be stilled;  
When it pleads, (as Jesus learning),  
"Let me with myself be filled."  
Coming in the chosen way,  
Thou dost answer while we pray.

For the bliss thou hadst bestowed,  
For the light that cheers the way,  
For the peace thy spirit knoweth,  
Heart-felt praise I bring to-day:  
Thou hast led in paths unadorned:  
Richest grace to me hast shown.

Thanks to thee for every hour,  
Be it glad in joy or gloom;  
Weakness shall show forth thy power—  
Thou canst make the desert bloom:  
Give as seed to thee best,  
Then in love withhold the rest.

Thanks to God for every blessing,  
For his mercy rich and free;  
This our watchword, Lord to thee,  
Praise we render, Lord to thee,  
Evermore his love proclaiming,  
Giving glory to his name.

### The Atheist Silenced.

Being in Manchester some time since, when a certain infidel lecturer was announced to lecture on Atheism, we went, out of curiosity, to hear him. After indulging in a large amount of scurrilous and blasphemous talk for about an hour and a half, he concluded by saying that the only safe rule of faith was to believe nothing that wasn't capable of mathematical demonstration; and that as the existence of God could not be demonstrated it ought not to be believed. When he had said down, a gentleman who we instantly recognized as Burlington B. Wales, Esq., whose essays and lectures on language (recently delivered at the Collegiate Institution) had won for him the reputation of a distinguished linguist, rose to reply to the remarks which had been made by the lecturer. On being invited to take a position on the platform, he said he had no intention of wading through the continent of mud which the lecturer had been so long constructing; he should only fasten upon his two closing remarks, namely, that nothing should be believed that was not susceptible of mathematical demonstration; and that the existence of God not being susceptible of mathematical demonstration, ought not to be believed. Now, in relation to the first position, it was a fundamental axiom in mathematics that every circle must have a centre; but he need hardly tell the lecturer, that while it was absolutely necessary to admit this centre, its existence had never been demonstrated. "Let this table," said Mr. Wales laying his hand upon a circular table which was on the platform, "be considered a yard in diameter; now where is the centre? It is not in either of the semi-diameters, for they are equal; and if it be in one it must be in the other; so you prove too much, for you show that there must be two centres in one circle, which is an absurdity, and destroys the very thing you are laboring to establish. It cannot be between them for they are in contact. You are thus driven to this conclusion—that this mathematical centre is a point devoid of parts, namely a spaceless point—something that does not occupy space. Now, as all entities occupy space, if this center does not, then it is not an entity; ergo, it is a non-entity, that is—nothing! So much for the lecturer's first proposition, that nothing ought to be believed that is not susceptible of mathematical demonstration. "This conducts us to the second proposition, that the existence of God is incapable of mathematical proof. And here, I hope the lecturer will signify his admission or rejection of the premises laid down as I proceed. "First, then, attraction either resides in matter, or it does not reside in matter. "It was admitted to reside in matter. "Secondly, it is equally diffused through matter, or it is not equally diffused through matter. "Admitted that it was equally diffused. "Thirdly, repulsion, resides in matter, or does not reside in matter. "Admitted to reside in matter. "Fourthly, it is equally diffused through matter, or it is not equally diffused through matter. "Admitted that it was equally diffused. "Now mark the result," continued Mr. W.: "Here are two permanently antagonistic forces, equally resident in matter, equal in extent, and equal in power; these forces are said to be the motive power which moves all bodies. But it is one of the most self-evident propositions of Euclid, that where equal is equal, the result will be the establishment of an equilibrium; not motion, but quiescence or rest. Thus, if you take a pair of scales and place a pound weight in each you establish an equilibrium, which will remain forever undisturbed, unless interfered with by some external agent. If on the other hand, it is contended that attraction is stronger than repulsion; then, once stronger, it will forever remain so, and drawing all bodies into one agglomerated mass, again the result would be, not motion but rest. "But nothing is at rest; suns, systems, planets, stars are all in rapid motion. What, then is the power which has destroyed the equilibrium of these two antagonistic forces, and which has

given to the universe that motion which they ever striving to prevent?

"We find no evidence of its existence in matter; yet it is evidently superior in matter, since it controls the motions of nature—neutralizes the tendency of those laws and forces which, without residing in matter, is evidently superior to it, constantly acting upon it, overcoming its inertia, and compelling it into motion, we call God. God! the inevitable word which terminates all our studies, the grand climax to all our knowledge, shining like a mysterious star upon the borders of both worlds, revealing to us the moral liberty of this, the moral justice of that."

Mr. Wales' argument, certainly one of the most bold, forcible and original for the existence of God which I ever fell to my lot to hear, seemed to make a great impression upon the audience, more especially as his opponent declined to reply in consequence of the lateness of the hour, though it was not quite ten o'clock! On leaving, Mr. Wales was warmly congratulated by the Christian portion of the audience (and especially by Dr. Middleton, who chanced to be present; and with whom he subsequently rode home to supper), upon the skill and success of his argument, and for the good feeling with which it was conducted; for Mr. Wales is somewhat apt to silence an opponent by a withering sarcasm instead of a fact or an argument. We rejoice that this was not the case on the present occasion.—*Presbyter.*

### Ten Rules for Rightly Judging of our State.

It is not easy to know ourselves. We are blind to our own faults. The worse men are, the better they often think themselves to be. Paul never thought so well of himself after his conversion, as he did before it. It is therefore useful to test ourselves by safe and strict rules, by which we shall be judged at the last day.

1. No man has any more goodness than the tenor of the Scriptures applied to his case will evince. The tenor of God's word is its general scope. This condemns some men outright; others it at once acquits; but others sometimes are of doubtful character. They give some show of piety, some exercises of mind not very unlike Christian experience, but the scope of the Bible is against them.

2. No man has any more purity of mind than he evinces by his habitual speech. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." He that flatters, backbites, reviles, carries scandal, or delights in foolish talking and jesting, is not right. But he who speaks no evil, uses his tongue to bless God and man, and keeps it from falsehood and deceit and vanity and malice, and trains it to love and truth, is on the road to heaven.

3. Nor has any man goodness beyond what is proven by his habits of devotion. Some have no habits of devotion. Such have no piety. Others have fits of praying and confessing, but they will not always call upon God. Their closets can bear witness to their miserable mode of life. But others are habitually in a devout frame. Their piety is proven by their serious study of God's word, their hearty prayers and prayers, their honest self-examinations, and their serious and useful meditations.

4. Nor have any man's attainments gone beyond what his common practice evinces. All true religion is practical. To hear God's word proves no man a Christian; but to hear and do them shows any man to be a child of God. What is your life?

5. Nor is any one better than upon full and fair trial of his principles is shown to be. All of life is a test. Some habitually fail, though at times they seem almost ready to do right. It is Jesus' habit to deny Christ. It was Judas' habit to fall when tempted even by a few shillings.

6. Nor has any man more moral excellence than his conscience, duly enlightened, declares him to have. He may have less than a blind conscience declares him to have, but never more than a good conscience claims. If our conscience is against us, we are undone. "If our heart condemns us, God is greater than our heart and knoweth all things."

7. We have no more piety than is evinced by our conformity to the moral law, whether regarded as consisting of the ten commandments given by Moses; or of two as given by Christ—supreme love to God, and equal love to man; or of one as Paul says, "Love is the fulfilling of the law." What does the law say of you. What do you say of it?

8. Nor has any man any more excellence of character than as he is in moral character like God. God is just. Are you unjust? God is true. Are you a deceiver? God abhors cruelty. Do you delight in mercy? God is long-suffering. Are you impatient towards your foes? Are you an imitator of God?

9. No man has any moral excellence except as it is wrought in him by the Holy Ghost in regeneration and sanctification. Has the Holy Ghost ever wrought effectually in you? Were you ever born again? Were you ever soundly converted? Is your sanctification progressing? Do you know what sanctification is?

Ty yourself, prove yourself, and find out what manner of spirit you are of. Self-deception is always more or less willful. Of course it is wicked. It is also foolish. It is always dangerous. It is many times fatal. "Be not deceived." "Know ye not that Christ is in you, except ye be reprobates?"—*Am. Messenger.*

### The Solemn Standpoint.

"I feel," said a truly Christian man, on his death bed, "how foolish were many of the pursuits which have occupied my gliding hours." It were well for us to anticipate some of the views which we shall take of earthly things when we come to lie on our death-bed. What will be our view of the regard for property which we cherish? It is proper that we should provide for our own; it is proper that we should be industrious and enterprising in our business; but our desire for property must not be excessive—must not degenerate into idolatry, as it often does. Covetousness is declared by the Word of God to be idolatry. We should regard with horror the sight of a Chinese idolater coming from the worship of his idols to the tombstone table. Is idolatry in a professed Christian less sinful than in a benighted heathen? What will be our views in relation to the

amusements we have pursued? Man must have rest and relaxation. His nature requires it. Health, physical and mental, would give way under the constant pressure of labor and anxiety. But amusements vary in their character; some are benefiting a Christian, and some are not. Viewed from a death-bed, will not many things which we have persuaded ourselves to regard as innocent, appear sinful? Will not many things which we have considered wise, appear foolish? What will be our views of our efforts to do good? Alas! we shall feel that our motives were very impure, and our efforts very feeble. We shall wish we had done more for Christ. Let us anticipate the views which shall be taken from the solemn standpoint we are approaching, and save ourselves the pain of unavailing regrets.

She found means to send word respecting her escape to the missionaries in Oromooah, and begged them to aid her in effecting her escape. They sympathized deeply with her, but owing to the power of Chillybi Aga, they could attempt nothing against him in the region where he was not staying. They sent word to other missionaries in Mosul, to enlist their sympathies and secure their aid for her should an opportunity happen. Several weary months of captivity thus passed over Yanne, her bondage daily growing heavier, when the changing season compelled Chillybi Aga to remove with his tribes from the mountainous districts towards the rich plains on the banks of the Tigris, where the pasturage was abundant for the flocks. This change brought them within two days' journey of the city of Mosul.

Yanne's friends, who were on the watch there, when they heard of this, felt that the time had come to make an effort for her rescue. One of the friends, Dr. H., determined to go himself to the camp, taking with him a shrewd man of the country, a Protestant, named Eremiah, who had been to Oromooah, and had seen Yanne there.

Dr. H. applied to the Pacha of Mosul for a suitable band of soldiers to go with him to rescue the girl. He expressed some surprise that Dr. H. should go in person, but made no objection, and gave him an order upon a Turkish officer who commanded a body of troops fifteen or twenty miles distant from the Koordish encampment.

This officer readily promised compliance with the Pacha's letter, and soon Dr. H. and Eremiah were in company with about eighty irregular horsemen and footmen, travelling in haste and in silence towards the Koordish tents. Their expedition was not without danger. Chillybi Aga and his sons were fierce warriors, noted in battle. They could muster about an hundred armed Koords, able to wage a desperate encounter. The Koords are naturally suspicious and on their guard. They would resist the rescue of Yanne to the utmost of their power. The only hope lay in disarming suspicion until the leaders could be seized, and then by threatening their lives in case of an attack, they might hope to gain their object without bloodshed. The Turkish officer stipulated that he be left to his own discretion as to planning the enterprise and lulling apprehension.

It was early morning when the encampment was reached, and the officer sent a messenger forward to the camp, saying that he was escorting an American traveller through the country, who having heard of the fame of Chillybi Aga, desired to visit him in his tent and partake of his hospitality. An affirmative answer was returned to this flattering request, and soon the whole party dismounted around the great reception tent, where Chillybi Aga and his son, surrounded by armed attendants, awaited them. Dr. H. and the Turkish officer were escorted to seats of honor beside the chiefs. At first, while reserve, suspicion and preparation for attack were manifest in every look and movement, their project seemed hopeless. But as pipes and coffee were circulated, and conversation became general, the brow of the chief relaxed, and his attendants gradually dispersed a little to perform the duties of hospitality. Eremiah meanwhile, armed with such apparent indifference, and managed to see Yanne, and to communicate to her his intention, so that she might be in readiness.

In the tent the wonderful discoveries of the Western World were recounted. Telegraphs and railroads were described. All the hearers were apparently deeply interested. Even the soldiers pressed forward to hear the news. Etiquette was forgotten in their eagerness to listen, so that they even found their way behind the chiefs. Suddenly the Turkish officer gave a sign, and these zealous listeners at once threw themselves upon Chillybi Aga and his son, and pinioned their arms to their sides, so that they were incapable of the slightest resistance, and the astonished and excited crowd who pressed forward to witness the scene, were secured by the slightest movement on their part would result in the death of their chiefs, and while surprise still prevented the concerted action of the Koords, the chiefs were bound on to horses. Yanne was also mounted on a horse, and in a moment more the whole troop were scouring over the plain.

So instantaneous was the whole movement, that Dr. H. was not fully prepared for it, and found himself left behind after the rest of the party had left. His position was one of extreme peril, as the infuriated crowd closed around him, and a threatening manner and stern voice opened the way to where his horse was tied, and mounting him, he was soon borne out of danger.

The party pursued their way with excited feelings, the successful rescued, the defeated despairing. Yanne was rejoiced at her deliverance, for which she had been so long hoping. The chief was chagrined at his being thus overpowered and overpowered; the younger was especially exasperated at the escape of his bride. Night came on while they were yet distant several hours from Mosul, and compelled their encampment. In the stillness of the evening the quick ear of Eremiah overheard whispers which revealed a strange and wicked plot. It seemed that the Pacha's letter, nor desire to save Dr. H., or the simple humanity, had stimulated the Turkish soldiers to such zeal and activity in the rescue of Yanne; but he was all the time scheming for his own advantage, and making tools of the others. He had heard the fame of Yanne's beauty, and knew what a prize she would be deemed in the Pacha's harem, so he intended to carry her at once to the Pacha's

palace, knowing that for the delivery of such a present, he might expect an offer of honor or a rich reward in money. Upon this discovery a hasty consultation was held by the trio most interested. To Yanne this prospect was terrible, far more so than the fate from which she had just escaped. Once within the Pacha's harem, her doom for life would be sealed. As a result of their conference, while the wearied soldiers were sleeping and the officer was dreaming of his golden prospects for the morrow, Eremiah and Yanne stole away in the darkness and with rapid steps made their way toward the city. Fear lent them wings, excitement strength, and heaven protection, so that soon after the gates of Mosul were reached.

The morning, the fugitives entered and made their way to the house of the English Consul, where under the protection of the English flag, Yanne was safe from the love of Koordish chief or the lust of Turkish pacha.

The scene at the camp about the same time baffles description. When the officer gave the summons to mount, and no Yanne started from the group of sleepers, his disappointment and rage were unbounded. The bird had flown, the schemer was outwitted, his castle in the air had vanished. Dr. H. of course explained nothing, but Eremiah's absence explained enough. Danger of an attack being now over, the captives were released and allowed to return, and the remainder of the party hastened to Mosul.

On their arrival there, the officer repaired at once to the palace, and told the Pacha what a prize he had almost delivered into his hands, and so inflamed his mind with his glowing description of Yanne's charms, that he determined to possess her at all hazards. Finding by inquiry where she had gone, he sent a message to the consul demanding her immediate surrender. The reply was returned that she would stay where she was. Another message was sent by the Pacha, that he would send soldiers and take her, even if they had to tear down the walls of the consulate. Still Yanne was not given up, and he hesitated to execute his threat, through fear of the consequences should complaint be made at Constantinople.

He then attempted by a ruse to obtain possession of her. He secured an order for her to appear before the civil court, on the ground that she was the wife of a Mohammedan, and of course a Mohammedan, and was kept in the house of a Christian. He expected either to seize her upon the way to court, or to secure her conversion, both by the temporary disorder of their faculties, and at length by a constant incapacity and stupefaction.

It is attended with expense, which can often be ill spared.

4. It is sure to occasion uneasiness to the family of the drunkard.

5. It shortens life.

To these consequences of drunkenness must be added the peculiar danger and mischief of the example. Drunkenness is a social festive vice; apt, beyond any vice that is mentioned, to draw others by the example. The drinker collects his circle; the circle naturally spreads; of those who are drawn within it, many become the corrupters and centres of sets and circles of their own; every one countenancing, and perhaps emulating the rest, till a whole neighborhood is infected from the contagion of a single example. This account is confirmed by what we often observe of drunkenness, that it is a local vice; found to prevail in certain countries, in certain districts of a country, or in particular towns, without any reason to be given for the fashion, but that it had been introduced by some popular spreading quality of drunkenness, let us connect a remark which belongs to several evil habits, also recited. The consequences of a vice, like the symptoms of a disease, though they all be enumerated in the description, seldom all meet in the same subject. In the instance under consideration, the age and temperament of one drunkard may have little to do with inflammation of lung or anger; the fortune of a second may not be injured by the expense; a third may have no family to be disquieted by his irregularities; and a fourth may possess a constitution fortified against the poison of strong liquors. But if, as we always ought to do, we comprehend within the consequences of our conduct, the mischief and tendency of the example, the above circumstances, however fortunate for the individual, will be found to vary the guilt of his intemperance less, probably, than he supposes. The moralist may expostulate with him thus: Although the waste of time and of money be of little importance to you, it may be of the utmost to some one or other whom your society corrupts. Repeated or long-continued excesses, which hurt not your health, may be fatal to your companion. Although you have neither wife, nor child, nor parent to lament your absence from home, or expect your return to it with terror, other families, in which husbands and fathers have been invited to share in your inebriety, or encouraged to imitate it, may justly lay their misery or ruin at your door. This will hold good, whether the person seduced be seduced immediately by you, or the vice be propagated from you to him through several intermediate examples. All these considerations it is necessary to assemble, to judge truly of a vice which usually meets with milder names and more indulgence than it deserves.—*Palmer's Moral Philosophy.*

From the Secretaries' report, we have reason to believe that over one hundred professed disciples, such as Paul would have asked the question: "Have ye received the Holy Ghost since ye believed?" were spiritually baptized. Many of these went about manifesting that it was indeed a gift of power they had received. They brought their friends to Jesus from all parts of the circuit, and many also came from London, twenty-two miles distant, seeking the full baptism of the Spirit, and others seeking pardon. The number of the newly-baptized was at least between two and three hundred. We did not hear the exact report of the number saved during this season of visitation on the circuit, but are sure the above computation is below the number of those who professed to receive pardon. We have had very encouraging letters from the Superintendent and others since we left, announcing that the work of revival is spreading in various parts of the circuit. Praise be to the Lord!

Extract from Mrs. Palmer's Last Letter.

ROCHELLE, Feb. 13, 1861.

We have long stood engaged for Rochdale, but have had so many pressures elsewhere that we only arrived in this place on Saturday evening last.

Dr. P. has on several occasions remarked that Tuesday evenings are with us seasons of most manifest power. While our dear brethren and sisters in Jesus are remembering, and we trust praying for us in the Tuesday afternoon meeting, we are engaged in our seven o'clock evening service. Would that the Lord might inspire the hearts of his people to ask in faith for still greater and mightier things in our behalf. We are endeavoring to sink deeper into the purple flood, and trust that we are daily rising higher in all the life of God. Never have we felt more deeply the necessity of clinging momentarily to the cross, or never more fully assured of our entire identification of interest in the Redeemer's kingdom.

We have been spending some time at the places where the Macedonian cry was specially loud because of the desolations of Zion. More truly so was the case in regard to the royal town of Windsor. A little before we visited that place, an official meeting had been called, at which the President of the Conference from London was present to devise what could be done, the loss of the cause of Methodism, and the financial embarrassment of the chapel being so great, that it seemed well nigh impossible to sustain the cause longer. A special messenger came for us, and we turned aside from many imperative calls from large and influential towns to go to Windsor church.

In Windsor the church membership was about fifty, but the Superintendent of the circuit said that he knew of scarce a dozen who seemed really to enjoy religion. I might go into many interesting details, but can only say that the Lord permitted the people to see that holiness specifically, is just the power needed to raise low churches. From the Secretaries' report, we have reason to believe that over one hundred professed disciples, such as Paul would have asked the question: "Have ye received the Holy Ghost since ye believed?" were spiritually baptized. Many of these went about manifesting that it was indeed a gift of power they had received. They brought their friends to Jesus from all parts of the circuit, and many also came from London, twenty-two miles distant, seeking the full baptism of the Spirit, and others seeking pardon. The number of the newly-baptized was at least between two and three hundred. We did not hear the exact report of the number saved during this season of visitation on the circuit, but are sure the above computation is below the number of those who professed to receive pardon. We have had very encouraging letters from the Superintendent and others since we left, announcing that the work of revival is spreading in various parts of the circuit. Praise be to the Lord!

Estimate of the Sin of Drunkenness.

Drunkenness is either actual or habitual, just as it is one thing to be drunk, and another to be a drunkard. What we shall deliver upon the subject must principally be understood of a habit of intemperance; although just of the guilt and danger described may be applicable to casual excesses; and all of it in a certain degree, forasmuch as every habit is only a repetition of single instances.

The mischief of drunkenness, from which we are to compute the guilt of it, consists in the following bad effects:

1. It betrays most constitutions either to extravagances of anger, or sins of lewdness.

2. It disqualifies men for the duties of their station, both by the temporary disorder of their faculties, and at length by a constant incapacity and stupefaction.

3. It is attended with expense, which can often be ill spared.

4. It is sure to occasion uneasiness to the family of the drunkard.

5. It shortens life.

To these consequences of drunkenness must be added the peculiar danger and mischief of the example. Drunkenness is a social festive vice; apt, beyond any vice that is mentioned, to draw others by the example. The drinker collects his circle; the circle naturally spreads; of those who are drawn within it, many become the corrupters and centres of sets and circles of their own; every one countenancing, and perhaps emulating the rest, till a whole neighborhood is infected from the contagion of a single example. This account is confirmed by what we often observe of drunkenness, that it is a local vice; found to prevail in certain countries, in certain districts of a country, or in particular towns, without any reason to be given for the fashion, but that it had been introduced by some popular spreading quality of drunkenness, let us connect a remark which belongs to several evil habits, also recited. The consequences of a vice, like the symptoms of a disease, though they all be enumerated in the description, seldom all meet in the same subject. In the instance under consideration, the age and temperament of one drunkard may have little to do with inflammation of lung or anger; the fortune of a second may not be injured by the expense; a third may have no family to be disquieted by his irregularities; and a fourth may possess a constitution fortified against the poison of strong liquors. But if, as we always ought to do, we comprehend within the consequences of our conduct, the mischief and tendency of the example, the above circumstances, however fortunate for the individual, will be found to vary the guilt of his intemperance less, probably, than he supposes. The moralist may expostulate with him thus: Although the waste of time and of money be of little importance to you, it may be of the utmost to some one or other whom your society corrupts. Repeated or long-continued excesses, which hurt not your health, may be fatal to your companion. Although you have neither wife, nor child, nor parent to lament your absence from home, or expect your return to it with terror, other families, in which husbands and fathers have been invited to share in your inebriety, or encouraged to imitate it, may justly lay their misery or ruin at your door. This will hold good, whether the person seduced be seduced immediately by you, or the vice be propagated from you to him through several intermediate examples. All these considerations it is necessary to assemble, to judge truly of a vice which usually meets with milder names and more indulgence than it deserves.—*Palmer's Moral Philosophy.*

General Miscellany.

Opinions of the Ancients.

In Rollin's Ancient History, vol. 3, book 7th, chap. 2d, sec. 4th, it is related of Zaleucus, a lawgiver, "That to banish luxury from his republic, which he looked upon as the certain destruction of a government, he did not follow the practice established by some nations, who were thought sufficient for the restraining it, to punish by pecuniary mulcts such as infringe the laws; but he acted, says the historian, in a more artful and ingenious manner:

He prohibited women from wearing rich and costly dyes, embroidered robes, precious stones, ear-rings, necklaces, gold rings, bracelets, and such like ornaments, excepting none from this law, but common prostitutes. He enacted a similar law with regard to the men, excepting in the same manner from the observance of it, only such as were willing to pass for debauchees and infamous wretches. By these regulations, he easily and without violence preserved the citizens from the approaches to luxury and effeminacy; for no person was so lost to all sense of honor, as to be willing to wear the badges of his shame under the eye of all the citizens, as that would make him a public laughing stock, and reflect eternal infamy on his family.

Effects of Drunkenness on the Offspring.

At a recent meeting of the Academy of Sciences, at Paris, M. Demours read a paper exhibiting in a very striking manner the very great proclivity to disease incident to children of intemperate parents. Paralysis, epilepsy, insanity, hysteria, and a long and sad catalogue of the disorders of the human system, have been classed among the maladies so communicable to children.—Moral debility and intellectual obliquity are also said to be not seldom communicated in a similar way. This is one of the numerous instances in which our Maker, to reclaim wrong-doers, and vindicate His broken laws, erects before our eyes a living, life-long monument, commemorative of folly, shame and sin.

No other place to go.

Some years ago, a gentleman of this city, belonging to the School of Theodore Parker, died, leaving an injunction that there should be no prayer offered at his funeral, and no religious ceremony of any kind. But that did not prevent his friends making speeches over his corpse. Among several speakers of his class, who undertook to "improve" the occasion, there was a distinguished Universalist minister. In his speech he asserted that the deceased had gone to heaven. Yes, and proved it conclusively—by his premises admitted. He said, "He has doubtless gone to heaven, for there is no other place for him to go."—This certainly went clear of a fault too often committed by ministers at funerals. It was certainly no flattery of the dead to say that he had gone to heaven, if indeed, there is no other place for him to go to. And heaven, on this principle, can be no very select place, and have no very select society, if it embraces all places, and opens its doors to all comers.—*Boston Recorder.*

Nobody Independent of Others.

We talk a great deal in this country about independence, and men boast proudly that they are independent, and ask favors of nobody.—But the truth is, that no man is wholly independent of others. No one is so rich or so great as to have nothing at some time the sympathy of his fellow creatures. No man has a right to think that in showing kindness to his neighbors, he performs a gratuitous service, for which he can receive no return. Exposed to the same adversity which falls on others, he may soon have to ask the assistance which it is now his privilege to bestow. He who is generous in the day of prosperity, finds others to render kindness to him in turn, when overwhelmed by disaster. It is, therefore a matter of common prudence, if there were no higher motive, looking out for the dark days which may come, to show kindness to those in trouble.

The Study of the Sky.

A large part of the public are not aware of the extensive discoveries in astronomical science made during the past year; including no less than four new asteroids and four new comets. The asteroids were all detected within a single week in September—two at Paris—a third at Berlin, and the other at Washington. The entire number of known asteroids is now sixty-two, of which four were discovered by American astronomers. Of the comets, the first was discovered in Brazil, the second in Hamburg, the third at Cambridge, and the fourth at Marselles. Not a year has passed since 1847 without the discovery of some new planetary body.—*Independent.*

The Patient Astronomer.

Carloline Lucretia Herschel, celebrated astronomer, Sir William Herschel, was born at Hanover on the 16th of March, 1750. She is herself distinguished for her astronomical researches, and principally for the construction of a selenographical globe, giving in relief the surface of the moon. But it was for her brother, Sir Wm. Herschel, that the activity of her mind was awakened. From the first commencement of his astronomical pursuits, her attendance on both his daily labors and nightly watches was put in requisition, and was found so useful that his removal to Datchet, and subsequently to Slough—be being then occupied with his review of the

work at Rochdale has commenced with the church in a most gracious manner. It is now Wednesday; we began three days ago.—On Sabbath afternoon, when it was estimated that there were as many as 1800 present, he who baptizeth with fire was in our midst. The names of about one hundred have been handed in to the Secretaries—some have been justified, others sanctified wholly. In view of the multitudes we have seen saved since we left America, our hearts are filled with adoring praise. We do not lose sight of the fact that one soul outweighs the wealth of the world. If angels in heaven rejoice over one sinner that repenteth, what should be our joy? I often feel like Fletcher: "Oh! for a gust of praise to go through the earth!"

Feb. 18.—My voice, you know, was never very strong; and it seems scarcely less than miraculous that I should be enabled thus for a succession of days, weeks and months to exert my voice, and often, after addressing a congregation of from two thousand to three thousand for three quarters of an hour, to sit down without hardly a feeling of weariness.

The Superintendent of the circuit has been in since I began to write, and says the number best since we commenced our services here, as recorded by the Secretary, is two hundred and fifty, some of whom have received pardon, others piety; and the names are not recorded until they are clear in the blessing sought, when they have retired from the altar and gone into the vestry and recorded their names. Of course none are willing to do this, as this act seems formidable until strong in the witness. I have known persons to go two or three times to the vestry-door, and turn again to the communion-table, fearing they were not quite clear enough to be witnesses to give their names. This is a blessed work, when we remember that it is but eight days we have been here.

General Miscellany.

Estimate of the Sin of Drunkenness.

Drunkenness is either actual or habitual, just as it is one thing to be drunk, and another to be a drunkard. What we shall deliver upon the subject must principally be understood of a habit of intemperance; although just of the guilt and danger described may be applicable to casual excesses; and all of it in a certain degree, forasmuch as every habit is only a repetition of single instances.

The mischief of drunkenness, from which we are to compute the guilt of it, consists in the following bad effects:

1. It betrays most constitutions either to extravagances of anger, or sins of lewdness.

2. It disqualifies men for the duties of their station, both by the temporary disorder of their faculties, and at length by a constant incapacity and stupefaction.

3. It is attended with expense, which can often be ill spared.

4. It is sure to occasion uneasiness to the family of the drunkard.

5. It shortens life.

To these consequences of drunkenness must be added the peculiar danger and mischief of the example. Drunkenness is a social festive vice; apt, beyond any vice that is mentioned, to draw others by the example. The drinker collects his circle; the circle naturally spreads; of those who are drawn within it, many become the corrupters and centres of sets and circles of their own; every one countenancing, and perhaps emulating the rest, till a whole neighborhood is infected from the contagion of a single example. This account is confirmed by what we often observe of drunkenness, that it is a local vice; found to prevail in certain countries, in certain districts of a country, or in particular towns, without any reason to be given for the fashion, but that it had been introduced by some popular spreading quality of drunkenness, let us connect a remark which belongs to several evil habits, also recited. The consequences of a vice, like the symptoms of a disease, though they all be enumerated in the description, seldom all meet in the same subject. In the instance under consideration, the age and temperament of one drunkard may have little to do with inflammation of lung or anger; the fortune of a second may not be injured by the expense; a third may have no family to be disquieted by his irregularities; and a fourth may possess a constitution fortified against the poison of strong liquors. But if, as we always ought to do, we comprehend within the consequences of our conduct, the mischief and tendency of the example, the above circumstances, however fortunate for the individual, will be found to vary the guilt of his intemperance less, probably, than he supposes. The moralist may expostulate with him thus: Although the waste of time and of money be of little importance to you, it may be of the utmost to some one or other whom your society corrupts. Repeated or long-continued excesses, which hurt not your health, may be fatal to your companion. Although you have neither wife, nor child, nor parent to lament your absence from home, or expect your return to it with terror, other families, in which husbands and fathers have been invited to share in your inebriety, or encouraged to imitate it, may justly lay their misery or ruin at your door. This will hold good, whether the person seduced be seduced immediately by you, or the vice be propagated from you to him through several intermediate examples. All these considerations it is necessary to assemble, to judge truly of a vice which usually meets with milder names and more indulgence than it deserves.—*Palmer's Moral Philosophy.*

General Miscellany.

Opinions of the Ancients.

In Rollin's Ancient History, vol. 3, book 7th, chap. 2d, sec. 4th, it is related of Zaleucus, a lawgiver, "That to banish luxury from his republic, which he looked upon as the certain destruction of a government, he did not follow the practice established by some nations, who were thought sufficient for the restraining it, to punish by pecuniary mulcts such as infringe the laws; but he acted, says the historian, in a more artful and ingenious manner: