

the seed time of life; then are deposited the seeds which will spring up and produce the precious fruits of immortality or the grapes of Sodom and the clusters of Gomorrah; then is the proper season for cultivating the benevolent affections, for expanding the intellect and impressing the heart. It will be seen from this view that the responsibilities of a mother are solemn and overwhelmingly great. And to qualify her for the appropriate and successful discharge of her high duties she needs intelligence, virtue, and religion. And yet how many a young lady thoughtlessly rushes into the domestic relations and thus renders herself liable to those weighty responsibilities without any adequate preparation without ever counting the cost. And when it is too late she regrets her rashness and folly. It is painful to look into the domestic economy and see the wreck and ruin brought on many a lovely daughter by the ignorance or imprudence of mothers. They have been more solicitous to have their daughters dress well, sing well and dance well, than to shine as lights in the moral firmament, shedding a living lustre over all the relations of life. Daughters thus trained will emerge from under the parental roof ignorant of the practical duties of life, incapable of sustaining with honour to themselves or with comfort to others that relation on which Heaven has placed its own signet; and should they ever become mothers they will raise up an intellectually feeble and effeminate race, and thus prove a curse instead of a blessing to the world.

What then is the duty of mothers? Let them first be properly educated themselves; and then let them train their daughters to habits of industry and economy, to habits of reading, to habits of thought, vigorous and intense, to habits of pure and spiritual devotion. Let them be taught, before entering the marriage relation, the important lesson, that a virtuous and well-educated woman is the joy and crown of her husband. Let them be impressed with the thought, that while mere personal beauty may fascinate the inconsiderate for a day, it will not permanently captivate and charm. It is like the beautiful flower that opens its leaflets to dazzle the eye; but it soon fades and leaves no lasting impression of its former freshness and fragrance. The adornments of the mind, on the contrary, will increase as age declines, and shine brighter and brighter when the attractions of face and form shall fade and be remembered no more. O could mothers be impressed with this subject, could they be awakened to a sense of their duty, we should not see so many broken hearts, so many desolate dwellings, so many abandoned females, who wander, in the night seasons, like fallen stars, a grief to their parents, a curse to themselves, and a disgrace to their sex.—*New York Ladies' Temperance Mirror.*

MISCELLANEOUS.

ANCIENT STATE OF ENGLAND.—Dr Plaifere, in a sermon preached before the university of Cambridge, about the year 1573, says, "Before the preaching of the Gospel of Christ, no church here existed, but the temple of an idol; no priesthood, but that of paganism; no God, but the sun, the moon, or some hideous image. In Scotland stood the temple of Mars; in Cornwall, the temple of Mercury; in Bangor, the temple of Minerva; at Mildon, the temple of Victoria; in Bath, the temple of Apollo; at Leicester, the temple of Janus; at York, where St Peter's now stands, the temple of Bellona; in London, on the site of St Paul's cathedral, the temple of Diana; at Westminster, where the Abbey tears its venerable pile, a temple of Apollo." Who can read such a statement of facts, so well authenticated as they are, and consider what England now is, without acknowledging the vast obligations under which she is laid to Divine revelation? What but the Bible has produced this mighty moral renovation?

COUNT WILLIAM IN THE BEGINNING OF THE 16TH CENTURY.—Following the examples of the good kings David, Josias, and others, he reformed the churches in the territories he held in Germany, and purged them from abuses according to the word of God. "In that work," says the historian, "he showed much courage, firmness, and perseverance, joining thereto the prudence and moderation rendered doubly necessary by the difficulty of his posi-

tion. The smallness of his domains made the wrath of the emperor formidable and resistance to the latter's orders or desires was the more painful, as first his brother, and afterwards his son, were at the court of Charles V. As early as 1517, when the light of the evangelical awakening was but dawning upon the horizon, the count seriously opposed the scandalous sale of indulgences. He was present in 1521 at the Diet of Worms, and could not have listened without emotion to the courageous defence made by Luther there; but he seems to have received his most valuable and durable impressions from a visit paid to him by the young Duke John Frederick of Saxony, at Dillenburg, in 1526."

BOASTED UNIFORMITY OF POPERY.—The uniformity of the Romish Church is the result of submission, not conviction, and is opposed not only to the very word of God, but the law of external nature. The face of the habitable globe attests that infinite, unbounded variety, is the character of God's works. The very blades of grass that point their slender stems to Him who made them are not two alike. The field flowers, the streams that ripple past, have all their separate features of identity, and why not man, the most perfect of created things, made after his own image? The sun that gilds the earth, diffusing health, life, and light, is viewed by millions, who feel his blessings each, after the dictates of his heart—so the Bible comes home to us, with its hopes and consolations, attuned to the circumstances of our state and understanding—not warped by the interpretation of councils, nor perverted by Popes.

BISHOP LATIMER.—Every season of a religious revival has been marked by ministerial zeal and diligence. These features eminently distinguished the British reformers. Latimer, in particular, was remarkable for his care in preaching and visiting every part of his diocese, earnestly trying to reform whatever was amiss. Although advanced in life, he travelled continually from place to place, teaching, exhorting, and preaching to the utmost of his ability. These journeys were mostly performed on foot, with few attendants, in a plain dress, with a pair of spectacles and a New Testament hanging to his girdle. Wherever he went he preached to the people; and if he found a number assembled together, and no church at hand, he did not hesitate to preach to them in any place which offered, and sometimes used a hollow tree for a pulpit.

REV. W. WILLIAMS.—It is said of the late Rev. W. Williams, of Panteclyn, Carmarthenshire, that he preached for forty-three years, and travelled during that period from forty to fifty miles a week; on an average. Taking 45 miles for the distance of his weekly travels, he must have journeyed 2230 miles every year; and during forty-three years, 95,800; nearly four times the circumference of the earth. And all this for no other object but to promote the salvation of sinners!

REV. OLIVER H. WOOD.—Of Mr. Heywood, who lived in the seventeenth century, it is related, from accounts regularly kept by himself, that for a term of thirty-six years, of which sixteen only were years of liberty, and most of these after he had reached the age of sixty, he preached on week-days, 3004 sermons, kept 1212 fast-days, 309 thanksgiving-days, and travelled in his Master's service 31,315 miles; besides his regular work on Lord's-days.

ADALBERT.—He lived in the tenth century, and was appointed Archbishop of Prague. This preferment seemed to give him so little satisfaction, that he was never seen to smile afterwards; and, on being asked the reason, he replied, "It is an easy thing to wear a mitre and a cross, but an awful thing to give an account of a bishopric before the Judge of quick and dead."

REV. JOHN BROWN.—The late Rev. John Brown of Haddington, addressed this exhortation to his sons in the ministry with his dying breath: "O, labour—labour to win souls to Christ! I will say this for your encouragement, that whenever the Lord has led me out to be most diligent this way, he hath poured most comfort into my heart, and given me my reward in my bosom. But He is our great example, whose life, as well as lips, said to all his disciples, 'Work while it is day, for the night cometh when no man can work.'"

CANAL BETWEEN THE RED SEA AND THE MEDITERRANEAN.

The formation of a ship canal between the Red Sea and the Mediterranean, across the Isthmus of Suez, is attracting the attention of the mercantile world, and rousing the remembrances of the surveys and reports of the French engineers in 1800, presented to Napoleon. The delays lately experienced in the receipt of the East India mails, induced the meetings at the Hall of Commerce to press upon the Government the importance of accelerating the communication with our Indian empire, and naturally directed attention to the practicability of effecting an improvement in the transit through Egypt, whereby an abridgement of several days might be obtained in the time presently occupied in the transmission of the mails between Britain and India. The question asked, Can a water communication be established between the Mediterranean and India; is answered by the reply, that what has been may be again; and it is an established fact, that the Caliph Omar, who lived A. D. 664, re-opened the canal of the ancients, and from his time the navigation from the Mediterranean to the Red Sea by the Nile remained open for a hundred and twenty years. The French engineers proposed two branches of canal, one passing westward and falling into the line above Cairo, the other extending northwards to the Bay of Tinch, from a point on the main Nile line; constructing a navigable channel of running water to the Mediterranean of about 49 miles. The estimate of the expense of the French engineers was £691,000. In a pamphlet from the pen of Mr. Edward Clarkson, it is stated that passengers by the present modes of travel, after being landed at Alexandria, are conveyed by the Mahoudia canal forty miles to Attich, on the Nile, which takes twelve hours; they are then re-shipped for Boulae up the Nile, a distance of 120 miles consuming 18 hours. At Boulae the port of Cairo, the passengers, goods, &c., are again unshipped, and have two miles land travel for Cairo, where a stoppage takes place of twelve hours. A fourth transit then takes place to Suez from Cairo, across the desert. The whole distance of these routes being 246 miles, while the distance between the two seas, according to the French survey, is about 75 miles, measuring in a straight line from the head of the Gulf of Suez to the shore of the Mediterranean Sea, in the Bay of Tinch, near the ancient Pelusium.

TRANSPORTATION OF JEWS.—The cruel measure of the Russian Government in transporting their subjects from the frontiers of the kingdom to new districts in the interior, is attracting much attention.

No less than 100,000 Jews are said to have received orders to leave their homes in a few days, thus abandoning their property and the places of their birth, in the most inclement season of the year, to settle in a part of the country where no adequate provision has been made for their maintenance. The object of the government is said to be to enforce its severe customs and political regulations on the frontiers, and which it is suspected the Jews have rather impeded; but the gross injustice of moving people, like mere cattle, from their homes and property, is too glaring to be justified under any pretext. According to some parties the Emperor Nicholas, by his onerous regulations, is drawing a complete military cordon round his dominions on the side of Germany, &c., and soldier colonists, it is said, will replace the exiled Jews.

N.W. CHURCH AGGRESSION AT NORWICH.—Archdeacon Bathurst and other Archdeacons of the diocese of Norwich are carrying on war against Dissenters on an aggressive principle. They have commenced proceedings against five of the most respectable Dissenters of that city in the Archdeacon Court, charging them "with having wilfully and contumaciously obstructed, or at least refused to make, or join, or concur in making, a sufficient rate" for repairing the Church! It is a new thing to prosecute men for "refusing to concur in making a Church Rate;" and the Dissenters of Norwich have resolved to oppose the proceedings, which they are advised are "unprecedented and unfounded," by applying to the Court of Queen's Bench for a prohibition. Sir Wm. Follett is engaged to conduct their cause, and we sincerely hope they will succeed, and will be supported in the necessary expense by the Dissenters in all parts of the kingdom.