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Religious Miscellany.

Voice of the Comet.

BY JAMES A. RICHEY.

A wanderer on high,
I flash the planets by,
I leave the occupants to guess my name:
They know the heavens well—
Of me they cannot tell,
Whither I journey on, or whence I came.

As I approach, they fear;
As I recede, they jeer
Each other's weakness; as if even they
Were innocent of awe,
Or new the hidden law,
Which guides a comet on its errant way.

Upon an orb call'd Earth,
Children of God, whose birth
Is in a mystical mortality,
Beheld me, as a bride,
Sit, shining, at the side*
Of the resplendent Sun!—then what was I?

The harbinger of wrath,
I bore, upon my path,
Fulfilment to the prophesy of Fear!
E'en grey-haired Learning shook,
And, with an alter'd look,
Beheld, me, bringing retribution near.

I saw whole nations, bowed
With apprehensions, crowd
Into their graveyards, unto Viewless Death!
I saw his tainted child—
Corruption—almost wild.
Upon the kingdom of dethroned Breath.

I saw the crowned thing
Earth's people name a king,
In vulgar terror—raising unto God
A holy sacrifice;
As though, by such device,
He might avert the just and angry rod.†

The wise of ev'ry age,
The student and the sage,
Have written that I am a mystery:
They murmur of a "*star
With fiery streaming hair*,"
And of a "*flaming sword*,"—still what am I?

*The phenomenon of the tail of a comet being visible in bright sunshine, which is recorded of the comet of 1402, occurred again in the case of the large comet of 1843, whose nucleus and tail were seen in North America, on the 28th of February, between the hours of 1 and 3 o'clock in the afternoon. The nucleus and tail appeared like a very pure white cloud, a darker spot intervening between the tail and the nucleus.—*American Journal of Science, vol. XIV., p. 229.*

†Whilst the comet of 837 (which, according to de Sejour, continued during 24 hours within a distance of 2,000,000 miles from the earth) terrified Louis I. of France to that degree, that he busied himself in building churches and founding monastic establishments, in the hope of appeasing the evils threatened by its appearance; the Chinese astronomers made observations on the path of this cosmical body, whose tail extended over a space of 60°, appearing sometimes single and sometimes multiple.—*Humbolt's Cosmos, vol. 1, p. 84.*

—*Cape Breton News.*

An Eloquent Passage.

Rev. Dr. Spring, of New York, preached his fiftieth anniversary sermon recently. He closed his discourse as follows:

The half century is gone; gone like some small star that has been twinkling in the curtain of the night: gone like the dying cadence of distant minstrelsy as it vanishes into air; gone like the word just spoken, for good or for evil, never to be recalled; gone like the clouds which disappear after they have exhausted their treasures upon the earth; gone like the leaves of autumn, that are scattered to the winds as they wither; gone like the phantom which in pursuit, had a semblance of reality but which, in the retrospect, is melted away—gone, gone as yesterday has gone. Why do I say, here, gone? Nothing is gone whose influence remains. The man, the woman, the Sabbath, the prayers, the weeks, the months, the years, that some of us have beheld vanish, one by one, in the mysterious past, live still in God's universe. Past! What is Past? What is the momentous present?—this now—this accepted time? What is the never ending future? They are but parts that make up the grand unit of eternity—eternity that was, and is, and ever will be. All time is a unit, where the angel at heaven's high court records as well the responsibilities of hearers as the responsibilities of preachers, and where the great Witness and Judge will render to every man according to his works.

Woman's Empire.

Woman educates the heart, man educates the intellect; and in this fact consists the chief element of her superiority as an educator. The education of the intellect without that of the heart may make demons; for the understanding, when divorced from the affections, is fit only to produce such monsters. But woman, when properly qualified for her mission in the world, happily combines the heart and intellect, so that neither is trained at the expense of the other, but both are educated in the most perfect unison. Man may educate the heart, but this is not ordinarily his part as an educator. The heart is more especially at woman's disposal. And no one is so eminently endowed by nature with all the important qualifications for the entire work of education as woman. She teaches us to love what man teaches us to believe. She engrafts upon our affections what man implants in our memories. She leads us to honour and virtue by inspiring in us an admiration of all that is good and true; he inculcates the theoretic principles of an honourable and virtuous life as the subject of intellectual apprehension. She is the sunshine of the soul, comprehending both light and heat, to illuminate and vivify all the soul's activities; he is the sunshine of the intellect, radiating splendours upon its researches after truth, but splendours which are, too often, cold and chilling as the sunshine of bleak and icy winter.

Aime-Martin, a French author, says that "out of sixty-nine monarchs who have worn the crown of France, only three have loved the people; and remarkable circumstance, all three were brought up by their mothers." The same remark would be substantially true, no doubt, of the potentates of all orders; they love in proportion as they have been educated to love, and it is the province of a mother's influence and training, especially, to develop this attribute of human nature.

"Give us mothers who know how to educate their children;" this under the blessing of God would ere long, result in the ushering in of a universal empire of intelligence and law and righteousness and peace and joy. Will it not, therefore, be our special care, looking forward to the world's progress and the future elevation of the whole race of mankind, not only to educate carefully and thoroughly our sons for the sphere of life in which they may be called to move and act, but also our daughters, whose sphere of duty and influence is even more grand and glorious, and involves more terrible responsibilities than that which Providence assigns to our sons? Woman's empire is the empire which is to bless or curse mankind in future as in the past; but if she is properly educated to her sovereign mission, her empire will only be a blessing and not a curse.

Read one Book

Don't read too many books. Dr. Nott, of Union College, observes, that he can always tell the young men in college who are to make their mark in the world if he can only see them return from a visit to the college library, which is open once a week.—"If," says he, "I saw a man leaving the library with five or six books under his arm, I would say to myself there goes a mental glutton. He will read, mark, but not inwardly digest; and the consequence is, he is very likely to have mental dyspepsia; the mind endeavouring to acquire too much, strains itself, and becomes weakened. On the other hand, if I see a young student taking but a small book from the libary, and that he does not return these for some time, I am satisfied that he will saturate his mind with the intellect of his author, and not only gain all the knowledge in the book, but sharpen his perceptions and invigorate every faculty. Nothing makes a man so well as being a little hungry all the time, and nothing improves the mind so much as reading one good book thoroughly, and making its facts your own. The mind is thus never cloyed or weakened."

An Affecting Incident.

A few days since, the several regiments of General Sickles' brigade were sworn into the service of the United States, by the administration of the customary oath. Four regiments had been sworn in, and each one took the solemn oath, accompanied and followed with hurrahs. When the fifth regiment was drawn up in line, an officer of one of the companies, stepping to the front, addressed General Sickles, and requested that his regiment might be sworn in with prayer. It was too solemn a moment for hurrahs. The General told him that the chaplains were absent, and there was no one to call upon to perform the duty. The officer replied that he would call upon one under his command, if the General would give him leave. Consent was given. The duty was explained to the regiment, and the officer called upon a youth, seventeen years of age, to step to the front and lead them in prayer. He immediately took the place assigned him, and engaged in prayer. The whole regiment was melted into tears, as well as hundreds who were standing around as witnesses of the scene. The men stood weeping after the prayer was over. So deeply affected was the General, that he sent for the chaplains to come and witness the scene. It was from his own lips that these facts were derived.—*New York Sun.*

United Effort.

To labor is the destiny of man. It was his normal condition before the fall, and his necessary condition afterwards. The curse pronounced upon the earth caused no change in this respect. What previously was his pleasure now became his necessity. Every law of man's nature, both before and after the fall, protested against idleness. Without effort no development, no strength, no compensation, can be secured. It is this that gives utility, and value, and beauty, to all physical productions. And he who refuses or neglects to perform some part in increasing the vital values of the physical or mental world, not only violates the law of his own nature, but is a cumberer of the ground, and a sinner against God. The same conditions of success, the same penalties for idleness, exist in the spiritual world. Effort is everywhere the essential requisite of success. "My Father worketh hitherto, and I work," was the exclamation of Jesus, as he surveyed all that divinity was accomplishing for the salvation of man, and in a parable intended to sum up the whole duty of man in every stage of life, he says, "Go work to-day in my vineyard." "Work while it is day," seems to be the universal command, binding on every Christian.—*Journal and Messenger.*

Lo! I am with you.

O! amid that prostration of earthly hopes, when unable to glance one thought on a dark future, when the stricken spirit, like a wounded bird, lies struggling in the dust, with broken wing and wailing cry, longing only for pinions to fly away from a weary world to the rest and quiet of the grave; in that hour of earthly dissolution, He who has the keys of death at his girdle, nay, who has tasted death himself, and better still, who hath *conquered* it, draws near in touching tenderness, saying, "Lo! I am with you." I will come in the place of your loved ones. I am with you to cheer you, to comfort you, to support and sustain you. I, who once wept at a grave, am here to weep with you; I will be at your side in all that trying future; I will make my grace sufficient for you, and my promises precious to you, and my love better than all the earthly affection. The one is changeable; I am unchangeable—the one must perish; I am the strength of your heart and your portion forever!

Sweet Old Age.

God sometimes gives to a man a guiltless and holy second childhood, in which the soul becomes childlike—not childish—and the faculties, in full fruit and ripeness, are mellow, without sign of decay. This is that sought-for land of Beulah, where they who have travelled manfully the Christian way abide a while, to show the world a perfect manhood. Life, with its battles and its sorrows, lies far behind them; the soul has thrown off its armor, and sits in an evening undress of calm and holy leisure. Thrice blessed the family or neighborhood that numbers among it one of those not yet ascended saints!

A Dying Pastor's Injunction.

A clergyman said, "I am a clergyman from the State of Connecticut. I hear men here speak of the power of the gospel. I have lately learned a lesson on the subject, which I shall never forget, and which, I trust, will give direction and character to all my future labor. I was taught the lesson by a striking providence. I called in one day to visit a young promising brother clergyman, who had been settled in the ministry near me. I found him a dying man. It became my duty, at the request of friends, to inform him of his condition, and that he could not live, but must soon die. After the first shock of disappointment all was peaceful and calm as an evening sun. He wished to know if it would be wrong to pray that he might be spared; for, said he, 'my great desire to live is that I may preach the gospel more simply.' When told that it would not be wrong, he requested all to go into another room and pray, and that I would remain. He then said to me, 'Do you know that the gospel has the power to save men? Oh! we must preach the gospel more simply—preach the gospel more simply.' I wish these dying words of Erskine Haws could reach every minister's heart. 'Preach the gospel more simply.' His great desire to live was that he might do this."

Beautiful and True.

Well has a forcible writer said: "Flowers are not trifles, as one might know from the pains God has taken with them everywhere; not one unfinished, not one bearing the marks of brush or pencil. Fringing the eternal borders of mountain winters, gracing the pulseless breast of the gray old granite, everywhere they are harmonizing. Murderers do not ordinarily wear roses in their buttonholes. Villains seldom train vines over cottage doors." And another adds: "Flowers are for the young and for the old, for the grave and the gay, for the living and for the dead; for all but the guilty, and for them when they are penitent."—*American Agriculturist.*

A Historical Banner.

Before Dr. Hayes left New York on his expedition to the North Pole, Mr. Henry Grinnel presented him a flag, telling him that much interest already attached to it. In Lieut. Wilkes' expedition it had been carried to a higher southern latitude than any other flag that ever floated, and had been rescured from the wreck of the sloop-of-war Peacock, off the Columbia river. Lieut. De Haven took it to a higher northern latitude than had been reached by the stars and stripes. Dr. Kane took it to a still higher point; and he now entrusted it to him to unfurl in the breezes of the North Pole, and then to take especial care of it, and return it to him.—*Am. Messenger.*

Religious Intelligence.

From the London Watchman.

Opening of Conference, July 25th.

(*By Telegraphic Despatch.*)

This morning, after those proceedings in the Preparatory Committees which had occupied the previous days, from Saturday to Wednesday, and which are reported in our following columns, the One Hundred and Eighteenth Annual Conference of the Methodist Ministers was commenced in Brunswick Place Chapel, Newcastle-upon-Tyne. The Conference opens this year six days earlier than has heretofore been its rule,—that is, on the last Thursday, instead of the last Wednesday, in July. As the Elections took place at a distance of 300 miles from London, and were concluded only an hour ago, we can give but the bare results, as transmitted by telegraph this afternoon; and to give these we have been obliged to put back our hour of going to press.

As usual, the first business was to supply the vacancies caused by death and superannuation in the number of the "Legal Hundred." These are filled up partly by seniority, and partly by an elective nomination. We shall give the circumstances and particulars in our next, but the following are the names of the new members of the Legal Hundred:—

James Cotton, (by seniority,) in place of William Baker, (superannuated.)
Samuel Romilly Hall, (by nomination,) in place of George Birley, (superannuated.)
Thomas Dunn, (by seniority,) in place of Thos. Harris, (superannuated.)
John Watson, 1st, (by seniority,) in place of Thomas Turner, (deceased.)
George Turner, 1st, (by seniority,) in place of J. F. Mathews, (superannuated.)

Subsequently the Conference proceeded to the election, first of its President, and then of its Secretary, for the year 1861-2. The votes given were as follows:—

FOR PRESIDENT.

Rev. JOHN RATTENBURY,	145
" Charles Priest,	122
" Dr. Osborn,	5

FOR SECRETARY.

Rev. JOHN FARRAR,	235
" W. L. Thornton,	18

The speeches of the retiring and of the elected Presidents are at this hour being heard in Conference, and of these and the subsequent proceedings of the first week of the Session, full reports will be given in our next number.

Wesleyan Home Mission and Contingent Fund.

The Home Mission and Contingent Fund is the oldest, it has been one of the most valuable, and it is one of the most necessary and important funds of our Connexion.

It was originated by John Wesley, in 1749, in the establishment of the yearly collection of the classes, for the support of the Methodist ministry in needy localities, and for the extension of our Evangelical labours in this kingdom. Many of our well-established and influential circuits were thus efficiently aided in the early years of their existence.

There are still numerous circuits requiring help, that our ministry may be provided for existing societies and congregations. Many of these will need continued assistance. Grants are made this year to 208 circuits.

Sixty circuits, aided in 1852-53, have now relinquished their claims on the fund. More efficient help is, consequently, given to remaining claimants. Local exertion has been stimulated; and more suitable provision made for the maintenance of our ministers, some of whom have suffered great privations. Additional ministers have also been appointed, with the best results, to circuits in which the one minister has had his labour dissipated among from fourteen to twenty places, often remote from each other, and where the "crushing burden of the work undone" has long been felt.

As fewer circuits may require assistance, and as the fund increases, the aggressive Home-Missionary work of Methodism will extend its influence in the nation: an influence as much needed now as at any former period, and as valuable as ever.

The number of Home Missionary ministers has this year been increased from sixteen to thirty-three. They are stationed as follows:

Spitalfields,	Crewe,	Bradford, Y'ksh.
Saffron-Walden,	Stone,	Pudsey,
Eastbourne,	Leek,	Attercliffe,
Lymington,	Liverpool,	Masbro',
Torpoint,	Runcorn,	Leicester,
Totness,	St. Helen's,	Stamford,
Bristol,	Wigan,	Derby,
Birmingham,	Manchester 1st,	Grimsby.
Wednesbury,	Manchester 3d,	Newcastle,
Wolverampton	Bolton,	Sunderland,
Leominster,	Rochdale,	Dumbarton.

These appointments will occasion an expenditure of £3,884, towards which £1,600 will be raised by local contributions.

There are also two ministers stationed at the Camp at Aldershot. Dr. Rule reports that 931 soldiers were marched to our service on Sunday, July 1st, 1860, and says: "Never were the services here entered into with greater devotion, or sermons heard with more serious attention.—Never were there so many professions of conviction of sin, or more satisfactory proofs of a change of heart. Military offences have diminished, and habits of temperance have increased. The seed sown at Aldershot is bearing fruit in regiments which have been removed to various stations, both at home and abroad."

The labours of the Home Missionary ministers last year were greatly blessed. Numerous additional services were established. Many sermons were preached in the open air, and 18,000 domiciliary visits were made. Zealous co-operation was secured and organised. Numbers were converted to God, and gathered into our societies. The Isle of Portland, having had a Home Missionary minister for one year, is now enabled to support an addition circuit minister, without help from this fund, and will provide for a family at the usual time. The contributions for foreign missions have been greatly increased wherever a home mission has been commenced. Encouraging accounts have been received from the places to which new appointments were made by the Conference of 1860.

A grant of £650 is annually made to aid in the maintenance of our Protestant teaching and loyal influence in Ireland, and the Zetland Mission is principally supported by this fund.

Many additional Home Missionary ministers should be appointed, especially in our large towns and watering-places. Men and money are wanted for this purpose. God will provide "able, willing labourers" for this work, as He has done, if His people, constrained by grateful love, supply the means for their support.

Ponder the following facts:—

In 1851 nearly six millions, or one-third of the population of England and Wales, neglected public worship.

The population of the kingdom now increases about 1,200 every day.

Neither places of worship nor ministers are provided in proportion to the claims of this increase. In the large towns, and especially in the metropolis, this two-fold deficiency is painfully apparent, and the direful consequences are appalling. The number of the police made necessary by these evils, in England and Wales, is 20,256, and the expense to the country is £1,418,019.

The population of London now amounts to 3,000,000. There are in it nearly 28,000 places for the sale of intoxicating liquor—or one to every 150 of the inhabitants; 12,000 beggars; 30,000 living by fraud and theft; and 60,000 abandoned females.

There are but thirty-four Wesleyan circuit ministers in London—or one to every 88,235 of the population. At least twenty additional Home Missionary ministers are needed in London. Amidst the activities of others, our efforts are as necessary and as valuable as ever, and require to be redoubled throughout the land. "We should not be satisfied till every town, village, and hamlet be blessed, so far as we can possibly accomplish it, with the means of grace and salvation."—*Minutes*, 1820.

Out of every sovereign contributed to the Home Mission and Contingent Fund last year, only 9d. was expended on the contingent expenses of the Connexion.

You are earnestly requested to attend the Public Home Missionary meeting; to induce others to accompany you; to support this work by liberal contributions, by annual subscriptions; to collect, or to allow your children to become collectors; and to pray fervently for its success and extension.

You are referred, for more detailed information, to the Annual report, and the "Home Missionary Correspondence" in the *Wesleyan Magazine.*

Collecting books and boxes may be obtained from any of our ministers, or from the Secretary, the Rev. Charles Priest, 4 River Terrace, North, London, N.

⁂ Contributions will be thankfully received by the Wesleyan ministers, or by the Treasurers and secretaries of this fund.—*Meth. Recorder.*

DISMISSION.—The Methodist Protestant complains of a growing evil in Congregations—that while the doxology is being sung, overcoats, shawls, furs, gloves, etc., are adjusted. A correspondent of that paper suggests, as a remedy, the observance of the law of the Church, which requires the dismission with the Apostolic benediction, to be pronounced at the close of the last prayer, while the congregation and the preacher are yet kneeling.

British Conference Committees.

ADDRESS OF THE REV. THOS. JACKSON BEFORE THE MISSIONARY COMMITTEE OF REVIEW.

The Rev. Thomas Jackson moved the first Resolution as follows:—

"That the review of a year marked by the decease of three members of the General Committee calls for an expression of sincere regret at the losses which the Society has sustained in the removal of valued supporters, and of sympathetic regard for their bereaved relatives and connexions. Mr. Buttress had been a warmly attached friend and useful Office-bearer, for many years, before he became Treasurer of the Auxiliary Society for the London District; and Mr Lidgett had also been a faithful, efficient and generous fellow-labourer in the work of Missions for a considerable time: while in Mr. Farmer the Society found a combination of excellencies which rendered his co-operation of the highest value. Firm and high principled in his attachment, diligent in his attention to business, gentle and unassuming in manners, and in the amount of his contributions, liberal beyond most of his contemporaries, even in a liberal age; the removal of Mr. Farmer is lamented as a calamity, not to this Society merely, but to the entire Connexion, and to the general interests of religion. While the Committee record their high sense of the worth of their departed friends, and their sorrow at their departure, they desire to renew the pledges of their devotion to the common cause, now endeared to them by additional associations of the most solemn character, and to express their confidence in those great principles upon which their work is founded, and which no lapse of time and no loss of individual friends can impair or destroy."

After noticing the estimable qualities of the late Messrs. Lidgett and Buttress, Mr. Jackson said of Mr. Farmer it was difficult to speak. Early in life, Mr. Farmer was made a partaker of the Christian salvation, and though his family connections were not Wesleyans, after a taking a survey of the various Christian denominations he cast his lot with the Methodists, and was strongly attached to their peculiar institutions. He was singularly blessed by a bountiful Providence in his worldly undertakings, and he was indeed an example of sanctified prosperity, all his temporal enjoyments tending to increase his love of and devotedness to Christ. His liberality was remarkable. There had been men of great property and enlarged views who had been anxious to do something extraordinary, and they had directed their attention to one particular object—such as the founding of a college or hospital, in connection with which their names should be handed down to posterity; but Mr. Farmer was not anxious for posthumous fame, and he selected those various charitable objects which appeared to him, upon a calm and conscientious view, to demand his support. The variety of his charities was one of the peculiarities of his character and conduct. He was remarkably liberal to the poor, the Treasurer of the Strangers' Friend Society, and a liberal contributor to the funds of that Society, which had been the means of preserving many a valuable life, and relieving a vast amount of human misery. It was a Society whose operations would attract the attention of the Great Judge of all in the day of final account. As almost every one knew, Mr. Farmer was a liberal contributor towards the erection of chapels. He very much doubted whether any man in the Queen's dominions had laid the foundation stones of as many chapels as Mr. Farmer; and he questioned very much whether any freemason in the kingdom had a greater number of ornamental trowels than Mr. Farmer had. These had been presented to him by different bodies of Trustees, in grateful acknowledgment of his liberality. He (Mr. Jackson) had looked at those trowels with much interest; they would form a valuable heir-loom in Mr. Farmer's family, and would serve to remind his family in years yet to come, of the esteem in which that good man was held by his contemporaries. Mr. Farmer was no less distinguished as the friend of the British and Foreign Bible Society, of whose Committee he was an efficient member for a great number of years, and in later years of his life was made one of its Presidents. He was a warm friend of the Bible Society, because the Bible Society might, to a certain extent be called the strength and the backbone of Protestant Missions. In these times, their Missionaries were tracked by Popish emissaries in various parts of the heathen world, but they could make no progress where the Missionaries had succeeded in translating the Scriptures and distributing them among the heathen. He was not going to express any great confidence in the infallibility of the Pope—but there was one subject upon which his Holiness appeared either infallible, or his judgment came so near to infallibility that he (Mr. J.) was unable to distinguish between the one and the other. It was this: that the Bible and Popery could not co-exist. His Holiness had told them so over and over again in his proclamations. Well, be it so: success to the Bible Society. On the subject of Missions, what could they say as to Mr. Farmer's liberality and strength of affection? He was a man of sound judgment; and notwithstanding the number and urgency of his own engagements, was ready to devote his time to the great cause. He was a man of an eminently catholic spirit; a lover of all the followers of the Lord Jesus Christ; but his warmest attachment was for Methodism. They had heard of an old gentleman in London who was constantly talking about his religion, and when asked what his religion was, he said—"It is to love God and Methodist Preachers." Such was Mr. Farmer's religion. The foundation of all his excellencies was s personal godliness. He loved Class Meetings. He loved to talk about experimental religion, and to associate with people whose souls are happy in God, and with those who were inquiring the way to Zion with their faces thitherward. He was careful to guard against a worldly spirit, and was greatly impressed with those words of the Saviour—"How hardly shall they that have riches enter into the kingdom of heaven." Mr. Farmer had told him (Mr. J.) that the danger of riches according to his experience, did not arise so much from a liability to love them to an inordinate degree, but that when a man possessed a large amount of wealth, it required so much of his time to see that it was properly cared for as to abstract him from the study of the Holy Scriptures and from secret prayer. Mr. Farmer being sensible of this, watched over the working of his own heart. He was singularly honoured in his death. His resignation was complete, and his prospects of a blessed immortality bright and unclouded. He would just beg to say that he had long been accustomed to give the word "Mr. Farmer" a very comprehensive sense, including not only himself, but Mrs. Farmer and his excellent daughters. They concurred with him in his princely liberality,—of that there was no doubt whatever. A more, orderly, godly, beautiful family he never saw, and did not expect to see. He rejoiced to see Mr. Budgett present. The mantle of his father-in-law had fallen upon him; long might he live to wear it. If he might add another word, he would just say that it had often been said, "the former days were better than these." This did not accord with his experience, but he thought that things were growing better in the world and the Church, as time advanced, and there was nothing connected with the machinery of Methodism that made him more hopeful than the gathering together of Ministers and laymen. Fifty years ago they had nothing of the kind; and he hoped this mingling together of the Ministerial element would be perpetuated. Oh, for a richer baptism of the Holy Ghost upon preachers and people! Let the soldiers of Christ arise,—put on their armour, and proceed with greater strength of purpose than ever to subdue the world to Christ, to whom it belonged.—*Watchman.*

General Miscellany.

Rev. William Arthur on the American Rebellion.

(Concluded.)

I appeal to the speeches in Congress, to the intelligence of the Times itself, to the issues raised at elections, to every public document and public event in the States of recent years, in proof of the fact that the North resisted, not the occupation of new tracts by the people of the South, but the cursing of new States with legalized slavery. It may suit the Times to forget the history of the struggle, and the Telegraph to plead for the South; but no fact in contemparaneous history admits of fuller proof than that the rise, swelling, and outburst of this dispute was on a single question—slavery.

I do not hesitate to say that on the part of the North, the struggle, instead of a squabble for land, was a noble, humane, hazardous warfare in a holy and Christian cause. In taking the stand they did they were well warned of what would come, namely, that the moment the "*Black* Republican," that is, the anti-slavery party, carried a majority, the slavers would appeal to arms. They did not know whether really to expect this or not; some hoped, some feared. Above five years ago, more than one man of influence in the North told me that slave extension or civil war were the cruel alternatives before them. In the face of this they did not hesitate. On the one hand they would not provoke the slave-owners by any infringement of the Constitution; on the other, they would steadily advance, using every legal means to place the slave power in a minority, drive it from the offices of the State, and hem in its frontiers on every side with flourishing free communities, before which the plague must recede. Then they felt, if we are forced to fight, we shall do so as never people did before, simply because we have stood up against the extension, and therefore for the ultimate destruction of slavery.

"What has the North done for the abolition of slavery more than the South?" is sometimes asked. It has freed its own slaves, it has fought the battle of the territories, and carried the recently constituted States into the Union as free States; it has spread anti-slavery influence in the border States, till in Delaware slaves remained in only one county, in Maryland there were more free negroes than slaves—manumitted nearly all by Methodist owners, or under Methodist influence—in Virginia the section of the State which bordered on free soil had been wholly purged of slavery, in Missouri the anti-slavery party had even contested State elections, and in Kentucky the executive holds itself neutral in the present strife; it had thus brought States bordering upon it under the process of emancipation, and these once free, the same influence would have begun to act upon the second line of States. Its Churches have exposed themselves to divisions, and borne them. Large numbers of its citizens have for years been banded in societies pledged to neither wear nor taste slave produce. Not a few of its States have even strained the Constitution and passed laws to counteract the Fugitive-Slave law. Its political votes have sent bold opponents of slavery to Washington, and finally carried a Government into power which, while respecting the Constitution, would have exerted an influence against slavery, the weight of which can best be judged *by us* from the alarm of the slaveholders. And, finally, it has awaited the horrors of civil war, rather than recede from its anti-slavery position. When that direst calamity was imminent, what were the compromises proposed to avert it by Southern or Northern? Had they reference to any one question but slavery?

We pride ourselves on what we did and paid for the emancipation of slaves; but those of us who have had to observe what men of the North went through, must feel how cheaply we had shown our own zeal, compared with what they had done and suffered. We spoke, wrote, voted, held meetings, and paid less than a pound per head as a nation. The world, generally, gave us credit for generosity; but we may devoutly thank God that on those easy terms we could relieve our nation of so horrible a load. Not so the North. There men have had to contend with customers, with kindred, with the whole force of the Government, with eight millions of fellow-citizens passionately attached to slavery, with the Supreme Courts, with public officers of every grade, and many fold the number that we can point to in the West Indies, sacrificed goods, liberty and life, long before the struggle reached its present crisis. The Methodist Episcopal Church can count more anti-slavery martyrs than any British Church, perhaps than all of them put together.

It is easy for us to doubt the anti-slavery feelings of Americans, but when the history of the "death-struggles of slavery," in its strongest hold, is written, our glorious West India efforts will show but as the deeds of a brave, yet slender van, in comparison with the long conflict and heavy sufferings of a great army. It was there as here, the religious public that felt for and strove for the slave, and though long over- [illegible] steadily gained, till the balance of the two parties, almost equal before, was turned by the great religious movement of 1857–8.

But has not the North still a powerful pro-slavery party? Yes, powerful in money, talent, and numbers. So had England, till the religious public gradually shamed, and finally beat it, just as has been the case in the North. In all contests, that pro-slavery was the anti-English party, and was invariably swelled by the Irish Romanists. Now the South professes to be well affected to England. This is "a mere pretence." Mr. Floyd, in his address to his Virginians, just before the outbreak, showed the true feeling on that side. Nearly six years ago, Mr. Toombs, then Senator for Georgia, now Secretary of State in the slaving Confederacy, in my own presence, on board an American steamer, urged the necessity of "covering the Atlantic" with first-rate war ships to fight anti-slavery England; and on the occasion of a public dinner on board, proceeded in a strain of pro-slavery and anti-English vehemence, till the company, chiefly American, loudly and repeatedly hissed him; and numbers came in private to assure me that this rabid anglo-phobia was confined to slaveholders and Irish Papists.

So far from the present being a vulgar squabble for land, it is the first time in the history of Christendom that a people has rebelled and claimed to be admitted into the family of nations, without any right to assert but that of perpetuating its hold on four million of bondmen, and extending slavery over virgin tracts of the earth's surface, without any grievance to allege, beyond the danger that "its property" in slaves would be undermined. This, let us be thankful to say, is no vulgar fact. It is as rare as it is odious; and if Englishmen be the haters of slavery which they have claimed to be—which their enemies have said they were only while it suited their interests—they will meet the advent of a nation based on human bondage with universal and religious execration. It is also the first time that a nation has put to risk its repose, its property, its integrity, its very existence; and has steadily advanced toward a point at which rupture and war were deliberately threatened rather than become parties to any act which would make living men voluntary abettors of the consolidation and extension of slavery. This the United States have done, and never did their citizens feel so sorrowful as in surveying the conflict; never so proud as in reviewing the principles and steps which brought them into it.

Let us cordially sympathize with the Northern Churches and pray for them, while under grievous sorrow, into which they and their country have been brought by their anti-slavery influence, rather than accuse them of sorbid designs in their noblest deeds, accusations as groundless as those of American politicians, who ascribed our zeal for emancipation to jealousy of their country.

The Cunard Line.

The fine fleet known as the Cunard Line now comprises the following steamers:—The America, paddle, 1,826 tons burden and 650-horse power, built in 1848; the Niagara paddle, 1,825 tons burden and 650-horse power built in 1848; the Europa, paddle, 1,918 tons burden and 800-horse power, built in 1848; the Canada, paddle, 1,831 tons burden and 670-horse power, built in 1848; the Satellite, tender, paddle, 157 tons burden and 80-horse power, built in 1848; the British Queen, screw, 763 tons burden and 150-horse power, built in 1849; the Asia, paddle, 2,227 tons burden and 750-horse power, built in 1850; the Africa, paddle, 2,226 tons burden and 750-horse power, built in 1850; the Arabia, paddle, 2,393 tons burden and 830-horse power, built in 1852; the Balbec, screw, 838 tons burden and 450-horse power, built in 1853; the Melita, screw, 1255 tons burden and 180-horse power, built in 1853; the Karnak, screw, 1,127 tons burden and 100-horse power, built in 1853; the Jackall tender, paddle, 180 tons burden and 100-horse power, built in 1853; the Jura, screw, 2,241 tons burden and 440 horse power, built in 1854; the Stag, paddle, 499 tons burden, and 240-horse power, built in 1854; the Lynx, paddle, 499 tons burden and 240-horse power, built in 1854; the Persia, paddle, 3,300 tons burden and 900-horse power, built in 1856; the Stromboli, screw, 734 tons burden and 100-horse power, built in 1856; the Australasian, screw, 2,761 tons burden and 700 horse power, built in 1857; the Leopard, paddle, 691 tons burden and 320-horse power, built in 1858; the Palestine, screw, 1,377 tons burden, and 260-horse power, built in 1858; the Olympus, screw, 1,794 tons burden and 250-horse power, built in 1860; the Marathon, screw, 1,784 tons burden and 250-horse power, built in 1860; the Hecla, screw, 1,715 tons burden and 250 horse power, built in 1860; the Atlas, screw, 1,794 tons burden and 250-horse power, built in 1860; the Heron, screw, 624 tons burden and 150-horse power, built in 1860; the Ostrich, screw, 624 tons burden and 150-horse power, built in 1860; the Giraffe, paddle, 677 tons burden and 290-horse power, built in 1860; the Kedar, screw, 1,783 tons burden and 250-horse power, built in 1860; and the Scotia, paddle 4000 tons burden and 1000-horse power, built in the present year. Besides these 30 steamers, there are three large vessels building, viz.—the Sidon, screw, 1,785 tons burden and 250-horse power; the Morocco, screw, 1785 tons burden and 250-horse power; and the China, screw, 2,550 tons burden and 550-horse power. All the steamers mentioned above are built of iron with the exception of the America, Niagara, Europa, Canada, Asia, Africa and Arabia. They were all built and engined by Clyde firms.—*Times, July 3rd.*

Lunar Life.

Herr Schwabe, a distinguished German astronomer, announces having seen a species of vegetation in the moon. Here is the fact on which he bases his conclusion: The surface of the moon presents numerous striped lines, like so many furrows. These had been explained in a variety of ways—some considering them as dried up river-beds; others, as tracks left by torrents of lava, &c. Schwabe advances quite another solution. According to him, the ridges that run