

opinion, and 2,000 faces instantly gazed upon him with their fanatical approbation,—the regions of the damned could scarcely present a scene more truly diabolical. A Gentile emigrant stood it as long as he could, but finally left the tabernacle with compressed lips and clenched fist, and evidently under an uncontrollable paroxysm of indignant excitement.

"And this is Mormonism! These are the people who are eternally talking of Gentile persecution!—Yes, they have been persecuted, as debauchees and felons usually are, but never on account of their religion. They have ever been a bubbling and seething cauldron of pollution, and can no more be tolerated in the bosom of civilised society than gangs of counterfeiters and thieves. You may ask, if all Mormons are to come under this severe condemnation? I do not mean to be so understood. There are a great many weak and simple-minded people who have no very definite and fixed belief, and glide along with the current without any positive harm: there are others, again, who are fanatical, and of course dangerous instruments in the hands of the rascals who control them: there are others, again, who are totally sick of Mormonism, but remain quiet until an opportunity occurs to escape.

"Snow was succeeded by Amasa Lyman, a rubicund smooth-faced debauchee who resides in San Bernardino, and has concubines at convenient stations between that place and this. His language was less violent and more disguised, but quite as significant. He reminded the members of the Church of their 'covenant obligations,' and strongly urged that this was an occasion on which particular members were to perform the duties allotted to them. This was in reference to the 'Danites,' or, 'Brothers of Gideon,' a band of organized ruffians in the Mormon Church, whose business it is to execute the mandates of the council, 'right or wrong.' That such a band have once existed I have abundant proof—that it now exists I have no doubt. Smith had appointed a meeting at his house for the same Sabbath, and, as the hour approached, a band of young men assembled around his door and collected a quantity of stones ready for use; and, as the Gladdenites came and entered the house, a long six-foot, scowling Danite, named Cummings, in obedience to his 'covenant obligations,' took them by the collar and led them out with threats of excommunication. Of course the meeting was broken up, nor am I aware that any has since been held. After these things it was generally supposed by the Gentiles that Smith would mysteriously disappear, as obnoxious men sometimes do here; but he has been on his guard and no catastrophe of the kind has happened. Modesty is at a sad discount at Salt Lake; nor is it at all a matter of marvel. Polyamy and other forms of licentiousness have very much broken down those useful barriers by which human virtue is in a degree protected in civilised communities."

WHY NOT PROFITED BY THE WORD.—I. Because the hearers are prejudiced against the preacher. This was the case with multitudes who heard our blessed Saviour. The consideration that he came out of Galilee was enough to lead some of his hearers to turn away from him with disgust, notwithstanding the unsurpassable excellence of his instructions. His being a carpenter, and the supposed son of a carpenter, was enough to close the ears of others against his heavenly counsels. His eating with publicans and sinners prejudiced still others. The probability is that not one in a hundred of those who heard Christ preach were profited by what they heard. The same is true of the hearers of the Apostles. Some were disgusted with their ignorance and want of education; others, with their being Galileans; others, because they were Jews; and others still, because they proclaimed doctrines which were new to their hearers. Some hearers of almost every preacher fail of being profited by his ministry, in consequence of the prejudice against the man.

2. Because they hate the doctrines preached. As our blessed Lord was preaching in Nazareth, the people wondered at the gracious words which proceeded out of his mouth, and seemed likely to be profited by his instructions. But when he exhibited the sovereignty of God in feeding widows and cleansing lepers, their intense hatred of this doctrine excited their wrath against the preacher to such an extent, that they determined to take his life. So when Paul narrated God's dealings with him, while he stood on the stairs of the castle at Jerusalem, his vast audience listened attentively to him, till he threw out the offensive intimation that God had a regard for the *Gentiles*. At this they took fire, and 'lifted up their voices, and cried, Away with such a fellow from the earth, for it is not

fit that he should live. Thus hatred against the known sentiments of a preacher prevents many hearers from being profited by the word preached.

3. Because they do not give sufficient attention to the word preached, to enable them to understand its force and bearing. They suffer their minds to be occupied by the appearance of things around them—with persons and dresses and other externals—or, they allow their thoughts to wander away on other scenes and subjects during the preaching, so that they do not get a connected view of the object presented: others lose the train of thought by allowing themselves to doze a part of the time. We cannot wonder that people are not profited by the word, if they will not give close and undivided attention during the preaching.

4. Because they allow themselves to hear for others, and thus turn the point of the sword in a wrong direction to be pierced by it. They are so very charitable in giving away the precious truth, that they do not receive the portion intended for themselves, and of course, are not profited.

5. Because they do not come to the house of God with the expectation and desire of being profited.—They do not pray that the Lord would go with them, and give them grace to feed on the sincere milk of the word that they may grow thereby. They visit the sanctuary from habit, rather than from any definite desire to obtain benefit. Hence, as Sabbath after Sabbath passes without its privileges imparting any blessing to them, they are not disappointed.

Because they suffer the influence of the preached word to be counteracted, and effaced from their minds before it has time to take root. On this way home from Church, or soon after reaching home, conversation on other subjects, or worldly cares, or secular reading, or other things choke the word and prevent good results.

7. Because the word is not preached with sufficient clearness and simplicity, or with sufficient direction and point. The sword, if drawn out of a scabbard, is wrapped about with so many wreaths, that its point and edge is not felt.

8. Because the bearer suffers his attention to be more taken up with the manner of the preacher than with the word preached. This is apt to be the case in hearing a new minister, especially if he have some peculiarity of manner.

9. Because the word preached is not mixed with faith in them that heard it. This is a very common fault. This is what ruined the Antediluvians, and the son-in-law of Lot, and the Israelites, in the wilderness. This is what ruins all impenitent sinners.—*N. Y. Evangelist.*

PROBABILITY OF SIR JOHN FRANKLIN'S RETURN. It is but a hope, a faint hope, to which we cling with failing grasp, and with bitter tears. Time has worn it to a shadow, evanescent to the eye of reason, yet looming brightly on the horizon of fancy. Still we must not despair. When hope quits the earth, she often alights again, embalmed and invigorated, amid the prayers of the faithful. In the chronicles of the ocean when the wrecked mariner has been cast among its raging billows, an unseen hand has often guided him to a happy shore, and in the annals of mortal suffering, when hearts have sunk and hands have failed, a meteor ray has often flashed upon the soul, and an arm of strength been commissioned to deliver. In asking, then, with the poet, where are the friends whom we mourn? let us accept of the consolation which he offers, when it shall appear that God has not aided the efforts of the resolute:—

"Where is he?—where? silence and darkness dwell

About him, as a soul cut off from men:
Shall we behold him yet a citizen
Of mortal life? Will he return to tell
(Prisoner from winter's very citadel
Broken forth) what he before has told, again,
How to the hearts and hands of resolute men,
God aiding, nothing is impossible?
Alas! the enclosure of the stony wave
Is strong, and dark the depths of polar night,
Yet One there is Omnipotent to save.
And this we know, if comfort still we crave,
Into that dark he took with him a light,
The lamp that can illuminate the grave.

—Barridge.

DISCOVERY OF COVERDALE'S BIBLE.—A copy of the first complete edition of the English Bible, printed by Miles Coverdale, bearing date 1435, was accidentally discovered a short time since, in the false bottom of an old chest, at Holkham Hall, Norfolk, the seat of the Earl of Leicester. There are numerous imperfect copies of this edition of the Holy Scriptures in existence, two being deposited in the library of the Bri-

tish Museum, one in the Bodleian Library at Oxford, one in the Cambridge University library; and in fact most of the great libraries and institutions in England, as well as many private individuals, possess a volume. The copy now brought to light is the most valuable specimen of Miles Coverdale's labors hitherto known, being in every respect perfect; whereas, all other volumes enumerated are deficient of many leaves, both at the beginning and at the end. The proprietor, at Holkham, has had the book appropriately bound, and enclosed in an oaken box, and it now graces the shelves of its magnificent library. A London bookseller is said to have offered \$500 for this biographical treasure.

NURSING MADE EASY.—Among the Articles exhibited in the Crystal Palace at New York is a patent "Horological Cradle, or Mother's Help," which is wound up like a clock, and will rock for twenty-four hours. To Yankee Mothers, who have so many objects of greater importance to attend to than their own offspring, this invention will prove invaluable.—*Mrs. Dr. Smith, the Rev. Mrs. Brown, and the Hon. Mrs. Secretary Thompson, will be able to spend their days at women's right meetings and other public gatherings on subjects social, philosophical, and political, with their cradle keys suspended on their chateleaines, in perfect reliance on the power of science to hold their little innocents in slumber. Might not, for greater convenience, a feeding-bottle be attached to the top of the cradle, and made to descend and give forth its contents, at intervals, as a clock strikes the hour?—This would make the invention complete, and enable Yankee mamas to perform the whole of their maternal duties ostrich fashion.*

WOMAN'S PLACE NOT IN POLITICAL CONTESTS.—Participation in scenes of popular emotion has a natural tendency to warp conscience and charity. Now conscience and charity (or love) are the very essence of woman's beneficial influence; therefore everything tending to blunt the one and sour the other, is sedulously to be avoided by her. It is of the utmost importance to men to feel, in consulting a wife, a mother, or a sister, that they are appealing from the passions and prejudices, and not to them, as embodied in a second self; nothing tends to give opinions such weight as the certainty that the utterer of them is free from all petty or personal motives. The beneficial influence of woman is nullified, if once her motives, or her personal character come to be the subject of attack: and this fact alone ought to induce her patiently to acquiesce in the plan of seclusion from public affairs.

DIFFICULTIES IN SCRIPTURE.—The "cursings of David" are no more terrible than our Saviour's denunciations of the Pharisees; and one who does not find any difficulty in regarding the wrath of God revealed from heaven against all unrighteousness and ungodliness of men, as perfectly consistent with love, should not be greatly stumbled by that sublime, impersonal hatred of evil, and of evil men as evil, which breathes through the Psalms of David, as the blast of heaven against the face of wickedness.

TRENCHARD-STREET, BRISTOL.—The Rev. E. H. Manning has been surjourning for a time with his friend Lord Charles Thynne at Clifton. The Jesuits who serve the chapel in Trenchard-street availed themselves of this opportunity to request him to preach in their chapel. Accordingly Mr. Manning delivered a discourse on the respect which Catholics in every age have sworn to be the Blessed Virgin. The preacher insisted that the "evils and impiety which had overrun different States and disrespect of so many who had thrown off their allegiance to the Mother of God.

THE "RAPPING" DELUSION.—A ROMISH MIRACLE.—The following occurs in the *Tablet* of Saturday:—"Many anecdotes are in circulation which would show that the phenomena have been frequently checked by the presence of objects of Catholic devotion, such as the miraculous medal, holy relics, or the cross."

THE BISHOP OF ADELAIDE.—The Right Reverend Dr. Short, Bishop of Adelaide, after a pleasant voyage of nineteen weeks, arrived at this country with his lady, and three daughters last week, and is now staying with his brother-in-law, Hugh Hemmery, Esq., at Pynton House, Wellington, Suffolk.

BELL RINGERS.—Frater Johannes Grabicinus, in his book, "*De Cælo et Cælesti Statu*," printed at Mentz, 1718, employs seven hundred and twenty-five pages to prove that the employment of the blessed in heaven will begin the ringing of bells!