

by which the sun returns to the same point of the ecliptic on the same month and day. This, however, is far from universal; and especially the division of the solar year into twelve months, being arbitrary, is not found among most of the nations of the East. The Asiatics, in general, now, as did the ancient Israelites, reckon by lunar months of 29 and 30 days alternately. As twelve such months fall eleven days short of the solar year, it is evident that they must have no little trouble, not merely with astronomical calculations, but even in foretelling in what month the usual changes of the season are to be expected. Some nations have a year of thirteen months about every third year, so as always to begin the year with the new moon next the vernal (or sometimes the autumnal) equinox. Thus their months never differ from the course of the sun more than about 30 days. Others disregard this, and suffer the same month to correspond to each season of the year once in about 33 years.

The present calendar of Europe and America is derived from the Romans. From them we have the names, order, and number of days of our months. Their year was at first of 365 days. This was observed by astronomers not exactly to correspond to the course of the sun. The calendar was found *too fast* for the sun by about one day in four years, the effect of which would be to make the month which at one time corresponded to the vernal equinox, at the end of about 730 years correspond to the autumnal equinox. To remedy this, Julius Cæsar instituted the bissextile, or leap year, which, adding a day to the end of every fourth year, (the Roman year began with March,) it was supposed would make the calendar correspond to the sun for centuries to come. This was the Julian calendar, or *old style*; it was adopted by the Council of Nice in the fourth century, in fixing the time of Easter and the other feasts of the Christian church, and thus became established throughout Christendom.

The solar year does not, however, exactly amount to 365 days and a quarter. There is a deficiency of 11 minutes and 8½ seconds, which amounts in four centuries to 4457 minutes, or not far from three days. Thus the Julian calendar went *too slow* for the sun by three days in four centuries. To remedy this, the Gregorian, or New Style, was instituted, under the authority of Pope Gregory XIII., in 1582, under which three days being taken from every four centuries of the Julian calendar, the calendar is regulated (to use a clock-maker's phrase), to go even with the sun for several thousand years.

There is now a difference of twelve days between the new and old styles, (the first of January old style being the 13th new style,) and this difference (which is made to count from the Council of Nice) increases by three days in four centuries, by rejecting the 29th of February of the years 1700, 1800, and 1900, and again of the years 2100, 2200, 2300, and so on for ever.

The new style, adopted in France, Spain, and Italy, in 1582, or soon after, was not adopted in Protestant countries till much later, in England not till 1752, and in Russia the old style is still followed.

### THE FISHERMAN.

I was, some time since, walking upon the wharf where a fishing boat lay, and as I was passing and re-passing, the master was uttering the most tremendous oaths. At length I turned to him, and standing beside his boat, said:—

"Sir, I am unacquainted with your business. What kind of fishes are these?"

He replied, "They are cod-fish."

"How long are you usually out in order to obtain your load?"

"Two or three weeks," was the answer.

"At what price do you sell them?"

He informed me.

"Well, have you not hard work to obtain a living in this way?"

"Yes, hard work," said he.

I inquired, "With what do you bait these fish?"

"With clams."

"Did you ever catch mackerel?"

"Yes."

"And I suppose you bait them with clams, too?"

"O, no," said he, "they will not bite at clams."

"Then you must have different kinds of bait for different sorts of fish?"

"Yes."

"Well, now, did you ever catch a fish without a bait?"

"Yes," said he, "I was out last year, and one day, when I was fixing my line, my hook fell into the water, and the fool took hold of it, and I drew him in."

"Now, Sir," said I, "I have often thought that Satan was very much like a fisherman. He always baits his hook with that kind of bait which different sorts of sinners like best; but when he would catch a profane swearer, he does not take the trouble to put on any bait at all, for the fool will always bite at the bare hook."

He was silent. His countenance was solemn, and after a moment's pause, as I turned to go away, I heard him say to one standing by him, "I guess that's a minister."—*Christian Mirror.*

### THE RIGHT SORT OF STUFF.

Some fifteen years ago two strangers met on Charlestown bridge. One was a young man fresh and green from the country, with his wardrobe in a bundle under his arm, and the other a resident of the city. For some reason not easily explained, they halted, and held something like the following conversation:

*Country Lad.*—Sir, do you know any place where I can get any thing to do?

*Citizen.*—I don't know that I do. What sort of employment are you seeking for?

*Country Lad.*—Well, I'm not particular. I calculated on teaching school when I left home; but they told me, back here, that they thought I couldn't get one about here. Do you know of any *stable* where they want a hand?

Finding the countryman was ready for any thing in the way of work, the gentleman told him where he might get employment as a hand cartman, and bid him good bye.

It was not long after this casual interview that the young man sought out his adviser and thanked him for helping him to a place. He had found the place to which he had been recommended, and had then full employment in a retail grocer's store, in carting packages and doing jobs of different kinds. From this humble beginning, he worked along in the world, to be clerk in the store, then into a wholesale establishment, and finally to be a partner in the same concern. He is now reputed to be worth from fifty thousand to seventy-five thousand dollars!

So much for energy and perseverance, with a willingness to do any honest work for a living. Men of such sort of stuff, who, if they cannot at once do what they would, will do what they can, with the ordinary blessing of Providence are quite sure to succeed in the world.—*Boston Traveller.*

### POWER OF CASTE.

You may have heard, or have read, of what the caste of India is. You may have read of Brahmins; but I fear, from all I have been able to ascertain since my arrival in this country, that it is as yet comparatively little that people know about these things in England. In reference to caste I will give you an illustration, and you will see how it bears on the conversion of the heathen to Christianity in one solitary case. I baptized a man some years ago, and I took the pains to ascertain how many individuals were placed out of caste by that one conversion. You will be astonished to hear that the number was 461. The Brahmins took good care to ascertain all the ramifications of this man's family connections, and found them out even to the extent of his very Scotch cousins.—There is nothing left untouched; and it is not merely the man himself that is put out of caste, but it is every one of his connections.

I will relate more briefly a case that occurred a few years ago, in connection with the conversion of one of our native converts, now living and adorning the Gospel. This young man was about 16 years of age, the legal age at which a Hindoo can be baptized. In his own country he was in point of rank equal to an earl in England. He had four large landed properties, and was possessed, in his own person, of £55,000. We placed his position before him in every light of difficulty we could conceive. We said, "Here are enlightened and educated Brahmins, as they call themselves. They are adopting all the habits of Europeans, rolling in their barouches, and living like Princes.—You can imitate that example, if you remain a liberal Hindoo. But if you put on Christ, all this must be sacrificed. Look at it."