

MISCELLANEOUS.

PASTORS AND PAPERS.

We are very much inclined to believe, after all that has been said on the subject, and all the teachings of experience, that a large proportion of pastors are far from being awake to the usefulness of good religious papers when generally circulated. Next to the faithful preaching of the gospel, and the active, personal effort of the preacher, there is no more effective agent for the development of Christian feeling and the promotion of Christian effort, than a good religious paper. If the pastor would elevate the standard of knowledge among his people, let him strive to circulate a good paper. If he is placed over an impulsive church, and desires to make its members more stable, let him see that every week good food for the mind is to be found at every fireside. If he would work up his flock to more interest in the benevolent efforts of the day;—would make them to feel that the command, "Go preach the gospel to every creature," rests upon every disciple of him from whom this command came,—let him place a good paper within the reach of all upon whom he wishes to operate.—To become interested in the Missionary cause at home and abroad; to feel for the wants of those who are destitute of the word of God;—to sympathize in the wrongs of the oppressed;—in fine, to realize the truth that the present is, emphatically, a working, self-sacrificing age, is the duty of every Christian. To produce these feelings is the duty of every Christian pastor. To do this, he need every aid within his reach. The best he can find is a good religious newspaper.

There is still another view in which the usefulness of religious newspapers is not fully realized. If the pastor would have his people liberal and prompt in their support of the ministry, let him exert himself to circulate a religious paper. The history of many a church would prove the correctness of our views in this matter. The pastor neglecting his duty of encouraging the circulation of a paper, the first evidence of a covetous spirit at work in the church is manifested in a gradual decrease of liberality for benevolent purposes;—then a want of promptness in paying the salary of the pastor;—then a reduction of that salary;—we next hear of this church as destitute of preaching, and at last it is blotted from existence, and its members scattered to the four winds. To make Christians act, you must make them feel. To make them feel upon any subject you must give them knowledge upon it. The good religious paper comes every week fully freighted with just the knowledge you need upon all the moral questions and operations of the day.—*Christian Reformer.*

NESTORIAN BISHOPS.

A LETTER from a Missionary among the Nestorians of Persia, to the Editor of the *Christian Observer*, gives the following interesting description of the Nestorian Bishops:—

"The Nestorians are very anxious to see Mar Yohannan again. His old father and mother think of his return with interest. I was in Gulyolan a few weeks ago, and it was amusing to hear the thousand questions which his parents, and brothers and sisters had to ask about him. Strange stories have been abroad among poor, ignorant people since he went to America, as, for instance, that he had been compelled to eat meat and to marry. The poor people are filled with horror at the thought, as, in their minds, celibacy and abstinence from meat make up the qualifications of a bishop.

"We hope much for the Bishop's return, and still we have our fears. If he come, a man of God in truth, with a heart full of love and compassion for his perishing nation, he will be able to do much good. He passed through an ordeal in America, and, if he came out unharmed, he doubtless learned much to prepare him for usefulness here. He has influence, and our continual prayer is, that he may come to us ready to exert it in favour of truth and holiness.

"Besides Mar Yohannan, there are three Bishops on the Plain of Ooroomiah. Mar Elias, of Geogtapa, is an old man, ready to help us in any good work, serious in his deportment, and, in general, consistent in his conduct, but weak-minded. He is always ready to preach, but his preaching is often to little purpose.

"Mar Yoosaph, of Aada, is also an old man, but quite unlike Mar Elias. He loves money inordinately, and of course his heart is full of the world. He is shrewd, sprightly, and often amusing. When he attempts to preach, as he sometimes does, he mingles so much of the laughable and ludicrous with his preaching, as perhaps to do more harm than good. When in a good humour, he is kind and ready to aid us, but when out of humour, as he not unfrequently is, he is crabbed and disagreeable in the extreme. Poor old man, his god appears to be the lucre of the world.

"Mar Gabriel, of Ardi-hai, is a young man of fine person, but most unclerical and worthless.—Hunting, fishing, and wine, are his favourites. He is vain, thoughtless, and childish—a poor shepherd for so numerous a flock as he has. He holds the rank of Metropolitan among the Bishops of the Plain."

NEGRO WIT AND SHREWDNESS.

"The faculties of wit and imitation in the negro race are also remarkable. Scarcely any foible or peculiarity of gesture or accent is discoverable, in a stranger especially, but it is mimicked to the life, often to the small amusement of groups of spectators. Their imitative faculty is equally displayed in the acquisition of trades and arts. Thousands of them are not at all inferior to many of the whites, either in sound sense or general information. In a word, the black skin and the woolly hair constitute the only difference which now exists between multitudes of the emancipated peasantry of Jamaica and the tradesmen and agriculturists of England.

"Many of their common adages are as much distinguished by shrewdness and sagacity as the maxims and prevailing forms of civilized nations. To convey an impression of covetousness, with reference to any individual, they say, 'Him covetous, like star-apple,' because that fruit is distinguished for its tenacity of adhesion to the tree. When they wish to represent duplicity, they say, 'Him had two faces, like star-apple leaf,' the leaf of the star-apple tree being of two colours, a bright green above and a buff below. To convey the impression of wisdom, forethought, and peaceableness of disposition, they say, 'Softly water run deep.' 'When man dead grass grow at him door,' expressive of the forgetfulness and disregard by which death is succeeded. 'Poor man never vex,' denoting the humility which is usually the accompaniment of poverty.

"Mr. Edwards mentions an instance of shrewdness and sagacity on the part of a negro servant which is not often surpassed. Exhausted by a long journey he had fallen asleep. On being awoke, and told somewhat sharply that his master was angry because 'him do call, call, and him keep on sleep, and no heary,' he facetiously replied, 'Sleep no hab massa.'

"'Wilberforce,' said a negro on one occasion, in the midst of a group of his companions—'Wilberforce—dat good name for true; him good buckra; him want to make we free; and if him can't get we free no oder way, him will by force.'

"During an examination of a black servant in the Catechism, he was asked by the clergyman what he was made of? 'Of mud, massa,' was the reply. On being told he should say, 'Of dust,' he answered, 'No, massa, it no do, no lick togadder.'

"A negro, when in a state of heathenism, contracted a debt to a considerable amount. Being frequently importuned for payment, he resolved to be christened, and afterwards, on the application being made, replied with considerable naivete, 'Me is new man now; befo me name Quashie, now me Thomas, derefo Thomas no pay Quashie debt.'—*From Phillippo's Jamaica.*

BEAUTIFUL INCIDENT.

A FEW days since, was recorded the death of a child of about two and a half years of age—the daughter of N. A. Thompson, Esq., of Boston. Connected with her death, is one of those beautiful and touching incidents which sometimes occur, as if to remind us of the close connection and sisterly communion which exist between the innocent child and the spirits of the better land, and which should reconcile parents to the early loss of the little ones which are lent them but for a season, or rather, as we should say, to the return of a wandering child of heaven to her celestial abode.

The Boston Evening Gazette thus beautifully notices the death of the little one:

"A few days before the child's illness, a butterfly, very large and of singular beauty, was found hovering in the room where she was at play, quite fascinating her with its graceful motions and brilliant colours, and, after being several times thrust out, flying back at last and resting on the infant's forehead. For a moment the beautiful insect remained there, expanding its brilliant wings to the great delight of the child; then suddenly, as if it had accomplished its purpose, took its departure, and was soon out of sight. The child sickened—and, again, but a few hours before her death, the butterfly was seen fluttering and seeking entrance at the window of her chamber. It matters not, to our faith, whether, as the innocent superstition of another land would tell us, there was a message thus borne from the holy world, that this young life was needed there, and must be taken away. But at least, whilst we remember that this frail insect is the emblem not only of a fleeting existence, but of a resurrection from a narrow and humble life to a higher and brighter, we may find in the incident an illustration that shall teach us of that Christian lesson which we can never teach us too powerfully—that the spirit, of which we witness the first unfolding here, has a freer and nobler expansion in a home where our love, though not our care, can follow it."

A GOOD IDEA.—We should not be too proud to learn from a savage. Moffat, in his missionary labours in South Africa mentions the fact of his giving a hat to an African chief, who, on putting it on his head, was cheered by the shouts of his admiring tribe. Immediately the chief, taking the novel article from his own head, placed it on that of one of his own attendants; on being asked his reason, he with great naivete replied that he could not see and admire it on his own head! Now here, we thought, is an idea worthy of improvement. Many of our ladies clothe themselves extravagantly for the sake of gratifying the eyes of others, and all they receive in return is the trouble of taking care of their costly articles. We advise those of our acquaintance to imitate the African sage, and content themselves with admiring these things on others.—*Presbyterian.*

HUSBAND.—The etymology of this word may not be generally known. The head of a family is called husband, from the fact that he is, or ought to be, the *band* which unites the house together—or the bond of union among the family. It is to be regretted that all husbands are not *house bands* in reality, as well as in name.

EDUCATION.—"There are none," said Napoleon, "who can wish to keep the people in ignorance, but those who wish to deceive them, and to govern them for their own benefit; for the more the people are enlightened, the more persons there will be convinced of the necessity of the laws, of the duty to defend them, and the more settled, happy, and prosperous, will society be; and if it can ever happen that intelligence may be injurious to the multitude, it will be only when the government, in hostility to the interests of the people, shall drive them into a forced position, or shall reduce the lowest class to die of want; for then they will have more intelligence to defend themselves, or to become criminal."

LOOK AT HOME.—The Rev. John Hurrion, a dissenting minister of Denton, in Norfolk, (England,) had two daughters who were much too fond of dress, which was a great grief to him. He had often reproved them in vain; and preaching one Sabbath-day on the sin of pride, he took occasion to notice, among other things, pride in dress. After speaking some considerable time on this subject he suddenly stopped short; and said, with much feeling and expression, "But you will say, Look at home. My good friends, I do look at home till my heart aches."

During the past year, one Prince of the blood, two Dukes, one Marquis, six Earls, two Vicounts, eight Lords, twelve Barrons, two Knights, one Bishop, two [Irish] Judges, five Generals, five Majors-General, three Lieutenants-Colonel, two Admirals, one Vice-Admiral, one Right Honorable, five Honorables, two Members of Parliament, and two Private Secretaries have died, making the total 88 individuals, who during their lives, were what are termed public men, by their connection with the government of the country.—*Morning Post.*