

man whose breath is in his nostrils." Admire the wisdom of God, in leaving you under this kind of trial, in weaning you from every created enjoyment, and leading you by his kind Providence to forsake the evil ways and doings of this sinful world, and cursing you to seek refuge where the balm of Gilead is truly to be found for all your sorrows and complaints. To this source flee, ye that are in distress, and ye shall indeed partake of heavenly consolation. Henceforward let it be your chief study to obtain the love and friendship of God. Learn to rest on Him alone, and lean not confidently on any mortal. To the service of God be more and more devoted, and while spared here below in the midst of this wicked and adulterous generation, be aroused and stimulated zealously to promote by all possible means His honour and glory—encouraged and comforted with the hope of ere long being with him for ever and ever, enjoying in his presence everlasting bliss and happiness, through the merits of our Lord and Saviour Jesus Christ.

Quebec, December, 1842. A FRIEND.

#### FIRST ANNUAL REPORT OF THE MONTREAL YOUNG MEN'S SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

In presenting the First Annual Report of the Montreal Young Men's Society for promoting Christian Knowledge, we congratulate the Members on the auspicious commencement of a Society, humble certainly in its pretensions, yet they would vainly hope eminently calculated in its results to produce great and lasting good, and to form an useful auxiliary in promoting an intimate knowledge of the great truths of our common Christianity, and accelerating the period when "all shall know the Lord from the least unto the greatest."

But though our career has been short, in taking a retrospective view, it is not too much to say, that good has been done, that it has called into active exercise our faith, hope and charity, and that a thirst has been created for the acquisition of the knowledge of the "truth as it is in Jesus."

It is obvious that throughout all classes of society there exists an extraordinary and insatiable craving for the diffusion and acquisition of secular knowledge of every kind, by means of mutual instruction; and in it too much to hope, in a Christian community, to see a corresponding anxiety for the acquirement of those most important truths which will secure our true and permanent interests, by which alone we can be "thoroughly furnished unto every good word and work," and ("having a well grounded hope,") be ready always to give an "answer to every one that asketh concerning the reason of the hope that is in us."

In briefly noticing the proceedings of this Society during the first year of its existence, our exultation has reference to the future rather than the past. Our number at first being small, we had to encounter all the discouragements which seldom fail to present themselves to a Society in its first attempts to establish itself. These difficulties have however been surmounted—all discouraging forebodings dispelled—our numbers are rapidly increasing—our opportunities of doing and receiving good are proportionately increasing—and the future presents a prospect of a career of usefulness, the amount of which it is probable that eternity alone will disclose.

Our Society now numbers above thirty zealous and we believe consistent members; and the attendance at the meetings has generally been good. More than forty original Essays have been produced. Of the merits of these we are not called on to speak, but we may take leave to say that their aim and end has been the building of each other up in faith—the strengthening and confirming our hope—and aiding us in our first and greatest enquiry of "what shall we do to be saved?" Considered independent of these paramount benefits mutually conferred, the production of these Essays, and the discussion following them, have not failed to be serviceable to the members of this Society, by leading to study, and encouraging a right train of thinking and of embodying their thoughts in language.

And here it may be observed, that this Society ought to commend itself especially to the young, as there can be nothing of more importance, as immediately affecting their future happiness and welfare, than the forming of their first judgments, and contracting their first habits, on entering into the world; for the mind never remains stationary in its action, but is continually retrograding or progressing, either losing what it has already acquired by a natural lapse of recollection, or increasing its former acquirements by application to the attainment of some higher object. The mechanical or mercantile habits of business, in which we are most of us engaged, seldom vary from their ordinary course, and consequently require but little exercise of the intellectual faculties; and if the leisure which they leave us is occupied in frivolous or trifling amusements, we not only neglect and lose the precious store which early education has given us, but

our minds become gradually more and more incapable of cultivation, till at length, as mature age comes upon us—when these frivolous amusements begin to lose their fascination, and something more worthy the aim and end of our being is found wanting—it is discovered too late that the fructifying power of the mind is lost, that the very seeds of knowledge have perished—and that then is not the time to sow them again.

The present age is distinguished by many and erring inducements to a participation in amusements and practices which have either a direct or indirect tendency to debase and demoralize, whilst they fascinate and allure—which influence the passions, vitiate the taste, and invade the empire of virtue and goodness created in the heart by early education and parental care; it is surely not an useless part to offer an interesting and permanently profitable occupation for the leisure time of the young; and if this can be made instrumental in producing something more than a temporary neutral state of mind—if it can be made effectual to giving a true relish for the pursuit of religious knowledge—if it can lead the superficial, thoughtless, or the wavering to search the Scriptures—to "prove all things," and finally to "hold fast that which is good"—our Society may surely lay claim to some share of usefulness. If we can make the vestibule of that boundless garden which the Lord hath planted appear invitingly sweet, and tempt the young from the pursuit of unprofitable frivolities, or rescue them from the vortex of senseless dissipation, and "plant their feet in ways of pleasantness"—if we can diversify the means of acquiring religious knowledge, or clothe its pursuit in a new and attractive garb; we shall have achieved ends which may not be heralded forth by fame, but which, in stillness and humbleness, are glorious, producing the peaceable fruits of righteousness unto them which are exercised thereby.

In conclusion, we would respectfully urge upon the members the importance of a steady perseverance and untiring zeal in their efforts to promote the utility and interests of the Society; and above all, the cultivation of that brotherly love and Christian charity, which are the first objects and which are the surest means of keeping alive and increasing the zeal and interests, which we are proud to find are now enlisted in its behalf.

JOHN BRODIE, } Secretaries.  
WM. SUTHERLAND, }  
December 3d, 1842.

THE GOVERNOR GENERAL'S HEALTH.—  
*Latest Official Bulletin*, dated Government House, Jan. 6, 1843.—"His Excellency the Governor General slept well last night, and feels very comfortable this morning."

"WM. GWYNNE."

#### MISCELLANEOUS.

##### THE STREET PREACHERS OF NAPLES.

AMONG the mendicant friars, or street preachers of Naples, are to be found men who exercise an astonishing influence over the lazzaroni. One of them, named Rocco, a Dominican of posthumous fame, is preserved for witty sayings and happy allusions, which, if collected, would fill volumes. He was reckless whom he attacked, and often said things which upon any one less popular would have drawn down the vengeance of the public authorities; but Rocco was a man of whom even the police stood in awe.

One day he was preaching to a crowd in the public market-place: "This day," he said, "I will see whether you truly repent you of your sins." Thereupon he commenced a penitent discourse that "made the hair of the hard-hearted multitude stand upright;" and when they were all on their knees, gnashing their teeth, and beating their breasts, and putting on all imaginable signs of contrition, he suddenly cried: "Now, you, who truly repent of your sins, hold up your hand." There was not one present who did not immediately stretch out both arms. "Holy Archangel Michael," then exclaimed Rocco, "thou who with thy adamant sword standest by the judgement seat of God, hew me off every hand that has been raised hypocritically." Instantly every hand dropped, and Rocco poured forth a fresh torrent of invective against the sinfulness and perversity of his audience. Rocco was once engaged in a discussion with a Spaniard, whom he silenced by swearing that there was not a single Spanish saint in heaven. The Castilian was startled at so unexpected a declaration, but Rocco maintained the truth of it. "A few were let in first," he said, "but they smoked so many cigars that the Madonna and the other virgins

were fairly sick; so St. Peter sets his wits to work to find how he might rid them of such disagreeable guests. He sent a crier into every part of heaven, that a bull-fight was to be held outside the gate. Thereupon every Spanish saint, without exception, ran off to see the show; and took care never to let another Spaniard in again." Rocco lived to a good old age. Just before the Neapolitan Revolution, we find him mentioned by another German traveller, Rehfuess. Rocco at that time, was eighty years old, and suffering severely from the gout; but his wit was unsubdued, and he said, he was resolved to battle it with the devil to the last. Ferdinand I., who was fond of every thing connected with the popular manners of his capital, showed great favor to Rocco, and used to talk to him from the windows of his palace.—*Foreign Quarterly Review*.

BRAINERD'S SABBATH.—In his diary, dated at Connecticut Farms, Lord's day January 26, 1794, Brainerd says—"Was calm and composed. Was made sensible of utter inability to preach without Divine help; and was in some good measure willing to leave it with God, to give or withhold assistance, as he saw would be most for his own glory. Was favoured with a considerable degree of assistance in my public work. After public worship, I was in a sweet and solemn frame of mind, thankful to God that he had made me in some measure faithful in addressing precious souls, but grieved that I had been no more fervent in my work; and was tenderly affected towards all the world, longing that every sinner might be saved; and could not have entertained any bitterness towards the worst enemy living. In the evening, rode to Elizabeth Town; and while riding was almost constantly engaged in lifting up my heart to God, lest I should lose that sweet, heavenly solemnity and composure of soul which I enjoyed. Afterwards was pleased to think that God reigneth; and thought I could never be uneasy with any of his dispensations, but must be entirely satisfied, whatever trials he should cause me in his church to encounter. Never felt more sedateness, divine serenity and composure of mind; could freely have left the dearest friend for the society of angels and spirits of just men made perfect; my affections soared aloft to the blessed Author of every dear enjoyment. I viewed the emptiness and unsatisfactory nature of the most desirable earthly objects, any further than God is seen in them, and longed for a life of spirituality and inward purity; without which I saw there could be no true pleasure."

NAPOLEON'S SACRIFICE OF HUMAN LIFE.—Never was there a conqueror who fired more cannon, fought more battles, or overthrew more thrones than Napoleon. But we cannot appreciate the degree and quantity of his glory, without weighing the means he possessed, and the results which he accomplished. Enough for our present purpose will be gained, if we set before us the mere resources of flesh and blood which he called into play, from the rupture of the peace of Amiens in 1804 down to his eventful exit. At that time he had, as he declared to Lord Wentworth, an army on foot, of 480,000. Here follows a detail of the different levies made from 1804 till 1814. [Total of men, 2,965,865.] This detail, which is derived from Napoleon's official journal, the *Moniteur*, under the several dates, is deficient in the excess which was raised beyond the levies; but even if we deduct the casualties, as well as the 300,000 men disbanded in 1815, we shall be under the mark in affirming that he slaughtered 2,500,000 human beings, and those all Frenchmen. But we have to add thousands and tens of thousands of Germans, Swiss, Poles, Italians, Neapolitans, and Illyrians, whom he forced under his eagles; and at a moderate computation, those cannot have fallen short of 800,000. It is obviously just to assume that the number who fell on the side of adversity was equal to that against which they were brought. Here then are our data for asserting, that the latter years of his glory were purchased at no less expense than 6,000,000 of human lives. This horrible inroad on the fairest portion of the population of Europe, resulted in the abandonment of every conquered territory, the bringing of foreign enemies twice within 24 months under the walls of Paris, and the erasure of his name from the records of dominion.—*Paris paper*.

BETTER is a dinner of herbs where love is, than a stalled ox and hatred therewith.—*Solomon*.