

hausted your patience with what I have written, and therefore conclude, earnestly asking an interest in your supplications. "Brethren, pray for us."

From the Syracuse Journal.

REV. DANIEL WALDO.

We are gratified to learn by telegraph from Washington that the Rev. Daniel Waldo of Geddes, in this county, was elected Chaplain of the House of Representatives.

Mr. Waldo was nominated by Gen. Granger, our Representative, who urged his claims upon the attention of the House in an appropriate and beautiful speech.

Mr. Waldo is a venerable clergyman of the Congregational church, and is in the 94th year of his age. He has been in service as a minister for more than seventy years. He was a chaplain in the army during the Revolutionary war, and was in that eventful struggle taken prisoner by the British on York Island, and confined with several hundred others in the far-famed and fatal Sugar-house prison in New York, where he endured sufferings and cruelties from which he barely escaped with his life. He was an intimate acquaintance of General Washington, and often speaks with great feeling of his personal relations to that great man. He was graduated at Yale College, and is now the oldest living graduate of that institution. Several times in late years his name has been marked with 'dead' in the Yale Catalogue, to which he has replied by letter to the Faculty, requesting them not to be in too much haste.

Father Waldo, as he is familiarly designated, is even now a remarkable man. He has never been sick, and now appears as hearty and vigorous as most men of the age of 30 years. He resides on his farm in Geddes, two and a half miles from Syracuse, and he has daily been in the habit of walking to this city and back. He has for some time been filling the pulpit of the Congregational church at Manlius, in this county. He never preaches a sermon a second time, but always prepares one for the occasion. We have never known an instance of a person of his age 'keeping up with the times' so completely as Mr. W. has done. He is as thoroughly read in the literature of the past year as in that of any previous time of his life. We regret to learn that the aged wife of Mr. W. died about six weeks ago. Dr. Sprague, of Albany, is now engaged in writing Mr. Waldo's life, which must form an interesting volume.

Mr. W. is one of that noble but now small band of surviving patriots to whom we are indebted for an independent national existence. It is well that the representatives of the people should reward and honor, as they do, this venerable father of our nation.

From Wesleyan Missionary Notices.

THE ANNIVERSARIES.

Information received from a number of Circuits and Missions produces the conviction—not that the benevolent spirit of our Missionary supporters is spent, but that it is more than ever vigorous and noble in its developments; and that whatever wonder was expressed when Western Canada last year raised more than nine thousand pounds for Wesleyan Missions, the prospect now is, that even that sum must soon be reckoned among the lesser things.—There is a lofty, liberal catholicity on the American continent, and while the Rev. Messrs. Arthur and

Scott have obtained extraordinary sums in the United States for christianizing and protestantizing Ireland, the happy people of Canada are more and more making their stated contributions worthy of their christianity and their country. Whatever virtue and utility may attach to their acts,—and they are increasingly admired, and recorded with gratitude, by us, all will do wisely to go unto God with this avowal,—"Thou alone art worthy."

But an accumulation of finances is an accumulation of responsibilities. There has for some time, and especially since the Rev. John Ryerson's important tour in Hudson's Bay, been an accession of posts needing and soliciting the services of our Missionary Society; and with an accession to the funds there should be an accession to the faith of every pious intercessor; then will there very soon be an accession of men with grace, gifts, and fruit to occupy many new and promising fields of labor. This is the Society's greatest necessity. "Say not ye, There are yet four months, and then cometh the harvest; behold, I say unto you, Lift up your eyes, and look on the fields; for they are white ALREADY to harvest!"

MODE OF WORSHIP IN THE NATIONAL CHURCH OF SWITZERLAND.

The principal service during the summer season, takes place at nine o'clock in the morning. About ten minutes before the hour appointed for its commencement, the schoolmaster of the town ascends the pulpit, and reads one or more chapters of the Bible, usually from the New Testament. At the same moment the bells begin to ring, and the congregation to assemble. The effect of this is very objectionable. The people regard the reading of the Bible as something merely introductory, which is to occupy their time while they are taking their seats; little or no attention is consequently paid to it. In fact, the noise is generally so great as to make it impossible to hear what is read. This is more particularly the case in cold weather, when the ladies bring the *chouffepieds* to church, (little wooden boxes filled with hot embers, on which they place their feet.)

At nine o'clock the bells stop, and the schoolmaster proceeds to read the Ten Commandments, with our Lords summary of them in the Gospel. While these are being read, the minister enters the church in his robes, and takes his seat near the pulpit. At their conclusion he ascends the pulpit, and takes the schoolmaster's place. He begins by reading a public confession of sin, the people standing, but not responding. A hymn is next sung, in which all the congregation join, sitting. The minister then offers extempore prayer, at the close of which he gives out his text, from a large Bible, the people continuing to stand till the text has been read. Then follows the sermon, delivered usually from memory, without notes.

In Lausanne and Geneva it is the practice to repeat the same sermon on successive Sundays in each of the churches of the city. A sermon is thus prepared once in three or four weeks with much assiduity, the recital of it is carefully practiced, and then this old sermon is repeated from memory on three or four successive Sundays before each of the congregations of the town. After the sermon is over, liturgical prayers are read, concluding with the Lord's Prayer and the Apostle's Creed. A second hymn is sung, and the congregation is dismissed with the blessing.—*Wilson's Letters.*