

instance is known of her having translated the Scriptures into the languages of people where she has her missions.—*Zion's Advocate*.

Of public spirit, in the true British signification of the term, France does not appear to possess a particle. We mean that principled love of country which connects itself with truth and justice, with reverence towards the Deity, and with kindly sentiments towards denizens of the same soil. Lacking these noble, conscientious convictions, the public heart of a country becomes void of all animating impulse, all conservative wisdom, all restorative zeal; and the dangers of the state increase with the moral feebleness of the people.—*Mulock on the State of France*.

WESLEYAN UNIVERSITY, MIDDLETON, CONNECTICUT.—The joint Board of Trustees and Visitors of the Wesleyan University, Middleton, Connecticut, yesterday with great unanimity elected the Rev. Dr. McClintock to the presidency of that institution. Ever since the death of the late incumbent, the truly great and good Dr. Olin, the friends of the University have felt that much of its prosperity depended upon the selection of a competent successor; and with remarkable unanimity their attention seems to have been directed to the reverend gentleman upon whom the choice of the Board has fallen, and who is at present editor of the *Quarterly Review*, published by the Methodist Church. A better selection could not have been made. Dr. McClintock is a thorough and profound scholar, possessing great strength and vigour of mind, an independent and original thinker, quick to perceive and skilful to analyse, and has a native force of character which will make its impression in whatever sphere he moves. He shares largely also in that spirit which shed so beneficial an influence around the character of his predecessor, an enlightened and genial but practical piety, which will season all his instructions to the students, while his intercourse with them will always be that of the true Christian.

GUTZLAFF THE MISSIONARY.—The death of this distinguished missionary to China is announced by the last arrivals in Europe as having taken place at Hong Kong. Mr. Gutzlaff was born in the Prussian province of Pomerania, in 1803. He early displayed a strong thirst for knowledge, and wished to receive a liberal education, with a view to entering the Christian ministry. The poverty of his parents, however, compelled them to bind him as an apprentice to a trade. A poem which he wrote at this period attracted the attention of the King of Prussia, who procured his admission into the Missionary School at Berlin. After remaining here for two years, he was taken under the patronage of the Dutch Missionary Society at Rotterdam, and was destined to a mission on the island of Sumatra. He continued his preparations for this difficult and dangerous service until 1826, when, starting for the field of his mission, he was prevented from entering it by a war which had broken out, and took up his residence in Batavia. Here he commenced the study of the Chinese language, and in a short time made so great proficiency that he was induced to devote himself to the establishment of Christianity in the Chinese Empire. His first efforts were directed to Siam, where he labored with eminent success for some time. He then took up his abode at Macao, and in connection with Dr. Morrison, engaged with great energy in the duties of his mission. He established schools, circulated tracts, and commenced a new translation of the Bible into the Chinese language. Under his auspices, a society was formed for the diffusion of useful knowledge in China—a monthly magazine was issued, and a large number of presses employed in printing his own writings. At the same time, he was assiduous in preaching, making frequent journeys for that purpose, of which we have an interesting account in his "Journal of Voyages." He took an active part in the negotiations of peace between England and China in 1842.

OTAGO, NEW ZEALAND.—This new British settlement, according to the statement of the Rev.

W. Burns, contains above 1600 inhabitants, of whom there are between 100 and 150 natives, 1043 Presbyterians, 230 Episcopalians, 61 Independents, 15 Wesleyans, 11 Roman Catholics, and 85 others. Of 1445 emigrants from home, about 220 are English, between 20 and 30 are Irish, and the rest are Scotch.

EPISCOPAL CONVENTION.—It will be seen from our Report that the Convention of the Protestant Episcopal clergy and laity in this diocese terminated their labours last evening. The Rev. Dr. William Creighton, of Tarrytown, was, on the eighth ballot, elected Provisional Bishop. Although not apparently the first choice of any large party in the Church for this office, his election seems to be generally satisfactory. We believe that he is a moderate High-Churchman, conciliatory in his views, and not disposed to push his personal predilections to extremes. The brief address, in which he acknowledged his election, is indicative of the modesty and sincerity of his Christian character, and visibly affected the members of the Convention. He is a native of this city, and graduated at Columbia College in 1812. For some years after his ordination he performed the duties of assistant minister in Grace Church, and subsequently rector of St. Mark's in the Bowery for fifteen years. He is possessed, we are informed, of ample private means, from his own resources erected a handsome church in his parish at Tarrytown, in which he has for a number of years past officiated gratuitously. During the suspension of Bishop Onderdonk he has been unanimously chosen to preside at the Annual Convention of the diocese. *N. Y. Comm. Advertiser*.

#### EXECUTION OF A PRIEST IN CHINA.

A letter from Hong Kong, addressed to the *Univers*, gives the following details of the execution of M. Scoffler, a missionary priest:—

On the 4th of May, about noon, by order of the Grand Mandarin, elephants and horses were prepared, and two regiments of satellites were under arms. The muskets were loaded, and every one expected that it was an expedition against the rebels which was being fitted out, or that an attack was to have been made on the haunt of some brigands. It was soon, however, understood that all these preparations had been ordered for the execution of M. Scoffler. The mandarin, fearing that the Christians would endeavour to rescue their missionary by force, wished to intimidate them by this display of troops. When his intentions were known, all the town showed the greatest affliction. The gaolers, the prisoners, and all those who had known the missionary, expressed their sorrow and regret. M. Scoffler, on the contrary, was smiling with delight, and he prepared to walk to the place of execution with greater ease by dressing himself as lightly as possible. The mandarin being apprehensive of a riot, the execution took place outside the town. The cortege of the martyr was arranged in the following manner: Before him marched a soldier, carrying a board affixed to a pole, on which was written, "Notwithstanding the severe prohibition against the religion of Jesus, a European priest, named Augustin, has dared to come here clandestinely to preach and to seduce the people. When arrested, he confessed everything—his crime is evident. Let Augustin have his head cut off, and thrown into the river, Fourth year of Tu Du; First of the Third Moon." Eight soldiers, with drawn sabres, marched by the side of M. Scoffler; one hundred men, armed with muskets or lances, formed the head of the procession; two elephants formed the rear-guard. The martyr held up his chains when walking; he walked quickly, as if hastening towards his triumph, and continually offered up thanksgivings. He was surrounded by an immense crowd; the greater number of these pagans were struck with religious admiration; there were some, however, who railed and blasphemed. On arriving at the place of execution the martyr fell on his knees, kissed the cross three times, and at the request of the executioner, he

took off his coat and turned down the collar of his shirt. The executioner having afterwards tied his hands behind his back, the martyr said to him, "Do your business as quickly as possible." "No, no," replied the Mandarin, who was informed of what M. Scoffler had said, "follow the signal of the cymbal, and only strike at the third sound." The signal was given. The hand of the executioner trembled. He struck three blows of his sabre on the neck of the victim, and was at length obliged to cut the flesh with a knife, in order to detach the head from the body. In Cochin those who are present at executions are accustomed to disperse immediately it is over; but on this occasion, although the greater number present were pagans—for there are very few Christians at Son Tay—they rushed forward to collect some-drops of the blood, and to get some portion of the garments of the martyr. It was remarked that an inferior Mandarin, a pagan, before the execution threw a coat of white silk and a piece of white linen at the feet of the martyr, in the hope that it would be stained with his blood. M. Scoffler, thinking doubtless that they belonged to some Christian, took them up and placed them inside his shirt next his heart. When the Chief Mandarin was informed of what his subordinate had done, he ordered him to receive several blows with a stick; he however went off delighted with the possession of his precious relics. The Christian obtained the body of M. Scoffler, but the head had been thrown into the river, and had not been found when the above letter was written.

#### POETRY.

(From the *New York Observer*.)

Much, that is truly valuable, might be added to the Psalms of the Church by the publication of the whole of those hymns which have been cut down by the compilers of our Hymn Books to six or eight verses. The following hymn by Toplady was written while in distress, and is founded on Psalm civ. 34. Six or eight verses of this hymn are printed in most of our books; but we have never met with a single modern version, in which some of the verses have not been altered for the worse. C. E.

HYMN.—BY TOPLADY.

"My meditation of Him shall be sweet: I will be glad in the Lord."

When languor and dizease invade  
This trembling house of clay,  
'Tis sweet to look beyond our cage,  
And long to fly away.  
Sweet to look inward, and attend  
The whispers of His love;  
Sweet to look upward, to the place  
Where Jesus pleads above.

Sweet to look back, and see my name  
In life's fair book set down;  
Sweet to look forward, and behold  
Eternal joys my own.  
Sweet to reflect how grace Divine  
My sins on Jesus laid:  
Sweet to remember that His blood  
My debt of suffering paid.

Sweet on His righteousness to stand,  
Which saves from second death;  
Sweet to experience day by day  
His Spirit's quickening breath.  
Sweet on His faithfulness to rest,  
Whose love can never end;  
Sweet on His Covenant of Grace  
For all things to depend.

Sweet in the confidence of faith  
To trust His firm decrees;  
Sweet to lie passive in His hands,  
And know no will but His.