

no doubt a good deal by circumstances, but keep as near the principles I have laid down as you can, and permit me to remind you, that where there is a cow there is nothing lost. The potato apples, potato shaws, straw of peas and of beans, may all be brought into requisition to preserve quietness and full stomachs. "It's what gangs in at the mou, mak's a gude milk cow."

## SELECTIONS.

**STEREOTYPE PRINTING.**—The inventor of stereotype printing was one William Ged, goldsmith in Edinburgh, an ingenious, though unsuccessful artist. From impressions taken in plaster of Paris from pages set up in common moveable types, he formed a solid plate for every page of a book. The advantages of this plan are abundantly evident. If a page be once made immaculate, no error can afterwards creep into it, which is far from being the case with moveable types; and a larger or smaller edition of a stereotype work can be occasionally printed, according to the demand in the market. In July 1729, William Ged entered into partnership with William Fenner, a London stationer, who was to have half the profit, in consideration of his advancing the money requisite to set the scheme agoing. To supply this, also, Mr. John James, then an architect at Greenwich, was taken into the scheme, and afterwards his brother, Mr. Thomas James, a letter-founder, and James Ged, the inventor's son. In 1730, these partners applied to the University of Cambridge, proposing to print bibles and common prayer-books by blocks and single types, and in consequence a lease or patent was granted them in April 1732. In their attempt they sunk a large sum of money, and yet finished only two prayer-books; so that the scheme was necessarily abandoned. Ged imputed this disappointment to the jealousy of the workmen, who dreaded a diminution in the demand for their labour. Mr. Ged returned to Scotland in 1733. He there had friends who were anxious to see a specimen of his performance, which he gave them in 1731, by a neat and very correct edition of Sallust. William Ged died, in very indifferent circumstances, Oct. 19, 1749.

**PRAYERS FOR MINISTERS.**—The prayers offered in public by one minister for another who is present, contribute seldom to edification. Their strong tendency to suggest to the hearer not unfrequently the idea of a fraternal compliment, and commonly a class of thoughts, not readily assimilated to the spiritual frame of a devout worshipper, renders them a very delicate part of the matter of supplication. It would, we are sure, accord with the sense of propriety in most of the people, that this part of our public prayers, if considered worthy of being retained, should be conceived with wise reference to the devotional use and benefit of the Assembly; should contemplate the minister in his public and ministerial relations only; and should be short.—*Am. Paper.* [The prayers of the people for their minister, when he is present, require the same cautions.—*Ed.*]

**THE WIFE.**—It needs no guilt to break a husband's heart; the absence of content, the mutterings of spleen, the untidy dress, the cheerless home, the forbidding scowl and deserted hearth: these, and other nameless neglects, without a crime among them, have harrowed to the quick the heart's core of many a man, and planted there beyond the reach of cure, the germ of dark despair. Oh! may woman, before that sight arrives, dwell on the recollections of her youth, and cherishing the dear idea of that tuneful time, awake and keep alive the promise she then so kindly gave. And, though she may be the injured, not the injuring one—the forgotten, not the forgetful wife—a happy allusion to the hour of peaceful love—a kindly welcome to a comfortable home—a smile of love to banish hostile words—a kiss of peace to pardon all the past, and the hardest heart that ever locked itself within the breast of selfish man, will soften to her charms, and bid her live, as she had hoped, her years in matchless bliss—loved, loving, and content—the soothing of the sorrowing hour—the source of comfort, and the spring of joy.—*Chamber's London Journal.*

Though a man without money is poor, a man with nothing but money is still poorer.

**FAMINE AND FREIGHTS AND SELF DENIAL IN 1801.**—In the year 1801 the ship *Manhatan*, belonging to Frederick Rhineland, was put up for freight to Liverpool. Jonathan Ogden put on board 400 boxes of Havana sugar at two guineas freight per box, and Daniel Ludlow six thousand bbls. of flour at one guinea, or 21s. freight per bbl. William Pitt was then Prime Minister of England, and a famine raged in that country. The Prime Minister issued an order engaging to pay £4 10s or \$21 per barrel for every barrel of American flour which should be brought to England, with full liberty to the importer to get a higher mercantile price if possible. The bakers of England were prohibited from selling bread on the day it was baked, because stale bread was thought more nutritious than new. At that time the entire British army, and gentlemen generally, wore their hair in queues or clubs, and highly powdered. The Duke of Bedford, who was considered the richest subject in England, set the example of cutting off his hair to save the flour wasted in powder, and the example was followed by general orders through the whole army. This we get from the "oldest inhabitant," and it shows that there is nothing new under the sun.—*N. Y. Jour. of Com.*

PRICE OF A YARD OF PLAIN MUSLIN FIFTY-SEVEN YEARS SINCE.

—A gentleman connected with an extensive manufacturing establishment in Paisley, when looking over some old papers a few days ago, met with a letter from the correspondent of the house in London, containing the following curious information. The letter is dated April 17th, 1790, the period when the muslin trade was first commenced in Scotland, and the following is an extract:—"We have as yet sold only one piece of our muslins, for which we have received the cash, with many good wishes for our success. We understand that fine muslins are most in demand. ——— & Co. sold a piece of Scotch muslin last Saturday, containing 10 yards, for £15, being £1 10s per yard." The letter goes on referring to the prices paid for tamboured muslin; but the price stated for plain is by far the most remarkable part of its contents.—*Glasgow Saturday Post.*

**WRECK OF THE TWEED.**—The Spanish brig *Emilio*, Capt. Camp, arrived at Havana on the 31 Feb. in six days from Sisal, with the passengers and crew of the wrecked British steamer *Tweed*. The total loss is considered to amount to one million of dollars. She had on board fifty-eight passengers, and a crew of ninety-one, twenty-nine of the former, and forty-two of the latter, having been lost. The remainder were saved by the *Kamio*. A letter in a Havana paper, dated Merida, Feb. 21st. says: "The night, though not serene, was not extremely dark nor tempestuous. The north wind blew, but was only fresh, and was gradually subsiding. It was about three o'clock in the morning when the steamer struck the sharp rocks of Alacran. The cabin first filled, and in it perished many in their berths, among whom were our estimable countryman, Mr. Escudero, and his wife. The deck planks continued floating for some time, and upon them were many of the passengers and crew, who sought aid, from God, and struggled for dear life. There were scenes of desperation which, amidst wailings and piercing cries, cannot be described, even by those who were present and participated in them. Some threw themselves into the water; others blew their brains out with pistols; others cut their own throats; while others saw in a plank the hope of safety. By little and little, the extensive platform which formed the deck gave way, and then some were swept off by the waves, and all struggled to swim some fifty yards from where the ship went to pieces, to where they could set their feet on land. Never, never, was twilight so long. When at length the morning rose, little groups were standing here and there, wounded, naked, and hungry. Some were approaching others, and beheld the unfortunate seamen mounted on the wheel-house, and making signs for help, which it was impossible to render, as there was no boat or other means of affording assistance. They perished. Those who were on shore were only able to bring a barrel of flour, another of bran, and a little vinegar. A paste made of this strange compound was their only aliment. They were ashore without provisions, without help, and exposed to death, some from exhaustion, some from discouragement, and others from hunger and thirst; but the *Emilio* made her appearance, and her whole crew rushed into danger, performing acts worthy of general applause. The shipwrecker's persons greeted them with sweet tears of acknowledgment as their friends and preservers."

**OUR COUNTRY.**—Our country is the most extraordinary one on earth. Within its widely extended limits it embraces strong representations from most European nations; and all remarkably harmonising under our republican institutions. We learn from the Lutheran Observer, that cold Norway has contributed its quota. In Wisconsin, besides scattered families, there are ten settlements, containing about thirty-five hundred Norwegians. In Illinois also, there are many more. Among these there are ten Lutheran churches, numbering about one thousand seven hundred communicants, and presided over by only two ministers. The school-house and church should keep pace with the rapid increase and spread of population over an almost immeasurable territory.—*Presbyterian.*

**LOST IN THE CHURCH.**—It is a fearful thing to be lost amid the darkness of heathenism, far away from Sabbaths, and sanctuaries, and Bibles, and the sound of the church-going bell; so far beyond the farthest outskirts of Christendom, that rumour hath not carried there even the name of Jesus or the word of salvation: but a deeper, darker woe is his who is lost in the church, and sits dead before minister and altar, on the seat hallowed by the late presence of the glorified pious, the Bible leaves beside him marked with texts and tears. There are such in all churches—dead souls at the altar of the living God—lost souls at the Redeemer's feast and table. It was an Egyptian custom at festival banquets to introduce a corpse, and seat it at the table, to remind the guests of their mortality. In such a presence the festivities proceeded. In such a presence proceed often the sacred festivities of Zion. I have seen the corpse at the sacramental supper, stone-dead amid the guests of Jesus. Not a tear on the cheek, nor a quiver of the lip, when Jesus showed his wounds. The dull, dead, unlighted eye never sparkled, the bosom heaved not, the entombed tongue clove to the roof of its mouth, amid all the outbreak of a Saviour's love and tenderness. Do I speak in figures? I only give a Bible application; and, alas! figures are inadequate to set forth the entire melancholy of the case.—*New York Evangelist.*

Some idea may be formed of the gigantic strides which our manufactures have made during the present century by the fact that the quantity of white and dyed cottons exported had increased from 243,000,000 yards in 1820, to 1,025,000,000 yards in 1844; and the British iron made, from 258,000 tons in 1806, to 1,400,000 tons in the latter year. These results appear from the new edition of Porter's "Progress of the Nation."