

RICHARD WEAVER THE CONVERTED COLLIER.

The English and Scotch journals have recently published extended accounts of the extraordinary labors of Richard Weaver, the converted collier. The Rev. Mr. Spurgeon has transmitted to the editors of the Boston Watchman and Reflector a sketch of Mr. Weaver's life, written, he says, by a brother clergyman whose judgment is always valuable. We give a few extracts from this document. There is one fact in this statement worthy of observation. Weaver had a pious mother, who "never gave over praying for him."

THE UNPARDONABLE FAULT.

BY MRS. GEORGE WASHINGTON WYLLIS. We had almost rather pass through any ordeal than to "sit in judgment" upon by a committee of ladies. Roses have thorns, and a woman's tongue, consequently, has sharp points. The fair critic is so absolutely unmerciful toward another, and the only safety is in hanging close to Mr. Grundy's skirts, and keeping dutifully within the beaten track of the commonplace. But there is one question that we are determined to ask, at all risks. Is it so very shocking for the wife to enter the conversation of gentlemen to that of her own sex? Is it so dreadfully unfeminine for her to say so, honestly?

CHEERFULNESS OF TRUE WORSHIP.

Henry Ward Beecher, in one of his late sermons, thus remarks concerning the worship of the past and the present, and the need of a truer and more Christian spirit in the future. "The faculty of worship is to be Christianized. Some men worship largely on the influence of veneration. Other men worship only upon the impulse of education. As there are natural arithmeticians, and these do hard study of the rules of arithmetic, so some men are natural worshippers, and some become worshippers only by sedulous education. But those in whom the sentiment of veneration is large, are apt to be blind worshippers. The faculty of veneration itself to be educated into, and every one of its offices is to be made Christian. For, according to the law of nature, fear and dread are the handmaids of worship. Worship should be festive; but ever since the aesthetic element entered it, it has been the darkest and most dreaded thing possible. Men have symbolized it in their churches. Stone above, stone below, stone on either hand of the altar, and the light that has come into it has come through paint and ground glass, in a way that has intercepted God's sunlight. And men have entered their shrines and on tiptoe, as if the presence of God was to be dreaded; have bowed down as if to worship him in the most terrible manner of the world, and have hurried out as if they had been disembodied spirits, rather than warm-hearted men of flesh and blood. The conception of worship has been sombre and dark. It has been heathen; for the conception of worship in Christ's time was as light as the canopy of a most noble and a most glorious Christian life, that which the Saviour taught when he declared that whatever proceeded from any heart toward God was true worship; and that not in Jerusalem, nor in the mountain of Samaria, nor in any one place, but wherever a heart went up to God, and he accepted it. In that great teaching, Christ showed us that worship is to be Christianized. We are in the bondage of old superstition, and the worship of nine hundred and ninety churches in a thousand is yet tinged with the somberness illustrative of the heathen element of fear. The lightness of the worship of the present is a little known among men. What the hilarity of children is, breaking away from masters and schools, and romping home to overpower the household with joy, such is to be the worship of God's children. The name of Father ought not to make any man tremble that is a child."

THE PRINCE IN AMERICA.

From the London Times. It is not everybody who can best do that which is most natural to him, for it is the highest merit to be just that which man ought to be. The commonest form of error is to attempt a part not one's own, or to combine two into one. The Prince of Wales has only shown himself in his own proper character at the head of the young British gentry, the future sovereigns of a constitutional country, and the representative of an empire whose best interests are to be at peace with all the world, and which neither hopes for aggrandizement nor fears any foe. He has expressed to the American real sentiment of every British heart to that Great nation. There is none in which we are all so interested, none the successes and glories of which we all bear with such unmingled satisfaction; none with which we so identify ourselves. The Prince of Wales, while showing the feelings of a true-born Englishman, elicited the feelings of all true-born Americans, and so brought the two faces to face and made them feel they are brothers.

THE REBUTATIONS OF CONSCIENCE.

The St. Paul papers describe the case of a man who had been a wanderer from justice for the space of six years. His crime—that of manslaughter—was committed in Virginia. From that state he wandered until he traversed most of the states of the North-west. For a portion of the time he had sought to find a home in the remote lumber regions to the North of St. Paul. Whenever he went, however, the spectre of unassisted justice haunted both his waking and sleeping hours. No place was a home, no resort brought his wretched spirit any relief. After a fierce and persistent struggle for six long years, he had yielded to the demands of conscience, and delivered himself up to the officers of justice. Strange as the case is, its strangeness lies only in a single particular—that of the voluntary delivery of himself to justice. Instances of mental wretchedness, as a result of covert crime, are probably much more numerous than many suppose. There is a long record of crime unwritten for the human eye. In some cases the heart becomes hardened, and the sensibilities blunted, so that for a season—sometimes for the present life—a kind of mental quiet is retained; but in a multitude of cases, Conscience, like a canker-worm, gnaws eagerly and ever.—Buffalo Advocate.

THE CHINESE REBELS.

A letter from Shanghai of the 3rd Sept. in the Journal des Debats, contains a paragraph rather an ominous character as to the difficulties yet in the way of Lord Elgin and Baron Gros. The writer says:—"What position will Baron Gros and Lord Elgin take up with regard to the rebellion? It is the great question which here engages all minds. It would be of little advantage to command the Yang-tse-Kiang, and to extend commercial facilities, if the Tai ping (rebel) occupy Nankin, and if they can always, as now, prevent a fleet of tea or silk from sailing from Shanghai. We must either either cut off relations with the rebels, and obtain their permission to carry on trade in the provinces which they occupy, or we must drive them from all points at which they interfere with the dealings of foreigners with the Chinese. There is no third course open. The Ambassadors must resolve the question in one or other of these two ways. Yet it appears difficult to enter into relations with rebels after peace with the Emperor has been concluded. And, on the other hand, it would be no easy task to put down the rebellion. China cannot be occupied like a European province. If the rebels are only present enough to avoid collision with foreigners, they may keep the field for years, and ruin the country in their hands. To take Nankin would be no difficult. It would be not beyond the power of a captain of artillery; but at ten miles distance from Nankin the rebels would be as formidable as before. The difficulties encountered by the Ambassadors must be as nothing compared with that before them, if they are to secure the commercial liberties already won."

THE JOHN BROWN ANNIVERSARY AT BOSTON.

Boston, Dec. 3. The John Brown meeting at the Tremont Temple to-day, was summarily dissolved.—The abolitionists were largely outvoted throughout by an assemblage embracing many leading men. After the chairman had pronounced the meeting dissolved, Fred Douglas, Sanborn and a few others, manifested some resistance to the police, and were ejected from the platform and Hall. During the uproar, Rev. J. Stella Martin announced that a meeting would be held in his church in the evening. In response to this announcement, the Baptist (colored) Church in Jay street was filled at an early hour. The edifice was small, and a large proportion of the audience were black. Here Wendell Phillips, John Brown, Jr., Fred Douglas, and other leading John Brown sympathizers ventilated their opinions freely with little interruption. Several policemen were stationed in the church. Outside there was an immense crowd and a strong force of police. The disturbance was confined to noisy demonstrations, though the crowd seemed very anxious to get hold of the speakers. The meeting broke up at ten o'clock, and the audience dispersed quietly. Some of the leading spirits were hooted at, while passing through the outside crowd, but no violence was committed. Frank B. Sanborn was not present at the meeting. In anticipation of a riot, the second meeting in Jay street was held in readiness at their army by order of the Mayor. The police, however, was amply sufficient, and the day evening passed with a good natured but quite patriotic excitement. THE JEWS IN DAMASCUS.—The Jews of Damascus have made an appeal for protection to Sir Moses Montefiore, complaining of the bitter enmity of the Christians in that city. In a letter, dated Sept. 23rd, they write:—"We have to inform you that since the commencement of the month of August the Christians have been plotting and getting up false and malicious accusations against us; many of us have been thrown into prison, and wrongly accused of having participated in the massacre. The Christians are believed in their statements; when they say 'so and so killed some one,' that person is therefore immediately brought before the British Consulate of honorable men among the Turks is not received when they declare that the accused was in their house during the tumult. Even the evidence of Christians is not received when they bear witness to the Jews having been hidden with themselves, and not having participated in the massacre. The whole time of the outbreak. Even should the accused himself testify anything in favor of an accused Israelite, it is not attended to." On the 24th of October Mr. Hammond writes to Sir M. Montefiore, calling on behalf of Lord John Russell that:—"Her Majesty's Government are considering as humanity alone can experience. The conduct of Major Stein, the officer in command, was prompt, and every comfort of the fort which could be transported was quickly despatched to the scene of suffering. The wives of the officers purchased every description of clothing requisite for the women and children of the garrison. A physician, a medicine, etc., accompanied the supply train."