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Religious Miscellany.

Watch, my Soul, and Pray.

[Hymns from the Swedish of Bishop Wallen, from the Svenske Psalmboken of 1819. No. 210.]

Watch my soul and pray!
Gird thee for the fray!
Where thou least dost fear, beware thee,
Lest the tempter should ensnare thee!
Such is Satan's way!
Watch, my soul, and pray!

Paths vain Pleasure treads,
Stealthily he treads;
Then the voice of friends he apeth,
As a son of life he shapeth,
Till thy lost foot threads
Paths vain Pleasure treads!

'Mid the world's unrest,
Ways into thy breast
He, with serpent-craft, detecteth,
And the heart with sin infecteth,
In that utmost breast,
'Mid the world's unrest.

Watch, my soul, and pray!
Scorn the flesh to obey!
Be not bought by earth's vain treasure!
What her sons pursue as pleasure
Soon shall pass away;
Watch, my soul, and pray!

Joy soon takes her flight!
Pleasure, to the sight,
Is a rose full fair, yet rather
Wounding sore when we would gather—
Withering them outright—
So joy takes her flight!

Know false Fortune's wiles!
She, when most she smiles,
Snares as for Urias layeth,
With a Judas' kiss betrayeth,
And to death beguiles!
Know false Fortune's wiles!

What is Honor's boast?
Poison in cup of cost—
Drink that only thirst increases—
Food, that ere the journey ceases,
Fails when need is most,—
Such is Honor's boast!

Soon beneath Time's wave,
All must find a grave,
And like Egypt's horsemen perish;
But the hope the heart doth cherish
Shall not find its grave
Even beneath Time's wave!

Lo, the goodly land—
Yonder far-off strand!
Thither, deep nor desert heeding,
On, through strife, God's flock are speeding,
Led by Jesus' hand—
Seek that goodly land!

Thou thy portion fair
Waste not—O beware!
But the world, thyself, forsaking,
Ever praying, ever waking,
Follow Jesus—there
Lies thy portion fair!

Watch, and strive, and pray!
Yet a little way,
And thy Canaan's reached—the glorious
Crown delivered—palms victorious
Won—with peace for aye!
Watch, and strive, and pray!

—*Ch. Journal.*

This Priceless Piece of Paper.

Said a gentleman in the Fulton street prayer meeting on a recent Monday, at the same time holding a piece of paper in his hand:—"I suppose no amount of silver and gold would be sufficient to buy this little piece of paper. There is a wonderful history connected with it." Mr. Chairman, will you allow me to read it to the meeting?

MARCH 18, 1860.

To the Fulton Street Prayer Meeting.

I have heard that persons might ask for prayers. I thought you would be so kind as to pray for me, a little boy of ten years, that I may be converted.

SCOVILLE H. MCCOLLOM.

P. S.—Pray for me every day.

"I took this piece of paper from the book of requests up stairs, and left an exact copy in its place. I have spent hours in looking for it. This is wanted to be returned to his father, who seeks it as a part of the history of an only son and an only child, and a most precious chapter in that little life.

"On the 16th day of September this little boy soared away to the everlasting rest in heaven. He died a most triumphant death by faith in Jesus Christ. I remember when that request was read in this meeting, and how it took hold on all our hearts. I remember the earnest prayers which were offered up. We cannot tell whose prayers were answered. This very request is a prayer, for there was the deep desire to be converted in that young heart. It may be it was this, or ours, or his parent's prayers which were answered, but sure it is that prayer was answered, and a little lamb has been gathered into the bosom of the Good Shepherd. What a history is connected with this little piece of paper. No wonder that silver and gold cannot buy it. We keep the copy. We send the original to those who will shed many tears of joy and sorrow when they see these lines.

"I was uncertain where to find it, for it was not known when it was written, whether in February, or March, or April. I am informed that this little boy gave most unmistakable evidence of being a true disciple of the Lord Jesus Christ. And we may now hope he has gone to be with him in heaven."

Rev. Dr. Newell, pastor of the Allen street Presbyterian church, who was, for that day, the leader of the meeting, remarked that he was well acquainted with the father of this little boy, that he was the editor of a daily paper in the city of Syracuse, and that this meeting is called upon to render devout thanksgiving to God for this instance of the Gospel's saving power, and for this signal answer to prayer. Let every parent, said he, and every Sabbath School teacher, and every one who has the care of children and youth, be encouraged by this manifestation of divine mercy to prayer and effort for the salvation of the young.

An Episcopal clergyman immediately followed these remarks in prayer, in which he poured out the heartfelt gratitude of the meeting in humble praise to God for his converting grace, bestowed upon this little boy in answer to prayer, and remembered with earnest supplications, the bereaved parents, that they might be comforted with all spiritual consolation in Christ Jesus. Then a Presbyterian minister followed in another prayer, in the same strain of gratitude and joy and earnest thanksgiving.

Meantime every eye in the meeting was overflowing with the falling tears, and after it was closed many came forward, wishing for themselves to see the handwriting of the little boy, and some to get a transcript of the request to bear with them to their distant homes.—*N. Y. Observer.*

Pulpit Prayer.

The Pulpit should avoid IRREVERENCE *in prayer.* The common form of this sin is the addressing of God in the third person. "Will God bless his people." "May God be in the midst of us to-day." Indeed, so common is this form (irreverent as it is, except when used in the form of a benediction,) that some persons would hardly be suspected of being engaged in the act of prayer, but for their closed eyes, or their position, or their having said, "let us pray." We beg of all preachers, that they will cure themselves of this irreverent habit, if they have unfortunately formed it.

Another irreverent habit is that of vain repetion so pointedly condemned by the great Teacher. With one, it is the vain repetition of the interjection Oh! Now we take it that O before the names of the Deity is highly proper; but O! as an interjection is never so. With another the vain repetition is with the sacred name itself, in some of its forms—O Lord, O God, O Jesus, and the like, occurring, in some instances, in almost every sentence, simply as an expletive, or for the want of something else to say. Shame on such mockery, or *vacuity* as the case may be.

The Pulpit should seek to avoid stereotyped prayers. It has been claimed that one special excellency and advantage of extempore prayer over written forms of prayer is *variety*—variety of expression corresponding to the ever-varying phases of feeling and changing circumstances. This claim is doubtless well founded when prayer is made a theme of study and preparation. But how very seldom is this done! The minister depends on the spur of the moment, or the occasion; but alas! the occasion too often brings no inspiration, either of thought or feeling, and the old threadbare, stereotyped prayer is presented for the thousandth time. In order to maintain the charm and interest of variety in public prayer the following suggestions, as aids, are thrown into sentences, that they may be the more rapidly remembered.

1. Do not usually, if ever, pray more than eight or ten, or at most twelve minutes.

2. Do not pray about everything every time you pray. Appropriate subjects for their appropriate occasions is a good motto.

3. Avoid the foolish custom, so common, of winding up every prayer by getting all good people finally up to heaven, as if each prayer offered was the last one, and the judgment was about to sit.

4. Stop when you have finished, if you have not prayed two minutes. All attempts to lengthen out a prayer are too transparent to deceive anybody, and are both ridiculous and profane.

5. Pray for men, but never pray at them. Let prayer be sincerely offered to God.

6. Avoid the habit of undue haste in commencing prayer, before the singing is fairly ended, or the people have had time to kneel and intelligently and devoutly unite in this most important act of divine worship.

7. The careful study of the Scriptures, and the habitual use of their language, will add greatly to the beauty, the interest, the dignity and the variety of public prayer.—*Northern Visitor.*

Preciousness of Faith.

Precious, indeed, is that faith that leans upon God in adversity, that goes to Jesus in trial, and that repairs to the Spirit in sorrow; that can hope against hope, taste a sweet disguised in every bitter, and see a bright light veiled by each dark cloud. This is the true gold that procures all blessings, and enriches its possessor with all good. He that hath faith in God hath every desire of his heart fulfilled. He can dive into the treasures of God's word and say: "All these are mine, for they are my Father's epistles of love." He can turn to the Redeemer's fullness and exclaim: "It pleased the Father that all this fullness of grace and truth, and love should dwell in Jesus for me." He can repair to the throne of grace and say, "Here I am permitted to draw near to God, burdened with sin, laden with want, oppressed with trial, assailed with temptation, crushed with sorrow, casting, by an act of faith, all my care upon him." Is it not that precious faith that enriches my poverty, that dignifies my meanness, that guides my perplexities, that cheeers my loneliness, that calms my grief, that defeats my foes, that paints a bow upon every cloud, and that brings all heaven into my soul? Yes, such is the fruit of that faith of which God is the giver, the Spirit the author, Christ the object, and a poor, empty, unworthy, soul the happy possessor.—*Dr. Winslow.*

Long Prayers.

A man has a right to long prayers in his closet; but around the family altar and in the pulpit, we have our doubts. A preacher, whom we might name, seldom or never occupies less than eight to twelve minutes in his opening prayer before preaching; and yet he thinks he prays short. The effect of such praying is not to animate, but to discourage; and especially so if it is all in dead monotone. The efficacy of prayer does not lie in the length, but in the heart's being in it. God looks not at the sentences—their swell or melody—but at the spirit. There were men who prayed long in public in the New Testament times, and the reason is assigned in Matt. xxiii. 14; Mark xii. 40.

"If Jesus calls you to trial, to suffering, to persecution, bear it patiently. Did I say patiently? No! not patiently merely; do not live in the cellar of religion; mount higher; bear it delightedly, affectionately, thankfully."—*Dr. Twing.*

Scraps of Time.

Try what you can make of the broken fragments of time. Glean up its golden dust—those raspings and parings of precious duration—those leavings of days and remnants of hours which so many are sweeping out into the vast waste of existence.

Perhaps, if you be a miser of moments—if you be frugal, and hoard up odd minutes, and half hours, and unexpected holidays—your careful gleanings may eke you a long and useful life, and you may die at last richer in existence than multitudes whose time is all their own.

Hope.

Hope! What were life without it? A weary starless march, to the unknown hereafter.

But the Christian's hope is the soul's life! The pilgrimage may be beset with cares, and accomplished mostly, when the shadows fall, but the inner light illumes the pathway.

Oh how gloriously will the full sunlight of eternity's morning dawn on the waiting, trusting hoping spirit that has just closed its pilgrim days.

"Hope shall change to glad fruition,
Faith to sight, and prayer to praise."

—*Sunday School Times.*

Mountain and Valley.

[FROM THE GERMAN OF KRUMMACHER.]

On Alpine heights the love of God is shed;
He plants the morning red,
The floweret's white and blue,
And feeds them with his dew.
On Alpine heights a loving Father dwells.

On Alpine heights, o'er many a fragrant heath,
The loveliest breezes breathe;
So free and pure the air,
His breath seems floating there.
On Alpine heights a loving Father dwells.

On Alpine heights, beneath his mild blue eye,
Still vales and meadows lie;
The soaring glacier's ice
Gleams like a paradise.
On Alpine heights a loving Father dwells.

Down Alpine heights the silvery streamlets flow,
There the bold chamois go;
On giddy crags they stand,
And drink from his own hand.
On Alpine heights a loving Father dwells.

On Alpine heights, in troops all white as snow,
The sheep and wild goats go;
There in the solitude
He fills their hearts with food.
On Alpine heights a loving Father dwells.

On Alpine heights the herdsman tends his herds,
His shepherd is the Lord;
For he who feeds the sheep,
Will sure his offspring keep.
On Alpine heights a loving Father dwells.

—*C. T. Brooks.*

Religious Intelligence.

From the Wesleyan Missionary Notices, for Nov.

The Juvenile Missionary Association.

AS IN OPERATION IN THE BRADFORD WEST CHURCH.

BY REV. WM. ARTHUR, A. M.

For some considerable time Mr. Blake, of Harrow, has perseveringly endeavoured to direct attention to the results obtained in Bradford in Yorkshire, from the adoption, on an extended scale, of the system originated by himself, for collecting Missionary subscriptions weekly, by means of children, especially those of the Sabbath Schools. Remittances left no room for question that, in point of pecuniary returns, the plan had great success. Mr. Farmer, and other friends of Missions, who had opportunities of observing its operation, were of opinion that it was not less successful in the other point of view constantly dwelt upon by Mr. Blake; namely, training the young to a practical love of the cause and work of God at home and abroad, and to habits of stated exertion and liberality in its service. Yet there were many points on which doubt might exist, both as to whether the plan was not open to serious objection, and as to whether it was capable of being generally applied. To give one of the General Secretaries an opportunity of looking more closely into its operation, it was agreed, in the course of the summer that I should spend a few days in the circuit, and learn whatever could be learned from personal observation in such a space of time.

I attended meetings, and conversed with friends of different classes, ministers and laymen, keeping in view the points of objection and doubt which existed in my own mind, or which I had heard stated by others; and I must say that, on the whole, my impressions were strongly favorable. It is, perhaps, necessary to state that the plan aims at the employment of children in the work all the year round; and great stress is laid upon the fact that they are requested to collect *only among their own friends* and *at a regular time*, the Saturday afternoon, for a *definite sum*, never asking more than a half-penny, and *giving security*, by entering the sum in the book in the giver's presence. To fulfil these conditions, nothing is necessary but that the collector be furnished with a little bag containing a book and pencil; in the book the sum is marked, and on the first day of the week the offering is formally presented to the secretary in the school, and laid up in the treasury of the Lord.

It is only eight years since operation on this simple and humble plan was commenced in the Bradford West Circuit. Four young collectors were accepted from those who volunteered; for about two years this number continued unchanged, when one of them died, and the appeal addressed to the other children, 'Who will do John Kelly's work?' was the means of giving great impulse to the operation. Of the other collectors, the second is now a collector in two schools, a Juvenile Missionary Secretary, a speaker at Juvenile Meetings, a Local Preacher, and preparing for the Christian Ministry; the third is still a collector, but now also a Teacher and Secretary, a speaker at missionary meetings and an exhorter at cottage services. The fourth, who was the daughter of a pedlar living in a cellar, for three years raised a pound annually. Being removed from Bradford, and separated from religious connections, she fell away from piety: but was soon providentially restored to the fold of Christ, and now, in another town, has gathered around her a class of poor women, whom she instructs in the way of life.

From the time that the Association took a forward start, it has made very rapid progress. During the meetings which I witnessed, it was reported that the original four collectors have risen to no less a number than 335, having more than 2,000 subscribers, from whom they have obtained upwards of £200.

The schools that have adopted this organization dispense with the Juvenile Christmas Offerings. As showing the difference in result between the quiet working of the system all the year round, and the one grand effort at Christmas, it is stated that in 1859, 147 schools in the same district have raised but £101, while 22 schools working on Mr. Blake's plan have raised £303; and the calculation of our friends is, that if the children throughout the country were organized in the same way, not less than £200,000 a year might be raised with facility. The only encouragement in the way of rewards is, that each little collector is furnished monthly with a copy of the Juvenile Offering, those who gather much and little alike.

After the collecting system had been some time in operation at Bradford, an addition was made to it, which, at first sight, gave serious cause for apprehension, as to its effects upon the young people. It was a plan for holding a monthly meeting among themselves, in which such of them as had been approved and selected as speakers addressed the others on missionary topics, the chair being occupied by some gentleman regularly appointed to it, who controlled the meeting, and saw it concluded within the hour. Such meetings were not provided for in Mr. Blake's plan, and are not essential to it; his system may be carried on without them, and many thought that serious dangers to the youths employed in speaking might arise; and I confess that I shared this apprehension rather strongly. However, much time has now elapsed, the plan has yearly been worked with greater and greater energy, seven monthly meetings being held in the Bradford West Circuit; it has already extended to a considerable number of other places, and all the testimony that can be collected from judicious ministers and laymen is to the effect that, great as are the pecuniary advantages, they are little in comparison with the moral effect, in training the young people to habits of reading, thoughtfulness, zeal for the salvation of their neighbours, and hard work in carrying out a practical mission at home. It is alleged that no cases have arisen in which the youths have suffered from inflation and vanity, and as far as I could judge, from what I had the opportunity of observing, these statements are correct; but even if some case should appear in which injury was sustained, the aggregate result has hitherto been one of unquestionable and even surprising advantage.

One fear—to which I confess—was, that the attention of the young people might be turned rather to meetings and organizations than to individual efforts to adorn and spread the Gospel among their own neighbours. To this the practical answer is, that from the beginning the Home and Foreign Missions were associated in the efforts at Bradford; that the result of the labours of the Juvenile Society has been the employment of a Home Missionary in the town, the establishment of many cottage-meetings, the reclaiming of many backsliders, and altogether, the infusion of additional strength and energy into the religious operations of the circuit. On this point the opinion of Mr. Nye, the Superintendent, and his colleagues, is decided: 'To work almost becomes the instinct of the young people who are associated with the Society.' This is the testimony of the Rev. Robert N. Young, in his pamphlet, 'The Church and the Children,' the perusal of which will not only be a pleasure to any one interested in the welfare of the young or the Mission cause, but will give a complete knowledge of this whole movement. Perhaps the most important of all the elements in the case, is that stated by him in the following paragraph which we give in his own words, only reminding the reader that he writes not as expressing a speculative or individual opinion, but the judgment of several ministers and laymen, after some years of experience in the working of the system:

'This system undoubtedly solves the greatest problem of the Sunday School institution. In the schools of the Bradford West Circuit it is very unusual for young people to leave, especially on the girls' side. On the boys' side the difficulty of retaining the elder scholars is not so great as it was before the introduction of the juvenile system. Those who are converted to God have plenty of work found for them; and those who are not, but who hold collecting-books, are brought under an influence which they cannot readily shake off. *Probably there are more than five hundred young people above sixteen years of age in the schools of this circuit.* The moral and religious character of the scholars is very high. Exposed as they are to the frightful temptations of a manufacturing town, they have been brought so happily within religious influence, that a case of serious immorality is very rare. As the system embraces, also, the young people of the congregations, who are not scholars, provision is made for attaching them, also, permanently to the cause of God.'

In harmony with this effect, in itself of inestimable value, is another full of hope. Parents testify that their sons have been stimulated to read, especially missionary works; and thus hours which once were a temptation, are turned to the cultivation both of the mind and the Christian character. A bookseller testifies that he has felt the effects of this love of useful knowledge, in a demand for good books. Youths who were rough and very unpromising, have risen in intelligence and character, many to great capacity for usefulness in their own neighborhood, and some to fitness for wider spheres.—Altogether worked, *as it has been in Bradford*, by a few zealous men, who give care, time, mind, and influence to it, the plan has great capabilities of training and multiplying the forces of the church; but it will not work itself, and in negligent hands would effect comparatively little, in fitful ones would wax and wane, and in injudicious ones might be attended with evils, as all other really good things. To all of our Sunday school friends who contemplate adopting it (and we hope they are many) we would say that, after deep piety, humility, and solid zeal for real usefulness, the one requisite for rendering such an organization powerful for good is—Be steady.

Character of the Chinese Rebellion.

To the Editors of the Watchman.

SHANGHAI, Sept. 4, 1860.

GENTLEMEN,—From the very beginning of this Rebellion, contrary opinions concerning its character have been entertained by Missionaries and others supposed to be familiar with its history, and acquainted with its peculiar characteristics. Some have regarded the movement as merely a dynastic quarrel, conducted with some degree of vigour on one side, and associating with its political dogmas a strange medley of nominal Christianity and real heathenism, well adapted to inspire a vulgar and sensual soldier with fanatical zeal. Others, equally well informed as to the peculiarties of the insurgents, preferred to consider them as "a people prepared of the Lord," raised up in the providence of God for the destruction of idolatry and the overthrow of the Tartar dynasty. Both parties have maintained their opinions with a good show of zeal, and some ability; but neither perhaps has given a full and fair statement of the whole case. Not content with the simple statement of facts, premature and crude opinions are promulgated, and become the creed of the parties. I do not wish to attribute more than is justly due of the confusion and disappointment felt in Europe and the United States concerning the Rebellion to these parties; but I must say, that I think it unfortunate that such glowing accounts of the Christian character of the Insurgents were ever published. Whatever may have been the personal character of the leaders, and whatever may have been their religious opinions in the beginning of their career, there is certainly now great reason to fear that they have nothing of Christianity but the name.

I will now give you, in as brief and comprehensive a manner as I can, what is known here concerning the present character and condition of the Tae-ping Insurgents.

1. *As to their Christianity.*

They have greatly and blasphemously corrupted the Scriptures, and here is the proof. 1. They assert that God is material—that he has a wife whom they call Teen Ma! They also say that Jesus has a wife, whom they call Teen Saw! The senior Western King has married the sister of Jesus, and is therefore called the Supreme Son-in-law! The sister of Jesus was once a woman living on earth, but, like her brother she came only for a time, and to do good! Grosser blasphemy it would be difficult to imagine. It is adopting the persons and facts of the Bible to the lowest forms of heathen mythology. The next step will be to mingle with the sacred character of the Scriptures the ancient heroes and gods of China. 2 The Insurgent chief, Teen-wong, as he is called, claims to be the Son of God, in the same sense in which Jesus is; claims also to be Supreme Lord of this World; says that Jesus, having retired from his position as governor, has committed all rule and authority unto him! The Rev. Mr. Holmes, of the Baptist Mission at Shanghai, made a recent visit to Nan-king, the head-quarters of the Tae-pings, where he spent a week in the family of Chaug-wong, one of the kings of the rebel dynasty. From his published report, and from private conversation with him, I have gathered the facts which I herewith give you. He says, "some of their most intelligent men, with whom I conversed, defended their worshipping him (the Tae-ping-wang Rebel Chief) on this ground:—'He is the son of God, and in worshipping him we worship God.'" The son of the chief is also a member of the divine family. He is the adopted son of Jesus; calls God the Father his grandfather; Jesus his adopted father; and the chief his father. The Trinity, as worshipped by the followers of Tae-ping-wong, is God the Father, Jesus, and Tae-ping-wong! The Chief has married thirty wives, and has a hundred women in his harem. His ministers and high officers have also a number of wives.

2. *Their political condition and prospects.*

They are masters of a large part of the southern provinces, the most populous and wealthy portion of the empire; and it is possible that they may overrun and subjugate all south of the Yellow River. The province of Kiang-Su, with a good part of Chek-kiang, has been acquired during the last year, as well as a part of Hupeh and and Sz-chun. The imperial forces in this part of China are not numerous, and the miserable system, or rather want of system, which characterizes the operations of the Government, renders these forces worthless. Besides, a strong popular dislike of the Tartars disposes the masses of the people to sympathise with the successes of the Rebels, except in their immediate vicinity, where their violence and rapine have outraged the feelings of the people. The present position of the Rebels is such as to enable them to carry the remainder of the South, unless the foreign intervention should cast the die against them. Something will doubtless be done by Lord Elgin before he leaves China again to settle the question as to who shall hold the tea and silk growing districts in this part of the country. Trade in the north of China must cease, unless some sort of treaty is made with the Rebels, or they are driven out of the country. It will be no easy matter to rid the country of them, should it be thought best for foreign interests in China to do so.

But, should the foreigner not molest the Rebels, I still think the probability of their founding an empire very slight. They seem to possess no constructive ability, or it may be, construction forms no part of their policy. So far, all is destruction. Even in Nanking, where they have had possession for several years, no evidence appears of a desire to improve the place. One half the houses are unoccupied. No business, no trade exists among them, notwithstanding they have possession of the richest and most fruitful provinces in the empire. The great multitudes at Nanking and other points, are supported by the spoils of cities and towns in this and adjoining provinces. The farmers and mechanics who do not heartily join in the Rebellion, have no encouragement to labour beyond what their own immediate necessities demand, and those of them who favour the movement find it easier to take from others with the sword than to produce with their own hands.

The recent visit of the Rebels to Shanghai has done much to change the favourable opinion of the foreign community. There is now a general feeling of disgust for them and their bloody work. The burning of towns and villages in our neighbourhood, with the murder of many innocent people, were not calculated to make a favourable impression upon peace-loving or nervous people. They left us in no very amiable mood, and no doubt the poor people in their route felt the vengeance they would have visited upon us. We hope they may never return.

Thus you have a statement of the popular estimate in which the Nanking Insurgents are now held by a majority of foreigners in this part of China. The picture may be too dark in some of its features. It is exceedingly difficult for us to do simple justice to a people of whom we know no more than we do of these Rebels. While we know much, we do not all about them. There is, I think, ground to hope that great good may yet result from this singular movement among this singular people. May that God who knows all things, and who is supreme ruler of all, guide the troubled affairs of this country to a happy issue.

W. G. E. CUNNYNGHAM.

General Miscellany.

Swearing.

Howard, the philanthropist, was standing in a crowd by the door of a post-office, when a man uttered a volley of oaths. "Look to your pockets!" cried Howard, buttoning up his own tightly; "always take care of your pockets when you find yourselves amongst swearers. He who will take God's name in vain will think little of taking your purse, or doing anything else that is evil."

A worthy clothier in Edinburgh was accustomed, previous to engaging his clerks to put the question to them directly, "Do you swear? if so, you need not think of entering my house. I permit none to talk to my customers whose tongues are set on fire of hell."

A few years since, two soldiers at Chatham laid a shilling wager which could swear the most oaths in five minutes. As the winner (what a misnomer!) was uttering his last he was struck speechless with paralysis, and remained so till he died.

A barge-master was casting off his boat from a pier in the Thames. A young person very civilly asked him whither he was going. Being in a bad humor, (swearers generally are), he shouted out, "What is that to you? I am going to the devil." Ere half an hour had elapsed his "idle words" were verified. A steamer ran his barge down, and the shock of the collision pitched him head first into the river.

I have heard a dreadful story of a sick man, a swearer, who was infuriated with his doctor, and so strained himself in heaping imprecations on him, that he ruptured a blood-vessel. But even oaths flowed with the crimson tide from his mouth, and he expired so.

A youth scarcely twenty was riding a skittish horse. The horse started; the youth was annoyed; and swore loud and strange oaths that he would thrash him till he repented of it. But as he raised his whip, the horse reared and threw him against a picket fence; and when the bystanders ran to him, he was a corpse. His oaths were still echoing through the woods as his soul was ushered into the immediate presence of God.

An American planter had a favorite domestic negro (an uncle Tom), who was bidden to stand opposite to him, and to wait at table. Whenever his master took the name of God in vain (as he often did) the old African made a low and solemn bow. On being asked why he did so, he replied, "Massa, I can never hear that great name but it fills my whole soul with fear and trembling." The master was touched, and reformed.

General Washington, when Commander-in-Chief of the United States armies, issued a special order of the day, calling on all ranks to abstain from it on pain of severe penalties, and he took care that these penalties were enforced.

It is interesting to know that when St. Paul's Cathedral was building, Sir Christopher Wren, the architect, caused a printed notice to be affixed to the scaffolding, threatening with instant dismissal any workman guilty of swearing within those sacred precincts.

"My lads," said a Christian captain to the crew when about to take command of the ship, "I am going to ask you a favor, which, as a Briton, I expect will be granted by a crew of Britons. What say you, my lads, are you willing to grant your new captain a favor!" Ay, ay!" shouted all hands; "let us be told what it is." "Well, my lads, it is that you will allow me to swear the first oath in this ship; no man on board must swear till I do. What say you, my lads, will you grant me this favor?" The jolly tars stared, and stood for a moment quite at a loss what to say. "They were taken," as one of them described it "all aback." "They were brought up," as another described it, "all standing." The appeal seemed so reasonable, and the manner of the captain so kind and prepossessing, that a general burst from the ship's company answered, "We will, sir!"—*Episc. Rec.*

English Old Maids.

The single lady of a certain age is a personage scarcely at all seen, at any rate in her proper position, except in England. In Roman Catholic countries she takes refuge in a convent, she is hardly considered respectable; whereas here she is respectability itself! The old maid of novels and plays, indeed—prim, censorious, and spiteful—is disappearing. In her place we have a most cheerful, contented, benevolent, and popular lady, seldom behind the fashion or behind the news and literature of the day—beloved by nephews and nieces, married brothers, sisters, and cousins; a tower of strength in times of sickness and family troubles; a favorite visitor, yet not always visiting, nor staying too long; sometimes, on the contrary, having a snug little house of her own, where pet nieces and nephews spend a few days most delightfully; a guardian-angel to the poor; a valuable auxiliary to the clergyman, and the clergyman's wife; in high esteem and respect among the tradespeople; a famous letter-writer, and the fabricator of most beautiful fancy work! Of this genus we are privileged to know several specimens, some of whom, we are bold to hope, will bridle when they read this little account, and say, with a pleased, half-doubtful look: "Well, I'm sure; this can't be *me*." Yes, it *is* you, aunt Kate, and aunt Maria, and ever so many aunts with pretty names, who have been pretty young women in your time, and who now have something than beauty dearer. You are the salt of the country; so long as you are the objects and subjects of such warm and kindly feelings, you greatly contribute to the support of the social affections.—*The Eclectic.*

George Wilson.

A few years since, as Mr. Gallaudet was walking in the streets of Hartford, there came running up to him a poor boy, of very ordinary appearance, but whose fine intelligent eye fixed the attention of the gentleman, as the boy inquired, "Sir, can you tell me of a man who would like a boy to work for him, and learn him to read?" "Whose boy are you, and where do you live?" "I have no parents," was the reply, "and have just run away from the workhouse because they would not teach me to read." The gentleman made arrangements with the authorities of the town, and took the boy into his own family. There he learned to read. Nor was this all. He soon acquired the confidence of his new associates, by faithfulness and honesty. He was allowed to use his friend's library, and made rapid progress in the acquisition of knowledge. It became necessary after a while, that George should leave Mr. Gallaudet, and he became apprenticed to a cabinet-maker in the neighborhood. There the same integrity won for him the favor of his new associates. To gratify his inclination for study, his master had a little room furnished for him in the upper part of the shop, where he devoted his leisure time to his favorite pursuits. Here he made large attainments in mathematics, in the French language, and other branches. After being in this situation a few years, sitting at tea with the family one evening, he all at once remarked that he wanted to go to France.

"Go to France!" said his master, surprised that the apparently contented and happy youth thus suddenly become dissatisfied with his situation; "for what?"

"Ask Mr. Gallaudet to tea to-morrow evening," continued George, "and I will explain."

His kind friend was invited accordingly. At tea time the apprentice presented himself with his manuscripts, in English and French, and explained his singular intention to go to France.

"In the time of Napoleon," said he, "a prize was offered by the French government for the simplest rule of measuring plane surfaces, of whatever outline. The prize has never been awarded, and that method I have discovered."

He then demonstrated his problem, to the surprize and gratification of his friends, who immediately furnished him with the means of defraying his expenses, and with letters of introduction to the Hon. Lewis Cass, then our minister to the Court of France. He was introduced to Louis Phillippe, and in the presence of the king and nobles, and plenipotentiaries, this American youth demonstrated his problem, and received the plaudits of the court. He received the prize, which he had clearly won, besides valuable presents, from the king.

He then took letters of introduction and proceeded to the Court of St. James, and took up a similar prize, offered by the Royal Society, and returned to the United States. Here he was preparing to secure the benefit of his discovery by patent, when he received a letter from the Emperor Nicholas himself, one of whose ministers had witnessed his demonstrations at London, inviting him to make his residence at the Russian Court, and furnishing him with ample means for his outfit.

He complied with the invitation, repaired to St. Petersburg, and is now professor of Mathematics in the Royal College, under the special protection of the Autocrat of all the Russias!—*Journal of Commerce.*

The Indian Bee-Tamer.

The Wabash *Intelligencer* tells the following of a bee-tamer in that place:—"One of the remarkable sights here on the Fourth, was Mr. Twining and his queen-bee. The day before, he came into our office with an old plug hat. He had cut two holes in it, about midway to the crown—one in front, the other in the back part. Holding the hat in his hand, and turning it over so as to show that it was empty, he said: 'You see that this hat is now empty. To-morrow I intend to have a swarm of bees at work in it, making honey; and I intend to wear it on my head with the bees it!' Sure enough, on the morrow, as we were going out into the grove we came across Mr. Twining. He was located under a shady tree, and was exhibiting, to an admiring crowd of men and women, his wonderful patent bee-hive. On his head was the identical hat that he had shown on the day before. It was literally covered all over with bees busy at work, going in and out at the crevices before mentioned. All the spare space in the hat was filled with new comb, that had been made within twelve hours. In his hand he held the queen bee, which he was showing to every one that would venture near enough to gaze on and admire the wonderful little insect. During all this time he was giving an eloquent and instructive lecture on the habits, worth, and care of bees."

The Number of Eclipses.

About 70 eclipses occur in every eighteen years, of which there are 29 of the moon and 41 of the sun. There can never be more than seven eclipses in a year, and never less than two; and if the latter number occurs *it is* quite certain that both must be of the *sun*. Out of 41 eclipses of the sun which take place, it is calculated that on an average 28 of these may be central at some point or other on the surface of the earth; or, in other words, it is probable that in a period of 18 years, 28 eclipses, either annular or total, will be visible, and may be observed if proper care be taken. To form an idea of their rarity in one particular country, it may be stated that for a period of 575 years—namely, from 1140 to 1715—no total eclipse took place in London. No other total eclipse will occur here until 1912, when one will happen, but be unfavorably seen.