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Poetry.

THE BAZAAR IN THE WILDERNESS.

We publish the following lines by request, as, in an accommodated sense, they may serve to stimulate to greater zeal in favour of the BAZAAR, projected, and to be held in a few months, to meet the pecuniary claims against the WESTERN CHURCH, now in course of erection at the South End of the City.

Such were the glorious deeds of ancient times,
The noble zeal display'd in Eastern climes
By Israel's sons, whose hearts Jehovah moved
To rear a temple to the God they loved!
No niggard gifts were theirs, no mean delay;
But, prompt the heavenly mandate to obey,
And eager to assist the work divine,
They laid their honour'd treasures on His shrine:—
Gold, silver, gorgeous gems, and jewels rare,
Wood aromatic, carved with curious care,
And holy garments for the Priest inwrought,
And precious gums, and fragrant spice, they brought.
The dark-eyed daughters, too, of that blest race,
Prepared their beautiful work with modest grace;
Not less determined in their lofty aim,
To deck a building sacred to God's name.
They wove the linen fine, of dazzling hue,
The hangings rich, of scarlet, red, and blue;
And many a bracelet rare, and jewell'd ring,
They freely gave, a willing offering.
Thus pilgrims, wandering to a land afar,
Held in the wilderness their first Bazaar.
O, who can read, nor feel his soul elate
With generous hope such deeds to emulate;
For joy to find those latter days afford
The same blest means of working for the Lord!
Not looking now to some dim future age,
For the Messiah of prophetic page;
But happy in the sure belief that He
Has long fulfilled that glorious prophecy,
And will allow His children still to make
Their goods and gold an offering for His sake.
Now now, a call for help is echoing round,
And lo! Jehovah's sons again are found,
In glad obedience to the high command,
Bringing once more, with willing heart and hand,
The noblest gifts their treasures can afford,
To enlarge the tabernacle of the Lord.
"Wise-hearted women," too, who never plead
Selfish excuses in the hour of need,
Are foremost now, as in the days of yore,
To aid God's people with their valued store.
O, well they know, though costliest jewels given
Are all unworthy of the King of Heaven,
Yet He accepts the feeblest effort made
By every lowly saint, His cause to aid.
Their feelings, talents, skill, and influence wide,
Are still exerted on religion's side.
Their work is yet as elegantly fine,
The splendid wool of every hue they twine:
They weave the golden bracelet, chain, and ring,
And give them all a willing offering.
Thus pilgrims, wandering to a land afar,
Held in this wilderness no mean Bazaar;
Where woman, with her faith and courage high,
Makes doubts cease, and fears of failure fly.
—Early Days.

Christian Miscellany.

"We need a better acquaintance with the thoughts and reasonings of pure and lofty minds.—Dr. Saxe."

Do You Pay for a Religious Newspaper?

I was going to ask the question in another form. "Do you read a religious newspaper?" But then I reflected that many read a religious newspaper who do not themselves subscribe for one, they being in the habit of borrowing from their neighbours, and after sending and respectfully soliciting the loan of the paper before the family have read it, and not infrequently keeping it a length of time greater than the golden rule will exactly justify. Then I had like to have thrown the question into this shape: "Do you subscribe for a religious newspaper?" but it struck me all at once, that some subscribe for a paper, but do not pay for it. I have heard this complaint made, and I have no doubt there is foundation enough for it. I, for my part, would advise such persons to take a moral newspaper, if they can find such a thing. That is the sort of paper they require. A religious newspaper is quite too far advanced for them. I don't know, and cannot conceive, why these non-payers want to read a religious newspaper. I should suppose they would be satisfied with secular newspapers. I can imagine that they may desire, notwithstanding their delinquency, to know what is going on in the world, but why they should care to know how things go in the church, I cannot conjecture. What do those who do not give anything for value received, want to know about revivals, mis-

sions, &c.? Here are persons who would starve editors, publishers, printers, and paper-makers—the whole concern—into a premature grave!—who say, "Send me your paper." implying of course, that they will send the money in return, but never send it; and yet they want to know all about the progress that is making in converting souls to God, and what is doing among the heathen. Is not this strange, that having never learned as yet to practice the first and easiest lesson of honesty, they should wish to read everything about godliness and vital piety! So I concluded to head the article, "Do you pay for a religious newspaper?" Do you, reader? If you do, continue to take and read, and pay for it; and be slow to withdraw your subscription. Give up many things before you give up your religious newspaper. If any one that ought to take such a paper, does not, I hope that some one to whom the circumstance is known, will volunteer the loan of this to him, directing his attention particularly to this article. Who is he or she? A professor of religion? It cannot be. A professor of religion, and not taking a religious newspaper! A member of the visible church, and voluntarily without the means of information as to what is going on in that church! A follower of Christ, praying daily, as taught by his Master, "Thy Kingdom come," and yet not knowing, nor caring to know, what progress that Kingdom is making! Here is one of those to whom Christ said, "Go, teach all nations;" he bears a part of the responsibility of the world's conversion, and yet, so far from doing anything himself, he does not even know what others are doing in promoting this great enterprise! Ask him about missionary stations and operations, and he can tell you nothing. He does not read about them. I am afraid this professor of religion does not love "the gates of Zion more than all the dwellings of Jacob." Ah, he forgets thee, O Jerusalem!

But I must not fail to ask if this person takes a secular newspaper. O, certainly he does. He must know what is going on in the world, and how else is he to know it? It is pretty clear then, that he takes a deeper interest in the world than he does in the Church; and this being the case it is not difficult to say where his heart is. He pays perhaps eight or ten dollars for secular papers—a paper that tells him about the world; but for one that records Zion's conflicts and victories, he is unwilling to pay two or three! How can a professor of religion answer for this discrimination in favour of the world? how defend himself against the charge it involves? He cannot do it; and he had better not try, but go or write immediately and subscribe for some good religious paper; and to be certain of paying for it, let him pay in advance. There is a satisfaction when one is reading an interesting paper, to reflect that it is paid for.

But perhaps you take a paper, and are in arrears for it. Now suppose you were the publisher, and the publisher was one of your subscribers, and he was in arrears to you, what would you think he ought to do in that case? I just ask the question. I don't care about an answer.

REV. W. NEVINS, D.D.

The Present Moment.

How important and solemn are many of the considerations connected with the present moment of time.

This moment, I who read these words am either a regenerated soul, pardoned or saved by grace, or an impenitent unbelieving sinner, exposed to the wrath of God—a son of the Lord Most High, or a willing servant of Satan—an heir of heaven and eternal glory, or a traveller in the broad road to hopeless perdition!

This moment, whatever be my character, I am in the presence and under the immediate notice of a holy God, whose all-searching eye reads my inmost thoughts.

This moment, the power of that God, prompted by his mercy, upholds me in conscious existence, protects and preserves me from death, while some one or more of my fellow beings is compelled to obey the summons of the "King of Terrors," and hasten to be numbered with the dead.

This moment, a record is made in that book out of which I am to be judged—a record of my present act—a record of what I am intending to do the next moment, and at some future hour—a record of the motives which now actuate me and prompt me to the performance of these contemplated acts.

The passing moment is just now going into eternity, to witness in a case soon to be tried—a case upon the decision of which my eternal happiness or misery depends.

The present moment shortens the period allotted me for the preparation to stand before the great white throne of God and the Lamb, and brings me so much nearer to my eternal home; for

"Every beating pulse I tell,
Leaves but the number less."

This moment I am liable to be summoned before the judgment-seat of the Searcher of hearts, to give an exact account of my past life and present character, for

"Danger stands thick through all the ground,
To push me to the tomb."

This moment, if I am still an impenitent sinner, I am growing more hardened in sin and rebellion against God, and my future prospects are becoming more deeply and fearfully enshrouded in gloom.

This moment, if an unconverted soul, I am turning my back upon the bleeding, dying Saviour of sinners, and deafening my ear to all the touching accents and affectionate invitations of mercy, uttered by the spotless Lamb of Calvary!

This moment, doubtless many a soul is, by rebellion, dropping the last drop into its cup of iniquity, previous to its being given over to hardness of heart and blindness of mind forever; and I know not, if I am still unconvinced to God, but that even now I may be passing that critical point beyond which there can be no possibility of my salvation.

This moment O my soul, awake to action in reference to thine eternal interests; for upon the decisions of THIS MOMENT, thy future and unalterable destiny may depend!—"GOD BE MERCIFUL TO ME A SINNER!"—(London) Christian Witness.

"Work Out Your Own Salvation."

Though none ought to conclude that their day or season of grace is quite expired, yet they ought deeply to apprehend the danger, lest it should expire before their necessary work be done, and their peace made. For though it can be of no use to them to know, the former, and therefore they have no means appointed them by which to know it, it is of great use to apprehend the latter; and they have sufficient grounds for the apprehension. All the cautions and warnings wherewith the holy Scripture abounds, of the kind with those already mentioned, have that manifest design. And nothing can be more important or apposite to this purpose, than that solemn charge of the great Apostle, "Work out your own salvation with fear and trembling," considered together with the subjoined ground of it;—"for it is God that worketh in you both to do and to will of his good pleasure." How correspondent is the one with the other! Work, for he works; there were no working at all to any purpose, or with any hope, if he did not work. And work with fear and trembling; for he works for his own good pleasure. As if he had said, It were the greatest folly imaginable to trifle with one that works at so perfect liberty, under no obligation, that may desist when he will; to impose upon so absolutely sovereign and arbitrary an agent, that owes you nothing, and from whose former gracious operations, not complied with, you can draw no argument into any following ones, that because he doth, therefore he will. As

there is no certain connexion between present time and future, but all time is made up of undepending, not strictly coherent, moments; so also there is no certain connexion between arbitrary acts,—no men can be sure, because one now exists, another shall: so that I cannot be sure, because he now darts in light upon me, is convincing me, now awakening me; therefore he will still do so again and again. Upon this ground, then, what exhortation could be more proper than this, "Work out your salvation with fear and trembling?" What could be more awfully monitory, and enforcing of it, than that he works only of mere good-will and pleasure? How should I tremble to think, if I should be negligent or undutiful, he may give out the next moment and let the work fall and me perish.—Howe.

The Pure in Heart.

It has long been the custom of some churches to educate the head, but at the same to forget the heart, of the intended preacher. A few years since a young man of this class, after coming out of a university, was licensed to preach. The first text he selected was: "Blessed are the pure in heart, for they shall see God;" but while he pondered on it, and over it, the question pressed itself on his soul, who are the pure in heart? Just in proportion as he reflected on his text, the more he was troubled and dissatisfied with himself. He was under an engagement to preach, but he sent a note of excuse. He saw that he was a sinner, and that neither the idea of an apostolic succession, nor the idea of university qualification, could give him a pure heart. His prayer was: "God be merciful to me a sinner."—God heard his prayer, and in a short time he was the subject of saving grace. This simple fact should lead, of itself, every honest mind to ask—"Am I pure in heart?" The pure in heart alone shall see God. Reader, are you of such?

The Concealed Loadstone.

Foster relates a story of certain mariners who steered their course for a particular port, trusting to their compass as infallibly right. To their great surprise and dismay, they arrived at an enemy's port, where they were seized and made slaves. A loadstone had been treacherously concealed at a little distance on one side of the needle.

As the compass thus led astray those who trusted to its guidance, so conscience may lead into error and sin those who implicitly follow its dictates. What the concealed loadstone was to the needle, a sinful will may be to the conscience. Conscience may be thus blinded and perverted, and made to decide wrong.

What is to be done? Are we to decline the guidance of conscience? Are we to disregard its dictates because it may mislead us?

Is the mariner to throw away his compass because it may be so disordered as to mislead him? The answer is plain. He is to see that there is no loadstone or iron placed near it. He is to see that it is so guarded that it may point unerringly to the pole. He knows that it will do so, if it is treated as it should be. And so, if conscience is treated as it should be, it will prove an unerring guide. Deliver it from the influence of ignorance, and blinding passion, and a sinful will, and it will point as unerringly to the right as the needle to the pole.

Christian Patience.

When looking through the vista of the future, and viewing all the radiant glories of the skies, the weight of bliss which as a crown will grace and bless thy head through unmeasured ages, is it too much, afflicted Christian, to bear with patience, the shadowy sorrows, and the passing sufferings of thy momentary being here below?

Religious Intelligence.

Conversion of a Clergyman and awakening in his Church

I have for some time felt a desire to communicate a few particulars respecting a remarkable religious movement in this neighbourhood, but a serious doubt as to the propriety of bringing before the public matters connected with another section of the church has deterred me. A published sermon, however, is now before me, which is avowedly an attack, by a brother clergyman, on the movement above alluded to, and I feel in consequence at perfect liberty to send you a brief statement which I have no doubt will interest the sympathies and call forth the prayers of your readers.

The place in question is the District Church of Baldhu, situated about four miles west of Truro. The Rev. W. Haslam is "perpetual curate," and has filled this office for ten or twelve years. Though an amiable man, and most exemplary in the discharge of clerical duty, he was considered to hold, strongly, religious and ecclesiastical views fully harmonising with those propounded in late years by his Bishop, the famed Henry of Exeter. That baptismal regeneration, and the reserve of the church as to the safety of infants dying unbaptized, formed part of his creed, is undoubted; and the decorations and general arrangements of the building, within which he ministered, plainly indicated his leanings towards the Tractarian party. Mr. Haslam now declares openly in his sermons that for many years he sought inward peace by careful attention to ritual observances, official duties, benevolent operations, fastings and vigils, in all which he was perfectly sincere, yet he found it not.

About three months ago Mr. Haslam kindly gave the use of his church to the Rev. Mr. Aitkin of St. Just, (no stranger among Methodists,) that he might preach and make a collection for the erection of a church at St. Just. That sermon powerfully impressed Mr. Haslam's mind, and he yielded to the monitions of the Spirit so far as to enquire, very seriously, whether he had been pursuing for himself, and in his ministrations, the course pointed out by the gospel of Christ. An arrangement was made to commence prayer-meetings in the School-room adjoining Baldhu Church, and to assist in conducting them, Mr. Haslam solicited the aid of Wesleyan Local Preachers and leaders in the neighbourhood, which was readily afforded. Mr. Aitkin shortly afterwards spent a week at Baldhu, preaching every night to large crowds of people, each service closing with a public prayer-meeting in the School-room. Many professed to find peace, and among the first was the clergyman himself, who publicly declared he had now experienced, through believing in the Lord Jesus Christ, that rest of soul he had vainly sought in another way, and affectionately urged all to take the course which he had found so successful. The report of proceedings so unusual in the Church of England soon spread far and wide, and brought large numbers to the Church from many and distant localities, nor does the interest, as far as I can learn, at all decrease. The word preached by the clergymen who have officiated, from time to time, was made the power of God unto salvation to not a few, who were afterwards in the prayer-meetings discovered, directed, and comforted. It is believed that upwards of seventy have been awakened and brought to God during these services, and Mr. Haslam, in visiting his district, marks a softening influence resting upon the people generally.

In the prayer-meetings, from the first, the Wesleyan Hymn-book has been regularly used, and although a few belonging to other denominations have engaged in prayer, yet Mr. Haslam has been assisted chiefly by members of our own religious community. Class Meetings have been established by Mr. Haslam which have been conducted by himself, and it is to be hoped that numbers from a distance who have visited Baldhu, and received spiritual benefit, will diffuse the quickening influence around their own neighbourhood:

"Oh that all might catch the flame,
All partake the glorious bliss."

Mr. Haslam, though connecting prayer-meetings in the school-room, with his regular services in the church, holding them forenoon and evening, so far from losing his esteem for the Liturgical services, now prizes them more highly than ever, feeling that they are most suited to souls enlightened by the Holy Spirit, and can only be appreciated by such, and he finds the composing and elevating influence of the church service an admirable preparation for the more lively prayer-meeting which succeeds. Many enquire, what will the Bishop say and do? and numerous vague reports are in circulation to which I am not disposed to give heed; but the general accuracy of the statement above given, I have no doubt of, having received confirmation as to the leading particulars from Mr. Haslam's own lips.

This simple-hearted and devoted servant of God, will have many and great difficulties to contend with, and he ought to be sustained by the affectionate sympathies and fervent prayers of all who love the Lord Jesus Christ in sincerity.

I may communicate with you again on this delightful subject.—*Corr. of London Watchman.*

Foreign Reformed Churches.

The following is the address of the Devon and Cornwall Church of England Protestant Association to the Archbishop of Canterbury on this subject, with his Grace's reply to the same:—

"To the Most Reverend John Bird, Lord Archbishop of Canterbury, Primate of all England and Metropolitan."

"We, the undersigned, the chairman and secretary, on behalf of ourselves and other members of the Devon and Cornwall Church of England Protestant Association, desire to approach your Grace with every sentiment of veneration and respect, for the purpose of laying before you our sentiments on your Grace's recognition of the orders of those foreign Protestant ministers, who, though not episcopally ordained, yet agree with the United Church of England and Ireland in holding those essential doctrines which are necessary to everlasting salvation.

However reprehensible the means by which this declaration was elicited from your Grace, we cannot but regard it as a matter of congratulation that an opinion has been expressed by the Primate of all England which must strengthen the cause of Protestant truth in this empire and throughout the world, by promoting the cultivation of Christian fellowship with those who symbolise with our National Church in essential doctrines, who glory in the name of Protestant, and thoroughly appreciate the blessing of the Reformation.

"We are not surprised that such an avowal should have called forth the angry feelings of those who disparage the Reformation and repudiate the name of Protestant; but, whilst expressing our dutiful sympathy with your Grace under such unseemly attacks, we fully believe that the attempts of your assailants will prove as impotent as they are unworthy, since your Grace has the satisfaction of knowing that, in the opinion which you have been pleased to express, you are supported by the spirit of the Articles, by the example of many of the most distinguished prelates and divines of our Church from the time of the Reformation, and by the practice of the venerable societies for Promoting Christian Knowledge and for Propagating the Gospel in Foreign Parts, for a long series of years, in the employment of foreign Protestant ministers in their missionary operations abroad.

(Signed) "WILLIAM PORTER, Chair'n.
"THOMAS HARTLEY, Secre'y.
"Dated Exeter, Nov. 20, 1851."

The Reply of the Archbishop.

"Addington, Croydon, Nov. 26, 1851.

"SIR,—I beg to acknowledge the favour of an address which I have just received, through your hands, from the Protestant Association of Devon and Cornwall, which testifies the agreement of the members of that association with the sentiments which I have been recently known to express concerning the orders of foreign Protestant ministers.

"I confess that I have been greatly surprised at the vehemence with which these sentiments have been assailed in some quarters; inasmuch as, on account of the reasons alleged by yourselves in the address I conceived that I was only echoing the general opinion of Churchmen.

"It will be an ample compensation for any personal annoyance to which I have been exposed if the benefits which you kindly anticipate should result from the circumstances which have occurred. Still, I cannot but regret that occasion should have been unintentionally given to disunion and excitement at a time when the interests of our Church especially require unanimity and repose.—I have the honour to be, Sir, your faithful and humble servant.
"Wm. Porter, Esq. "J. B. CANTUAR."

Wesleyana.

Wesleyan Methodism in the French Alps.

As you stand on the summit of the Alpine range which divides Piedmont from France, beneath the Mont Viso, and look westward, the large valley of Queyras stretches out beneath. On either hand, as you descend, there are, leading out of the principal valley, several small lateral valleys. In two of these, on the left, are the Churches of *Femtyllarde, Pierre-Grosse, and St. Veran*. Further down, on the right, is that of *Arvioux*, where there is a residence for the Pastor.

Returning to the main path, now a good carriage-road, cut in the rock amidst frightful precipices, along the river Guil, you come to *Guillistre*, a small town, where only about a dozen Protestants reside, but which being in the very centre of the valleys, has become the residence of the Missionary, and the head of the Circuit. The Church of *Vars* is at a short distance, (eight miles) up the hill, on the left, and the valley of *Fressiniere* some twenty miles off on the right; while the little flock of *La Grave* lies at two days' journey off in the same direction, on the very frontiers of Savoy.

Altogether, the Missionary-Pastor has a round of near one hundred miles, before he can visit all the people of his charge. For upwards of seventeen years the Wesleyan Methodists have had an agent in this field of labour, once that of the devoted Felix Neff. Neither the inclemency of the climate, nor the more than homeliness of the accommodations, nor the peculiarly fatiguing duties of the station, have ever deterred your Missionaries from accepting the duties of a messenger of good tidings, in these inhospitable regions.

Lately, the health of the present Missionary, Mr. Neel, and that of his wife, having failed, a prompt removal to a more temperate climate has become necessary. A few of the brethren in the South were applied to in this emergency, for a supply. I have the answer of one of them by me. The Rev. John L. Rosburn replied to the application of the Chairman, Dr. Cook, in the following strain: "You know, dear Sir, how much a change from the warm plains of the South to the frozen Alps, at this season, is trying to the health and constitution of a family. Nevertheless, knowing as I do, the love of Him 'who laid down his life for us,' and that after his example 'we should,' if necessary, 'lay down our lives for our brethren,'—I consent to replace brother Neel in the Alps this winter. But it is not only for the sake of my brother and his dear partner that I do so: but also for sake of the poor Alpine flocks, which cannot be left as sheep without a shepherd;—in memory too of my father in the faith, Felix Neff, whose mantle I fain would bear;—and finally, for the sake of Methodism, which I love, as I believe, more than my life and ease, and which would be disgraced, were it said that a Missionary from its ranks has not been found to supply the ice-bound Alps."

Such is the spirit of Neff's disciple, and that, I firmly believe, of more than one of his colleagues in the French District.

And yet it appears that some people are not sufficiently sharp-sighted to find out that such devotedness exists in favour of the Alpine parishes! Choosing, in one of the finest summer months, to come on some-

thing like a pleasure trip through these valleys, they just catch a passing glance of the parishes of Neff, and imagine they know well how matters stand. They then return home, it may be to Geneva, or Lyons, or England, and in the most pitiful tone exclaim to their friends: "Alas! the poor forsaken parishes of Neff! No man careth for these souls! the garden of the Lord has become a desert, overrun with thorns and briars! Men and brethren help!"

Do these friends forget, or have they never known, that for now nearly twenty years, — when sometimes no Government Pastor nor even an *evangeliste* from some other society, has been found to occupy this post,—the Wesleyan Missionary has ever been found "in labours more abundant?" That, without fee or reward from the Alpine Churches, and on the broad principle of true evangelical labour, he has prosecuted his work without being deterred by ice-bound paths, drifts of snow, falling avalanches, frozen straw-beds, hard cottage fare, and the almost unbearable atmosphere of the stables, in which he preaches and catechises during winter months?

Let the persons to whom I allude, just return, and follow the Missionary in his round from La Grave to St. Veran, during one whole winter. Let them share his privations and fatigues; and then they will have an opportunity of witnessing other and more pleasant scenes, which may modify their opinion. They will see the poor Alpine, hailing the Missionary's visit with heartfelt pleasure, recurring to his arbitration and advice in difficult cases, listening to his sermons and exhortations with marked attention, and doing their best to show a willing mind in providing him with a shelter and a meal. They will see how his visits to beds of sickness, and his patient labours in instructing the poor, dull children, are appreciated. Such labours, year after year, amid privation, peril, and excessive weariness, prove him to be, at least in the estimation of Neff's parishioners, not an altogether unworthy successor in Neff's ministry.—*Cor of London Watchman.*

Family Circle.

Don't waste your Time.

This caution is applicable to all, but more especially to young men; and the incident we are about to relate is one of so forcible a character, that we think it will be productive of good.

Two young clerks in a large American and French house in Pearl street, were particularly intimate, so much so, that although they boarded in different houses, yet they were constantly together during the hours of recreation from business.

One of them had been presented with a little French poodle, and he at once set about instructing it to perform all those little tricks for which the breed is famed.

For some time his companion witnessed his persevering efforts to make "Grotto" bring his handkerchief, catch pennies, stand on his hind legs, and to do many other trifling but amusing tricks.

At length he got tired of being a looker on at so much waste of time, and resolved that whilst his friend was being a tutor of Grotto, he himself would be a pupil to a French teacher, and master the French language by the time Grotto's education was completed.

Without saying a word to his friend he commenced his studies, and being diligent, fast acquired a knowledge of the language; he also improved from hearing a good deal of French spoken in the store, though he carefully avoided uttering a word. At length Grotto was finished, and had very truly acquired a knowledge of an infinite number of amusing games, and his owner prided himself no little on his acquirements.

The owner of Grotto was a little the senior in the store of the other, and of course ranked over him in promotion. One morning he came out of the private room of the principal member of the firm, and looking very much downcast, approached his friend.

"Tom," said he, "the firm want to send one of the clerks this summer to France, to buy goods, and they have offered the

chance to me, provided I could speak French; but as "Oui" is about the extent of my French, it's no go for this child. What a fool I was for not studying it when I was a boy!"

"Well," said Tom, "whose chance is next?"

"Why, yours of course. They will put the question all around, out of politeness; and as none of us can *parley vous*—why, somebody will be engaged and all of us headed off."

In the course of the morning, Tom was called before the firm, and in glowing terms were the advantages set forth, if he could only have spoken the language of the country that they wished him to go to. Tom listened with delight, and inwardly smiled at the surprise he would give them.

"Of course," said one of the firm, "you should have the situation, if you could only speak French; but as you cannot we shall have to employ some one else. Very sorry—great pity, &c."

"Well," said Tom, "it cannot be helped, and there is no time, I suppose, to study now, so I must just do the best I can. Mr. Toutette, shall you and I have a little chat, and perhaps I may pass muster."

Mr. Toutette and Tom entered into an animated conversation, very much to the surprise of all present, which having been kept up in double quick time, for some fifteen minutes, Mr. Toutette very candidly told his partners that Tom was fully competent for the place.

Tom was a great favourite, and the firm were heartily glad that he was capable of holding the situation; and he was instructed to prepare himself for departure by the next steamer, with the privilege of peeping into the World's Fair.

Tom now returned to his friend, who met him with a right good ha, ha, ha!

"Well, Tom, no use; I told you so."

"Ah," replied Tom, "you are out this time. My French has been approved of, and I am done here—I sail in the next steamer."

"You don't say so! but, Tom, when did you learn French?"

"When you were teaching Grotto."

"What!" said he, "whilst I was fooling over that dog, you were studying?"

"Just so; and you know with what success our time has been rewarded."

By the judicious disposal of time, one young man is on the high road to mercantile fame and fortune, whilst by throwing away time, another equal in abilities, is doomed to drudgery and clerkship perhaps all his days.

General Miscellany.

Hungary.

The territory of Hungary covers a surface of 125,000 square miles. It consists of—1st—Hungary proper, including civil Slavonia, Croatia, and the Heyduke districts. 2.—Transylvania. 3.—The Military Frontier. Hungary proper comprises a territory of 87,000 square miles. The country is divided into over 50 comitats or counties, which bear relations to the government in some respects similar to the relations existing between our State and Federal governments.

Transylvania comprised twenty-five counties, and was incorporated with Hungary in 1048. The Military Frontier, intended to guard against the Turks, includes six generalitz—of Carlsstat, Ban, Varadin, Sclavonia, Banat, and Transylvania, which are divided into twenty regiments, and the same number of communities; with 2,500,000 of people, and 15,000 square miles. Thus the whole kingdom of Hungary, independent of Austria, comprehends 125,000 miles.

The population of Hungary proper is 10,000,000; Transylvania, 2,000,000; and of the Military Frontier, 2,500,000. Total population of Hungary, 14,500,000.

Engineering Operations.

One of the most gigantic engineering operations ever effected took place a few days ago near Welschmetz, in the Italian Tyrol. A quantity of stone being required for the construction of viaducts and bridges for a railway, it was resolved to use a

huge rock 360 feet high and 85 wide, which rose like a wall. In two places only was this rock connected with the chain of Alps. First of all it was entirely separated from the mountain, (a very difficult operation which occupied 800 workmen for some time;) then seven or eight large openings were effected at the base, so that the immense mass was supported on columns; and then trains of gunpowder were placed in each opening. Everything having been prepared, fire was set to the trains. In 11 minutes a frightful explosion took place, and the mass came down. The fall shook the earth for a distance of nearly two leagues, and the pieces of rock spread over 10 acres.—Galignani.

Coup d'Etat.

"A Mechanic" enquires the meaning of these words. There is no exact equivalent for them in English; because the nations speaking that language are not familiar with the thing they describe. Literally they mean "Stroke of State"—a violent usurpation by a government or ruler of illegal powers, is a *coup d'Etat*.—Tribune.

The signification of the term as now used in France, is, as near as may be, "a masterly stroke of State policy."—New Bkr.

Energy.

The longer I live, the more certain I am that the great difference between men, the great and the significant, is energy—invincible determination,—an honest purpose once fixed—and then victory. This quality will do anything that can be done in the world, and no talents, no circumstances, no opportunity will make a two-legged creature a man, without it.—Goethe.

For Farmers.

Destruction of Bushes.

Lunar influence is regarded by many as operating a very important economy in the destruction of most bushes; consequently they select those seasons when the moon is either at or near the "full," or the reverse, according as the traditional usages of their forefathers have influenced their superstitious impressions and beliefs on the subject. Now we have no faith, whatever, in the agency ordinarily attributed to her "serene highness," the Queen of Night, in this and similar matters. We believe that a shrub or bush, of whatever nature, if carefully eradicated, will die as effectually on the decrease of the moon, as on its increase, or at its "full."

In cultivated lands, bushes are felt to be a serious obstacle. They not only impede the plow, but they also circumscribe the productive capacity of the soil, besides conferring an appearance of carelessness and lack of systematic efficiency, little creditable to the occupant. One of the most efficient instruments that has ever been invented to eradicate bushes, is the "puller." With this implement, a few good men, and a yoke of well-trained oxen, a larger amount of work can be accomplished, than it would be possible for five times the physical force to effect in any other way. In low grounds, where the growth is generally low but close, the bushes are taken out by the roots, in masses or clumps, without the assistance of the spade, hoe, plow, or axe, and about as fast as the chain and puller can be attached. Owing to the peculiar construction of the instrument, and the very efficient manner in which it realizes the object of its inventor, not only are the larger roots extracted from the soil, but the smaller and more minute rootlets and fibrous attachments also; so that the land is completely cleaned, and the vegetative principle of the bushes entirely and completely destroyed.—Olive Branch.

To Destroy Worms in Garden Soil.

One of the most expeditious and effectual methods of destroying worms and the ova of alligorous insects in gardens, with which experience has made us acquainted, is to burn the surface in the fall or spring. This is accomplished by covering the surface of the soil with rubbish, such as refuse straw,

dry boughs, faggots, or any other combustible materials that will burn readily, and set it on fire on a rainy day. The ashes left upon the surface after deflagration, supply a grateful and salutary stimulus to the soil, which will make itself felt through the subsequent season to the advantage of the crop. Another very important result attending this process is the destruction of all noxious seeds, large numbers of which are annually disseminated by the winds and buried beneath the fine surface of the soil in the fall. Some have recommended scalding instead of burning; but the action of hot water is less effectual than that of fire, and does not act with sufficient energy upon seeds, although it destroys the insects, as well as the vitality of their eggs, when applied at the boiling heat, and in sufficient quantity thoroughly to saturate the soil. By accumulating heaps of combustibles, and covering them, before ignition, with the scraped soil from the surface, in the manner coal kilns are covered, every seed and egg contained in the soil of a garden, may be effectually destroyed. The expense in this case is a mere trifle compared with its advantages.

Literary.

From the Athenaeum.

Moral Progress.

An Address by Mr. C. Robson at the Temperance Soiree on New Year's Eve.

MR. CHAIRMAN,—I have been requested to make a few remarks on Moral Progress, as it respects the Past and the Future. A subject so vast requires, to do it justice, far more knowledge and mental power than I possess; and if I had all the necessary qualifications, it demands more time than I could have the conscience to appropriate to myself on this occasion. To the friends of Total Abstinence, who are the apostles of Moral Progress, it ought certainly to be deeply interesting; and, indeed it should interest all men—both because susceptibility of moral improvement is the distinguishing feature of man, as contrasted with the other beings by whom he is surrounded, and also because of the intimate union which subsists between Moral Progress and human happiness. No man, however poor, rude, or ignorant, ever eradicated a vice from his own character and planted a virtue in its room without laying up for himself a rich store of future comforts.

My historical reading, Sir, has led me, in reference to this great subject, to adopt three general principles. Of these the first is—That Moral Progress is not necessarily connected with any other kind of Progress. Of this fact the early history of our race furnishes most convincing evidence. The Antediluvians, if I may be allowed the expression, were fresh from the hand of their Creator, and most of them might have sat at the feet of and drank in wisdom from the common ancestor of mankind. Rivalling in longevity, and very possibly in strength and stature, the trees of the forest; and possessing, as we may surely suppose, mental power commensurate with his physical excellence; each individual of that mighty race, during the ten centuries which rolled over his head, must have accumulated stores of experience and practical sagacity, infinitely excelling the mental treasures which men in other ages have amassed. But was their intellectual progress accompanied by moral improvement? The Scriptures answer that the earth was filled with violence. The moral world lapsed into utter chaos, and it became necessary for the Supreme Governor to sweep away the criminals by a deluge.

From subsequent history the same fact is equally apparent. We perceive nation after nation rising in various ways to eminence. We find the Canaanites blessed with all the abundance which a fertile soil and a delicious climate could produce. We find the Tyrians covering the seas with their ships, and carrying on a lucrative trade with every country then known. We find the King of Babylon pouring the treasures of a conquered world into the coffers of a city whose magnificence has never been equalled. We find the Egyptians proficient in a most stupendous architecture, the Greeks delighting

in the subtleties of a profound philosophy, and the Romans reaching the summit of universal dominion; and accompanying all this progress we invariably find moral degradation. We have sufficient evidence therefore, that no necessary connection exists between moral progress and any other kind of progress.

My second principle is—That human nature, alone and unassisted, possesses no capacity for moral progress. From the facts which have been already adduced this is a necessary inference. No nation ever enjoyed opportunities so favourable for moral improvement as those possessed by the nations to whom I have referred. A wonderful resemblance, indeed, in their birth, development and decay, marks the features of all the national institutions of antiquity. Rude and ignorant at their commencement, the nations by degrees attained power, wealth, intelligence, and refinement, but did they retain their temperance, their love of truth and justice, and the other virtues by which they were at first distinguished; or if they lost these, did virtues of equal value supply their place? To both these questions a melancholy negative must be returned. Eminence in riches, intelligence and refinement, seem to have been equally and invariably connected with moral debasement; and when vile licentiousness, heartless cruelty, and degrading superstition reached their climax, and society could no longer support the burden, the nation was swept away by some neighbouring horde, whose virtues had been preserved from contamination amidst their native wilds. If therefore no race, however favourable may have been its position, has made moral progress by the unassisted power of human reason, we may safely conclude such progress unassisted, to be impossible.

My third principle is—That moral progress has always accompanied Christianity. Amidst the dreary waste which ancient history presents, there is but one green spot on which the eye can rest with pleasure. It exists in the annals of an insignificant people, occupying an obscure province in Asia. And just as Christianity in the germ, embodied in the comparatively obscure precepts of the Jewish Lawgiver, was developed into Christianity in its full beauty, as exhibited in the sayings of Him who spake as never man spake—so did the morality of its adherents, in successive ages, assume a purer, nobler, and more consistent form. For more than fifteen hundred years, the history of the Jews is the history of all the moral progress which was made by man.

And where, in modern times, do we go to find examples of high moral principle? Not to the votaries of Juggernaut, or the disciples of Mahomet, but to the followers of the Cross. Where, but in Christian countries, do we find Almshouses, Hospitals, and Lunatic Asylums, all of them the offspring of the noblest morality? Where, but in Christian countries do we find men spending their time, strength, and money in rescuing from slavery other men whom they never saw nor expect to see; or sacrificing their ease, their property, and their own personal gratification that they may deliver the victims of intemperance?

Some may be surprised at the assertion that Total Abstinence Societies are the offspring of Christianity. They have so often heard it said that such institutions are opposed to Religion, that they have never even dreamed that they could be connected, and yet such is certainly the case. The originators of Total Abstinence were men of eminent piety, and the infidels who ranged themselves under its banner, derived their morality from the Religion which they despised.

Having said so much, Mr. Chairman, about the progress of the past, I shall only observe, further, that the future will witness moral triumphs much more rapid, general, and brilliant. Christianity will yet cover the earth as the waters cover the sea; and the morality of the Bible is not only the noblest and purest, but it is the only morality that is worthy of the name. We, therefore, and others who, like us, are aiming at the eradication of vice, have all the encouragement which can be derived from the certainty of ultimate success—a success which will be accelerated or retarded by nothing but our own energy or supineness.

THE WESLEYAN.

Halifax, Saturday Morning, January 24, 1852.

MISSIONARY MEETINGS—WINDSOR CIRCUIT.

The Rev. F. W. MOORE, under date of January 21st, writes:—We have just concluded our Missionary Meetings for this Circuit, and with encouraging success, although sadly disappointed of anticipated assistance. That in Windsor was held on the 5th inst., the preparatory sermon being preached by the Rev. T. H. DAVIES on the evening previous. The Rev. Father POPE delivered on the occasion a short and stirring discourse from Psalm cxxvi. 6; when Doctor HARDING, who presided, introduced the regular business of the evening—which was ably sustained by several of the brethren.

At Mount Denson, and Upper Falmouth also, the meetings were highly interesting, and indicative of a warm missionary spirit. Here we were efficiently aided by the Rev. Mr. ANGELL, from Horton, our good and able brother, JAMES ELDER, in the Chair. I think I do not wrongly when I anticipate that the zeal of our collectors will cause Windsor to occupy a higher position in your Report than formerly.

"May God in heaven their labours bless,
And crown them all with sweet success."

Your frequent notices of the progress of the Redeemer's cause throughout the Provinces and elsewhere are truly encouraging, and while we hear the distant sound "in the top of the mulberry tree," our souls go out in ardent longings that the day of our visitation may dawn, and that this Zion may again become a mountain of myrrh and a hill of frankincense. Our beloved fathers have not laboured in vain. The prayer of faith must prevail with God, and though He tarry yet He shall "come unto us as the rain, as the latter and former rain upon the earth." "Awake, O north wind, and come, thou south; blow upon this garden, that the spices thereof may flow out."

Sabbath School Festival, Mill Village.

Under date of Dec. 1, 1851, Mr. CHARLES F. WILSON says:—On Thursday, November 7th, a Sabbath School Festival was held in the School House in this village, the object of which was to encourage the children of the School to persevere in their respective duties which devolve upon them as scholars; and to unite the energy of the Teachers in their benevolent object.

After the repast, in which the smiling and happy faces showed the utmost satisfaction, a *dessert-table* was prepared by the ladies, for sale, upon the principle of a Bazaar, which did much credit to the taste and generosity of those who presided, and which so attracted the attention, and excited the liberality of the purchasers, that it was found necessary to continue the sales throughout the next day; when, at the close, the handsome sum of £8 17s. 2d. was realized, which is to be applied to the purchase of books, to increase the already well furnished Library connected with the School.

Too much praise cannot be given to the friends generally for the support and encouragement given, not only to this effort of those more immediately connected with the Festival, but for the ready co-operation in carrying out the objects of this excellent institution.

The Superintendent has laboured long and actively for and in the cause of the Sabbath School in this place, and I very much doubt whether there is any School in so small a village, in which there is such a marked improvement, and so increasing a desire for the knowledge which is from Sabbath to Sabbath imparted through that medium.

Annapolis Circuit.

The Rev. M. PICKLES, under date of January 19th, says:—It affords me much pleasure to perceive that *The Wesleyan* is increasing in popularity and usefulness, and I do sincerely hope that the number of its subscribers may be daily augmented.

With reference to Methodism, we have had ample proof, that it is of God, and therefore must prosper; and I trust that none of us will ever lose sight of the grand object for which it was brought into existence. We have recently

entered upon another year, which, to many, will be their last, and not knowing but what we may be of the number, it becomes us to mark the progress of time, daily to improve our talents, and constantly to stand perfectly prepared for our last change.

In this Circuit, within the last twelve months, many have been removed into eternity; some indeed have left through grace a good, clear, scriptural testimony, that they have gone to a better world; and others we have reason to fear were not so well prepared. You will be glad to know that lately a few young persons have made a triumphant end, giving all the satisfaction that could be desired that they have gone to be with Jesus.

An interesting article appears on our second page respecting the conversion of a Puseyite Clergyman in England, which, we have no doubt, our readers will be pleased to see. The corroborative testimony of the Archbishop of Canterbury, recognizing the validity of the orders of Foreign Protestant Ministers, which may be found on the same page, will give more than ordinary satisfaction to those who desire to cultivate Christian union with all evangelical Protestants; though it may not be particularly pleasing to such writers as "J. S." of Margaret's Bay and the Rector of Guysboro'. The article on the same page, on Methodism in the French Alps, will amply repay perusal, showing, as it does, that Wesleyan Ministers have been, for nearly twenty years, diligently and zealously cultivating that field of Christian labour, so hallovedly rich in historical associations.

We have received a communication signed "D. P.," on the "Mode of Baptism," in which he says—"I am ready to admit that, in the case you quote from Aristotle, that the truth does appear on your side of the question," but "to me it occurs that we have *not to do* with the sense of the word as found in a small extract from the *Greek Classics*; but with the meaning of the terms, as used by our Lord, when he gave the Commission to his Apostles to go and teach all nations, baptizing them, &c., and cannot the sense in which they understood Him be gathered from other passages of the N. T.?" He then proceeds to indulge in some very puerile comments on certain passages of Scripture, which he dignifies with the name of "arguments," and concludes by requesting us to "consider them candidly," and unless we can "refute his remarks" to "retract what we have heretofore held!" On reading this production, we could not but smile at the simplicity of the writer, who evidently considers us as great a novice on the subject of Christian baptism as his "remarks" prove himself to be. It is difficult to please all parties—some refer us to the *Greek Classics* to determine the meaning of *baptizo*—others say we have nothing to do with the *Greek Classics*, but must restrict our attention to the New Testament. We shall pursue our own course. The "small extract" from Aristotle is large in point of proof. Before this writer attempt to lecture us again for drawing proofs from the *Greek Classics*, let him consider our *object*; and if he refer to articles which have recently appeared in the *Christian Messenger*, we think it probable he may discover the end we had in view.

Mode of Baptism.

"Immersion, as understood by our baptist friends, is the act of putting into a fluid, and below the surface; or the act of plunging into a fluid till covered."

Our former remarks on the mode of baptism, having been so favourably received, we are induced to continue our examination of the position assumed by modern baptist philologists, that *baptizo* means "dip and nothing but dip." It is a self-evident proposition, that, in all cases where the baptizing element comes upon the subjects, there the act of dipping or plunging them into and under it, is impossible, as the respective acts are directly and manifestly opposed to each other. Our readers should keep this steadily in mind.

We give another instance or two, in support of the views previously advanced, from another Classical Greek author:—

Diodorus Siculus, in describing the destruction of land animals by the sudden overflow of the Nile, says:—"The greater number of the land animals overtaken by the river perish, (*βαπτιζόμενα*) being baptized." The question here is, not

how they perished in the water, but whether they were dipped or plunged into and beneath the surface of the river, or whether the water came upon them. That they were not dipped or plunged into the water is evident from the language of the historian. He states the act in the following terms—*ὑπὸ τοῦ ποταμοῦ περιλήθησαν*: that is, as plainly as words can express it, the animals were caught around, or overtaken by the river, and being overwhelmed by it, perished. They were not brought to the river and plunged into it, but the river, suddenly overflowing its banks, came upon them, entrapped them, so to speak, and overwhelmed them. Here, then, is a plain case where *βαπτιζέω* does not, and cannot, mean the act of putting into water and below the surface; or the act of plunging into it till covered.

In another place, the same writer, speaking of troops that had been routed and driven into a river, says—"The river flowing down with a more violent current, (*εβρυσίας*) baptized many, and destroyed them swimming across in their armour." Now the word here cannot mean the act of dipping into the river, as, in that case, the river must have dipped the troops into itself, as the river is the only thing that is said to have baptized them! Again, it is evident from the statements of Diodorus, that they were driven into the river by their victorious opponents, before the river baptized them; the river, therefore, could not have dipped them, in baptizing them. They were already in the water, and the swollen, impetuous current, sweeping along, overwhelmed them. This baptism affords another irrefragable proof that persons may be baptized when there is no act of immersion.

We acknowledge the receipt of the Report for 1851, and Almanac for 1852, of the Colonial Life Assurance Company. The Almanac is a beautiful specimen of English typography.—Matthew H. Richey, Esq., Agent.

We return thanks to a correspondent for the contents of his note. Should we require to make use of the enclosure, we shall avail ourselves of the privilege.

Schools in Upper Canada.

The number of Schools is set down in the Report for 1850, at 3,059; being an increase over the previous year of 188. There are 371 sections in which there are no schools, or from which no reports have been received. The number of children between the ages of 5 and 16 was 259,258, being an increase over the previous year of 5,895. The number attending school was 151,891, being an increase over the previous year of 14,258. Notwithstanding this increase, it appears that there are nearly one hundred thousand children, of school age, who are attending no school of any description.

The denominational leanings of the teachers show the following results:—Episcopalians, 796, being an increase over the previous year of 59; Roman Catholics, 390, being an increase of 55; Presbyterians, 858, being an increase of 107; Methodists, 904, being an increase of 177; Baptists, 238, being an increase of 32; Congregationalists, 73, being an increase of 21; three minor denominations, 66, being an increase of 41. Fifty-four are reported under the general designation of "Protestants," being an increase of 21; other persuasions, 10; and those not reported, 87, being a decrease of 246. The whole number of teachers was 3,476; of whom 2,697 were males, and 779 females. Two hundred and ninety-one of the teachers were trained in the Normal School—243 males and 48 females.

New Brunswick Bible Society.

An abstract of the Committee's Report was read by Dr. Patterson, one of the Secretaries, at the annual meeting held in St. John, on the 6th inst. Its foreign details we recommend to the attention of Subscribers and others. They cannot rise from the perusal without being convinced that the Bible Society has a great work, under God, to accomplish, and, in consequence, feeling redoubled ardour to promote the cause. The statements made in regard to the prosperity of our own Auxiliary are very gratifying. Mr. McIntosh's services as travelling agent have been highly and justly appreciated by the Committee. Within two years and a half he has visited every important settlement, and many of the bye-roads and scattered dwellings, in every County of the Province, and distributed altogether 5,507 copies of the Scriptures. In addition to his duty connected with *colportage*, he has acted as collector

of subscriptions. For the year just terminated he has collected £116 3s. 9d. in the City, and £9 19s. 10d. in country districts. Some of the subscribers have been very liberal, having given to the amount of £5. A donation of £5 from C. F. Allison, Esq., was also received. The Branches at Milkish and Kingston had made remittances—the former of £2 14s., and the latter of £4.

The Ladies' Association of St. John is still flourishing. The assiduous collectors have obtained over £64. New Branches have just been formed at Campbellton, on the Restigouche, and at the Long Reach, in the Parish of Kingston, on the St. John. Would that the old Societies were revived, and that New Branches and Associations were formed, in every settlement of the country! The maintenance of all our privileges in integrity depends upon the circulation and proper use of the Word of God. Who then are the most noble patriots—who are the truest friends of their country?—Those who read the Bible, imbibe its principles, and aid its circulation.—*Observer*.

China Mission of M. E. Church, U. S.

The following extracts are taken from the *Missionary Advocate*.

FEU-CHAU, China, August 1, 1851.—The Rev. Moses C. White says:—We are interested in our work, and often have attentive hearers; but we are still compelled to say, "Lord, who hath believed our report?" We have made such progress in the language that we can explain the doctrines essential to salvation, and we feel anxious to see the Spirit of God poured out to bless our labours. Will not our friends in America join us in earnest prayer for the salvation of these perishing myriads? We are glad to learn that efforts are made to raise funds for the erection of a substantial chapel. We are already in great need of such an edifice for the successful prosecution of our work, and we hope the necessary funds will soon be forthcoming; but we would never forget that our real dependence (favoured as we may be by external means) is on an arm Divine.

Four hundred copies of the Gospel of Matthew have been published, and we are having six hundred more copies printed as fast as convenient.

We learn by the weekly acknowledgments in the *Christian Advocate*, that our treasurer has received from the American Bible Society twelve hundred dollars for publishing the Scriptures in the Chinese language.

We saw various indications that our doctrines are beginning to be understood, and our power felt by some hearts. Carelessness and apathy are always more discouraging to the missionary than open opposition. Hitherto careless and cold assent to what we preach has marked the conduct of our hearers to a discouraging extent.

Within the last quarter two teachers, employed by missionaries—one in our mission, and one in a sister mission—have relinquished their employment, from unwillingness to attend chapel services on the Sabbath. They seem to know what is meant by our worship, and fear they will be despised and forsaken by their countrymen if they seem to favour the religion of foreigners. They seem about to enter upon a contest for the truth, and with Jesus for our leader and captain, we expect to triumph.

We rejoice in the recent accession to our mission, and our brethren seem to have come to us with holy courage and warm hearts. As a united and happy band of missionaries, we rejoice to stand here as the messengers of the churches and the ambassadors of Christ. Pray for us, and send as many more to join us as you possibly can, for the field is white already to the harvest.

Missionary Items.

A HINT, THAT IS WELL WORTH TAKING BY ALL WHO READ.—A young man, a mechanic, came into our office to make some inquiries in a matter of business; having got through with his errand, he remarked,—"I don't know but I have a dollar in my donation fund for the China mission," and forthwith passed that amount into our hands. We ascertained that this young man was in the habit of laying aside twenty-five cents per week for such purposes—"And I find it very convenient," said he, "thus to furnish myself with means for benevolent causes."

A FIELD BLESSED OF THE LORD.—The Presbyterian Board of Missions, by their officers, appeal to the Churches for aid to the treasury, overdrawn on the 4th August to the amount of \$10,000. They say,—"Will the churches suffer a work to languish which God in infinite mercy has sealed with his special approbation?" Sealed! Yes, thanks to his holy name, by the outpouring of his Spirit upon missionaries and their charges, evidenced in the conversion of over two thousand immortal souls during the past year, and over forty-two thousand during the last twenty-one years!

SIX THOUSAND DOLLARS.—It was stated at the late meeting of the American Board, that there were merchants, mechanics, manufacturers, and other classes of men, who were making their calculations to give systematically, one of whom

had enclosed, and sent to an officer or director, six thousand dollars in securities for the general use of the board.

INTERESTING FACT.—Mr. R. C. Wylie, the Minister of Foreign Relations at Honolulu, one of the Sandwich Islands, has been made a life member of the American Board by the contribution of one hundred dollars by the Church, composed of converted heathen.

DR. DUFF of the Free Church of Scotland contrasted the liberality of Brahmins, who often spent £150,000 upon a single temple, with the stinginess of Christians—who hear that fifty or a hundred missionaries are wanted for a particular field, and—subscribe a guinea. But there is promise of better; he mentioned one man with an income of £12,000 a year, who allowed £10,000 a year to the cause of Christ.

A GOOD SUGGESTION.—An elderly man, after hearing the claims of the Missionary Union, said that his only means for providing himself with money for that and other benevolent purposes, was to set apart the first Monday in each month, and consecrate the earnings of the day.—It is very suitable that the earnings of the day set apart to pray for the spread of the gospel, should be devoted to this object.—American Messenger.

RAIN FROM HEAVEN.—A little girl in Yorkshire, England, living in a neighbourhood where water was scarce, saved as much rain water as she could, and sold it to the washerwomen at a cent a bucket; and by this means obtained nearly five dollars for the Church Missionary Society. When she brought her contribution to the secretary, she did not wish her name attached to it; but he told her that it must be recorded as coming from some one. "Call it then," said she, "rain from heaven."—Ib.

CONVERTS OF AMERICAN BAPTIST MISSIONS.—During the first 12 years of their operations, from 1814 to 1826, the number of converts was, perhaps, 85; in the next five years, 176; from 1831 to 1836, 1030; in the next ten years, 7,972; for the last five years the average annual accessions reported to the Union have exceeded 1,400.

MISSIONARIES IN CHINA.—There are now 75 Protestant missionaries in China, connected with 15 different missionary societies, being an increase of 55 in nine years. Of these 48 are Americans, 25 English, 3 Germans, 2 Swiss, 1 Swedish, and 1 unconnected.

METHODIST EPISCOPAL CHURCH, SOUTH.—From the Holston Christian Advocate we learn that at the last session of the Holston Conference, Rev. W. G. E. Cunningham offered his services as a missionary to China, and was unanimously recommended by that body.

Signs of the Times.

The dominion of the globe will in another quarter of a century be put into the hands of the United States and Great Britain: the Christian will be at no loss to determine for what ultimate purposes. These nations are Protestants, and Christianity exists in them in its purest forms. They are commercial, and already have access to all pagan countries. They are foremost in political power and progress; and in this, pagan nations are emphatically weak. What is the inevitable conclusion? The mind which sees God in history, discerns his footsteps in providence, and marks his plans in prophecy, cannot fail to perceive the approach of that sublime consummation—the conversion of the world. That British Christians are doing something in the way of meeting their obligations to God and the heathen world, will appear from the fact that two millions and a half of dollars are yearly expended in evangelical labours for the conversion of the heathen, and twenty millions of copies of the Scriptures have been issued by the British and Foreign Bible Societies, within the last fifty years. The Bible is now published in 160 different languages. Nearly a million of dollars are contributed by the American Churches to foreign missions; and last year's income of the American Bible Society exceeded \$276,000. Its issues of the Scriptures have been between seven and eight millions since its organization. The following from the French *Revue des Deux Mondes*, may not be uninteresting in this connexion:—

"Of all the races which this day occupy the scenes of the world, the most active, and that which possesses the greatest weight and influence is, unquestionably, the Anglo-Saxon race. Other nations may be more noisy and brilliant than England and the United States—they exhibit more external glory—but no one, if looked at closely, can be considered so necessary as both these people. The Anglo-Saxon race is one of the most important springs of the great political machine of the universe: without it, it would perish, or be abandoned to the contempt of the future, in some of the most important facts of history, and some of those moral notions which are so essential to humanity. Without England and America, Protestantism would exist no longer. Had Protestantism no other support than that of Germany, we would see it now expiring in delirium and in blasphemy, amidst the laughter of other nations. Without the example afforded by England, the French revolution

would not only be anathematized but abandoned as without reason, and full of incoherent extravagancies. Had it not been for England, America would, on its discovery, have fallen back into the barbarism in which a Spanish vessel found it. It is owing to England that the glorious discovery of Columbus had not proved useless, and counts for a great human fact, and for a service rendered to moral order, and not merely a discovery interesting to science and cosmology.—South Christian Advocate.

Household Measures.

As all families are not provided with scales and weights referring to ingredients in general use by every housewife, the following may be useful:—

- Wheat flour, one pound is one quart.
Indian meal, one pound two ounces is one quart.
Butter, when soft, one pound one ounce is one quart.
Loaf sugar, broken, one pound is one quart.
White sugar, powdered, one pound one ounce is one quart.
Best brown sugar, one pound two ounces is one quart.
Eggs, average size, ten eggs are one pound.
Sixteen large table-spoonfuls are half a pint, eight are one gill, four half a gill, &c.

Hints.

If your flat-irons are rough, or smoky, lay a little fine salt on a flat surface, and rub them well; it will prevent them from sticking to anything starched, and make them smooth.

Rub your griddle with fine salt before you grease it, and your cake will not stick. When walnuts have been kept until the meat is too much dried to be good, let them stand in milk and water eight hours, and dry them, and they will be fresh as when new.

Oat straw is best for the filling of beds, and it is well to change it as often as once a year.

Cedar chests are best to keep flannels, for cloth moths are never found in them. Red cedar chips are good to keep in drawers, wardrobes, closets, trunks, &c., to keep out moths.

When cloths have acquired an unpleasant odour by being from the air, charcoal, laid in the folds, will soon remove it.

If black dresses have been stained, boil a handful of fig leaves in a quart of water, and reduce it to a pint. A sponge dipped in this liquid and rubbed upon them, will entirely remove stains from crapes, bombazines, &c.

In laying up furs for summer, lay a tallow candle in or near them, and danger from worms will be obviated.

Anecdote of Judge Story.

The Portsmouth Journal gives an anecdote of the late Judge Story, which it says has never been in print. A few years ago, at a Court in New Hampshire, where Judge Story presided, a case came up in which the recollection of an old lady was taxed to ascertain at what time a particular event of long standing occurred. She stated with confidence that it took place in a certain year. This led to a very particular cross examination by a young lawyer, who was wedded to nothing but the law. "How do you know, ma'am, that the occurrence took place on that year?" "Oh, I am certain it did." "But, ma'am, how are you certain of it?"—we must know what makes you certain of it?" "Well, if you must know, it was the same year my second son was born." "Well, old lady, can you not be mistaken as to the time of that event—can you?" Here Judge Story protested against further examination, and said to the attorney—"there is no doubt, sir, on this point. A mother cannot be mistaken in the age of her children, if you cannot tell the age of your own, go home and ask your wife and she will tell you." The blushing attorney bowed amid the smiles of the bar. He has since taken a wife.

Fearful Result of a Practical Joke.

A shocking occurrence recently took place in the Female Seminary at Washington, Pa. It appears that several young ladies, wishing to have some fun, undertook to convert the shortest of their number into a gigantic apparition. A broom was firmly bound or spliced to the young lady's person, in such a manner that it projected three feet above her head. A pillow, tied around the middle and arranged in such a manner as to offer a rude representation of a head and shoulders, was fastened to the top of the broom. Drapery was then carefully arranged to make the figure complete.

The pretended apparition, followed by her companions, started to try the effect of their contrivance. They entered the room of a young lady, who was sitting with her back toward the door. The apparition stepped forward and leaned over the chair. The young lady, hearing a noise immediately behind her, suddenly threw back her head. The moment she saw the strange object, her upturned eyes became immovably fixed, and she remained motionless. The others soon saw that something was the matter, and attempted to rouse her. They succeeded in a short

time, but the change from unconscious stupor was to raving madness!

The Pittsburg Journal says that at the last accounts the unfortunate girl was much better, and hopes were entertained that she would soon recover her reason. She has, however, suffered a great deal. Her incoherent ravings showed that the horrid spectre, created in her imagination by a momentary glance, still haunted her.

Temperance Items.

An old liquor drinker, who had been patronizing one drinking house for the last eight years, gave this for his reason for joining the Sons, in the presence of several persons—"There," said he, pointing to the saloons, "is a drinking establishment that I have been trying to drink out for these eight years; and finding it impossible have concluded to withdraw from the field, and try Lake Michigan!"

Since Father Mathew began his labours in the United States, July 4th, he has obtained over 300,000 signatures to the total abstinence pledge—making thus far, for his whole life, six millions, five hundred names which he has gained in—be half of the temperance cause. His success appeared to be confined almost wholly to his fellow countrymen, while others, particularly the Germans, seem to have been positively unaffected by his efforts.

Rev. Mr. Marsh has undertaken, at the request of the New York State Temperance Society, to issue a monthly series of short tracts, adapted to the times and the wants of the state. We hope they will be universally circulated, as their subjects and style, we are confident, will be well adapted to promote a healthy and vigorous interest in this vital cause.

Last week, says the London Watchman, Dec. 24th, "it was frequently remarked by Mr. Baron Platt, that almost every case brought forward at the York Assizes had arisen out of drinking; and one of the jury especially adverted to the astounding fact, that every case which had come before the juries of which he had formed a part, had had their origin in the parties' meeting together for the purpose of indulging in the use of intoxicating liquors;" thus proving the inseparable connection between drunkenness and crime.

James Hunt, Sunday Police officer, has recovered a verdict for \$1,000 against the New York Herald, which ridiculed his efforts to stop the sale of liquor on that day.

From the Official Accounts of the imports of Wine and Spirits into England, it appears that on the ten months ending the 5th Novr., there was a decrease of 67,466 gallons on Spirits entered for home consumption compared with the preceding year, and a decrease of 34,042 gallons on Wine.

In Indiana there are three hundred and seventy-three Divisions of the S. of Temperance.

"Can you tell me," said a Schoolmaster to his pupil, "what is the difference between gravity and gravitation?" "Yes," said the sapient boy, "When you are drunk, sir, you lose your gravity, and then your gravitation begins to operate."

FORCE OF CONSCIENCE.—A drunkard's daughter came home from school crying, one day, and the father asked her what she was crying for. She said she did not like to tell. "Oh yes, tell me; I must know what ails you. Are you sick?" "No father, but the girls call me a drunkard's daughter, and laugh at me, and I can't help crying." It was too much for the father; he went with his child to the next temperance meeting, signed the pledge, and got drunk no more.

RUM AND OLD HATS.—A Yankee somewhere "down east," has made a discovery that a window glazed with old hats is a sure indication that the occupant has seen a rum bottle.

The amount of money yearly drawn from the Chinese Empire in exchange for opium alone, exceeds thirty millions of dollars!

The railroad across the Isthmus of Panama was opened on the 8th of December last for part of the route; and it was thought that it would be opened throughout in about two months.

The Kaffir war is costing £1,350,000 annually, being four times more than the sum expended during that period in England on art, science, and public education.

LIVERPOOL TELEGRAPH.—Our Telegraph is now in working order between this and your city, and a fair business has been done for the last ten days. Mr. Edgar the operator deserves much credit, and will, no doubt, give every satisfaction to this community and those concerned in the Line.—Corr. British North American.

The Scientific American says—"No Republic can exist apart from a religious, virtuous people."

The population of the United States in 1850 amounted to Twenty-three millions eight thousand, seven hundred and ninety-three; to which should be added, for California and Utah, about two hundred thousand.

When coal was first introduced into England the prejudice against it was so strong, that the Commons petitioned the Crown to prohibit the "noxious fuel." Among the records in the Tower, Mr. Astle found a document importing that in the time of Edward I, a man had been tried, convicted and executed for burning coal in London. It took three centuries to efface this prejudice entirely.

THE DRYING-UP OF THE WATERS OF THE EUPHRATES.—The Connaught Watchman, an Irish paper, says that upwards of 15,000 persons of the Roman Catholic persuasion, in that Province, have now embraced the Protestant religion. The Tablet of Saturday cannot disguise the fact that an anti-Popish spirit exists in all ranks of the Irish Roman Catholics; hence the extensive reformation which this paper designates as "proselytism."

The spire of the first Presbyterian Church in Cincinnati is to be carried to an elevation of 272 feet, which is higher than any other in the United States. The top is to be an immense hand, pointing upward, which is a novel and most beautiful conception.

A woman has been tried and convicted in Virginia for teaching a slave to read the Bible, and sentenced to two years imprisonment in the penitentiary. According to the indictment "she not having the fear of God before her eyes, but moved and instigated by the devil wickedly, maliciously, and feloniously, did teach a negro woman to read the Bible, to the great displeasure of Almighty God."

The Rev. Dr. Creighton has at length signified his intention of not accepting the office of Provisional Bishop of New-York, to which he was elected at the last Diocesan Convention.

"Look up!" thundered the captain of a vessel as his boy grew dizzy while gazing from the top-mast. "Look up!" The boy looked up and returned in safety. Never look down and despair. Leave danger uncared for and push on. If you falter you lose.—"Look up!" Do right and trust in God.

The analysis of the railway traffic returns of the United Kingdom for the last week, says a London paper of Decr. 10th, shows the total receipts on 6,168 miles to be £216,400, or at the rate of £38 per mile per week.

The Medical Times has ascertained that the marketable value of every private soldier, dying in our East India possessions is £135 sterling, this sum being required to train, equip, and bring from Europe another man to place in his stead.

A man in Hull lately came to his death, from putting melted tallow from a candle burning in a brass candlestick, to a pimple on his face which had been sore.

Mr. H. S. Lewis, a man of colour, and a native of the city of St. John N. B., is delivering a course of lectures in that city on Phreno-Mesmerism. The Courier says that this young man left St. John twenty years ago, poor and ignorant, in a menial capacity on board of a vessel. Notwithstanding the disadvantage of being a man of colour, he has, by his own virtue, industry, and intelligence, succeeded in raising himself to the rank of a scholar and a gentleman. As such, he has been recognised in England and Scotland, and patronised by the most eminent in station and talent.

Guy Fawke's cellar, which lay below the temporary Houses of Parliament has been completely demolished.

