

The Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

VOLUME XIII. No. 45.

HALIFAX, N. S., WEDNESDAY, NOVEMBER 6, 1861.

WHOLE No. 643.

Religious Miscellany.

The way by which He led thee.

When we reach a quiet dwelling
On the strong, eternal hills,
And our praise to Him is swelling
Who the vast creation fills;
When the paths of prayer and duty,
And affliction, all are trod,
And we wake, and see the beauty
Of our Saviour and our God—

With the light of resurrection,
When our changed bodies glow,
And we gain the full perfection,
Of the bliss begun below;
When the light that flesh obscures,
In each radiant form shall shine,
And the joy that awe endureth
Flashes forth in beams divine

While we wave the palms of glory
Through the long eternal years,
Shall we e'er forget the story
Of our mortal griefs and fears?
Shall we e'er forget the sadness
And the clouds that hung so dim,
When our hearts are filled with gladness,
And our tears are dried by Him?

Shall the memory be banished
Of His kindness and His care,
Of the sufferings and the trials
Which He loved to soothe and share?
All the way by which He led us,
All the griefings which He bore,
All the love He taught us,
Shall we think of them no more?

Yes! we surely shall remember
How He quickened us from death—
How He fanned the dying ember
With His Spirit's glowing breath;
We shall read the tender meaning
Of the sorrows and alarms,
As we tread the desert, leaning
On His everlasting arms.

And His rest will be the dearest
When we think of weary ways,
And His light will be the clearest
As we muse on cloudy days.
O, 'twill be a glorious morrow
To a dark and stormy day,
We shall recollect our sorrow,
And the streams that pass away.

The Death of Whitefield.

During a summer's visit to a friend's country house, I chanced to take up for perusal that delightful book entitled "Lady Huntingdon and her Friends," and such friends as these, *1799*, noble and pious lady might be proud to count among her own; there were the Wesleys, Watts, Doddridge, Berridge, Hill, Harris, Venn, Romaine, and others. Conspicuous among these honored names stands that of Whitefield; and in the sketch of this great evangelist and wonderful itinerant was I most interested, perhaps because his name was connected with some portions of our ancestral history,—and especially the scene of his death. Some incidents connected with it may be new to some, for I have not seen them in any published account.

Of the crowds that not only flocked to hear him preach, but which continually filled his father's house when Mr. Whitefield was his honored guest, has my grandmother, of blessed memory, often told; as well as how she, herself, then a young girl of fifteen years, stood by his chair and saw him die. He had come to Newburyport on a Saturday afternoon, having preached at Exeter, N. H., on that day, expecting to supply her father's pulpit on the next day, attended, as usual by an elderly man, his body servant. Many persons called at the house to speak with him in the early evening; and after a little time spent in this way, he complained of much fatigue, and requested that he might attend the usual family worship, that he might rest. By this time the house was full of people, and Mr. Whitefield went a few steps up stairs, and immediately returned to his chamber, and there, in the arms of his servant, arose the family with the sorrowful cry, "Mr. Whitefield is dying." Rising hastily they found him sitting in a large arm-chair before an open window, gasping for breath, in a severe and sudden asthma attack, to which he had been subject. Windows and doors were hastily thrown open, physicians and neighbours summoned, but their kind offices were of no avail to give relief to the laboured breathing, which could be heard throughout the house; and as the morning of the Sabbath dawned, the spirit of the good man departed.

Attending was the intelligence, and grievous the lamentation, of that great congregation, which had assembled from all the region, on that delightful September Sabbath morning ninety years ago, with the expectation of listening to the eloquence of Whitefield,—but only to hear instead, the announcement of his sudden and unexpected decease, and to be assured that the sweet but powerful voice [it is said to have been heard at the distance of two miles] of that wonderful preacher of the gospel would be heard on earth no more, while only the cold, silent remains were left among them. Many were the applications from various places to have his grave made with them; but by his own request, often repeated in previous years, his body was laid in a tomb built for the purpose under the First Presbyterian church in Newburyport, where he had so often preached when in health. Not many years after his venerable friend, the Rev. Mr. Parsons, at whose house he died, was laid beside him. To this day the tomb has always been open to any who desired to go within it, and see where they lay. Once and only once, he is said to have been violated. Long ago it was discovered that some sacrilegious hand had removed one of the bones of the arm of Whitefield, none knew when, or where, or how; but not many years since the incumbent of the parish received from England a box containing the missing remains, which were reverently placed in the coffin, and the place more carefully guarded in future. I have seen the cenotaph placed in the ancient church as a memorial, and the mural tablet, inserted in the pulpit front, which marks the place of the tomb itself. Precious to that church and congregation must be the dust, for dust is all that now is, of those great and godly men.

The chair in which Whitefield died was long kept as an heirloom and memorial by the descendants of Mr. Parsons, and was finally presented to the American Board of Commissioners for Foreign Missions, and is now in their museum in the "Missionary House," on Pemberton square, in Boston. One other memorial we now possess, in a walking cane, the wood of which was cut from the ruins of the "Orphan House," near Savannah, Ga., where Mr. Whitefield and his beloved friends, the Wesleys, first laboured in America.

The Bible—Its Power when Applied by the Holy Spirit.

Many years since, I well knew and often met in society the lady referred to in the following narrative. She was in the morning of life, of a prominent family, highly educated and accomplished, possessed of fine conversational talents, and a general favorite with all that knew her. She was the centre of a fashionable circle, though not herself excessively given to fashion; gay, light, and joyous in temperance, and yet thoughtful—thoughtful on almost every subject except the subject of religion.

Except the subject of religion. For this, alas, she seemed to have no thought, on this subject never to have reflected. We had conversed not unfrequently on the great subject of salvation, and at such times I had urged her by every argument and motive to seek an interest in the only Saviour. She listened willingly and kindly to everything that was advanced, and readily admitted the importance of the subject; but never apparently did the impression reach further than the intellect, never were the feelings touched or the heart moved. And thus month after month and year after year were passing away, and she seemed not nearer to, but further and further from the kingdom of God.

At length she was asked in conversation, "Do you ever read the Bible?" And the answer, frankly given, was, "No; I do not." "Are you willing to begin reading it to-day, opening your mind to the impressions its truths are fitted to make, looking to its teachings for guidance, and asking that God will show you from its pages your duty and the way of salvation?" And this inquiry, or rather request, was urged in various forms and by many motives, until at length she promised to read at least one chapter of God's word every day. She would not say that she would read it with prayer, though this was kindly pressed upon her; but she did promise to read it thoughtfully and seriously, remembering it was the word of God, and with the desire that it might lead her to right views of both truth and duty, and to a right course for time and eternity.

She was faithful to that promise. For more than a year she every day read the promised chapter, and read it in a thoughtful and serious spirit. And now mark the result. Though there was no manifest and remarkable change in her character and conduct from one day to another, no very marked and palpable difference between one week and the one that followed it, yet at the end of about a year it was clearly evident to all that knew her that she was a devoted and faithful Christian. Quietly, calmly, gently, beautifully as the opening of the rose under the sunlight, from the bud to the fulness of its bloom; under the beams of the Sun of righteousness, under the light of divine truth, her Christian character had become unfolded. The transition had been as silent and gradual as that from the darkness of night to the twilight of morning, or from the dimness of that twilight to the opening of day. And yet the change had been as palpable and clear in the former case as in the latter. Friends and acquaintances could not mark the difference of the change, but they could all see that it had taken place. She herself could not see on any one day or week or month even, in which she had passed from darkness to light, but she could say, "This I know, that whereas I was blind, now I see." "Once I knew nothing of the Saviour, but now, 'I know in whom I have believed,' and that he is all my salvation, and all my desire." And her life to her dying day gave evidence of the reality of the change, and that for her "to live was Christ."

How mighty is the power of the Bible, when its truth is applied by the Holy Spirit! It is indeed the power of God unto salvation to every one that believeth. We should more and more cherish ourselves, and encourage in others the habit of reading it, for it is meant to be "a light to our feet and a lamp to our path;" and it will be faithfully studied and followed its guidance, it will point us to the "Lamb of God, that taketh away the sins of the world;" it will guide us to the joys of the just made perfect in heaven. "He that hath my commandments, and keepeth them, he it is that loveth me; and I will love him, and will manifest myself to him;" so says the blessed Redeemer; and of all such he adds, "I know them, and they follow me, and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Alexander Mather's Last Days.

In looking over a series of the old Minutes of the British Conference, extending from 1797 to 1805, we have been struck by its brief records and the triumphant deeds of many of Wesley's itinerant veterans. Some of them were men of historical note; among them was Alexander Mather, by whose decease, in 1800, fell a main pillar of the Wesleyan edifice. His events and life has been recorded at some length in the volume of *Steed's History of Methodism*. It was a chief of the cause through most of its early struggles, and during the long and perilous journey that followed Wesley's death, and which perilled its very existence. His distinctness was shown in the fact that, though ordained by Wesley as a superintendent or bishop, and though an advocate of the claim of the people for the sacraments, he made no attempt to secure any deference for his peculiar office, but even opposed immediate adoption of Coke's episcopal scheme for the Wesleyans, by which Mather would doubtless have been recognized as chief bishop or superintendent. His brethren give him the longest notice hitherto inserted in their annual obituary. They say that he travelled in the Connection for forty-three years with great success; that he was a father to the preachers; that his ability of both mind and body for the hard work of the itinerancy was extraordinary;

that he rose every morning at four o'clock, and could work until nine at night without apparent fatigue, in duties which required the closest application; that he was instantly ready in debate, a perfect master of the doctrines and discipline of Methodism; that his wisdom and discipline, his courage and perseverance, rendered his services in the long "Sacramental controversy" invaluable; and that his noble soul was elevated above the prejudices of parties.

His last days were attended with extreme suffering, but with equal triumph; for, though his disease not only prostrated his body, but bowed his strong mind in deep dejection, it could not shake his religious assurance. Two of his fellow-veterans, Benson and Pawsan, called to see him in the final struggle. "What I was a witness to," says the former, "I shall never forget." They stood before him for some time, in silence, and wept. He addressed them in broken whispers, testifying his hope in Christ—in Christ alone—not from any labor or suffering or virtues of his own life. He proceeded to speak of the Connection "in a manner which showed how his soul was wrapped up in its prosperity;" he gave them many cautions and counsels, urging them especially to attend, at the Conference, to the state of the poor preachers, many of whom, he said, he knew to be in great want and distress. He was exhausted by these remarks. The visitors knelt to pray with him, for the last time, as they had reason to suppose; "but," writes Benson, "we could do little more than weep in silence, and give vent to our tears and sighs. We then bade him farewell."

In his extreme anguish he exclaimed: "I long to be gone! long to be gone!" "I am happy in Jesus, but my sufferings are very great." "O Jesus, whom I have loved long, whom I do love, in whom I delight, I surrender myself unto thee." Nearly the last words he uttered were: "I now know that I have not sought thee in vain; I have not—I have not—I have not! Oh! thou that causedst light to shine out of darkness, shine upon my soul with the light of the knowledge of the Son of God. That name above every other name forever dear, it dispels all my fears. Oh! proclaim, proclaim Jesus! Tell me, shall I be with him this night?" On being answered, "Yes, there is no doubt of it," he cried out: "He that I have served for near fifty years will not forsake me now. God and the Lamb forever and amen! amen! amen!" His voice failed; he seemed to sink into a tranquil slumber, and almost imperceptibly passed away. "Thus lived," said Benson, "and thus died, Alexander Mather; than whom, perhaps, no person has been more universally respected among us."—*N. Y. Methodist*.

Telling Jesus.

"Things always seem to go smooth with you," said a complaining disciple to Mr. F.—"I never hear you making any complaints." "I have found an effectual way of guarding against that fault," said Mr. F.—"One day in reading the Bible, I came across this passage in Mark vi. 30. 'The apostles gathered themselves unto Jesus, and told him all things, both what they had done and what they had taught.' It occurred to me that, when I had any trouble, before I told any one, I should first tell Jesus; and I found on trial, that if I told him first, I seldom found occasion to tell any one else. I often found that burden entirely removed when in the act of telling him about it; and trouble which has its burden removed is no longer a trouble."

"We ought to pray for deliverance from our trials; but Jesus needs no information respecting them; he is omniscient and omnipotent, and has no need that anything be told Him." "That is true; yet he listened with complacency and kindness while his disciples told Him all things. In his sympathizing condescension, He permits us to repeat to Him our troubles and our joys, though He knows them all. He listens to them with interest, just as a tender father listens to the narrative of his child, though it conveys no information; and he has connected great blessings with this exercise of filial confidence. It lessens sorrows, doubles joys, and increases faith. The more assiduously we cultivate this intimate intercourse with the Saviour, the greater will be our happiness, and the more rapid our progress toward heaven. If we would make it a rule to go to Jesus every night, and tell Him all the events of the day, all that we have pursued and felt, and said and done and suffered, would it not have a great influence on our conduct during the day? It certainly would; it would restrain us from many an unbecoming act; it would not willingly indulge in that which would cause the agonies of the garden and the cross, if we were to make it the subject of our conversation with him before committing ourselves to slumber."

"It seems to me, that for me to tell him all my experience would be occupying his attention with trifles; I should have nothing but sin and folly to relate."

"Sin and folly are not trifles; and the way to get a right view of the evil of sin is to speak of it before Him.—And depend upon it, my brother, that if you will go to Jesus every night, and tell Him all things that have occurred during the day, it will speedily lift you above the world; it will do much toward making the will of Christ your guiding, governing principle; it will enable you to be true your cross without repining; it will make you, in mind and temper, like him with whom you hold this intimate communion, so that all Christians were in the habit of closing the day by going to Jesus, and telling him all the things that they have done and omitted to do during the day?"

The Christian Family.

The happiness of life, of the family especially, is made up of minute fractions; the little, soon forgotten charities of a smile, a kind look, a good word, a heartfelt compliment—the and the thousand other little kindnesses—these and the thousand perpetual summer if there be a spot on earth which fondly might long to visit, and where they might angels linger, it is the loving Christian family, where parents and children, husband and wife, brothers and sisters, bound together in the blessed compact of love, and moving in harmonious spheres of duty and affection, fulfil the holy and beautiful purposes of the family institution.

A Good Confession.

I, too, have known what the enjoyments and advantages of this life are, and what the more refined pleasures which learning and intellectual power can bestow; and with all the experience which more than three-score years can give, I now, on the eve of my departure, declare to you (and earnestly pray that you may hereafter live and act on the conviction), that health is a great blessing—a competence obtained by honorable industry, a great blessing—and a great blessing it is to have kind, faithful and loving friends and relatives; but that the greatest of all blessings, is the most ennobling of all privileges, is to be indeed a Christian.—*S. T. Coleridge, to his god-child.*

Communion with God.

Were we acquainted with the way of intermingling holy thoughts and ejaculatory prayers to God in our ordinary engagements, it would keep the heart in a sweet temper all the day long and have an excellent influence in all our ordinary actions and holy performances. This we do "walk with God" indeed, to go all the day long as in our Father's hand; whereas, without this, our praying morning and evening looks but as a formal visit, not delighting in that constant converse which yet is our happiness and honor, and makes all estates sweet. This would refresh us in the hardest labor, as they that carry the spices from Arabia are refreshed with the smell of them in their journey.—*Leighton*.

Lost and Found!

Long, my Father, I have wandered
From the home I loved of old,
All thy tender mercies squandered,
All thy loving-kindness sold.

I have sinned against thy goodness,
Mocked thy sorrow, scorned thy love;
Treated all thy care with rudeness,
Gained thy gentle spirit's strove.

Far from thy free, bounteous table,
I have fed on husks of sin;
Wayward, thankless, and unstable,
Father, wilt thou take me in?

Take me, oh! in mercy take me,
To thy blessed home again,
And let no eviler shake me,
Satan's net nor wicked men.

I am sinful, doubtful, fearing,
Thou canst banish all alarm;
I am weak and blind and erring,
Thou canst shield from every harm.

Look upon me, crushed and broken,
Humble, contrite, at thy feet;
Dost thou know me? Hast thou spoken?
"Thou hast come thy child to meet!"

Lost and found! once dead, now living!
Once an outcast, now a son!
Once despairing, now believing,
My Father's home have won.

Religious Intelligence.

The Daily Prayer Meeting.

A young man, who was evidently in great spiritual trouble, went up to the upper lecture room, and wrote, in a handsome hand, a request for prayer. The writer was sitting at the same table. He pushed forward the written note, seeming desirous that it should be read. He was about thirty years of age. He signed his full name to the note, which contained a confession that he was a great sinner, and an earnest request that he might be made the subject of prayer. We entered into conversation.

"You say in your note that you are a great sinner. What do you mean by that?" we inquired.

"The words do not mean all I feel," said the man, looking very downcast and sad.

"What more would you have them mean?"

"A great deal more. I am a very great sinner, sir."

"Have you been an impenitent man?"

"Never, sir, with all my other sins I never gave myself up to drinking. I have always been a sober man."

"He had the air of great intelligence and respectability."

"You have been well educated."

"I have had a good common education," he replied.

"Had you pious parents?" He dropped his head in a moment.

"Both pious; but they are dead; can't pray for me any more; gave my mother a great deal of trouble—poor dead mother?" and he burst into sobbing like a child.

"What livelihood have you followed?"

"I have followed the sea."

"I think I have."

"Saved by Christ?"

"Yes."

"As great sinners as you are?"

"I should think so," he replied, looking earnestly and wonderingly at the course of inquiries.

"Now, says Mr. H., calling him by the name he had appended to the note, 'do you believe that Jesus Christ can save you?'"

He fixed his large blue eyes on the writer with the most intense gaze, until they overflowed with tears, and his chin quivered as he answered with great solemnity—"No! no!" adding force to his answer by shaking his head.

"He says he can," we rejoined.

"How is that?" he quickly inquired.

"He says he can 'save to the uttermost,' and that must include you."

"Can you believe that Jesus says?"

"I cannot disbelieve Him."

"He says, 'Him that cometh unto me, I will in no wise cast out.' We repeated other invitations and promises, and assured him that the blood of Jesus Christ cleanseth from all sin."

An elder of a church was present also, and repeated "many great and precious promises," and closing the doors, we knelt in prayer—we three. At the close of our prayer, he still remained kneeling, which, perceiving, we said to him, "Will you pray for yourself?"

After a few minutes' hesitation, he burst forth with the prayer, "Oh! Lord Jesus! here I am a poor sinner; if you can do anything for such a wretch as me, I want you to do it."

He could say no more, and we arose from our knees.

Afterward in the prayer meeting he rose and stated his case, and called attention to his request. He said he had made up his mind to seek salvation from God through faith in Jesus Christ until he obtained it.

We met him the next day at the prayer meeting; his countenance greatly changed, yet wearing a peculiar sad expression. Inquiring of him how he felt, he said, "Something better. This is all very strange," he continued, "I have been sick and longed for death many a time, and did not care what became of me. But it seems I was not to die till my poor mother's prayers could be answered. I feel now as if it would be. Oh! that I could tell her how I feel."

"Tell Jesus just how you feel and just what you desire," we replied.

"I have told him," he answered, "I have made a clean breast of it—you may believe that. I told him that none but He could save such a sinner as I am. I never knew I was so wicked."

He afterward, on another occasion, arose in the prayer meeting, and said he was just beginning to hope a little in the mercy of God through Jesus Christ. He said he had always considered that he was quite a moral man, but he had found out that he had been very wicked man, a great sinner. But oh! he said, the big tears falling fast, I begin to hope a little that my mother's God is my God. Here his voice became inaudible, and would not obey his bidding, though he made strenuous efforts to speak.

On a subsequent occasion, he said, "I hope I am a Christian, but you don't know how my sins plague me."

"Look to Jesus," we replied, "Look to Jesus and be saved—not in your sins, but from your sins."

"Oh! yes," he answered, "Only Jesus can do me any good."—*N. Y. Observer*.

men to justify a comparison with them. Our best colleges have rarely more than eight or ten professors, and two or three tutors, and a few preparatory classes, as well as colleges. Some of our institutions are short manned, and three at this time, we believe, without a head. Nor is this surprising. Our institutions are all young. The oldest—Wesleyan University—was chartered in 1831. Dickinson dates from 1783, but it came into our hands since 1832—Several of the universities of the old world which have had nearly a thousand year's growth, and enjoyed the munificence of aristocracy and royalty, the Church and the State. Considering the time we have been engaged, and the difficulties we have encountered, we have done wonders.

Although our colleges must rank below the old institutions we have named, we believe they give us as good an education as any.

At the European Universities the lectures of the professors are generally attended as mere matters of form, and many chairs are sinecures; while the drilling, both in mathematics and languages, is done by private tutors, just such men as the professors of our infant Colleges.

We would that our Church had concentrated her labors and benefactions in the cause of collegiate education upon a few well located institutions, but the time for this is past.

The course of education in our Colleges is after the model of our older American institutions, though in languages it is usually a year shorter; it is, however, for the most part, equal to theirs in mathematics and natural sciences.—Mr. Buckle's charge that the Spanish and Scotch clergy have retarded civilization by their opposition to scientific knowledge is not applicable to the clergy of the United States. No class of men among us has done so much to promote it as the clergy of this country, and that of the Methodist Episcopal Church has done its full share. A liberal spirit prevails all our seminaries of learning; we admit all to them who are willing to conform to their rules, and they have no rules that any pupil, whatever his denominational preferences, could object to. We need not add that a religious spirit prevades them, and that as a general rule every year witnesses revivals among them.

The past year has been a prosperous one among our Colleges, as the following exhibit shows:

Colleges.	Total.	Collegians.	Graduates.
Wesleyan University,	148	148	25
Ohio Wesleyan University,	423	158	27
Dickinson College,	166	109	20
Allegheny College,	252	99	10
Geneese College,	635	88	—
Lawrence University,	194	96	—
Troy University,	65	58	No grad's
McKenzie College,	183	44	9
Ind. Asbury University,	273	17	3
Cornell College,	373	19	2
Hamline University,	128	18	6
Illinois West'n University,	92	No grad's	—
Iowa Wesleyan University,	161	32	5
Upper Iowa University,	138	12	—
Baldwin University,	396	18	No sen'rs
Galesville College,	110	No sen'rs	—
Northwestern University,	92	43	5
Fort Wayne College,	—	6	3
Baker University,	375	No col. cl's	—
Brookville College,	130	No col. cl's	—
Moore's Hill,	119	69	4
Williamson University,	190	No grad's	—
Mount Union College,	298	No grad's	—
Jefferson City University,	—	21	6
Blue Mount,	—	No col. cl's	—
Biblical Institute, Concord,	—	79	14
Garrett Biblical Institute,	—	47	5
Total,	4118	885	144

Bottom of the Ocean.

Mr. Green, the famous diver, tells singular stories of his adventures, when making search in the deep waters of the ocean. He gives some sketches of what he saw on the Silver Banks, near Haverly.

"The banks of corals on which my divers were made, are about forty miles in length, and from ten to twenty in breadth.

"On this bank of coral is presented to the diver one of the most beautiful and sublime scenes the eye ever beheld. The water varies from ten to one hundred feet in depth, and is so clear, that the diver can see from two to three hundred feet, when submerged, with little obstruction to the sight.

"The bottom of the ocean, in many places on these banks, is as smooth as a marble floor; in others it is studded with coral columns, from ten to one hundred feet in height, and from one to one hundred feet in diameter. The tops of these more lofty support a myriad of pyramidal pendants, each forming a myriad more; giving a reality to the imaginary abode of some water nymph. In other places the pendants form arch over arch, and as the diver stands on the bottom of the ocean, and gazes through these into the deep winding avenue, he feels that they fill him with as sacred an awe as if he were in some old cathedral, which had long been buried beneath 'old ocean's wave.' Here and there, the coral extends even to the surface of the water, as if those lofty columns were towers belonging to those stately temples now in ruins.

"There were countless varieties of diminutive trees, shrubs and plants, in every crevice of the corals where the water had deposited the least earth.—They were all of a faint hue, owing to the light they received, although of every shade, and entirely different from plants I am familiar with, that vegetate upon dry land. One in particular attracted my attention; it resembled a sea-fan of immense size, of variegated colours, and of the most brilliant hue.

"The fish which inhabited these silver banks, I found as different in kind, as the scenery was varied. They were of all forms, colors and sizes—from symmetrical goby, to the globe-like sunfish, from those of the dullest hue, to the changeable dolphin; from the spot of the leopard to the hoar of the sun-beam; from the harmless minnow to the voracious shark. Some had heads like squirrels, others like cats and dogs; one of small size resembled a bull terrier. Some darted through the water like meteors, while others could scarcely be seen to move.

"To enumerate and explain all the various kinds of fish which I beheld while diving on these banks would, were I enough of a naturalist so to do, require more space than my limits will allow, for I am convinced that the tropical seas can be done with iron, and we have only to look at the new system of casing ships with armor plates, to be convinced that we can no longer build wooden vessels of war with safety to our naval superiority and the best interests of the country. I give no opinion as to the details of the reconstruction of the Navy, that is reserved for another place, but I may state that I am fully persuaded that the whole of our ships of war must be rebuilt of iron, and designed in the earliest stages of iron ship-building, to be fitted with armor plates, and to be defended with iron armor. In the earliest stages of iron ship-building, I believe I was the first to show, by a long series of experiments, the superiority of wrought iron over every other description of material in securing long and strength, when judiciously applied in the construction of ships of every class. Other considerations, however, affect the question of vessels of war; and although numerous experiments were made, yet none of the targets wrought on a scale sufficient to resist more than a 6-

General Miscellany.

Iron, and Iron-clad Ships.

The British Association for the Advancement of Science, held, this year, its thirty-first Annual Congress in the city of Manchester. The place of meeting was gracefully complimented by the election of a Manchester man, Mr. Fairbairn, as President. Mr. Fairbairn, has been, to use his own words, "one of the early pioneers in iron construction, as applied to ship-building. In his inaugural address, which is an admirable survey of the present position of the pure and applied sciences, he devotes a passage to his favorite theme, the building of ships of iron, or of wood protected by iron armor. We quote it for our readers, as an appropriate pendant to our articles on the subject—

"In iron ship-building an immense field is opening before us. Our wooden walls have to all appearance seen their last days; and as one of the early pioneers in iron construction, as applied to ship-building, I am highly gratified to witness a change of opinion that augurs well for the security of the liberties of the country. From the commencement of iron ship-building in 1830 to the present time, there could be only one objection among those best acquainted with the subject, namely, that iron must eventually supersede timber in every form of naval construction. The large ocean steamers, the Himalayas, the Persia, and the Great Eastern, abundantly show what can be done with iron, and we have only to look at the new system of casing ships with armor plates, to be convinced that we can no longer build wooden vessels of war with safety to our naval superiority and the best interests of the country. I give no opinion as to the details of the reconstruction of the Navy, that is reserved for another place, but I may state that I am fully persuaded that the whole of our ships of war must be rebuilt of iron, and designed in the earliest stages of iron ship-building, to be fitted with armor plates, and to be defended with iron armor. In the earliest stages of iron ship-building, I believe I was the first to show, by a long series of experiments, the superiority of wrought iron over every other description of material in securing long and strength, when judiciously applied in the construction of ships of every class. Other considerations, however, affect the question of vessels of war; and although numerous experiments were made, yet none of the targets wrought on a scale sufficient to resist more than a 6-

It is pleasing to observe some good qualities of age in a young man. Some traits of youthful character is an old man.

Our Children's Corner.

The Song of the Little Girls.

By WILLIAM GLAND BOURNE. Little Girls! come and bring Tribute to your Heavenly King; Lay it on the altar high; While your songs ascend the sky.

They went and enjoyed themselves finely. On their way home they had walked a mile when they reached the edge of the woods, and no father appeared. Jennie's companion murmured, "Your father is not here. I don't think he will come. I am afraid."

Agriculture.

Hints for November.

Apple trees can be planted to good advantage this month. Buildings should be put in repair before winter sets in; beets harvested before severe frosts; bulbs removed to warm apartments, and blackberry plants, if desired, "set" while the ground remains open.

Home Amusements.

PHOTOGRAPHIC RECREATIONS.—In almost every home there is to be found the daguerrotype or ambrotype of some loved one of the family. Suppose it be desirable to multiply copies of the favorite picture, it may be accomplished in a simple and safe manner.

ARTHUR J. RICKARDS

HAS received per steamer "America," a large and superior assortment of Gentlemen's Dress and Walking BOOTS, comprising all the latest styles.

HOUSEHOLD BLESSINGS.

It is highly important that every family keep a supply of the following household necessities: Bowditch's Ready Relief, Dr. J. C. Ayer's Sarsaparilla, and Dr. J. C. Ayer's Catarrh Remedy.

R. R. R.

Dr. Frederick B. Page, a distinguished physician in Mississippi, has met with great success in the treatment of the following diseases: Cholera, Typhoid, Dysentery, and other ailments.

Ecconomy, Economy.

FAMILIES who study Economy, and the public generally, will find it to their advantage to call and examine the present stock of Teas, Coffees, Flour, and other groceries.

Blackwood's Magazine.

Blackwood's Magazine is published quarterly, and contains a large amount of original and translated literature, including novels, essays, and reviews.

MARK THESE FACTS!

The testimony of the whole world. The above facts are offered as unprecedented, and are fully substantiated by the most reliable authorities.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

MARK THESE FACTS!

The testimony of the whole world. The above facts are offered as unprecedented, and are fully substantiated by the most reliable authorities.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

EARLY COPIES.

The receipt of ADVANCED SHEETS from the British Publishers gives additional value to these reports, and early copies are now being distributed.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.

HOUSEHOLD BLESSINGS, No. 2.

A new principle discovered in medicine to cure all diseases, such as Cholera, Typhoid, and other ailments, is now being widely practiced.