

FIGHTING WITH A SPIRIT.—The *Spiritual Telegraph* for Aug. 13th, is responsible for the following:

"Several friends had come together to witness the strange power that seemed to be at work at the house of brother J. A. While the rapping was going on, one of the company denounced the whole thing, said he did not believe it was spirits, or if it was they could not rap and move tables, etc. And he defied and dared the spirits, saying he could throw down or whip any spirit. The Doctor then inquired of the spirit that was rapping at the time if he could wrestle; he said he could. The spirit was then asked if he was willing to wrestle and show fight with that gentleman; he said he was. The brave man then told the spirit to follow him out into the yard, and started; all the circle rising from the table, when it commenced moving toward the man, rose from the floor and hit him several hard blows before he reached the door, which hastened his steps; and as he passed out, the table, or rather stand, was thrown at him, only missing him a little, striking the door facing about midway, denting and scarring the facing, bursting off the top of the stand, breaking the legs, splitting the upright post, leaving indentations as though bullets and shot had been fired into it, the medium not touching it only following close after, and out into the yard, where the spirit-fighter had arrived unhurt.

"But now commenced a new struggle: he began striking and jumping as though he was contending with flesh and blood, manifesting all the signs of determined bravery, and to fight it out to the last. He was several times thrown hard on the ground, then struggled and re-gained his feet, and down he would come again. This mode of testing the invisibles continued until the spirit's adversary was sorely wounded, and worried out of breath and physical strength. He finally re-gained his foothold and made a hasty retreat into the house up a flight of stairs, taking to himself a private room, closing the door after him, declaring that he never wanted to fight spirits any more, and that if they let him alone he would let them alone."

What a melancholy comment on poor human nature is the above. The *Telegraph* in which it originally appeared is an organ of *Spiritualism*, and of course published it as a fact. Be it so, or otherwise, into what fatal delusions will men fall, who forsake the *Bible*. Is it not extraordinary that men will reject the most plain and best authenticated truths of God's word, because they say they are unreasonable; and at the same time will run into the wildest delusions, and follow the most absurd fictions which either men or devils can invent. We advise all our readers to cleave to the *Bible*.

"Seek not unto them that have familiar spirits, and unto wizards that peep and mutter; should not a people seek unto their God?" We have no doubt but *curiosity*—which is the parent of much evil, has led many into this fatal delusion. All evil is seductive, and the character of this, considered in connection with our constitution,—a longing for the knowledge of the future—renders this peculiarly so. It is a characteristic of "the last days."

Mr. John O'Neil of Dover, Parish of Dorchester, lost his life suddenly on the evening of the 30th of November. He left his home for the purpose of sawing some logs in a Mill, situate a mile or two distant. He was accompanied by his daughter, about 14 years of age. A part of the mill floor was unaid, and in passing over that part into the mill, he fell through, and was instantly killed. He has left a widow and we believe seven daughters and one son, most of them quite young.

We learn that letters have been received by the Mail just from England, which was highly satisfactory as to Railway prospects, and leave no doubt but that all our railways will be constructed as fast as men and money can make them.—*Courier*.

MELANCHOLY ACCIDENT.—On the 30th Nov., at Cambridge, Q. C., Charles Murray, a young man—the son of William Murray, Esq., was skating across the Lake, and fell through the ice and was unfortunately drowned!—*Visitor*.

APPLICATION OF PROPHECY.

Various, and even contradictory, as are the interpretations given of prophecy, both fulfilled and unfulfilled, it is unquestionable that the prophetic writings ought to be regarded as a mighty source of edification to the Christian mind. They occupy a very considerable part of the Sacred Volume, and are put forward by inspiration with an evidently practical object. It would seem that prophecy is so wonderfully constructed, that while it baffles the curiosity of those who would pry, in a spirit allied to witchcraft, into the nature and sequence of events, hidden from man, whose condition it is not to know what a day may bring forth, it yet introduces to the eye of the believer the dim and shadowy outline of what we may call the large features of futurity. Mistakes and miscalculations will be incident to the contemplation of the scene, yet still it will be impressive. Such has been the case in by-gone epochs, when holy men, who with minds warmed by the stirring circumstances of their times, though falling into error in chronological computation, and many other respects, yet derived from the prophecies which they studied anticipations of so solemn and sublime a character as prepared them for a holy exit whensoever their summons should arrive. Their mistakes were mistakes of criticism, and they have long been happily corrected. To us, who are now living, it remains to copy their example in all that is humble, considerate, and holy, while we avail ourselves of the larger scope of information which our inherited experience affords. Comparing Scripture with Scripture, we may discern the solution of a seeming paradox, which may be advanced upon our present subject. Our Lord tells us that His coming will be like that of a thief in the night. He tells us that "of that day and hour knoweth no man; no, not the angels in heaven, neither the Son, but the FATHER." By these and similar phrases he seems to envelope his second Advent—or the day of judgment—with perfect darkness. St. Paul, on the other hand, writing to the Thessalonians, says, "Ye are not in darkness that that day should overtake you as a thief." The paradox is this. The day is so hidden that it is perfectly useless and absurd to inquire into it, yet it is so fully made known that it cannot overtake us unawares. Some adopt the first half of the paradox, and loathe all prophetic inquiries into the unfulfilled. Some adopt the other half, and speculate with presumptuous nicety on what is not fully revealed. The solution is simple enough. Notwithstanding that the precise day and hour (albeit dates leading to approximation have been given) are invested with mystery, yet is the general subject so pressed upon the attention of those who remember the Lord's words concerning His coming, that whether they look for him at the morning or evening, while they watch for Him because of their uncertainty all through the night, they cannot be taken unawares. Portentous symptoms crowd upon the present generation, and awaken stirring aspirations in many hearts. The exhaustion of the great Ottoman empire, the probably hastening close of the Mohamedan imposture, the spread of the Word of God, the spirit of whose mouth is to consume the great Papal apostacy, wars and rumours of wars, the spirit of the age exhibiting men in such bold relief, and in various grades and aspects; visionary schemes of wild liberty on the one hand, and the oppressive power which for a season keeps down the democratic spirit on the Continent, on the other—these, and other signs of the times, prompt many meditations of unaffected solemnity. Considerations like these beget the inquiry, whether times long looked for, expressed in sacred phraseology, as the "Time of the End," may not be at hand. At all events, the present condition of the Church in a hostile world, taken in connexion with the distinctive features of this remarkable era, may well engage and command the attention of earnest men in looking, not at what is handed down, but at what is written.—*London Christian Times*.

Mr. James McGarraghal, of Mougerville, has been found drowned in the Porto Bello stream, in rear of Mougerville. He had been lumbering, and was on his return home, but it is supposed that in crossing the stream the ice gave way, as he was found standing upright, his feet on the bottom of the stream, and his cap which was on his head, on top of the ice. Mr. McG. was much regretted, and has left a widow and seven children to lament their bereavement.—*Courier*.

THE BIBLE IN FRANCE.—We observe with a satisfaction natural to our vocation, how often arbitrary arrangements, made with a view to oppress literature and the book trade, turn out unexpectedly in its favour. France offers a new instance. Within these few weeks, the Jesuitical police which affects to rule the intellectual activities of that country, have made a regulation to prevent any book, pamphlet, song, or paper being circulated without licence—this licence being in the shape of a stamp. Practically, we understand, this device has led to the sale of an immense number of copies of works formerly discouraged, though not positively prohibited. The *Bible* is one of these. There are few books of which the Jesuit party, now all-powerful at the Tuileries, have so much dread as the Huguenot *Bible*—for there is probably no other work so intimately associated with memories of contests for free thought and free speech. This book, though its sale was legal according to the letter of the French code, has been kept out of circulation by the silent acts of the police. Hawkers who sold it somehow always lost their licences; booksellers who exposed it on their counters got into some kind of trouble. The repression was only moral, but it sufficed. The stamp—which cannot be refused—legitimizes the sale. A man cannot be punished for selling a stamped article; neither can the police refuse the authorisation in this particular case, now that it has become a matter of absolute form to grant it in all cases, without violating a fundamental act. Thus, by the very rule intended to restrain the sale of works disapproved of by the powers that be, a way is opening for an extensive circulation. The Huguenot *Bible* is quoted only as an example. The principle unexpectedly developed applies to other works considered alike classical and dangerous: and the result is, another proof how impossible it is for the issue of literature to be regulated by an edict from the police-office.—*Athenaeum*.

ITEMS.

CRIME IN THE UNITED STATES.—From the returns it appears, that the whole number of persons convicted of crime in the United States for the year ending the first day of June 1850, was about 27,000. Of these 13,000 were native, and 14,000 foreign born. The whole number in prison, on the first day of June, was about 6,700 of whom 4,300 were native, and 2,400 foreign.

DO YOU LOVE JESUS?—The pious in Sweden never dream of asking, "Are you a Calvinist?" or, "Are you an Arminian?" but, "Do you love Jesus?" "Is he your All in All?" "Do you detest sin, and wrestle as Jacob did, when he would not let the angel go unless he first blessed him, being intent in prayer to be more than conqueror of it?" "Do you show your religion in your life and conduct, in your love to God and to your neighbour?"

When the British and Foreign Bible Society was established, fifty years since, its prospects were not flattering, and yet during the first year of its existence, it circulated 81,157 copies of the Scriptures; and in 1852 it sent out 4,154,652 copies. The *Bible* is now printed by this Society in 148 languages or dialects. During the present century alone, the records of inspired truth have been made accessible to six hundred millions of the human family, by this society and its auxiliaries, which latter number 8,257, in various parts of the United Kingdom and the world.

MAKING A DAILY PAPER.—There are few persons, out of the immediate business, that have a just idea of what numbers are engaged in producing and circulating a daily paper. The following table, issued from the office of the New-York Tribune, will probably well illustrate this remark. It details the force, mental and physical, that is daily employed upon the Tribune:—

Editor	1	Proof-readers	4
Assistant editors	10	Office boys	4
Reporters	13	Foreman press-room	1
Correspondents	3	Assistants	2
Publisher	1	Feeders	10
Clarks	6	Engineers	2
Foreman comp'g room	1	Wrapper-writers	3
Assistant foremen	7	Mail-room	6
Regular compositors	32	Carriers	25
Substitutes	14		
Grand total			147

The number of proprietors in the concern is fourteen.

THE POPULATION OF THE GLOBE.—The population of the globe is supposed to be less than one thousand millions—937,000,000. A French writer, alluding to the subject, says:—

If all mankind were collected in one place, every four individuals occupying a square meter, the whole might be contained in a field ten miles square. Thus, generally speaking, the population of a country might be packed, without much squeezing, in its capitol. But the main idea this gives us of the number of the human race is counterbalanced by its capability of extension. The new world is said to contain of productive land 4,000,000 square miles of middling quality, each capable of supporting two hundred inhabitants; and 6,000,000 of a better quality, capable of supporting five hundred persons. According to this calculation, the population of the new world, as peace and civilization advance, may attain to the extent of 4,000,000,000. If we suppose the surface of the Old World to be double that of America, (and notwithstanding the comparative poverty of the land, this calculation may be accepted, if we say nothing of Australia and the various archipelagoes,) it would support 8,000,000,000; and thus the aggregate population of the entire globe might amount to 12,000,000,000, or twelve times the present number.