

# RELIGIOUS INTELLIGENCER,

And Bible Society, Missionary, and Sabbath School Advocate.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ—PETER.

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From the Gospel Tribune.

## Young Men's Christian Association.

In account of the Origin, History, and Proceedings of  
the Association established in London, England:  
read before the Toronto Association, in November,  
1854.

BY EDWARD GREGORY.

MY DEAR FRIENDS,—It is very pleasant for me, an  
entire stranger in this city, to find here a society of  
Christian Young Men with whom I can claim fellowship,  
and who have the same objects in view, and strive to  
bring about the same good results that the Young  
Men's Christian Association of London is seeking.

I shall proceed at once, according to the best of my  
ability, to give you an account of that Society; and  
first I will tell you what I know of its history. My  
information on this head is not very perfect; still, as  
what I have heard of its origin is very interesting, and  
as I believe, substantially correct, I will omit it.

Some time previous to the year 1844, an earnest-  
minded Christian young man obtained a situation in a  
large wholesale and retail drapery establishment in the  
heart of London. The owner was a man of the world,  
and his assistants loved religion still less than he. This  
was not a place in which a Christian could be happy,  
and many would have considered it best for them to  
leave, lest, by so strong and so constant a temptation,  
they should be overcome. It was not so with the  
young man I have mentioned to you: knowing that  
God can do all things, and that he is the hearer and  
answerer of prayer, he determined, relying on divine  
strength, to endeavour to effect a change in this house-  
hold. For a long time he laboured, by precept and ex-  
ample, without much success; but at last he saw the  
fruit of his labours: not one or two, but a large ma-  
jority of those young men, and ultimately the employers  
also, were brought to a knowledge of the truth through  
his efforts. As the Sabbath afternoon came round,  
these new converts, convinced that it was wrong to  
take their pleasure on that day, and anxious to under-  
stand the way of salvation more clearly, commenced a  
sort of conversational Bible Class in the sitting room of  
the establishment, and this was the germ of the  
Young Men's Christian Association.

In the year 1844, it was first publicly made known,  
and it then, and for four years afterwards, held its  
meetings at some rooms in Serjeant's Inn; then, find-  
ing more accommodation was required, they removed to  
the rooms formerly occupied by a branch of the Whit-  
tington Club, at No. 7, Gresham Street, in the very  
centre of the commercial houses of the city of London.  
In these rooms I have spent many pleasant, and I hope,  
profitable hours. The basement and ground floors of  
the building in which they are situated, are occupied as  
drapery ware-houses; all above belongs to the So-  
ciety. On the first floor they have fitted up a news-  
paper room, about the size of the lecture-room at the Me-  
chanics' Institution, and containing daily and weekly  
papers from all parts of England. They have also one  
Dublin, one Edinburgh, one French, and one Ameri-  
can paper. In this room is sold tea and coffee, and a  
few plain eatables, for the convenience of members.  
The room is fitted up with mahogany couches and ta-  
bles, and cane-seated chairs. Writing materials are  
placed on the centre-table. In the rear of this room,  
on the same floor, is a class room. On the floor above  
this is the periodical room, fitted as below, with coun-  
ches, tables, and chairs, and, in addition, carpeted,  
and lighted by two fine glass chandeliers. This room  
contains all the best periodicals and reviews published in  
England, whether religious or secular. Out of this  
room you go through a short passage, laid out as a con-  
servatory, into the reference library, fitted up like the  
last room, but containing two large globes, a valuable  
atlas, and several dictionaries and other works of refer-  
ence. In these two rooms writing materials are placed.  
On the same floor is the Lending Library, containing  
a large number of valuable books. On the floor above  
this is a class-room, a lavatory, committee rooms, and  
other offices. The whole of these rooms are well  
warmed in winter. The class-rooms were occupied  
last winter by six different kinds of classes: two  
French classes, several singing classes, and a discus-  
sion class, for which no extra fee was paid, and Latin,  
German, and Hebrew classes, for which an extra fee  
was demanded. Students in each case found their  
own books. A course of winter lectures in connexion  
with this Society are delivered every year, in Exeter  
Hall; for admittance to these an additional fee must  
be paid.

The religious meetings now claim your notice; and  
these are the distinguishing characteristics of the So-  
ciety. If these meetings failed it would become a sort  
of Mechanics' Institution, a thing not to be under-  
valued, but still far less useful than a Young Men's Chri-  
stian Association. Four of these meetings are held  
each week. The first is a prayer-meeting on Sunday  
morning at 9 o'clock; the second a Bible-class, an 8 o'clock,  
the same afternoon; the third a prayer-meeting,  
held at 6 o'clock, on Monday evening; the fourth,  
alternately a devotional meeting and an address, on  
Thursday evening, at 8 o'clock. The Sunday morn-  
ing and Monday evening prayer-meetings I never at-  
tended, but I presume they were conducted very  
much in the same manner as ordinary prayer meetings.  
The Bible-class and devotional meeting require more  
particular attention.

About 300 young men would assemble for the Sun-  
day afternoon Bible-class, in the newspaper room, the  
newspaper stands being cleared away, and rows of  
chairs put in their place. At the appointed time the  
leader would give out a hymn, which would be sung

standing; then a short but earnest prayer would be of-  
fered, all kneeling the while. When this was over the  
leader would read the passage of Scripture chosen for  
discussion, just mention a few points that he thought  
particularly worthy of attention, and then leave it in  
the hands of the young men assembled, taking part  
only as a moderator, in case a dispute waxed warm, or  
to bring back the subject to a strictly practical bear-  
ing, if he thought it was becoming too speculative. At  
first the discussion would be very dull, but gradu-  
ally it would rise higher and higher in interest, till to-  
wards the end there was no lack of speeches. As the  
time drew near for closing the leader would rise and  
endeavour, in a few earnest remarks, to apply the sub-  
ject to the heart of each one present. After this, an-  
other hymn and another prayer would close the meet-  
ing.

After the Bible-class tea is provided gratis for  
all who choose to stay and partake of it; this, allows  
friends from distant parts of London to have a chat  
together, and it also gives an opportunity for some of  
the leading men to go round and welcome new comers,  
invite them to attend again, and inquire after their spir-  
itual welfare. A little before 6 o'clock, all would  
leave to go to their several places of worship, and the  
rooms would be closed. Two more Bible-classes are  
conducted in the same way, but of smaller size, are held  
in other rooms of the establishment.

The Thursday evening meeting is held in the peri-  
odical room, and is alternately a lecture or address, and  
a devotional meeting. The lecture and addresses are  
either secular or religious, at the option of the deliv-  
er, but usually having a religious tendency. The  
devotional meeting was conducted as follows:—First a  
hymn, and then a prayer, all kneeling as at the Bible  
class; then a second hymn and a prayer, then a gen-  
eral invitation would be given for any who felt inclined  
to make a few remarks: these generally consisted of  
an anecdote, an attempt to impress some passage of  
Scripture upon the minds of those present, or an exhorta-  
tion to practise some particular Christian virtue. There  
was a great deal of earnestness and apparent  
sincerity, and very seldom any attempt at display or  
dictation in those short speeches. Some were mere  
stammerings, others were fluent and even eloquent. When  
the time had expired, the leader would make a few  
remarks, give out a hymn, and the meeting would  
conclude with prayer. Some time the scene was varied  
by the receipt of intelligence from the Young  
Men's Christian Association at Geneva, or Paris, or  
Australia, or from some town in England. At one  
time Mr. McCormack, Hon. Secretary of the New  
York Association, was present, and gave an account of  
that Society; at another time a brother from Dublin  
was present; at another a Christian farmer from the  
banks of the Ohio. This meeting was the most pleas-  
ant of any to me. Many a time I have found it very  
refreshing amidst the bustle and turmoil of London life.

In addition to the meetings already mentioned, there  
is an annual meeting of members to choose officers;  
an annual public meeting in Exeter Hall; an annual  
public breakfast; and a half-yearly tea-meeting of  
members.

The Society has two classes of members,—“Mem-  
bers of the Association” and “Subscribers.” Every  
“Member of the Association” must previously be a  
member of some Evangelical Christian Church; and, join-  
ing the Association, he takes upon himself the duty  
of doing what he can for the spiritual welfare of young  
men in London. Each member, on being admitted, re-  
ceives a letter similar to the following: “Young Men's  
Christian Association. Library and Reading Room, 7,  
Gresham St., City. My Dear Sir,—I have the pleasure  
to inform you that you were received as a member of  
the Association by the Committee, on the 15th inst., and  
I herewith enclose your card of membership. As the design  
of the Association is the promotion of the spiritual welfare  
of young men, with you allow me to suggest that you seek  
in your daily acts and habits to realize this great aim.  
By the grace of God strive to make your spiritual con-  
cern and influence felt by every unconverted young man  
with whom you meet. Make it apparent that you esteem it  
an object worth labour, self-denial, and prayer to save a soul  
from death. Pray daily for the members of the Society as  
for brethren who are united for this all important end.  
Try to induce all Christian young men whom you may know  
to join the Association. Watch for opportunities of  
inviting others to the Bible-classes and devotional meet-  
ings of the Society. As a believer in the Lord Jesus  
Christ, let it be seen that you have a mission to fulfil to  
the world; in Him there is all grace treasured up for  
you. That you may live by faith on the Son of God,  
and know the blessedness of doing His will as though  
it were your most and dearest, is the earnest desire of  
Yours, &c. The Committee being desirous of know-  
ing the members personally, and of commending them  
to God in solemn prayer, on the occasion of their re-  
ception, will be glad if you can meet them on the evening  
of next, &c.”

Subscribers are admitted, with any inquiry into character,  
on payment of £1 1s. sterling per annum. A member  
is not allowed to use the library, reading-rooms,  
and classes, unless he is also a subscriber; but he  
may attend the religious meetings, and take friends  
with him. A subscriber has all these privileges.

The Society is very fortunate in its Hon. Secretary;  
he is a young man of independent fortune, considerable  
talent, good education, and very earnest piety, who  
devotes his whole time and energies to the interests of  
the Association. He is to be found daily at the rooms  
for the purpose of advising with any who may be in a  
perplexed or anxious state of mind; and in addition to  
this, he offers to write to any who cannot come to see  
him. He also conducts the foreign correspondence of  
the Society, and frequently visits Associations in other  
towns of England. He is a most valuable man, and the  
Society will have much cause for regret when it loses him.

Just as I left England I was informed that this So-  
ciety was about to remove to larger premises, and I learn  
from a paragraph in the *British Banner* that they have  
since done so.

With this my account of the Young Men's Christian  
Association of London closes, and I shall be happy if  
it contributes, in any way, to the welfare of the Toron-  
to Association.

The dread secrets of the prison houses of Mormon-  
ism are soon to be exposed in Boston by Mrs. Sarah  
Young, one of the polygamous wives of the esteemed  
saint and governor Brigham Young. She left him,  
Mormonism, and Salt Lake City behind her about two  
months ago, with Miss Eliza Williams, and these ladies  
together intend to lift the covering from the hideous  
faces of the veiled prophets of this false religion, and  
show to its dupes and victims all the villainy they have  
worshipped. Mrs. Young says what she does not know  
about Mormonism is not worth knowing.—*M. Star.*

## The "Glad Tidings."

At the close of the last war with Great Britain, I  
was in the city of New York. The prospects of the  
nation were shrouded in gloom. We had been for  
two or three years at war with the mightiest nation  
on the earth, and as she had concluded a treaty of peace  
with the continent of Europe, we were obliged to cope  
with her single-handed. Our harbours were blockaded.  
Communication coastwise between our ports was cut  
off. Our ships were rotting in every creek and cove  
where they could find a place of security. Our im-  
mense annual products were mouldering in our ware-  
houses. The sources of profitable labour were dried  
up. Our currency was reduced to irredeemable paper.  
The extreme portions of our country were becoming  
hostile to each other, and differences of political op-  
inion were embittering the peace of every household.  
The credit of the government was exhausted. No one  
could predict when the contest would terminate, or dis-  
cover the means by which it could much longer be pro-  
tracted.

It happened that on Saturday afternoon, in February,  
a ship was discovered in the offing, which was sup-  
posed to be a cartel, bringing home our commissioners at  
Ghent from their unsuccessful mission. The sun had  
set gloomily before any intelligence from the vessel  
had reached the city. Expectation became painfully  
intense as the hours of darkness drew on. At length  
a boat reached the wharf, announcing the fact that a  
treaty of peace had been signed, and was waiting for  
nothing but the action of our government to become a  
law. The men on whose ears these words first fell,  
rushed in breathless haste into the city, to repeat them  
to their friends, shouting as they ran through the  
streets, "Peace! Peace! Peace!" Every one who  
heard the sound repeated it. From house to house, from  
street to street, the news spread with electric rapidity.  
The whole city was in commotion. Men bearing lighted  
torches were flying to and fro, shouting like mad-  
men, "Peace! Peace! Peace!" When the rapine had  
partially subsided, one idea occupied every mind.  
But a few men slept that night. In groups they were  
gathered in the street, and by the fireside, beguiling  
the hours of midnight by reminding each other that  
the agony of war was over, and that a worn out and  
distracted country was about to enter again upon its  
wonderful career of prosperity. Thus every one becoming  
a herald, the news soon reached every man, woman,  
and child, in the city, and in this tone the city was  
engaged. All this you see was reasonable and prop-  
er. But when Jehovah has offered to our world a  
treaty of peace, when men doomed to hell may be  
raised to seats at the right hand of God, why is not a  
similar zeal displayed in proclaiming the good news?  
Men perishing all around us, and no one has ever per-  
sonally offered to them salvation through a crucified  
redeemer.—*Dr. Wayland.*

## How the first Christians Lived.

An approved writer, in describing the religious char-  
acter of the primitive Christians, observed that when  
they gave themselves to Christ, they counted all things  
lost for him and his salvation; and the surrender was an  
honest, whole-hearted transaction, never to be re-  
considered, never to be regretted.

Hence, from the hour of their conversion, they made  
little account of property. If it was confiscated by  
government, or destroyed by the mob, they took joy-  
fully the spoiling of their goods, assured that in hea-  
ven they had a better and incorruptible inheritance.—  
When the cause required, how ready were they to lay  
all at the feet of the missionaries. Generally they were  
poor. A rich Christian! why, such a thing was  
hardly known. However it may be now, it was then  
"easier for a camel to go through a needle's eye, than  
for a rich man to enter the kingdom of God." And if  
as an act of special sovereignty, a man of wealth was  
converted, he seldom retained his riches for a long pe-  
riod; for such was his sympathy for the despoiled and  
suffering brotherhood, and such his solicitude for the  
conversion of the perishing, that his funds were poured  
forth as water. Yet poor as were the first Christi-  
ans, they were liberal to a degree seldom surpassed.—  
We, from our much, give little. They, from their lit-  
tle, gave much. Their deep poverty abounded unto  
the riches of their liberality. Baptized countenances  
were the product of a later age. They understood  
Christ to be in earnest, when, standing but one step  
from the throne of the universe, he said: "Go ye into  
all the world, and preach the gospel to every creature."  
It was not, therefore, with them a matter to be con-  
sidered, whether they should go or not go. The com-  
mand was positive and peremptory; and how could they  
escape from the obligation? With us, to stay is the  
rule, to go is the exception. Wonder not that they  
accomplished so much—wonder not that they accom-  
plish so little. They did not wait idly for openings,  
but went forth either to find them or to make  
them. If defeated at one point, instead of returning  
to Jerusalem in despondency, and writing a book on  
the impracticability of Christian missions, they pro-  
ceeded to another and more distant field, and then to  
another, until they had gone over the appointed terri-  
tory. Their piety was enterprising; the spirit of obe-  
dience made it such.

## God's dealings with Apostates.

"Alas! it is a very small remnant, even in this highly  
favoured land, who delight in sanctifying the day of  
God, because they honour and love his ordinances,  
truths, and precepts; and this remnant are despised as  
precise and narrow-minded, for obeying the plain word  
of God, which others generally profess to believe.—  
Thus, from time to time, the Church, or different parts  
of it, becomes greatly corrupted in every respect; and  
the Lord gives up immense numbers to follow their  
own traditions, lusts, and delusions, until their gifts  
and services become their greatest abomination. At  
length he executes his judgment upon them, as he did  
on Israel in the wilderness: and having by severe dis-  
cipline destroyed many of the rebels from among them,  
and reformed the remainder, he charged them 'not to  
walk in the statutes of their fathers, but to keep his  
judgments and do them.' Then, perhaps for a time  
spiritual decline revives: but soon the power of god-  
liness begins to decline, dangerous errors and heresies,  
abominable idolatries or immoralities creep in; and it  
again becomes necessary, by judgments and corrections,  
to plead against them; again, to 'purge out rebels  
from among them,' and to bring forth a company  
refined as gold from the furnace, or else to take away  
their privileges from them, and confer them on some  
other people.

"In these ways God has from the beginning wrought  
with his Church 'for his name's sake,' and has purified  
her from time to time, instead of utterly destroying her;  
and his word engages, and his honour requires, that  
he should still have a people on earth; that 'the gates

of hell should never prevail against his Church; and  
that his cause should finally prevail. But those who  
remain so insensible and wicked amid the means of  
grace as to cast off his worship, that they may be like  
the heathen, to serve wood and stone, or to live 'with-  
out God in the world,' may be assured that they will  
never prosper in such an impious project. With 'a  
mighty hand and an outstretched arm' the Lord will  
assert his authority; and if idolatrous Israelites were  
so severely dealt with, of how much sorer punish-  
ment will apostates from Christianity be thought wor-  
thy?"—*Rev. T. Scott on Ezekiel.*

## The Fatal Mistake.

Just now about thirteen years ago, myself and James  
F. were walking up the streets of Uniontown,  
Pennsylvania, until we came opposite an old drinking-  
shop, which, for many years, had been the eye-sore of  
the community. "He asked me to call with him—I de-  
clined," he insisted—I went on. He called in, and I  
saw him no more for several years.

That day I left Madison College. I commenced  
the labors of a Methodist preacher soon after, enduring  
the hardships of an itinerant mountain life, and enjoying  
just such hospitality as some hot mountainers bestow.  
It was on one of those warm spring days, when heat  
had overcome myself and horse, I reached my preach-  
ing place at Palatine. Court was then in session in  
Fairmount, on the opposite side of the river, in Marion  
county, Virginia. I walked to the crowded court-room,  
and just as a man feels when every face is strange and  
every voice is new, just so I felt, and in the solemn  
solitude of a still multitude of strangers I sat a listener.  
Hon. E. C. W.—, formerly a member of Congress,  
was then speaking, and every word that he spoke was  
so solemn, so measured, so cold, it made my blood run  
chill. Three young men were indicted for robbery—  
in fearful truth he exposed the crime, applied the tes-  
timony, and fastened the guilt upon the prisoners at  
the bar. Black and Barnhouse were sitting side by  
side. There was another sitting near them, who seem-  
ed to scorn the very court that sat in judgment over  
him—he was handsome, with sparkling eyes and raven  
locks. Though not yet twenty-one years of age, he  
had a manly look. For a long time his face was bur-  
ied in his hands. I saw close by his side a female  
form shrouded in the deep mourning suggested by  
the condition of her relative who sat by her side.  
She moved her veil—I know her. O, such a thrilling  
stroke was that, when the grief and lovely, and pious  
wife of Judge F.— sat by the side of her convicted son.  
My, there was James F.—. He knew me—I  
knew him; I had well nigh rushed into the court to  
grasp him. Only three short years before I had seen  
him at the drinking-house. I left him there as I passed  
by. I reflected; I felt humbled; I went from that  
place and fell upon my knees, and prayed, and praised,  
Almighty God and his merciful Son that I had not  
tarry at the wine.

Young men, more familiarly, let me address you,  
boys; never stop at a drinking-house. Think of James  
F.—, who died in the Virginia state prison, and lies  
unburied in a convict's grave. In no more fascinat-  
ing connection ever think of a drinking-shop.—*Rev. H.  
C. Dean.*

## Mary, A Praying Servant Girl.

A number of ministers were assembled for the dis-  
cussion of difficult questions, and among others it was  
asked how the command to "pray without ceasing"  
could be complied with. Various suppositions were  
started, and at length one of the number was appoint-  
ed to write an essay upon it, to read at the next month-  
ly meeting; which being overheard by a female ser-  
vant, she exclaimed, "What, a whole month wanted to  
tell the meaning of that text! It is one of the easiest  
and best texts in the Bible." "Well, well, Mary,"  
said an old minister, "what can you say about it? Let  
us know how you understand it; can you pray all the  
time?" "O yes, sir." "What, when you have so  
many things to do?" "Why, sir, the more I have to  
do, the more I can pray." "Indeed; well, Mary, do  
let us know how it is; for most people think otherwise."  
"Well, sir," said the girl, "when I first open my eyes  
in the morning, I pray, Lord, open the eyes of my un-  
derstanding; and while I am dressing, I pray that I  
may be clothed with the robe of righteousness; and  
when I have washed me, I ask for the washing of re-  
generation; and as I begin work, I pray that I may  
have strength equal to my day; when I begin to kindle  
the fire, I pray that God's work may revive in my soul;  
and as I sweep out the house, I pray that my heart may  
be cleansed from all its impurities; and while prepar-  
ing and partaking of breakfast, I desire to be fed with  
the hidden manna, and the sincere milk of the word;  
and as I am busy with the little children, I look up to  
God as my Father, and pray for the spirit of adoption,  
that I may be his child—and soon all day; every thing  
I do furnishes me with a thought for prayer." "Enough,  
enough," cried the old divine, "these things are re-  
vealed to babes, and often hid from the wise and pri-  
ent." "Go on, Mary," said he, "pray without ceas-  
ing;" and as for us, my brethren, let us bless the Lord  
for this exposition, and remember that he has said,  
"The meek will he guide in judgment."—*An. Tract.*

## "I did as the rest did."

This time, yielding spirit—this doing as "the  
rest did," has ruined thousands.

A young man is invited by vicious companions  
to visit the theatre, or the gambling room, or other  
haunts of licentiousness. He becomes dissipated  
—spends his time—loses his credit—squanders his  
property, and at last sinks into an untimely grave.  
What ruined him?—Simply "doing as the rest  
did."

A father has a family of sons. He is wealthy.  
Other children in the same situation of life do so  
and so—are indulged in this thing and that. He  
indulges his own in the same way. They grow up  
idlers—triflers—and fops. The fathers wonder  
why his children do not succeed better. He has  
spent much money on their education—has given  
them great advantages. But, alas! they are only  
a source of vexation and trouble. Poor man, he  
is just paying the penalty of "doing as the rest did."  
This poor mother strives hard to bring up her  
daughters genteelly. They learn what others  
learn, to paint, to sing, to play, to dance, and  
several other useless matters. In time they marry  
—their husbands are unable to support their ex-  
travagance—and they are soon reduced to poverty  
and wretchedness. The good woman is astonished.  
"Truly," says she, "I did as the rest did."

The sinner following the example of others puts  
off repentance—and neglects to prepare for death.  
He passes along through life, till unawares, death  
strikes the fatal blow. He has no time left now  
to prepare. And he goes down to destruction, be-  
cause he was so foolish as to "do as the rest did."

## Lord Raglan and His Ancestry.

Lord Raglan is a descendant of the proud Somersets,  
—himself one of the most quiet and modest of the  
true working men of England. A prouder lineage few  
men could be conscious of than the Somersets and  
Seymours, who were of the same stock; and a prouder  
man was never seen in England than the Duke of  
Somerset of two centuries ago—who had the high-  
ways cleared before him, that he might not be looked  
on by vulgar eyes, who rebuked his second wife for  
tapping his shoulder with her fan, saying, "Madam, my  
first wife was a Percy, and she never took such a liberty."  
We may go back at once to Cardinal Beaufort,  
who was of the first generation of the family, apart  
from royalty—he being the natural son of John of  
Gaunt. There is a better ground of pride in the fam-  
ily, however than either royalty or antiquity. Among  
the proud Somersets was he, who in early life, com-  
manded a little army, raised by his father for the ser-  
vice of Charles I., and who, in after years, invented  
the steam-engine. It was the author of the "Century  
of Inventions" who first applied the condensation of  
steam to a practical purpose, though his invention was  
used only for raising water. He saw this method of  
creating a vacuum might be extensively applied; and  
therefore, it is admitted to be fair to call this Edward  
Somerset, Marquis of Worcester, the real inventor of  
the steam engine. He was the last noble who held  
out in his castle against Cromwell; and the stronghold  
was the Raglan Castle which gave his title to the  
Field-Marshal who commands our army in Turkey.—  
The youngest son of the fifth Duke of Beaufort, he  
was born in September, 1783, and christened Fitzroy  
James Henry Somerset. He was a coronet at sixteen,  
and a captain at twenty. He went with the troops to  
Portugal, and fought in the first great battle of that  
country, Lord Fitzroy Somerset was then under  
one-and-twenty, and it was not the first battle he had  
seen since he landed in the Peninsula. He learned  
much of his military science within the line of Torres  
Vedras, and was severely wounded at the battle of  
Bussaco. By this time the young soldier had won the  
notice and strong regard of Wellington, who had  
made him first his aide-camp, and then his military sec-  
retary—a singular honour for a man under two-and-  
twenty. He was present and active in every one of the  
great Peninsular battles. The Duke's avowed opinion  
was that the successes of that seven years war were  
due next to himself, to his military secretary; and  
that but for Lord Fitzroy Somerset, they would not  
have been obtained. He returned to England after  
Bonaparte's abdication in 1814, and married in the  
August of that year the second daughter of Lord Mor-  
rington, and thus became the nephew by marriage of  
the Duke of Wellington. Within the first year of his  
marriage, on Napoleon's return from Elba, the secre-  
tary went out with the Commander-in-Chief; and as  
his aide was on the field during the three days of June  
which ended the war. The Duke was wont to offer to  
bear the responsibility of an omission in the battle of  
Waterloo—the neglecting to break an entrance in the  
back wall of the farmstead, La Haye Sainte—whereby  
the British occupants might have been reinforced and  
supplied with ammunition. It was the want of am-  
munition which gave the French temporary pos-  
session of the place; and that temporary possession  
cost many lives, and Lord Fitzroy Somerset his right  
arm. He came home to his bride, thus maimed before  
he was seven-and-twenty. For nearly forty years af-  
terwards it was supposed by himself and the world that  
his arm was ended, and he devoted himself to official  
service at home. He entered Parliament for the bor-  
ough of Truro in 1818, and was a very silent member,  
voting invariably with the Tories, and seldom or never  
addressing the House. He was always in request for  
secretaryships at the Ordnance and to the Commander  
in-Chief. When the war with Russia was determined  
on there could be no doubt who should be chosen to  
conduct the English share of it. Here, again, then,  
he stands, in his 67th year, on the battle-field, first in  
command on the part of England.—*Daily News.*

TESTAMENTS FOR FRENCH SOLDIERS.—The Irish  
Correspondent of the Presbyterian Banner says:—  
"The Irish Catholics have been shocked by a late an-  
nouncement, that ten thousand French soldiers have  
been sent from Boulogne to the Crimea, and that the  
Emperor had presented each soldier with a copy of  
the New Testament, and to aggravate the offence, it  
was the diamond edition; printed at London, by the  
'British and Foreign Bible Society.' This desire for  
the Scriptures, manifested among the French soldiers,  
both at home and the seat of war, is most remark-  
able. A colporteur of the above named society, sold, in less  
than a month, at Boulogne, eight hundred copies at  
half price, and when he reported to the society that  
multitudes sought for the Scriptures who were not able  
to pay for them, he was authorised to give gratuitously,  
two hundred copies to each regiment of fourteen or  
sixteen hundred men. A gentleman who witnessed  
the distribution to one regiment says, that in ten mi-  
nutes the whole two hundred were gone. When he  
saw the outstretched hands, and the looks of disap-  
pointment of those who were left without a Testa-  
ment, he could not resist, and he told them he would  
himself procure as many for them on the following  
day. At the trenches before Sebastopol, the Scrip-  
tures are largely sought for, and the Bible colporters  
are doing good service. May we not hope that the  
Lord will come good to come out of evil. We believe  
that the intimate alliance which now exists between  
England and France will give a stimulus to the re-  
formed religion among the French people.

## Worth Thinking About.

In one of the New York State prisons there were  
recently 732 men convicted of crime, and sentenced  
to various periods of imprisonment as a punishment.—  
Among these were 131 who were orphans before they  
were sixteen years of age; 191 others were deprived  
of either father or mother; making 322 who were either  
whole or half-orphans! Three hundred and eight left  
home before they were sixteen, and 119 ran away from  
home. How far their career of crime may be owing  
to want of parental care, or to the losing or wilfully  
leaving a home, is not known.

Of the 733, 571 use tobacco; 550 are in the habit of  
profane swearing; 384 were without any employment  
when arrested; and 669 used STRONG DRINK HABITU-  
ALLY.—*Yonk's P. Gazette.*