

rigours of January, he is substantially the same, for he depends on that which is "the same yesterday, and to-day, and forever." At times, others, galvanized by artificial excitements, may reproach him as "too stationary," or as "behind the age;" but wait a little—six months at most—and where are his self-complacent maligners? He is adhesive to his position, because it is the right, the true, and the safe; but his tenacity is not stiffness. Like the water-lily, "Whose root is fixed in stable earth, Whose head floats on the tossing waves."

he unites in his character the rarely combined qualities of firmness and flexibility. All know where to find him, for he is ever in his place; and all know what to expect from him, for he is a man of principle. How lovely is a perennial christian! Reader, art thou one? Am I another?—*Chr. Watchman.*

Gems from McCheyne.

Suffering.—"There is a great want about all christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance. All the wounds of Christ sent out sweetness—all the sorrows of christians do the same. Commend to me a bruised brother, a broken reed—one like the Son of Man. To me there is something sacred and sweet in all suffering; it is so much akin to the Man of Sorrows."

Humility.—"Remember, Moses, wist not that the skin of his face shone. Looking at our own shining face is the bane of spiritual life and of the ministry. Oh, for the closest communion with God, till soul and body—head, face, and heart shine with divine brilliancy; but oh, for a holy ignorance of our shining."

Bereavements.—"Oh, God, how thou breakest into families! Must not the disease be dangerous, when a tender-hearted surgeon cuts deep into the flesh? How much more when God is the operator, who afflicteth not from his heart, nor grieveth the children of men."

Spiritual Sentimentalism.—"Is it possible for a parson to be conceited of his miseries? May there not be a deep leaven of pride in telling how desolate and how unfeeling we are? In brooding over our unearthly pains? In our being excluded from the unsympathetic world? In our being the invalids of Christ's hospital?"

Christ's Intercession.—"I ought to study Christ as an intercessor. He prayed most for Peter, who was to be most tempted. I am on his breastplate. If I could hear Christ praying for me in the next room, I would not fear a million of enemies. Yet the distance makes no difference—he is praying for me."

Wearing out for Christ.—"The oil of the lamp in the temple burnt away in giving light; so should we."

A Word to Ministers.—"Do write to me when you have a moment, and stir me up. You know a word to a minister is worth three or four thousand souls sometimes. * * Go on, dear brother; but an inch of time remains, and then eternal ages roll on forever—but an inch on which we can stand and preach the way of salvation to a perishing world."

Causes of the Commercial Distress in the British West Indies.

The Committee of the British and Foreign Anti-Slavery Society charges it upon the abolition, in 1846, of the differential duties between free and slave-grown sugars. The Free Trade section of the Abolitionists, dissenting from this view, assert that the colonies have been ruined by protection—have so long been accustomed to rely upon Governmental aid, that, being thrown upon their own resources by its partial withdrawal, they naturally enough fall into embarrassments. The causes, we suppose, are manifold. Before Emancipation, the islands were liable to great commercial revulsions, occurring periodically. This will be the case in every community where the credit system prevails, and especially in planting countries, where labor and capital being invested in the cultivation of one or two great staples they are peculiarly exposed to loss and embarrassment, from a sudden fall in prices. It was under this state of things that "a large proportion" of the estates in the British West Indian Islands became encumbered with debts and mortgages. The Emancipation Act found them in this condition, and who could expect that it would relieve them from it?—On the contrary, by entirely changing the relations of labor and capital, by altering the whole framework of society, it was calculated temporarily to increase the embarrassment. The wonder is, not that such

a false state of things should have resulted in this prevailing distress of 1847-'48, but that this result was not precipitated sooner.

What else could be expected? Encumbered as the properties were, a vast amount of cheap, protracted labor was required to produce enough to meet the demands upon them. But the Act of Emancipation left the peasantry at liberty to make their own bargains.—Women and children worked before; but they were now, to a considerable extent, withdrawn from the field labor. This was the first step towards the elevation of the former, and the education of the latter. It was right, but its effect on sugar-planting was injurious. Again, the laborers had been compelled to work sixteen or eighteen hours before, for a bare subsistence of the meanest kind. Now, they would devote only such a portion of their time to labor, and on such terms as would yield them a comfortable sustenance. Were they to be blamed for this? Do not white laborers act in the same way? They did right. But the effects of these changes were, a diminution of labor on the estates, and an increased outlay by the proprietors. Consequently, the sugar planting interest was injured; the estates became more and more embarrassed. Were it possible to revolutionize the habits of a slave-holding community suddenly, and make those just divested of their slaves, as ingenious, industrious, enterprising, economical, as ready at expedients, and as well satisfied with moderate profits, as those who have never held slaves, even now the West Indian planters might have saved themselves.—*National Era.*

The Bridge at the Falls of Niagara.

I have been intensely interested to-day in listening to a description, from a well informed and competent source, of the great bridge over the gorge that separates the dominions of the Queen from those of the President. If anything could be wanting in the attraction of the country about Niagara to turn thither the tour of the multitudes in the pleasure season, this bridge will supply it. Its thousands of tons weight of the strongest iron-rod that the ingenuity of the iron-master can devise, find a safe support in wrought iron anchors built in the solid rock, one hundred feet below the surface, so that before it could yield the very rock bound earth would forsake its tenacity. A large wooden framework is to be placed, so that no undulating motion can be experienced. In full sight of the cataract, the surge of angry waters far beneath, the sullen storm-beaten rocks all around, the quick locomotive will put forth all its quickness to rush beyond the peril of its journey. This glorious work is already begun, the money for its cost paid in and available, the excavations commenced, and the contractor is to pass on horseback by the middle of next June. Its firmness is to be such too, that with all the burden of a powerful locomotive and a long attendant train of cars, it is not to vibrate one inch in the centre. The railway is to occupy the centre, two carriage ways on either side, and two foot-ways. What a magnificent spectacle this road in full use will present! A road of this kind over the Menai Straits, in Wales, is famous for the daring display in its construction. That over the Niagara will soon be world-famed. It will be an iron link of civilization between the ruling powers of the world, and will never be severed.

One of the first thoughts that presents itself in reference to the construction, is, as to how the wres are to be thrown across. The steamboat now used below the Falls is to take over two cables, to which strands of iron are affixed. These are to be drawn over till two ropes of iron are drawn over, on which a temporary pathway is to be placed; and when I enquire where workmen could be found that had nerve enough to work effectually under such circumstances—the answer, so characteristic of American strength of action, was—"Oh, there are always plenty of Yankees, who have both the courage to work there, and the ingenuity to work well."

The great railway in Canada, which is to connect with this mighty work presents some admirable features. Its grade is over twenty feet, and a very large proportion of the distance is on a straight line. On one line, perfectly straight, ninety miles are laid out. All the highways of the country are to pass either over or under the road, by depression or elevation, as to be entirely removed, so that there will neither be obstacle nor hinderance to a flight which will put more life into the provincial dominions of her Britannic Majesty than it has yet seen. England expends millions on sections of her great

dominion far less worthy of her notice and fostering care.

"The last link" is completed when this great bridge of the cataract shall have been completed. From Boston and from New York an unbroken line is presented, and the day is coming when some correspondent of yours will delineate the incidents of a thirty hours' journey from the metropolis to Detroit. Such are the movements, and the progress in support of which all may unite, and which mark our busy day.—*New York Courier.*

THE FENCE GONE.—We have reported "sheep over the fence" heretofore, but we shall hardly have occasion to do it anymore. The fence by which the Catholic priests have attempted to restrain their flocks from attending to other instruction than their own has been removed, to the ground rail. The German Catholics now attend Bible instruction in flocks, refusing to recognize any fence. A church has been for some time organized in Newark, on the same plan with the organization at the Tabernacle last year. They number now about eighty persons, and have some two hundred attendants on the Sabbath, most of whom were Catholics, and half Protestants; which last join this Society, because, in Paterson there is no other worship in the German language. Such churches might be formed with ease in all the cities in our country; and if Protestants would persuade Catholics to become Bible men, they have no such field as among the Germans in this country.—There are German ministers who have left the Catholic church, men of good character and talents, who are ready to labor zealously, if only the means of living were provided for them.—The American Protestant Society have the charge of this business, but their income is not at all equal to the exigency.—*N. Y. Journal of Commerce.*

A FATAL CAROUSE.—In the devastation and burning of the chateau of Neuilly, some bandits rushed into the apartments, whilst others went to the cellars. The latter there found wine of all descriptions, and a cask of rum, which they broke open. Some instants after they were all drunk, and then a terrific battle took place between them, their weapons being bottles. At length they fell to the ground overcome by intoxication, or by wounds. Meanwhile, the men who went into the apartments ravaged and pillaged them completely, after which they set them on fire, and the whole building was soon in flames. A short time after, the men in the cellars were either burned to death or suffocated. On Sunday, from one hundred to one hundred and twenty dead bodies were dug out.—*Journal des Debats.*

Italian New Testament.

After our article last week on the civil and religious state of Italy was in type and "made up," it was found that four lines were wanted to fill out the column—and as the articles had closed with a reference to a religious paper, it seemed appropriate to fill these four lines with a reference to the circulation of Bibles and tracts in the same language; also to intimate to the benevolent of our readers that a channel may soon be opened in which these can go out from *American*. The Agent of the American and Foreign Bible Society, at Brunswick, advertising to these lines thus incidentally added, writes:

I sincerely desire that such may soon be the fact; that both of these Societies will circulate millions of Tracts on evangelical truth, and Bibles, faithfully translated, in every region of Italy.

My object, at this time, is merely to remind you, and the readers of the Advocate, that the American and Foreign Bible Society's Board of Managers, having lately completed a new translation of the New Testament in the French language, for France, Hayti, Nova Scotia, Canada, and for those speaking that language in this country, are now engaged in preparing a faithful version of the New Testament in the Italian language, and that this work will likely be ready for the press in three or four months.

Will the friends of the *American and Foreign Bible Society* please keep the fact now stated in their remembrance; will they help our Board to meet the necessary expense of printing and circulating the Bible amongst the people of Italy?

JAMES FARQUHARSON.
Agent of the A. and F. B. Soc.

INDIAN MISSIONS.—We learn from the journals of the Methodist Episcopal Church, that at the present time there is a strong desire manifested by the St. Regis Indians to receive the gospel under Protestant teachers, and that the Methodist Church has sent missionaries to them, with a prospect of great usefulness. The St. Regis Indians are located on the River of that name, which flows into the St. Lawrence, and is the dividing line between the State of New York and Canada. Up to a recent date, the Roman Catholic clergy from Montreal have had the entire control of these Indians.

CHURCHES AND CHAPELS IN SCOTLAND.—We learn from an exchange paper, that the Church of Scotland has 1160; Free (Presbyterian) Church; 840; United Presbyterian Church. 518; Congregationalist, 142; United Original Seceder, (Presbyterian) 41; Reformed Presbyterian Church, 30; Scottish Episcopal Church, 109; Baptist, 91; Roman Catholic, 82; Wesleyan Methodist, 32; Evangelical Union, various minor sects, (supposed) 80. Total of congregations or churches, 2988. Perhaps there are more Presbyterians in Scotland, as compared with its population, than in any other country on the earth.

One minister may boast—and such things have been—that the wealthiest people in his neighborhood attend his preaching; and another that among his pewholders he can enumerate all the educated and professional gentlemen of the town. All such boasting is in vain, unless, by one practical and effective character of the preaching the wealth of the rich is consecrated on God's altar, and the influence of the educated is cheerfully enlisted in the sacred cause of religion. A minister, however, might well glory if he could say—The spirit of the living God dwells in my church, and by his persuasive power, every Christian shines as a light, every family has its consecrated altar, and the hearts of sinners are made contrite and believing, and many are turned to righteousness.

A SPORTING CLERGYMAN.—A late English paper says:—"On Friday last, about 9 A. M. a party assembled on the race-course to witness a match made between one of the successors of the Apostles, and a son of Galen, on the merits of their respective horses, which were ridden by their professors, attired in full jockey costume. The divine proved himself as good a jockey as a theologian, and won the match, thereby reflecting great credit on his ancestors, the Apostles." But this was not all. "The hounds were in attendance, and in less than an hour the whole assemblage were in hot pursuit of a poor fox, which, after running nearly 40 miles, was killed. One of the horses died the same evening, and all the others are so ill, that their recovery, if not hopeless, is, at least, very doubtful." We should be glad to know which of the Apostles that racing, fox-hunting divine succeeded?

THE WALDENSES.—Amongst the many recent advances in the progress of Liberal opinions in Italy, there is not one which will be hailed with greater interest and satisfaction to the people of England than the one which we are this day able to announce. The King of Piedmont, Charles Albert, has at length accorded to his Protestant subjects, the Waldenses, the full benefits of religious freedom and civil equality. Our historical readers will remember that this remarkable race of early and consistent reformers has excited the greatest interest from the days of Cromwell downwards, and it is not many years since their sufferings and grievances formed the subject of an animated debate in the House of Commons. It is satisfactory to see that the well-understood progress of liberal and enlightened Government has spontaneously performed an act of justice, which foreign interference could not legitimately command.—*Observer.*

LOUIS PHILIPPE.—A London correspondent of the N. Y. Commercial gives the following statement of the pecuniary resources of the ex-King of the French:

"I am glad to hear that the ex-King has just invested about a million of dollars in New York. I believe that he has nearly three millions of pounds sterling here; if so, he will not be badly off. It is generally understood, but with how much reason we cannot say, that the ex-King has property enough on this side of the Atlantic to make himself and family comfortable—but we have heard that he sold out his English funds and employed the money in the improvement and decoration of Versailles."