

Intellectual Preaching.

"If by an intellectual preacher be meant a man who applies the acquirements of a vigorous and well-trained understanding to explain and enforce the great copies of evangelical truth; or the application, in the most attractive form, of whatever knowledge such a mind, in the pursuit after information of all kinds, can obtain, to the great end of the Christian ministry; or the employment of sound logic and natural eloquence to make the doctrines which are unto salvation bear down upon the heart and conscience; in that case man cannot be too intellectual: the great and glorious doctrines of revealed truth and life eternal, deserve and demand the mightiest energies of the noblest intellects. But if, as is too generally the case, this intellectuality means the cold, dry argumentative discussion of religious truth rather than evangelical subjects, or even of the latter in an abstract and essay-like form; a mere heartless exercise of the understanding of the preacher, and intended or adapted only to engage the understanding of the hearers, without either interesting their affections or awakening their conscience; such intellectuality will do nothing but empty the places of worship in which it is exhibited, or at best draw together a congregation of persons who cannot do without some religion, but who prefer the cold abstractions of the head to the warm affections of the heart"—*Earnest Ministry, by J. A. James.*

Seamen's Friend.

The Sailor Directed to Christ.

"Faith, you observe, is a *grace*, because it is the gift of God and freely bestowed; a *saving* grace, because when exercised, salvation is begun, and in due time will be consummated. It consists in *receiving Christ*. You know what it is to receive a gift: the present you may not deserve; he who offers it may perceive that you need it, and will find it useful, and therefore be influenced only by a desire of doing you a kindness. Now Christ, the object of faith, is revealed in Scripture as a gift; presented to such as are absolutely poor, and have nothing of their own; presented to you particularly, who feel your spiritual poverty and utter unworthiness; and you must receive him, lay hold of him, and make him your own.

"You must *rest* upon him, just as a house rests upon a solid foundation; just as the ivy, weak in itself, and unable to withstand the slightest wind, rests upon the oak, and entwines around it, and thus stands firmly.—You must rest upon him just as a feeble man rests upon his staff as a support. You must rest upon him just as you would, during a shipwreck, rely upon planks, to carry you safe to shore." Here he interrupted me, saying: "In such a case I would have no *certainty* of being saved from a watery grave; many a poor sailor has thus ventured, and been lost."

"It is true; but let us take the case of Paul, when he was wrecked upon Melita. When the mariners and passengers saw the vessel shattered, the waves prevailing, and no hope of safely remaining in the ship, they heard his declaration—probably received by revelation from his Master—that, following his directions, none of them should be lost. They believed him; and cast themselves upon the broken pieces of the vessel without scruple, and claved to them with a cheerful confidence, not doubting that, according to the apostle's promise, they should all safely escape. Now 'a greater than Paul, even his Lord and our Lord, has promised that if we rely, venture, rest upon him, we shall not perish, but have everlasting life.

"But you observe that we must rest upon Christ *alone*. His word is expressive, and excludes everything else but him as the ground of our confidence. There are those who rely upon the general mercy of God, or upon the works of the law; others blend their own works with the righteousness of the Redeemer, and foolishly imagine that they can supply what is wanting in their obedience, by what the Saviour has done and suffered for them. But Christ divided will be of no use; he will never consent to share with the sinner the honour of his salvation.

"We must receive him, as he is offered to us in the Gospel. He is offered *freely*: 'Come ye, buy and eat, without money, and without price.' 'Come and take freely' is our Master's invitation; come without staying to acquire any good qualities. In the parable, salvation is offered to the 'poor,' the 'maimed,' the 'halt and the blind'—to those who have no amiable endowment, but every loathsome pro-

perty; these are not only invited, but entreated, and by every art of persuasion importuned to come. The returning prodigal came to his father's house with no recommendation of dress, person, or character; with nothing but his destitution, misery, and acknowledgment of villainy; yet he was received and clothed with the best robe—the righteousness of Christ.

"We must receive Christ *wholly*, for he can give everything that we want; we must receive him as our 'wisdom,' to enlighten our ignorant minds; our 'righteousness,' to justify our guilty persons; our 'redemption,' to rescue us from the bondage of sin and Satan.

"We must receive him *particularly*, for so he is offered in the Gospel. It is not sufficient that a man believe that the grant of the Saviour is to sinners in general; he must feel that the offer is to him in particular; appropriate Christ to himself, and thus obtain an actual possession of Jesus. Every figurative expression on this subject used in Scripture, implies personal and individual application.—Is Christ represented under the similitude of bread? It cannot nourish the body unless it be received and eaten. Is he held forth under the image of waters, ever running, and ever free? But let them run ever so copiously, and ever so freely, they will not quench the thirst, nor refresh the spirits, unless they are drunk. Is he represented as a rock? It will give no rest to the weary traveller unless he recline upon it. When the Israelites looked unto the brazen serpent, while they all considered it as a cure, each particular person regarded it as a remedy for himself.

"Such is the nature of that grace, a definition of which you have given; and what now hinders you from believing? 'Wilt thou be made whole?' Christ asks."—*Pastoral Reminiscences, by Rev. S. K. Kollock.*

The Stars.

They have existed from the foundation of the world; they are the only unchanging objects that all eyes, which have been opened to the light and lifted to heaven, have seen just as we see them now, and as all posterity shall see them to the end of time. Oceans change their beds; continents are submerged; rivers stray from their channels; mountains are undermined; forests disappear, and cities rise in their places—all earthly things are inscribed with mutability; but the stars change not.

They are the same to us as they were to Adam and Eve in the bowers of Eden. They are the same to us as they were to Noah and his family, when they descended into the silence of an unpeopled world. They are the same to us as they were to the sages of Ionia and the wanderers of the Hebrides, when sailing in their fragile barks upon the melancholy main. They are the same to us as they were to Miltiades on the plains of Marathon, on that memorable night before the destruction of the Persians, and the delivery of Greece. The very horoscope, to which the sentinels of the hostile armies looked up, still lingers in the heavens to meet the gaze of the beholder.

They are the same to us as they were to the Psalmist of Israel, when at eventide he exclaimed, "When I consider the heavens, the work of thy fingers; the moon and stars which thou hast ordained; Lord! what is man, that thou art mindful of him? or the son of man, that thou visitest him?" And, finally, the stars, the unchanging stars—and, oh, how touching the thought!—appear to us in the same placid magnificence as they did to the Redeemer of the world, when, "having sent the multitude away, he went up into a mountain apart, and continued all night with God in prayer."—*Western Chn. Advocate.*

[From the Watchman and Reflector.]

The Wife's Wooden Leg.

Attachment to intoxicating liquor will induce a man to violate all the proprieties of life, and to break the most sacred obligations. Relationship, affection nor even his own interest is not sufficient to prevent indulgence.—He will persist in drinking, no matter how greatly the happiness of his nearest relatives is sacrificed to his gratification. The following singular fact is an illustration:—

A man in a town adjoining Boston, who was addicted to habits of intemperance, wanted to go on a spree in company with a number of boon companions. But to effect his object he must raise some money. Now it so happened that his wife had, by dint of industry and close economy saved five dollars, which

she had successfully concealed from her husband. Early in the morning of the day when he was to meet his comrades, he said to his wife, "Where's that five dollars you've got hid away?" "Why?" replied his wife. "I want it." "You can't have it." "I must have it." "What for?"

"Because I'm going away to spend the day and want some money." His wife continued to refuse, telling him that if he had it he would only spend it for rum. After using various persuasive and threatenings without success, he adopted another method with different results. His wife had lost a limb, and was consequently obliged to wear a wooden leg. As she had not yet arisen, and her unresisting leg was lying upon the floor, the miserable man picked it up, carried it to a pawn-broker's shop, and pawned it there for five dollars, just the amount which she had at home but which she must part with in order to regain this indispensable article. With the proceeds of his wife's wooden leg he sported through the day and enjoyed the luxury of a drunken night.

Extraordinary Feats of Swimming.

The art of swimming appears to be as natural to man as it is useful, and, in some cases, necessary for the preservation of his life.—Cleanliness and exercise, both so necessary to health, are combined with a high degree of enjoyment in the practice of the art.

The capability of the human race, civilized or savage, for swimming, is generally understood. The human form is better adapted to it than that of any animal not absolutely aquatic; and the inhabitants of warm latitudes excel most amphibious animals in the water, fighting with the shark, diving with the alligator, and remaining for long periods in profound depths in search of coral, pearls, and other treasures of the sea.

The pearl-divers of Ceylon will descend to the depth of sixty feet; and, although such diving is accomplished with a great pressure of water and violent exertions, they do not seem to suffer from it, as they make forty or fifty plunges a day, and at each plunge bring up about a hundred oysters.

The swimming couriers of Peru cross the continent, hundreds of miles, swimming down the rivers, their dispatches inclosed in a turban on their heads. They swim day and night, aided only by a light log of wood.

In Prussia, swimming has long been a military exercise, whole regiments being instructed to swim in line, fully equipped, to wheel in column, and even to load and fire in the water.

A few years since, the Viscount de Courtyron exhibited some experiments of this character in the Seine at Paris. He went into the water accoutred as an infantry soldier.—After swimming thirty fathoms from the boat, he raised himself in the water and fired a musket, at which signal one of his pupils sprang from the Pont Royal, a bridge, into the Seine, from a height of sixty-four feet, and carried to M. Courtyron a tin box containing dispatches. He read the papers, gave the signal, and was joined by a class of sixty-four pupils, who in the water executed a series of military movements.

Dr. Bedall, an English gentleman, swam for a wager, between Liverpool and Runcorn, in 1827, a distance of twenty-four miles, which he performed at the rate of six miles an hour, with the tide, probably.

How important it is, in a country like ours, that every man should learn how to swim! Storms strew our sea-coasts with wrecks—steamboats are liable to accidents from collision, explosion or fire, on our rivers and lakes—pleasure boats frequently upset, and numerous accidents occur from the sudden breaking of ice in the winter. The necessity of saving one's own life by swimming, or the opportunity of saving the lives of others, may happen to any one, and to many these things must often occur in the course of their lives.

Early Marriages.

The children of very young parents are generally deficient in strength of body and mind, and commonly die young. Franklin was the fifteenth child of his father and the eighth of his mother; and more still he was the youngest child for five successive generations on his mother's side, from whom more than his father, he inherited his eminent talents. Pitt, Fox and Burke were each the youngest child of their respective families. Daniel Webster is the youngest by a second marriage; so was also Lord Bacon, whose father was fifty, and his mother thirty-two years of age at his birth. Judge Story's mother was forty-four at his

birth; Benjamin West was the *tenth* child of his parents;—and Dr. Doddridge was the *twentieth* child by one father and mother. It is a proverb that "the youngest children are the smartest."—And why? evidently because the parents are mature in mind and body, and consequently transmit a higher order of mentality to their offspring. Does the intelligent farmer expect a healthy and luxuriant crop when he seeds with dwarfish green corn or unripe potatoes? And why not bring in requisition as much science and common sense to propagate the "human form divine," as "potatoes and cabbage?" Grant that early marriages would obviate much of the vice and wickedness which is now almost unavoidable, is not the remedy worse than the disease if it be the means of bringing into existence a race of puny, ill-formed children, a majority of whom die before they arrive at maturity?—But the evil does not end here. Those who live transmit their mushroom constitution to their offspring, and thus most effectually are the "iniquities of the fathers visited upon their children."—*Nat. Intel.*

Cheap Mode of Washing.

Your publishing the following recipe for washing clothes, will confer a favour, by which method labour is in a great measure avoided, and a washing of *twelve* or *fifteen* dozen can be done at an expense not exceeding *sixpence* for materials; there is little or no labour attending to it, no destruction of cloth by rubbing, as this is entirely superseded by the materials used, and one person can do in six hours what would otherwise require the labour of two persons for at least two days. The following prescription, if properly attended to, will ensure complete success:—1st. Cut half lb. of Soap into small pieces, and dissolve it in half a gallon of boiling water. 2d. Dissolve half lb. Soda into half a gallon of boiling water. 3d. Dissolve quarter lb. of Quick Lime into one quart boiling water. Let each of them then be prepared in separate dishes; then put the solution of Lime and the solution of Soda together, boil them twenty minutes, and put them into a jar,—all this must be done the night previous to the wash,—this solution must be strained into the solution of Soap, through a coarse cloth, taking care not to disturb the sediment of the Lime. The whole, thus mixed, is put into a pot containing about 10 gallons of water, placed on the fire and brought to the boiling point, the clothes are wrung out of the cold water in which they have been soaking during the night, then placed in the pot for half an hour, then take the whole out, scald them well, and blue. The same water will do for the assorted lots of clothes. The solution left in the pot can be used for washing floors of houses, producing a clean and shining appearance, such as no other method can give.—*Communicated to Recorder.*

Crocodiles of the Nile.

Crocodiles stuffed, were often brought to us to buy; but the Arabs take a great deal of trouble to get them, making an ambush in the sands where they resort, and taking aim when within a few yards of their foe; for as such they regard these monsters, though they seldom suffer from them. Above the cataracts, a Greek officer in the Pasha's service told me, they are very fierce, and the troops at Sennaar lost numbers of men by them and the hippopotamus, when bathing; but I heard of only one death occurring below the cataracts this year. This was an old woman, who was drawing water near Kenah; a crocodile encircled her with his tail, brushed her into the water, and then, seizing her by the waist, held her under the water as long as she continued to move. When lifeless, he swam with the corpse across the river to the opposite bank, and the villagers, now assembled, saw him quietly feeding on their old friend, as an otter might upon a salmon. The Egyptian who narrated this circumstance, told us with a grin that it was his grandmother; that he had shot the assassin three days afterwards, and sold him to an Englishman for 7s. 6d.—*The Crescent and the Cross.*

There are upwards of seventy John Streets in London, forty-seven James Streets, fifty-two King Streets, forty-four New Streets, forty-six Queen Streets, thirty York Streets, fifty Wellington Streets, twelve Grove Streets, and the like number of many others.

HOPE AND FEAR.—Hope is like the cork to the net, which keeps the soul from sinking in despair; and Fear is like the lead to the net, which keeps it from floating in presumption.—*T. Watson.*