

## A SABBATH SCHOOL TROPHY.

Some thirty years since a Sunday school, in a country town, contained a boy who had nothing very extraordinary in his appearance or his character. He was, it is true, remarkable for his courage, his industry and his perseverance. It pleased God to bless the instructions given to him by his teachers, and gave good evidence of a change of heart, united himself with the people of God, and earnestly sought the advancement of the Divine glory.

This young man had an elder brother who had gone to train the children of slaves in a British colony to the pursuit of heavenly freedom. After having shewn his holy affection for such, and having been useful in training not a few for Christ, he died amidst the tears and regrets of his pupils, and passed to receive the reward of infinite grace. This younger brother offered his services to succeed him, and was hailed on that distant shore as one "very like their own dear massa." The Sunday-school had taught him how both the scholar and the teacher felt; the truths he had learned there had tended to his own happiness; and it would have been indeed strange if he had not been more than a hireling in labour, and in feelings of holy interest.

The most simple-hearted, humble and devoted teachers of our Sabbath schools often become numbered with the most eminent and successful ministers of the cross. Such was the case with our devoted teacher. He connected the labours of the pulpit with those of the desk; many hundreds were called by his means from darkness into light; and when the state of his health demanded that his exertions should be lessened, it was judged expedient to supply his place in the school, and to ordain him to the discharge of pastoral duties. For this arrangement of infinite wisdom the praises of thousands will eternally ascend to the divine throne.

The mind of our missionary pastor, equally distinguished for its tenderness and its energy, surveyed the awful results of slavery as they existed under his eye. Its influence was great in debarring its unhappy subjects from enjoyment, and inflicting upon them positive misery. He saw it crippling the mind, debasing the morals and enslaving the very soul. He beheld it scattering blasting mildew over society, and driving its devotees into blasphemy and infidelity. It wounded the reputation of holy men, and burnt down the temples of God; it outraged humanity, and practically sought to drive Deity from the lowliest parts of his earth. All the principles of the man, all the sympathies of the Christian, all the holiness of the minister of Christ, were roused within him, and cheerfully did he consent to become the prisoner of Christ for the sake of his brethren in bonds.

Emancipated from restraint, our missionary fled to his native land, and there with eloquence seldom equalled, with energy and perseverance never excelled, and with courage and determination which no opposition could daunt, he pleaded the cause of humanity, of religion and of Christ. No man ever did more to rouse the British public to action; no man contributed more towards the destruction of slavery than this missionary,—once a scholar—then the teacher of a British Sabbath school—then the instructor of coloured children—and, finally, the missionary of the cross. Thousands and tens of thousands thrilled with interest, and bade the tears of sympathy to flow as they listened to his simple, natural and energetic appeals. Statesmen inquired, and were instructed by him; while the prayers of tens of thousands of blacks and whites ascended daily for his success. These prayers were heard; his labours, and those of very many others, were crowned with success, and Britain said to her slaves, "go free."

Filled with delight at his success, our missionary returned to the scene of his foreign labours, to witness the happiness of the emancipated, and to excite and guide their feelings of holy gratitude. He had been threatened with the dagger of the assassin, and knew full well that no mean efforts would be made to destroy his reputation; but, "strong in the Lord, and in the power of his might," he went forth; and even his enemies soon shewed a desire to be at peace with him, and they who had sought his life, asked to share his friendship.

Still does our missionary live to enjoy the reward of his doings, and to see the pleasure of the Lord prosper in his hands.

Friendly reader, this is no fancy sketch.—Far more words of truth and soberness might

be used to narrate facts than those we have employed. Our friend would unite with us in ascribing all that is good to his great Master, by whom he was raised up for his undertaking, qualified for its discharge, and succeeded in its labours. We have only given you a momentary view of William Knibb, once a Sunday scholar in the school of the venerable Andrew Fuller, of Kettering.—[Selected.]

## Seamen's Friend.

## SCRIPTURE ILLUSTRATION.

Luke xiii. 29.—"And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the Kingdom of God."

Of all nations, and from all quarters shall they come into his kingdom of grace; they shall sit down in his banqueting-house with the most endeared friendship, and thence come ultimately in his kingdom of glory. A miniature illustration of this text was witnessed on Saturday evening last, at the Sailor's Home in New York. The sailors were gathered in their usual meeting for prayer. The superintendent had read a portion of scripture, and implored God's blessing on the meeting. A hymn suited to the occasion had been sung; when a sailor from the *East*, (England,) arose and said, that he had been a great sinner, but had found a great Saviour. God had twice saved him from drowning, when he had fell overboard drunk; had mercifully heard the prayers of his pious mother, and brought him to a knowledge of the truth; so that now only two months old, he was happy in the love and service of Christ. "As soon," said he, "as I believed in Christ, my burden fell off!"

As he sat down, a *Northern* sailor arose. He was from Sweden; and he too had something to say of Christ, and for Christ—especially of the *great love* wherewith he had loved us, and given himself for us. He was followed by a Danish sailor, who had also come from the far north to sit down in these heavenly places. Most earnestly and affectionately did he exhort his brethren of the sea, and all present, to love and serve Jesus Christ.

Who had sought him when a stranger,  
Wandering from the fold of God;  
And to rescue him from danger,  
Interposed his precious blood.

Next a French convert, feeling that though belonging to different nations, they were all one in Christ Jesus, spoke of the gold of California, warned all against its inordinate love, and exhorted them to seek the gold of pure religion.

But as apparently happy as any one present, was a Portuguese from one of the sunny isles of the *South*. He was once a Roman Catholic, in ignorance and sin. He had come to this country without a Bible, and without any well-grounded hope of eternal life. He had now the Bible, and loved it. A great spiritual change had come over him. He felt that he was now in a land of liberty, and especially of that liberty wherewith Christ makes his people free. Most heartily did he express his thanksgivings to God for what he had enjoyed at the Sailor's Home. Another Portuguese had also come, and sat down in the same kingdom, but said nothing, though while he mused the fire burned, because he could not express himself in the English language. Two American brethren also came in to fill up the measure of a meeting, which in its national variety, and brotherly unity, and heavenly sweetness, was too striking an emblem of the general assembly in glory, to be soon forgotten. "It has been my privilege," said a person present, "to attend the seamen's prayer-meeting at the Home several times, but in no meeting have I enjoyed more, than in the precious one, held this evening."—*Sailor's Magazine*.

## Temperance.

## THE STILL-HOUSE STATES.

Possibly a lesson of some importance may be learned by pondering upon the annexed statistics from a portion of the States.

	The Population according to the last Census of	No. of Distilleries.	No. that cannot read and write.
North Carolina,	753,419	2802	56,609
Tennessee,	829,210	1426	58,531
Virginia,	1,239,797	1457	58,787
Pennsylvania,	1,724,933	1070	33,940
South Carolina,	594,308	889	20,615
Ohio,	1,519,467	390	35,394
New York,	2,428,921	212	54,452
Massachusetts,	734,699	37	4448
Louisiana,	352,411	5	4861

It appears, then, that North Carolina has the largest, and Louisiana the least number of Distilleries—North Carolina exceeding in this respect, in proportion to her population, more than two to one, any other State in the list. But North Carolina also takes the lead of any other State in the comparative number of those who cannot read and write. We are not called upon to affirm that there is a connexion between distilleries and ignorance—the statistics tell a tale which it is hard to dispute. But it will be inferred that if a State would wipe off the reproach of ignorance, it may in part be done by the abatement of distilleries—or what is far better and far less expensive, by converting the distilleries into school-houses. If, for instance, the 2802 distilleries in North Carolina, and the 1457 in Virginia, were so many school-houses in addition to those already established, it is reasonable to calculate that in ten years the number that cannot read and write in these States would be diminished at least one half.—*Va. Watchman and Observer*.

## Cholera and Temperance.

During the prevalence of the Cholera at New Orleans, only three deaths occurred among the *Sons of Temperance*.

Of those who died, one had been a member but a week, another less than a month, and the third was a watchman who was much exposed. The proportion of deaths in the city was fifteen to every thousand souls; while in the *Sons of Temperance* the proportion was but one in more than each four hundred members."

## FACTS IN NATURAL HISTORY.

A globe placed in water, or in air, in moving meets with resistance, and its velocity will be retarded. If you alter the globe to the form of an egg, there will be less resistance. And then there is a form called the solid of least resistance which mathematicians studied for many years to discover; and when they had discovered it, they found they had the form of a fish's head! The God of Nature had "rigged out" the fish with just such a figure.

The feathers of birds, and each particular part of them, are arranged at such an angle as to be most efficient in assisting flight. The human eye has a mirror on which objects are reflected, and a nerve by which these reflections are conveyed to the brain; and thus we are enabled to take an interest in the objects which pass before the eye. Now, when the eye is too convex, we use one kind of glass to correct the fault; and if it be not convex enough, or if we wish to look at objects at a different distance, we use glasses of entirely another description. But as birds cannot get spectacles, Providence has given them a method of supplying the deficiency. They have the power of contracting the eye, of making it more convex, so as to see the specks which float in the atmosphere, and catch them for food; and also of flattening the eye; to see to a great distance, and observe whether any vulture or other enemy is threatening to destroy them. In addition to this they have a film, or coating, which can be suddenly thrown down over the eye to protect it; because at the velocity with which they fly, and with the delicate texture of their eye, the least speck of dust would act upon it as a penknife thrust into the human eye. This film is to protect the eye, and the same thing exists to some extent, in the eye of the horse. The horse has a large eye, very liable to take dust. This coating in a horse's eye, is called the *haze*, or third eye-lid; and if you will watch closely, you may see it descend, and return with electric velocity. It clears away the dust and protects the eye from injury. If the eye should catch cold, the haze hardens and projects, and ignorant persons cut it off, and thus destroy this safe-guard.—*Professor Mapes*.

## Development of the Lungs.

The following commendable hints are from Dr. Fitch's late work:

Much has been said and written upon diet, eating, and drinking; but I do not recollect ever noticing a remark in any writer upon breathing, or the manner of breathing. Multitudes, and especially ladies in easy circumstances, contract a vicious and destructive mode of breathing. They suppress their breathing, and contract the habit of short quick breathing, not carrying the breath half way down the chest, and scarcely expanding the lower portions of the chest at all. Lacing the bottom of the chest also greatly increases this evil, and confirms a bad habit of breathing. Children that move about a great deal

in the open air, and in no way laced, breathe deep and full to the bottom of the chest, and every part of it. So also with most out-door labourers, and persons who take a great deal of exercise in the open air, because the lungs give up the power of action, and the more exercise we take, especially out of doors, the larger the lungs become, and the less liable to disease.

In all occupations that require you to stand, keep the person straight. If a table, let it be high, raised up nearly to the arm-pits, so as not to require you to stoop; you will find the employment much easier—not one half so fatiguing; whilst the form of the chest, and the symmetry of the figure, will remain perfect. You have noticed that a vast many tall ladies stoop, whilst a great many short ones are straight. This arises, I think, from the tables at which they sit or work, or occupy themselves, or study, being of a medium height, far too low for a tall person, and about right for a short person. This should be carefully corrected and regarded, so that each lady may occupy herself at a table suited to her, and thus prevent the possibility or necessity of stooping.

## Electric Light—a Substitute for Lamps.

The idea of producing lights that should displace the use of lamps by means of the galvanic battery, is not new. It was spoken of as a probable attainment thirty years ago. So attempts to propel machinery by steam were made long before steamboats were made. But now electrical lights give promise soon of being a practical reality. We have previously alluded to the experiments in progress in London by Mr. Staithe. He has brought his apparatus to produce such results as to have created no small panic in the gas companies of London. His apparatus consists of an ordinary Voltaic battery, having an hundred cells. To each wire or pole is attached a piece of carbon, artificially prepared. The light is produced by first bringing the points of these two pieces into contact, and then setting them a small distance apart—the distance varying with the intensity of the electric current. His model battery produces a light equal to 800 wax candles; and what is specially wonderful about it is, that all this is done at *less than no expense*. The apparatus is actually making money while it produces the light; for the materials used in the battery to excite the electrical action, undergo a chemical change, which enhances their value as an article of merchandise. This invention unquestionably promises the most important results.

## Scientific Discovery.

The London correspondent of the *Atlas*, gives an account of a paper that was read before the Royal Institution in February. It purports to be a discovery by means of which carbonic acid gas is applied to the extinguishment of fires. The "Fire Annihilator" is the instrument used. It subdues fire by preventing the supply of *pure air*, the vital element of conflagration, and supplying *carbonic gas and steam*, which destroys combustion. The instrument is portable, one ample for a private house weighing but twenty-five pounds. By touching a spring, the agent is at work. For larger buildings, a larger apparatus is required. The experiments tried were successful. The writer says the apparatus may be always at hand ready for use, is easily set in action, is always sure to work, occasions no damage to the house or furniture, and no personal injury need be apprehended from its use.

CHANGE IN THE ENGLISH LANGUAGE.—The following was the form of the Lord's Prayer in the year 1300:

"Eader our in hevne, heloweyed be thi name, Come thi kingdom, Thi will be don as in hevne and in earth, Our uch dayes bred give us to-day A forgive us our dettes, as we forgiven our dettours, and lede us not into temp tatioun, Bote delivere us of yvel. Amen."

If ever the Christian Church is to be brought back to a state of greater unity of sentiment, it must take place as the result of a more general and simple deference to the Bible rightly understood. All true unity has relation to a rule or standard, and whatever contributes either to make more clear and certain the letter of the rule or to enforce and vindicate its authoritative claims, tends to promote the desired consummation.—*Anon*.