

mediately set himself to work to separate those leaves with great care; but one can scarcely form a conception of the surprise of the man, when he found thus carefully enclosed a bank bill of five hundred francs, (\$100.) On the margin of one of the pages were written these words:

"I gathered together this money with very great difficulty; but having none as natural heirs but those who have absolutely need of nothing, I make thee, whoever shall read this Bible my heir."

#### SINGLENES OF EFFORT.

The somewhat eccentric, and somewhat oracular Adam Clarke, has been quoted as having said, the old adage forbidding too many irons in the fire at the same time is wrong.—"Put them all in at once," said he, "poker, tongs and all." Whether Dr. Clarke's direction be founded in true philosophy or not, it is certain that he has an army of disciples.

The subject of Unity of Design in the Ministry, was brought up before the Pastoral Conference of Ohio, at its late anniversary, by an essay, which was read on that topic. This gave rise, (we quote from the Western Journal,) to an interesting discussion. Rev. Mr. Leonard referred to the example of Christ, who declared his meat to be, to do the will of his Father, and finish his work, and likewise to the example of his distinguished followers, such as Paul, Bunyan, Whitefield and Payson, the last of whom, in the extremity of his death-bed sufferings, had said, "If I could be permitted to rise from this bed, I would go leaping through the streets, preaching the gospel." The influence of such men, claimed Mr. L., lives. Unity of design leads to unity of purpose.

Rev. Mr. Moore alluded to an opinion, that he had seen expressed in the newspapers, that ministers had degenerated. If it was so, it might be explained, by a want of unity of design in the present ministry. There was sufficient talent and piety, but they needed concentration. He illustrated as follows: There was heat enough in the sun, to burn up everything, if it was concentrated, yet many present were obliged to use their cloaks for warmth. The demands upon the Western Minister were greater than those upon the Eastern. If Dr. Wayland as President of a College, was obliged in addition to his duties as instructor and presiding officer, to manage the finances of Brown University—conduct the correspondence—improve the grounds, &c., he presumed that he would not find time to prepare so many good books. It is impossible for one to divide his energies, and excel in any department. If a minister does a heavy business as a temperance lecturer, he will not do heavy business in the church. A time of temptation to the minister. There is need of caution. The great question before his mind should be, what is my object? What has God called me to do?

There are words of caution and instruction in the foregoing, which all will do well to heed, who would labor successfully in the work of the Lord. Paul in pursuance of the purpose which he had engraven upon his commission, "to know nothing among men, save Jesus Christ and Him crucified, could declare, 'This one thing I do.' All who would fulfil the charge given by him to Timothy, "to fight the good fight of faith," and be able at last to say with this same apostle, "I have finished my course, or like the great master on the cross, exclaim, "It is finished," must gird up the loins of their minds, and anoint their souls to the work of one absorbing endeavor. The energies of Christians and of Christian ministers are too often scattered and wasted, because they suffer their feet to be diverted from the way which the Redeemer has characterized as "narrow and strait."

#### THE CHOLERA.

##### ITS PREVENTIVES AND REMEDIES.

The following valuable suggestions are from a late number of the London Lancet, reprinted in this city.—They come from the Medical gentlemen appointed by the Poor Law Commissioners of Great Britain to investigate the whole subject, and give the results of their observations.

1. We would urge the necessity, in all cases of cholera, of an instant recourse to medical aid, and also under every form and variety of indisposition; for during the prevalence of this epidemic, all disorders are found to merge in the dominant disease.

2. Let immediate relief be sought under disorder of the bowels especially, however

slight. The invasion of cholera may thus be readily and at once prevented.

3. Let every impurity, animal and vegetable, be quickly removed to a distance from the habitations, such as slaughter-houses, pig-styes, cesspools, necessaries, and all other domestic nuisances.

4. Let all uncovered drains be carefully and frequently cleansed.

5. Let the grounds in and around the habitations be drained, so as effectually to carry off the moisture of every kind.

6. Let all partitions be removed from within and without habitations, which unnecessarily impede ventilation.

7. Let every room be daily thrown open for the admission of fresh air, and this should be done about noon, when the atmosphere is most likely to be dry.

8. Let dry scrubbing be used in domestic cleansing, in place of water cleansing.

9. Let excessive fatigue and exposure to damp and cold, especially during the night, be avoided.

10. Let the use of cold drinks and acid liquors, especially under fatigue, be avoided, or when the body is heated.

11. Let the use of cold acid fruits and vegetables be avoided.

12. Let excess in the use of ardent and fermented liquors, and tobacco be avoided.

13. Let a poor diet, and the use of impure water in cooking, or for drink be avoided.

14. Let the wearing of wet and insufficient clothing be avoided.

15. Let a flannel or woollen belt be worn round the abdomen.

N. B. This has been found serviceable in checking the tendency of bowel complaint, so common during the prevalence of cholera.—The disease has, in this country been always found to commence with a looseness in the bowels, and in this stage is very tractable. It should, however, be noticed, that the looseness is frequently unattended by pain or uneasiness, and fatal delay has often occurred from the notion that cholera must be attended with cramps. In the earlier stage here referred to, there is often no griping or cramp, and it is at this period that the disease can be most easily arrested.

16. Let personal cleanliness be carefully observed.

17. Let every cause tending to depress the moral and physical energies be carefully avoided; let exposures to extremes of heat and cold be avoided.

18. Let crowding of persons within houses and apartments be avoided.

19. Let sleeping in low or damp rooms be avoided.

20. Let fires be kept up during the night in sleeping or adjoining apartments, the night being the period of most danger from an attack, especially under exposure to cold or damp.

21. Let all bedding and clothing be daily exposed during the winter and spring to the fire, and in summer to the heat of the sun.

22. Let the dead be buried in places remote from the habitation of the living.

By the timely adoption of simple means, such as these, cholera or any other epidemic will be made to lose its venom, so true is it that "Internal sanitary arrangements, and not quarantine and sanitary lines, are the safeguards of nations."

#### Seamen's Friend.

"The Pious Sailor"—a Tract Made a Blessing to its Author.

In August, 1844, Mr. Joseph G. Clark, an American sailor who had recently been baptized, and joined the Baptist Mariners' Church New-York, under the care of Mr. Ira R. Steward, wrote to Mr. Steward from Lisbon, informing him of the singular manner in which, to his surprise, God had blessed him to the crew of the vessel in which he had sailed.—This letter was published in a New-York paper. It was read by a member of the English Baptist Tract Society, was recommended to the committee, approved, and printed as a tract. Mr. Alexander Henderson of Belize, Honduras, in his stock of tracts for distribution, had copies of this tract, which is numbered 38 in the Baptist Tract Society's list.

In a letter dated April 10, 1849, Mr. Henderson says, that the United States Steamer "Galveston" had been brought into Belize, on account of some part of the machinery having broken. The passengers were obliged to proceed to Chagres, on the Isthmus of Panama, whither she was going, in small vessels

taken for their use. But some little time elapsed before they sailed. Among the passengers, was Mr. Parker, a Methodist, who had come from England to the States about twelve years before. He and Mr. Lindsly from Mobile, who had been pastor of a white church, and of a black church of 300 members, at the same time; and, also, Mr. Shaw, a medical gentleman, once a Presbyterian minister, but lately baptized, all preached during their stay.—Finding that Mr. Parker was unprovided with tracts, Mr. Henderson gave him 1,000, half Spanish, half English. In the same house where Mr. Parker lodged, were also the crew of an American brig, which had been wrecked on the coast. They were waiting for a passage to the States. Mr. Parker entered into conversation with the mate, and found him an intelligent man. Mr. Parker said he had just received a supply of tracts from Mr. Henderson, and would be happy to give him a few. "This one," he said, as he selected "The Pious Sailor," "will suit you," little knowing the extent to which his remark could prove true. "May I ask," he said, "your name?" "My name is Clark," replied the mate. "Clark! Clark! why the tract is by Clark. Have you ever made a voyage to Lisbon?" "I have," said he. "Then," said Mr. Parker, "I have found you out." He acknowledged himself to be the author of the letter it contained. But a change had taken place in the state of his heart towards God; and now his own tract, says Mr. Henderson, "is made the means of recovering him from a backsliding state." This he freely and feelingly declared, both in our place, and that of the Methodists, and during his sojourn among us of about ten days, excited a most lively interest for good things. He preached twice. One sermon was the very best I ever heard, where nautical phraseology was employed. His text was, "She is like the merchants' ships." He understood the church to be meant. She was like them, 1. Because she is the medium of intercourse between heaven and earth. 2. Because she carries passengers as well as seamen. 4. Because she goes by a compass—the Bible; conscience steers, and the Holy Spirit lights the binnacle. 5. Because she must have a breeze—the Holy Spirit. 6. Because she requires to be put together according to rule, and of right materials. The application drew tears from almost all present, whilst he shewed that there was no passage to heaven, but in the ship, and that all who did not sail in her, would be left to perish. Mr. Henderson regretted that he had not a manuscript of the sermon, feeling that "it deserved publication." Mr. Clark had been lecturing for some time for the Sailors' Society of New-York; but having met with something in connection with the church of which he was a member, which displeased him, he went to sea again. This was his first voyage. He was shipwrecked; admonished by a tract which he himself had written, and thus awakened and restored from his wanderings; left Belize, resolving to wait on God for dissections as to his future course.

#### Temperance and Revivals.

The Temperance reformation is pre-eminently a moral enterprise, and no man in his senses can hope or expect to see it successful in a low state of public morals. It was only in the high influence of religion in the community, that it found such patronage and favour in our country on its first appearance; and much in proportion as religion has flourished, has the cause of Temperance advanced. For the last year or two, there has been much coldness and apathy on religion itself in the country, which we believe to have been one great cause of the decline of Temperance.—And as this seems to be reviving in many towns and cities, we have reason to expect that with it, the cause of Temperance will receive a great and happy progress.

The reason why many a man does not become a Christian is, that he is unwilling to renounce the manufacture, sale, or use of intoxicating drinks; and when driven from all his refuges he yields to the claims of God, he at once becomes a thorough and most devoted Temperance man. A revival of religion in a place makes the most substantial converts to Temperance. We remember of seeing somewhere related, the following incident:

"In a revival of great interest and power in a commercial town, a merchant, doing large business, was seen regular in the inquiry meeting, and appeared to be deeply concerned to know what he should do to be saved. The minister of Christ conversed with him kindly, and directed him to the Lamb of God for par-

don. Week after week rolled away, but he found no peace in believing. One evening a minister from abroad, who had come to assist in this laborious work, and had frequently conversed with this merchant, wishing if possible, to detect the lurking sin which prevented him from embracing the Saviour, held with him, in substance, the following conversation.—"What, sir, is your employment?" "I am a merchant." "What, do you sell?" "Groceries, sir." "Do you sell ardent spirits?" "I do." "What quantity have you now in your store?" "Twenty hogsheads." "And can you expect to be pardoned, while thus sinning against God?" "Do you think it is sinful, sir, to sell ardent spirits?" "Indeed, I do, for human consumption; it is not only sinful but monstrous. You must relinquish this guilty business, or lie down unpardoned in endless sorrow."

The merchant looked sad, and went home in distress. It was indeed a trying moment. He reflected, he prayed, and then concluded that his soul was infinitely more valuable than gold that perisheth. In view of his final account at the bar of God, he decided manfully to relinquish that part of his business, and deal no more in the blood of souls. He soon cleared his store of the dreadful poison, sacrificed a large sum of money, shortly after experienced a hope in Christ, came into the visible church in due time, and went on his way rejoicing.

It was the testimony of Mr. Nettleton, who laboured most successfully in revivals, that nothing so prevented the conversion of men as the moderate use of intoxicating liquors; and that when this was detected and pointed out and proved to the satisfaction of the person concerned, it lost forever its power over the appetite and heart. The use and traffic was freely and forever renounced, as utterly at variance with all pretension to Christian character. In an advance of true religion, therefore, lies the strongest hope for the Temperance reformation.—*Temperance Journal.*

#### Emigrants to the United States.

The emigration to the United States, has been very large the past year, and is likely to continue so. This emigration is almost entirely confined to Ireland, and the various countries and races of Germany. There is little or none from France, England, Wales, Belgium or Holland, and very little from Italy, except from Lombardy, from which a small number come through Germany. From the Northern Nations, there is very little emigration, excepting from Norway. The three northern nations, Norway, Sweden and Denmark supply however, a large portion of the seamen who man the merchant ships of the U. S. they preferring the ships of the United States to the British marine. A large portion of the seamen in British merchant ships are Irish, and they seem to prefer British ships to those of the United States, although the British officers treat them with much severity. An American shipmaster, however, tells us that they are driven by necessity to the British ships as the ships of the United States and of the smaller maritime nations, find enough northern Europeans, who make much more efficient seamen than the Irish.

From Ireland, the emigration since the destruction of the potato crop has been so large, that this, together with the effects of starvation and pestilence, among those who have remained, must have considerably reduced the population. As the land has been rapidly changing owners and occupants, thousands of the little potato enclosures of the poorer class have been cleared of the impoverished tenantry and converted into good sized farms, which have been taken by a better class of population, some of them emigrants from England. It is probable emigration will soon be checked, although the natural increase of the poorer class of the Irish people, is many times greater than the increase of any other people in the world.

From Germany, however, where there is a population ten times greater than in Ireland, and from which we have always had a large emigration, we must look for a great influx of population. The terribly disturbed state of that whole country, which shows at present no prospect of alleviation, must, it is presumed, lead to a great emigration, many will be obliged to leave from political reasons, but aside from these, as every species of industry is prostrated by the insecurity of property and the assembling of armies, thousand of those who can get from the scene of destruction and bloodshed, will leave for the United States.—The German papers estimate the number of