

# The Christian Visitor.

"Glory to God in the highest, and on earth  
Peace, good will toward Men."

VOL XII SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, DECEMBER 14, 1859. NO 50

## The Christian Visitor,

A FIRST CLASS FAMILY NEWSPAPER,  
Devoted to Religious & secular Intelligence,  
REV. E. B. BILLS, EDITOR.  
The Editorial and Business Departments are under the  
supervision of  
THOMAS MOHRNRY,  
At the Visitor Office, No. 12, Germain Street,  
(Opposite the Country Market.)  
All Communications, whether on business or for  
publication, to be addressed  
CHRISTIAN VISITOR OFFICE, ST. JOHN, N.B.

TERMS:  
If paid in advance, Seven Shillings and  
Sixpence. If payment be delayed over three  
months, Ten Shillings.

No paper can be discontinued without the  
payment of all arrears, except at the discretion of  
the publisher.  
The names of persons and places should be  
written so plain, that they cannot be misunderstood,  
and in directing changes from one post-office to another,  
the names of BOTH offices, and the county,  
should always be given.

Ministers of the gospel and others, who  
will send us the advance, for six new subscribers  
will get the "Visitor" for one year free of charge.

CORRESPONDENTS:  
No Communication will be inserted without the  
author entrusting us with his name in confidence. Unless  
the opinions expressed by correspondents be  
editorially endorsed we shall not consider ourselves  
responsible for them.  
Correspondents are respectfully reminded that  
short communications, as a general thing, are more  
acceptable to readers of Newspapers, than long ones,  
and that a legible style of writing will save the  
printer time, which is always valuable, and insure  
correct insertion.

### From the Macedonian. THE OPENING OF CHINA.

BY REV. M. J. KNOWLTON, NINGPO.

Facilities for the Evangelization of China.  
Though China still the designation of being  
a hard mission field, still there are many circum-  
stances which may be classed as favorable to the  
propagation of the gospel.

1. The facilities for travelling throughout the  
empire may be mentioned as one. It is true that  
there are no railroads, no steamers, and but very  
few wheel-carriages or carriage-roads, the only  
roads, for the most part, being mere footpaths.  
But the facilities for water communication no  
doubt are more complete than those of any other  
country. "The rivers of China," it has been  
truly said, "are her glory." The four principal  
are the Amour, which has for its basin the  
west of Manchuria and a part of Mongolia; the  
Hwang Ho or Yellow river, which in its winding  
flows a distance of about 2,500 miles, and  
drains a basin of about 700,000 square miles;  
the Yang-tze, Kiang or Yangtze river, which  
rises in the north of Tibet, and winds its way  
in the Northeast direction through the heart  
of the empire, a distance of more than 3,000 miles,  
and drains a basin of about 800,000 square miles,  
and containing a population of about 180,000,000;  
and the Pearl river, which drains a region  
of about 200,000 square miles, and empties into  
the sea near Canton. There are numerous other  
rivers, which, like the larger, cortically swarm  
with boats. Intersecting the rivers and their  
tributaries, are countless canals, running in  
every possible direction, and varying in size and  
extent according to circumstances, forming a  
complete net work of water communication over  
all the vast plains of the country. The rivers  
and canals, large and small, like arteries, veins  
and capillary vessels, permeate every part of  
the empire, extending even to the most distant  
and obscure villages and hamlets. The missionary  
has but to step into a boat, taking with him his  
assistants, books, food, bed, &c., and by a quiet  
and easy mode of conveyance, is soon at any  
part of the field that he wishes to traverse. If  
in any instances he wishes to cross mountains, or  
travel by land, sedan chairs, horses, camels or  
asses are easily obtained.

2. The closeness of families, and the custom  
of living congregated together in villages and  
cities, probably will also facilitate the spread of  
the gospel. Dwelling together in the same  
place, the people, if at all inclined, can easily  
assemble to listen to the truth: and should the  
gospel come to a place, the tendency of the  
whole village or clan will be brought under its  
influence. Especially would this be the case, if  
those first converted were persons of intelligence,  
character and influence in the clan. Many a  
Chinese village has been converted to the Roman  
Catholic faith in this very manner, and Protestant  
missions are not without some similar ex-  
amples. However, the advantages to be derived  
from the people being connected by family ties,  
and being congregated closely together, will  
not appear much at first; indeed, disadvantages  
may arise from the same source. But when the  
"Spirit shall be poured out on us high," and  
the truth begins to have free course and be  
glorified," then these circumstances will no  
doubt be found greatly to accelerate its progress.  
Then will unprecedented multitudes flock to hear  
the gospel; they will "fly as a cloud, and as the  
doves to their windows." The people in masses  
will be seen turning to the Lord. "Nations  
will be born in a day."

3. The eminently social habits of the people  
will contribute to the same end. They are in-  
travertal talkers. In the absence of newspapers, lectures,  
and, to a great extent, among laboring classes, of  
books, they are compelled to rely on private  
conversation in receiving and communicating  
intelligence upon all subjects; hence it has be-  
come a universal habit and passion. What one  
man hears, he tells his neighbor; that neighbor  
conveys the intelligence to a third; so that any-  
thing new or important is soon known through-  
out a village, a city, or a whole district. So  
when a man listens to the preaching of the  
gospel and gets some idea of its doctrines, he  
soon communicates his knowledge to his relatives  
and friends. And when a man becomes a  
sincere Christian, he is sure to be found frequently  
explaining Christianity, as far as he is able, to  
those with whom he is brought in contact, and  
urging its claims upon them, who, in turn, especially  
if favorably impressed or become believers,  
communicate their knowledge to others. Thus  
the truth is communicated from one to another  
like leaves.

4. The settled habits of the people constitute  
another circumstance favorable to their evan-  
gelization. Their villages are as permanent as  
the towns with which they are surrounded, and  
those who have been often built. It is missionary  
visits a village and makes a favorable impression

le knows where to find the same persons again  
and ever after. Thus the truth may be brought  
constantly to bear upon them; impressions may  
be followed up. In case a church of believers is  
gathered, and a house of worship built, they are  
permanently. The church is not scattered, nor  
the chapel deserted by migration. Permanent  
in their residence, and eminently industrious,  
regular and peaceable in their habits, surely  
there is more hope of Christianizing such a people,  
and especially of their becoming firm and  
consistent Christians, than of roving, fickle and  
war-like tribes.

5. Another advantage is the universality of  
the written language. Though the spoken dia-  
lects are numerous and very diverse, the written  
language is the same throughout the empire, and  
is used even beyond the limits of China, in Corea  
and Japan. Thus the Scriptures, or other books  
and tracts, when once printed at any station, may  
be circulated everywhere, requiring no revision  
though carried to the most distant parts of the  
country, and to several bordering countries.  
Hence, though the number of intelligent readers  
in proportion to the whole population may not  
be large, yet the population of China and the  
neighbouring countries which use the language  
is so immense, that in the aggregate, the number  
accessible by books printed in the Chinese  
language is very great. Probably no language  
on earth, the English language even not ex-  
cepted, has as many readers. Let it be borne in  
mind, then, that the Scriptures or Christian tracts  
once printed in Chinese, are available to give  
instruction and "the light of life" to scores of  
millions, and to exert their beneficent influence  
upon hundreds of millions of souls.

Closely connected with the above, is the  
advantage of the same views, objections and  
characteristics to be met with in one locality,  
existing substantially the same throughout  
the empire. A book that would successfully  
combat false doctrines and effectually meet ob-  
jections to Christianity in one place, would, as a  
general thing, be equally applicable to any other  
place. The same arguments, found best adapted  
to convince of the truth of Christianity in one  
section of the country, will be found equally  
useful in preaching the gospel in another part.  
The missionary, having become acquainted with  
the characteristics, views and modes of thought  
of the people of any locality, and acquired the  
power of adapting his labors to them, will find  
his acquisitions equally servicable to him where-  
ever he may go.

7. Again, the barbarous of the people as com-  
pared with more barbarous nations, is a stepping  
stone to a more ready acquaintance with the  
precepts of Christianity. Their minds are active;  
they are able to think. They are accustomed to  
moral reasoning, though they have a great  
amount of immoral practice. They have among  
them a vast number of excellent moral maxims,  
applicable to almost all relations and circum-  
stances in life. Many of these maxims speak of  
the omniscience, omnipotence, authority, justice,  
providence and goodness of "Heaven," in nearly  
the same terms that Christians use. They un-  
doubtedly have some knowledge of God. In ad-  
dition to the works of creation, which show  
forth "his eternal power and Godhead," tradi-  
tion has handed down, from most ancient times,  
some knowledge of the "Supreme Ruler," as  
He is styled in their sacred books, so that they  
are doubly "without excuse." Excellent moral  
precepts and instructions have been given them  
by their sages. Hence when the morality of the  
gospel is set before them, they, in a sense are  
prepared to appreciate it, and readily acknowl-  
edge their obligation to obey it. And though,  
by not obeying the light they have, they have  
become morally hardened, yet when their hearts  
are touched by divine grace, they make more  
rapid progress in religious knowledge than, but  
for their previous advantages, would be possible.

8. Again, their religious instincts are on the side  
of Christianity, which is an important circum-  
stance in favor of its reception. They feel them-  
selves in some way amenable to a Power higher  
than themselves, and they are under obliga-  
tion to pay that Power divine honors. They  
have a sense of moral guilt, and their consciences  
will not let them rest; something within them  
points to a future existence and to future retribu-  
tions; and they feel the need of some sure di-  
rectory in all these matters, and some means by  
which their sense of guilt may be removed, and  
they attain a happy state of future existence.  
There are those whose religious convictions are  
comparatively quite strong, and who are conse-  
quently more easy to be reached by the gospel  
than others. Many such have already been con-  
verted. The philosophy of the literary class is  
abstruse and cold, and far from being adapted  
to satisfy the religious wants of even its advocates,  
much less those of the masses of the people. The  
idolatries and superstitions of Buddhism and  
Taoism meet these religious wants far better  
than a frigid and atheistic philosophy; still they  
are far from being satisfactory. They promise  
only temporal, material goods, a sensual heaven,  
which cannot satisfy the cravings of the spiritual  
nature. Their peculiarities and absurdities, and  
even their idolatries, are looked upon by multi-  
tudes with disbelief and contempt, and are re-  
garded with indifference by multitudes more  
extreme alone leading them to continue in  
the practice of them. The adaptation of  
Christianity to meet all the spiritual wants and  
religious aspirations of the soul, gives it impor-  
tant vantage ground, in whatever part of the  
world it is propagated, and cannot fail to com-  
mand it powerfully to the inhabitants of this  
land.

9. The revolution is, no doubt, a great prepa-  
ratory step toward the overthrow of idolatry, and  
the establishment of Christianity in the empire.  
The iconoclast character of the revolution is its  
most striking feature. Throughout a large tract  
of rich and densely populated country in the  
heart of the empire, idols and idol temples are no  
more. Idolatry has been revealed a show, what-  
ever be the fate of the revolution as a political  
movement, from which it can never recover.  
When the people witness the destruction of tem-  
ples and idols, and perceive the gods unable to  
resist or to wreak vengeance upon the perpetra-  
tors of the deeds, their confidence in them is de-  
stroyed, or at least greatly weakened. The mis-  
sion of the insurgents is not merely to destroy  
the old idolatrous practices. They inculcate  
the worship of the one true God, Author and  
Sovereign of the universe, and appeal for proof  
of his existence and authority, not only to nature  
and the Christian Scriptures, but also to the  
Chinese ancient sacred books; they print and  
circulate the Christian Scriptures, and Christian  
tracts; some of them by slight modifications of  
those prepared by Christian missionaries; they

inculcate the observance of the Ten Command-  
ments, and teach that Jesus is the Saviour of the  
world. Now whatever errors may be mingled  
with these great truths, and however the practice  
of the instruments may differ from the precepts of  
the gospel, still the proclamation of some of the  
great fundamental doctrines of Christianity, can-  
not fail of their effect in constructing, to under-  
mine idolatry, and prepare the way for the re-  
ception of pure Christianity.

10. But, as the greatest obstacle to the propaga-  
tion of Christianity in China is found in the  
depravity of the heart, so the greatest encourage-  
ment in that work is found in the promises of  
God. A "Jo! I am with you," constitutes a surer  
ground of success, and affords more encourage-  
ment in the work of saving souls, than a thou-  
sand favorable outward circumstances. When  
the missionary of the cross sees his way hedged  
up with apparently insuperable obstacles, and he  
is ready to cry, "who hath believed our report?"  
in order to reassure his heart, and acquire confi-  
dence to press boldly onward, he has but to lay  
hold by faith upon such promises as these,—  
"Ask of me, and I shall give thee the heathen for  
thine inheritance, and the uttermost parts of the  
earth for thy possession." My word shall not  
return unto me void, but I will accomplish that  
which I please and it shall prosper in the thing  
where I sent it." "Not by might, nor by  
power, but by my Spirit, saith the Lord of  
hosts."  
Ningpo, July 4, 1859.

### NARRATIVE OF A REMARKABLE CON- VERT.

MR. HALTRIDGE, from Coleraine, recently  
gave a striking narrative of his past life and con-  
version in the present year:—

"It was in the year when God was pouring  
out the vials of his wrath upon the three king-  
doms (probably 1832 is meant, when cholera first  
appeared) that I went to Coleraine. When the  
hand of God lay upon the place many turned  
to the Lord, but when it was removed, many  
turned like the sow that had been washed to her  
wallowing in the mire. He who stands before you  
was one of the latter sort. I stole my indentures and  
came away to Belfast. I wished to join a body of  
Christians there, but they got a letter from Coleraine  
telling them not to receive me. One man told  
me on the Sabbath the communication which he  
had received, and wanted me to go back. I, being of a proud rebellious spirit, re-  
fused to do this. I was laid upon a sick-bed for  
six weeks. After I got better, I was going away  
to the theatre. His brother, seeing me, came  
after me. He stopped me, and brought me into  
his house. He wanted me to pray to God. I  
said I had no call to pray to God; what would I  
pray to him for? He told me to cry, God be  
merciful to me a sinner. I went down to my  
knees and repeated these words, and rose up and  
said, Will that do, now? He said, No, and  
made me kneel down by him, and he prayed with  
me. After this I went to the theatre, cock-  
fighting, horse-racing, &c. I wanted to form a  
marriage connexion with a young woman, the  
daughter of Christian parents, and went to church  
with her, putting on a hypocritical face; but her  
parents were very much against her taking this  
step. This is a warning to all here, in this re-  
spect, never to disobey their parents. For the  
last fifteen or sixteen years, I was able to drink  
at the rate of twenty glasses of whiskey every day.  
It had to be brought to my bedside; I could not  
sleep without it. You see one standing before  
you who put out his wife to the door, and took  
her clothes, to the value of £20, and burned them.  
You see one before you who loaded his gun to  
shoot his own son. You see one before you who  
took a car and drove down three miles to throw  
himself into the sea, and was found upon a rock  
with the billows dashing at his feet. And you  
would think that was enough, but not so. You  
see one before you who was tried for taking  
away the life of a fellow-creature. I tried to  
break the Sabbath day in every possible manner.  
I took money in my pocket and went away to  
Port-Rush and other watering places to break the  
Lord's day. Not one in Coleraine would speak  
to me, and I did not give one in Coleraine the  
credit of being a Christian but one woman, who  
always spoke to me and asked for me when she  
saw me. On a Monday I went to my son, who  
was cashier and took charge of my business, and  
demanded £5. He gave it to me in case I should  
play all mischief. It only lasted me that day.  
I demanded other five on Tuesday; this lasted  
me till Saturday. This holy man, Mr Ritchie,  
who came to me, had overworked himself with  
hard work, and was laid upon his bed. The  
doctor told him he had only half an hour to live,  
and asked him if he had any matters to arrange  
before he died. He pulled out a sealed packet  
from under his pillow, and said, "Will you give  
this to Mr Haltridge?" It was a few days after  
this the doctor gave me the package (by this time  
I was brought under conviction). He said he  
did not know what it was. I opened it. It was  
that little book, *Come to Jesus*. I was in great  
distress one day, and I went away from my house  
about a quarter of a mile. I leaped over the  
wall and went into a summer house there in order  
that the dew of heaven might cool my fevered  
brow. I put my hand into my pocket to pull  
out my handkerchief, and that little book came  
into my hand. I would not give it for all I  
have. One thing had escaped my memory.—  
When the revival broke out, my son, a promising  
young man of twenty, although not brought under  
the grace of God, could be trusted with any sum  
of money, yet never was known to spend any in  
a bad way. The second night he attended the  
meeting held at the Market-hill, and was stricken  
down. A good woman came to me while I was  
reading the trash of the day. She said, "Mr.  
Haltridge, kneel down and give God thanks; your  
son is stricken down." I ordered her to get  
out of the way, and went to my bed-room  
and shut myself up for eight hours. They brought  
him and laid him on the sofa. I heard his cries.  
For twenty four hours no one could tell whether  
he was dead or alive; but when God revealed  
himself to him, the first thing he said was, "God  
be merciful to my wicked father." I heard all  
this. My daughter attended meetings that were  
held in the school house. She was "stricken"  
down, and cried to God for mercy. The prayers  
of my Christian wife were now answered. She  
was a Christian from her youth up. I have seen  
her often at the bedside praying. I have taken  
the pillow and thrown it at her, at the same time  
lifting up my arm and defying God to do his  
worst. On Sabbath-morning I was to go away  
to spend the Lord's day in the same manner as  
before; but my wife came to the door and said,  
"You will not go out to-day." I threw her back

and was for making my way out; but she and  
my daughter laid hold upon me, and drew me  
into the parlour, and reasoned with me until I  
promised to go to church. I went to the house  
of God. It was the minister's first sermon; I  
thought that was a reason why I was prevailed on to  
go. In the afternoon the minister gave out for his  
text the 40th Psalm. When he came to the words  
'horrible pit,' he spoke of the damned in hell,  
and repeated three times these words, 'wrath to  
come, wrath to come, wrath to come,' as being  
inscribed on the gate that was shut against the  
penitent. The thought came across my mind, Am  
I to be shut in there? The big tears started to  
my cheek. I was afraid lest any person might  
see my weakness. I put my hand to the little  
button on the p-door to turn it; I did so; but  
I could not move. I was held, as it were, in ad-  
mirable chains. A hymn was given out to be  
sung. (It was the same hymn that was blessed  
to the conversion of an actress.) When I came  
to the second line (here he repeated the words)  
God laid his hand upon me; my book was trem-  
bling in my hands. My wife saw me going to  
fall, and let my head fall in her lap. I lay  
there for two hours. I was not sensible, but  
they told me I was crying for mercy. When I  
awoke I was surrounded by kind friends, who  
were praying for me; but the one who prayed  
loudest and longest was a boy of fourteen years  
of age, named John Hall. He had found the  
Lord himself, and he was crying, "Lord, reveal  
thyself to Mr Haltridge." My son took the one  
arm, and a kind friend took the other, and helped  
me to my feet. I was not able to walk, my feet  
were so numb. On reaching home, I was laid up  
on the sofa, on which, a month before, my son  
was laid. My son kept family worship in the  
house. God opened my mouth that night to  
pray. I got peace from that text, "Arise and  
go thy way, thy sins which are many are forgiven  
thee; go and sin no more."

### SURREY MISSION.

The autumnal meeting of this society was held  
at Farnham, October 25th. The Hon. and Rev.  
R. W. Noel preached in the morning an in-  
structive and impressive sermon, in which he  
alluded to the Revivals in Ireland, and men-  
tioned several remarkable instances of conversion  
which had come under his notice. In the after-  
noon, while the committee were engaged in busi-  
ness connected with the society's stations, Ben-  
jamin Scott, Esq., Chamberlain of the city of  
London, conducted a service in the chapel, and  
after prayer by some of the missionaries, he gave  
a detailed account of his visit to the Sister Isle,  
which greatly interested a large company that  
had assembled together. A public meeting was  
held in the evening, when Mr. Scott, who occu-  
pied the chair, gave further details of his visit to  
Ireland, and of the gracious work he there had  
witnessed; being obliged to return to town by  
an early train the same evening, the meeting  
was continued under the presidency of the Rev.  
J. M. Scott, and addressed by the Rev. R.  
W. Ashton, the Rev. R. W. Betts, the Rev. J.  
S. Bright, and the Rev. J. Ketley. The proceed-  
ings of the day were of the most interesting  
character, the report of the mission's position  
and operations were highly encouraging.—£20  
donation from the treasurer, Joseph Tritton,  
Esq.; £10 from C. E. Smith, Esq.; and £37 col-  
lection at Clapham, besides other donations, had  
been received since the last meeting of the so-  
ciety. Fifty of the Surrey pastors, at the invita-  
tion of the treasurer, had met together, at his  
manion, for conference and prayer. A similar  
meeting had been held at Mr. Burn's, Epsom,  
for the ministers of the district. Open air ser-  
vices throughout the country had been conducted  
during the summer, and two additional stations  
had been opened.

### THE GREAT EASTERN.

The reports of the Great Eastern have been  
somewhat less sanguine and flattering of late.  
From the first there were some croakers, who  
insisted that the steam power was inadequate for  
the work allotted to it. It now proves that they  
were right. The engines are too weak; their  
speed is not what it ought to be. She is prob-  
ably the strongest and swiftest vessel afloat, but  
her speed is so far ahead of others as was  
expected, and her proprietors will probably find  
themselves compelled to take out her engines  
and replace them by others of greater strength  
and power.

### FINDING FAULT WITH MINISTERS.

There are many persons whose religion con-  
sists in finding fault with ministers. Nor are  
they all of the world. Some church members  
think this one of the privileges of their profes-  
sion. And as Satan desired to sift as wheat Si-  
mon, so they sift the character and life of their  
minister. Every word he speaks, and every act  
he performs, in private and in public, at home  
and abroad, must be weighed in the balance  
—and if he is found wanting they must put  
up the church and the world in reference to his  
defects and infirmities. This part of religion  
must be attended to by some one. "All mem-  
bers have not the same office. And as they have  
a peculiar taste, if no talent, for finding fault,  
and no relish for anything more spiritual, they  
are faithful in pointing out his real and imagi-  
nary defects. And thus they save him from that  
woe which Christ said rested on ministers, when  
all men spoke evil of them.—True Witness.

### MINISTERIAL SUPPORT.

Kirwan, in the *New York Observer*, says: "As  
a rule, the ministry is a starving profession, es-  
pecially in these United States. A young man  
at the age of seventeen, gave up a salary of five  
hundred a year, to study for the ministry. He  
went through a regular academic and theological  
course, and was then settled on four hundred a  
year. And his miserly congregation, that could  
better afford to double the sum than to starve  
him, thought they gave him too much. Of what  
use can a minister of the Gospel be to such a  
people?"

### FEAR NOT.

Should I be asked, What is the grand remedy  
against undue fear, or any possible kind? I  
answer in one word, "Communion with God."  
He," says good Dr. Owen, "who would be lit-  
tle in temptation, must be much in prayer." Ply  
the mercy seat. Eye the blood of Christ. Cry  
mightily to the Spirit of God. To which I add,  
Wait at the footstool with holy stillness of soul,  
if He shine within you, you will fear nothing  
without. What made the martyrs fearless? Their  
souls were with Christ—Jesus lifted up  
the beams of His love upon them, and they smiled  
at all the fires which man could kindle.—*Top-  
lady.*

### PUNCH'S SEVEN FOOLS.

1. The envious man, who sends away his mut-  
ton because the person next to him is eating veni-  
son. 2. The jealous man, who spreads his bed  
with stinging nettles, and then sleeps in it. 3.  
The proud man, who gets wet through, sooner  
than ride in the carriage of his inferior. 4. The  
religious man, who goes to law in the hopes of  
ruining his opponent, and gets ruined himself. 5.  
The extravagant man, who buys a herring, and  
takes a cab to carry it home. 6. The angry man,  
who learns to play the tambourine because he is  
annoyed by the playing of his neighbor's piano.  
7. The ostentatious man, who illuminates the out-  
side of his house most brilliantly, and sits inside  
in the dark.

### BECHEM'S LEE THOUGHTS.—A babe is a

mother's anchor. She cannot swing far from  
her moorings. And yet a true mother, never  
lives so little in the present as when by the side  
of the cradle. Her thoughts follow the imagi-  
ned future of her child.—I that babe is the bold-  
est of pilots, and guides her fearless thoughts  
down through scenes of coming years. The old  
ark never made such voyage as the cradle daily  
makes.

### SEPARATING THE SEXES IN SCHOOL.

On this point, Mr. Stow, a celebrated Glasgow  
teacher, uses the following language:  
The youth of both sexes of our Scottish peas-  
antry have been educated together; and,  
as a whole, the Scotch are the most moral people  
on earth. Education in England is given sepa-  
rately and we never have heard from practical  
men that any benefit has arisen from this arrange-  
ment.—Some influential individuals there mourn  
over the prejudices on this point. In Dublin a  
large number of girls turned out badly who had  
been educated alone until they attained the age  
of maturity than those who were otherwise  
brought up—the separation of the sexes has been  
found to be injurious. It is stated, on the best  
authority, that of those girls educated in school  
of convents, apart from boys, the greater major-  
ity go wrong within a month after being let loose  
in society and meeting the other sex. They  
cannot, it is said, resist the slightest compliment  
or flattery. The separation is intended to keep  
them strictly moral; but this unnatural seclu-  
sion actually generates the very principle desired  
to be avoided. We may repeat that it is impos-  
sible to raise the girls as high, intellectually,  
without boys as with them, and it is impossible  
to raise boys morally as high without girls. The  
girls morally elevate the boys, and the boys in-  
tellectually elevate the girls. But more than  
this: girls themselves are morally elevated by  
the presence of boys, and boys are intellectually  
elevated by the presence of girls. Girls brought  
up with boys are more positively moral, and boys  
brought up in schools with the girls are more  
positively intellectual by the softening influence  
of the female character. In the Normal Semi-  
nary at Glasgow the more beneficial effects have  
resulted from the more natural course. Boys  
and girls—from the ages of two or three years  
to that of fourteen or fifteen have been trained  
in the same class-rooms, galleries and playgrounds,  
without impropriety, and they are never sepa-  
rated, except at needle-work.

### THE GREAT EASTERN.

The reports of the Great Eastern have been  
somewhat less sanguine and flattering of late.  
From the first there were some croakers, who  
insisted that the steam power was inadequate for  
the work allotted to it. It now proves that they  
were right. The engines are too weak; their  
speed is not what it ought to be. She is prob-  
ably the strongest and swiftest vessel afloat, but  
her speed is so far ahead of others as was  
expected, and her proprietors will probably find  
themselves compelled to take out her engines  
and replace them by others of greater strength  
and power.

### FINDING FAULT WITH MINISTERS.

There are many persons whose religion con-  
sists in finding fault with ministers. Nor are  
they all of the world. Some church members  
think this one of the privileges of their profes-  
sion. And as Satan desired to sift as wheat Si-  
mon, so they sift the character and life of their  
minister. Every word he speaks, and every act  
he performs, in private and in public, at home  
and abroad, must be weighed in the balance  
—and if he is found wanting they must put  
up the church and the world in reference to his  
defects and infirmities. This part of religion  
must be attended to by some one. "All mem-  
bers have not the same office. And as they have  
a peculiar taste, if no talent, for finding fault,  
and no relish for anything more spiritual, they  
are faithful in pointing out his real and imagi-  
nary defects. And thus they save him from that  
woe which Christ said rested on ministers, when  
all men spoke evil of them.—True Witness.

### MINISTERIAL SUPPORT.

Kirwan, in the *New York Observer*, says: "As  
a rule, the ministry is a starving profession, es-  
pecially in these United States. A young man  
at the age of seventeen, gave up a salary of five  
hundred a year, to study for the ministry. He  
went through a regular academic and theological  
course, and was then settled on four hundred a  
year. And his miserly congregation, that could  
better afford to double the sum than to starve  
him, thought they gave him too much. Of what  
use can a minister of the Gospel be to such a  
people?"

### FEAR NOT.

Should I be asked, What is the grand remedy  
against undue fear, or any possible kind? I  
answer in one word, "Communion with God."  
He," says good Dr. Owen, "who would be lit-  
tle in temptation, must be much in prayer." Ply  
the mercy seat. Eye the blood of Christ. Cry  
mightily to the Spirit of God. To which I add,  
Wait at the footstool with holy stillness of soul,  
if He shine within you, you will fear nothing  
without. What made the martyrs fearless? Their  
souls were with Christ—Jesus lifted up  
the beams of His love upon them, and they smiled  
at all the fires which man could kindle.—*Top-  
lady.*

### PUNCH'S SEVEN FOOLS.

1. The envious man, who sends away his mut-  
ton because the person next to him is eating veni-  
son. 2. The jealous man, who spreads his bed  
with stinging nettles, and then sleeps in it. 3.  
The proud man, who gets wet through, sooner  
than ride in the carriage of his inferior. 4. The  
religious man, who goes to law in the hopes of  
ruining his opponent, and gets ruined himself. 5.  
The extravagant man, who buys a herring, and  
takes a cab to carry it home. 6. The angry man,  
who learns to play the tambourine because he is  
annoyed by the playing of his neighbor's piano.  
7. The ostentatious man, who illuminates the out-  
side of his house most brilliantly, and sits inside  
in the dark.

### BECHEM'S LEE THOUGHTS.—A babe is a

mother's anchor. She cannot swing far from  
her moorings. And yet a true mother, never  
lives so little in the present as when by the side  
of the cradle. Her thoughts follow the imagi-  
ned future of her child.—I that babe is the bold-  
est of pilots, and guides her fearless thoughts  
down through scenes of coming years. The old  
ark never made such voyage as the cradle daily  
makes.

BIRTHDAY OF THE PRINCE OF WALES.—On  
Wednesday last, His Royal Highness the Prince  
of Wales attained his eighteenth year. Popularly  
the Prince has been deemed of age at eighteen,  
and, under circumstances which required a re-  
gency, it is possible he would have been declar-  
ed to be so, but his Royal Highness remains  
under guardianship until he comes to be twenty-  
one. There were unusual rejoicings in London  
on Wednesday in celebration of this event. The  
royal standards were hoisted at the various  
Government departments and on the royal  
churches, and salutes were fired by the troops  
on parade and in the parks. In the evening, the  
illumination in the City and at the West-end  
were very general.—The *Montreal Pilot* says:—  
"We have it on authority that his Royal High-  
ness the Prince of Wales, accompanied by the  
Colonial Secretary, and other distinguished  
personages, will visit Canada in the end of May  
or the beginning of June next." The formal  
opening of the Victoria-bridge will then take  
place. The corporation having appointed a  
committee to meet the Grand Trunk directors,  
and co-operate with them on the celebration, we  
understand that Mr. Blackwell, at an interview  
with the chairman (Councillor Bristow), expressed  
the great felicity they would have in doing all  
in the power of the company to make the celebra-  
tion worthy of the occasion, and of the illustrious  
visitors from England expected to be present at  
it. The bridge will be opened for traffic next  
month, but no public or general demonstration  
will be made."

DR. SMETHURST.—A free pardon under the  
Great Seal was received by Mr. Keene, the gov-  
ernor of Horsemeonger lane Gaol, on Tuesday,  
for the prisoner, in reference to the crime of vil-  
liful murder upon Isabella Bankes. The an-  
nouncement was, of course, formally made to  
him, but as he had been led to believe that this  
would be the result from the course which had  
been taken in reference to the charge of bigamy,  
he did not seem at all surprised that the Gov-  
ernment had absolved him from the crime of  
which he had been convicted. Dr. Smethurst  
is now, therefore, merely in the position of a  
prisoner under committed upon a charge of felony,  
and he is, of course, relieved from all the  
restrictions to which he was liable, under the  
general regulations, as a convict under sentence  
of death. He will remain in Horsemeonger lane  
Prison until a few days before the next session  
of the Central Criminal Court, when he will be  
removed to Newgate, and take his trial in due  
course for the offence of bigamy. The utmost  
punishment that can be awarded for this crime  
is penal servitude for four years.

BERMUDA.—The prosperity of the mission  
among the tribes of this empire is wonderful.  
From late communications we gather the most  
gratifying intelligence of the progress of the  
Gospel amongst the Karens.—Dr. Blason states  
that the Karen preacher, San Shapan, in the  
months of February and March, 1858, made a  
tour amongst the Bahai churches, baptizing at  
nineteen stations 143 persons. In July and  
August he made a second excursion, and baptized  
at seventeen different stations, 456 persons. It  
must have been truly a penitential season.

DR. CHEEVER'S CHURCH TRIUMPHANT.—At a  
meeting of the Church of the Puritans, New  
York, on Monday evening, the recent action of  
the Trustees was censured, and resolutions  
adopted indorsing the appeal to the Christian  
churches of Great Britain for aid. The Rev. Dr.  
J. P. Thompson was named as having been the  
adviser of the Trustees in Dr. Cheever's ab-  
sence from the city. The meeting did not ad-  
journ till about 1 o'clock Tuesday morning,  
having been in session 5 1-2 hours. Many  
ladies were present and remained until the meet-  
ing adjourned.—*Courier.*

\*Jayne's Hall, in Philadelphia, has been in-  
separably connected with the recent religious  
movements in that city. It was for a long time  
the place of assembling for the Noonday Prayer  
Meeting, and every one has read accounts of the  
immense crowds that have been gathered in it  
on such occasions. It is from this time, how-  
ever, to be devoted to commercial purposes,  
and alterations are now being made with a view  
to that end. The last meeting held in it was  
the anniversary of the Young Men's Christian  
Association, on the 17th ult