Miscellaneous.

THE DRUNKARD'S WIFE.

There are new developments of human character, which, like the distant stars, are yet to visit the eye of man, and operate upon human society. Ever since the image of Paris to labor with the native churches in the Godhead was first sketched in Eden, its the South Sea Islands under the French great Author and angels have been paint- Protectorate, which through the political ing upon it; men have tried their hands upon it; influences, like the incessant breath of Heaven, have left each its line upon the canvas; still, the finishing stroke of the pencil will not be accomplished until the last lingering survivor of "the wreck of matter and the crush of worlds," "is ·changed in the twinkling of an eye."

The hemisphere of the present age is

patines of bright gold," as never shone be-

fore in the heavens of the human soul. In

these latter days, the waves of time have

serene" than were ever worn before in the crown of man. We are now but half way advanced in a new cycle of human society. The race is but just emerging from the long-reaching shadows of an iron age, and coming out into the starlight and sunlight certainly Pomare and her people desire to of new influences. If, as we are assured, scores of new stars have taken rank with and conduct. Last year we received from the heavenly hosts, during the last two cen- | Europe several thousand copies of this Holy turies, stars brighter than they, have, in Book, and sold several hundred in a very the same period, kindled up new lights in short time at the price of 10f., and even of the moral firmament. Among these new stars, one, a little lower than that of Bethleham, has just appeared above the horizon. It is the star of woman's influence! Influential woman is a being of scarcely two centuries; up to that period, and almost hitherto, her influences have fallen upon human character and society, like the feeble rays of a rising winter's sun upon polar fields of ice. But her sun is reaching upward. There is a glorious meridian to which she shall as surely come as to-morrow's sun shall reach his in our natural heavens. What man will be when she shall smile on him then and thence, we are unable to divine; but we can found no anticipation from the influence of her dawning rays. Her morning light has gilded the visions of human hope, and silvered over the night shadows of human sorrow. There has been no depth of human misery beyond the reach of her ameliorating influence, nor any height of "neither height, nor depth, nor principalities, nor powers, nor things present or to come," could divert or vitiate the accents and anodynes of her love. Whether we trace the lineaments of her character in the mild twilight of her morning sun, or in the living beams of her risen day, we find that she has touched human society like an angel. It would be irreverent to her worth to say, in what walks of life she has walked most like an angel of light and love; in what vicissitudes, in what joys or sorrows, in what situations or circumstances, she has most signally discharged the heavenly ministrations of her mission; what ordeals have best brought out the radiance of her hidden | grims and hermits. jewels; what fruitions of earthly bliss, or furnaces of affliction, have best declared the fineness of her gold. Still, there is a scene which has escaped the "vulture's eye," and almost every other eye, where she has cast forth her costliest pearls, and shown historian might record. In all other countries that the bic. There are some 120 altogether who such qualities of her native character, as almost merit our adoration. This scene of the world there has been, first, a local highly of some of the native Christians. has been allotted to the drunkard's wife. How she has filled this most desperate outpost of humanity, will be revealed when the secrects of human life shall be disclosed "to more worlds than this." When the history of hovels and of murky garrets shall be given in, when the career of the enslaved inebriate shall be told, from the first to the lowest degree of his degradationthere will be a memorial made of woman, worthy of being read and heard in heaven. From the first moment she gave up her young and hoping heart, and all its treasures, into the hands of him she loved, to the luckless hour when the charmer, wine, fastened around the loved one, all the serpent spells of its sorcery-down through all the crushing of her young-born hopesthrough years of estrangement and strange insanity-when harsh unkindness bit at her heart-strings with an adder's tooththence down through each successive depth of disgrace and misery, until she bent over the drunkard's grave; through all these scenes, a halo of divinity has gathered around her, and stirred her to angel deeds of love. When the maddened victim tried to cut himself adrift from the sympathy and society of God and man, she has clung to him and held him to her heart with hooks of steel. And when he was cast out, all defiled with his leprous pollution-when he was reduced to such a thing as the beasts of the field would bellow at-there was one who still kept him throned in her heart of hearts; who could say to the fallen, drivelling creature, "Although you are nothing to the world, your are all the world to me." When that awful insanity of the drunkard set in upon him, with all its fiendish shapes of torture; while he lay writhing beneath the scorpion stings of the fiery phantasies and furies of delirium tremens—there was a woman by his side, en sexed with all the attributes of her leveliness. There was her tearful, love-beaming eye, that never streets. Even Gethsemane has been desedimmed but with tears when the black

spirits were around him. There she stood alone, and in lone hours of night, to watch his breathings, with her heart braced up with the omnipotence of her love. No! brute as he was, not a tie which her young heart had thrown around him in his bright days, had ever given way, but had grown stronger as he approached the nadir of his degradation. And if he sank into that dark, hopeless grave, she enswarthed him in her broken heart, and laid it in his coffin; or if some mighty angel's voice or arm brought him up from the grave of drunkenness, the deepest ever dug for man, he came forth, Lazarus like, bound fast and forever in the cerements of her deathless affection.

which she throws around the wayward and farers. Not so the valleys and mountains wandering, and leads them back to virtue of Sinai: rarely is it visited and the traveler and to Heaven, saying as she gives him in, conscious of no other presence beside his own, " Here am I, and he whom Thou gavest me." -Elihu Burritt.

THE FRENCH PROTESTANT MISSION | is attested by their arduous pilgrimage, and | IN TAHITI.

Some of our readers may, last fall, have listened to the statements of Rev. Mr. Arbousset, then in this country soliciting aid for the above named mission, of which he was a member. Three years ago he, in company with Rev. Mr. Atger, left changes and the expulsion of English missionaries, procured by Romish intrigue, had long been left without European pastors. The missionaries were received with open arms, and the Spirit of the Lord wrought with them. The churches are united by a Synod, the last session of which numbered not less than seventy members, all resolute to go forward. Several native deacons, studded all over with such pearls "and who appeared sufficiently gifted and devoted, have been set apart to the ministry, and placed over flocks. In a recent statement Mr. Arbousset says :-- "Queen Pomare and washed up from the depths that angels her people remain firmly attached to the never fathomed, "gems of purer light pure and simple Gospel of Jesus Christ. We do not believe that in the whole of the Society Islands, with a population of 25,-000 souls at least, we can reckon more than 400 to 500 natives who have become Catholics, and on all the rest we may rely; for regard the Bible only as their rule of faith 15f. for copies of which the binding was superior."

THE PENINSULA OF SINAL

The lack of geographical magnitude in the Peninsula of Sinai is more than compensated by its geographical position, and its unique associations. In the old world, its position was at the junction of the two great continents of civilization, and closely adjacent to the cradles of the world's chief religions. Indeed, each religion in its turn seems to have regarded Sinai as its holy place. There are reasons for thinking that before the time of Moses Serbal was a shrine of Egyptian pilgrimage. To the Jew it was associated with the most awful and sacred events of his religious history. The footmark of Mahomet's camel upon Jabel Mousa is still pointed out, as a tradition of the prophet's association with it; human happiness which she has not raised while it has ever been a chief resort of still higher. Whoever has touched at Christian Eremites. And yet the moral either of these extremities, could attest that influence of these traditions is so utterly lost, that, perhaps, no people upon the face of the earth are more destitute of all that constitutes a religion than the Towara

But although Sinai has always lain, and still lies, beside the gateway of nations, it has never been their path. No city has ever stood within its boundaries. No port has ever given commercial life to its shores. Migratory Bedouins, scattered hermits, and passing pilgrims have, from the days of the Amalekites, been its only inhabitants; the little ecclesiastical city of Paran being scarcely an exception, inasmuch as it was only, for a while, a larger aggregate of pil-

The entire history of the Peninsula is restricted to the eighteen months during which the Israelites sojourned in it. It has formed no nation; it has had no governand myth, and recording invasion, conflict, and conquest-one nation superseding or intermingling with another, until national character is formed and national history achieved. Not so with the Peninsula of Sinai: it has no aborigines; it is identified with no race; it has no antocthonous history; it owes all its renown to the transient passage through it of a foreign people, and the remarkable events that befel them therein. Before their advent, we know only that it was possessed by the wandering descendants of Esau; and since their advent, we know only that it is possessed by the wandering descendants of Ishmael. Its history is a great darkness, upon which only the light of the pillar of fire and of the lightnings of Sinai have broken in. But these were so vivid and Divine, that they have filled the world with their awful glory; and Sinai has become one of the world's most sacred places. With the Jew it divides religious reverence with Jerusalem-with the Mahomedan, with Meccavarious sanctities, that inspires so much reverent awe, the associations of which are duing. In part, this probably arises from the fact that its sacred associations have been preserved so inviolate. Its desert barrenness, its mountain ruggedness, have restricted human babitation to the tent of the Bedouin or the cell of the hermit. It has thus been preserved sacred to the associations of the law-giving: In Jerusalem, the hurrying, irreverent foot of generations of crowded city life, interrupted only by the devastations of war and the solitude caused by exile, have almost obliterated the sacred footsteps of Him who once trod its ways. The debris of its ancient buildings lie twenty feet thick beneath its modern crated into a trim and gravelled garden, with gaudy flowers in partitioned beds, and fancy palings around its venerable olives; the whole enclosed by a lofty wall, within which the cottage of the custadian is built,

"Those blessed feet Which eighteen hundred years ago were nailed For our advantage on the bitter cross," is the suburb of a great city, and is daily Such is her sceptre; such are the cords trodden by hundreds of thoughtless way-

save a few monks and servants of the con-

vent, occasional pilgrims, whose reverence

and at the doorway of which you pay for

admission; -a place over which irreverent

crowds are irreverently shown. The lone-

liness that sustains hallowed association;

the venerable antiquity that no modern

touch profanes, that only hushed and trem-

bling feet approach, are utterly wanting.

The Mount of Olives, again, whose paths

remain as when trod by

perchance a few Bedouins pasturing their flocks. The holy mount has ever been a desert solitude. It has suffered no effacing desert solitude. It has suffered no effacing prize of later events, or of a numerous BRYANT. STRATTON & KIMBERLYS ESTEY'S COTTAGE ORGANS opulation. Like a great cathedral in the heart of a city, it has stood sequestered from the world. Its awful peaks are solitary, solemn, and unchanged; they are as when the foot of Jehovah trod them, as when the lightnings of Jehopah enwrapped them, as when the awful trumpet reverberated from summit to summit, and the still more awful thunder made them tremble to their base. Cities change; moun tains remain the same. It is, therefore, with a feeling of undisturbed and indescribable awe, that the pilgrim first beholds these solemn peaks, and climbs to their summit. It needs but little imagination to make him feel as if the Divine footstep were still upon them, as if the awful voice that the people could not "hear any more" were latent in the atmosphere. And yet no solitary ruin remains to help the imagination of the traveler; no record save the mysterious inscriptions here and there upon the rocks—which only fanaticism can associate with the law-giving; no mounment save the unchanged and silent face of nature, which, in every feature and with startling minuteness, testifies to the local truthfulness of the historian. - British Quarterly Review

CONSTITUTIONAL CHANGE IN SWEDEN.

The kingdom of Sweden has recently undergone a great political change, the only feature of which, to be noticed in this connection, is such a revolution in the houses, or estates, of the realm, as leaves out that which consists of the clergy. They are no longer practically a class, but have only the common relation of subjects. As the natural result of any great overturning, whether good or bad, a season of uncertainty and good or bad, a season of uncertainty and restlessness must follow, and in such a the Principal, who is always at his post in the Schoolstate we find the Church in Sweden at the present time. Still spiritual life appears to be waxing stronger in the conflict which believing Swedes have to sustain with infidelity in the various forms which it assumes. Many of the best new apologetic works of other countries have been recently translated, such as Suthardt's "Fundamental Truths of Christianity," and another work by the same author on the view of life given by Renan, Strauss, Schenkel, &c. Oestersee's (a Dutch theologian) able expose of Renan, under the title "History of Romanism," and several other original works have also been published, among which may be mentioned an "Apologetic Catechism," by a young minister Dr. Hog-rell. The authority of the Sabbath which infidelity and broad churchism uniformly set themselves to destroy or diminish, has also found some earnest and able defenders. The boldness and recklessness of the infidel party are sufficiently attested by the fact that they have recently published a translation of Tom Paine's "Age of Reason!"

BRITISH AMERICA.—Rev. James Horden, who has recently returned to England, after fourteen years labor on the shore of James Bay, Hudson's Bay Territory, states that there is scarcely a family of Indians connected with his station at Moose Fort of whom some one or more are not now able to read; in some families the whole are able history, generally springing out of legend Two services were carried on each Sunday whenever he was away from his post; one native on these occasions reading the lessons, and another addressing the people. These ministrations were very acceptable. When he first visited the Rupert's House Christians, he had found them a poor and despised people, without any knowledge of syllabic reading; now there is scarcely one unable to read. Mr. Horden referred to several recent happy deaths among the natives, and to their dying testimony to the blessed results which have attended the preaching of the Gospel amongst them.

EXTINCTION OF HEATHENISM IN MAN-GAIA.—At the latest dates from this island. a very interesting meeting had just been held at Ivirna, where the church members from the three villages of the island were assembled to report their collections for twelve months to the London Missionary Society, and to unite in the celebration of the Lord's Supper. The chief point of inwith the Christian, with Bethlehem. There | terest in the occasion, was the baptism of is, perhaps, no place that gathers so many the two last heathen of Mangaia-a man and his wife, both upwards of seventy, and he blind and very infirm. He had remained, so thrilling, the power of which is so sub- until within the last few months, a bigoted heathen, but allowed his Christian son-inlaw to have family worship, and under those prayers experienced his first softening of CARPETINGS,

> WEST AFRICA.—The United Presbyterian missionary at Creek Town, Old Calabar, has baptized three young men, all of whom are described as being from "the mysterious Mburukom region." "This," writes the Rev. Mr. Goldie, "the most distant region in the unknown interior whence our population is derived, is contributing more of our membership than any other, Calabar itself excepted. The Mburukom people are prized above all others brought into the country for their docile disposition; and tribal differences, mental as well as physical, are very marked in a state of rude nature."

> AT GENEVA, ten converts from Romanism were admitted to the communion of the National Church at its last Christmas services. They were nearly all fathers or mothers of families, who have either been trained as Protestants or will henceforth receive such training.

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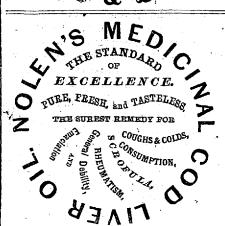
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