WILLIAM LEWIS, JOHN S. RICHARDSON, JR., PROPRIETORS.

"God-and our Native Nand."

TERMS—\$2 IN ADVANCE

VOL. VIII.

SUMPERVILLE, S. C., JUNE 7, 1854.

THE SUMTER BANNER.

Every Wednesday Morning

Lewis & Richardson.

THE BE DES,

TWO DOLLARS in advance, Two Dollars and Fifty Cents at the expiration of six months or Three Dollars at the end of the year.

No paper discontinued until all arrearages are FAID, unless at the option of the Proprietor.

TW Advertisements inserted at SEVENTY FIVE Cents per square, (12 lines or less,) for the first, and half that sum for each subsequent insertion, (Official advertisements the same each timo).

cach time).

The number of insertions to be marked on all Advertisements or they will be published until ordered to be discontinued, and charged

accordingly.

ONE DOLLAR per square for a single insertion. Quarterly and Monthly Advertuse ments will be charged the same as a single insertion, and semi-monthly the same as new ones

The Wandering Jew.

The first explicit and authentic men-tion of the "Wandering Jew," will be found in the Latin Works of Roger de Wendover, a monk of St. Albans, who died in the year of Grace 1237 .-This work having been merged in the more extended one of Matthew Paris. a benedictine monk of the Congregation of Clugny, likewise of the monastery of St. Albans, about the year 1250, we there also find the same account given of this mysterious per sonage. It appears, then, from Roger de Wendover, confirmed by Matthew Paris, that in the year of Nativity 1228 a great convocation of Bishops and of other church dignitaries had as sembled at St. Albans, among whom was an Archbishop of Armenia Major, who had come to England upon a pil grimage to the relies lately deposited there by the Crusaders. The conver sation, after a time, happened to turn upon the subject of that famed Wan derer of Ages, then named "Josephus" the faith that might be placed in the long known tradition-and as to the cause of his terrific curse. In the course of that interesting inquiry, the Arch bishop, through his interpreter, a knight, was asked whether "he had ever seen or heard of that man, of whom there was much talk in the world, and who is still glive, and who, when our Lord suffered, was present

and spoke to him." In reply, the knight stated that this ford the Archbishop well knows that man, Shortly before his ford had taken his way towards the Western Countries, the said Josephus had ate at his table in Armenia, and that he had often seen and held converse with him. On being further interrogated the knight stated for his lord, that at the time of the suffering of Jesus Christ. and when seized by the Jews and carried into the Hall of Judgment before Pontius Pilate-that governor. finding no fault with him, neverth less said "Take ye him and judge him according to the law"-whereupon the shouts of the Jews, increased, and he released unto them Barabbas, and delivered Jesus to them to be crucified. When therefore the Jews were drag ging Jesus forth, and had reached the door, Cartaphilus, then a porter in the hall in Pilate's service, impiously struck the Saviour on his back with his hand, and said in mockery. 'Go faster, Jesus, go faster; why dost thou linger? And Jesus looking back upon with a severe countenance, said to him, "I am going, and thou wilt wait till I return. According as our Lord said, this Cartaphilus (now called Josephus) is still awaiting his return! At the time of our Lord's suffering, Cartaphilus was thirty years old, and when he attains the age of a hundred years, he always returns to the same age as he was at that time!

. After Christ's death, and when the Catholic faith gained ground, this Cartaphilus was baptized by that Ananias who baptized the Apostle Paul, and then took the name Josephus. He often dwells in both divisions of Armenia, and in other Oriental lands, passing his time amidst the bishops From these money makers let us learn out signing a pedge. He should nevof holy conversation -- of few words, and circumspect in his demeanor, for he does not speak at all, unless when questioned by the bishops and religious men; and then he tells the events of old times, and of those which occurred at the suffering and resurrection, namely, ed to master it all during the brief those who arose with Christ, and went snatches of time when passing from one into the Holy City, and appeared unto men; he also tells of the Creed of the Apostles, and of their separation and preaching-and all this he relates of Lucretius was composed in the without smiling or levity of conversation-as one who is well practised in sorrow and the fear of God, always His practice was to take in his pocket looking forward with fear of the coming | two or three leaves of an octavo edition | of Jesus Christ, lest at the last judg- of the original; to read over a passage ment he should find him in anger, two or three times as he walked along, waom, when on his way to death, he | until he had engraven it upon his ready had provoked to just vengeance .- memory; then to translate the passage, Numbers came to him from different meditate upon the translation, correct parts of the world, enjoying his society and elaborate it, until he had satisfied the fact that wood ocks have built and conversation; and to them, if they himself." Proceeding in the same their nests in low moist places. When

From the Sabbath School Visitor. Jacob's Well.

Mounts Gerizim and Ebal, the nountains of Blessing and Cursing, rise boldly, side by side, in Samaria, to the height of eight hundred or a Jerizim; and here, according to the am prepared the altar for the sacrifice sreal were commanded to build the alar to the Lord. They are called the mountains of Blessing and Cursing, from the fact that in the valley, be-tween them, the congregation of Isreal were assembled, while the six priests of the Levites pronounced the bless ings of the law from Gerizim, and the orses from Ebal, which are detailed in the book of Deuteronomy (chap, xxvn. 1-13.) No verdure of any consequence is found upon Mount Ebal.—
This, according to the tradition, is caused by the curses which were pronounced from it, that the mountain itself has become a few forms of the tradition of thinks, but should not think what he says; for if he has not got the time already, he may not a symmetric of the tradition of thinks, but should not think what he says; for if he has not got the time already, he may not a symmetric of the tradition of thinks, but should not think what he says; for if he has not got the time already, he may not a symmetric of the time already.

I Shall Never be a Demiking of the time already. has become accursed. On Mount Gerizim, the Samaritans creeted their temple, in opposition to the Jews at Jerusalem. Some foundation stones can be seen at the present day, supposed to be the remains of the temple. Immediately beneath the mountains, at the opening of the valley into the plain, is the pared of ground which Jacob gave to his son Joseph, and where the altar lies buried, if we belive the tradition. His tomb is seen at the foot of Mount Elal, a small Turkish "welley," with a dome. But the most interesting object in connection with this scene, is the well of Jacob, and of its identity there can be no doubt, as its locality is so well described in the sacred wri tings. Mr. Banvard describes it as yet being as deep, as the Bible mentions. as of a church lie near by, and, no the drunkard, when Henry told then loubt, the Terra Sancta monks once and a station at this venerable spot .-At this well, our Saviour conversed with the woman of Samaria, while " his disciples were gone away into the city to buy meat." This city still exists a short distance up the valley, between he mountains. Its present name is Nablous, but in the New Testament it is called Sychar, and in the Old Sheehem. Dr. Robbinson, who is allowed to besthe most reliable authority on the traditions and history of Palestine,

.... Economy.

says: "I think we may rest with confi-

dence that this is Jacob's Well, and

here the parcel of ground which Jacob

gave to his son Joseph," and that it "is

the actual spot where our Lord held

his conversation with the Samaritan

woman." At the time of Mr. Banyard's

visit, there was no curb around the

well, merely a large stone rolled acress

the aperture, and, for the privilige of

examining it he had to pay a few pi-

astres to the Arab who guarded it.

Most of the men who have died enormously rich, acquired their wealth. not in huge windfalls, but by minute and careful necumulation. It was not He was just the one to say, "I shall one vast sum bequeathed to them never be a drunkard. after another, which overwhelmed them with inevitable opulence; but it was mouldering in a drunkard's grave,the loose money which most men He dal become a drunka d! would not deem worth looking after, the pennics and half crowns of which the items which year by year piled up, have reared their pyramid of fortine. the nobler "avarice of time." A for such a purpose, for he was a physician in busy practice; but he contriv patients door to another. In the life of Dr. Mason Good, a feat of similar industry is recorded. His translation streets of London, during his extensive walks to visit his numerous patients.

questioned. He refuses all gifts that his manuscript, after he had returned are offered to him,—being content with slight food and clothing. He places his hopes of salvation on the fact that he sinned through ignorance; for the have much at heart, you may not be Lord when suffering prayed for his able to secure an entire week, or even enemies in these words—"Father, forgive them, for they know not what you can make of the broken fragments of time. Glean up its golden dust; those raspings and parings of precious duration, those leavings of days and remnants of hours which so many sweep out into the waste of existence. Perhaps, if you be a miser or moments if you be frugat and hoard us odd minutes, and half lours, and unexpect housand feet-being separated by a ed holy days, your careful gleanings lovely valley of but a few hundred may eke out a long and useful life, vards in width. The southernmost is and you may die at last richer in existence than multitudes whose time is Samaritans tradition, is where Abra. all their own. The time which some men waste in superfluous simmler, and of his son Isaac, and the children of idle visits, and desultory application, were it all redeemed, would give them weal h of leisure, and enable them to execute undertakings for which they deem a less worried life than theirs essen ial. When a person says "1 have no time to pray, no time to read the Bible, no time to improve my mind, mor to do a kind turn to a neigh hor," he may be saving what he thinks, but should not think what he

ATRUES ORY. As John and He ... were going home from school, they are at a distance a number of boys actiowing a man, who was moving towly along the road. Once in awhite he would turn about, and take a few steps to wards them, when they would turn and run away from him.
"What is going on younders' said

"It is a parcel of boys making fun of a drunken mar, "said John, When the drunken man came man

them, he proved to be Johnsown father. There he was stargering alone his limbs trembling as it be had the palsy, and he was talking to himself and swearing, while the wicked buys were throwing sticks and mud at him He was not content with a superficial and provoking him to swear a ore and examination of it, but pulled off his coat, and descended into it, when he found a he passed him, and the boys did not subterranean chamber, apparently hay, know it was John's father. But they ing once been used as a chapel. The ru. had feeling erough to stop abusi-

> "Let us go home," said John to Henry; "I can't do anything for him. Heavy felt sorry for his companion but as he could not think of anything to say in the way of comforting him, he was silent.

> The reason that the boys did not know that the drunken man was John's father was this, he was living in the remote part of the township. John's mother was dead, and he had left a good home in a religious family.
> "I shall never be a drumkard," said

John, after he and Henry had walked homewards for some time in silence. "I hope not," said Henry.

Certainly we should not expect that ohn would be a drunkard. He had had bitter experience of the horrid effects of drunkenness. His mother had died of a broken heart, occasioned by the cruel conduct of her husband, He had often felt the same morcification which he must have felt when he ferings for several weeks, and probably saw those boys abusing his rather,-He knew the blessed effects of temper. Baptist brethren residing at New Lonance; he had experience of it in to don. Great Neck, carried them provisnew home, where he was reated as a lions. son. Surely he was the last one that we should expect would be a drunkard

Where is John now? His body is

Henry is still living. When the temperance pledge came about, Heary you would keep no reckoning, these are signed it at once. John defined do ing so; he had seen enough, he said, to er take more than was for his good .-German critic could repeat the Hiad in Like thousands and tens of thousands, stripes, and banishment from the colo Greek. How many weeks did he he began a moderate drinker, and died by as vagrants. bestow on the task of committing it to a drunkard's de the has not enough memory? He had no weeks to spare for a man to say, it will never be a

er drink rum."—Professor Alla. recently joined the remaining society wes taken sick; and seal to the Doc tor to prescribe for hom, and ordered him to take an ounce of brandy per day. The old chap we handed his arithmatic, and found in the table of apothecaries weight, eight it ams make one ounce; 'mme —, says the Dutchman, dat ish de demperace for me, I did'nt get but six drams before and now I get eight.'

And eld hunter predicts that the following will be a dry summer, from are men of authority, he explains all way with a second, a third, and fourth the summer is to be wet, he says they by Keller of what he is pleased to de Wast on the matters whereon he is passage, he entered the translation on build in dry sunny situations.

Prosecution of Baptists

N THE EARLY HISTORY OF NEW ENGLAND. In 1639, an attempt was made to organize a church at Weymouth, foureen miles east of Boston. For this dlence, John Smith, John Spur, Rich ard Sylvester, Ambrose Morton, Thos. Meacepeace and Robert Lethal, were urrested and tried before the General Court at Boston, March 13th, 1639, and fined from 20s. to 20l. each, and threatened with banishment if they

In 1644, a Pedobaptist named lainter, who balonged to Hingman, turned Daptist, and refused to have his child sprinkled, for which offence, by order of the Court, he was tied up and whipped.-Backus' History, vol. 1.

In July, 1651, three Baptist clergy-men named Clark, Holmes and Moody, were arrested at Lynn, ten miles north east of Boston, while Clark was preaching on the Lord's day, and sent to the prison in Boston, where they lay two we ks, and were fixed, one 301., and 201., and 51., and sentenced to be publicly whipped if they refused to pay.

Between the years of 1727 and 1733, there were 28 Baptists, 2 Quakers and 2 Episcopalians imprisoned at Bristol, Massachusetts, (now R. I.) for Presby terian priest tax. -Benedict's History,

In 1751, the Rev. Mr. Moulton was arrested for preaching Baptists sentiments at Sturbridge, Massachusetts, and, by public authority, shut up in prison, and finally banished as a vagrant and ragationd.

In 1770, about 400 acres of land beonging to the members of the Baptist church, or Ashfield, yere sold at auction to part Tangression of pilest tax. Pen. edict : History, p. 10.

dance at her legalized prosecutions. The following law was enacted by the General Court of Connecticut, in Oc tober 1656. "That no town within this jurisdiction shall entertain any Quakers, Lanters, Adamites, or such like notonious hereties, nor suffer them to continue in them above the space of 14 days, upon the penalty of 51.

In 1738, the Congressional Church in Milford, Conn., divided; and one part employed Mr. Fuly, a Presbytean minister, as their pastor; but the Congressional part were to enraged at his Presbyterianism, that they they transported him to New Jersey, as a vagrant; (and I believe that the two churches in Milford, do not commune to this day .- Trumbull's History, vol.

In February, A. D., 1744, fourteen persons were arrested at Savville, in the town of Saybrook, for holding a Baptist meeting: The charge brought against them was, "for holding a mee ing contrary to law, on God's holy Sabbath day." They were ar-raigned, tried, fined, and driven through a deep mud to New London jad, a distance of 25 miles, where they were thrust into prison, without food fire or beds, and kept in dreadful sufwould have perished hat not some

It should be remembered that the whole cole my was divided in parishes, and that the law had established the Saybrook platform as the religion of each parish; so that the Baptist was not only deprived of all entertainment, however willing to pay for it, and from all conversation with the people, but they could not preach the gospel or baptize in any part of the colony without preaching in a Congregational parish, and thus expose themselves to a fine of 10L. a whipping of thirty

Popert in Full Pault.-In a recent drunkard." He mus. say, "I will nev. Madrid paper, theatricals are advertised which show the impious nature of Popery. On the 30th ult., the entertainment as to commence with a comic piece, in one net called " .Indesc V. con bromas;" and afterwards was to follow the fasts of Mr. Keller, one of which is stated to be "Mount Cal vary-first, the elevation of Jesus h ist on the cross; secondly, the agany of Jesus Christ between the good and bud thirt," &c.; "The Coronation of the Virgin," &c. And then follows a comedy in one act. These things are not only advertised to be done, but they are performed-aye, and amid the plaudits of the Spanish court, clergy, and nobility, who especially treat as a morceau the representation given ignato " Our Saviour's last sigh."

Consecration of Bishops.

A correspondent of the Georgia Citzen furnishes that paper with the following interesting account of the con-secration of the three Bishaps recently chosen by the General Conference of the M. E. Church South: "One of the most impressive cere-

monies in the present conference, took place on Thur-day afternoon, at 4 clock, which consisted of the ordination of the three newly elected Bishops. The ceremony had been given out for Sabbath, but Bishop Andrew had been called home by family affiction, and the ceremony came off to day. The exercises were short and devoutly performed: first, by prayer and the reading of a chapter from the Acts of the Apostles, both by Bishop Andrew; then another selection or two from the New Testament, by the venerable Bishop Capers. And his reading was decidedly more fervent, more spiritual (if I may use the word) than on any occasion when I have listened to him. His recitation of "Simon Peter, son of Jonas, lovest thou me?" and the answer of the Savior, "Lord, thou knowest all things, thou knowest that I love thee," where the impersonations of both voices of the two speakers themselves.

Then tollowed the calling up of the candidates to the altar-each one being accompanied by his friend, Mr. Pierce by his aged and venerated father. It was singular to see the son created a spiritual father over the natural parent, but the voice of his compeers had so decided. A series of questions were propaunded to the candidates by Bishop Soule-and a prayer offered by Bishop Payne, to which responses were

made by all the Conference. Then Bishop Soule laying both his hands, (and each of the remaining Bishops one of theirs,)on the heads of the kneeling candidates, one by one, a solemn injunction to prove themselves worthy disciples of their Lord and master, was uttered, and the benedic tion of the Almighty invoked on each. Prayer followed by Bishop Capers; the commissions were regularly signed ov each of the officiating prelates, and the new Bishops were declared to be duly ordained to the sacred offices to which they were chosen. Conference will probably adjourn

about Saturday of next week."

Elighely Bearportant it Audifferstie.

The Baltimore Times has stationed wo correspondents at Constantinople o obtain the latest and most reliable formation relative to the war-one an American, the other a Frenchman.

According to the statement of the French correspondent, (whose sympathies are with Turkey) the chain of the Balkans, which is the only route to Constantinople, is defended by Choumla, and a strongly fortified garrison.

The American correspondent, however, states positively that the Russian army is actually on the road to Constantinople; that Turkish forces on the Danube are completely routed and disbanded; that the reinforcements from Egypt are unfit for service; that Choumla, the fortress relied on to defend the pas age to Constantinople, has no succor at hand, and was at the latest dates surrounded by a force of 300,000 men; and that a large portion of the forces had fled, plundering the country, and creating construction as they passed. The fall of Choumla would remove all further obstructions between the Danabe and the Bosphorus, and the next struggle would be beneath the walls of Constantinople.--The expected steamer will, says the Baltimore Times, no doubt bring the news which is to decide the question whether Constantinople is in possession of the Czar.

Important Concerning Chiene.

Hon, Humphrey Marshall, late Minister to China, publishes a letter in the Louisville Journal, in which he denies having taken sides in China with the Imperialists against the insurrectionists, but says his position was one of rigid and faithful neutrality, which he maintained by all his acts, both political and personal.

He says, "My judgment refused to receive as true the crude conceptions of many in China in regard to the causes of the revolutionary movement, and my sense of obligation to truth revolted at the erroneous views which were spread before the western world as to the philosophy and progress of the Chinese revolution. This, no doubt, gave offence to some who were interested to propagate these views. For such, and for their good opinion, I have neither respect or care."

"Sambo, whar you git dat watch you wear to meetin last Sunday?" How you know I had a watch?" because I seed the chain hang out de pocket in front," 'Go way nigger!'

NAPOLEON BONAPARTE'S PROPHECY-RUSSIA AND TURKEY .- This extract from the life of the great Napoleon will be read with particular interest at this time. How near the truth was

On another occasion he said to O'Meara, in the course of a few years greatest part of Turkey, and all Greece. This I hold to be as certain as if it had already taken place. Almost all the cajoling and flattering which Alexander practiced towards me was to gain my assent to effect this object. I would not consent, foreseeing that the equili brium of Europe would be destroyed. In the natural course of things, in a The greatest part of her population are Greeks, who, you may say, are Russians. The powers it would injure, and who could oppose it, are England, France, Prussia and Austria. Now, as to Austria, it will be very easy for Russia to engage her assistance by giving her Servia and other provinces bordering on the Austrian dominions, reachin near to Constantinople. The only hypothesis that England and Erance will ever be allied with a neerity, will be in order to prevent this. But even this alliance would not avail. France, England and Prussia united cannot prevent it. Russia and Austria can at any time effect it.

Once mistress of Constanple, Russia gets all the commerce of the Mediterranean, becomes a great naval pow er, and God knows what may happen. She quarrels with you, marches off to India an army of seventy thousand good soldiers, which to Russia is noth: ing, and a hundred thousand Canaille, Cossacks and others, and England loses India. Above all other powers Russia is most to be feared, especially by you. Her soldiers are braver than the Austrians; she has the power of raising as many as she pleases. In bravery, the French and English soldiers are the only ones to be compared to them. All this I foresaw. I see into futurity further than others, and I wanted to establish a barrier against those barbariants, by reestabishing the kindom of Poland, and putting Poniatowski at the head of it as King. But your imbeciles of Ministers would not consent; a hundred years hence I shall be applauded(encense') and Europe especially England will ament that I did not succeed: when they see the finest countries in Europe overcome, and a prey to these northern barbarians, they will say, Nupoleon was right!"

THE RAINING TREE.—The Island of Fierro is one of the most considerable of the Canaries, and I conceive that name to given it upon this account that its soil, not affording so much as a drop of fresh water seems to be of iron; and, indeed, there is in this Island neither river, nor rivulet, nor well, nor spring, save that only, towards the sea side there are some wells; but they lie at such a distance from the city that the inhabitants can make no use thereof. But the great Preserver and Sustainer of all, remedies the inconvenience by a way so extraordinary, that a man will be forced to sit down and acknowledge that He gives in this, an undeniable demonstration of His good

ness and infinite Providence. For in the midst of this Island there sa tree which is the only one of the kind inasmuch as it has no resemblance to those mentioned by us in this relation nor to any other known to us in Eu rope. The leaves of it are long and narrow, and continue in a constant verdure, winter and summer; and its branches are covered with a cloud, which is never dispelled, but resolved into a moisture, which causes to fall from its leaves a very clear water, and that in such abundance that the cis terns, which are placed at the root of the tree to receive it, are never empty, but centain enough to supply both having a north gate, a south gate, an man and beast .- Mundelslo.

CAUSES OF CRIME. Of 240 convicts confined in the Tennessee penitentiary, 38 were temperate before sentenced and 202 intemperate; and 127 were drunk when they committed crime.--There are 43 whose fathers were temperate, 167 whose fathers were intemperate, of whom 72 were common drunkaids. There are 3 who had a classical education, 7 a common English education, 105 who can neither read or white. These statistics show very clearly that intemperance and the want of education are the two most fruitful sources of crime.

A SON OF BLENNERHASSET.-Har nan Biennerhasset, son of the unfor tunate Blennerhasset who was concerued in the Aaron Burr expedition, is said to be living on the "Five Points," in New York, in great penury- Mr. Safford of Cincinnati, Ohio, author of the life of the father, has sent 500 copies of the work to the Missionary ladies of the "Old Brewery,", to be

TAKEN AT HIS WORD .- Cromme was thinking of marrying his daughte to a wealthy gentleman of Gloucesto shire, when he was led to believe, he domestic gossip, that one of his our chaplains, Mr. feremy White a you man of pleasing manners, and the top wit of his court," was secretly paying Russia will have Constantinople, the his addresses to Lady Frances, who was far from discouraging his attentions. Entering his daughter's room sudd-nly one day, the protector caug-White on his knees, kissing the lady hand. "What is the meaning of this he demanded. "May it please your highness," replied White, with great presence of mind, pointing to one to the lady's maids who happened to ! few years Turkey must fall to Russia. in the room, "I have a long time coned that young gentlewoman, and can not prevail, I was, therefore, humbly praying her ladyship to intercede for me." "How now, hussy!" said Cromwell to the young woman; "why do you refuse the honor Mr. White would do you? He is my friend, and 4 expect you should treat him as such."-If Mr. white intends me that honor," answered the woman, with a very low courtesy, "I shall not be against him." "Say'st thou so my lass?" said Cromwell; "call Goodwin! this business shall be done presently, before I go out of the room," Goodwin, the chaplain, arrived; White had gone too far to recede, and he was married on the spot to the young woman. Guizot's History of Oliver Cromwell.

DEFINITION OF A GENTLEMAN.—The late and lamented Jude Talfould, in the case of Wag vs. Kelson, tried Bristol, England. Assizes, shortly before his sudden death, thus defined al. character of a gentleman :

The evidence proved that the defendant, while in the theatre, had said to the plaintiff, 'Do not speak to me, I am a gentleman, and you are a tra desman? 'Gentlemen, said the lener. ed Judge, 'is a term which does to apply to any station, but to the mind and the feelings in every station. The man of rank who deports himself will dignity and candour, and the trademan who discharges the duties of lifwith honor and integrity, are alike entitled to it; nay, the humblest arrival who fulfils the obligations cast upo him with virtue and with honor, more entitled to the name of gentle man than the man who could indulge in offensive and ribald remarks, howev er big his station.'

Good Security.—" Uncle Oliver, said the pastor of a country church, to an elderly farmer of his flock, " I wish you would carry a load of wood to old Mrs. W., the widow of our christian brother, who lived so long just beyond you on the road to D." "I will try to do it said the farmer;

but to whom sha I I look for the pay? " Read," said the pastor, " when you go home, the first three verses of the forty first Psalm, then if you want any better security for payment call on me.'

It was but a few days after, the o'd gentleman met his pastor, and said. "] like that security you mentioned, and have no fear that it will full me in the time of need-for my fleart so fell the assurance when reading it that I could scarce close my eyes that night.

Thus it is often found that the "word of truth" is most precious, when, with a child-like heart. We do not need, to wait for the time in which the promise is to be fulfilled, for the "earnest" given by the Holy Spirit, when the word is taken as a practical truth, and

obeyed cheerfully.

London Illustrated.—London exends over an area of 78,029 acres, en 122 square miles, and the number of its inhabitants, rapidly increasing, was two millien three hundred and thirtysix, on the day of the last census. A conception of this vast mass of people may be formed by the fact, that if the metropolis was surrounded by a wall, east east gate, and a west gate, and each of the four gates was of sufficient width to allow a column of persons to pass out freely four abreast, and a peremptory necessity required the immediate evacuation of the city, it would not be accomplished under four and twenty hours, at the expiration of which time, the head of each of the four columns would have ad anced a no less distance than seventy-live miles from their respective gates; all the people being in close fite, four deep.

C. B. Luck, Esq., now in the city of Richmond, and for many years in the Post Office, has such confidence in the astonishing efficacy of Carter's Space Mixture, that he has bought upwaof 50 bottles, which he has given an to the afflicted. Mr. Luck says in has never known it to fail when taken according to directions.

ARRIVAL OF A MISSIONARY,-T. e Rev. Augustus H. Seeluy, with four motherless children, from the Prest, terian mission in Northern India, ar . Suppose you see a haiter round my sold for the benefit of the son.—Presneck; you tink a horse inside me?" byterian. gon from Calcutta.