THE MEANS OF ENJOYING LIFE.—The whole structure of our nature, and the whole condition of our being, prove that nature intended us not for a life of indolence, but of active exertion. All the organs of the body, and all the faculties of the mind, are instruments of action, and it is only by constant exercise, that these powers can be retained in a healthful state, and men enjoy any tolerable degree of felicity. If the body be suffered to remain long inactive, it will lose its strength, and become a prey to disease; at the same time, the mental faculties will be gradually enfeebled, and the whole fabric of human happiness be undermined by fretfulness and spleen.

A GOOD HINT.—If you want a son not to fall in love with any splenderiferous gal, praise her up to the skies, call her an angel, say she is a whole team and horse to spare, and all that. The moment the critter sees her, he is a little grain disappointed, and says, "Well, she is handsome, that's a fact, but she is not so *very, very* everlastin' after all." Then he criticises her. "Her foot is too thick in the instep; her elbowbone is sharp, she rouges, is affected," and so on; and the more you oppose him the more he abuses her, till he swears, she is misroped and ain't handsome at all. Say nothing to him and he is spooney over head and ears in a minute. He sees all beauties and no defects, and is for walking into her affectation at oncet. Nothin' damages a gal, or a preacher, like overpraise. A hoss is one of the onliest things in natur' that is helpet by it.—*Saw Slick.*

THE HUMBLEST THING IN THE WORLD.—A clock, as it is always running itself down.

JONATHAN'S ACCOMPLISHMENTS.—A German writer says, that the people of the United States can burst more steam boilers, and chew more tobacco, than any other five nations on the globe.

Be diligent and careful to improve the smallest shreds or broken ends of time.

Why is the letter O like pain?—Because t makes man *moan*.

What Roman general do the ladies ask for in leap year?—Marius (marry us).

"Hog or dog?—that's the question," as the fellow said, when he sat down to a dish of fried sausages.

A Gentleman once directed a letter, addressed "To the 25th of March, Portman-square." It was delivered to "Lady Day."

A woman charged with being drunk and disorderly, denied the latter charge, saying that she was too drunk to be disorderly.

"I'm glad that this coffee don't owe me anything," said Brown, a boarder, at breakfast. "Why?" said Smith. "Because I don't believe, it would ever settle."

There is a woman in Cincinnati, who keeps a grocery, attends faithfully to a fat pair of twins, does her own housework, and yet finds time to give her lazy husband a sound thrashing three or four times a-week.

Cleanliness is carried to a greater length in Holland, than in any other country. To keep the cows clean, when placed in the barn, their tails are wrapped in brown paper and laid upon a shelf behind them.

"Molly," said a lady to her servant, "I think you'll never set the river on fire." "Indade, ma'am," innocently replied Molly, "I'd never be after doing anything so wicked—I'd be burning up all the little fishes.

A Bath paper immortalizes a constable who, in his return list of "meet and fit" men to serve the office of overseers, had changed it to *meat and fat*, to the no small amusement of the magistrates to whom the list was presented.

Mourner: What shall I do, Caroline? I'm worried almost to death. I shan't be able to go into colours this season, for doctor says' husband can't possibly live long.—Caroline (a maiden of uncertain age): Just like those men, there's no dependence on them.

PROTECTION FOR COMMERCE IN CHINA.

Whatever may have been the justice or morality of the English war with China, it resulted in comparative benefit to both nations; and the only mistake was, that it did not continue, until those ignorant and besotted people had been made more fully satisfied of their own weakness, and the consequent folly of assuming to be superior to all the rest of the world. China should be more thoroughly Europeanized. The people do not want for civilization in their way, but they require a more practical form of government, and as before remarked, less restricted intercourse with the world. Until these desirable ends can be brought about, it would seem to be the interest, indeed the duty, of all commercial nations to urge upon them, in such manner as will prove effectual, the necessity of a more enlightened policy.

The existing treaties of the United States and France with China are imperfect and though they are based upon the one with England, and are quite as advantageous as could have been expected under the circumstances in which they were negotiated, they require revision, and remodeling on the first favorable occasion; and in all future treaty-arrangements,there should be provision made for the mutual enforcement (if need be, by armed intervention) of all the stipulated obligations and conceded rights of the contracting parties.

Diplomatic representatives should reside at Pekin, Consuls be received at all the principal ports. The property and personal safety of aliens and strangers should be guaranteed, and the same privileges conceded to foreigners residing in or visiting China, as are granted to them in Europe and America.

It is singular, that the great powers of Europe, and the Government of the United States, who are so sensitive upon any interference with the rights of their respective subjects or citizens, if in the slightest degree infringed upon by either party, should be so regardless of the insults and wrongs which have for years been heaped upon them in China, and until lately, by the Japanese also. It is quite time, that these things should be put a stop to ; and as, in respect to the Barbary powers and Japan, the Americans took the lead, let us again become the pioneers in teaching China, that she shall no longer resist the claims of other nations to come into just and friendly intercourse with her ; and to accomplishing these objects, it would only be necessary to assume a fixed and determined stand, and enforce our reasonable demands by an exhibition of a respectable armament upon the coast. There would be no need of resorting to measures of aggression involving the necessity of hostilities. If hostile demonstrations were to ensue, they would come from the Chinese themselves, and we should only be called upon to act on the defensive.

Let the American Envoy, backed by a complete force, assume that which is just and proper. Go to Pekin, whether invited there or not—and leave the responsibility of resistance to the Chinese, and the probabilities would be, that those singular people would quietly acquiesce, and ultimately accede to his demands.

It is not necessary to speak here of the armament, that would be requisite to carry out these measures, but it may not be out of place to state, that a larger and different force than is now employed is wanted to protect, even under present circumstances,the commercial rights of the United States with China, and the neighbouring Empire of Japan, and to strengthen and further the efforts of our representatives in those countries.—New York Courier and Enquirer.

CORRESPONDENCE.

Correspondents must furnish us with their names, not necessarily for publication but as a guarantee of their good faith, as we do not hold ourselves responsible for the opinions of such contributors.

TO THE EDITOR OF HASZARD'S GAZETTE.

SIR;

"The first question," says "Pastor," to be determined is," "What is there in the Abrahamic Covenant, which makes it a necessity, that the Jews, shall, as a nation, reoccupy the land of Canaan?" Whatever spiritual application may be made of this covenant, its literal signification was simply this. That all the Land of Canaan was given to "Abraham and his seed, for an everlasting possession or inheritance." The Patriarchs understood the Covenant to apply to the earthly Canaan. Jacob believed it so, hence his care about his burial. Joseph relying on the Divine promise, made provision for the transmission of his bones to Canaan. I am aware, that there has been much "quibbling" about the term "everlasting," some believing that it only meant, "to the end of that dispensation," but Jeremiah says, "if the sun and moon depart from before me, *then* the house of Israel shall cease to be a nation," implying that the Jews' nationality should not entirely cease, while the sun and moon performed their revolutions. As a nation, the Jews do not now exist, but that their nationality has entirely and for ever ceased, the above quoted text utterly disproves. A nation supposes, a government, laws, internal regulations, foreign relationships, means of defence and protection, &c., &c. As a nation, they are not now; as a people dispersed among the nations, they are. Now mark, it is not as a people, but as a nation that Jeremiah speaks of them, and therefore as "a nation "they must and will yet exist. But "Pastor" asks, in apparent triumph, "How can that be "an everlasting possession" to individuals, who can at best live but a short time, &c." We answer, it was not promised to individuals as "an everlasting" possession, but to the nation of which Abraham was the head and representative. Many of them died in Egypt and in the wilderness, but still the promise was not to the nation invalidated thereby. Furthermore, Moses, prior to their entrance into Canaan, described "another dispersion or captivity" which says Dr. A. Clark, "cannot possibly be the Babylonian," and must therefore from the description given, be the Roman. Now, observe after this, a restoration is promised, and here the Abrahamic Covenant is referred to, as still in full force. "I will bring you into the land which I sware to give unto Abraham, &c." The "Covenat" is again referred to, as the assurance of Restoration by Ezekiel, when speaking of the grand union of Israel and Judah, by the emblem of the "two sticks," "which union" says Bagster, "is a political one, and has not yet been accomplished." In a word all the prophets, more or less, refer to it as the sure title, by which the land of Canaan, is secured to the descendants of Abraham down to the remotest period of coming time. And ask any Jew, the ground on which he rests his hope of repossessing Canaan, and he will immediately refer you to Jehovah's own declaration, his oath to Abraham, to Isaac, and to Jacob.

If we turn to the prophecies we shall find them abounding with assurances of the Divine regard, and the words not unfrequently occur, "For their fathers' sake." Isaiah sings in strains sublime, of Israel's return. See Dr. A. Clarke, and Dr. Smith on the XI, 11, 12. Bishop Low and Dr. Cumming on the LXth. Jeremiah does the same, XXX, XXXI. See the conclusive reasoning of Dr. Blaney, quoted by Clarke, thereupon. Daniel limits Jerusalem's desolation "until the consummation, and that determined shall be poured upon the desolate" (See Cumming on Daniel). Our Blessed Lord speaks of her desolation, "until &c. (Mat. XXIII. 39." Luke XXI, 24, Till the times of the Gentiles shall be fulfilled. See Acts, 1, 6, the disciples (the idea of restoration then in their minds) says Louth, "Wilt thou at this time again restore the kingdom to Israel." Now mark, the Saviour did not reprove them for thus believing, but merely told them "Is it not for you to know thetimes, &c." Now it is clear, that if restoration was never to take place, the Saviour left his disciples under a wrong impression (which none will pretend to say he did). Paul adds, "Blindness hath happened to Israel in part, until &c. Justin Martyr, an early Christian of the second century, and who had received his opinions direct from the Apostles, believed, that the Jews would be gathered from their several dispersions to their beloved City, Jerusalem. In a word, every age has seen many believers in Israel's return. As light has increased, believers have increased, and now, leading men in every communion, anticipate the day,

"When Zion shall in glory reign,
When shouting to their beauteous home
Her scattered tribes shall come again."

And a change has evidently taken place in "Pastor's" opinions since the notice of the celebrated lecture last winter; then, "restoration to Palestine was without foundation in Scripture," *Now*, wonderful to tell, listen O earth, give ear, ye children of men; "Pastor" admits that, there may be reasons connected with the future purpose of God which require this restoration of the Jews to their own land, which we will notice, &c." If he was right then, he must be wrong now. Poor Pastor, I fear that your cause will not gain many converts by your advocacy whatever. From scripture, assisted by commentators, (for I am not above consulting them) I learn, 1. That the Jews shall be restored to their ancient inheritance. 2. That they shall be restored in unbelief. 3. That they shall rebuild their city and temple, on a scale, more magnificent than that of Solomon or Herod. (Jer. XXXI, 38, 39, 40. Isaiah, LX, 13, LXV, 19; Ezekiel, XLV; Zech. XIV, 10, 11, 20.) 4. That Gentile vessels, will by their respective fiovernments, be employed to carry the Jews to Canaan. (Isaiah, XVIII, 7; LX, 9, LXVI, 20.) 5. That they will be converted to Christ, in their own city. (Isaiah, LXVI, 6, 9. Jer. XXXI; Ezekiel, XXXVI, XXVII; Matth., XXIII, 39; Zech XII, XIII.) 6. That the Jews shall, many of them, become the future missionaries of the gospel. (Isaiah, LXVI, 19, Micah, IV, 2.) And, lastly, that the fulness of the Gentiles will then be brought in.

In conclusion, I have no desire further to discuss a subject of such importance with any individual who cannot conduct himself with propriety, but evinces a spirit of haughty intolerance, altogether inconsistent with the religion of Christ. Provided he acts as a Christian in future, and you Mr. Editor, will continue to print, I have no objection to discuss the matter for some time to come; if not, I bid "Pastor," adieu, and thanking you for your kindness,

I am, yours truly,

INQUIRER.

TO THE EDITOR OF HASZARD'S GAZETTE.

Sir:

It appears that the Canadian Parliament has been induced by the representations of certain members of the Established Church to address the Home authorities upon the expediency of passing an Imperial Act, for the repeal of such statutes, as may impede synodical action in the North American Colonies. The Minister has referred the matter to the consideration of the Law officers of the Crown, and their reply, extracts from which will now be furnished, sufficiently shows the impracticability of the measure, under existing circumstances.

Ample proof is thus afforded of the illegality of the steps already taken in the lower colonies, on the sole authority of their Bishops, to compass the attainment of a similar object; and equally illegal, therefore was the attempt recently made in this Parish, although, I am happy to say, unsuccessful in its issue, to procure the appointment of a Lay delegation.

The amended resolution, put by Lieut. Hancock, and triumphantly carried, was well and reasonably guarded. If the Church were not, as is unhappily the case, the theatre of party bickering, and open, without authoritative resistance or rebuke, to the invasion of Tractarian error, the formation of Diocesan Synods, and general assemblies would be every way desirable; but as it is, any innovation effects its safety.

The objections to the synod, "as at present constituted, had reference to the important concession of a veto to the Bishop, or to his Commissary; and beyond a doubt, the best reasons exist for the opposition which has been made to it here. But more of this another time.

Your obedient servt.

VIGIL.

Extracts from the opinion of the Law Officers of the Crown on the subject of the Canadian Synod, dated Aug. 21st, 1855. "The address from the Canadian Legislative Assembly prays for the introduction and passing of an Imperial statute for the repeal of such statutes as impede the meeting of the Clergy and Laity in Synod for the purpose of framing rules and canons."

"It is obvious, that the Royal supremacy within the Colony would be most seriously and decidedly affected (thereby), nor is it possible to foresee all the legal or ecclesiastical consequences which might ultimately result therefrom."

"The Clergy might be legally empowered by *Royal license* to meet in Synod to make rules and canons, but in order to legalize a meeting of a general assembly of the representatives of the Clergy and Laity, and to empower such an assembly to legislate upon the affairs of the Church, an Imperial statute would be necessary."

"An Imperial statute must authorize the meeting of a general assembly, confer on it a permanent and corporate existence and constitution, and extensive ecclesiastical and legal power and jurisdiction, together with the means of enforcing its decisions and orders."

"That the Act required by the Canadian petitioners would extend far beyond the force and scope of any Imperial statute yet passed.'

(Signed), J. D. HARDING,
A. C. COCKBURN,
R. BETHELL.

THE ENLISTMENT DIFFICULTY.

This question has assumed no new phase. Rumors continue to fly on the wings of the wind relative to Mr. Crampton's dismissal, but as yet he stands where he did. A private despatch to the News Room on Wednesday evening, stated, that our minister's dismissal was determined on, but this requires confirmation. Meantime, Lord Clarendon's correspondence is having its effect. The question is getting worn out, and the probability is, that the greatest "difficulty" at Washington now is, how the American Government can back out of the scrape, leaving Mr. Crampton "in possession," and themselves secured from ridicule.—*New Brunswick Courier*.