The Princess Royal and her Lover.—An anecdote touching Prince Frederick William and his future illustrious consort is current here among the highest circles, which reflects great credit on the perfect sense and judgment of the former, and upon the high intellectual and sterling qualities of the latter. On returing from England, Prince Frederick William is said to have been asked by the Prince his father, what he thought of his future royal bride? "In my position, and with my future destinies," rejoined the son, "my special duty is to consider the mind, character, and tendencies of my future consort infinitely more than all external appearances. The latter won my heart,—the former my admiration and my profound respect. They are such as are fully worthy of her royal mother, and such as are best qualified to ensure my domestic happiness. and to win for my wife and me the love and esteem of the Prussian nation."—*Berlin letter*.

The Grand Imperial Ball at Moscow.—In reference to this event, a Paris journal contains the following :—"The grand ball given on the 14th by the Emperor Alexander was remarkable in this respect—that, the ball taking place on a Sunday, the English ladies were not present, with the exception of Lady Granville, who is a Catholic. Alter the polonaise with which the ball commenced, the imperial family having passed into the saloon of Saint Alexander,,a country dance was immediately formed there. The reigning Empress danced with the Count de Morny. After this country dances, waltzes, and polkas succeeded each other uninterruptedly. This time it was a real ball, and every one danced vigorously—the imperial family, and especially the Grand Dukes Michael and Nicholas, setting the example."

"The Child is Father of the Man."—This *dictum* of Wordsworth was never more aptly illustrated than by the following anecdote of Henry Brougham, the school boy, which we find in a delicious volume of the reminiscences of the late Lord Cockburn, just published by Adam and Charles Black, with the title "Memories of his Time, by Henry Cockburn." "Brougham made his first explosion while in Frazer's class (at the high school of Edinburgh.) He dared to differ from Frazer, a hot but good-natured old fellow, on some small bit of Latinity. The master, like other men in power, maintained his own ifallibility punished the rebel, and flattered himself that the affair was over. But Brougham re-appeared the next day loaded with books, returned to the charge before the whole class, and compelled honest Luke to confess that he had been wrong. This made Brougham famous throughout the whole school. I remember, as well as if it had been yesterday, having had him pointed out to me as 'the fellow who beat the master.' It was then that I first saw him."

His "Maiden" Speech.—Addison, the well-known editor of the "Spectator," was a man of the greatest modesty of his day. He was a most excellent writer, but, strange as it may seem, no speaker. This is of very frequent ocurrence.

On the other hand, we find men of great oratorical powers, but who are averse to writing. And seldom do we find men gifted, to any degree, with both powers. How is this? It looks as if Providence dispenses gifts as widely and varied as possible. A sample of the former of these may be given in the case of the talented Joseph Addison, above noted :

As Secretary of State, of course his place in the House of Commons to defend the conduct of the Government, required no small powers of volubility and which, as a writer, Addison was thought to possees. But time tries everything. He arose to make his maiden speech :

'Mr. Speaker, I conceive———,' and there he stuck.

'Mr. Speaker, I conceive———,' and another halt.

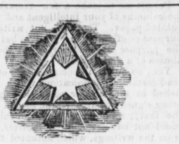
'Mr. Speaker, I conceive———,' a dead halt.

Up started a wag—'Mr. Speaker, the gentleman has conceived three times, and brought forth nothing !'

The house was in a roar, and poor Addison dropped into his seat like a hot potato. This was his first and last speech in that or any other house as he never attempted the trial of his eloquence again.

Man is a wonderful creature to sup. He can sup-ply, sup-plant, sup-plicate, suppose, sup-press, sup-port, sup-soup, and sup-on.

More honesty a man has, the less he affects the air of a saint; the affectation of sanctity is a blotch on the face of piety.



TEMPERANCE.

(From the London Weekly Record)

SEVENTH OF A SERIES OF

LETTERS TO DISTINGUISHED PERSONAGES.

BY A METROPOLITAN DIVINE.

Should not Methodism sustain the Temperance Principles of John Wesl y?

TO THE REV. PRESIDENT OF THE WESLEYAN CONFERENCE, REV. ROBERT YOUNG.

Rev. Sir,—I feel constrained by three considerations to address you on the important subject of the Temperance Reformation.

First. Because it pleased God to raise up the devoted and pious founder of your denomination to be a most signal instrument for arousing the great masses of this country to a religious concern about their eternal interests. In doing this he was the true embodiment of Christian energy and self-denial, and he lived and laboured only for the glory of God and the good of man.

Secondly. Because the original principles of Methodism and some of its explicit rules related to this very subject of Temperance, and therefore indicated, that your connectional influence would be favourable to great and direct means for removing and preventing drunkenness in the land ; and

Thirdly. Because there is a very general impression that Wesleyan Methdodism is not so fully carrying out this part of its mission as its founder and its laws would seem to demand of a great people with your societies, and chapels, and ministers, and moral machinery of usefulness spread all over the land.

You possess eminent facilities for greatly aiding the Temperance cause. It is, therefore, most desirable that your sympathies should be distinctly with those who are toiling in this great work. It cannot be needful, that I should refer you to the fearful ravages of intemperance in our midst, to the enormous amount of money consumed, to the dire results of drunkenness, as poverty, disease, and crime, which abound, or to the progressive advancement of this notorious evil in spite of all means that have been adopted for our nation's deliverance from it. No land possesses more of the machinery for exerting a good moral influence than ours. We possess a plenitude of the Word of Life Thousands of devoted ministers of the Gospel. An extensive provision of Christian sanctuaries and schools. We have every kind of benevolent associations for meeting specific forms of evil and suffering, and yet, notwithstanding all this, intemperance is the prevailing evil of our land. I suppose for every house of prayer, we have forty or fifty houses for the sale of drinks, whose influence goes to counteract all good institutions and directly to demoralise the people. The national intemperance of the land not only does a great amount of mischief in its positive aspects, but it prevents our religious and moral instrumentalities being effectual to any great extent. It stultifies much of the Bible Society's exertions, it prevents greatly the religious education of the children of the land, it keeps its thousands upon thousands away from the House of God and the means of grace, and more than this, it robs the Sabbath-school of many of the children who have been taught there, and removes them into dangerous paths of society. How many become irreligious, and not a few the inmates of prisons and penitentiaries, and others of refuges for the dissolute and the degraded. It does more than this—it robs the Church of God of many of its members, of not a few of its officers, and not unfrequently even of its ministers, and causes them to wander in the dark regions of apostacy and condemnation.

Now, dear Sir, can these desolating scenes be prevented, or in any degree lessened? If so, then you will confess how anxious we should be to effect it. It is manifest from the experience of the last century, that the ordinary means do not fully meet the case, so that for this specific and rampant evil we must adopt a specific and mighty instrumentality. Allow me most respectfully to say, that the Temperance principle and practice present for this end just what we need. This experiment for starving out the enemy, by withholding the aliment of its existence, by abstaining entirely from the use of all intoxicants, has had a very general and extensive trial. For thirty years it has been adopted in America, and in the Protestant Churches of the United States, it is now the great rule and almost universal custom of the people. Bishops, ministers, deacons, class-leaders, members, and, in most cases, the regular hearers of the Gospel, do totally abstain from intoxicating drinks. It has been tried on a very considerable scale in this country since 1828. It has also been adopted in most of the Protestant missionary stations throughout the world, and everywhere it has been most successful, under the Divine blessing, in reclaiming the drunkard, and in preserving the sober. You are no doubt aware that the American Methodist Conferences never meet without passing the most stringent laws or recommendations on this subject. It is then most clear, that we do not want either arguments or precedents in order to induce the religious denominations of this country to become fully and publicly identified with the Temperance Cause, and thus to give it all the force that their religious influence can confer. Especially do I think that it would be well for the Wesleyan Conference to do this. No other body has so complete an organisation to carry out any effort simultaneously as yourselves. A Conference address on this subject would be known at once through the whole body ; and the ministers, if duly feeling its importance, could give it practical efficiency in every society in the kingdom. I need not say, however, to do this it would be quite essential that, in your official station, your brethren in the ministry became practical and avowed friends of the Temperance Cause. I do not say members of any distinct Temperance society, but that the principle and practice of totally abstaining from intoxicating beverages be adopted and professed.

Now this reformation is really indispensable to the true honor and credit of your denomination, and without it Methodism must fail to be all and to do all that Mr. Wesley intended. Whatever pecuniary influence you might lose by this step, it would purify the atmosphere of your societies, bring down the blessing of God, and result in the revival of religion among you. But so long as this state of things continues, it will greatly retard the Gospel's power among the people to whom you minister the word of salvation. The two influences are directly opposite. The drink-sellers are injuring society, corrupting and degrading it, unfitting it for the consideration of the truths of the Gospel, and acting as panderers to the innate depravity of the heart, and as allies to the great destroyer of the bodies and souls of men. How, then, can such be kept within the bosom of the Church of Christ? How can such be honored as Christians and fellow-helpers of the truth! No! there must be a separation between the holy and the vile, and this evil must cease from your connection, and from all Christian Churches, before the reviving blessing of God can be consistently prayed for or consistently expected. If either the personal adoption of the principles of the Temperance Society, or the purging out of this evil leaven of the traffic should be a work of difficulty and self-denial—yet I have only to appeal to your illustrious founder as an example, or, still higher, to the holy self-immolation of our divine Saviour, who, for our salvation, humbled himself and became obedient unto death, even the death of the cross.

Of Mr. Wesley it has been appropriately said, "The great purpose of his life was doing good. For this he relinquished all honor and preferment, to this he dedicated all his powers of body and of mind, at all times and in all places, in season and out of season, by gentleness, by terror, by argument, by persuasion, by reason, by interest, by every motive and every inducement he strove with unwearied assiduity to turn men from the error of their ways and awaken them to virtue and religion. To the bed of sickness or the couch of prosperity, to the prison, the hospital, the house of mourning or the house of feasting, wherever there was a friend to serve or a soul to save he readily repaired, to administer assistance or advice, reproof or consolation. He thought no office too humiliating, no condescension too low, no undertaking to arduous, too reclaim the meanest of God's offspring. The souls of all men were equally precious in his sight, and the value of an immortal creature beyond all estimation. He penetrated the abodes of wretchedness and ignorance to rescue the profligate from perdition, and he communicated the light of life to those who sat in darkness and the shadow of death. He changed the outcasts of society into useful members, civilized even savages, and filled those lips with prayer and praise that had been accustomed only to oaths and imprecations. His constitution was excellent and never was a constitution less abused, less spared or more excellently applied in an exact subservience to the faculties of his mind. His labours and studies were wonderful : the latter were not confined to theology only, but extended to every subject that tended either to the improvement or the rational entertainment of the mind. If we consider the reading he discovers by itself, his writings and his other labours by themselves, any one of them will appear sufficient to have kept a person of ordinary application busy during his whole life,—in short the transactions of his life could never have been performed without the utmost exertion of two qualities which depended not upon his capacity, but on the uniform steadfastness of his resolution. These were *inflexible* temperance and uneaxmpled economy of life. In these he was a pattern to the age he lived in, and an example to what a surprising extent a man may render himself useful in his generation by temperance and punctuality."

It is also worthy of observation how he acted when he thought that the poor members of the society were injured both pecuniarily and in health by the use of tea. He says in his journal, July 6th, 1746—"After talking largely with both the men and women leaders, we agreed it would prevent great expense, as well of health as of time and money, if the poorer people of our society could be persuaded to leave off drinking tea. We resolved *ourselves to begin and set the example* I expected some difficulty in breaking off a custom of six-and-twenty years' standing, and accordingly the three first days my head ached more or less all the day long, and I was half asleep from morning till night. The third day, on Wednesday, in the afternoon, my memory failed almost entirely ; in the evening I sought my remedy in prayer. On Thursday morning my headache was gone, my memory was as strong as ever, and I have found no inconvenience, but a sensible benefit in several respects, from that very day to this."

You will see here that he acted with the people. He abstained for their sakes, and thus carried out the identical principle of the Temperance society on that subject. He formed, too, an association for effecting the end, and thus he has left a bright and noble course of action, which, were all the ministers bearing his name to adopt, could not fail to bless the world. If abstinence from tea was needful, how much more abstinence from alcohol—the bane of the Church, the plague-spot of our nation, and the curse of the world? Let me, then, respectfully and earnestly request your kind attention to this subject, and may I hope that the statement I have presented may not be deemed unworthy of your candid consideration.

Wishing you every blessing, and praying that God may make your denomination again efficient for the revival of pure and experimental Godliness in the land, I am, dear and rev. Sir,

Yours most truly.

JACK AND HIS HARD LUMP.

A jolly Jack Tar was out walking one day.
Through the streets of the city he wended his way.
With a suit of new toggs and a clean shaven chin,
He look'd just as smart as a newly-made pin.

Just over the road stood the "Anchor and Crown,"
'Twas as splendid a "man-trap" as any in town ;
At the door stood "our host," who (as every one knows,)
Had a sweet smiling face and jolly red nose.

"Hallo, my good friend," quoth the landlord to Jack,
"You are off in a hurry man, won't you come back;
How shy you are getting, come, don't run away,
Take a glass of hot grog, 'tis a very cold day."

Turning round on his heel in true sailor-like style,
And screwing his face 'twixt a pain and a smile,
"O no, I can't drink, my good friend, "Jack replied,
"For I've got a hard lump growing right at my side."

"Just what I expected," old Cherry-nose said,
"Tis with being teetotal, as my name is Ned ;
And if you continue so (mind I tell true),
You'll have a hard lump at your other side too."

"True, true," replied Jack, and laughed at the joke,
As he drew a large purse from his blue jacket poke ;
"Do ye ken my hard lump, feel its weight, see its size,"
And he held it right facing the publican's eyes.

"Good day to you landlord, 'tis true I dare say,
If I drink, my hard lump will soon vanish awty,
So I'll try if I cannot keep out of your net,
And I'll get a lump, trust me, on t'other side yet!"

Massachussets. The friends of Temperance, says the Boston Telegraph, are by no means asleep in many towns of the commonwealth. Some excellent meetings have recently been held with good results. New societies have been formed, and large numbers have signed the pledge A seizure of sixty gallons of liqour was made in Northampton on the 2d of July. Asa Hoy was found guilty in ten minutes after the cause was submitted the jury, at Concord—the first under the new law in that town. Charles P. Cook, of Lowell, was convicted on two offences for liquor selling, and sentenced to the House of Correction. One or two othor liquor dealers were in jail for the same offence. The highests courts have just sustained the constituionality of the Massachusetts Prohibitionary Law.

It is the child who cries to get yesterday back again. The man accepts to-day, and looks forward, with faith and hope to a bright to-morrow.