The Provincial Wesleyan.

Ladies' Department.

Dreams of the Departed.

Sweet thoughts oft come unto the lonely hearted,
Like the soft cadence of an angel's strain—
Thoughts of the lovely and the dear departed,
Whose smile will ne'er be seen on earth again.

As the last light of summer evening beaming
O'er the calm bosom of the silent sea,
So seem those loved ones, in those hours of dreaming,
From their high homes to cast their looks on me.

The deep sweet pleasure of that strange communion,
Gives to the soul a season of delight,
Displaying brightly that eternal union
With those whose forms have faded from our sight.

I would not give those whispers of deep feeling,
Which tell the spirit it is not alone—
That calmness o'er the heart so gently stealing—
For all the pleasures on life's pathway strewn.
For I have felt that to my soul was given,
In those sweet hours of dreamy reverie,
A foretaste of the hallow'd joys of heaven—
Love and re-union through eternity.

[FOR THE PROVINCIAL WESLEYAN.]

Memories of the Year.

"Unto the pale, the perished past
Another year hath darkly flown,
And viewless as the winged blast
Hath come and gone,—
Gone with its fond and fairy dreams,
Gone with its feverish hopes and fears,
Gone with its blossoms and its beams,
Its smiles and tears."

December, dark and hoary is once more speeding past us with the fleet and noiseless tread of a spirit. Yet a little and he too shall be gathered among the annals of the unreturning past; this year whose autumn magnificence is almost yet lingering on our hillsides shall have gone to slumber with its countless brethren and another in whose mysterious mantle our web of destiny we may trace, but dimly woven, shall grasp the sceptre of the departed monarch. How mournfully come to us the closing days of the year! like the sealing up of another portion of the book of Time, no more to be opened till the recording angel shall make known the revealings of eternity.

Since the shadows of last December gathered around our pathway what untold change for weal or woe hath graven its impress on the brow of earth! Homes are desolate that then were joyous, and we miss the gushing melody of tones that once rang lightly on the air. The grave hath won them to its dreamless slumber, and those who yet linger on an earthly shore are "severed far and wide" from the olden home; some are dwellers in a lonely isle of the deep and some are sojourners in another and a distant home to gather amid young and joyous groups around the festal fires,—To them thoughts of home whether that home be the bright sunny south or a sterner colder clime, shall link themselves with the closing memories of the year.

To some near our own homes this year hath brought a tale of woe undreamed of.—The brave and true, the young and fair, they for whom the bridal wreath was waiting, have gone down to the hollow caves of the unslumbering main and to a far distant shore went forth the tidings that she for whom hope and love had kept expectant vigil had gone to win a coronal, changeless and unfading. We may not rear the storied marble to point the spot where earthly hope faded forever from that desolate perishing group as their frail bark buffeted in vain the wrathful waters, and their anguished cry for succor met with a stern repulse, the wild waves must sweep above them for ever and aye—yet when the sea shall restore its wealth of lost and buried treasures, the melody of their voices shall swell the solemn psalmody of the white-robed host who chant for evermore, Alleluia! the Lord God Omnipotent reigneth!

Far ever the bright waters, who can number the changes of this year? The crown hath fallen from some, and royalty hath gone to dwell among the shadows of the tomb.—The potent name of Buonaparte yet sways the hearts of those who tread the vine-clad hills of France and a young and gentle girl has left "the home of her childhood's mirth" to gladden those imperial halls where once moved in equal grace and loveliness the first and early bride of the exiled Napoleon.

Farther east the interest deepens as we watch with breathless awe the progress of the fearful struggle upon the plains of Turkey. Who may hear the moanings of the storm that is sweeping over the thrones of Europe and read their meaning. Should not our prayers go up on high that amid the fierce blasts of the tempest that flag which

"Has braved a thousand years
The battle and the breeze."

may yet wave triumphantly and peacefully over all who bear the name of Briton?

Near the close of the dying year as if to cheer us in our sadness comes the olden hallowed festival of Christmas. Would that on that day every household chain were without a broken link! We welcome it joyously as ever. Our city homes will don their livery of gladness, and could we glance upon the bright groups, some of them far away, whose memory is ever blended with our thoughts of joy it would gild the hours of Christmas with another charm. But it may not be, we only awake from building *Chateaux en Espagne* to find reality more bitter and thus though far distant from that charmed oasis in the wilderness, home, we look with gladness for the return of that day on which He who dwelleth in light which no man can approach unto, came to cheer and bless by his presence a perishing and stricken world.

BESSIE BERANGER.

December 19th, 1853.

FOR THE PROVINCIAL WESLEYAN.

Broken Links.

"Oh! the friends, the friends we've cherished,
How we weep to see them die!
All unthinking they're the angels
That will guide us to the sky!"

The broken links, loved, missing, mourned! How many such fall from the brief life-chain we so cling to. The bright circlets that seem its dearest ornaments, the diamond sparkle, amid earth's dimmer ties.

Onward in the dusty path of life, our weary feet are speeding, pausing ever and anon still more wearily, to see the crushed blossoms, the withered leaflets, and new-made graves, all about us. The sunny gleams fall fitfully, passing as we bless them, but the shadows lie heavily, dark and drear, even upon our hearts.

Life in our youth hath seemed all brightness full of blessedness, but as years pass on we learn the lesson that we fain would turn from, but must con, to suffer and to weep. We twine our heart-affections about the pure and lovely, seeking to link unto our own, for aye, some gentle spirit, some frail bud of loveliness, that we cherish still more fondly, day by day, and at last forgetful that the shrine is but an earthly one, we proudly call it ours, all our own.

Time speeds on, and we are happy until the night cometh, for surely it is night to us when the bud expands to beauty, not beneath *our* loving eyes, not sheltered by *our* care, but won from us to another's keeping, blooms far away, and we may call it ours no longer.

'Tis sad, and yet life hath darker shadows—'tis sad to miss the earth-ties for a time, but oh! how weary grows the chain, when link after link is severed, buried out of sight, gone up to the Throne, glistening as stars in the Saviour's coronal.

So seems it to my heart, so seems it unto one, now far away, who sitteth beside her lonely hearth, mourning its lost treasure, lost to earthly vision.

In the daily journals, on the records of mortality, one among the many was *his* name.

In the city of the dead, where countless thousands are graven upon marble tablets, it may be seen again.

But can these tell to glancing eyes, the agony, the sorrow words can never heal, that fills to overflowing the mother's heart.

These are but the outward tokens, that one soul, in its youth and purity, has gone up to the Father—that one angel more hath learned the songs of those who dwell in heaven—one spirit added to the glorious host, who all unseen by earthly eyes, come back to minister to those who are also heirs of salvation.

One of the links that made life beautiful is broken—the household band severed, the widowed heart left still more desolate.

How shall she hear again the music of young voices, or look with tearless eyes upon faces, that are brightened by the beauties of the soul—or hear the words of childhood's love. Will they not recall one, who even while life was strong within him, fell beneath the touch of the Destroyer? Will she not turn more sadly to her darkened home, weary-hearted, lonely, comfortless? Nay, for though the bright link is missing there—by faith her eyes discern it, where naught can dim its lustre, where hopes fade not, and hearts are sad no longer.

She will go on in the path the Father hath marked out—with the presence of an angel still about her—with the memory of dying words of triumph, making melody still in her heart—and the blest consciousness, that she hath trained a soul for heaven—fitted an immortal spirit, to dwell with the redeemed!

Then weep not, oh! beloved, as one who hath no hope, but look upward, to where he waiteth, the angel link binding thy heart to heaven, the angel light to guide thee thither!

Halifax, Dec. 19. ORIA.

Provincial Wesleyan

THURSDAY, DECEMBER 22, 1853.

Thoughts on the Present State of the World.

(Continued.)

We are no advocates of unnecessary war. An appeal to arms is to be deprecated almost under all circumstances, were it possible for nations to settle their differences by the arbitration of other Sovereign Powers. The laudable aims of Peace Societies, in this behalf, we fear are not soon to be practically realized, owing to the super-controlling influence of ambition, or interest, or passion of those who hold, humanly speaking, the destinies of empires and of the world in their hands. If ever war can be justified, it is in opposition to the advances of some colossal nation, which threatens the peace, the security, the civil and religious freedom of mankind. On this ground the United Kingdom of Great Britain and Ireland waged hostilities against NAPOLEON in the well-known Peninsular wars; and though this was done at the expense of much treasure and blood, none will question the results to have been favourable to the welfare of the inhabitants of the Old World. On the same ground would ENGLAND be justified in opposing to the utmost the ambitious schemes of Russia, concocted by PETER the Great, and kept steadily in view by every successor to the Russian throne, from that time to the present,—to overrun and overthrow the kingdoms of Europe, and subject all to the domination of Russian despotism. The consequences of such subjection may be easily anticipated. It would only be to exchange the oppressive and exacting authority of Papal Rome in the *dark*, for an equally oppressive and exacting authority of Russo-Greek ecclesiasticism of the *present* and *future* ages. Were such a transference realized the world would be no better, but infinitely retarded in its progress of civil and spiritual advancement. Against such a change heaven and earth should combine, and if earthly powers who are most deeply concerned prove faithful in the time of emergency, we are persuaded heaven will not be wanting, on its part, to frustrate designs so inimical to the well being of millions of the human family. Unless, therefore, all sagacity and wisdom be withdrawn from the responsible ministers of the mother country, we take it for granted that ENGLAND will array itself against the present threatening attitude of Russia, and unite with other Powers to resist the encroachments of that nation on the sovereign rights and independency of the kingdoms of Europe. Such we believe to be the desire of the majority of the British people; and were the present advisers of Her Majesty to decline such responsibility, we equally believe the *people* would demand that others, more competent to direct the energies of the nation, should be placed in a position to demonstrate practically to Russia, that she must recede within her own national limits, at the peril of bringing down upon herself the power of Great Britain, and those other Powers she could enlist in the just warfare against unrighteous despotism. Were England to take this bold position, backed as she would be by France, we believe the ambitious Autocrat of the North would think twice before he would invite, by persistency in his present course, the determined opposition of one or two of the greatest nations of the earth. Nicholas has gone as far as he has done, only on the groundless hope that he would be able to excite jealousy and disunion between England and France, and thus divide them in counsel and in action, that he might the more easily conquer what he esteemed a nation weaker than his own. But the interests of the world at this time, require the frustration of his hopes, and when the time shall come for decisive measures, we opine he will find no hesitancy on the part of those formidable powers.

Dr. THOMAS may write to the CZAR, and, in order, if possible, to secure the fulfilment of his own conjectural predictions, tell the Russian despot he has nothing to fear, but may boldly draw the sword and throw away the scabbard, as he is destined to succeed, and all Europe, except England, is to lie conquered at his feet; but Nicholas knows that he dare not act on such gratuitous advice, as he cannot be sure of the premises on which such an inference, so flattering to his pride, is based. Dr. Thomas and the author of "The Coming Struggle," we doubt not, will live long enough, if not they, others will, to see the falsification of their over confident predictions. Russia cannot succeed against Turkey, England, and France, combined. The hopes of the Russian Emperor will, for the present, be postponed—postponed to the Greek kalends.

Russia may make a diversion in the far EAST, and threaten the possessions of England there, but will not prevail. God has given our country those nations for their spiritual as well as civil amelioration. She will not, we believe, prove faithless to the trust reposed in her. A great and mighty work has there to be performed under the protection of her flag. Her christian missionaries are to be greatly multiplied, carrying with them the message of peace and salvation; and there the triumphs of the Cross, through British instrumentality, are yet happily to be witnessed on no ordinary scale. With such a prospect, we bid defiance to Russia and all the powers of Satan. The counsel of God shall stand, and He will fulfil all his pleasure. He has selected our nation as the means by which His gracious purposes toward INDIA and other eastern tribes and peoples, are to be accomplished, and the inhabitants brought in subjection to Christ; her rule there is essential to such a consummation, and there God will maintain her dominion despite all opposing powers, and all the predictions of pseudo-prophets to the contrary. We proceed on sure grounds of interpreting the divine mind as revealed; because, under the rule of Britain there is hope of the evangelization of the teeming population of those distant countries, but under Russian sway, were such to prevail, that hope would be blasted, and the conversion of that people to "the truth as it is in Christ," rendered almost impossible, certainly improbable. We cannot, therefore, but believe, that the authority of the British nation is and will be permanent over the Eastern nations now subject to her benign sceptre, and that as the purposes of heaven proceed to be fulfilled, her dominions there will be extended, and other tribes and peoples be brought under her protecting arm, in order that, conjointly with civil freedom, they may possess the privileges of Christian instruction with reference to their salvation. On this ground we rest with all the assurance of certainty, and every revolving year will only prove by its events the stability of our belief.

The dominion of England in the East, it is more in accordancy with past and present *facts* to believe, will be extended rather than curtailed, and that for the same reasons as have been previously assigned for her already occupancy of portions of those regions of the globe. With the establishment of her power in heathen or pagan countries, is intimately connected the introduction of Christian ministers, and their consequent efforts to civilize and evangelize the natives of subjugated territories. The whole history of her past career of conquest may be cited in proof of this position, and that the future will materially differ from the past we have no conclusive evidence. So far from regarding the extension of British rule among the pagan kingdoms of the earth as a calamity, we consider it as a merciful provision of the Great God to accomplish His own gracious purposes toward those parts of the vast family of mankind. If we are correct in our views in reference to the past subjugation of portions of the far East to English authority, we have the same *data* to warrant us in our conclusions regarding the extension of her sceptre for the future.

There is doubtless something of humiliation connected with the destruction of the nationality of any people; but if the present Eastern sovereignties knew the aduantages of being incorporated into the great and professedly Christian empire of Britain, we have no doubt they would make a voluntary surrender of their independency into the hands of the British Government, and rejoice to be placed under the elevating influences of Christianity. That this conviction will force itself into the understanding of the chief men of those countries, and that they will act on that conviction in the course of time, we would fain hope, not so much for the glory of our empire, as for the social and religious benefits which would accrue to the people concerned.

Peaceful annexation to British rule is not more improbable than that of adjoining countries to our neighbouring republic. We would rather it should take place in this manner than by the force of arms. From the statistics of the past, and from the present significant "signs of the times," we cannot doubt the Anglo-Saxon race, with all its peculiar institutions, its blessings of civil and religious privileges, is destined to extend through the world. Time may be required to illustrate fully its ultimate destiny; we of this age may not live to witness the actual demonstration of the problem, now, to an extent, concealed behind the curtains of the misty future, respecting the intentions of God in regard to this people; but every succeeding cycle will uplift the veil more and more, until the purposes of the Most High will stand out to the eye of the world, in all the clearness of accomplished reality; and then will be seen and be acknowledged the high and glorious mission providentially committed to the English nation, and every people through whose veins the Anglo-Saxon blood shall pulsate, for the civil improvement and religious elevation of the world. All the known characteristics of this race bespeak a glorious and blessed future. Energy, courage, perseverance, invention, benevolence, acquisitiveness, stability, industry, knowledge, love of liberty, and a high sense of honour, are among its individual and national developments; and when these are found in connection with the enlightenment of Christian truth, and are sanctified and controlled by Christian love, and are sustained and impelled into action by Christian zeal, we hazard no improbable opinion, when we express the belief, that a people so peculiarly endowed, must, under the guidance of a Higher Power, advance in a career of brilliant and solid prosperity, and deeply and widely stamp its impress on other nations less highly favoured by nature.

Amid, then, the conflict of rival political parties, we look for the prowess and victories of Christian principles and evangelical truth. The former may alternately, for aught we know, rule the destinies of our nation; the latter are one and unchangeable at the present, and will be for all time to come. The triumphs of the one may yield to defeat, and the political power now in the ascendant may shortly be in the descendant, and these fluctuations may run on for ages in the national history; but the conquests of the other are now, and henceforth will be, permanent. The truth of God will hold the ground it has won, and make use of each progressive step as a point for future advancement. The time has been when truth has been beaten back from its positions, and error has recovered territories it had lost. The period of such disastrous retrogression has passed away, and shall be no more. The true and faithful have learned the value of retaining every inch of ground whether for attack or defence, and the spirit which now animates the minds of God's militant hosts, will lead them to die rather than retreat.

The moral force by which the cause of Christ and humanity is at this moment impelled forward defies exact admeasurement; every moment witnesses no inconsiderable augmentation of power; every attack on religious liberty recoils with greater consternation and fear upon the guilty instruments; the christian world is awaking from its sleep of indifference, and rushing to the mighty conflict; and never was faith more firm, and confidence of success more calmly strong, and purpose to carry the strongest fotresses of the enemy more determined, than at the present hour. "The weapons of our warfare are not carnal but spiritual, and mighty through God to the pulling down of strongholds,"—is the watchword that now passes with electric speed through all the ranks of evangelical Protestantism,—inspiring courage, nerving the arm, fortifying the heart, creating power either patiently to suffer or vigorously to act in behalf of the heaven-approved cause in which they are engaged. Suffering in such a cause is strength. It strikes dismay into the very heart of the persecuting foe. It sinks him to the lowest depths of contempt and deprives him of all moral influence—his very advocates cannot justify his dastardly spirit. It inflicts wounds that can never heal. It engenders paralysis throughout his entire system. It gives a double power to action; and these, combined, are now working wonders in securing and extending the best interests of man. In the battle of the Lord that rages in the world, we rejoice to know, that thousands of England's sons are not *cowards*, but, with the valiant of other lands, are found courageously and successfully stemming the tide of war. God will defend the right. "Truth is mighty and will prevail." The kings of the earth "shall give their power and strength unto the beast," and "these shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful."

[FOR THE PROVINCIAL WESLEYAN.]

Missionary Meetings.

DEAR BROTHER,—For reasons which need not be mentioned, but which would be honourably entertained in the court of an enlightened conscience, I have delayed till now to report the Missionary Meetings held in the month of October, in the Sussex Vale Circuit, which I was deputed to attend. We enjoyed the high advantage which arose from the hallowing influence of a genuine revival of religion, the blessed fruit of the evangelical efforts of the worthy brethren that attended the Camp Meeting held in that Circuit some weeks previous; and especially of the faithful, zealous, and untiring labours of the resident Missionary, Rev. John Prince.

His arguments, delivered with *princely* power, were listened to with marked attention, and what is still better were responded to in the spirit of holy emulation, producing nearly fifty per cent in advance of last year's subscription. This, among many similar instances, affords proof that the experience of Gospel grace disposes the heart to entertain, with sentiments of reverence and love, the claims put forth in the name of the Lord Jesus Christ, by His faithful Ministers, for the liberal sustentation of Missionary enterprise; and clearly illustrates the inseparable connexion that subsists between the daily habit of dwelling on the love of Christ,—with sweetest song invoking success on the institutions which have for their grand object the advancement of Christ's Kingdom, and a liberal distribution of the precious metal;—thus delightfully anticipated by the Holy Spirit of Prophecy, in the Psalmist:—"To Him shall be given of the gold of Sheba; prayer also shall be made for Him continually, and daily shall He be praised."

On the Point de Bute Circuit, *some* of the friends responded liberally to the earnest, well-expressed, and unanswerable appeals of the worthy brethren who attended the Missionary Meetings,—but to make it *general*, to warrant a report of *liberal distribution* and *subscription*, answerable to the high obligations conferred by the great Head of the Church upon us,—we must have what some are devoutly looking for—a baptism of the Holy Ghost and fire.

Yours, &c..

WM. SMITH.

Point de Bute, N. B., December 16, 1853.

[FOR THE PROVINCIAL WESLEYAN.]

Saint John's, Newfoundland.

On the evening of Sunday, Decr. 4th, the Chairman of the District, the Revd. E. Botterell, preached a sermon on behalf of our Sabbath School, in this place. The topics of the discourse were, the children—teachers—and lessons of the Sabbath school. The importance of the children was shewn from the wondrous beauty of their outward frame, and the capacities, and immortality of their souls; also, from the great influence which children have on family happiness, and from the fact, that they must very shortly supply the members, officers, and ornaments of the Church. The dignity of the employment in which gratuitous Sabbath School Teachers are engaged was satisfactorily evinced, and the qualifications, which they should possess—and the zeal by which they should be actuated were described and recommended. The lesson of the Sabbath School was declared to be "the fear of the Lord"—our holy religion, as distinct from secular learning. The scholars were taught the being and perfections of God—his providence—his law—his gospel—surely blessed are the youth that know this joyful sound. The Sabbath School, hitherto the instrument of untold blessings; if always conducted on the principles—and for the objects which the preacher defined, and enforced would be the most efficient auxiliary to the pulpit which the Church could have.

At the conclusion of the sermon the following was read being. An outline of the present state of the Wesleyan Methodist Sabbath School in St. Johns.

The Committee of the Wesleyan Methodist Sabbath School very gratefully acknowledge the obligation under which they are laid to the Committee of the Wesleyan Training School, for the past and continued gratuitous use of the excellent and spacious upper room in the new school house, thereby removing what was long and sadly felt to be one of the greatest obstacles to the prosperity of the Institution.

It is a matter of thankfulness to the Teachers—and a ground of hope, that during the present year, the number and attendance of the scholars have considerably exceeded those of several previous years. Although a few have discontinued their connection with the school, and some have been lost to it by emigration, the numbers are still on the increase. There is yet ample room for more scholars—and the Teachers will be most happy to pay the utmost attention to those who may be entered into the School, and they invite the coöperation of Parents, Masters, and Friends of religious instruction in general, that their School House may be filled.

Through the judicious attention and continued kindness of the Chairman of the District, an ample supply of Bibles and Testaments has been repeatedly obtained without charge to the School Funds.

It is a pleasing fact that in consequence of the distribution of small reward books, among the scholars—they evince a laudable anxiety to be regular and punctual in their attendance, diligent in the acquisition of their lessons, and exemplary in their behaviour.

The Library contains only about 250 volumes, a number that is obviously very inadequate to the requirements of the school, there being 125 scholars and 21 Teachers—including the Superintendent and Librarian. From the report of the Librarian it appears that 600 issues of books were made to the children in the quarter ending 30th September.

In the month of June last about two-thirds of the scholars were examined in the 1st, 2nd, and 3rd Catechisms, and by their ready and correct answers, afforded great satisfaction to the visitors, and much encouragement to the Teachers.

In addition to the usual catechetical and scriptural lessons, which are committed to memory, the first class of girls, and the first class of boys have commenced the writing of brief exercises upon different subjects of Biblical History—as the Deluge, the life of Abraham, of Moses, &c. Much good is anticipated from these interesting exercises, as the young minds will thereby be rendered familiar with the workings of a mysterious yet benevolent Providence, as set forth in the authentic records relating to the early ages of the world.

It seems but proper to mention that the funds of the School are quite exhausted, the balance which remained after defraying the expenses of the Children's Annual Treat, having been expended in the purchase of Tickets, Reward Books, and the discharge of some small school debts.

In this report it may, perhaps, be allowable to state, that it is a matter deeply to be regretted, that our Sabbath School has not had the benefit of more frequent visits, which are always welcome, of the members of the congregation. Their occasional presence in the school operates beneficially on the children, and is an important encouragement to the teachers, by all it is instinctively felt to be a sanction and countenance to the Sabbath School. The Teachers cheerfully acknowledge their gratitude to the Ministers of the Circuit, for the interest in their work they manifest by their being often in the School, and by their seasonable and lively addresses.

The Committee would respectfully urge the duty and great desirableness of the members of the Church cultivating an interest in the welfare of our Sabath School. The scriptural injunction to train up a child in the way he should go,—makes it imperative, on every Christian body, to attend to the wants, and provide for the moral necessities of the young, and the divine promise that when he is old he will not depart from it, is an ample incitement to the performance of this duty. In the Annual Address of the Conference of 1840, it is said, that, "apart from the Ministry of the Word, and the ordinances of the Gospel, no instrumentality now in operation has effected half the good that Sunday Schools have done." "Feed my lambs," is one of the most impressive of Christ's directions to his disciples and the force of the obligation is by no means greater than the pleasurable emotions which result from its discharge; in keeping God's commandments there is great reward.

The congregation was very excellent, the collection amounted to Seven Pounds.

MICHAEL T. KNIGHT, *Secretary.*

St. John's Newfoundland, December 5, 1853.

New York Correspondence.

The leading topic of interest among us at this moment is, the settlement of the vexed church question between its Northren and Southren branches. This whole matter, now for nine years in the civil courts, has been settled at last by mutual and private negociation, as it should have been long ago.

Our Book Agents, with Rev. Dr. J. Peck and Rev. Mr. Porter, of the N. Jersey Conference, represented the Northren interests; whilst the Rev. Drs. Smith, Green and Parsons, those of the South. Judge McLain, of the U. S. Supreme Court, one of our most distinguished jurists, and pious men, acted as a friendly councellor, and presided in the convention. The deliberations were conducted prayerfully and with christian affection and wisdom.

The result is an entire and satisfactory settlement, and final too, of the long controverted points. Both parties are alike pleased, and this feeling is general throughout our city. According to the arrangement, about $190,000 will be paid to the Southren church, some $60,000 of which are the dividends from the Book Concern, which have been withheld from the Southren Conferences, since the case has been in litigation.

This arrangement, you are aware, does not include the Western Book Concern at Cincinnati. Their commissioners did not attend this convention, but the sentiment here in N. York is general, that they ought to unite in the same settlement, so favourably and amicably just made.—They may if they wish, and it is to be hoped they will. Behold, how good, &c., it is for brethren to dwell together in unity.

Yours, &c.

P. S.—In the death of Mr. Anson G. Phelps, N. York has buried one of her most useful and honourable citizens, and large merchants. The church has lost a most devoted christian, and the cause of christianity among us, I may almost say its most liberal benefactor. He commenced life a pious industrious boy, and with only such a beginning amassed an immense fortune of some two millions of dollars. He was his own executor while living, and gave away for good objects the most liberal sums. Now gone to his reward in heaven, he has bequeathed half a million more for the benefit of the gospel and his fellow-men American Bible Societies—Board of Foreign Missions—American Missionary Societies, $100,000 each. Schools in Liberia $50,000, &c., &c. I knew him intimately, and visiting his sick room a few days before he died, found the good man in a happy pilgrims spirit, patiently waiting the coming of his Lord.

Yours, &c.

Brief Editorials.

A THOUGHT FOR THE WISE.—Society itself and everything valuable and important in the social and civil compact, are primarily based on religion; and yet there are those to be found, who would fain direct public opinion,—who are using their influence, through the press and otherwise, to sever from religious principles the education of youth, than which, except religion itself, nothing is more intimately connected with the well-being of the State! Education, separate and apart from religious obligation, only qualifies its possessors to become more active, more powerful, more successful opponents to the true interests of society. We are advocates for the education of youth, but wish to see it in connection with those moral and religions principles, which render it a blessing and not a curse.

WHY YIELD TO DISCOURAGEMENT?—Nothing worth possessing has ever been obtained without difficulty. Though foiled again and again, yet keep on trying. Whatever is within the compass of human attainment, must yield to persevering effort. Opposition tries the man.—It brings out his principles, and gives a firmness to his character not otherwise to be acquired.—Never sink beneath discouragement; but act the man, and success will crown your efforts.

THE SEASON.—The approach of *Christmas* should remind us of the duty of benevolence.—If Christ so loved us as to give himself for us, we should so love our fellow men as to seek their good. The poor have special claims on our sympathy and bounty. Let us show our sense of obligation to Him who entered our world on the highest errand of mercy, by supplying according to our ability the wants of the poor and destitute, and thereby helping to sustain them under their heavy burden, and mingling some drops of comfort in their bitter cup of life. Remember the widow and the fatherless in their affliction and poverty; cheer them by your smile, and relieve their penury by your charities.

Gleason's Pictorial.

On the first of January next, "GLEASON'S PICTORIAL" will commence its *sixth volume*, and will appear vastly improved in all respects, with a superb new heading, new type and dress throughout, and will be printed upon the finest paper. As the proprietor of the "Pictorial" has purchased the entire good-will of Barnum's New York "Illustrated News," and has merged that journal in the "Pictorial," the public will reap the advantage of this concentration of the strength of the two papers upon one, both in the artistic and the literary departments. The same brilliant hosts of contributors and artists will be engaged on "Gleason's Pictorial" as heretofore, and a large addition is also made to the corps, both in talent and number. The most liberal arrangements have been completed, and such as will enable the proprietor to produce by far the finest illustrated journal yet published, and much superior to the present issue of the paper.—The columns of the "Pictorial" will constantly be beautified by all that can please and instruct in art and nature, and its literary department will fully sustain the high reputation it has so long enjoyed.

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Madagascar.

Madagascar, one of the largest islands in the world, is separated from the east coast of Africa by the channel of Mazambique. It is about 900 miles long, and 400 in its greatest breath, but it narrows very much towards the north. Its surface is diversified. In some portions are immense plains, in others mountainous districts, while in the interior is a broad extent of table-land, considerably elevated. Immence forests traverse the island in all directions—vast, gloomy solitudes, almost impenetrable, from the abundance of climbing plants, which entangle the traveller in his way, and from the unhealthiness of the deep recesses, where no air circulates freely. In these forests are immense caverns, which in time of war are used as places of retreat.

The population numbers about four millians and a half. It consists of several distinct tribes, more or less numerous, evidently derived from more than one source, and in many respects different from each other.—Thus in colour there is a great diversity.—Some are olive in their complexion, others black. These are the two extremes, and between these are found all gradations of hues. Some have strait hair, others curly or frizzled. The first and most important race is the Hovas, inhabiting the province Ankova, in the centre of the island, in which is situated Tananarivo, the capital. The Hovas are an olive-coloured race, and are evidently not the aborigines of the country. They are generally below the middle statue, distinguished by their promptitude and activity, although inferior in strength to the other tribes.

The first Protestant Missionaries to Madagascar reached Tamatave, a sea-port on the eastern coast, in October 1818. They consisted of Messrs. Jones and Bevan, of the London Missionary Society. Radama was the king of the Hovas, and his rule was gradually extending itself over the island. By him the Missionaries were kindly received, and facilities were afforded for the prosecution of their labours. This king died in July 1828, and Ranavolana, one of his wives, by the aid of some of the principal officers, usurped the succession to the throne, putting to death, as her first act, the presumptive heir, the young prince Rakotobe, who had been under the instruction of the Missionaries, and who had afforded, for some time previously, encouraging evidences that those instructions had not been in vain. His father was also speared, and his mother, Radama's eldest sister, with his brother and sister, were starved to death. The new queen was bigotted in her attachments to the idols, and various obstructions were thrown in the way of Missionary labours. In 1831 the Missionaries were forbidden to administer, or the natives to receive, either baptism or the Lord's supper. False accusations were secretly brought to the queen against the Christians, and her prejudices against them increased. At length, in the beginning of 1853, a decree was issued suppressing Christian worship, prohibiting any of her subjects from embracing Christianity, and denouncing death to all who, having been baptized, did not come forward within the space of one week and make confession. Numbers complied: their lives were spared, but they suffered degradation. All books received from Europeans were next required to be given up. Great was the grief which this mandate caused, and few there were who did not venture to keep some small portion, a gospel, hymn-book, &c. Not far from the house of the first officer was found one morning the leaf of a New Testament, having Matt. xxiii. 13, scored with ink. It was understood as intended to convey a rebuke to the government. The offender was sought for, but in vain. The collected books were sent back to the Missionaries.

The Missionaries now proposed to withdraw. All opportunities of usefulness were closed, and the best and wisest of the converts thought they had better leave for a season. Some left in June 1835; others lingered on another year: but it was a year of suspense and pain. The servants of the Missionaries who had left were compelled to undergo the cruel ordeal of the *tangena*.

The tangena is a nut about the size of a horse-chestnut, which grows abundantly in the island. It sometimes acts as an emetic, sometimes as a poison. The difference of result is according to the mode of administration; and there is no doubt the administrators can sacrifice whom they please. The individual who is to be subjected to the ordeal, having first eaten as much rice as possible, is then constrained to swallow three pieces of the skin of a fowl killed for the purpose, each piece being about the size of a dollar, and swallowed whole. The cursers, as they are called, prepare the tangena by scraping a small quantity of the nut into some juice of a banana, and this is administered to the accused, who is seated on the floor in the middle of the house, a hole being dug opposite to him, and a fish-basket placed in it. As soon as he has swallowed it, the curser, placing his hand on the crown of his head, utters an imprecation or prayer, at the conclusion of which rice-water is given in copious draughts, until the decision is arrived at for life or death, which depends on the individual rejecting the three pieces of skin, or being found unable to do so. In the latter case, he is struck and beaten with the rice-pestle until dead, unless this has been already accomplished by the action of the tangena. Many of the sufferers are strangled or suffocated, and many buried alive.

Such was the process to which the servants of the Missionaries were subjected, and two of them died. The infant of another was suffocated, the day after its birth, by the queen's orders. The aspect of the authorities became more and more cruel. In vain the Missionaries endeavored to obtain even the most limited permission to teach and print until at length, in great grief of heart, they left, in July 1836.

After the long period of seventeen years an attempt is about to be made to re-enter this Mission-field, in which the Native Christians have had to endure cruel persecution during the absence of the Missionaries; even unto death, but in which the fire of genuine Christianity still lives, nor has the malice of Satan, nor the wrath of man, sufficed to extinguish it. There is hope that Madagascar is about to resume that position of promise and successful effort which once distinguished it, and we wish our readers to be acquainted with the history of this Mission.—*Church Missionary Gleaner.*

SETTLEMENT OF THE METHODIST CHURCH PROPERTY QUESTION.—On the 26th ult., the Commissioners of the Methodist Church, North and South, held a meeting at the Mission Rooms, 199 Mulberry street, New York, in relation to the property of the Book Concern, in New York. The Hon. John McLean, by unanimous request, acted as Chairman. The following is a statement of the action taken by the Commissioners on that occasion, prepared by Messrs. Geo. Peck and William A. Smith, a committee appointed for that purpose.

"After a careful and most friendly examination of the whole question, the Southern Commissioners made a proposition for a settlement of their claim, which the Commissioners for the New York Concern accepted. Nothing now remains to be done to consummate this desirable adjustment of a most troublesome litigation, but the execution of the necessary papers, and the arrangements for a final decree of the United States Court for the Southern District of New York, now in session in that city.

This settlement has been agreed upon by the parties without the arbitrament of a third party, and is to each entirely satisfactory.—The conclusion of this settlement was followed by thanksgiving to God, and most hearty expressions of Christian love and mutual confidence. The feelings which prevail among the Commissioners of the two Churches we may hope, is a true type of that which will prevail hereafter throughout the bonds of our common Methodism; North and South."

"PRAYER, PAINS, AND PERSEVERANCE."—An hundred and twenty years ago the Moravians sent their first missionaries to Greenland; long, very long they labored to human view in vain, and could not convince the natives that they had souls, but now, the 25 missionaries stationed there have 2,000 communicants, and throw the healthful influences of Christianity over those who are not yet converted. Eighty-three years ago they established a mission in Labrador among the Esquimaux who were in the lowest state of barbarism, lawless and murderous; here, too, much labour was expended with little apparent effect; but now, thirty-one missionaries rejoice in the church membership of thirteen hundred hopeful converts.—*Canada Christian Advocate.*

MUNIFICENT BEQUEST—The late Anson G. Phelps, of New York, after providing amply for his widow, one hundred thousand dollars for each of his children, ten thousand dollars to each of his grand-children, and an additional five thousand to each of them, to be paid by the executors, with the injunction from him to use the increase of this fund sacredly for benevolent purposes, and transmit to their heirs, with the same injunction—and after making several bequests to relations,—bequeathed the sum of $371,000 to public charities,—$100,000 of which to the American Bible Society; $100,000 to the American Board of Foreign Missions; $100,000 to the American Home Missionary Society; $50,000 for the furtherance of library and theological education in Africa, and the remaining $21,000 was divided among seven local charitable institutions.

DISCOVERY OF THE PHILOSOPHER'S STONE.—It is said that a New York gentleman, Dr. J. B. Dods, has, after long years of experimenting, succeeded in his endeavours to discover a method of artificially manufacturing gold. The only difficulty which he experiences at present is that the process is slow. This objection however, he thinks can be remedied, and in less than a year he expects to be able, with the assistance of ten labourers, to manufacture one or two tons per day—and this equal in quality to any found in California. We should like to be favoured with a specimen of the article.—*American Artizan.*

STEAM FIRE ENGINES.—Miles Greenwood, chief engineer of the Cincinnati fire department, has succeeded in decreasing the weight of the steam fire engine 1100 pounds, and that too, without impairing its efficiency in the least. The enormous weight of this machine has all along been its chief objection.—*Ib.*

CHAPLAIN OF THE UNITED STATES SENATE.—The many friends of Rev. Henry Slicer, of the Methodist Episcopal Church, will be gratified to learn that he was yesterday selected by the United States Senate as its Chaplain for the present session.

IN Aarau, a town of 6 to 8000 inhabitants, in Switzerland, the Protestants and Catholics have but one church. They share it peaceably together. What is more, considering man's prejudices, they have but one graveyard, and there their dust mingles.

The following statistics show the strength of the Universalist denomination in the United States at the present time:—4090 societies; 837 houses of worship; 642 preachers; 20 periodicals; 10 academies or schools; 119 ecclesiastical societies; 1 college.

DISCOVERY OF A NEW PLANET.—Mr. J. R. Hinde has made the following announcement:—At 7h. 50m. mean time last evening I discovered a new planet in the constellation Taurus, about 2 deg. south of the ecliptic. It is rather brighter than stars of the ninth magnitude. This planet is the ninth which I have discovered since the commencement of a systematic search in 1845, and raises the number of that extraordinary group of worlds between Mars and Jupiter to 27.—*English Paper, Nov.* 12.

SABBATH BREAKING AND ITS RESULTS.—A number of persons went out in a sail boat on Rice Lake, a few Sabbaths since, for a pleasure