

Early Rising.

In one of the cities in England resides a venerable minister of great celebrity both as a preacher and writer. For upwards of sixty years he has maintained a high degree of popularity in his public character, and has been singularly respected, beloved and honoured in private life. A few years since, the writer of these lines being on a visit at his house, was not a little surprised to see the good old gentleman, between five and six in the morning, working in his garden with the ability and energy of a young man, and this on a Monday morning, after having conducted two public services on the preceding day. He stated that this was his usual practice, and a source of health and enjoyment. From a youth, he had never been in bed at six o'clock, except on occasions of real illness, which had been of rare occurrence. "But," said he, "do not imagine that it cost me no effort to rise early. When young, I was much inclined to indulge in bed, but being convinced that it was a wicked waste of time, and a bar to improvement, I resolved to put an end to it. So every night I had a large basin of water placed by my bedside, and the moment I awoke, out I turned, and dipped my head in the water, then you know, sleep was gone, and I had my senses about me. For a short time I required to be wakened at a certain hour, but it soon ceased to be necessary; I awoke of my own accord. The only thing required was to get my head into the water without entering into any debates. Any young person may, by this method, successfully cure himself of wanting to lie a-bed late. I am not sure that it would be effectual for an old sluggard, but it is worth making the trial.

Odd Fancies.

Henry III. (of France) could not remain alone in a chamber where there was a cat. The Duke of Epemon fainted at the sight of a young hare. The Marshal d'Albert found himself indisposed at any repast at which was served up a sucking pig or a calf's head. Ladislaus, King of Poland, was troubled and obliged to fly whenever he saw an apple. The sight of a fish gave Erasmus the fever. Scalliger trembled all over when he beheld cresses. Tyco Brahe felt his limbs tremble under him whenever he met a hare or a fox. The Chancellor Bacon fainted every time that he saw an eclipse of the moon. Bayle fell into convulsions on hearing the noise of water falling from a spout. Lamotte la Vayer could not endure the sound of any instrument, but experienced great pleasure at hearing the growl of thunder. In our day a French amateur prefers the sound of a tambourine to the most agreeable musical instrument. Saint Foix reports that an Englishman experienced the most cruel pains whenever he read the fifty-third chapter of Isaiah. A Spaniard fell into syncope whenever he heard the Latin word *lana* (wood) uttered. The Arch Chancellor Cambaceres could not look at a spider. Napoleon himself was annoyed by the slightest prick of a pin, and evinced an invincible repugnance to medicine.—*London Sun*.

Exterior of an Oyster Shell.

If examined by the microscope, the exterior of an oyster shell will be found a large continent, as it may be called, to millions of minute insects, that wander in the largest liberty over its surface. Each of these insects is the owner of a house or cavern, which it forms by burrowing in the solid shell. Besides these minute members of the animal kingdom, the vegetable tribes are represented by a luxuriant growth of plants springing up over the entire shell. These are of every variety of form and colour, and consist of trees, shrubs and flowers, of the most beautiful description. In order to examine them properly, the shell should be placed in a glass of clear, salt water.

Never go Back.

Never go back—never. What you attempt, do with all your strength. Determination is omnipotent. If the prospect is somewhat darkened, put the fire of resolution to your soul, and kindle a flame that nothing but the strong arm of death can extinguish. Energy and perseverance are more potent than the gold of dragons.

THE WESLEYAN.

Halifax, Saturday Morning, June 7, 1851.

CONSOLATION.

Seasons of trial require consolation. The experience of every man has taught him the need of comfort; but those, who, in the time of trouble, look only to earthly resources, lamentably feel the deficiency of such "broken cisterns." Even the kind and caressing efforts of friendship fail to impart a healing balm to the bruised spirit—at best, they can render only a degree of alleviation. One adequate source of consolation can alone be found in the wide universe of God; and it is the peculiar privilege of the Christian to prove its efficacy under the most trying and painful circumstances. He, who by way of emphatic distinction, is called the "God of consolation," is the only all-sufficient succour and support in seasons of sore distress. Amid personal affliction, family bereavement, worldly embarrassments, and sharp temptation; when cold penury sits by the cheerless hearth, and the heart is wrung with anguish by the wrongs and cruelties of oppression; when the sun of prosperity passes under the cloud, and the dark and faithless storms of adversity sweep over the path-way of life;—the good man possesses in God an unfailing friend, and, in his grace, a means of support and comfort which defies the machinations of enemies and the wasting influence of untoward events. The history of suffering saints has exemplified the fact, that as trials and afflictions have abounded, so grace and consolation have abounded likewise. We never read of the calamities and distresses of prophets and apostles—of primitive disciples and modern Christians—without admiring the grace of Christ, which has given to men such strength to bear, such patience to endure,—enabling them, under the pressure of circumstances which would have sunken other men into the dust, to extract a blessing from apparent evils, to "rejoice in tribulation," could manifest a moral heroism which does honour even to a sanctified nature. The same succours remain for us who suffer according to the will of God at this day. The same friend is near to shelter and uphold us—the same hand is extended to work out a deliverance for us—the same grace may be realized by us to "check the murmur and the sigh," to "bind up the broken heart," to console the afflicted mind, to keep us "unconsumed in fire," and empower us to rejoice amid the severest trials, under the soul-inspiring truth, that "all things," however adverse, "should work together for our good," whilst we maintain our love to God and acknowledge him in all our ways.

THE NOVA SCOTIA DISTRICT MEETING commenced its annual sittings at Newport on Thursday morning last. We hope, in our next issue, to be able to give some interesting intelligence respecting the state of the work of God within the limits of this District. Meanwhile, we bespeak the earnest prayers of our Church in behalf of their Ministers, who are now assembled for the purpose of mutual consultation, and devising means for the further and more energetic promotion of the great work, in which, as the servants of Christ, they have been zealously and successfully engaged.

We have been necessarily prevented from noticing the books which have been kindly sent us by their respective authors. Early attention will be paid to this duty on our return from the District Meeting. We may however refer to the notices of the press appended to Mr. Tocque's advertisement, which appears on our last page.

The unavoidable absence of the Editor from the City will apologize for any deficiencies which may be apparent in the present and succeeding issues.

Cardinal's Oath of Fealty to the Pope.

The allegiance of the Cardinal to the Pope, it has been asserted, did not interfere with his allegiance to the Monarch of England. This has been a point of issue between the Protestants of England, on the appointment of Cardinal Wiseman, and the Catholics. So grave a point deserved a careful investigation—and, accordingly, the British Government have sought for accurate information in the premises. A circular from Lord Palmerston to Consuls at Foreign Courts has elicited the desired information. Among other documents, the Cardinal's Oath has been

forwarded, and so unmistakably does it bind the Cardinal hand and foot to the Prince Pontiff, that to talk of allegiance to any other Sovereign is an absurdity. Cardinal Wiseman, taking such an oath, casts off all allegiance to Her Majesty Queen Victoria. We give the first paragraph of the oath, and would cheerfully publish the whole did our space permit. The Cardinal solemnly swears:

"I, ———, Cardinal of the Holy Roman Church, do promise and swear that from this hour until my life's end, I will be faithful and obedient unto St. Peter, the Holy Apostolic, Roman Church, and our Most Holy Lord the Pope and his successors, canonically and lawfully elected; that I will give no advice, consent, or assistance against the Pontifical Majesty and person; that I will never knowingly and advisedly, to their injury or disgrace, make public the counsels intrusted to me by themselves, or by messengers, or letters (from them); also that I will give them any assistance in retaining, defending, and recovering the Roman Papacy, and the Regalia of Peter, all my might and endeavour so far as the rights and privileges of my order will allow it, and will defend against all their honour and state; that I will direct and defend with due favour and honour, the Legates and Nuncios of the Apostolic See, in the territories, churches, monasteries, and other benefices committed to my keeping; that I will cordially co-operate with them, and treat them with honour in their coming, abiding, and returning; and that I will resist unto blood all persons whatsoever who shall attempt anything against them; that I will by every way, and by every means, strive to preserve, augment, and advance the rights, honours, privileges, and authority of the Holy Roman Bishop, our Lord the Pope, and his before-mentioned successors; and that at whatever time anything shall be devised to their prejudice, which it is out of my power to hinder, as soon as I shall know that any steps or measures have been taken (in the matter), I will make it known to the same our Lord, or his before-mentioned successors, or to some other person, by whose means it may be brought to their knowledge."—*Toronto Ch. Guardian*.

Eloquent Foreigners in London.

The London correspondent of the Boston Journal makes the following motion of two of the present celebrities of London:

There are at the present moment two great Roman Catholic "Lions" in this metropolis. For some weeks past a Father Gavazzi, an Italian monk, has been delivering orations upon the abuses of popery. He is wonderfully eloquent. People throng to Willis's rooms to hear him, and to gaze on his magnificent head and face and his fine figure, which is clad in the flowing garments of his order. His eloquence is of a very high order, and the enthusiasm of his hearers never flags for a moment.

To counteract in some measure the influence of Father Gavazzi, the Romish Church has sent to London one whom the Italian priest has denounced in no measured terms. Last Sunday, the celebrated De Ravignan, a General of the Jesuits, preached in a Catholic chapel at Islington. De Ravignan is the very opposite of Gavazzi, and is at once the Corypheus and the Boanerges of his Church. He, too, is very eloquent. It is said that Mr. Newman, formerly of Oxford, and a convert to popery, will take De Ravignan's place in Paris, and that the latter will remain in London, at least until the stir about the papal aggression shall have subsided.

Germany.

Extract of a letter from Rev. Henry Nuelson, dated Bremen, April 24th, 1851:—

I arrived safely, and in good health, with my family, at Bremen, the 26th of April. I found our brethren in Bremen in good health and spirits. They received me with great joy, and I was happy to see them once more, especially Br. Nippert, a bosom friend of mine, from whom I had been separated seven years. I found the work of the Lord in a prosperous condition. The day I arrived I had the opportunity to preach to the little flock in Bremen. We had a very good congregation for a week-day night. On Sunday following, the fourth quarterly meeting was held. We had blessed times, and I had an opportunity to see some of our members from the country. In America, I had somewhat an idea that I would not find such spirited Methodist meetings in Germany as in America; but I was happily disappointed. I felt myself perfectly at home in their midst, especially so in their love-feast, where a good many related their experience in a simple and feeling manner. As far as I can judge, at present, from circumstances, we shall feel at home here.

Metairie v. Wiseman.

We understand that an arrangement has been effected between the parties in this suit. Our readers will remember that a Monsieur Carre was, on his death-bed, so pressed and importuned by a Roman Catholic priest and a Roman Catholic barrister, that he was forced, under threats, to bequeath his property to Dr. Griffiths, the Vicar Apostolic in England, for the purpose of promo-

ting Roman Catholicism in this country; and that the next of kin of the deceased applied to the Court of Chancery to have the will, made under threats, set aside. By the arrangement which has been entered into, Mons. Carre's property goes to his next of kin, instead of to the Romish Church.—*Globe*.

The Last New Miracle.

The alarming explosion at the church of Santa Prassede, in this city, last week, was followed up by a scene of another but not less singular kind in the ancient Basilica of Santa Maria, in Trastevere, where a preacher of the order of missionaries, succeeded in working up his hearers to an unwonted pitch of fear and contrition at their misdeeds, and informed them that a collection of such miserable sinners had no longer any right to insult the Divinity by appearing in his holy house and presence. He, therefore, invited them all to leave the church, and, setting them the example himself, he came down from the pulpit, and led his wondering congregation into the Piazza, where some time was occupied in prayers or processions. Finally, he informed them that by the intercession of the holy mother of God, he hoped they were more worthy of returning into the church, and accordingly he knocked at the door (which had been shut meanwhile) and obtained admittance for himself and flock, who were surprised to find a large image of the Virgin Mary, surrounded by lighted tapers, exactly opposite the entrance. The usual cry of "Miracolo," saluted this change of place on the part of the statue, and salutary effects are asserted to have already shown themselves in consequence amongst some hardened Trasteverini offenders, whose consciences have been touched by so great a prodigy.—*Roman Correspondent of the Daily News*.

Anniversaries.

The religious and philanthropic societies have held their anniversaries in New York. We are indebted to the N. Y. Express for the receipts of ten of them, for the year ending on the 30th of April last; they are greater in the aggregate, about \$15,000, than the previous year, and the receipts that year were nearly \$200,000 more than the year preceding it:—

	1849-50	1850-51
American Tract Society,	\$308,296 72	\$310,618 09
" Bible Society,	284,514 34	276,893 53
" B. C. For. Missions,	161,255 63	175,976 82
" Home Mission Socy.,	157,160 78	150,940 25
" and Foreign Christian Union,	58,886 84	56,265 82
" For. Bible Society,	41,625 01	45,373 41
" Bap. Home Missionary Society,	26,128 52	29,648 28
" Seamen's Friend Society,	22,391 19	19,263 41
N. Y. State Colonization Society,	17,414 71	22,000 00
Am. Society for ameliorating the condition of the Jews,	6,000 00	11,168 02
	\$1,083,742 74	\$1,098,790 84

The sum of \$200,720 33 was realized by the Tract Society by the sales of tracts and volumes. The receipts of the Foreign Missions are only for eight months, and those of Christian Union for eleven months.—*Globe*.

Dancing among Professed Christians.

The Rev. Mr. Baxter, writing to the *Lancet Herald*, says:—I forward you an abridgement of two articles, which have lately appeared in the *Guardian*, and have confidence that your anxiety for the purity and safety of youth, will induce you to insert the present communication in your journal. Dancing is certainly one of those amusements that cannot be tolerated by sober, devoted, zealous servants of God. In the United States,—Conference and Presbyteries, have had the subject under consideration, and have strongly condemned the practice of professing Christians in any wise countenancing an amusement so fraught with evil consequences. The habit is, also, we are certain, alarmingly general, and pestilential in this country. All, therefore, who have any true regard for the permanent foundation of order and happiness in society, should grapple with the vice, to arrest, and remove it.

Christianity in the Sandwich Islands.

The government of the Sandwich Islands, acting under its influence either directly or indirectly, has abolished idolatry, recognised churches, established schools, frowned upon intemperance and licentiousness, adopted humane and beneficent measures of policy, and allowed foreigners to hold lands by a secure tenure, thus encouraging all the internal improvements which foreign wealth and enterprise can effect. The consequence of this is seen in the fact, that a plantation on Maui, which cost less than \$5,000 a few months since, has recently been sold for \$30,000; and a small store lot in Honolulu has just been sold for \$10,000.

Converts from Popery in Philadelphia.

No less than fifteen families, within the last month, came to the conclusion to abandon the errors of Romanism. They are to be gathered, both parents and children, into the Sabbath School, for their primary instruction in the elements of Divine truth.

The Gr
We re
14th ult.,
arisen by
Church a
Syria, res
of Rome
the Cath
tested, an
they will
Apostolic

Archd
the Chur
in a serm
Oxford:
have shie
again un
ry time it
again wit
it has see
utterly co
from the
to an end
armamen
home laid
saries det
the house
form deft
be read i
press the
world, it
that the
never be

The la
to the Be
dist Chur
Taylor is
Street.
received,
be \$14.5
cost \$38,
gave the
seven ot
religious
very am
No class

The 1
"There a
suburbs,
Eleven,
are, Wes
nexion,
Catholic
gationali
1; Chris

Bishop
for the 1
notified
sionaries
be obtain

Metho
in Ame
Methodi
From al
progress.

The
is good
Peach
church
dence o
telligent

From
has been
various

The
and pub
weekly
Father
independ
issue bet

The 1
in his
of Cante
quarter
for its
the war
of respec
ments, a
eminent

NUM
THE BR
of Great
5,000,00
whole of
ther.
square
ent colo
four of
rica, fift
America
the Asia