

sinners to repentance; and, with the aid of God, he meant to devote the remainder of his life to that great object. He never forgot the advantages he had during the two years he had resided at Didsbury branch of the Theological Institution. Since he had entered on his duties, God had, to some extent blessed his labours. His love to Wesleyan Mission had grown with his growth and strengthened with his strength.

NIEL JONES (a Welsh candidate, whose licence was interpreted by the Rev. Mr. Rts.) had not, in the early periods of life, many religious advantages. He was accustomed to attend a Sunday school, where he first received his religious impressions. Subsequently he had been converted to God through the preaching of a Wesleyan Minister. His Christian friends desired him to present himself to the service for the Christian Ministry, and, though conscious of manifold infirmities, he heeded his call from God; and he vowed to live and die in the Lord's service.

MUEL MACAULAY had been under religious impressions since he was thirteen years of age. He had been early converted to God. He wished to be employed in the Christian Ministry, believing that his call to office was from God.

WILLIAM MEANS had lost both his parents at an early age, and had been brought under the roof of his grand-parents, who fostered and matured his first religious impressions. He had been early converted to God, and had since laboured in a Circuit; his desire was now to consecrate himself to the Christian Ministry.

AUL ORCHARD had the privilege of being a son of a Wesleyan Minister, and had been educated at Kingswood, where, in 1830, he had become the subject of deep religious impressions. He had since been a child of God, and wished to devote the remaining portion of his life to the service of Christ as a Wesleyan Minister. He delighted and joyed to preach the Gospel, and God had hitherto given seals to his endeavours. His attachment to Methodism was strong and unwavering. It would be his aim to preach its doctrines and to obtain its discipline.

GEORGE SMITH had at first, considerable doubts and misgivings regarding his religious impressions. He was now, however, the possession of unspeakable joy, which he imparted to him through faith in Christ. With regard to his call to the Christian Ministry, he had no doubt that it was from God. He should never get the advantages he received from a dence at the Didsbury Branch.

OSBERT JONES, in early life, had the advantages of religious instructions, and, at about 15 years of age, was converted to God under the sermon of an esteemed Wesleyan Minister. Very soon afterwards, he began to think seriously of calling unto repentance, and God had owned his labours. He publicly acknowledged the advantages he had received at the Didsbury branch of the Theological Institution. To preach the Gospel of Jesus Christ was the delight of his soul.

The proceedings were closed by singing the 702nd hymn,—"Salvation, O, the joyful sound," after which the Rev. T. VANCE engaged in prayer.

General Miscellany.

Botany.

The natural history of animals, in many respects even more interesting than botany to man, is an animated being, and more striking in some of the phenomena which it displays, than in others, less pleasing to a tender and delicate mind. In botany all is elegance and delight. Inquiries are to be made. Its pleasures spring under our feet, and, as we pursue them, we find us with health and serene satisfaction. It is the most foolish or depraved could do anything from it but what is beautiful, or that its lovely scenery with unnamable or unflowed images. Those who do so, either from corrupt taste or malicious design, can be compared only to the fiend entering into the garden of Eden. Let us turn to the contemplation of Nature, ever new, ever abundant in inex-

haustible variety. Whether we scrutinize the camp recesses of woods in the wintry months, when the numerous tribes of mosses are displaying their minute but highly interesting structures; whether we walk forth in the early spring, when the ruby tips of the hawthorn bush give the first sign of its approaching vegetation, or a little after, when the violet welcomes us with its scent, and the primrose with its beauty; whether we contemplate in succession all the profuse, flowery treasures of the summer, or the more hidden secrets of nature, at the season when fruits and seeds are forming; the most familiar objects, like old friends, will always afford us something to study and to admire in their characters, while new discoveries will awaken a train of new ideas. The yellow blossoms of the morning, that fold up their delicate leaves as the day advances; others that court and sustain the full blaze of noon; and the pale night-scented tribe, which expand and diffuse their sweet fragrance towards evening, will all please in their turn. Though Spring is the season for hope and for novelty, to a naturalist more especially; yet, the wise provisionist and abundant resources of nature in the close of the year, will yield an observing mind no less pleasure, than the rich variety of her autumnal tints affords to the admirers of her external charms. The more we study the works of the Creator, the more wisdom, beauty and harmony become manifest; and while we admire, it is impossible not to adore.

—S. G. roll your incense, herbs, and fruits and flowers, in fragrant clouds to Him whose sun exalts, whose breath perfumes you, and whose pencil paints? —Sir J. E. Smith.

Cultivation of Vocal Music.

Whatever tends to refine, to civilize, to exalt the intellectual faculties of man, is not merely ornamental, but useful. This is the character and purpose of all the arts, whether painting, sculpture, poetry, or music. Rising above and beyond the limits of the sensible and material, they delight in the contemplation of the infinite and the spiritual, and know no bound or limit for the sphere of their exertions. Every power and every faculty with which man is endowed was given to be improved and enjoyed. There is the same mutual adaptation between light and the eye, sound and the ear, seed and the earth. When the Almighty on the one hand so constituted the seed that when deposited in the earth it germinates and grows and produces fruit, and when on the other he so constituted the human body that the first nourishment sustains it, he in the most emphatic manner commanded man to cultivate the earth and to reap its fruits. In like manner, when he endowed the human voice with sweetness, compass, flexibility, and power, and made it capable of giving expression to every emotion of the heart—when he bestowed on the ear the power of the most discrimination, and rendered it one of the channels through which pleasure is conveyed to the mind; when he also established those laws which control and regulate the production, diffusion, and combination of sound, rendering each beneficent provision tributary to and dependent upon the other, and uniting all in beautiful harmony; can we doubt that these gifts were dispensed with a view to their enjoyment, or that by cultivating the powers thus bestowed we are not only best consulting our own happiness, but rendering to their Giver the acceptable tribute of obedience? —Taylor's *Graham Lectures*.

Sacredness of Tears.

There is a sacredness in Tears. They are not the mark of weakness, but of power. They speak more eloquently than ten thousand tongues. They are the messengers of Power, which bring grief, of deep contrition, of unspeakable love. If there were wanting any argument to prove that man is not mortal, I would look for it in the strong convulsive emotions of the breast, when the soul has been deeply agitated, when the fountains of feeling are rising, and when the tears are gushing forth in copious streams. Oh, speak not harshly of the weeping soul, weeping in silence, break not the deep solitude by rude laughter, or noisy footsteps. Despire not woman's tears—they are what made her an angel. Scoff not if the stern heart of manhood is sometimes melted to tears of sympathy—they are what help to elevate him above the brute. I love to see tears of affection. They are precious tokens of stilling holy love. There is a pleasure in tears—when we weep. If there were none on earth, to what a dreary life would it be! Let us, then, weep, and if we weep not deep, let us weep low, and if we weep not low, let us weep far. —Dr. J. Taylor.

Traveller.

The telling of the tale, ascribed by the poet, is a common one. A young man, in the

when making some experiments on the velocity of sound, observed that the explosion of their guns produce a single and sharp sound when the sky was perfectly clear; but when encumbered with clouds, they were attended with a long continued roll that mimicked thunder.

Young Men.

There is no moral object so beautiful to me as a conscientious young man. I watch him as I do a star in heaven; clouds may be before him but we know that his light is behind them, and will beam again; the blaze of others' popularity may outshine him, but we know that though unseen he illuminates his own true sphere. He resists temptation, not without a struggle, for that is not virtue, but he does resist, and conquers; he bears the sarcasm of the profligate, and it stings him, for that is a trait of virtue, but he holds his own pure touch. He heeds not the watchword of fashion, it leads to sin; the Atheist who says not only in his heart, but with his lips, "There is no God!" controls him not; he sees the hand of a creating God, and rejoices in it.

Woman is sheltered by fond arms and loving counsel; old age is protected by its experience and manhood by its strength; but the young man stands amid the temptations of the world like a self-balanced tower. Happy he who seeks and gains the prop and shelter of religion.

Onward, then, conscientious youth—raise thy standard, and nerve thyself for goodness. If God has given thee intellectual power, awake in that cause; never let it be said of thee, he helped to swell the tide of sin by pouring his influence into its channels. If thou art feeble in mental strength, throw not that drop into a polluted current. Awake, arise young man! assume the beautiful garb of virtue! Its difficult to be pure and holy. Put on thy strength then. Let truth be the lady of thy love—defend her. —Miss Caroline Gilman.

Anagrams.

An anagram is the dissolution of any word or sentence into letters as its elements, and then making some other word or sentence from it, applicable to persons or things named in such original word or sentence. The following is a selection of some of the best transpositions:—

Astronomers	.....	Moon-Strars.
Democrat	.....	Conical Trade.
Encyclopedia	.....	A nice Cold Eye.
Gallantries	.....	All great Sins.
Lawyers	.....	Sly Ware.
Nisastrope	.....	Spare him not.
Monarch	.....	March on.
Old England	.....	Golden Land.
Presbyterian	.....	Best in Prayer.
Punishment	.....	Nine Thurs.
Punishment	.....	Nay I repent it.
Radical Reform	.....	Rate and Frolic.
Revolution	.....	To Love Him.
Telegraphs	.....	Great Help.

Durability of Oak.

The durability of oak may be known from the fact that the throne of Edward the Confessor is 800 years old; one of the oaken coronation chairs has been in its present situation in Westminster Abbey about 510 years; and the oldest wooden bridge of which we have an account is of oak—it is that famous for its defence by Horatius Coclès, and which existed at Rome 500 years before Christ.

Obituary Notice.

For the Wesleyan.

Died at sea, on the 8th of March last, in lat. 37° 29' N., long. 79° 59' W., on board the Schooner *M. Dean*, Capt. J. B. Osborn, of Salem, Mass., on his passage to California, after an illness of 5 months, of diarrhoea, in the 25th year of his age, Zechariah, son of Abner and Hannah Hyatt, of Roseway, near Southampton. This young man was a favorite with his neighbors and friends, beloved by his family, and lamented by those who knew him. From an early age he was noted for the steadiness of his deportment, the industry of his habits—the ardency of his manners, and his anxiety on all occasions to please. It was in the year 1844, under the ministry of the Rev. Mr. Shattuck, then in charge of the Barrington and Southampton Circuits, that he first manifested religious feelings, and he was baptized in the spring of 1844, and a season of special services under the supervision of the Rev. J. M. Loring, that he became determined to give his life to God.

and from that period to his departure, he gave evidence of the sincerity of that surrender by a consistent walk and conversation; continuing on all occasions to manifest, besides, a concern for the comfort and convenience of those servants of God—the ministers of the Church of his early choice. Like a large number of his youthful countrymen and compeers he entertained the general idea that the United States afforded not only a wider, but more encouraging field for the reward of industrial toil, than the land of his birth; and accordingly in the autumn of 1847, he sailed for that country and took up his residence at Salem, Mass. There he laboured with untiring zeal for about 2 years in an iron factory; acquiring the entire confidence of his employers and the regard of those who knew him; not forgetful of the imperative necessity of his duty to God, of which his constant and pious attention to his class and on the public and private worship of Jehovah, gave unmistakable proof. Thus gaining thus by steady habits of industry, a character for honesty and worth as well as a moderate increase to his worldly means, he like thousands in his adopted country, and numbers in his native land, anxiously looked towards the golden shores of California; and accordingly in October last he embarked on board the vessel above named for that land of promise. At the time of leaving and for some time previously he complained of ill health, from a severe spell of which he was then only slowly recovering. He hoped, however, in accordance with medical advice, that the voyage on sea would prove serviceable, rather than as it eventuated. During the five months he survived on board ship, he bore his sufferings not only without a murmur, but with remarkable composure and resignation.

Through strong faith in the merits of his divine Redeemer, he could look the King of Terrors in the face undismayed, and even long for the solemn hour of his departure. The only wish expressed was, that if consistent with the will of God—he should be glad once more to meet his family and friends in Nova Scotia. He retained the entire possession of his faculties to the last, and to the Captain of the vessel—from whom these particulars are obtained, in an affectionate and satisfactory letter written a week or two subsequent to the fatal event, from Valparaiso, and from whom, and his crew and passengers the young man, it is fully believed, received every act of kind attention—he said, "say to my parents and friends that I die at peace with God and mankind." The day following his death, his body was committed to the blue and tranquil bosom of the Pacific, after reading the sublime service appointed for the burial of the dead at sea; in the strong and consoling hope of a joyful resurrection—there to rest till the last trumpet shall wake the slumberers in the grave, and when

"The greedy sea shall yield her dead,
The earth no more her slain conceal."

The writer of this hasty sketch knew the subject of these remarks from infancy, until his removal from his native land, and feels therefore, a melancholy satisfaction in paying this tribute to his memory.

24th July, 1859.

Correspondence.

To the Westland and Border of the Westland.

In the Westland, the following is a list of the names of the persons who have been elected to the office of the Westland and Border of the Westland. The names are:—

place where the first of the Revolution used to be held. It is called the "Cradle of Liberty." The Custom House is situated on India Street, between two of the principal wharves, and not far from the "Cradle of Liberty." The Custom House is built of granite and is considered the most beautiful and substantial building in the country.

The order of its architecture is the Grecian Doric, which style is preserved throughout. The extreme length of the building is 140 feet, and its depth, omitting the porticoes, 75 feet. Externally thirty-two fluted columns are presented, each 5 feet 4 inches in diameter and 32 feet in height. Of these sixteen are three-quarter columns, and form part of the walls, the space between them being devoted to windows. There are four of these columns at each end of the building, and two on each side of the porticoes. Then at each corner is a nearly full column, so that each end of the building presents the appearance of six of these fine columns, and the sides, including the porticoes, severally exhibit twelve columns. Four square pillars stand at the intersections of the porticoes with the body of the building. The porticoes are ten feet deep by sixty-six in width, with six columns each of the dimensions stated above. The entablatures are ornamented with triglyph friezes and mutule cornices on a line with the cornices of the building. The porticoes are reached by eleven stone steps, on the fronts and sides. The roof throughout and the unglazed part of the dome are covered with granite tiles, which are visible from some streets. Passing from the principal external visible features of the building, we proceed to the foundation on which it rests, viz.—three thousand piles, covering an area of nearly four thousand feet. On these piles has been laid a platform of granite, a foot and a half thick, and well cemented together, so as to be impervious to water. On the east, south, and west margins of this platform is built a ten foot shield wall, and within the enclosure thus formed, stands the walls proper of the Custom House. The cellar story is much cut up by arches and walls of cast thickness, required to support the immense weight of the internal stone work above. Numerous rooms, however, twelve feet high, are secured for storage, and also an apartment for the furnaces, for heating the whole establishment. The first story open to the light of day is the basement. In addition to the thick wall partitions separating the room, four granite columns, four feet in diameter, and eight, two feet in diameter, are exhibited through the rooms as supporters. In the northwest corner are two rooms for the night inspectors. In the southwest corner is the engine room for carrying the fans by which the heated air is to be forced up for warming the building. The remainder of the rooms are for storage. In the second story, the main feature is the grand entrance vestibule, or rotunda, 68 by 60, formed by twelve granite columns, 4 feet in diameter. From the north and south sides rise two grand staircases, 15 feet wide at the bottom and 7 at the top, terminating in smaller vestibules above, which connect with the third story. Around the grand vestibule are the assistant treasurer's apartment, measure's apartments, superintendent's, marker's, weigher's, granger's, and inspector's apartments, also the vault, or "man's strong box." In most of the rooms in this story, the ceiling is arched. In the third story is the great business room, under the direction of the deputy collector. It is 62 feet by 32 and lighted from the dome and by six side windows opening on the east and west, and two end windows opening on lighted passages. The dome is supported by twelve fluted Corinthian columns of marble, 29 feet in height. Above them rises the dome, 32 feet more. The lower circumference of the dome is 194 feet. The dome and ceiling of the dome is 6 feet 1 inch thick, and is a beautiful variety of stone, 1 foot 6 inches thick, with a floor of polished granite. The dome is the most perfect and beautiful in the Canadian style, to be found in the world.

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