

The Weekly Observer.

BEING A CONTINUATION OF THE STAR.

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THE GARLAND.

BY MRS. HEMANS.

Holy hath been our converse, gentle friend;
Full of high thoughts breathing heavenward hope,
Drooping by tenderest memories of the dead;
Therefore, beyond the Grave, I surely deem
That we shall meet again.

Come to me, when my soul
Hath but a few dull hours to linger here;
When earthly chains are as a shivell'd scroll,
Oh! let me feel thy presence be but near!

That I may look once more
Into those eyes, which never changed for me;
That I may speak to thee of that bright shore,
Where, with our treasures, we have yearned to be.

Thou friend of many days!
Of sadness and of joy, of home and hearth!
Will not thy spirit aid me then to raise
The trembling pinions of my hope from earth?

By every solemn thought
Which on our hearts hath sunk, in years gone by,
From the deep voices of the mountains caught,
Or all the dooming silence of the sky:

By every lofty theme,
Wherein, in low-toned reverence, we have spoken;
By our communion in each fervent dream,
Whose loss hath touch'd our world with hues of death;

And by the hopes that with their dust repose,
As flowers await the south wind's vernal breeze:

Come to me in that day—
The one—the sever'd from all days!—O Friend!
Even then, if human thought may then have sway,
My soul with thine shall yet rejoice to blend.

Nor thou, nor there alone:
I ask my heart if all indeed must die;
All that of holiest feeling hath known?
And my heart's Voice replies—Eternity!

THE MISCELLANIST.

EULOGIUM ON THE PRESS.—You have not exaggerated the influence of the newspaper press, nor the profligacy of some of those persons by whom this unrestrained and irresponsible power is exercised. Nevertheless, it has done and is doing great and essential good. The greatest evils in society proceed from the abuse of power; and this, though abundantly manifested in the newspapers themselves, they prevent in other quarters. No man engaged in public life could venture now upon such transactions as no one, in their station, half a century ago, would have been ashamed of. There is an end of that scandalous jobbing which at that time existed in every department of the state, and in every branch of the public service; and a check is imposed upon any scandalous and unfit promotion, civil or ecclesiastical. By whatever persons the government may be administered, they are now well aware that they must do nothing which will not bear daylight and strict investigation. The magistrates also are closely observed by this self-constituted censorship; and the inferior officers cannot escape exposure for any perversion of justice, or undue exercise of authority. Public nuisances are abated by the same means, and public grievances, which the legislature might else overlook, are forced upon its attention. Thus, in ordinary times, the utility of this branch of the press is so great, that one of the worst evils to be apprehended from the abuse of its power at all times, and the wicked purposes to which it is directed in dangerous ones, is the ultimate loss of liberty, which is essential to the public good, but which, when it passes into licentiousness, and effects the overthrow of a state, perishes in the ruin it has brought on.—*Mr. Southey on the Hopes of Society.*

THE DUKE OF ORLEANS.—In the history of this distinguished Prince, at present with his son, the Duke of Chartre, on a visit in London, there is one circumstance of deep and touching interest, which will supply a curious page in the future history of his country. During the period of the troubles in France, he was of course one of the proscribed of the house of Bourbon. In the year 1793 he wandered an emigrant amongst the mountains of the Alps, in personal danger, and suffering extreme privations. Born to a splendid patrimony, and heir to one of the greatest monarchies in the world, he found himself destitute of friends or succor, broken in fortune, and exiled from his native land. In this exigency he applied to a College near Coire, in Switzerland, for the situation of teacher of mathematics, and, after a competition against several rival candidates, he obtained the appointment by the force of merit, for his rank was unknown, and discharged its duties with distinguished ability for eight months. When he was afterwards residing at Twickenham, in the year 1816, he was invited to dine at the anniversary of the society of schoolmasters, on which occasion he wrote to the treasurer regretting his inability to attend, but enclosing a liberal donation to the charity. His Royal Highness' letter concluded by observing—

That among the motives which made him feel an attachment to schoolmasters, was that of having been himself once a member of the profession. It was one of the many vicissitudes of fortune which had fallen to his lot, that at a period of severe distress and persecution, he had the good luck of being admitted as teacher in a college, where he gave lessons regularly for the space of eight months. He hoped, therefore, that the society for the relief of distressed schoolmasters, would permit him to tender his mite as a fellow schoolmaster.

There was magnanimity in the avowal. He was not ashamed of his necessities—he had reason to be proud of the merits they developed. At seventeen he was a General in the French Army, and rallied his troops three times at Geompe; at twenty, he was a professor of Geometry, and executed his labours as if his whole life had been devoted to the sciences. It has been well said of him that "every where, and in all circumstances, he appeared as if born for the station he filled."

THE MARCH OF IMPROVEMENT.—Every thing is changed. In place of Scottish squires riding to London on horseback, with servants behind to guard them from harm, they are now whirled to the capital in the short space of 36 hours. In place of clumsy coaches creeping into creeks at every ominous appearance of the sky, and scarcely venturing to lose sight of land, we have steam boats that serve all the purposes of bridges, and enable beggars as well as lords, to set out on their travels to foreign parts. In London, Dublin, Liverpool, Greenock, the tourist may step into a floating palace, draw on his night cap, go to bed, and after a sound night's repose, awaken next morning in a different kingdom—thus rivaling the exploits of the bags, who whilom clomb the welkin, mounted on a broomstick, or the innocent victims they wickedly bewitched, and dropped from the clouds in a far country. The great modern wizard James Watt, has reduced to practice what was merely fabled of Sir Michael Scott. By applying the principle which lifts the lid of the spister's tea-kettle, machines have been constructed which can pick up a pin and read an oak—which combine the power of a community of giants with the plasticity that belongs to a lady's fair fingers—which spin cotton and then weave it into cloth—which by pumping sea water and extracting its saline matter, result in the Atlantic in fifteen days—and which sing like the other marvels, "engrave seals, forge anchors, and lift a ship of war like a bauble in the air." Nor has the moral world remained stationary, while the physical was undergoing such wonderful revolutions. Of a truth the school master has been abroad, and every village every district has its local journal—almost every village its library of useful and entertaining knowledge. The simplest hind has changed his character, and become a unit in the great sum of national sentiment.—*Dumfries Courier.*

THE INFLUENCE OF A CUP OF TEA.—A cup of tea though a small article and a cheap one, is capable of performing wonders. When the "hissing urn throws up a steamy column," fragrant with hyson, powerful with imperial, strong with gunpowder, or black with bohea, it may be considered as a warning of the consequences to be expected from the wonder working beverage within. But when the cups have received it, when the sugar and cream have softened it; when the rosy lips begin to imbibe the delicious draught, then look for consequences. Father of Ho Whang! how does a cup of tea unloose, invigorate, nay, almost create, the faculty of speech! Behold a spiritless, silent company, sitting in a semicircle, staring at one another, having thrice exhaled that almost inexhaustible topic, the weather, and despairing in what manner to introduce it a fourth time—in this sad, this uncomfortable dilemma, the sight of the tea-tray is better than a plank to a drowning man, or the voice of pardon to a condemned criminal. Glance your eyes over me, and see how other eyes begin to sparkle; the solemn gloom dispenses like mists before the morning sun. But no sooner have pretty noses begun to inhale the fragrance, no sooner have pretty lips begun to sip the delicious, tongue-inspiring beverage, than silence is again made, the weather banishes from "good society," and tongues (as Virgil says about the elm trees that bear apples) begin to be astounded at fruits not their own.

EFFECTS OF COLD ON NERVOUS INFANTS.—M. Jella Fontenelle read a letter containing some new details on this subject. The author stated, that since the publication of *M. Milne Edwards' and Villermé's Memoir* on this subject, he had been induced to examine the researches concerning it which had been made by Dr. Trevisan, in Italy, and he found that the result of those researches were precisely conformable with the report of the above-named gentlemen. Dr. Trevisan's researches had been conducted in the following manner, and the following are the conclusions at which that physician arrived: 1. In Italy, of 100 infants born in the months of December, January, and February, 66 die in the first month, 15 in the second, and 19 only survive. 2. Of 100 infants born in the spring of the year, 45 survive the first year. 3. Of 100 infants born in the autumn, 48 survive the first year.—The author attributes this surplus of mortality, during the cold months, exclusively to the practice of exposing the infants to the cold air a few days after birth in taking them to church to be baptized. In common with M. Milne Edwards and Villermé, Dr. Trevisan implores the ecclesiastical authorities to devise some means, consistent with their religious duties, to put a stop to this fatal mistake.

NOTES OF A LAWYER.—Distress.—A distress is the taking of a personal chattel, without legal process, from the possession of a wrong-doer into the custody of the party aggrieved, as a pledge for the redress of an injury, the performance of a duty, or in satisfaction of a demand.

If a lessee for years assign his term, reserving rent, he cannot distress for it, without a special clause for that purpose, because he has no reversionary interest, and the only remedy the assignor has, is an action on the express covenant. The landlord of ready furnished lodgings may distress for rent.

Distress for rent must be for rent in arrear, which is not, in strictness, due until the last minute of the natural day on which it is reserved; for, if the lessee die after sunset and before midnight, the rent shall go to his heir and not to his personal representatives.

A distress cannot be made after tender of payment; and where the landlord has desired that the tenant make a tender of the arrears before the impounding, the landlord ought to deliver up the distress, and if he do not, the distress is unlawful. A distress for rent can only be made in the day time. Formerly the landlord was not permitted to distress after the determination of his lease, but now he may, provided the distress be made within six calendar months after the expiration of the lease, and during the continuance of the landlord's title and interest, as well as the tenant's possession from whom the rent accrued.

The landlord may distress any goods carried off in a clandestine manner, wherever he may discover them, within thirty days after the removal, unless they have been previously bona fide sold for a valuable consideration.—*London Atlas.*

TO DISCOVER THE SECRETS OF A WOMAN'S HEART.—Pliny the Elder mentions, in the 32d book, chapter the fifth, of his Natural history, that by the following application, the secrets which are hid in the deepest recesses of a woman's heart, may be revealed. "Democritus," says he, "let the tongue of a living frog be extracted, without permitting a particle of its flesh to adhere to it; then throw it into water; after a short time take it out and lay it on the breast of a woman asleep, exactly on the spot where the palpitation of the heart is perceptible; whatever questions you shall then propose to her she will answer truly." What an easy and admirable method to reflect the feelings of a woman, and exhibit to our view the beauty of sincerity, and the deformity of hypocrisy! This is the talisman that can tear off the mask of affectation from the cunning prude, unlock the real thoughts of the coy coquet, and "excuse the blush and pour out all the heart!" of the love smitten maiden. By this means a man may dive into "secrets worth knowing." If we were to resort to the puffing system of the *soi-disant* inventors of "panaceas," and, like the quacks, get the signatures of half a dozen of dotting old women, attesting the efficacy of our nostrum, we might, in process of time make a fortune of it; but we present it gratuitously to our readers, and the only reward we ask for publishing so inestimable a discovery, which

curbed the vagaries of the Roman ladies nearly two thousand years ago, is the patronage of old bachelors, and dreaming old maids; as it furnishes the first with the clew of prying into "mysterious secrets," and the latter with an infallible armour of caution, to baffle every Paul Pry that may "drop in," when they are asleep.—*N. York Irish Shield.*

A ROMAN BELLE.—It may amuse some of our readers to know what were the dress and ornaments of Roman Ladies eighteen hundred years ago.

Silk, immensely dear, was much worn in the age of Seneca. "The dress of our women," says the philosopher, "cannot be called clothing, as it neither hides their bodies, for modesty; or as it is so transparent and closely fitted, that it serves to discover every part." Maenius Titus, the historian, informs us, "that the head, neck, and hands, were decked with precious stones; and the ladies' snowy feet shone with chains of gold."

"I have seen," says Pliny, "Lollia Paulina, wife of the Emperor Caligula, dressed, not in her best manner, with rows of emeralds and pearls totally covering her head and neck; bracelets on her wrists; rings on her fingers; while her ears glittered with jewels. On their feet the women of quality wore precious stones, and their slippers were radiant with pearls. They painted their faces and eye-brows."

"Their looking-glasses," Ovid tells us, "were as high as their heads, which were framed with gold and silver, and ornamented with brilliants." He says "that the ladies had numberless little boxes, which graced their toilets, filled with paints, perfumes and ointments, emitting such a fragrant scent as fumigated their apartments with the most pleasing odours.—They often changed the colour of their hair by lotion."—*Id.*

Bunyan was born in 1628, at Elstow, near Bedford, where the cottage stood in its original state till within these few years. It has latterly been new-fronted, but the interior remains nearly as in Bunyan's time. He was the son of a tinker, and followed his father's trade; and at Elstow are the remains of a closet in which, in early life, he carried on his business. Sir Richard Phillips, in his recent "Personal Tour," says, "on inquiring for relics of honest Bunyan," I was introduced to Mr. Hillyard, the present amiable and exemplary Pastor of the large independent Congregation, which 150 years since was under the spiritual care of Bunyan. Mr. H., at his meeting-house, showed me the vestry chair of Bunyan; and the present pulpit is that in which Bunyan used to preach." Bunyan's imprisonment gave rise to "The Pilgrim's Progress," a work which, like "Robinson Crusoe," has remained unrivalled amidst a host of imitators. Towards the close of his imprisonment a Quaker called on him, probably to make a convert of the author of the Pilgrim. He thus addressed him:—"Friend John, I am come to thee with a message from the Lord; and, after having searched for thee in half the prisons in England, I am glad that I have found thee at last." "If the Lord has sent you," sarcastically replied Bunyan, "you need not have taken so much pains; for the Lord knows that I have been a prisoner in Bedford Gaol for these 12 years past."—*English paper.*

THE PATRIOT OF CHARLES THE BOLD.—Upon his toilette appeared brushes and combs, which might have claimed dismissal as past the term of service, over-worn hats and doublets, dog-leashes, leather belts, and other such paltry articles; amongst which lay at random, as it seemed, the great diamond called Sancy—the three rubies termed the Three Brothers of Antwerp—another great diamond called the Lamp of Flanders, and other precious stones of scarcely inferior value and rarity. This extraordinary display somewhat resembled the character of the duke himself, who mixed cruelly with justice, magnanimity with meanness of spirit, economy with extravagance, and liberality with avarice; being, in fact, consistent in nothing excepting in his obstinate determination to follow the opinion he had once formed, in every situation of things, and through all varieties of risks.—*Anne of Gierstein.*

CURING THE KING'S EVIL.—About five miles from Sturminster Newton, and near the village of Hazlebury, resides a Dr. B., who has attained a reputation for curing, in a miraculous manner, the king's evil, at his yearly "fair or feast," as it is termed. Exactly twenty-four hours before the new moon, in the month of May, every year, whether it happens by night or by day, the afflicted persons assemble at the doctor's residence, where they are supplied by him with the hind legs of a toad! enclosed in a small bag (accompanied with some verbal charm, or incantation), and also a lotion and salve of the doctor's preparation. The bag containing the legs of the reptile is worn suspended from the neck of the patient, and the lotion and salve applied in the usual manner, until the cure is completed, or until the next year's "fair." The number of conveyances laden with the afflicted, which passed through this place on the 2d instant, bore ample testimony to the number of the doctor's applicants; and the appearance of many of them showed that they moved in a respectable sphere of life.—*Correspondent of the Mirror.*

UNEQUAL MARRIAGES.—The secret of persons of rank falling in love with and marrying actresses, is, what we desire to possess, not so much what we hanker after ourselves, as what we think every body else is hankering after; and the same cause which makes the lord marry the handsome actress, makes the handsome actress marry the lord.—Can there be any other reason given for a woman choosing to exchange public idleness for private contempt?—*Court Journal.*

CREED OF THE SIAMESE.—The prevailing creed among the Siamese is Buddhism—one of the forms of worship which have exerted the most extensive and permanent influence upon the destinies and opinions of mankind. The moral precepts of the Siamese are comprised in ten commandments, remarkable enough to be repeated:—1. Do not slay animals.—2. Do not steal.—3. Do not commit adultery.—4. Do not tell lies nor backbite.—5. Do not drink wine.—6. Do not eat after twelve o'clock.—7. Do not frequent plays or public spectacles, nor listen to music.—8. Do not use perfumes, nor wear flowers, or other personal ornaments.—9. Do not sleep or recline upon a couch that is above one cubit high.—10. Do not borrow nor be in debt.—*American Quarterly Review.*

MALT LIQUORS A PREVENTIVE OF FEVER.—It is a curious fact, and one which is worthy of investigation by medical men, that persons who are in the habit of drinking largely of malt liquors are rarely known to be seized with typhus, or other low fevers, whatever other effects these liquors may have upon the constitution. In corroboration of this fact, we have been assured by those whose opportunities for observation have been extensive, that there is not an instance known of a brewer's servant being entered as a patient, under these diseases in any of the public hospitals.—*York (Eng.) Courant.*

A SCOTCH RECRUIT.—"Shoulder arms!" exclaimed the captain, in a voice intended to resemble thunder; but the execution of the order was any thing but simultaneous; and one man, it was observed, was still "standing at ease." Upon being challenged by the captain, and asked why he had not "shouldered" along with the rest, "What the devil's a' the haste (quoth he)—canna ye wait till a body tak' a snuff?"—*Tales of Field and Flood.*

THE LEECH.—One of the most sensitive of all animals is the Leech, a disposition owing probably to the curious arrangement of the cutaneous annules of its outer coat. This creature, being put into a phial nearly filled with water, has been used as a means of foretelling changes in the weather several hours beforehand. In fair or frosty weather, it will lie rolled up in a spiral form, at the bottom of the vessel, but prior to rain or snow it will creep to the surface; if there is wind, it will glide quickly about the bottle, and if lightning be approaching, it starts convulsively near the top and gets as much out of the water as it can.

CHOICE OF COMPANY.—Avoid the company of busy bodies, and all such as are apt to talk much to little purpose; for no man can be provident of his time that is not prudent in the choice of his company; and if one of the speakers be vain, tedious, and trifling, he that hears and he that answers in the discourse, are equal losers of their time.—*Jeremy Taylor.*

From the LONDON RECORD, May 14.

NEWFOUNDLAND SCHOOL SOCIETY.

(Continued from our last.)

"HARBOUR-GRAVE.—Mr. and Mrs. Kingwell's Schools are all thriving, and do great credit to the Society. In the Day-school the number at present on the books is 153, and the average attendance is about 100. The poor evidently begin to feel an increasing concern for the instruction of their children. The Sunday-school under Mr. and Mrs. Kingwell's care, has in 148 scholars, and it is distinguished by the proficiency of its classes, its excellent order, and neat appearance. In the winter evenings, Mr. Kingwell held an adult school, which was punctually attended by 18 scholars, who made considerable progress in learning to read Scriptures. Besides these employments, Mr. Kingwell has established a branch school, at a short distance from Harbour-Grace, in which he has collected between 40 and 50 children, and he has also made arrangements for another in the neighbourhood, where the people have cheerfully agreed to build a school-room.

"CARBONNIERE.—Of the schools at Carbonniere, your Committee regret to say that they cannot speak with the same satisfaction as of those of other stations. Mr. Toulon has given so much of that time which should have been devoted to the fulfilment of his engagement with the Society, in affording medical aid to the people, that the schools have great sufferings. The number of children in the daily schools, are little more than half what they were last year. The Sunday and Adult School have declined in like manner. Under these discouraging circumstances, the cognition of the master of Carbonniere, Mr. Martin has declined to continue his services, and the school has been dissolved.

"PETTY HARBOUR.—Mr. and Mrs. Martin's day school is conducted in the best manner, and contains sixty-seven scholars, viz. thirty-four boys, and thirty-three girls. In his Sunday school there are fifty-nine children. Mr. Martin has likewise established a branch school in a neighbouring cove, where thirty-five children hitherto without means of instruction, have been learning to read.

"BONAVISTA.—When Mr. Willoughby was at Bonavista, he found Mr. Hopper so ill, as to render his immediate return absolutely necessary. Your Committee are happy to inform the Meeting, that they have been enabled to engage a master and mistress, who appear to be well qualified to succeed Mr. and Mrs. Hopper, and who will immediately for Bonavista. Mr. and Mrs. Hopper had scarcely been two years at their station, but in that time accomplished much.—Two hundred and eight children had been under their instruction, and the number on the attendance book of their daily school was nearly a hundred. Mr. Hopper continued to labour, even longer than the state of his health could justify; and Mrs. Hopper, notwithstanding her anxious duties as a wife and mother, kept up her school in excellent order to the last. Mr. Hopper was in every respect a most valuable master, and in his death, the Society has sustained a great loss.

"GREEN'S POINT.—This is the last station in the occupation of the Society; and is situated about 30 miles north of Bonavista, with a population exceeding 1100. Mr. and Mrs. King opened their school with thirty-four children, and the expectation of being joined by many more as the season advanced; they soon also collected fifty-four Sunday scholars, and they express themselves as much encouraged by the cheerfulness with which the children receive instruction.

not less than 16,000. For these five stations as many masters and mistresses are required, and your Committee earnestly hope, and fervently pray, that with the knowledge of these events there will be found a corresponding anxiety to satisfy them, and that as soon as suitable teachers present themselves, the necessary means will be furnished to send them.

"They have great reason upon the whole to be satisfied with the management of the Society's Schools, and the progress of the children; and they are thankful to perceive that a very general disposition prevails throughout the Colony to assist largely in defraying the expense of building Schools, and in some places it is hoped that the Society will, by the liberality of the people, be almost entirely relieved from that burthen. It will be the duty of the successors of your present Committee, to compare very shortly to Newfoundland, six new teachers, viz. Mr. and Mrs. Meek, Miss Mrs. Laid, and Mr. Walker, all of whom are present here to day, and on whose behalf the prayers of the people are earnestly solicited; for their protection while traversing the mighty deep—for acceptance while it is admirably adapted to the peculiarities and difficulties of Newfoundland."

Mr. White then stated the accounts; which showed the receipts of last year to have been about £1,900, and the expenditure about £1,600, leaving a balance in the hand of the Treasurer of £275 13s.

Lord Buxley.—Before I call upon one to go more fully into the details of the Meeting, I must beg to comply with the desire of two absent friends of the Society who have requested me to apologize for their absence, and who would have felt the greatest pleasure in being able to attend here to-day. One of them, the Earl of Mountcashel, has been under the necessity of setting off immediately for Ireland, and the other, the Hon. John J. Strutt, Esq., I regret to say, unable to attend from indisposition.

The Right Hon. Lord Mountbuxley moved to move the first Resolution. He said, I came to this Meeting unprepared to say any thing, but I could not refuse this Resolution. Before I say any more, I must remark, that the whole of this Report has greatly interested me, as I believe it has you; and I shall also say, on the part of my friend, Admiral Lord Gambier, whom I met a few days since, that he regretted much he was unable to attend, that he was highly interested in the success of this Society; and for this I am sure you will give him full credit.—(Hear, hear.)—I was greatly struck with the opening of this Report, which says, that praise to the Father of mercies and the God of all grace is the first and last expression of those grateful feelings with which the Committee begin to communicate the proceedings of this Society. My Christian friends, let us also raise our hearts and minds to God, who has put it into our hearts to be instrumental in any way to this great work; for when we consider the number of sailors, and of sailors' children, that are perishing for the want of bread of life, we should rejoice to employ the means of saving them from everlasting destruction. The Society goes about this in the right way; as we have been taught that the fear of God is the beginning of wisdom, so we desire to take children, not boys and girls of 14 years of age, but little children, and train them up in the way they should go. In this way, our labours will be received by the Almighty, and he will be pleased that he has received them by opening new fields for the labours of this Society, wherefore, I beg of you all to call upon Him to bless our future exertions. There are several particulars alluded to in this Report upon which I could not speak with pleasure, but as I know I shall be followed by others better acquainted with the subject, and much more capable of giving adequate force to their expressions, I shall content myself with moving, "That the Report, an Abstract of which has been read, be received, and printed under the direction of the Committee."

The Secretary announced the receipt of a donation of £21 from the Rev. W. Way, and £10 from the Hon. Lord Mountbuxley.

The Rev. EDWARD STONEY of Acton, Norfolk, then rose and said, In raising to second Resolution, I shall only say, that I congratulate the Society on the change of its name, and trust that it will be with the Society, as frequently is when there is a change of names, that it will inherit a fortune, or rather that it will obtain a very considerable increase of its income.—(Hear, hear.)—One part of the Report I most cordially agree in, I mean that passage which recommends a prayer for the Divine love in the hearts of those who have gone out as instructors, and we all should pray that our own hearts may be warmed by the same love, for without the love of God in our hearts we can do nothing.—(Hear, hear.)—It is as the diamond amid the other jewels of the Christian's crown, each has its own peculiar colour, the sapphire has its blue, the ruby its crimson, and the emerald its green, but the diamond is the white, and it unites all the colours. So it is with the love of God, for if we have but that, every Christian virtue, and every Divine blessing will follow in its train.—(Hear, hear.)—It is the love of God that shall obtain the most of our selfishness, and causes the stream of benevolence to flow upon every one of our fellow-creatures and on this occasion I pray God, that he will put his love into our hearts, and that we may show his brightness reflected in our life and conversation.—(Hear, hear.)—Many benefits arise from these Meetings—many high privileges; and while we are impressed with the love of God, let us all take caution against the attacks of two evil spirits. These are the spirit of doubt, and the spirit of prophecy. The spirit of doubt is that which induces a man who, when an object like this before us is proposed, will say, I doubt that any good will come of it; but why should we doubt, when we have such great and powerful promises? why should we doubt, when we see a Christian armory well stored with weapons, from whence we may draw out weapons which are mighty, through God, to pull down strong holds? Then there is the spirit of prophecy which suggests, "This will do no good, but much harm. With respect to sailors, it will destroy their hardy nature—with respect to this particular country, it will produce no benefit;" but the only punishment to which I would condemn these prophets of evil, would be to write the future history of the operations of this and other Societies; respecting which they utter their forebodings. For, my Lord, if we shall liberate the union that I hope for, we shall be only able to pay a part of the great debt that Britons owe to their own colonial population. When we consider the origin, the progress, and prospects of this Society, it becomes peculiarly interesting. It arose in this way, a merchant of Newfoundland happened to hear the speech of a great man, now no more; his heart was troubled because he felt he had not done enough for the place from which he had derived so many blessings, he asked himself, what can I do? What demands are there on me for this place from which I have derived my wealth? And he answered himself thus, I will give the people who have gained that wealth for me, the means of going where they wish, the unsearchable riches of Christ.—(Hear, hear.)—This too is our oldest colony, and it seems as if it were selected by God specially, to be made the mirror to reflect the light of Britain over the whole continent of North America;—and oh! may our sanguine feelings and expectations be realized, and may millions of souls unite in praising and blessing the providence of the Lord. And I for one, my Lord, believe, that a great and glorious day is about to arise, because it is the same with the natural as with the spiritual day. The mists of the mountains are clearing away, there is a light amongst creatures indicating the rising of the sun. How delightful is it now in this metropolis, to see so many centurions joining in the song; and so it is with the beginning of day when first we hear but one little bird chirp, then begin another, and then another, until at last the whole chorus of creation joins in the great