never seriously affect our history. Men like PAPINEAU and Dr. LANG occupy a different position. They may exercise a strong influence on the public sentiment of a whole colony, and thereby endanger the alienation of that colony from the mother country. From various causes, a sort of spontaneous uneasiness has been manifested in different colonies; and the least consequence is an ample abuse of the Colonial office. Doubtless the Colonial office has its fair share of culpability—doubtless its officials (like all officials) have their faults. Doubtless, also their faults (like the faults of all officials) have been exaggerated. Our Colonial system may be reasonably found fault with. We have always chosen for Colonial Minister not a man who knew the Colonies,—say like the late Lord Metcalfe, but some homebred gentleman of the party in power. This is a point on which all parties have been equally blameable. Then, for Governors, we have not had any school of Colonial discipline in which men might graduate; but from the deck of a frigate, or the head of a mess table, or from some pleasant English seat, a gentleman is all at once set down at Table Bay, or on the banks of the St. Lawrence, and told to govern people of whom he knows no more than any intelligent man has the opportunity of knowing. With such Ministers and such Governors we have done better than we had any right to expect. Our Colonial Empire has been upheld with greater success, and less difficulty than ever has been any similar Empire, even though on a smaller scale; and so far from being astounded out of our propriety by the present agitations, the wonder should chiefly be, how all the ends of the earth have hitherto been so amicably bound together. We do not wish to restrain any proper and salutary complaints against our system of Colonial Government; but we would have it remembered that, with all its faults, it has worked better than any other Colonial system from the time of the Phœnicians.

However, the present excitement has become too deep to pass away without leaving permanent results. We apprehend that it must tend materially either to the decomposition, or the consolidation, of the vast system we call our empire. Shall we conclude that because we gain no revenue from colonies, because we cannot govern them exactly either to their satisfaction or to our own, and because they cost us large sums annually, therefore colonies are of little use, and the sooner we get rid of them the better? Should this feeling prevail in the public mind, it will affect all emigrants who go from among us; it will affect our legislation; and will deeply affect the colonies, tending in all these directions to speed the day when the British Empire shall be dissolved, and Great Britain shall be Great Britain alone. Is such a dissolution of the empire desirable? We do not ask how it would affect the price of calico and coffee, of rice and bandanas; but what would be its bearing on the moral progress of the world? First, we think it would materially increase the dangers of war. The French and Dutch, with other maritime nations would be under strong temptations to find cause of quarrel with states that had once been their own and which they could easily make their own again, did they see them scattered over the surface of the world, one here and one there, in impotent isolation. Again, we think it would expose the young countries to manifold dangers. How could our Cape colonists protect themselves from the Dutch without, and the Dutch within?—What could our New Zealand colonies say to a French fleet? How could the "United States of Australia" prevent two or three great powers from each cutting out for themselves a monstrous castle from their territory? Let our colonies become scattered and independent states, and they are exposed to every nation whom their advantages may tempt. And though the colonies send us no revenue, though they cost us much money, the possession of such fields for enterprise is as favourable to our national energy, as the possession of our potent protection is favourable to their security. Perhaps the colonies have more from us than we have from them, but the advantage on our part is quite sufficient to compensate for the cost, and to make us deprecate a severance.

We believe that our Empire could not be dissolved without giving a serious blow to the secure and peaceful progress of civilization and christianity over the world; without throwing communities of our countrymen to the mercy of foreign powers; without removing from before the British people a spectacle that daily ennobles their patriotism and stirs their enterprise; or without depriving England of that superiority over other European States which she now holds with manifest advantage to mankind. We, therefore, would plead with all our energy against the decomposition of the Empire. Let all the faults of the existing Colonial system be probed thoroughly; let everything which naturally tends to irritation be removed, let the largest measures of reform be adopted where necessary; but let all be done under the conviction that, at least for many years, the wisest thing Britons can do for themselves, and for the human race, is to maintain themselves, one people, having a common centre, a common interest and a common mission.

FAMILY CIRCLE.

Error Inevitable.

It is the tendency of all error, whether in theory or practice, to multiply itself. Error, in this respect, may be compared to a long row of [illegible] where if we get into the room we see the door that leads into the next.

Fashion.

Fashion is a deformed little dwarf with a [illegible] skin, [illegible] the shoulders of public opinion. Though weak in itself, like most other despots, it has gradually usurped a degree of power that is irresistible, and prevails in various forms over the whole habitable earth. It is the greatest tyrant in the world.

Grief at the Death of Infants.

There are griefs so gentle in their very nature, that it would be worse than false heroism to refuse them a tear. Of this kind are the deaths of infants. Particular circumstances may render it more or less advisable to indulge in grief for the loss of a little child; but in general, parents should be no more advised to repress their first tears on such an occasion, than to repress their smiles towards a child surviving, or to indulge in any other sympathy. It is an appeal to the same gentle tenderness; and such appeals are never made in vain. The end of them is an acquittal from the harsher bonds of affliction—from the tying down of the spirit to [illegible] melancholy rites.

Literature.

The study of Literature nourishes youth, entertains old age—adorns prosperity, solaces adversity—is delightful at home, unobtrusive abroad—deserts us not by day nor by night, in sauntering nor in retirement.

The way to be Happy in Old Age.

He that would [illegible] the latter part of his life with honour and decency, must when he is young, consider that he shall one day be old; and, when he is old, that he was once young. Hence youthful [illegible] is necessary.

Mothers and Daughters.

There be four good mothers have four bad daughters: Truth hath hatred; prosperity hath pride; security hath peril; and familiarity hath contempt.

Music.

God has made the whole earth vocal with sweet sounds. The untravelled [illegible] echoes the notes of the [illegible], and the habitations of men are made glad by the song of the [illegible] minstrel. But, above all, the [illegible] which combines the highest charms of [illegible] sound with the inspiration of thought, is given for no ordinary purpose of earthly pleasure. In its whispers of affection, how grateful! In its expression of religious devotion, how exalted! For its solace in trouble, how dear! For its participation in joy, how unspeakable!

Intellectual Culture.

To cultivate the sensibilities much, and a taste for romance at an early age, to the neglect of more solid acquirements, is about as wise as to sow arable ground with peppers. In spring all will be promisingly beautiful; in autumn every thing black and [illegible]; and there will be but a drawer or [illegible] in [illegible] for fuel nourishment, to be reaped from the fruit of the soil.

GENERAL MISCELLANY.

Remarkable Rock.

One of the most remarkable works of which we have any knowledge has lately been discovered in the middle of Lake Superior. From a gentleman, who has lately returned from Copper Harbor, we learn that a shoal of trap rock has lately been discovered rising in the lake from 150 to 200 miles from land, and ascending above the surface of the water, a distance not above four feet. What renders it more extraordinary is, that it stands alone, and all around it, so far as examinations have been made, no bottom has been reached by any of the lead lines used on the lake. The point of the rock itself does not exceed an area of more than six or seven feet square, and as far as observation of it has extended, the mass does not appear to enlarge in size as it descends. It has already become a source of alarm to the mariners who navigate the lake, who take special care in passing to give it as wide a berth [illegible]

It is too [illegible] to conceive [illegible] of it of a [illegible] doubtless position in the [illegible] A single blast, from a horn of a shell at depth, would probably do it; but the surface of the rock being so near that of the water, and the [illegible] of the water [illegible] attended [illegible] by a vessel [illegible] would also have to be kept constantly under [illegible] as no harbor, or even lee shore for an anchor is within a day's sail.

The [illegible] that the rock appears to be a [illegible] for the salmon trout of these lakes, as they round them in almost incalculable numbers during their short stay, caught several barrels with no other bait than a [illegible] on one end of which they turned a hook. They tried with all their [illegible] around the rock, but with no success. Such a vast column, could it be exposed to view, would laugh into ridicule Cleopatra's needle, Pompey's pillar, the Colossus of Rhodes, or any production of ancient or modern art.—*Detroit Free Press.*

The Vatican.

The Vatican, which crowns one of the seven hills of Rome, is an assemblage of palaces, covering a space of [illegible] in length and 1000 feet in breadth. It is built upon the spot which was occupied by the gardens of Nero. It owes its origin to the bishops of Rome, who erected an humble residence on its site, in the early days of the sixth century. Pope Eugenius III built it on a magnificent scale about the year 1150. A few years afterwards, Innocent III. gave it up as a residence to Peter II., King of Arragon. In 1305, Clement V., at the instigation of the King of France, removed the Papal see from Rome to Avignon, when the Vatican remained in a condition of obscurity and neglect for more than seventy years. But soon after the return of the pontifical court to Rome, an event which had been so earnestly prayed for by the poet Petrarch, which finally took place in 1370, the Vatican was put into a state of repair, again enlarged, and it was thenceforward considered as the regular palace and residence of the popes, who one after the other, added fresh buildings to it, and gradually enriched it with antiques, statues, pictures, and books, until it became the richest repository in the world. Its library was commenced fourteen hundred years ago. It contains 40,000 manuscripts, among which are some by Pliny, St. Thomas, St. Charles, Boccaccio, and many Hebrew, Syriac, Arabian and Armenian Bibles. The whole of the immense buildings composing the Vatican are filled with statues, found beneath the ruins of ancient Rome, with paintings by the great masters, and with curious medals and antiques of almost every description. When it is known that there has been exhumed more than 50,000 statues from the ruined temples and palaces, some idea may be formed of the riches of the Vatican.

How to Pay your Rents.

Let your God, Living, and equipage be plain and not costly; avoid expensive clothing; also sin from wine, and intoxicating liquors, and never keep it in your house; do not sink your money by purchasing plate or costly furniture; have as few parties as possible; be careful as to speculation, and never stand security; trade beyond your means; never aspire to be a shareholder in banks; mind your own business; have as few men about you as are consistent, and none of suspicious character; be determined to close all offers of pettifoggers; avoid all lawsuits; keep your books posted, and look well to the accounts of your creditors; keep your family up to economy and industry; and if you do these things, you will have no need, with God's blessing, to pay your rents, and take a newspaper a year in advance.

CORRESPONDENCE.

[illegible] Papers [illegible] Biographies, Notes of the natural [illegible] of Methodism in Canada, Revivals, and remarkable conversions, Articles on education, temperance, literature, science, and religious intelligence, Provincial Statistics, articles [illegible] interesting [illegible] Sabbath Schools, political [illegible] a superb [illegible] prominent feature of Methodist [illegible] &c. &c.

Articles, as a general rule, short; the style and pithy; and a judicious variety in each number is the secret of newspaper popularity and usefulness.

For the Wesleyan.

Religious Conversation.

"Out of the abundance of the heart, the mouth speaketh." Matt. [illegible]

That the work of the Holy Spirit on the heart of man, and all its gracious and life-giving influences, [illegible] the subject of [illegible] Christians. [illegible] God, [illegible] Now we desire [illegible] the Apostle [illegible] and holy calling with an exclamation of wonder: "Behold! what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" 1 John iii. 1.

Yet [illegible] who profess to [illegible] this [illegible] contemplate with emotions of holy joy, not only their relation to God in this respect, but [illegible] the glories of the heavenly world, while at the same time, they evince no disposition to make their privileges and prospects the subjects of conversation among each other. How is this? Is the quotation at the head of this article a truth? Yes—from the lips of immutable truth, these words have come; and they are designed to show us, that, as where the treasure is there the heart will be also, so, if the heart be influenced by divine grace, or in other words, if the professor of the religion of Jesus has in reality found the pearl of great price, and retains it, his treasure will form the topic of his conversation among his fellow-christians, at all proper seasons; while the love of God which he feels for the unconverted, will constrain him to direct their benefit, a word of warning, instruction, or encouragement.

The Old Testament Scriptures inform us, that they who feared the Lord spoke often one to another, Mal. iii. 16; and we may be assured, that among other subjects having an important bearing on their happiness, that of their own religious experience was not the least prominent. The New Testament also enjoins on the christian, the duty of daily mutual exhortation, admonition, and instruction. Heb. iii. 13. And as the christian grows in grace, and becomes assimilated to the image of his Saviour, his desire to make mention of the righteousness of Christ, and to testify of his mercy and salvation, becomes increasingly ardent, until mortality is swallowed up of life, before the Throne of God and of the Lamb.

These remarks are intended for the benefit of two classes of professing christians; with the hope that they may be the means of awaking them to the necessity of attaining to that state of spirituality, on the subject of which, there is no diversity of opinion among true christians. The first class includes all such as value themselves on their connection with what they call the church, and yet though regular communicants at the Lord's Table, are never disposed for any conversation on religious experience. The second class is made up of such, as were once spiritually minded and happy christians; always ready to testify of their religious enjoyment, but who having left their first love, (Rev. ii. 4.) are under the condemnation of those, to whom God says, "So then since thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Rev. iii. 16.

Professor, how is it with you? Is your heart in that state, that it naturally, and as it were without effort, flows forth in pious and spiritual conversation, proving to your own, and to the satisfaction of others, that your treasure is in heaven? Or is it the case, that while on all subjects connected with the present life, you are deeply interested, and disposed to make them continually the subject of conversation, yet on the topic of religion you are silent and constrained? If so, you prove beyond controversy, that the world predominates in your affections; for God himself says, "Out of the abundance of the heart the mouth speaketh."

P.

January 1, 1850.

For the Wesleyan.

Preachers' Meeting.

REVD. AND DEAR SIR, I am happy to [illegible] that our Preachers' Meeting was [illegible] at Hopewell, the [illegible] according to previous arrangement, on the 6th, and that we were favoured with some of the divine presence on the occasion. There were only four of the Brethren present at the commencement, but Brother [illegible] joined us in its consideration. Other brethren were unavoidably prevented from being with us, which we regretted.

As usual, the first [illegible] was devoted to the consideration of the work of God in our own circuit and our prospects in connection with the [illegible] which we hope shall be [illegible] and serve as an encouragement to believe that God will bless our endeavours for the advancement of his cause.

Brother [illegible] preached a sermon from Psalm xlvi. 2, 3. [illegible] and practical discourse, and well suited to the occasion. In the Wesleyan [illegible] on the [illegible] "[illegible] the earth be removed, and the mountains be cast into the midst of the sea." [illegible] day.

A letter [illegible] was read [illegible] In the evening Brother EDWARD preached from Col. iii. 1. The duty and estimation of [illegible] were [illegible] God, and [illegible] towards our Lord Jesus Christ, was urged upon the congregation with an earnestness truly becoming the Minister of the Gospel. These several discourses were followed by appropriate and animated exhortations which could not fail to interest, and which we trust were productive of real benefit to the congregation.

Upon the whole the Brethren found this meeting like the former ones, to be a season of great profit to their own souls, and were led to exclaim, "How good and pleasant it is for brethren to dwell together in unity!" And surely our dear people are highly favoured by sitting under the ministry of men who feel so deeply interested in their spiritual and eternal welfare. It is arranged to hold the next Preachers' Meeting at SACKVILLE, on Wednesday, 6th March, God willing. Yours truly,

W. CROSSCOMBE.

Amherst, January 26, 1850.

TEMPERANCE.

Working Men's Demonstration.

On Monday evening last an interesting meeting, numerously attended by the working classes, was held at the Tailors' Hall, in this city, when several addresses were delivered by men of various trades and occupations, on the excellency of teetotalism.

Mr. SAMUEL CAPPER being called to the chair, said the object contemplated by holding that meeting was to furnish several working men with an opportunity of giving their testimony in favour of total abstinence from intoxicating liquors; and it afforded him peculiar pleasure to attend such a meeting, inasmuch as he had always taken an interest in the welfare and prosperity of the fundamental and practical classes of the community. It appeared to him of great importance that men who work hard at their different callings should be able and willing to testify to the advantages which they had experienced in abstinence from those drinks which are so injurious to vast numbers of their fellow-men. It was from such testimonies that others were induced to try the principle, and prove the benefits which resulted from its practice. He believed the different speakers who would now give their testimony had been induced to do so for the good of others.

JOSEPH HIGNELL, steam-engine maker, said that, though he had only been a teetotaller for sixteen months, he had derived much benefit from being such. He had been a great drinker all his life, and he was sorry to say he had been a drunkard for 40 years. He had been 23 years a soldier, during which time he had greatly indulged, especially in the West Indies, in the use of intoxicating liquors. During the period in which he had abstained he found that he could work a great deal better without strong drink than he had with it. He was much better in every way than he used to be, and his only regret was that he had not signed the pledge many years ago. He hoped such as had not yet done so would take his advice and do so that evening.

JAMES WEBB, plasterer, had been a drunkard for 12 years, respecting the misery and wretchedness of which he could say much; he rejoiced now in being a teetotaller, and as such was able to say that he was better able to do his work without beer than with it. He felt himself a very different man since he had abstained; he was easier in his body, calmer in his mind. He was convinced that teetotalism was, to many, the stepping stone to morality and religion. He could say that he had experienced much of it in his case, and hoped never to be insensible of his obligations to the temperance society.

HENRY CAVIL, plasterer said, that since he became a teetotaller, twelve months ago, he had been a happy man. When he was a drunkard he never knew what happiness was, but it was different now. He could now go to a place of worship and listen to the word of God with delight. He could follow his calling better, and with more comfort to himself and satisfaction to his employer than when he was a drunkard. His son, who had been a teetotaller eight years, though only twelve years old, used to say to him when he was drunk, "Father, why don't you sign the pledge and be a sober man;" thus, his child by precept led him an example which it was his duty to have manifested to his child. He should rejoice it all in his power to undo what he had done, and sign the pledge.

[illegible] HAYWARD, blacksmith, after being a [illegible] years the slave of strong drink, was time to [illegible] follow a different course, and [illegible] a teetotaller, and he was glad [illegible] was a [illegible] He had been delivered from the [illegible] that strong drink was [illegible] to his body, and was now in excellent health without it.—*Bristol Mercury, Dec. 15.*