

When the cramps, purging, vomiting, coldness, &c., have ceased, the patient must not be considered out of danger. Rice water dejections may be succeeded by a thin, scanty, frothy, pea-soup-like diarrhoea; and if this continue, and be accompanied by cerebral symptoms, his condition is still very precarious. The skin is generally cool, pulse slow and marked; but restlessness, slight delirium, or disposition to coma, and the turned or glazed tongue, show that he is far from being convalescent. This state strongly resembles typhus, and is probably occasioned by the great loss of serum which has taken place during the rice-water purging; few who unhappily degenerate into this condition survive—from seven to twelve days, however, will decide the patient's fate.

Post-mortem examinations of these cases show that the mucous coat of the bowels is diseased, and the mesenteric glands sympathetically enlarged; and, therefore it is obvious that in such a state, the digestion and assimilation of food is impossible; to feed the patient is consequently only to present a mechanical cause of aggravation to the organic mischief which has already commenced, and hasten his end, or destroy his only chance of recovery, while total abstinence will afford that rest to the diseased tissues which alone can enable the vital power to rectify the nascent lesion of the mucous membrane.

"I have witnessed the recovery of several patients who were rapidly falling into this dangerous state, by keeping them entirely without food (in one instance for thirteen days); they all continued to suffer the painful sinking at the epigastrium, which is almost characteristic of the disease, and craved more or less for "victuals;" but when, after this long fast, the tongue began to assume a more natural appearance, indicative of a return of some tonic to the stomach, this morbid craving for food ceased, the patients very contentedly desiring only the small quantities of beef-tea which were then allowed to restore them gradually, according to the well-known rule of giving small quantities of such diet to persons whose bodily powers are brought to a low ebb by shipwreck and starvation. Under these circumstances, a boy aged eight years, was sentenced to total abstinence, at the same time that a medical gentleman prescribed "a generous diet." He fasted six days, tossing about, and incessantly raving for victuals and drink, which his dry furred tongue, thin bilious dejections, and retching, warned his intelligent mother to withhold. Then, uneasy at her son's long fast, she gave him one single tea-spoonful of arrow-root made with milk, which was followed in less than ten minutes by alarming vomiting and purging, increased anguish in the epigastrium and abdomen, and delirium, which convinced her that though starvation be an extreme remedy, in it consisted the only hope of saving the life of her child. After this she gave him nothing but a few drops of cold water at a time, for seven long days; when the tongue began to appear natural, bowels and stomach tranquil, craving for food gone, and then, feeling her way cautiously with a few tea-spoonfuls of weak beef-tea, the boy slowly convalesced, and was ultimately restored to perfect health. Had she persisted in trying experiments to force a diseased stomach to do what it is incapable of, she would have experimented away the life of her son."

TO BE CONTINUED.

Ecclesiastical.

The Gorham Decision.

Sixty-four of the clergy of the archdeaconry of Exeter have published a protest on the subject of the Gorham decision. They recite that the sacred Synod of this nation, commonly called Convocation, is recognised by the constitution and laws of this realm; that the civil power, without consent of the aforesaid Sacred Synod, has created the Judicial Privy Council to be supreme court in matters of doctrine and controversies of faith; and that this court has in the Gorham case declared that the Church of England "does not require her clergy to believe, as a necessary article of faith, that every infant baptised into her communion is by baptism regenerate;" therefore, while yielding reverent peaceful obedience to the Queen as "supreme governor in these her realms, over all persons and in all causes, as well ecclesiastical as temporal," yet in this case, "as in the presence of God," they "do solemnly repudiate the opinion or position that the civil power of this realm hath, or ought to have any authority or rightful power to appoint a lay court of appeal in matters affecting the Church's faith or doctrine without the sanction and consent of that Church in Sacred Synod assembled," &c. They utterly reject, refuse, deny, and repudiate the doctrine contained in the decision on the case of Gorham; and declare that the Book of Common Prayer doth fully and unequivocally teach, "as the Holy Catholic Church ever has taught, that, without any sort of uncertainty, hypothesis, reservation, contingency or doubt, the gift of regeneration and the remissions of sin in all cases bestowed upon infants in and by the sacrament of holy baptism duly administered.—English paper.

The Return of the Pope to Rome.

It is now generally understood that the Pope leaves Caserta on the 4th or 5th April, and proceeds at once to Terracina. Some persons say he will then pay a visit to Alatri, a small town which refused to send deputies to the Republican National Assembly, and afterwards come to Velletri, where he is to be received by General Baraguay d'Hilliers. It is also asserted that thence he will be escorted to Rome by the French army, and definitely establish himself at the Vatican: whilst others pretend that his Holiness has determined, from Velletri, to retrace his steps to Terracina, and there await the development of events at Paris. We are likewise told that the King of Naples transfers at the same time his residence to Gaeta, where a camp of 15,000 men is to be formed for the purpose of protecting the Pope en cas de besoin. It is impossible at present to decide what the intentions of the Papal Sovereign in reality are. All that I know is, that Cardinal Antonelli has addressed official despatches to Rome, announcing the Pope's departure on the day above named and that all persons concerned (your correspondent among

the number) are making their preparations to receive the Supreme Pontiff on the frontier. It is understood that General Baraguay d'Hilliers leaves this for France on the 15th of next month, that the French army in the Roman States is to be reduced to one division of 60,000 men, and that an excellent officer, General Goussier, is to have the command. Rome is perfectly quiet, but I cannot help seeing that the people are much agitated by the result of the French elections. Groups of persons devouring and discussing the last news are formed every moment in the Corso and open piazzas, and if I am any judge of Italian expression, I should say that hope of a new revolution is to be traced on every countenance. The arrival of the French fleet at Naples, and the expected appearance of the English squadron, add to this excitement, and in my opinion the Pope will find his position here more critical than he calculates on. I am told that the plan of raising troops in Spain for the service of the Pope has again failed.—The Times Correspondent, Rome 27th March.

The Watchman.

Tuesday Evening, May 13, 1850.

PARLIAMENTARY PROCEEDINGS!!

To-morrow the opening of Parliament takes place. Already the appearance of M. P.'s indicates the coming event. Without doubt the Session about to open will exceed in point of interest, any of its predecessors. The public await with deepest anxiety the pending movements; we say the pending movements; for to this hour, so far as we know, but little has transpired relative to the course determined upon by the ministry. However, it cannot be doubted that our legislators, both in and out of the ministry, are prepared to bring forward measures affecting gravely, for weal or woe, the interests of the body politic.

Now we ask is there a man in Canada, who will content himself without a knowledge of the doings of our legislators? The experience of a daily, semi-weekly or tri-weekly paper may be more than many of our agricultural population will feel disposed to incur; and besides, during the Summer season few engaged in the cultivation of the soil could spare sufficient time to peruse lengthy reports of Parliamentary proceedings. But we propose to furnish through the columns of the Watchman a general account of the doings in parliament (of course in a condensed form) and offer

Eleven Copies, from No. 15 to end of Vol., for \$10 in Advance.

From the number of New Subscribers obtained since we made the alteration in our terms, we are led to expect that on the opening of Parliament our list will be greatly extended. Our object is to send forth a pure literature at a rate as low as can be done without sustaining loss; and if our agents and readers generally will put forth a little more effort to obtain new subscribers and to collect subscriptions, we have no hesitation in saying, that at the opening of our next Volume we shall be able to publish the Watchman at rates exceeding in cheapness, any similar publication in Canada.

FRIENDS, AGENTS, READERS, please accept our thanks for the interest in our enterprise, already manifested; and now with united, redoubled zeal, make one simultaneous effort to crown our undertaking with abundant success.

The period during which we proposed to receive payments on account of the Watchman, as advance, having expired, we have resolved still further to extend the term to the opening of the annual conference of the C. W. Methodist New Connexion, June 5th. In doing this, we indulge a hope that those of our Subscribers who have not yet paid their subscriptions will endeavor to do so within the advance term. Many of our Agents being ministers will probably be removed to other stations at the Conference: a consideration which, viewed in its influence on the collection of debts, will we hope induce them to do what in them lies to collect the outstanding debts on their several stations, bringing the amounts with them to Conference.

Apology!

When we first issued the Watchman, we had not decided to associate Job Printing with the publication of the paper. Circumstances have since, however, we think, definitely pointed out the propriety of our doing so; and for some time past we have been endeavoring as expeditiously as possible to supply our Printing Establishment with Presses, Types, &c., &c., requisite for carrying on Job Printing in all its departments. During ten days past the putting up of Presses and other fixtures, together with some amount of Job-work, which required immediate attention, and some incidental occurrences, over which we had no control, have conspired to produce the late appearance of the Watchman both the present and the past week. This, we hope, will not soon recur.

In announcing that we are prepared to execute Job-work at low rates and with neatness and despatch, we respectfully solicit a share of public patronage. For particulars see advertisement on last page.

Practical Reflections on the Removal of Gospel Ministers from their Respective Charges.

With several Reformed Denominations, another year is almost terminated. Ere long, hundreds of congregations in Canada, will bid adieu to the Ministers who have laboured for their welfare, it may be for one, two, or more years. This statement is especially true of Methodist Communities; who, when they have but laid the foundation for extensive usefulness, are usually hurried to other scenes of Ministerial toil. In all the varied forms of human relationship, there is none wherein separation produces emotions similar to those awakened by the removal of a successful Minister from those whose rescue he has been the honored agent under God, in effecting. The Apostle Paul could endure with a severe countenance and a heart unmoved, the anger of Kings and Councils, imprisonment, scourging and even death; but when surrounded by a goodly number of Ephesian converts, he exclaims with all the emotions of the man, the Christian, the Apostle, "What mean ye to weep and to break mine heart?"

These partings will ere long take place, in many a circle; and do our space admit, we might descant pretty largely on these mournful occasions. We would not underrate the emotions so naturally awakened by these separations; but we have something in view more important than even the parting hand, and the tears of regret, which characterize such separations. Our object in directing attention to this subject is to elicit inquiry on the part both of Ministers and people, as to what they have done, to promote each other's happiness. The opportunities of doing good which through unfaithfulness, have not been turned to account, rise up in fearful array against the Minister of Jesus Christ, when he approaches the solemn duty of addressing for the last time, the people of his charge. Terrific consideration! the man whom he might have reaped from his native sin and unbelief, may through his want of fidelity perish eternally! But we leave the Pastor to make his own application of these reflections, while we address for a moment another class—THE LAITY, and especially the laity of Voluntary Churches.

The Author of our existence and the Redeemer of our souls, has ordained that those who preach the Gospel shall live of the gospel. And a more humiliating position, we can scarcely imagine a Church to occupy, than that connected with the inadequate payment of its ministers. Extreme poverty may palliate the crime; but it is our decided conviction that amid a population like that of Canada, this excuse can be pleaded legitimately, only by a very small portion of the Community. Scarcely any except the extremely improvident or profligate, are so poor as to exclude the possibility of contributing something annually to support the gospel ministry. Could we, however, gather from our thrifty population an inconsiderable few, whose means of contributing to religious and benevolent purposes, was but scanty, while we would admit that God only requires "according to what a man hath," we would by no means admit that such cases furnish a shelter to the wealthy, penurious professor. How often have we heard these men descant on the sacrifice and privation to which Ministers should cheerfully submit! And for what end? That Christ might be honored? No. What then? That the Church might have in her Ministers a bright example of Christian character, calculated to stimulate to zealous activity and self-sacrificing devotedness? No Christian friend; these avaricious professors urge the necessity of sacrifice on the part of the Ministers, solely for the purpose of saving their own pence! And we ask the candid reader, will the end justify the means? or, does each enhance the infamy of the other? We say without hesitation, that in the great majority of cases in this country, Congregations are well able to pay their Ministers; and it is disgraceful in the extreme for Churches to enjoy the ministrations of the Lord's chosen servants, and withal leave them destitute of a comfortable support. Better, infinitely better to occupy the humble place of a devoted Lazarus, than to grasp unnumbered millions, with an avaricious hand;—a hand incapable of giving liberally or cheerfully, to sustain the institutions of Christianity.

Does the eye of an individual who has not during the present year contributed according to his ability;—nay, through whose penuriousness the ambassador of Christ has lacked "bread sufficient" for himself and family, or other real conveniences which he ought to have enjoyed—we say does the eye of such an one fall on this article? If so, we entreat him by his obligations to Christ, to hear and consider, for "sin lieth at the door!" Efface, Christian friend, efface at once, this foul blot, by bringing thy offerings into the treasury of the Lord.

The complaint reaches us from every part of the Province, (and we ourselves have some reasons to believe the statement,) that "money is scarce." Now, we fear that under such circumstances, the Ministers of Christ's gospel may be inadequately supported, and we beg our Christian friends to consider the fact that no financial engagement can be more solemn, or obligatory than that of the Christian

to contribute liberally to the support of the Ministry. God requires it, and his demands are imperative. How soon will the place of the ambassador of Jesus, be vacant; space or death will sever; and who, we ask, can endure the recollection of an injury inflicted on one removed beyond the reach of a recompence? "Whatsoever thy hand findeth to do, do it with thy might;" do it now; and remember that he that "soweth sparingly, shall reap also sparingly."

Clergy Reserves & Rectories—Great Public Meeting.

Pursuant to notice a public meeting was held in Knox's Church, Queen Street, for the purpose of securing united and successful effort in the ranks of true Volunteers, to obtain an equitable adjustment of this vexed question. Many facts of a most startling character and illustrative of the highly culpable manner in which in days of yore, the public funds were distributed, were adduced; and the tendency of the meeting will, doubtless be to expedite the settlement of the question.

An amendment, the object of which was to demand the ministry to make the subject a Cabinet question during the approaching Session, was proposed by the Hon. M. Cameron and created a good deal of debate and uproar; the original was eventually carried. Let it, however, be understood that the supporters of the original motion and the amendment are alike convinced of the necessity of appropriating the Clergy Reserves and Rectories to the support of educational institutions; both are alike satisfied that the public demand should be met, met immediately; the only difference is in respect to the mode of pressing the subject through the legislature. Mr. Cameron and his party are determined that it shall be a ministerial or Cabinet question; while the other party are anxious that it should be taken up as such, but are unwilling to risk the consequences of too much urgency in the case. We annex the resolutions.

1. Moved by Rev. J. Roaf, seconded by Rev. Mr. Jennings:

1. "That the state endowments for religious purposes commonly known as the Clergy Reserves, have, from an early period of the history of the Province, to the present day, proved a source of great and manifold evils in the community; obstructing, in no small degree, the physical improvement of the country—engendering and embittering political strife and division—and fermenting to a lamentable extent, mutual jealousy, distrust and alienation among the christian churches planted in our land."

2. Moved by Mr Spreull, secondly by J. Doel, Esq:

2. "That the institution and endowment, by the Executive Government of the Province, in the year 1835 or '6 of 57 Rectories of the Church of England, effected as it was in a clandestine, and as is generally believed, illegal manner—in direct violation of assurances given by the Imperial Government on the subject—with a reckless disregard of the well understood feelings and wishes of the community, aggravated in a high degree the evils arising out of the Clergy Reserve question; awakened at the time a sentiment of profound and just indignation in the public mind throughout the province, and has ever since been regarded by a majority of the people with a settled disgust and dissatisfaction, as an act of irresponsible power in one of its most offensive and dangerous forms, a serious invasion at once of their civil and religious rights, and a decided step towards the establishment of a dominant church in the country."

3. Moved by Rev. J. Richardson, seconded by G. Brown, Esq.:

3. "That the transference of the Clergy Reserves question from the Provincial to the Imperial Government, urged forward as it was with unseemly and unjustifiable haste, at a peculiarly trying period of the history of the Province, and without the public voice being heard in regard to it, is generally and justly condemned by the community;—and that the provisions of the Imperial Act of 1840, consequent thereon, are wholly unsatisfactory to a very large proportion of the people, and incompatible with the true interests of the Province—civil and religious."

4. Moved by Rev. Professor Lillie, seconded by Rev. Mr. Hurlburt:

4. "That a petition be addressed to the Provincial Parliament, praying that immediate and effectual measures may be taken for securing the repeal of the Imperial statute, and the appropriation of the Clergy Reserve lands, and the funds derived therefrom to the purposes of general education, or to such other objects of public utility as may be accordant with the well understood wishes of the community, and conducive to the peace and well-being thereof. And praying also that they will forthwith institute a searching investigation into the whole circumstances connected with the institution and endowment of the Rectories, and the adoption of such other measures as may be necessary to relieve the public mind from the anxiety that prevades it, in regard to the renewal or continuance by the government, of the vain and mischievous attempt in a community constituted as ours is, to give one or more of the Christian denominations any superiority over the rest."

To this Mr. Cameron moved in amendment, (which was lost.)

"That a petition be addressed to the Provincial Parliament, praying that immediate measures may be taken for securing the appropriation of the Clergy Reserve and Rectory Lands and the funds derived therefrom to the purposes of general education; or to such other objects of public utility as may be