

ticulars in connection with it, which may interest our general readers.

When at Cape Horn, making magnetic observations, the ships anchored in St. Martin's Cove, where they fell in with a small party of Fuegians, a most miserable race of human creatures, wandering naked amongst the constantly falling snow-storms of this inclement region.

On their path from Cape Horn to the Falkland Islands they observed a very dangerous bank, directly in the face, on which it is probable many a daring bark has been lost whose fate has never been disclosed to mortal ears.

On the island on which they landed, in latitude 71 55 S. and long. 171 7 E., where they procured specimens of minerals imbedded in the igneous rocks, there was not the least appearance of vegetation; but it was so densely covered with penguins, which stoutly resisted their landing, that it was with difficulty they could force their way through them.

The acquisition to natural history, geology, geography, but, above all, the elucidation of the grand mystery of terrestrial magnetism, raise the voyage to a pre-eminent rank among the greatest achievements of British courage, intelligence, and enterprise.

The doubts endeavoured to be thrown on Weddell's narrative by the French, merely because they were unable to follow his track, ought not to be passed without reprehension.—E.D. L. G.

THE CHRISTIAN MIRROR.

MONTREAL, THURSDAY, NOV. 9, 1843.

It is well known to many of our readers, (says the Halifax Guardian) that the Wesleyan Methodists have hitherto cherished a strong attachment to the Established Church of England, and have uniformly entertained and manifested the highest respect for her office-bearers, her ordinances, and her institutions. When the English dissenters several years ago commenced a fierce crusade against all Religious Establishments, and openly and boldly attacked the Episcopal Church, the Wesleyan Methodists, as an united body, were among the foremost to lend their assistance, and continued to advocate the cause of Establishments till the termination of that bitter controversy. We have every reason to believe that their views on this important article of religion remain unchanged; that they are just as fully convinced as at any former period, of the necessity and utility of Religious Establishments, and of the numerous blessings which the Anglican Church has for many ages conferred upon their native land; although we are sorry to find from the Annual Address of the late Conference, that the rapid and extensive spread of Puseyism in the Establishment, has filled, as might have been expected, their minds with great and painful anxiety and alarm.

The following are the sentiments of the Wesleyan Methodists on this subject, as expressed through the British Conference, in its Pastoral Letter; from which it will be seen that the strongest attachment to, and the most lively interest in, the welfare of the National Church continue to characterise the great Wesleyan Body:—

"We have been hitherto accustomed to regard the Established Church as one of the main bulwarks of the Protestant faith; but her title to be so regarded has of late been grievously shaken. Opinions concerning the

insufficiency of Scripture, as the sole authoritative and universal rule of faith and practice, the exclusive validity of Episcopal ordination, and the necessarily saving efficacy of the sacraments, which can only be distinguished from Popery by an acute and practised observer, and which in their necessary consequences lead directly to Popery, have been revived when they were almost extinct, have spread with fearful rapidity, and are now held by a large number of the Established Clergy. As a natural result of such a state of opinion, an exclusive and persecuting spirit has appeared in many parts of the land.—The influence of rank and station is arrayed, in various forms of annoyance and intolerance, against liberty of conscience; the common offices of good neighbourhood are often denied to all but strict Conformists; and every approach to Christian intercourse and co-operation for religious purposes with those beyond the pale of Episcopal jurisdiction, is repudiated almost with indignation. A preference for Papists over their brethren of the Reformation is, in some cases, openly avowed; and feelings of tenderness, and even veneration, for the Church of Rome are carefully cultivated by this party. The simple worship hitherto practised in this country is depreciated by them in comparison with the gorgeous ritual of Rome; and the appliances of art are in constant and increasing requisition for the purpose of bringing Englishmen nearer to that standard of supposed perfection. Amidst all this zeal about externals, the vital and essential doctrine of *justification by faith only* is awfully obscured or denied. We deeply condemn and deplore this alarming departure from the truth of the Gospel in doctrine, and from its godly simplicity in divine worship and ecclesiastical observance. Yet we are aware that there is a numerous and powerful body of holy and faithful men to be found in the ranks of the National Church; and we cherish the hope, that they, and the authorities of that Church, may soon feel it to be a duty which they owe to Christ and to the souls of men, to stand forth, and, by a more vigorous, explicit, and united assertion of the doctrine of the Reformation, purify their branch of the Christian community from the evils which at present threaten its destruction."

THE APPROACH OF WINTER.

It is interesting in the highest degree, and profitable also, at all times, to trace the wisdom and goodness of the Great Creator in those numerous works of his hands, by which we are surrounded on every side. To a pious and contemplative mind, this is a most delightful exercise; and in order to assist such in their meditations, we copy the following beautiful and seasonable reflections from an excellent writer, with whose works many of our readers may not be acquainted:—

"Each season has its peculiar character and beauty, its peculiar instruction also, carrying men in a different channel towards the God of the seasons, thus informing, pleasing and improving man."

"In winter we see the awful glory of the Supreme Being, in the grandeur and sublimity of the different elements. The hail, and frost, and snow, and cold, are his awful messengers. The winds, and storms, and tempests, the raging sea, and amidst these, sometimes the loud peals of the thunder and the darting lightning, are all the sublime tokens of his power."

"In winter we have the opportunity of seeing the power that he has over the whole world of life. Some of the other seasons peculiarly manifest his goodness. This indeed we may say of spring, summer, and autumn. Spring proclaims to us the beginning of his bounties. Summer

carries these bounties towards maturity; and in autumn we see the richness of his goodness completed. But in winter we see him in awful majesty, and the power he maintains over all the elements, and all the animals, as the sovereign of nature. We see in this season, that he can not only raise up, but that he can also kill and destroy. These different seasons call us then to the exercise of different affections. The displays of his goodness challenge our gratitude and our love: the power he holds over us commands our reverence, our godly fear, and our obedience."

"In winter we see his power over the earth to lock up all its fruits, and to spread over the whole creation a barren deadness. The fields then withdraw their verdure; the trees drop their leaves; the hedges and the gardens are then totally naked, with here and there a few solitary ever-greens, which, from their rarity, form a melancholy contrast to the general view. The rivers are arrested, the purling streams converted into a solid body, as if refusing to man and beast their wonted supply. Or, to vary the appearance, the whole country is covered with deep snow, which gives to every part of the landscape a strange and unnatural shape. We have in this season a different prospect of creation: we see the effect that these agents of the Almighty have on earth and water, on vegetation, and on man and beast."

"Under the pressure of this season, all nature puts on its morning apparel. Such changes are very proper to let us see what power God has over us. He has no occasion to open the windows of heaven, or the fountains of the great deep to destroy every living creature. He has only to let these, the ordinary agents of his power, exercise their full power for our destruction. He who appoints these elements, has it certainly in his power to extend their dominion. He can give them a longer continuance; and this duration, extended over only one season, would effectually extinguish life in every part of the earth."

"In reviewing the awful grandeur of the winter, and the wonderful works of God, as seen in the various elements, the frugal supplies handed forth for our support, the many risks to which the harvest is exposed, listen to the instructions which they give; whilst they proclaim the goodness, they also celebrate the power of him on whom we constantly depend. For the many thousands of years that this earth has existed, there never yet has happened a general failure. Such regularity and order, such uniform attention to the supply of man and beast cannot be ascribed to lucky chance, but to the providence and care of a wisdom and goodness, that guard against every event."

"Besides the variety brought about by the winter, and the different religious and moral lessons that the barrenness and deadness of nature teach us, we see the wisdom and goodness of this appointment in another view, in giving rest to the earth, and preparing it, by the respite of winter, for the further use and service of man. From the constitution of nature, the earth cannot always produce without some repose. In any latitude frequent culture produces barrenness. The repose of winter becomes absolutely necessary, and Providence imposes on man the cold of winter, what man, consulting his own interest, ought to impose upon himself. And the earth, whilst enjoying this rest, is meliorated by the frost and snow, till the soil is rendered better prepared for culture, and more adapted for the reception of the different grains and fruits."

"This is another instance to shew that the goodness of God overlooks not even the minutest concern; and the more we become acquainted with God's works and his providence, the more will the reflecting mind be disposed to rise from the works of nature to him who made and directs all."

FREE CHURCH OF SCOTLAND.

We perceive by English papers received by the last steamer, that the Free Church continues to meet with the strongest sympathy, and the most substantial aid in England.—Meetings for expounding the principles of the persecuted church, and for raising funds in its behalf, are held in all parts of the country.