

Caroline E. Thompson.

CAROLINE ELIZABETH, the subject of this brief notice, was the eldest daughter of Alexander and Hannah Thompson, of Five Islands, Nova Scotia, and was born Feb. 22d, 1825. Naturally of a serious and thoughtful turn of mind, she at times, even when very young, became deeply concerned about the salvation of her soul. When not more than six or seven years of age, she has been known to retire in secret places, to plead with the Lord for the pardon of her sins. Sometimes, says her father, she has been afraid to close her eyes at night, lest she should die before morning, and fall into misery. Thus powerfully did the Holy Spirit, operating upon her mind, convince her of the necessity of a saving interest in the blood of Jesus, and a preparation for death; but as she grew up and mingled with the thoughtless and the irreligious, her serious impressions gradually wore away. Yet she ever retained a tender conscience, the quick impulses of which effectually deterred her from "wickedly departing from God," or indulging in those amusements and pastimes—generally deemed innocent—such as dances, plays, &c., but which manifestly "quench the Spirit," and which, in thousands of instances, have crushed the germinating seeds that would have borne fruit "unto life eternal."

It was at one of those much misrepresented means of grace, called *protracted meetings*, held by Rev. C. Lockhart, in the winter of 1843, in which Miss Thompson was more fully awakened to a sense of her true condition as a *perishing sinner*, and earnestly sought till she found "redemption in the blood of Christ, even the forgiveness of sins." At first she was diffident to declare the happy change which God had wrought in her, but at length, opening her mind to a friend, she obtained confidence—broke the *spell of Satan*—and testified that God, for Christ's sake, had forgiven her sins. Then could she sing:

'Tis done, the great transaction's done,
I am my Lord's, and he is mine;
He drew me, and I followed on,
Charmed to confess the voice divine.

She immediately joined the Wesleyan church, of which she remained a member till death.

In the spring of 1849, she left her father's house, for the city of Boston. While there, the letters written to her father, together with a diary she has left, evince that she was endeavoring to cultivate "the fruit of the Spirit" in her heart; and to "contend for the faith once delivered unto the saints." After spending about a year in Boston and Randolph, she had made arrangements to return home and spend the winter; but the vessel leaving without her knowledge, she concluded to remain till its return. It did return; and arrived again at Five Islands—not, indeed, to bring a sprightly girl, enraptured at the thought of embracing her much-loved friends, but to convey the sad intelligence that she was no more.

She sickened and died in a land of strangers, far from the sympathies and associations of home—but there is ample reason to believe, that every attention was used to alleviate her sufferings, and to smooth the bed of affliction and death. From a letter of condolence written to her parents, it is also evident:

"Her God sustained her in her final hour,"

and that

"Her final hour brought glory to her God."

A funeral sermon was preached on the occasion of her death, and her remains are deposited in a burial ground at Randolph, to await the sound of the archangel's trumpet.—*Com.*

THE WESLEYAN.

Halifax, Saturday Morning, August 9, 1851.

PROPOSED PROTESTANT CHURCH AT ROME.

With pleasure we again refer to the interesting movement, noticed in our last, in favour of the erection of a Protestant Church at Rome. In a letter to the *London Times*, Dr. BURGESS says, he has it in his power to state that a high dignitary of the Church of England will be responsible for *One Thousand pounds* towards the new Church at Rome; and that there is little doubt but that a sum equal to that sought for the contemplated Roman Catholic Italian Church in London will be raised in a short time. These important initiatory steps will admit of no recession; and the maturity of the measures will shortly place the Pope in the position either of permitting the erection of this intended Protestant Church, or of prohibiting it, and thereby showing to the world the intolerance of Popery, and by favourable contrast, the tolerant spirit of British Protestantism. Should the effort, however, succeed, and evangelical Protestantism be tolerated in Rome, many and signal advantages to Truth may be expected to follow. The enemy will be attacked in the citadel.

POPERY IN LOWER CANADA.

A correspondent of the *London Watchman*, speaking of Popery in Lower Canada, says:—"The influence of Popery, in the Eastern section of the Province, is absolutely all-pervading—it is felt in every sphere of life—in the public offices—in the mercantile establishments—in domestic circles. The Jesuits display more activity than is even *their wont*, and they are fighting every inch of ground with Protestants. They are evidently preparing for a struggle. We are noiselessly but certainly diffusing religious knowledge,—Bibles and tracts are in active circulation,—we are seeking to accomplish a reformation in our government school system,—and we are depending upon the aid of the Spirit of Truth, to overthrow error and establish a pure and unadulterated Gospel." God grant success to these efforts.

Theatrical Amusements.

A correspondent of the *Montreal Witness* has the following judicious and pithy remarks on Theatrical Establishments:—"They are not fit places for our wives and daughters; they are not the places to be frequented by our youth, or by persons of riper years; they are not places where the Christian can go in the spirit of prayer. He can have no expectation of receiving any spiritual good there; he can derive no lessons to fit him for the domestic duties of life—to support him under trials and difficulties, or to help him on his way heavenwards. Time may be better spent; money may be more profitably expended—influence may be directed in a safer channel."

A Few Minutes with Authors.

DIVINE PROVIDENCE.—Surely the doctrine of an ever-watchful Providence is *true*. To deny it, is not merely to rob man of one of his chief sources of consolation, but it is to pluck up by the roots the first principles of being, and to undermine the pillars of the universe. A world abandoned by its Creator—a race of short-sighted and short-lived creatures, in "death's pit," and surrounded by enemies subtle as the wind, swift as the lightning, and countless in numbers, left without help, hope, or resources—a great globe, one of the starry multitude that shine for ever on the girdle of night, peopled with successive generations of aspirants after immortality, with no POWER to uphold it, and no HEART to love them, are the terrible gloomy ideas which rush upon the mind, like a troop of grinning demons, when the doctrine of Divine Providence is denied. This kind of scepticism, however, is rare; it is too bad for man at his worst estate; a dungeon were a place, Egyptian darkness were Oriental moonlight, compared with it.

UNITY OF THE HUMAN RACE.—The whole tenor of the Scripture is opposed to the idea that man is composed of distinct kinds, or *species*. If such were the case, Christianity could not become a universal faith; it would be absurd to send British or American Missionaries to convert the Blacks, or the Yellows, or the Reds. Essential differences in physical organization must make essential differences in mental capacity; and if there be distinct races, the Revelation which describes the origin, history, condition and prospects of one race, cannot be a Revelation for all races. Not only does the idea of distinct and separate races run counter to the whole tenor of scripture, and do away with the universal applicability of Christianity, but it would most essentially narrow the sphere of benevolence, and break down our hopes as to the progress of the human race. If we belonged to the race for whom the Bible was intended, we might apply its hopes and promises to ourselves, but how could we do it correctly to other races, of whose origin and destination we were ignorant, and with whose organization we were very imperfectly acquainted? If we believe that the human race is composed of distinct species, we must give up the Bible as a revelation, and abandon our hopes of Christianity ever becoming the faith of the whole family of man.

THE PSALMS OF DAVID.—Amongst all compositions, these alone deserve the name of sacred lyrics. These alone contain a poetry that meets the spiritual nature in all its moods and in all its wants, which strengthens virtue with glorious exhortations, gives angelic eloquence to prayer,

and almost rises to the seraph's joy in praise. In distress and fear they breathe the low, sad murmur of complaint; in penitence, they groan with the agony of the troubled soul. They heave a gentle music for the peace of faith; in adoration, they ascend to the glory of creation, and the mystery of God. For assemblies or for solitude, for all that gladdens and all that grieves, for our heaviness and despair, for our remorse and our redemption, we find in these divine harmonies the loud or the low expression. Great has been their power in the world. They resounded amidst the courts of the tabernacle; they floated through the lofty and solemn spaces of the temple. They were sung with glory in the halls of Zion; they were sung with sorrow by the streams of Babel; and when Israel had passed away, the harp of David was still awakened in the Church of Christ. In all the eras and ages of that Church, from the hymn which first it whispered in an upper chamber, until its anthems filled the earth, the inspiration of the Royal prophet has enraptured its devotees, and ennobled its rituals.

Gold Drops.

Think with truth, and work with firmness.

Gratitude is the music of the heart, when its cords are swept by the breeze of kindness.

Health is the greatest of all bodily pleasures, but the least thought of.

The interest of a bad debt is often paid in bad language.

The virtue of prosperity is temperance, the virtue of adversity is fortitude.

People who endeavour to attract that attention by dress which they cannot obtain by intrinsic worth, resemble the soap bubbles blown up by children; the thinnest bubbles are invested with the brightest colours.

The Holy Scriptures are a rich, overflowing fountain, which, the deeper you dig, the more you find it abound with water; in like manner, the more you search the sacred volume, the fuller, you will find, are the springs of living water.

Receipts.

We are ready to give receipts to all who pay us money on account of THE WESLEYAN OFFICE; meanwhile we furnish the following gratuitously to our readers:—

Relief for Asthma. The following mixture, it is said, has been tried with the best effect: Two ounces of the best honey, and one ounce of castor oil mixed. A tea-spoonful to be taken night and morning.

For the Sting of a Wasp. Apply oil of tartar, or solution of potash, to the part affected, and it will give instant ease.

Cure for Hoarseness. It may be relieved by swallowing two or three mouthfuls of cold water, by eating a small piece of ice, taking a pinch of snuff, or by any thing that excites coughing.

For Blistered Feet. Rub the feet, at going to bed, with spirits mixed with tallow, dropped from a lighted candle into the palm of the hand. On the following morning no blisters will exist.

For Corns. Place the feet for half an hour, two or three nights successively, in a pretty strong solution of common soda. The alkali dissolves the indurated cuticle, and the corns fall out spontaneously, leaving a small excavation, which soon fills up.

Harvest Prospects.

The prospects of the coming harvest throughout the United Kingdom are gratifying; and if Divine Providence continue to favour the labours of the husbandmen, sufficient food will be secured to render the teeming population but little dependent for the staff of life on the superabundance of other nations. We are also pleased to learn from different parts of our own Province, that the growing crops are in a healthy and flourishing state, giving assurance of a harvest more than ordinarily abundant. Should these expectations be realized, we, as a people, will have renewed cause to adore the goodness of God, and make those returns which his unmerited mercies justly demand. In all the busy thoughts which occupy our minds, and the various business in which our hands are engaged, let us not forget the strong claims which the Donor of our good has on our gratitude and obedience.—"What shall I render unto the Lord for all his

benefits toward me? I will take the cup of salvation, and call upon the name of the Lord. I will pay my vows unto the Lord now in the presence of all his people." Thus enquired, and thus resolved the Psalmist—thus also may we, as a people, ask, resolve, and act. Then our offering will be accepted, and we shall be among those whom the Lord will delight to honour and bless.

A California correspondent of the *N. Y. Christian Advocate and Journal*, says: "I am free to confess, such an opening for the Gospel I never saw. This is destined to be a great country—hence the great necessity of seeing to the character of the State as about to be thrown into the mould. May we see that it is properly done, cast into the mould of Bible truths."

The *Buffalo Com. Adv.* understands that Bishop Timon, a few Sabbaths since, caused a pastoral letter to be read in all the churches of his diocese, formally excommunicating St. Louis church and congregation. The church has been deprived of its priests for two or three months past, because it would not surrender its temporalities into the hands of the Bishop, and the extreme step has been taken as a further punishment of the "refractory" Trustees, who insist that the control of the church property shall remain where it was placed by the donor, the late Louis Lecouteux.

Twenty-six Roman Catholics, most of whom were heads of families, in the Protestant chapel of Rochefort (Charente Inferieure), on the 1st of June last, made a public abjuration of the errors of their church, and adhered to the evangelical doctrines of the Reformation.

The Rev. B. P. Aydelot D. D., of Cincinnati, one of the most devoted and widely esteemed ministers of the Episcopal Church in the U. S., has formally withdrawn from that communion.—"The restrictive rules and entangling responsibilities of the Protestant Episcopal Church" are the reasons assigned for this step.

Quite a number of French Canadians are settled in Vermont. Speaking of the effects of the evangelical labours of the Rev. Mr. Moraine and others among this people, the *Vermont Chronicle* says: "Many have been led to abandon the errors of popery. At West Ensbury there is a flourishing church of 149 members, converted Romanists, some of whom come many miles to hear the preaching of the Gospel. During the last winter, as many as thirty conversions took place in that neighbourhood, some of which were more than ordinarily interesting in their character." So the good work progresses, and may it still advance.

Some Jewish capitalists, driven from Russia by late measures against their race, are endeavouring to purchase large tracts of land for the formation of Jewish colonies in Hungary.

A few English travellers, witnessing the unfinished and fast decaying walls of the English church of St. Mark, at Alexandria, have, through great exertions, raised subscriptions to endeavour to finish the edifice. Nearly one thousand packages of materials have been dispatched by a vessel to Alexandria.

The *John Williams*, which belongs to the London Missionary Society, was shortly to sail from England on her third voyage to the Islands of the Southern Pacific, with a band of Missionaries, eight in number, with their wives and families.—Of the number are Mr. Darling, who is returning to Tahiti, where he has been labouring for the space of thirty-five years, and Mr. Buzacott, who has also spent eighteen years there.

In the case *Butler v. Wiseman*, Dr. Wiseman has been condemned by the Royal Court of Jersey to pay £500 to the plaintiff for monies paid for the site of a religious house and for the erection of buildings thereon. The judgment has given great satisfaction in the island, but has been appealed against.

Sir George Sinclair has announced his intention of leaving the established Church of Scotland, and joining the Free Church.