

WATCH AND PRAY.

'Watch and pray, lest ye enter into temptation.'

Oh watch and pray—thou canst not tell
How near thine hour may be ;
Thou canst not know how soon the bell
May toll its notes for thee :
Death's thousand snares beset thy way,
Frail child of dust—O watch and pray !
Fond Youth—as yet untouch'd by care,
Does thy young pulse beat high ?
Do hope's gay visions, bright and fair !
Dilate before thine eye !
Know these must change, must pass away,
Fond trusting youth—O watch and pray !
Thou Aged Man—life's wintry storm
Hath seared thy vernal bloom ;
With trembling step and bending form
Thou art tottering to the tomb—
And can vain hopes lead thee astray ?
Watch, weary pilgrim—watch and pray !
Ambition—stop thy panting breath ;
Pride—sink thy lifted eye ;
Behold the yawning gate of death
Before thee open lie.
Oh hear the counsel and obey—
Pride and ambition—watch and pray !
Oh ! watch and pray—the paths we tread
Lead onward to the grave ;
Go to the tombs and ask the dead,
Ye on life's stormy wave—
And they shall tell you—even they,
From their dark chambers—watch and pray !

SIR ASTLEY COOPER.

In Pettigrew's Medical Gallery, part V., lately published in London, are the following amusing anecdotes of the celebrated surgeon, Sir Astley Cooper:

He received, perhaps, the largest fee ever given at one time for an operation. It was upon an old gentleman named Hyatt, who was a resident in the West-Indies; and, when arrived at the age of 70, being afflicted with stone in the bladder, determined on going to England to undergo an operation for its removal. He selected Sir Astley for the occasion. It was performed with his accustomed ability; and upon visiting him one day when able to quit his bed, he observed to his surgeon that he had *fed* his physician, but that he had not yet remunerated his surgeon. He desired to know the amount of his debt, and Sir Astley stated 'two hundred guineas!' 'Pooh! Pooh!' exclaimed the old gentleman, 'I shan't give you two hundred guineas; there—that is what I shall give you,'—taking off his night-cap and tossing it to Sir Astley. 'Thank you, sir,' said Sir Astley, 'any thing from you is acceptable;' and he put the cap into his pocket. Upon examination it was found to contain a check for *one thousand guineas!*

One other anecdote must be related as singularly illustrative of character. Mr. Steer consulted Sir Astley at his own residence, and having received his advice, departed without giving the usual fee. Sir Astley took no notice of this, but gave his assistance to him cheerfully, under the feeling that he was a gentleman who had seen better days and was now in different circumstances. Shortly after, however, Sir Astley received a note acquainting him, that going to the Stock Exchange he found that he had *some omnium* which he had not disposed of, and that he had taken the liberty to put £3000 of it in his name; and finding that it had, soon after, risen, he took the further liberty of selling it for him and sent the difference, which was £63 10s.

Sir Astley's annual amount of fees far exceeds that of any member of the profession. In one year he received no less than £21,000, and for many years from £15,000 upwards. His patients have composed all classes of society, and his attention was equally bestowed on the wealthy and the indigent.

INTELLIGENCE.

THE LATE CONTROVERSY.

A public discussion has lately taken place in Dublin, which seems to have thrown the religious mind of Ireland in a state of strong excitement. The subjects of debate were the points in dispute between the two Churches of England and Rome:—the champion of the Protestants was the Rev. T. D. Gregg, a young clergyman; that of the Romanists the Rev. T. Maguire, a controversialist of established reputation. The former chose the Rev. E. Nangle, a clergyman of the Establishment, as his chairman; the latter nominated the Rev. Justin Macnamara, a Roman Catholic priest; and under their joint presidency the discussion was conducted.

The conditions were that the disputants were to continue the controversy from day to day, before a mixed auditory—each being allowed to speak half an hour at a time—until it was the decision of the chairman that the discussion should terminate. These conditions were adhered to by both parties for eight days, when on the ninth (the 7th June) the Rev. J. Macnamara withdrew his friend, Mr. Maguire, from the contest, contrary to the declared will of the Rev. E. Nangle, whose consent was necessary to terminate the discussion.

The Protestants of Ireland consider this result as an undoubted triumph; and in every direction meetings are held and subscriptions received, for the purpose of presenting Mr. Gregg with a becoming testimonial of Protestant gratitude and admiration. It is a welcome proof of the good feeling prevailing between Churchmen and Wesleyans in Ireland, that 'Methodist preachers' are to be found coming forward to swell this tribute to the Protestant champion.—*Christian Witness.*

A few weeks back we gave some particulars of the accession of Sir John Leman, Bart., to the title and estates of the late Sir Tafield Leman, Bart., of Northaw, Hertfordshire. Mr. John Leman, who was a mechanic all his life, is now in his 54th year, and, whilst working as a stocking and lace-work-knitter at Nottingham, was known as a well-informed and highly honourable man. Sir John's great-grandfather, Mr. John Leman, was a retired officer in the army, and uncle to the late baronet. His grandfather, the Rev. P. Leman, was rector of Warboys, Hants, and the abeyance of the title and estates had arisen from the want of means of Sir John to pursue his claims. The estates consist of Goodman's-fields, in London, and lands in Hertfordshire, Huntingdonshire, and Cambridgeshire, valued at £4000,000 a year, besides £2,000,000 accumulations.—*Leeds Times.*

[AMERICAN ITEMS.]

Visit of Bishop McCoskry to the Oneida Indians.—On the first of August I visited the Oneida mission station under the charge of the Rev. Mr. Davis, nine miles distant from Green Bay. The morning after my arrival I was waited upon and received by the vestry of the church, and the chiefs of the nation. At the time of service they walked before me in perfect silence, until we reached the church, and then in the most polite and kind manner, welcomed me to the spot which they had selected, for the tribe to worship the Lord. The building is made of hewn logs, with a neat vestry room attached. On entering the church the whole congregation rose and chanted in their own language part of the 'Te Deum.' It is impossible, (even if it were a suitable time and place,) for me to describe the feelings experienced on this occasion. I was completely overpowered with the scene; and I could have freely shed tears of joy thus to witness the inhabitants of the forest singing hymns of praise to God. The services were read in their own language, by their pastor. The responses were well made by the whole congregation. I preached to them through an interpreter; after which I confirmed fifty-four persons, several of whom were past three score years. I also administered the communion to about seventy persons. Seldom, if ever, have I seen more apparent devotion in any assembly of worshippers. Every one appeared to be entirely

absorbed in the duties in which he was engaged. After the services had been finished the utmost stillness prevailed for a few minutes. There was no haste manifested to escape from the house of God, as is too often the case in some of our congregations. Those who were in the pews nearest the chancel then rose and came to me; and one by one took me by the hand, and silently retired. This was done by the whole congregation without the least confusion or noise. I most fervently invoked the blessing of God for each and for all; and could not help exclaiming again and again, what hath the Lord wrought! What an evidence of the power of the gospel of Christ. After spending a short time with Mr. Davis and his family I left 'the nation' and returned to Green Bay. It is delightful to witness the interest and zeal manifested by the missionary and his wife for the promotion of the religion of Jesus in the hearts of this interesting people. They are the only white persons among them, and of course must daily forego the pleasures of social intercourse, and those comforts which they have been accustomed to enjoy with friends. I trust they will be rewarded a thousand fold for their self-denying labours, and will be able to present many souls as their 'joy and crown of rejoicing.'

Bishop Ives.—A friend in North Carolina writes, 'I presume you have heard of the sad accident our Bishop Ives met with on his visitation among the mountains, in falling from his horse down a precipice on sharp rocks, fracturing two of his ribs and what is more distressing, being obliged (although taken up for dead) to walk ten miles to a house, fainting four times on the way, which caused inflammation. I am happy to say he has nearly recovered, and is on his way towards the north. I spent yesterday with him and heard him preach.'—*Episcopal Recorder.*

Mr. Stephens in his travels gives an extract from a letter lately received from Mr. Hill, the Episcopalian Missionary at Athens, with a pleasing account of the astonishing growth of his school at Athens, and says that Lady Byron had just sent one hundred pounds to be appropriated to enlarging the school buildings. Mr. and Mrs. Hill have 500 pupils under their tuition, and are preparing several young girls to become instructresses in various districts of Greece.—*At. Gazette.*

Life of Simeon.—We understand that arrangements have been made with the Rev. William Carus, now preparing the life of the Rev. Charles Simeon, late Fellow of King's College, Cambridge, to receive the sheets of that work directly from the press. The work is to be edited, in this country, by Bishop McIlvaine, and published by Herman Hooker, of this city. We receive the announcement of this work with great satisfaction. Mr. Simeon for more than half a century, stood foremost amongst those in the Church of England, who were seeking its spiritual improvement. A biography of this eminent minister of Christ, must be a history of the happy revival of the doctrines and spirit of the fathers of the English Church, which has taken place within the last fifty years. A more interesting subject for a biographer could hardly be chosen. The preparation of the work has fallen into proper hands. Carus, we doubt not, will do it justice. Mr. Hooker, who undertakes a republication of it in this country, we think will be fully sustained by public patronage.—*Epis. Rec.*

THE SCRIPTURES.

Were the Scriptures required to supply a direct answer to every question which even a sincere inquirer might ask, it would be impracticable. They form even now, a large volume. The method of instruction adopted in them is, therefore, this:—The rule is given: the doctrine is stated: examples are brought forward—cases in point; which illustrate the rule and the doctrine: and this is found sufficient for every upright and humble mind.