

dear wife: I have left my portfolio downstairs, I will step for it.' He was not two minutes absent; he came back with a pistol the charge of which he had examined. He advanced towards the bed, and then seized one of the feet with his left hand, whilst with his right he held the pistol, ready to fire in case of need.

"If you resist," cried he, with a voice of thunder, "you are a dead man!"

"The person to whom the feet belonged did not seem inclined to put this contingency to the test. He was dragged into the middle of the floor, crouching under the pistol that was pointed at his head. He was then searched, and a pointed carefully concealed, was found upon him. He was a thorough scoundrel in his appearance, and he confessed to have been in league with the female servant, who had told him he might expect a rich booty that night. All this time the infant was never quite awakened.

"Both the criminals were handed over to justice; both were convicted upon trial, and punished. Notwithstanding Mrs. Aubrey's temporary courage, she was attacked the same evening with a violent nervous disorder, and some time elapsed before it quite left her."

The Flower that looks upward.

A group of young, light-hearted girls sat together in the twilight, busily arranging the flowers they had been gathering in the pleasant woods and fields.

"What beautiful things flowers are!" said one: "and what a pleasant amusement it would be, now that we are all sitting here so quietly, if each were to choose which flower she would rather be like."

"Just as if there could be any choice," exclaimed Laura Bennett, a little proudly—"Among all the flowers that grow, there is none to vie in beauty with the Rose. Let me be the queen of flowers or none!"

"For my part," observed her sister Helen, "I should like to resemble the luxuriant rhododendron, so beautifully described in our book of flowers. When any one, in passing, strikes it roughly, it scatters, we are told, a shower of honey-dew from its roseate cups, and immediately begins to fill its chalice anew with transparent ambrosia; teaching us to shew sweetness even upon the hands that disturb us, and to fill again with pure honey-drops the chalice of our inward thoughts. Oh! who would not wish to be meek and forgive like the rhododendron, if they could? But this is very difficult," added poor Helen, with tears in her eyes.

"It is indeed," said Lucy Neville, gently, "if we trust to our own strength. And who is there to help us? It is only when my father looks at me, in his grave, kind manner, that I have the slightest control over myself. What a pity it is," said Lucy, simply, "that we cannot always remember that the eye of our Heavenly Father is upon us!" "I wish I could," said Helen.

"I have heard my mother say," observed Lucy, "that praying is better than wishing."

"Now Clara," interrupted Laura Bennett, turning impatiently toward a fair gentle-looking girl by her side, "we are waiting for you."

Clara smiled, and immediately chose the pale convolvulus or binewood, winding so carelessly in and out among the bushes, and flinging over them a graceful covering, an emblem of meek beauty and loving tenderness. "The only pity is," said she, "that it should so soon close up and fade."

"But what says our dear Lucy?" exclaimed Helen.

"I think that I can guess," said Clara Seymour, "either a violet or a heart's ease—am I right?"

"Not quite," replied Lucy with a deep blush; "although both the flowers you have mentioned are great favourites of mine. But I should like to resemble the daisy most, because it always looks upward!"

"Do tell me," said Helen, as they walked home together, carrying the flowers which they had gathered to adorn their several dwellings; "do tell me now why you wished just now to be always looking upward like the daisy?"

"Oh, Helen, can you ask? What more do we require for happiness than to be able, let the cloud be ever so dark, to look up-

ward, with the eye of faith, and say, "It is the Lord's will, and therefore it is best?"

"Do you always think thus?" asked Helen.

"Alas, no," replied poor Lucy, while the tears fell fast. "But I am trying and praying to God to teach me."

General Miscellany.

A Living Suspension Bridge.

"They are coming towards the bridge; they will most likely cross by the rocks yonder," observed Raoul.

"How! swim it," I asked. "It is a torrent there."

"O, no," answered the Frenchman, "monkeys would rather go into fire than water. If they cannot leap the stream, they will bridge it."

"Bridge it! and how?"

"Stop a moment, captain, you shall see."

The half-human voices now sounded nearer, and we could perceive that the animals were approaching the spot where we lay. Presently they appeared upon the opposite bank, headed by an old gray chieftain, and followed by so many soldiers. They were, as Raoul had stated, of the *comadrejas*, or ring-tailed tribe. One—an aide-camp, or chief pioneer, perhaps—ran out upon a projecting rock, and after looking across the stream as if calculating the distance, scampered back and appeared to communicate with the leader. This produced a movement in the troop. Commands were issued, and fatigue-parties were detached, and marched to the front. Meanwhile several of the *comadrejas*—pioneers no doubt—ran along the bank, examining the trees on both sides of the arroyo. At length they all collected round a tall cottonwood that grew over the narrowest part of the stream, and twenty or thirty of them scampered up its trunk. On reaching a high point, the foremost—a strong fellow—ran out upon a limb, and taking several turns of his tail around it, slipped off, and hung head downwards.

The next on the limb, also a stout one, climbed down the body of the first, and whipping his tail tightly round the neck and forehead of latter dropped off in his turn, and hung head down. The third repeated this manoeuvre upon the second, and the fourth upon the third, and so on, until the last upon the string rested his fore-paws upon the ground. The living chain now commenced swinging backwards and forwards, like the pendulum of a clock. The motion was slight at first, but gradually increased, the lowermost monkey striking his hands violently on the earth, as he passed the tangent of the oscillating curve. Several others upon the limbs above aided the movement. This continued until the monkey at the end of the chain was thrown among the branches of a tree on the opposite bank. Here, after two or three vibrations, he clutched a limb, and held fast. This movement was executed boldly just at the culminating point of the oscillating, in order to save the intermediate links from the violence of a too sudden jerk! The chain was now fast at both ends, forming a complete suspension bridge, over which the whole troop, to the number of four or five hundred, passed with the rapidity of thought. It was one of the most comical sights I ever beheld, to witness its quizzical expression of countenances along that living chain! The troop was now on the other side, but how were the animals forming the bridge to get themselves over? This was the question which suggested itself. Manifestly by number one, letting go his tail. But then the point d'appui on the other side was much lower down, and number one, with half a dozen of his neighbours, would be dashed against the opposite bank, or soured into the water. Here, then, was a problem, and we waited with some curiosity for its solution. It was soon solved. A monkey was now seen attaching his tail to the lowest on the bridge, another girdled him in a similar manner, and another, and so on, until a dozen more were added to the string. These last were all powerful fellows, and running up to a high limb, they lifted the bridge into a position almost horizontal. Then a scream from the last monkey of the new formation warned the tail end that all was ready, and the next moment the whole chain was swung over, and landed safely on the opposite bank. The lower links now dropped off like melting a candle, whilst higher ones leaped to the branches, and came down by the trunk. The whole troop then scampered off into the chattering and disappeared.—*Captain Reid's Adventures in Southern Mexico.*

Singular Test.

There is a curious ordeal in India which shows the action of fear upon the salivary glands. If a wrong is committed, the suspected persons are

got together, and each is required to keep a quantity of rice in his mouth for a certain time, and then put it out again; and, with the greatest certainty, the man who had done the deed put it out almost dry, in consequence of the fear of his mind keeping back the saliva.—*English Paper.*

The True Man.

The man, whom I call deserving the name, is one whose thoughts and exertions are for others rather than himself, whose high purpose is adopted on just principles, and never abandoned while heaven or earth affords means of accomplishing it. He is one who will neither seek an indirect advantage by a specious road, nor take an evil path to secure a real good purpose.—*Sir Walter Scott.*

Wesleyana.

For the Wesleyan.

Horæ Wesleyanice, or Thoughts on Methodism.

No. IV.

From the theology, purpose, spirit and economy of Methodism, it might have been predicted that its action upon the multitudes with which it has come in contact, must have been immense. Numberless facts would prove such a prediction true. Its direct and immediate action and success may, for the moment, be withdrawn from consideration. Its collateral and indirect influence is a subject fraught with interest. The Historian, who shall trace its operations, and weigh its results upon contemporaneous religious bodies, and thence shall estimate its bearing upon Christian Nations, and, through them, upon the world at large, must be endowed with a profound and acute philosophical cast of mind, vast information, and a comprehensive knowledge of the spiritualities of religion, combined with a manly candour, of which our age has furnished no example. But though its recondite and remote results are beyond the reach of the common intellect, many of its influences are at work in the sight of all men, and many of its achievements lie upon the surface of society.

It is well known that, at the time of the advent of Methodism, real piety was well nigh dead in the land. In the English Church, and out of it, there was almost the coldness of death. The masses were but little removed from barbarism, and no man cared for their souls. The Latimers, the Bedells and the Leightons were no more; the Simeons, the Vens and the Newtons were to come. Nor had the Howes, the Allines and the Owens any spiritual successors; though Watts sung like a seraph, and Doddridge taught like a sage. The whole lump of the nation was un-leavened. The uselessness of the wealthiest Church in Europe was astounding.

Now it was that Methodism came forth to do its work of "spreading scriptural holiness throughout the land." And as though it had blown the "trump of God," men awoke from slumber. Even those who refused to co-operate with Wesley, were compelled to exert themselves a thousandfold more than before; or the Chapel would have emptied the Church.

And, then, on account of the supplementary relation in which, at first, Methodism stood to the Establishment, great numbers were brought to the Episcopal Communion, who were truly devoted to God and His cause. These persons must have largely influenced that portion of their fellow-members with whom they came in contact.

Besides, many young men, converted by Wesleyan instrumentality, being, in numbers of instances, the children of Methodist parents, entered the ranks of the Episcopal Clergy, and laboured faithfully in the Redeemer's cause. Their labours raised up pious coadjutors; and thus the early impulse of Methodism went on with increased momentum at every step. And, even where Wesleyanism did not augment the piety of the Establishment, it added to its activity.

In a way, very similar, has the progress of Methodism exerted vast influence upon the Independent interest. Large numbers, brought by Wesleyan agency to the enjoyment of peace with God, were not so tolerant of the imperfections of the Church of England, as the Methodists, perhaps, have too readily shown themselves to be, and they naturally ranged themselves, therefore, under the Independent banner.

Others there were, deeply indebted to the Wesleyan Society for their spiritual hopes, upon principle, utterly hostile to the connection of Church and State, and who, not obtaining sympathy or aid in the propagation of their views, in this particular, among the Methodists, also passed over to the Independent ranks.

Some instances occurred in which men of decidedly Calvinistic sentiments were converted to Christ by Wesleyan effort; and these, not content to hold their favourite theory upon sufficiency, likewise went to the Independents or their spiritual food.

Not a few cases, transparent, moreover, of Wesleyan Free-herms who, reflecting the disposition to yield to the self-sacrificing spirit of the Independent system, withdrew from the Methodist Con-

nexion, with their personal friends and admirers, and, subsequently, disappeared among the Independents.

And, as in the instance noted of the Church of England, many young men, who were led to the religious life by Methodist zeal, for various or different reasons, finally engaged in the Independent Ministry.

Some aid has, also, been rendered to Independency by the agitations which have existed, at times, in the Methodist Church, and which have resulted in the retirement of the dissatisfied who, having in vain sought organic changes in the Wesleyan Polity, ultimately attached themselves to the Independents. Now, it is manifest that these events could not have transpired without operating most powerfully upon the Independent Denomination. Accordingly there has been a vast increase of piety and zeal and numbers in that Body, concurrently with the more rapid spread of Methodism. To these statements, may be added the consideration of the effect of the competition which must exist between a people so intensely active as the Methodists, and the Denominations galvanised into life by the collision.

If Methodism cannot claim the honour of originating the aggressive spirit of Protestantism, it has performed the task of increasing its power and enterprise. And, in later times, in direct attempts upon the godless multitudes, both of Christian and Pagan Lands, it has fallen to Methodism to lead the van; and, in this position, it has cheered, by its onset and triumphs, the less vigorous sections of "the sacramental Hosts of God's Elect."

As the natural consequence, the Missionary spirit has been intensified to a wonderful degree. Protestant Britain is no longer satisfied to enjoy its own creed safe from Papal violence; it feels its duty, to some praiseworthy extent, to proclaim among all nations the unsearchable riches of Christ. That sense of duty to perishing man, will go on, deepening and widening, and prompting to deeds of self-devotion and moral heroism, until every soul on earth shall hear the "glad tidings of great joy."

Grand, beyond thought, as this consummation of love and truth will prove to be, when the men of the "latter day," whose eyes shall see the great sight, shall search for the instrumentalities by which the mighty work was wrought, Methodism will be named with respect, and Wesley be venerated as one of the best and greatest of men. It may thus, perhaps, be finally demonstrated that the collateral and indirect results of Methodism, will even transcend in magnitude the marvellous acquisitions of its own immediate organizations, immense, without precedent for centuries, as they have undoubtedly been, and are, in all probability, still likely to prove.

ERASMUS.

Correspondence.

For the Wesleyan.

Point de Bute Circuit.

MR. EDITOR.—We have just concluded our annual Missionary Meetings on the Point de Bute Circuit; and have been gratified and encouraged by the pecuniary results. The first meeting was held in the Point de Bute Chapel. The Chair was occupied by Harmon Trueman, Esq. After singing and prayer, the Chairman opened the proceedings with some appropriate remarks, then called upon the Rev. Messrs. G. Johnson, J. G. Hennigar, and C. Lockhart, to address the meeting. They, at some length, directed the attention of their audience to the degraded state of the heathen world, the necessity of using vigorous efforts to ameliorate their condition, and the certainty of ultimately achieving a final conquest over idolatry and vice. The following evening a similar meeting was held in the Wesleyan Chapel at Fort Lawrence. The congregation paid great attention, while the Rev. Messrs. Johnson and Lockhart exhibited to them the deplorable condition of multitudes of our fellow beings in heathen lands, who have neither Bibles nor Missionaries to teach them the way to heaven. They then enforced the necessity of liberal contributions in behalf of the heathen; and a number responded to the appeals, by contributing a third more than last year. On Monday, Jan. 13th, the next Missionary Meeting was held at Bay de Vert. The congregation was large and attentive. The Rev. A. Desbriay took the Chair. Mr. T. Pickard moved, and Mr. Hennigar seconded, the first resolution. The second resolution was moved by the Rev. G. Johnson, and seconded by Mr. S. Gooden. The Rev. J. G. Hennigar moved, and Mr. G. Hamilton seconded the third resolution. The speeches were suitable to the occasion, and calculated to excite the sympathies of the hearers in behalf of their brethren in distant lands, who have forgotten the God of their salvation, and have not been mindful of the rock of their strength. The proceeds of the meeting surpassed the former year. The Missionary and other series in this Circuit were, on the whole, exceedingly interesting, and the proceeds have proved more cheering than had been anticipated.

ALPHA.

Point de Bute, N.B., Jan 15, 1851.