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Poetry.

For the Wesleyan.

LINES

Composed on James Kean, of Aylesford, who departed this life 4th of August, 1850, in the 35th year of his age, in hope of a joyful resurrection.

Wake! wake, my harp to sorrow's strains,
As if thou'st been and sighing winds;
For sorrows deep have o'er me swept,
And waked a cord that long has slept.

Flow on, sweet tears! I needs must weep;
For memory calls from fountains deep
That treasured store of friendship's tears,
The heart has garnered up for years.

Ah! cruel monster, wherefore come?
Why so engaged to fill the tomb?
And where we least the smart can bear
Thou lovest to cast thy javelin there.

We've long expected thee to bear
Our aged from this world of care;
But little thought, whilst in his bloom,
Our Brother's sun would set at noon.

Ah! wherefore fling thy cruel dart
To pierce the Husband, Father's heart?
Thou—interceptor of our joy—
Last enemy—God will destroy.

Lo! how I knowed a friend sincere,
But now we part to meet not here,
Till the last trump up the earth shall shake
The silence of the tomb to break.

The moonbeams sleep upon his grave;
The sighing birches o'er him wave;
The quivering poplar's weeping dew
To break his soft repose refuse.

Thou sleep, dear friend, in Jesus sleep,
Our life is still below to weep,
Oh! Saviour, draw our hearts on high,
Till tears are wiped from every eye.

And when this rearing earth shall shake,
And those that sleep in dust shall wake,
A few short years of evil past,
May we be found in Christ at last.

For the Wesleyan.

THE SEA.

I've come to gaze upon thee,
Thou changeful, changeless sea!
My thoughts are dreamy, restless on—
Befitting thoughts for thee.
Here the waters will not reach me,
The waves do not come,
But yet the restless eye can trace
The Saviour's changeful home.

I'll hold converse with the waters
Read thy deep pictured page—
Ask of the restless, foaming sea,
Why its mad waters rage?
Perhaps some parent's sudden tale
Falls heavy on the ear,
Or some sad thought for the distant
Wakens the drowsy ear.

Maybe the idle current
Will kiss the sullen shore,
While the brooklets gathered waters fall
With dull, unceasing roar
Perhaps my spirit saddens
At thy quiet seeming,
When the lost ones of every land
Are 'neath thy waters sleeping.

But yet, I love to gaze upon
The solemn, mould'ring sea;
Or mark the redd'ning Western light
Fade from the shadowed sea.
But I cannot smile when near thee
My soul is wrapt in dreams,
And yet I love the mystery
That shrouds thy hidden themes.

A. W. L. S.

Margaretville, July 20, 1850.

THE WELCOME SABBATH.

Return, thou wished and welcome guest!
Thou day of holiness and rest!
Thou best, the dearest of the seven,
Emblem and harbinger of heaven!

Christian Miscellany.

"We need a better acquaintance with the thoughts and reasonings of pure and lofty minds."—Dr. Chalmers.

Hindrances to the Gospel.

There is a great, and in many respects melancholy, change in the character of the times, in reference to secular pursuits. Competition now urges every man in business to throw his whole soul into it, and to pursue it with an ardor that only needs to be transferred to religion to insure the speedy conversion of the world. The difficulty of securing wealth or even competence in the ordinary path of labour, "the haste to be rich," and other causes, have led many to engage in speculations which have not only hazarded their own commercial safety, but have, in many instances, ruined both themselves and others. The effect of such excessive pursuit of wealth is soon to be seen in the abatement of religious fervour, in the increase of mere formalism, and in conformity to the spirit, fashion, and practices of the world. The love of the Father cannot abide in us conjointly with the love of the world. We do not scruple to say, that this engrossing pursuit of secular business, which men deem to be necessary to their securing a growing respectability, and a full enjoyment of the pleasures of life, has a large share in the causes of the comparative barrenness of our own, as well as of other sections of the Christian church. Attend more on week-day services—preaching, prayer-meetings, and class-meetings—become more rare just when most needed. The private study of the Scriptures is supplanted by the ledger and cash-book, and holy meditation on the things of God by the things of worldly commerce; and thus that fine tone of spirituality, by which alone the soul can be preserved in peace in the midst of unworldly anxiety, and heavenly commerce be maintained amid the bustle of the exchange, the market, and the shop, is deteriorated, if not lost. The Holy Spirit forsakes the region of storms and troubled waters, and retires to bless those who seek peace in secret meditation, and prayer, and praise.

Nor can we overlook the influence which politics have upon the general interests of religion. At all times these are sufficiently engrossing; but of late years they seem to have received a new impulse, and become a part of the general aliment and stimulus of the national mind. Indeed, even among professors, the newspaper often rivals the Scriptures, and political party-spirit profanes the sanctuary. We ought to seek the good of the city wherein we dwell; but the true interest of the nation is bound up in the interests of religion and Protestantism; in honouring God's Sabbaths; and in exhibiting His word to a supremacy above all expediency and philosophy, and political, educational, or other surface principles. Religion has of late years suffered greatly by the excitement of worldly passions among its professors; by the adoption of worldly principles for the regulation of the spiritual affairs of Christ's church; and by trusting to the efficacy of worldly systems that cannot reach the heart, for the well-being of society, and the regeneration of the world. The visible draws us away from the invisible; and obvious agency in the church has lessened our dependence and confidence in the Almighty Spirit.

We have also to lament the perversion of a great good,—namely, general, but imperfect, education, which turns away thousands from the reception of the truth; and also a growing evil, in the abuse of the Lord's day. The general increase of the ability of the people to read, has accidentally led to the increase of a strong population of infidelity in the masses of our population. That spirit which, in the higher and more educated classes, manifests itself in philosophical objections, and the array of science

against Christianity, is evinced in the humbler classes by a more offensive, but not more guilty, a more practical, but not more rational, infidelity, neglect, and opposition. The neglect of the truth and worship of God, and the preference of useless, frivolous, and profane writings, is most lamentable. The same spirit which in some fritters away the sacred obligations of the Lord's day by pretence of argument,—in the lower orders issues in total disregard of its divine ends, and leads them to employ it as a day of idleness or pleasure. The one evil against the doctrines of Christianity; the other disregard its claims altogether. The press feeds the appetite which education has awakened, with infidel and poisonous books; the railway has introduced a cheap, ready, and attractive means of worldly pleasure, and excited a feverish desire for it, which is spreading with all the rapidity of a moral epidemic; and both direct their ingenuity and energy to the production of a pecuniary harvest from that day which God made for man's rest, and for divine worship and service. And we regret to find that even some professed Christians, while they teach and train their own children to remember and keep holy the Sabbath day, do not refuse to sanction, and to accept the profits of, systems which threaten the abolition of the poor man's greatest blessing. Such evils cannot but greatly hinder the Gospel of Christ; and will assuredly cause God to withhold His blessing from His church.—*Wesleyan Conference Address of 1847.*

The Church on the Rock.

How unchangeable is the word of the Gospel of Christ! Persecution and persuasion have been employed against it by turns.—The brute of the stadium, and the bayonet of the soldier have been had recourse to in turns, in order to crush it; but it has risen from every conflict radiant with greater beauty; the hundred hands of infidelity cannot destroy it; the branch of the oak may as soon be broken by the waips that settle on it, or the rock be uprooted by the sea birds that caw above it, as Christianity by its opponents, or finally and fatally betrayed by its professed friends. The Church may be in danger, but Christianity never; the Chapel may be deserted, but Christ will have a people; the Minister may become apostate, but Jesus Christ remains the same, yesterday, to-day, and for ever; the earthen vessel may be broken to shivers, but its precious contents will be unscathed, and its fragrance spread only the wider.

In sunshine and in storm, by night and by day, through good report and through bad report, the great mission of the gospel has been carried on with various success.—Its sacred banner has been borne by saints and martyrs, with the wind and against the wind, from the Jordan to the Tiber, the Thames, the Nile, and the Mississippi. Its glad sound has been lifted up and heard on the sea waves, amid the noise of cataracts, and the tumults of the people; the communion table has been spread in all places of the earth; and the baptismal font has been filled from all waters, from the fountains of Nature, and from the roaring geyers of Northern lands. And wherever that blessed gospel has been received in simplicity, it has achieved the most beneficent results.—It has no sooner had its consecrating hand upon the poor, than they have felt unspcakably rich. It has no sooner touched the shackles of the slave, than disenfranchised and unfettered, he has stepped into that freedom with which the truth makes free. Crushed and controverted as it has been at every step, it has dotted the broad earth with holy temples as with stars, and made them the rallying places for the overburdened hearts and shattered hopes of the children of men. In spite of fierce opposition, it has been woven into the literature of nations, and into the languages of the

earth. At this day it gives some of its colouring to the conversations of coteries, and to the talk of the streets. It still enters palaces with the majesty of a queen, and descends into cottages with the cordiality and kindness of a mother or a sister. It mingles with our griefs, and waits upon our sickness. It follows the ties of marriage, and mitigates the separation and the sorrow of the grave. It is the joy of the good, the strength of the weak, the hope of the wise, the glory of the saints—and, blessed be God, it shall know no end; its "silver cord" never shall be loosed, its "golden bowl" shall never be broken.—*Rev. John Cumming's Lectures.*

Dying Words of Wilberforce.

"Come and sit near me; let me lean on you," said Wilberforce to a friend a few minutes before his death. Afterward putting his arms around that friend he said, "God bless you, my dear." He became agitated somewhat, and then ceased speaking. Presently, however, he said, "I must leave you, my kind friend; we shall walk no further through this world together; but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear F——, do not weep; for I am very happy; but think of me, and let the thought make you press forward. I never knew happiness, till I found Christ as a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses I never read any other. It has been my hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience, and the reality of religion, has been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." He afterwards spoke of the regret of parting with his friends. "Nothing," said he, "convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth, my affections so much in heaven, that I can leave you all without a regret; yet I do not love you less, but God more."

Prayer.

Prayer was not invented; it was born with the first sigh, the first sorrow of the human heart; or rather, man was born to pray; to glorify God, or to implore him was his only mission here below; all else perishes before him or with him; but the cry of glory, of admiration, or of love which he raises towards the Creator, does not perish on his passing from the earth; it ascends, it resounds from age to age, in the ear of the Almighty, like the reflection of his own magnificence. It is the only thing in man which is wholly divine, and which he can exhale with joy and pride; as an homage to him to whom homage alone is due—the Infinite Being.—*Lamartine.*

Sublimary Possessions.

I saw a child blowing soap-bubbles, one of which rose and floated beautifully in the calm air. It reflected all the colours of the rainbow. The child was in transports of delight, and turning to his companion exclaimed, "Oh! Henry, what money we would get for that if it could be kept!" It began to descend, and the boy held his hat to receive it. The beautiful bubble alighted, but no sooner did it do so than it vanished, leaving behind nothing but a few drops of soapy water.—"There," said the child with a sigh of disappointment, "it's only soap and water after all!" How much, thought I, like that bubble are all sublimary possessions!

Religious Intelligence.

Sweden.

Since my last communication, the religious movement in Sweden, has advanced in a manner that makes it now the question of the day. All the newspapers dwell fully and frequently on religious subjects, many of them in a tone by no means friendly to godliness. Attacks on Pietism and Pietists are of daily occurrence, and most virulent character; and the conflict between light and darkness, Christ and Belial, waxes hot.

Among special causes for this general excitement, the following may be mentioned. The gracious revival of religion of which I formerly gave an account. The labours of the Wesleyan Missionary and his coadjutors have not only not been in vain, but are bearing an amount of spiritual fruit far more extensive than the most sanguine could have anticipated, and manifestly showing the finger of God. In so many quarters of the land, the "Methodist epidemic," as it is called, has broken out, that the semi-infidel journalists are amazed and enraged beyond measure. There is every reason to believe that this cause of irritation to them, will rapidly increase.

As a consequence of awakened zeal, and aroused attention to the religious state of the country, and copying the example recently given in Germany, preparations have been made for founding a *Home Missionary Society*. This object has been espoused by many noble and influential men in the land; we hope not from the motive ascribed to them by the newspapers, viz., a desire to prevent the masses from revolutionary risings by engaging their minds with superstitious observances. One of the brightest geniuses I ever met with, the Rev. P. Wieselgren, D. D., took the lead in the movement, spent a considerable time in Stockholm preaching on the subject, giving lectures in the Exeter Hall of the place, and wielding a powerful influence in social circles. A society was formed and rules drawn up; the pious in the land did not express great results for spiritual religion when they read the names of the distinguished Directors, but they hoped that God would guide their efforts to the advancement of his glory; when all parties met with what perhaps none expected, a refusal on the part of the King to sanction the Rules, without which sanction the society cannot act. In the anomalous state of things existing in Sweden, a Home Mission is just as great an impropriety as the Methodist Mission was considered to be. All Swedes are already members of the Evangelical Lutheran Church, and in that sense Christians. The public papers took this ground, against the Mission on the one hand; "are we Heathens?" they asked with indignation; and against the clergy on the other, for as the whole country is divided into parishes, and an abundant supply of Pastors appointed, they argued that the clergy must have grievously neglected their duty if a Home Missionary is found necessary. One of the leading Editors in describing the general state of the clergy according to his view, has this paragraph in his article,—"By a 'good living,' you are never to understand that a living is meant, distinguished for parishioners who are pre-eminently good Christians, but one, the income of which, to its possessor, is large. A 'well managed' parish signifies one where the rector has understood how to increase the pecuniary resources, and to leave to his successor a people who, without objection, pay their dues, and have been taught, on all occasions when ecclesiastical service is required, willingly to give separate fees as bountiful as possible. Religion never comes into question in such expressions. By an 'ill managed,' or 'disturbed,' or 'disagreeable,' charge, is intended a place where certain religious movements have appeared among the people, anxieties about salvation are heard, shewing that some fanatical teacher has preceded, who, not contenting himself with mere memoriter lessons to the young, has sown among the people the seeds of spiritual concern, to the no small trouble of his successor in office, who in such a field is least of all at home, and into which, for reasons easily understood he loves not to enter, because he knows that there he will

be nearly bewildered." Many of the clergy, no doubt, opposed the Home Missionary Society, because of the implied reflection on them, which the very existence of such a society involved, and the 'pietists,' a large and increasing number, had already a most valuable Home Mission at work without the necessity of a society. So great was the ferment that His Majesty King Oscar deemed it most prudent to put his veto on the movement.

Strange as it may appear, it is nevertheless true, that Jenny Lind has contributed not a little to increase the present religious excitement. We know that this celebrated cantatrice had not been received in the capital of her country, with the enthusiasm which might have been expected; the reasons are before me, though I am not at liberty to make them all public;—thus much is, however, known, that the amiable songstress not only positively refused to appear on the stage as an actress, but on many occasions openly declared that the ungodliness of her fatherland filled her with alarm, and in her regular attendance on public worship selected those churches the pastors of which were known to be spiritually minded. The fire now broke loose; all the papers, with the exception of two, boiled over with the bitterest invectives against the pietists, who not only started the Home Mission, but, worst of all taken captive the "Swedish Nightingale."

There has been recently a riotous outbreak in Upsala, similar in character, but not so extensive, as the one to which I was subjected in 1842, in Stockholm. A pious lawyer in Upsala has for some time held religious meetings in his dwelling, but last month a riotous attack was made on his house. The matter was duly complained of in the proper quarter but instead of justice being done to the aggrieved party, Henschen the lawyer was summoned before the Consistory to receive a "solemn reprimand." Shortly afterwards, a visit was made to Upsala, by Dr. Gutzlaff, who delivered a discourse in the auditorium ecclesiasticum of the University on the subject of the *Colosse Mission*,—a subject which had deeply interested the venerable Archbishop. As soon as Dr. G. had concluded, a loose female advanced from the remote part of the hall and poured forth a torrent of blasphemy, and abuse of all pietists, and in particular Henschen and Gutzlaff. Not only was no effort made by the authorities to remove the wretched woman, but there is reason to fear she was merely the hireling of others.—While subsequently visiting several remarkable spots in this ancient seat of learning, the party were insulted and pelted with stones, and later in the evening, the Doctor and a few friends were attacked in the lodgings of the former; but at length the watch interfered and removed the rioters. Gutzlaff declared in the presence of many in Stockholm, that "during many years he had never, whether in Christian or heathen lands, witnessed such enmity against the truth as in Upsala."

Of course, in such circumstances, our own good friend Rossemus, who takes charge of the souls gathered by means of Methodism, as far as the state of the law permits, is subjected to very severe trials. He needs, and I trust will have, the effectual, fervent, prayers of many righteous here, as well as elsewhere, that he may stand in the evil day. His exertions are not relaxed during the storm. In three places, he holds regular meetings night after night, and great numbers crowd around him, many to their salvation. Daily is he abused by name in the public papers, and it is gravely asserted that the most fearful licentiousness is practised at the meetings, such as the Paradise dance of the Adamites. As in my own case, so in this, a play has been got up against him called the *Pietist Priest* and not content with evening performance, it is acted also at noon day.

It is said that the King longs for the meeting of the Diet, that the question of religious liberty may be settled. The numerous separatists in the North, formerly noticed, must emigrate if their distinctive religious existence is not tolerated; many thousands of Baptists in different lands have forwarded petitions in favour of Nilson, of Goetheberg, who has been sentenced to confiscation and banishment because he

embraced Baptist views; the newspapers clamour for religious freedom, which, with them, means freedom from all religion; and, in a word, the question cannot be staved off, but must be grappled with and decided.

It is small comfort to us to learn that other churches have their troubles as well as ourselves; but, surveying the whole case, we may see something like a fulfilment of Rev. xii, 12.

London, Aug. 31, 1850.

G. S.

Contest between the Clergy and People in Piedmont.

You already know the opposition made by the clergy to the law, which by destroying the ecclesiastical immunities establishes the civic equalities of all classes before the laws. The high clergy soon resolved to press the matter as far as possible, and in this they are supported, it seems, by the Papal court. The Archbishop of Turin cannot have persevered, as he has done for months, without having consulted the Papal See, as it was his duty to do, and in fact he has acknowledged to two ministers of State who visited him at his country-house, to prevail on him to cease his opposition, that he had positive orders from Rome for what he was doing. The matter then is clear; the ecclesiastical power pretends to the supremacy.

A scene has just passed under the eyes of the people of Turin, which proves that no cessations are to be expected from Rome, and that she is determined to manifest the utmost severity against all who dare to assert the supremacy of the legislative power to that which the Pope pretends to the possession of many matters purely judicial and civil.

One of the ministers who took an active part in the presentation of the obnoxious law, Count Santa Rosa, the Minister of Public Instruction, is recently dead. In his last illness he has been eminently the object of the wrath of the clergy. The *Journal des Debats* says, "Believing himself near his end on the morning of the 5th of August the Count of Santa Rosa, after having received absolution from his ordinary confessor, requested the sacrament and extreme unction from his parish priest, the Cure of Saint Charles of Turin. The Cure, who waited on the sick man himself, told him, that his death having been foreseen for some time past, the Archbishop of Turin had given orders that the sacraments of the Church should only be administered to him on the condition of his declaring by a public retraction, either that in the council of quinquets he had voted against the Law Stuardi, or that, if he had not done so, that he asked pardon of the Church, and abjured the law. This condition having appeared unacceptable to the honor of the dying man, the Cure withdrew, and notwithstanding the entreaties of the family, he persisted in refusing him the sacraments. A heart-rending interview that he had with the Countess of Santa Rosa did not move him, and, in fact, while the interview was going on the Count yielded his last breath."

To have a just idea of this scene we must figure to ourselves the behet of sincere Catholics, and the influence of public opinion as to the importance of certain ceremonies, even where there is no faith in them.

But it is an important lesson that the Count has given his fellow countrymen, and one of which they stand much in need. He has shown them that a man of Christian probity is master of his own conscience to the end, and that no moral necessity can exist which should oblige him to abjure at his death the principles and actions which he has approved during life. If the Count thought he had done wrong in supporting, with his colleagues, the laws in question, nothing would be more natural and proper than to have repented of it; but no, he did not repent of it, and in refusing the retraction demanded, he has given a great example to his country, and has sanctioned more fully the laws in which he concurred.

The Archbishop of Turin has not maintained his resolution to the end. The fear of a riot has obliged him to yield, and after having refused the sacraments to the conscientious minister, he has consented to receive his remains into the Church. The people have concluded from this, that it was

more easy for the clergy, when they are frightened, to make ecclesiastical regulations flexible, than it is for a good man to capitulate with his conscience, even when threatened with the privations of the last sacraments. This, too, is a very important lesson, scarcely less so than the other. The population of Turin seems to have understood it so. The honors paid to the Count de Santa Rosa show this clearly, and are a further step, probably, towards their emancipation from the sacerdotal yoke. The nobility and clergy of Saint Charles have been arrested, but more of this another day.—*Correspondent Ado. & Journal*

Family Circle.

Domestic Happiness.

Al! what so refreshing, so soothing, so satisfying, as the placid joys of home! See the traveller—does duty call him for a season to leave his beloved circle? The image of his earthly happiness continues vivid in his remembrance; it quickens him to diligence; it makes him feel the hour which sees his purpose accomplished, and his feet turned towards home; it communes with him as he journeys, and he hears the promise, which causes him to hope: "Thou shalt know also that thy tabernacle shall be in peace; and thou shalt visit thy tabernacle, and not sin." Oh the joyful reunion of a divided family, the pleasure of renewed interview and conversation after days of absence! Behold the man of science—he drops the laborious and painful research, closes his volume, smooths his wrinkled brow, leaves his study, and unbending himself, stoops to the capacities, yields to the wishes, and mingles with the diversions of his children. Take the man of trade—what reconciles him to the toil of business? what enables him to endure the fastidiousness and impertinence of customers; what rewards him for so many hours of tedious confinement? By and by, the season of recreation with his family, the glances of his eyes and the children of his love, for whom he resigas his ease; and in their welfare and smiles he will find his recompense. Yonder comes the labourer—he has borne the burden and heat of the day—the descending sun has released him of his toil, and he is hastening home to enjoy repose. Half way down the lane, by the side of which stands his cottage, his children run to meet him. One he carries, and one he leads. The companion of his humble life is ready to furnish him with his plain repast. See his toil worn countenance assume an air of cheerfulness! His hardships are forgotten, fatigue vanishes—he eats, and is satisfied! The evening far, he walks with uncovered head around his garden—enters again, and retires to rest; and "the rest of a labouring man is sweet, whether he eat little or much." Inhabitant of this lowly dwelling, who can be indifferent to thy comfort? Peace be to this house.—*Rev. W. Jay.*

The Lily.

Young Louisa admired a lily of singular whiteness, which had beautifully blossomed in the midst of an elegant parterre. The child, whose height was scarcely above this odoriferous flower, amused herself in looking at its petals and leaves most with dew. She culled it, calling it the most beautiful of earthly flowers; she was even penetrated with the sweetest sentiments of gratitude, and joining her little hands she blessed the Creator for all his marvels.

Her parents, witnessing this touching scene, said, overwhelmed with tears of tenderness, "Our Louisa is as beautiful and as white as a lily and already her piety ascends to heaven a sweet perfume."

But, alas! before the end of the year, Louisa died, and her poor mother, when the month of May returned, seeing the beautiful flowers sparkling again in the golden rays of the sun, felt into despair and wept an abundance of tears. Her husband then said to her: "Do you remember the day we removed the lily which grew in the shade in the corner of the garden to transplant it to the middle of the parterre? Louisa then observed to me that I would

injure the growth of this beautiful plant when placed in richer earth, it produced flowers of great perfection. Louisa, hitherto, thanked me for having made the greatest ornament of the garden. Day thy grief resembleth hers. Louisa hearken. A happier day dawned for us. Let us not murmur against Providence, us endeavour to obtain by a pious resolution the grace of being united to our heavenly and innocent, who now bleat a celestial world."

The Mother a Sculptor.

The world worships with breathless admiration before the beautiful statue of art created from the inanimate blo marble; but who pays the merited tribute to the mother's labors? The mother sculptor. She daily sends forth from her hands specimens of a higher, nobler than the most gifted sons of genius conceived. It is hers, not to imitate a less than nature's most perfect production, but to mould human character after purest models of truth and nobleness. An artist disengages the enchained limbs from the rude block; the mother awakens the slumbering intellect, and properly directs the untaught talents; she develops and strengthens dawning moral sentiments. The artist misses the productions of his chisel; the mother sends the workmanship of her hands to the human destiny.

Reverence for Age.

Reverence is always due to aged people, and a proper education to the young, reverence and respect for the aged, is a cardinal way of righteousness.

The promptings of our kindly hearts teach us to respect the aged, to respect the hoary head. The dew of sorrowed brow, and temples that are white, who would not respect, reverence, and honor them?

General Miscellany.

Bad Books.

While a prolific press is sending forth rapid succession a double work in every ment of useful knowledge, the great evil using the same mighty engine for the v all purposes—the degradation and ruin race. It is admitted on all hands that th excesses an incredible power for good evil. Of what consequence is it, then, if employed in counteracting the baleful influence of that licentious literature, the produce which is one of the worst features of o We have in view especially that class o publications which is hawked about thro country, and is thrust upon our notice at every turn of the streets by some impud lar, or by a glaring advertisement. It is larly annoying to be beset on board of ste and in the principal thoroughfares, with ders of such moral poison. The corruptio of this species of reading may be sh it is not the less dangerous and fatal in —perhaps the more so from the scene which in most cases it is presented. those who indulge in reading immoral so publicly. Nor do these books app book-case or in the drawing room. The respect that virtue exacts even from th time, causes them to be concealed and r thly.

With what horror does an affectionate parent countenance of a beloved boy every means that parental duty and filial suggest, set himself to reclaim him from fulness of the drunkard? And should I slurred when he finds his son polluted ceptible mind with the reckless impurity infamous books privately, which can prevent him from exhibiting openly? and guardians have need to exercise the vigilance over the young committed to —to see not only that they do not r books as are calculated to corrupt the but to provide suitable reading. And th as they value their own welfare, their and usefulness, should show, as they w plague, the truly revolting which is t their way. As a general rule, that bo to be read which has to be hidden, or

from London, but time fails me and I must close, reserving further information on this subject for my next letter. P. TOOGUE. Worcester, Mass., U. S., June 20th, 1850.

For the Wesleyan

Sabbath School Festival.

On the afternoon of the 6th inst., the parents and Teachers of our Sabbath School in St. Stephen's Church, were assembled with an excellent festival. Although the day was damp and cold, the children enjoyed the season in fine style, and did ample justice to the good things, in the shape of cakes, apples, confectionary, &c., provided. After the little folk had been well served, the Ministers, Teachers, and parents, sat down to a social cup of tea. All was harmony and peace. The abundant fragments were gathered up and sent to some poor families in the vicinity. The youth of company having amused themselves for some time, were called together, when short addresses were delivered, with singing and prayer. A vote of thanks to Mr. Crocker for his kindness in lending and preparing his grounds for the occasion was passed, and the party separated for their homes, all delighted with the festival. G. M. BARRATT. St. Stephen's, N. E., Sept. 12, 1850.

Obituary Notices.

For the Wesleyan.

Memor of the late John Jost, of Halifax.

"The righteous shall be in everlasting remembrance." During their stay upon earth they are supported by such love God, and when they come to live in time, while their deathless spirits are associated with the blest in glory, their memory shall be perpetuated on earth with lasting profit to the living.

The subject of this memoir was the son of GEORGE and CATHERINE JOST, who, with their family, emigrated from Germany to Halifax. They were both followers of Martin Luther, and soon after their arrival, with several other German families who were anxious for a suitable place for conducting divine worship in their native tongue, erected that now antiquated building situated in Brunswick Street, not far from St. George's Church. This movement of olden times still bears its peculiar spirit, which was in part executed by the father of the subject of the present sketch. For some time the little German band had no regular minister, but attended to public prayers read by a schoolmaster. About 1840, the Rev. Mr. HOUSE, a Lutheran Minister, came over from Germany to minister to them the word of life. His appearance and manner were quite peculiar. He preached in a long white wig and on entering any habitation he adopted the scriptural salutation, "Peace be to this house." After his death the little flock was scattered, but still manifested many moral excellences. With many of them all manual labour terminated on Saturday at 5 P. M.; and a preparation for the holy Sabbath was observed by reading the scriptures and by prayers.

Mr. Jost's father died when he was about ten years of age, but what he had seen and heard that was good deeply and profitably impressed his mind. He frequently adverted to those days, and believed that his mind was powerfully moved by the Spirit of God, leading him fearlessly to renounce even popular customs which tended to evil. But notwithstanding the gracious impressions made upon his youthful mind, it was not until the Rev. Wm. Black visited Halifax as a messenger of grace, that he became fully convinced of the importance of personal salvation. This now sainted Minister of God, in those by-gone days, frequently preached in the old market square, and often amidst showers of stones, &c. But the word spoken was to Mr. Jost "quick and powerful." He felt, he fled and prayed to God, who, in Christ, soon manifested himself as his reconciled Father.

He now attended the ministry of the word regardless of all persecution. Frequently in going to the house of worship, he was molested by several young men, some of whom he has been heard to say came suddenly to an untimely end. He now united with the Methodist Society, and in this important step was soon joined by his excellent wife, who also became a partaker of the pardoning mercy of God. After many years of uninterrupted union with the church, this "mother in Israel" was called to her eternal reward three years before the demise of her partner.—Mr. Jost sustained the office of a class leader and chapel steward for many years, and indeed continued at these respective posts of duty until he exchanged mortality for life. His faith was ever made manifest by his works. If Christian sobriety, if a meek and quiet spirit associated with love for all mankind, be demonstrative of true piety, then may we judge favourably of Mr. Jost's religious character, for these gracious fruits were possessed and manifested by him. From conscientious convictions he was a Wesleyan Methodist, but at the same time he ever cherished the most friendly feelings towards all who loved our Lord Jesus Christ. On the means of grace he set the highest value, regarding them as divinely

appointed to promote the work of God in the soul; consequently for many, many years, his presence in Argyle Street Chapel was as regular as the services observed in that edifice, hallowed by a thousand associations. Mr. Jost's departure from the world was like his life, calm and noiseless. As usual he conducted family worship in the evening, and although he had previously been indisposed, appeared quite comfortable, and conversed freely and cheerfully on retiring to rest. Early on the following morning his daughter on approaching his bedside thought that he still slept—not a feature was distorted, his position, his countenance, all indicated that he had slept sweetly—but it was the sleep of death. Most truly

"Without a lingering groan"

he had "The welcome word received." Thus in the eighty-seventh year of his age, and after more than fifty years' connexion with the Wesleyan Methodist Church, this man of God "finished his course."

In contemplating this subject we exclaim—"Let me die the death of the righteous, and let my last end be like his!" Amen! Let us but seek the favour of God—let us hold fast the beginning of our confidence steadfast unto the end—and to this consummation we shall happily attain. J. G. H.

For the Wesleyan.

Died at Parrisboro, on the eighth day of May last, in the 46th year of her age, CYNTHIA, wife of Mr. DANIEL YORKE. A very early period our departed sister felt the drawings of the Holy Spirit, but did not fully yield her mind to his influence, till about fourteen years since, when a very gracious revival of religion took place on this Circuit under the superintendency of the Rev. William Smith—an event fraught with hallowed reminiscences to many still living in this place. It is cheering to reflect that many who shared in the "refreshings from on high" vouchsafed on that occasion, "have leaped the bounds of time," and are now drinking of the "River" the streams whereof make glad the city of God.

Mrs. Yorke's conversion, which took place on the above occasion, was sound and scriptural, attested by the witness of the Holy Spirit, assuring her of her interest in the blood of the covenant, and producing in her heart a peace, and a joy unspeakable. She immediately united with the Wesleyan Church, of which she remained a member till death. The sickness which terminated her life was of ten years' continuance. She was indeed "worn by slowly rolling years" till the "silver cord" gently loosened, and the emancipated spirit was in a cloudless realm where the inhabitants never say—"I am sick." Happy spirits!

"Safe are you lodged above these rolling spheres, The baleful influence of whose gently darts, Sheds and vicissitude on all beneath."

During her last sickness Mrs. Y's sufferings were extreme, but she bore them without a murmur. When full of pain and weakness—just ready to sink in the embrace of death—she replied to an interrogation, "I have had many precious promises to-day, not overwhelming, but supporting ones." This was her strength proportioned to her day. Death had lost its sting, its habiliments, the shroud and the winding sheet, were no longer terrifying; and the grave was regarded only as a peaceful resting place till the morning of the resurrection.

Mrs. Yorke has left a husband, and four children all of whom are in the bloom of youth, to mourn their loss. O may they make the Saviour their friend, and eventually reign with her in life eternal! Amen! G. W. TUTTLE. Parrisboro, 1850.

THE WESLEYAN.

Halifax, Saturday Morning, September 28, 1850.

ROCHESTER KNOCKINGS.

We cannot for a moment think, that the Rochester Lydies—of "knocking" celebrity—are under the influence of a divine Spirit in the revelations of the invisible world and of its inhabitants which they purport to give. It may be amusing enough, or it may excite the wonder of marvellous-loving folk, when they knockingly or alphabetically enunciate on matters of comparatively trifling consequence; but when they assume to give revelations concerning the spirit-world, and to announce conversations said to have been holden between departed spirits, and to publish a letter professing to have been dictated by the disembodied spirit of Benjamin Franklin, we hesitate not to say they are trenching on forbidden ground, and that their supposed revelations are in manifest opposition to the revealed will of God, and tend to bring the serious matter of religion itself into dispute; and on this ground alone do we deem the "curious developments and interview with the spirits of Dr. Parkman and Prof. Webster," an account of which

is contained in the Boston Saturday Evening Gazette, as altogether worthy of grave suspicion, and in the highest degree pernicious in the effects calculated to be produced on the minds of those who give credence to the affair. Believers in Divine Revelation should be careful in giving countenance to any "developments," however "curious," which are palpably inconsistent with the principles and dicta of the Bible, and calculated to unsettle the mind on its fundamental verities. We see nothing in the reported account of the conversation with the spirit of Prof. Webster, &c., which, on the knowledge of his death having been first obtained, might not have been made up for the occasion, with the "special object in view" to extend "sympathy" to the "afflicted families." But small will be their support and comfort "in the day of their affliction," derived from such a source; we hope they will look higher for all needed blessings than to the revelations of the Rochester Ladies, even to the mercy and grace of the Ever Blessed God, manifesting himself in the way of strength and consolation through the propitiatory sacrifice of his Son Jesus Christ. The "communications" purporting to come from the spirit of Franklin are nothing more than the guesses which any shrewd man now veritably living might hazard without much fear of contradiction. "There will be great changes in the 19th century; things that now look dark and mysterious to you, will be laid open before your sight. Mysteries are to be revealed. The world is to be enlightened." All this may be true—changes doubtless will take place—our world will strangely alter if they should not occur—time will interpret many things which are now full of perplexity—the world is to be enlightened—not we opine by such "mysteries" as those with which these Ladies envelop themselves, but by the advance of truth, sound philosophy, and the religion of Christ. We fear all pure novelties, all merely "curious developments" in religious matters, and recommend Christian persons to adhere with uncompromising fidelity to the tried foundation of truth and hope, and to "receive with meekness the ingrafted word, which is able to save their souls," lest by any means, as the serpent beguiled Eve through his subtlety, so their minds should be corrupted from the simplicity that is in Christ.

The Murder of Mr. Sinclair.

We have elsewhere given an account of the atrocious murder of Mr. Sinclair, Mate of the Brig Rival, owned by Messrs. W. Pryor & Sons, committed by one of the seamen, a Lascar. We deplore this instance of malignant ferocity and depravity, by which one of our fellow men has been brought to an untimely end, and another has stained his soul with the awful crime of murder. To what forbidden lengths may men be hurried in the descending path of guilt, when they yield themselves to the unchecked sway of ungovernable passion! Man is truly the worst foe of man. In this case there was no provocation. The victim was innocent of any act of opposition or oppression. The foul act sprang, as far as is known, from savage wantonness, from base cupidity, or from some equally unholy principle, incited and encouraged by the promptings of the Devil.

We deeply lament the premature death of Mr. Sinclair, cut off by an assassin's hand, in the bloom of life, with the warm current of youth and health careering through his veins, and hurried into eternity without a moment's warning. On the fate that awaits the guilty man, it is not befitting for us to speak in the way of pre-judgment; but our hope is, that even he, inhuman and vicious as he has shown himself to be, may be brought to true repentance, and find that mercy, from the hand of a forgiving God, which he denied to his fellow man!

The Sons of Temperance Athenaeum.

This Literary Institution, connected with the Sons of Temperance, has been opened in the New Temperance Hall, Poplar Grove. It has already a considerable number of valuable works, maps, periodicals, papers, &c., to which it is intended to make suitable additions from time to time. The Athenaeum supplies a desideratum which must have been long felt by the friends and advocates of Temperance principles. It invites youth and others to its literary advantages in order to furnish them with a safe and useful stimulus in the path of life, and to allure them from haunts of dissipation and vice. It is designed to foster a taste for profitable reading,

which in itself tends to strengthen and adorn the mind, to confirm habits of order and honour, to lead to a just appreciation of moral character, and to aid in the spread of the principles of the great Temperance reform. The leisure hours which might otherwise pass heavily, or be spent in ignoble and degrading pursuits, may here be usefully employed in enriching the mind with literary treasures, which next to those of a truly religious character, are most valuable to their possessors. Temperance folk should liberally patronize this laudable endeavour to administer to their benefit; and, as the Institution, we understand, is open to the public generally, on the payment of a small annual subscription, it is to be hoped our fellow citizens will avail themselves of this favourable opportunity to procure cheap and useful reading, and thereby benefit themselves, and encourage the praise-worthy efforts of this Society to do good.

The late Rev. Dr. Judson.

In noticing the death of this eminent Baptist Missionary the Zion's Herald says:

"Dr. Judson was a believer and an example of the doctrine of sanctification as taught by Methodists. Those who enjoyed his conversations on that subject when he was last in our country will remember them with pleasure and profit."

Cases of Stabbing.

We have heard of several instances of recent stabbing in our City and vicinity, which should awaken more than ordinary concern in the breasts of the friends of public order. Such violent modes of gratifying feelings of revenge and of inflicting injury are too common in parts of the European Continent and United States, but happily have been of rare occurrence in our comparatively well-ordered community. We hope this diabolical practice will gain no extension among us; but unless those who have proved themselves reckless of human life and happiness by their cowardly and murderous attacks on others, are made an example of, by the infliction of a salutary and necessary punishment, we fear others may be induced to avenge themselves in a similar manner.

Wesleyan Methodism.

We should like to lay before our readers the practical workings of English Methodism, especially as its spirituality is developed in its disposition to "divine liberal things," and the noble-hearted benevolence with which it adapts and sustains its connexional efforts to do good.—There is a large spirited philanthropy among them, that makes them seek great things in magnificent schemes of usefulness, and in which every one feels himself a debtor to the extent of the ability which God has given him. But the details of these things would fill a volume; and what they would render more difficult is the fact that they are always devising and always giving. But if any system of government were to devise such a course as a system of taxation, and make such a demand upon the purse of the people, it would produce a revolution in six months.—Money is power; and John Bull has some queer notions about its power. If he don't like the government he votes "to stop the supplies." He does the same thing as a Methodist. If he don't like the preacher, or the subject, he stops the supplies, till things are done to his liking. Punch says John Bull is "a jolly old gull," and he is in some things. But he comes round to his government or his Church, and then he gives all the more for the Lord and harmless stoppage. We have noticed some recent discussions about stopping the supplies among the Methodist malcontents in England. But as yet we do not perceive that it has produced any material abatement in the stream of gold that is ever flowing into the treasury of the Church, and thence on a commission to do good in all the earth. The English Methodists more than any other people on earth have learned to unite praying and giving. They seem to do both on a scale somewhat commensurate with the duty of personal holiness and the obligation to do good of every possible kind to the souls and bodies of men. Would that such a spirit were found in every Christian breast!—Richard Christian Advocate.

Sabbath Observance.

The friends of Sabbath observance will regret to see by the English news, that the British Ministry have resolved to rescind all the steps recently taken to prevent the desecration of the Lord's Day in the Post-office department. It is sad to think that after deliberately trying the experiment—weighing a direct breach of God's law in the scales with man's inconvenience—England, free England, religious England, has resolved that it is better to set the Divine Law at

defiance than that business men should want letters on Sunday. We trust that this resolution will not discourage the friends of the cause. Canada. It should rather be an additional cause in the Mother Country. We have a far better field here—the Government and Legislature be more directly and practically brought to the influence of a moral movement here than home. Our Ministry are pledged to use large powers they possess under the Post-Office Act, for the prevention, as far as possible, of day labour; and it will rest with the friends Sabbath observance how the pledge is to be interpreted. The question should be taken vigorously—the public mind should be enlightened and consolidated upon it—and every measure should be used to bring the united strength of the friends of the cause to bear on the future of Government in regard to it. The points, in our opinion, to be insisted upon, is, that in no Government department shall business be done on Sabbath, especially as regards the Post-Office, the Courts, and the Police; and 2d, that the public shall be prevented from being observed in the usual manner becoming a Christian Country. Globe.

Specimen of Nonsense.

Our editorial brethren of the Puritan Review are remarkable as logicians; they have a title in their last issue on the Wesleyan Association in England, which represents our Wesleyan brethren as ecclesiastical tyrants—of course what is still more remarkable is, that their archaic tyranny arises from their Arminianism—the establishment of a thorough government in a body that sustains Arminian doctrines, is not to be hoped for. Now the doctrinal distinction between these Arminian and our Calvinistic brethren; the only one ever of importance is that the Arminians hold that all men are reformed—that God is no respecter of persons—that all men can be saved and yet this theological democracy, if we so call it, is incompatible with popular government. What religious nonsense will religious bigotry foster?—Zion's Herald.

Peace Congress.

The Peace Congress, at Frankfurt, met in Paul's Church on the 22d ult., M. Jans, Ex-lister of Darmstadt, President. Resolution: denunciation of the use of arms and recognition of arbitration in settling national disputes, adopted. Rev. John Barnett, M. De Corn M. Girardin, of Paris, H. J. Garnet, of New York (whose appearance, he being of pure negro excited considerable sensation.) Professor C. Land, of the U. S., Copway, the Indian Chief, Berritt, and Richard Cobden, M. P., part in the discussion. The attendance at the Congress was very—about 500 came over in the special train boat from England; there is a considerable body of delegates from the United States several men of influence from France, Belgium and other countries. There must have been at least 2000 persons present during the sitting. The next Peace Congress will be held in London, next year. The Congress sat three days and a number of excellent speeches were

The Holy Land.

An important association has been formed in Jerusalem. It has for its object the literary scientific investigation of all subjects connected with the Holy Land. The members are a testaments, resident within the territory embraced between the Mediterranean and Euphrates Nile and the Orontes. The Anglican Bishop Jerusalem holds the office of Patron. At Jaffa, Damascus and Beyrout, are residing members. A volume of the read will be published annually. A list wanted for reference in historical, classical, natural science and certain scientific instructions. An appeal to all who feel an interest in Palestine—and who does not?—is made. London journals by the British consul at Jerusalem.

Revival in Germany.

A young student from Geneva, residing in Leipzig to attend lectures in the university to a French paper: "I am connected, meeting of students and young ministers, in a very delightful manner, distinguished piety and for Christian learning. We often reading the Word of God and pray mutually commiserate news concerning the dominion of heaven, and discuss religious questions of piety which reign here among sixty students, who may be said to be converted. The chief instrument of this change is I less, now recently appointed Court minister."

Protestant Churches of Hungary.

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A young student from Geneva, residing at Leipzig to attend lectures in the university, writes to a French paper: "I am connected with a meeting of students and young ministers, who are, in a very delightful manner, distinguished for piety and for Christian learning. We often meet for reading the Word of God and prayer; we mutually communicate news concerning the king- dom of heaven, and discuss religious questions. I think you would be truly delighted with the spirit of piety which reigns here among fifty or sixty students, who may be said to be converted." The chief instrument of this change is Dr. Har- less, now recently appointed Court minister.

Protestant Churches of Hungary.
Late intelligence from Europe states that Protestant Churches of Hungary, numbering about

3,000,000 millions of souls, have been deprived of their self-government and spiritual freedom by an edict of Austrian authorities. The Protestants of that country, for three centuries, have nobly defended the faith once delivered to the saints.

Religion in Rome.

A correspondent of the London Spectator, lately returned from Rome, says: "One of the most striking signs of the times connected with Rome, is the lamentable state of its inhabitants in point of religion. They, themselves make no scruples at sneering at their own faith; priests and laymen all admit that there is more vice and profligacy in Rome than probably any other city of Italy, that true religion scarcely exists there, that rank scepticism is universally prevalent."

From 1810 to 1848 inclusive, twenty-five mil- lions six hundred and sixty-eight thousand five hundred and fifty-seven dollars have been con- tributed in the United States for Bible, mission- ary, and other evangelical objects of benevolence; and of this sum, \$5,517,000 have been contribu- ted to the American Board of Commissioners for Foreign Missions.

A letter from an American in London, pub- lished in the New York Recorder, says that the wife and family of the Hon. and Rev. Baptist Noel still remain attached to the Established Church, and do not even worship in the church where he ministers. The same writer says of Mr. Noel's new field of labour, that it is a very humble church and congregation.

Gutta Serena.

A sailing yacht, built of this substance, was re- cently exhibited on the Serpentine in Hyde Park, London, which, it was said, could neither be sunk nor overturned. Various experiments were tri- ed, all with success. The boat sailed equally well, full of water or empty! An attempt made to capsize her failed. We must admit that she was built on the life-boat principle, and was provided with air cells, which enabled her to float and make fair way even full of water, and carrying her cargo besides. The plan on which she is built is claimed as a new invention, which has been registered under the Copyright of Designs Act.

Brooke's Microscope.

At one of Lord Rosse's recent scientific so- cieties, Mr. Brooke showed his new method of viewing opaque objects under the highest powers of the microscope, (the 1-8 and 1-12 inch ob- ject glasses.) This is effected by two reflections. The rays from a lamp, rendered parallel by a condensing lens, are received on an elliptic reflector, the end of which is cut off a little be- yond the focus; the rays of light converging from this surface are reflected down on the object by a plane mirror attached to the object-glass, and on a level with the outer surface. By the means the structure of the scale of the polaris and the different characters of the inner and outer surfaces are rendered distinctly visible.—*London Athenaeum.*

The new autoplan, or organ, is an invention of Mr. Davison. The principle is a simple one, but the effect is marvellous. Perfected paper, the holes corresponding with certain notes of music, is drawn through an aperture over the organ pipes. This stops some, and leaves the air to rush out from others. The music produced is exactly conformable to the perforations, and may be varied to any extent. An instrument costs about \$125.—*Western Christian Advocate.*

Murder on the High Seas!

One of those strange events that now and again startle communities, and fill the minds of all peccable persons with terror, occurred in our vicinity on Saturday last. An account of the transaction is given in yesterday's papers, which on enquiry, we find to be incorrect. The following gathered from an authentic source, em- braces the main features of the melancholy oc- currence:—

The Rival sailed at 4 P. M., on Saturday af- ternoon. At six o'clock, off the Sisters, the men went below to their Supper, except the Lascar, who, as soon as he found the men below com- menced to batter the Hatch, when Capt. Crum, hearing the hammering, went forward and found him on the Hatch. The Captain ordered him off; when the man ran at the Captain and made a thrust at him with a knife, which he parried, and the knife passed through his clothes on the left side, but did not injure him. The Captain then ran aft, jumped into the Cabin, seized three Bayonets and came on deck. On inquiring for the Mate, he was answered by the Boy at the Helm, that he was overboard. The Captain then went forward again, and found the Lascar in charge of the Fore-Saddle, armed with an Axe and a Knife, keeping the men below. Find- ing he had no chance to dislodge him, without endangering his own life, upon which the lives of the whole crew depended, he ordered the Boy

to light a Lantern and hoist it at the Main Peak, —and also to light a Tar Keg which he had plac- ed on the Taffrail aft, as a signal for a Pilot.— Shortly after a Schooner passed, and Captain Crum hailed her for assistance, but the Lascar hailing also, and imitating him, the Schooner passed on. A little after 8 o'clock, a Pilot and one man coming on board, the Lascar went into the Fore Top. The Captain and the men then went forward to release the men from the Fore- castle, and found the Mate lying on his side, for- ward of the Windless, dead. This was the first intimation the Captain had of the fate of the Mate, as at the time he went below, the Mate was standing on the starboard side of the Quar- ter Deck. The Boy at the Helm says the Lascar, when he missed the Captain, ran at the Mate. The Lascar attempted to throw the Mate overboard; but being engaged in watching the Hatch so as to keep the men below, he was un- able to do so.

The crew having been released from the fore- castle, the vessel put back and arrived in port on Sunday morning. The Lascar still remained in the rigging armed with a knife in each hand, threatening death to any person who should ap- proach him. At last JACOB MILLER, Esqr., ascended the rigging armed with a loaded pistol. The Lascar placed one knife in his bosom, and held the other in an attitude of defence; but as Mr. Miller neared him with a resolute aspect, and the pistol presented, seeing all escape or resistance hopeless—the ruffian threw the knife into the sea, and descended. On deck, however, as soon as an attempt was made to pinion him, his savage nature regained the mastery, and it was with great difficulty he was secured.

He was lodged in prison, and awaits his trial, we suppose, before the Vice Admiralty. His unfortunate victim is a young Scotchman named Sinclair.

Yesterday the Coroner's Jury returned a ver- dict of *Willful Murder* against the Lascar.—*Colonist, 21th.*

We are informed that the trial of the murder- er will be taken in hand by the Supreme Court, instead of the Court of Vice Admiralty. It is said, that in consequence of the heavy expen- ses attending the memorable trial of the *Saladin's* men for murder, mutiny, &c., a law was enacted by the Home Government, that so far as the Colonies were concerned, the Supreme Court would in future, be invested with full powers to act in such cases.—*Chronicle.*

Success to the Fish-ies.

Since our last we have heard of the arrival of several more vessels at Western ports from Sable Island—all of them well fished. Two vessels from Harrington the *Jenny Lind* and *Victoria* which had been to the Island have returned with 800 blbs of bladders between them.—*Chronicle.*

We are pleased to learn that the appointment of R. Humant Norton, Esq., as American Consul at this port was unanimously confirmed by the Senate of the United States on the 9th inst.—*Evening Chronicle, 19th.*

The steamer *Rose* arrived here on Tuesday last from Charlottetown, having on board the Hon. S. Cunard. A large party of the ladies and gentlemen of Charlottetown embraced the op- portunity of the beautiful day, to take a trip across the Straits, and pay a flying visit to their neighbours. There were between fifty and sixty of them. The *Rose* left again at half-past one o'clock.—*Id.*

IRON ORE.—We have before us a very rich specimen of Iron Ore obtained in the vicinity of Gay's River.—*Id.*

Capt. John Blanchard, the Superintendent of the Aquilian Iron Works, has been appointed U. States Consular Agent for the County of Col- chester.—*Colonist.*

THE FISHERIES.—A lot of No. 2 Mackerel from Sable Island was taken yesterday at 30s, being an advance on former sales. A lot of Cod Oil changed hands at 2s. 6d., and Dog at 2s. 2d. Other small lots held in store for 2s. 9d. and 2s. 2d. The catch of Mackerel continues fair thus far.—*Sun of yesterday.*

Summary of News.

UNITED STATES.

A project has been started in Philadelphia to establish a line of steamers between that City and Liverpool to make monthly trips. Messrs. Rich- ards, Watson & Co., it is said, have headed the subscription for stock with the sum of \$100,000, one third the amount required, to build two propellers of 2900 tons burthen.

President Fillmore, by and with the advice and consent of the Senate, has appointed Alex. W. H. Stuart, of Virginia, to be Secretary of the In- terior, vice M. Keenan, resigned—thus comple- ting the cabinet.

UNITED STATES BALANCE-SHEET FOR 1849.—The public accounts of the United States for the past year have just been published. The income is as follows:—

Customs	\$39,500,376
Lands	1,863,774
Miscellaneous	1,877,311
Total	\$43,241,461
And the expenditure for the year is as follows:	
Civil	\$15,875,021
War	12,798,978
Navy	7,908,630
Interest	2,764,933
Total	\$39,347,562

THE NEW PATENT MOUSE TRAP.—The Au- gust number of the Journal of the Franklin In- stitute contains the specification of a patented mouse trap. The improved mode of body catch- ing is as follows:—A savoury piece of roasted cheese is suspended on a hook. Enter rat. A small mirror is so adjusted that the rat sees his shadow in the glass, (just as Richard did,) and not recognizing himself at first sight, thinks that some other rat is aiming for the cheese, he rushes in to head off his rival. The board he treads on is a deceiver. It is supported by a weak spring, probably a patent truss which yields un- der his weight, and precipitates him into a lower story of the trap, when the door flies up to re- sume its place. Another rat comes along—see the reflection of his predecessor, as well as his own, and thinks two rats are fighting for the cheese. In he goes—down he goes, and so on *toties quoties.*

The Captain's office of the Steamer *Commo- dore* was entered on Friday night, shortly after her arrival at Portland, and robbed of a Japa- nese tin box, containing bank notes and gold to the amount of nearly \$3000.

The *Kennebec, Augusta, Journal* says:—"The potato blight, we are sorry to perceive, is doing its work in all directions around us. Hardly a field escapes in this vicinity. Our hard working farmers will again lose very seriously from this inexplicable disease."

Bills for the free navigation of the St. Law- rence, and for reciprocity of trade between the United States and Canada, have been reported upon in Congress.

The Mexican indemnity bill has been carried by a large majority.

The Tariff bill it is said again be submitted. The *New York Courier & Enquirer* is advised by his Washington correspondent that another movement is intended, and that it will assume another form. It will ask for a valuation of all imported goods, wares and merchandise, and the duties be assessed thereon according to the mar- ket value at the principal ports in the Union; and the duties to be paid on pig and scrap iron shall be \$7 per ton; on hammered and rolled iron \$15 per ton; on window glass 20 per cen- ad valorem!—on all other manufactured articles 10 per cent, over, and above duties levied by law on the raw material of which such articles may be wholly or in part composed; provided, that upon such articles shall a less rate of duty be as- sessed than is now imposed, except upon pig cop- per, which shall be exempt from duty; and all rails for railroads now constructed for shall be ad- mitted at the present rate of duty, if landed with- in the year. All former acts, or parts of acts, inconsistent herewith, are to be repealed.

TERRIBLE ACCIDENT.—Yesterday afternoon a young man by the name of Edward Murphy, employed in the Machine Works of Mr. Geo. H. Denton, in High Street, was attempting to put a strap upon the drum, when by some mistake, his shirt sleeve caught upon the shaft, and in a few revolutions tore the whole shirt from his body, forming itself into a rope which lashed his arm firmly to the shaft, and in a moment his body fell to the ground, leaving his arm attached to the shaft, torn off to the shoulder. The shaft was making about 90 revolutions a minute, and it is supposed that he must have been hurled at least 45 times around with that fearful velocity. Though very comfortable this morning, the phy- sicians are of opinion that his injuries may ter- minate fatally.—*Newark Daily Advertiser, 14th.*

UNITED STATES CONGRESS.—In the Senate, the bill to abolish the slave trade in the District of Columbia has finally passed, by a vote of 23 to 19.

The subject of a revision of the tariff was laid on the table in the house of representatives on Saturday, by a vote of 93 to 92. Whether the question will come up again this session is doubtful.

REMOVED CUBA EXPEDITION.—*Norfolk, Sept. 17.*—Officers have been received for the immediate repair of the *Saranac, Water Witch, and Vixen*, to be ready for Service at a mo- ment's warning. The *St. Marys* is almost ready for sea. There are rumours of another Cuban invasion.

FIRE IN PHILADELPHIA.—A disastrous fire broke out in Philadelphia on Sunday morning last. It commenced in the stable and workshop of an undertaker, who lost six horses and a large amount of materials. A considerable number of shops, stores, and dwelling houses in the neigh- bourhood, were either entirely consumed, or con- siderably injured.

The gas works of Auburn, U. S., were lately destroyed by fire. The estimated loss is \$2,500.

