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WHOLE No. 649.

Religious Miscellany.

Universal Prayer.

From *The Martyrdom of Helena*. A Poem, London, 1861. (Helena was a Georgian princess, martyred for Christianity by the Persians in 305.)
The sweet solemnities of solemn prayer—
That blessed mystery of daily life!
Earth hath unlearned alms everywhere,
To patry with love the world of strife.
Out of the darkness comes a holy cry
Of children to their Father, all night long;
A cry for help goes up the silent sky,
A cry that love transforms into a song.

The tempest roars, but cannot ring it down;
The thunder stills it not; the ocean wild
May howl up through the heavens, it cannot
Down.
The simplest prayer that's breathed by a child,
Men walk among the ancient promises,
And know that God is on Mount Horeb still,
Although no prophet sees him face to face,
Although no more he thunders from the hill.

The silence of the desert still is His;
The pilgrimage of sorrow, his defaid hand
Doth guide through all the weary wilderness,
Betwixt old Egypt and the promised land,
The mother mourning by the bed of death,
The childless widow, and the orphan lone,
Cry all, "O Father!" and the ear of God
Receives its answer from the eternal throne.

And still the cry goes up the silent night;
From out the trouble goes a prayer for peace;
And from the darkness goes a cry for light;
And from captivity for sweet release;
And from repentant lips, with pleading hoarse
Rise hope's faint accents, broken with dismay;
And from the flaming bosom of remorse
A cry for that sweet peace it threw away.

O heartful prayers have more than angels' wings;
And bruised souls there be, and men forlorn,
Who sit all night and cry aloud with kings;
Who lay aside their golden crown, and mourn
In one community of humble hearts.
O'er all the earth where faithful men have trod,
In that grand unity which faith imparts,
The mystery of one broad life in God.

Of Doxologies.

We understand a doxology, *prose or poetry*, to be a concise expression of thanksgiving containing an ascription of divine attributes and honor, and recognizing the tri-personal manifestation of Deity. As such it is a very cream or concentration of worship. In its widest significance doxology should fill all worship and pervade all life. Consider its elements. *Thanksgiving*—How forgetful we are to bless God after every good gift received from him! And yet our hearts thank it just the payment, that he asks from us for all his blessings. If we rewarded our human creditors as we treat God, we should very soon cease to receive any help from them. Indeed, such negligence toward God surely indicates that we should never pay any debt to man but from some apprehended inconvenience to ourselves. Sometimes, indeed, we do remember what is becoming, and in an especial return our wholehearted thanksgiving for all things, in a mass of praise not much increased because so much inclusive. But the multitude of days and of specific blessings pass by into their history mostly without any seals of an emphatic recognition of the Holy Trinity stamped upon them. When Jesus healed the ten lepers, but one of whom returned unto him, he reproachfully enquired, "Were there not ten cleansed? There are not found that returned to give glory to God save this stranger." Ah, how we all go trampling after the forgetful nine, appropriating what we may from the treasury of our God, with no further thought of him after he has granted what we prayed for, until another prayer-suggesting want oppresses us! Our doxologies are wasting wearily on the last pages of our hymn books for an utterance.

Ascription. God wills that we often formally acknowledge his divinity, his power, his glory, his dominion. What may be all his motives for enjoining such confessions we can hardly understand. The analysis of divine desires, sometimes attempted, is rather a difficult as well as a somewhat presumptuous problem. But it is certain that our Heavenly King requires and is pleased to receive from his people fervid ascriptional recognitions. Jesus has added a fervid ascription to the concise formula of petition left as the pattern for our prayers. Can we fail to understand that from that example the propriety of ending every act of worship, and every deed of an endeavor, with a sincere confession of our faith in those attributes and relationships of Jehovah which make him to be the element of our life and the source of all our hope? He is God; his kingdom, the power, the glory; therefore we pray, therefore we sing, therefore we act. Heaven, as seen by us through the prophetic telescope of him who so nearly touched the Saviour, is full of such ascription. Its anthem of rapture is the doxology of eternity. We can, from our own partial experience, apprehend something about that solemnity and fervor of devotion which would be infused into all life by the spiritual habit, fully formed upon the soil, of universal ascription from the midst of every scene and occupation, as well as every hymn and prayer. The soul thus continually getting itself up toward the central sun, would assuredly be warmed and quickened in all its currents by a contact and communion. Every spiritual flower greeting the inner glory is unfolded by it still to a wider beauty and a richer blessedness. And should not our acts of worship typify our life, the sanctuary being, for the hour of its reception, as a great convex lens, to condense and focalize all rays into a glowing centre? And if there be significance of our tabernacle, sacramental symbolism more complex than the simple ordinal of water, in the presence of a spiritual lecturer, then should the ritual of our performances be itself regarded as indicative, and carefully preserved from any mutilation by our inattention. It is prescribed in our book of Discipline that public worship shall consist in singing, Scripture reading, prayer, and preaching, in the order of their sequence being specifically enjoined. Every conduct of Church service has therefore some little discretion in the arrangement of programme, and is as liberty, as

occasion may prompt, to vary from any one most common formula. Whatever be the succession of performance, that sublime idea of alternating conversation with Jehovah ought not to be disturbed by any inharmonious occurrence. If God speak first to us through verses from his word, let us reverently respond in prayer or hymn, awaiting in turn his special message through the living prophet, and concluding all with doxological ascription to his sacred majesty. Is it not probable that we Methodists, having more so conspicuous, as means of grace, our social pious gatherings, have injuriously forgotten the sublime colloquialism of public worship? Certainly our sanctuary service is often sadly disarranged from just proportions, and short of its complete significance by inconsiderate ministers and prayerless, praiseless congregations. What can be more pleasingly appropriate than the custom being introduced in many of our Churches, of concluding the last singing in each service with its appropriate doxology? "It is," says one, "perhaps well enough, yet to make it an invariable rule seems a bit of formalism." And it is not a very proper formalism to give expression in every verbal prayer to our faith in Christ's mediation, asking all things in his name. If that be the very preventive grasp of every prayer, why should not all worship be crowned, as its very concrete flower, with congregational doxology, whereupon shall fall in turn the dew of heavenly benediction? An appreciative soul will feel this terminal ascription to the Holy Trinity to be a sacramental seal upon the worship, essential to its perfection and highest sanctity. Concerning the manner of singing doxologies, common sensibility would dictate that they be always enunciated in full bold tone, expressive of a vigorous heartiness and joy. Nowhere should we be so observant of Wesley's rule to "sing lustily" as in this crisis burst of praise. Feeble, broken cheers from an out-door multitude were not more discordant than a faint, delicate utterance of the doxology. That all may join at least in this last ascription, it is desirable that it be sung in the most familiar tone of its meter. And in case the music for the hymn has been less common, a transition through such an interlude as any good instrumentalist knows how to introduce to the old memorial strain, will be found most pleasant and impressive. The series of doxologies thus prefaced contains twenty-four peculiar meters not provided for in our collection. They are as far as possible assimilated to the familiar phrasing of those supplied, and are modestly contributed in humble hope that through their concise little increment of praise may go to him who merits all our love." K. P. J.

I.—6 lines 7s.
Praise the name of God most high;
Praise him all below the sky;
Praise him, all ye heavenly host—
Father, Son, and Holy Ghost;
As through countless ages past,
Evermore his praise shall last.

II.—8 lines 7s.
Sing we praise to God above,
Praise eternal as his love;
Praise him for redemption's plan,
And with the spoils of fallen man,
Praise him for his gifts of grace
To our lost and ruined race.

III.—8 lines 7s.
Praise him, all ye heavenly host—
Father, Son, and Holy Ghost,
Great Jehovah! we adore thee,
God the Father, God the Son,
God the Spirit, joined in glory
On the same eternal throne;
Thy great creation praise we,
To Jehovah, Three in One.

IV.—7s, 7s, 7s, 7s.
Father, Son, and Holy Ghost,
Thy Godhead we adore;
Join'd with the eternal host,
To praise thee evermore;
Live by heaven and earth adored;
The Three in One, the One in Three;
Holy, holy, holy Lord,
All glory to thee.

V.—10, 11, 10, 11.
O Father most high, to thee be addressed,
With Spirit and Son, one God ever blest,
All glory and worship, from earth and from heaven,
As 'twas, and is now, and shall ever be given.

VI.—10, 11, 10, 11.
O Father most high, to thee be addressed,
With Christ and the Spirit, one God ever blest,
All glory and praise, from earth and from heaven,
As 'twas, and is now, and shall ever be given.

VII.—6, 8, 8, 8.
To God the Father's throne
Perpetual honors raise;
All glory to the God the Son,
And to the Spirit praise.

VIII.—8, 8, 8, 8.
To God the Almighty Father's throne
Perpetual honors raise;
All glory to the God the Son,
And to the Spirit praise.

IX.—4 lines 10s.
To Father, Son, and Spirit, ever blest,
Eternal praise and worship be addressed;
From age to age, ye saints, his name adore,
And spread his fame, till time shall be no more.

X.—10, 5, 11.
Great Father, most high, and Christ who didst die,
And Spirit Divine,
All praise and all honor and worship be thine.

XI.—6, 8, 8, 8.
To God—the Father, Son,
And Spirit—Three in One—
All praise be given;
Crown him in every song;
To him your hearts belong;
Let all his praise prolong;
On earth—in heaven.

XII.—6, 7, 7, 7.
Praise ye the Lord most high,
Praise him, all beneath the sky,
Praise Him, all ye heavenly host,
Father, Son, and Holy Ghost,
As through countless ages past,
Evermore his praise shall last.

XIII.—6, 7, 7, 7, 8.
Jehovah be adored,
Who calls our souls from death,
Who saves us by his redeeming word,
And quickeneth our breath.
To praise the Father, Son,
And Spirit all divine,
The One in Three, and Three in One,
Let all things join.

XIV.—8, 8, 8, 8.
Immortal, holy, endless fame,
Attend the almighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died;
And loud praise, blest Spirit, be
Ascribed to thee.

XV.—8, 8, 8, 8.
Immortal, holy, endless fame,
Attend the mighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died;
And our equal praises be,
Spirit-Comforter, to thee!

XVI.—6, 7, 8, 8, 8.
Jehovah be adored,
Who calls our souls from death,
Who saves us by his word,
And new-creating breath;
To praise the Father and the Son,
And Spirit all-divine—
The One in Three, and Three in One—
Let saints and angels join.

XVII.—7, 8, 7, 7, 8.
To Father, Son, and Spirit,
Ascribe we equal glory;
One Deity, in Persons three;
Let all thy works adore thee:
As was from the beginning,
Glorious to God be given,
By all who know thy Name below,
And all thy hosts in heaven.

XVIII.—7s, 7s, 7s, 7s.
To thee be praise forever,
Thou glorious King of kings;
Thy wondrous love and favor
Each ransomed spirit sings;
We'll celebrate thy glory
With all thy saints above,
And shout the joyful strain
Of thy redeeming love.

XIX.—4 lines 11s.
O Father Almighty, to thee be addressed,
With Christ and the Spirit, one God, ever blest,
All glory and worship, from earth and from heaven,
As 'twas, and is now, and shall ever be given.

XX.—11, 11, 11, 11, 11.
Ever be God for his mercy adored,
Who ransoms our souls by the gift of his word;
Sweet is his call from the gloomy death-prison,
He sends us the spirit of life through his Son.
Who ragured our tomb, and from it hath risen,
In joy, with the spoils of his victory won;
Father, and Son, and blest Spirit Divine,
All worship, all praise, and all glory be thine.

XXI.—4 lines 12s.
O Father Almighty, to thee my heart raises,
To Christ and the Spirit its tribute of praise,
All the glory and worship, from earth and from heaven,
As it was, and is now, shall forever be given.

XXII.—11, 10, 11, 10.
Father Almighty, who reignest in heaven,
Christ and the Spirit, the God we adore,
Triune of honor to thee shall be given,
Now as it was, and shall be evermore.

XXIII.—8, 8, 8.
To Father, Son, and Holy Ghost,
One God in Three,
From man and heaven's immortal host
All glory be.

XXIV.—8, 8, 8, 8, 8.
To Father, Son, and Holy Ghost,
The God whom heaven's triumphant host
And saints adore;
Be glory as in ages past,
In joy, with the spoils of fallen man,
For evermore.

XXV.—8 lines 6s.
Jehovah, be adored,
Who calls our souls from death,
Who saves us by his word,
And new-creating breath;
To praise the Father, Son,
And Spirit all-divine—
The Godhead, Three in One—
Let all creation praise.

XXVI.—7, 7, 7.
Sing we to our God above,
Praise eternal as his love;
Praise Jehovah, Three in One,
Father, Spirit, Son.

XXVII.—8, 7, 8, 7, 7.
Great Jehovah! we adore thee,
God the Father, God the Son,
God the Spirit, joined in glory
On the same eternal throne;
Endless praises will we give
To the God in whom we live.

XXVIII.—8, 8, 8.
To Father, Son, and Holy Ghost,
Who sweetly all agree
To save a world of sinners lost,
From man and heaven's immortal host
Eternal glory be.

XXIX.—6, 8, 8, 8.
To God the Father's throne
Perpetual honors raise;
All glory to the God the Son,
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Praise ye the Lord most high,
Praise him, all beneath the sky,
Praise Him, all ye heavenly host,
Father, Son, and Holy Ghost,
As through countless ages past,
Evermore his praise shall last.

XXXIII.—6, 7, 7, 7, 8.
Jehovah be adored,
Who calls our souls from death,
Who saves us by his redeeming word,
And quickeneth our breath.
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And Spirit all divine,
The One in Three, and Three in One,
Let all things join.

XXXIV.—8, 8, 8, 8.
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Attend the almighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died;
And loud praise, blest Spirit, be
Ascribed to thee.

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XXXVII.—7, 8, 7, 7, 8.
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Let all thy works adore thee:
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By all who know thy Name below,
And all thy hosts in heaven.

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Who ragured our tomb, and from it hath risen,
In joy, with the spoils of his victory won;
Father, and Son, and blest Spirit Divine,
All worship, all praise, and all glory be thine.

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Father Almighty, who reignest in heaven,
Christ and the Spirit, the God we adore,
Triune of honor to thee shall be given,
Now as it was, and shall be evermore.

XLIII.—8, 8, 8.
To Father, Son, and Holy Ghost,
One God in Three,
From man and heaven's immortal host
All glory be.

XLIV.—8, 8, 8, 8, 8.
To Father, Son, and Holy Ghost,
The God whom heaven's triumphant host
And saints adore;
Be glory as in ages past,
In joy, with the spoils of fallen man,
For evermore.

XLV.—8 lines 6s.
Jehovah, be adored,
Who calls our souls from death,
Who saves us by his redeeming word,
And quickeneth our breath.
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And Spirit all divine,
The One in Three, and Three in One,
Let all things join.

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Praise eternal as his love;
Praise Jehovah, Three in One,
Father, Spirit, Son.

XLVII.—8, 7, 8, 7, 7.
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God the Father, God the Son,
God the Spirit, joined in glory
On the same eternal throne;
Endless praises will we give
To the God in whom we live.

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Who sweetly all agree
To save a world of sinners lost,
From man and heaven's immortal host
Eternal glory be.

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Praise ye the Lord most high,
Praise him, all beneath the sky,
Praise Him, all ye heavenly host,
Father, Son, and Holy Ghost,
As through countless ages past,
Evermore his praise shall last.

L.—6, 7, 7, 7, 8.
Jehovah be adored,
Who calls our souls from death,
Who saves us by his redeeming word,
And quickeneth our breath.
To praise the Father, Son,
And Spirit all divine,
The One in Three, and Three in One,
Let all things join.

L. I.—8, 8, 8, 8.
Immortal, holy, endless fame,
Attend the almighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died;
And loud praise, blest Spirit, be
Ascribed to thee.

L. II.—8, 8, 8, 8.
Immortal, holy, endless fame,
Attend the mighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died;
And our equal praises be,
Spirit-Comforter, to thee!

L. III.—6, 7, 8, 8, 8.
Jehovah be adored,
Who calls our souls from death,
Who saves us by his word,
And new-creating breath;
To praise the Father and the Son,
And Spirit all-divine—
The One in Three, and Three in One—
Let saints and angels join.

L. IV.—7, 8, 7, 7, 8.
To Father, Son, and Spirit,
Ascribe we equal glory;
One Deity, in Persons three;
Let all thy works adore thee:
As was from the beginning,
Glorious to God be given,
By all who know thy Name below,
And all thy hosts in heaven.

L. V.—7s, 7s, 7s, 7s.
To thee be praise forever,
Thou glorious King of kings;
Thy wondrous love and favor
Each ransomed spirit sings;
We'll celebrate thy glory
With all thy saints above,
And shout the joyful strain
Of thy redeeming love.

L. VI.—4 lines 11s.
O Father Almighty, to thee be addressed,
With Christ and the Spirit, one God, ever blest,
All glory and worship, from earth and from heaven,
As 'twas, and is now, and shall ever be given.

L. VII.—11, 11, 11, 11, 11.
Ever be God for his mercy adored,
Who ransoms our souls by the gift of his word;
Sweet is his call from the gloomy death-prison,
He sends us the spirit of life through his Son.
Who ragured our tomb, and from it hath risen,
In joy, with the spoils of his victory won;
Father, and Son, and blest Spirit Divine,
All worship, all praise, and all glory be thine.

L. VIII.—4 lines 12s.
O Father Almighty, to thee my heart raises,
To Christ and the Spirit its tribute of praise,
All the glory and worship, from earth and from heaven,
As it was, and is now, shall forever be given.

L. IX.—11, 10, 11, 10.
Father Almighty, who reignest in heaven,
Christ and the Spirit, the God we adore,
Triune of honor to thee shall be given,
Now as it was, and shall be evermore.

L. X.—8, 8, 8.
To Father, Son, and Holy Ghost,
One God in Three,
From man and heaven's immortal host
All glory be.

L. XI.—8, 8, 8, 8, 8.
To Father, Son, and Holy Ghost,
The God whom heaven's triumphant host
And saints adore;
Be glory as in ages past,
In joy, with the spoils of fallen man,
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L. XII.—8 lines 6s.
Jehovah, be adored,
Who calls our souls from death,
Who saves us by his redeeming word,
And quickeneth our breath.
To praise the Father, Son,
And Spirit all divine,
The One in Three, and Three in One,
Let all things join.

L. XIII.—7, 7, 7.
Sing we to our God above,
Praise eternal as his love;
Praise Jehovah, Three in One,
Father, Spirit, Son.

L. XIV.—8, 7, 8, 7, 7.
Great Jehovah! we adore thee,
God the Father, God the Son,
God the Spirit, joined in glory
On the same eternal throne;
Endless praises will we give
To the God in whom we live.

L. XV.—8, 8, 8.
To Father, Son, and Holy Ghost,
Who sweetly all agree
To save a world of sinners lost,
From man and heaven's immortal host
Eternal glory be.

L. XVI.—6, 7, 7, 7.
Praise ye the Lord most high,
Praise him, all beneath the sky,
Praise Him, all ye heavenly host,
Father, Son, and Holy Ghost,
As through countless ages past,
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L. XVIII.—8, 8, 8, 8.
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Let all things join.

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Who saves us by his redeeming word,
And quickeneth our breath.
To praise the Father, Son,
And Spirit all divine,
The One in Three, and Three in One,
Let all things join.

L. XXXV.—8, 8, 8, 8.
Immortal, holy, endless fame,
Attend the almighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died;
And loud praise, blest Spirit, be
Ascribed to thee.

L. XXXVI.—8, 8, 8, 8.
Immortal, holy, endless fame,
Attend the mighty Father's name;
The Saviour Son be glorified,
Who for lost man's redemption died;
And our equal praises be,
Spirit-Comforter, to thee!

L. XXXVII.—6, 7, 8, 8, 8.
Jehovah be adored,
Who calls our souls from death,
Who saves us by his word,
And new-creating breath;
To praise the Father and the Son,
And Spirit all-divine—
The One in Three, and Three in One—
Let saints and angels join.

L. XXXVIII.—7, 8, 7, 7, 8.
To Father, Son, and Spirit,
Ascribe we equal glory;
One Deity, in Persons three;
Let all thy works adore thee:
As was from the beginning,
Glorious to God be given,
By all who know thy Name below,
And all thy hosts in heaven.

L. XXXIX.—7s, 7s, 7s, 7s.
To thee be praise forever,
Thou glorious King of kings;
Thy wondrous love and favor
Each ransomed spirit sings;
We'll celebrate thy glory
With all thy saints above,
And shout the joyful strain
Of thy redeeming love.

L. XL.—4 lines 11s.
O Father Almighty, to thee be addressed,
With Christ and the Spirit, one God, ever blest,
All glory and worship, from earth and from heaven,
As 'twas, and is now, and shall ever be given.

L. XLI.—11, 11, 11, 11, 11.
Ever be God for his mercy adored,
Who ransoms our souls by the gift of his word;
Sweet is his call from the gloomy death-prison,
He sends us the spirit of life through his Son.
Who ragured our tomb, and from it hath risen,
In joy, with the spoils of his victory won;
Father, and Son, and blest Spirit Divine,
All worship, all praise, and all glory be thine.

L. XLII.—4 lines 12s.
O Father Almighty, to thee my heart raises,
To Christ and the Spirit its tribute of praise,
All the glory and worship, from earth and from heaven

HERN, 30th Nov.—All the Garibaldian officers now living in Switzerland have received orders to assemble at Geneva with a view to the election of the policy to be carried out with reference to the American question.

Another matter has been committed at Aldershot. While Sergeant Kelly and Corporal William Campbell, of the 7th Highlanders, were calling the tattoo on Saturday evening, a private named Jackson took his rifle and deliberately shot at the Sergeant. The ball passed through the Sergeant, killing him dead, and entering the body of the Corporal seriously wounding him.

A most calamitous occurrence took place at Edinburgh a few minutes after one o'clock on Sunday morning. In the sudden fall of a shower of stones in the lower district of the High street, which resulted—so far as has yet been ascertained—in the death of 28 persons, and the injury, more or less severe, of 140 others.

The *Opinion Publique* says of the Mason and Sidiel affair:—"We perfectly understand the deep sensation this event has caused in London for the French people received such an insult the whole country would have risen as one man to demand striking retaliation."

The Belgian steamer *Cometes* from Havre from New York put into Southampton, in distress, on the 29th ult.

The Waterford Company's steamer *Zephyr* from Liverpool for Waterford, came in collision with a French steamer, and a collision, the captain, mate, and eight of the crew were lost.

MONETARY AND COMMERCIAL.—(From the Times City Articles.)

LONDON, FRIDAY EVENING.—Consols opened yesterday morning at a further fall of 1/4 to 1/2 per cent on the announcement of the law officers of the Crown having asserted an opinion that proceedings of the American frigate were illegal.

Subsequently the heaviness increased, until transactions took place at 1 1/2 per cent below the price of Thursday, and 2 per cent below the price of Wednesday.—Before the termination of business there was a rally of about 1/2 per cent.

The Paris Bourse yesterday there was a further fall of about 1/2 per cent. The United States three per cent were quoted 76 to 78 below the news of the American outrage, stood yesterday nominal, and in the Foreign Exchanges yesterday the rates were a shade higher.

Public Opinion in England.—FROM THE DAILY NEWS.

The Daily News, which has generally shown a Northern bias, observes that the Government has struck its best friend in the left, a friend that never yet when smitten on the left cheek turned the right for a second blow.

The remonstrances of this act we shall not attempt to predict. Enough for the present that it is one which will make it the duty of our Government to insist on complete satisfaction. It is a matter which will not be sooner left than what has taken place in the Bahama Channel than it will disavow the act.

Messrs. Mason and Sidiel, who are the authors of the full report. Nothing short of this report can be accepted. Until there has been time to receive news from Washington, we feel bound to believe that the seizure of the *Cometes* on board the Trent was an act in excess of duty as it was in violation of public law.

Our contemporary proceeds to say that the United States lines which separate the rights of belligerents and neutrals respectively. While this war lasts we must submit to have our merchant vessels stopped on the high seas by both parties in search of contraband.

Had Lieutenant Fairfax confined himself to demanding Mr. Sidiel's despatches, and taken them of us must have acquiesced in his visit as one of the agreeable occurrences incident to a voyage in the neighbourhood of conflicting fees. But the seizure of persons and property, and the taking of our vessels that we should consider a similar right to Austria, or Russia.

The circumstances of this case are so plain, and so compelling us to disbelieve, in the absence of direct evidence, that this aggression was ordered by the United States Government, that we are at Washington knows perfectly well that it cannot act in this fashion with impunity.

In fact at this moment its cause lies at our mercy. We could with ease still open our eyes to the blockade, and on which far more than on the sword, it relies for success. We could open up the Southern ports at once to receive our contraband, and in return for the cotton. And if we could, we could at small cost find abundant occupation for the arms of the Union. It is not, therefore, that we should not have given no provocation for this outrage.

The Post confirms the announcement in the Times, and says the demand which Lord Lyons will make to the Washington Cabinet is a plain and brief, and they will hold the issue in their own hands. If our demands are not at once complied with, Lord Lyons will break off diplomatic relations with the Cabinet of Washington, and return to this country.

Very Latest.—NEW YORK, 17th.—The Herald's Washington despatch says:—"Cabinet in session for several hours to-day; difficulty with England was discussed with great minuteness and firmness. What the result from England may be, our Government is not prepared to say."

Thanksgiving.—Tomorrow will be observed as a Day of Thanksgiving. A Divine Service will be held in Grafton Street Church at 11 A.M.

Rev. J. Mason sends to us by the last steamer the usual Wesleyan Monthly, adding to them "The Wesleyan Pocket Book, for 1862," with "Hidden Treasures," by Hartley, Dr. Ruler's "Jesus Saviour," and the latest publications of the Wesleyan Tract Society.

We acknowledge with thanks from the Rev. C. Frost, the Sixth Report of the Home Mission and Contingent Fund for 1861.

Mr. E. G. Fuller has laid on our table the last number of the North British Review.

Wesleyan Conference Office.—LETTERS AND MONIES RECEIVED SINCE OUR LAST.

Rev. C. Dewolf (\$150 for B.R. \$620 for P.W., W. Frigate \$9, A. Ford \$83, Rev. J. G. Henniger (\$8 for P.W. for Geo. Fox \$2, J. Forrester \$2 not sent before, Jas. Allen \$2, D. K. Foster \$2, not sent before, Rev. H. H. Pope (\$2 for B.R., \$7 for P.W., \$10 for B.R., \$2 Nelson Kirk \$1, Newton Franklin \$1, J. G. Lucas, (\$2 for P.W.), Edw. Huels, \$1, late, \$85 for P.W., J. B. Smith, \$10, for P.W.), John C. Bent, the money was not sent to this office, Rev. W. Smithson (\$4 for P.W., for W. E. K. Thos. H. Newcomb \$2, C. E. Burdige, a subscriber, he commenced last March 20th—E. K. has not paid the arrears of his 1861, the other matters are at London, Rev. C. Dewolf (\$84 for P.W., \$10 for B.R., \$7 for P.W., \$10 for B.R., \$2 Nelson Kirk \$1, Rev. J. G. Henniger (\$8 for P.W. for Geo. Fox \$2, J. Forrester \$2 not sent before, Jas. Allen \$2, D. K. Foster \$2, not sent before, Rev. H. H. Pope (\$2 for B.R., \$7 for P.W., \$10 for B.R., \$2 Nelson Kirk \$1, Edw. 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