

Missionary Intelligence.

(From Wesleyan Notices Newspaper, Nov. 1850.)

Missions in Ceylon.

POINT-DE-GALLE.

Extract of a Letter from the Rev. William H. A. Dickson, dated August 15th, 1850.

It is now some months since I wrote to you; but the uniform character of our proceedings prevents that variety which invites to frequent detail. I have continued to visit all our out-stations once in the month, as I before proposed, which, though it occupies me two weeks in each month away from home and more immediate Circuit duties, strengthens them, and prevents that decay which often occurs from want of efficient oversight. In June last I opened a new chapel at Amblangodde, which we have built for the accommodation of the people by the assistance of our friends there, aided by a trifling grant from some private available funds. The district is intensely Heathen, and I trust the chapel will prove a place of salvation to many. The other places in the Amblangodde Circuit afford little room for gratulation, which is mainly to be attributed to the inefficient working of the Station, as its only supply is a young and inexperienced Catechist, who is wholly without influence in the neighbourhood, and the state of the funds prevents a more efficient appointment. Mr. Rodrigo continues to labour on the Balligam Station; and the chapel there is now in a more satisfactory condition. The people generally manifest an awful indifference to truth, and an equally eager pursuit of degradation, in the abominable rites of demon-worship. Sometimes, however, spathy gives place to opposition; and a few Sabbaths since, a company of Buddhists collected under a sacred banian-tree immediately in front of our chapel, at the hour of public worship, with the avowed design of putting it down by a clamorous chanting of Bauu, the sacred writings of the Buddhists. Remonstrances were vain, and the interference of the police-officers was almost leading to its being brought before the Magistrates; but, as I happened to go down at the time, I succeeded in inducing them to accept a promise that the annoyance should not be repeated, without prosecuting the adversaries, which could only lead to irritation of feeling on one side, and unholy influences on the other. Litigiousness is a characteristic of the natives, and by it they often abuse both the law and liberty they are under; and our people are frequently too weak in grace to suffer wrong, as well as too weak in faith to labour amidst trials. Our aged native brother Salmon is in charge of the Matura Station; and I trust our work among the Burghers at least is advancing. There is a much greater outward decency, and desire for the means of grace, than formerly existed, and a change, I trust "the great change," is observed in the lives of a few.

I visit the families in their own homes when I am on that side, and make it a rule while thus employed to let the conversation be only on serious and eternal things. The schools are still by no means what I could wish, though they have been gradually improving through the year. What is most necessary in this Circuit is a healthy Singalese work; and I regret that the appearances of that are not more promising. The Catechist at Dondra has suffered much opposition in his work, chiefly through the influence and intrigues of the Pataganita Schoolmaster, who was dismissed, as mentioned in my last, for the performance of some Buddhist and devil ceremonies.

Difficulties are doubly formidable to a Singalese; but I trust a discipline of trial will make our Catechist "add to patience experience, and to experience hope."

Last month I opened the new chapel which we have been for some time building at Goddapitiya, and preached to those lovers of carnal demon-worship on the spiritual worship of God, who is a Spirit. I say carnal demon-worship: for the devils to whom they offer are beings who are believed to delight in flesh and blood, and to whom they attribute all bodily disease and physical deformity. Our new chapel is small, but neat, pleasantly situated on an eminence in

the midst of this degraded people. I was happy also to find our school there considerably improved, and the work altogether in a more promising state. But the condition of the people is deplorable indeed. In these jungle villages Buddhism has become a practical nullity before the fiercer and fierer form of devil-worship. So demented are they, that the more intolerably abominable the demon is supposed to be, the more assiduous are they in performing ceremonies to his honour.

Even poor frail men, disreputable Singalese, who lived and died within the memory of some of the present generation, receive an apotheosis, and are honoured and supplicated in festivals and orgies; while the Creator is altogether forgotten, unmentioned, unadored.

How sad it is to think, that in such a district, where spiritual wickedness is enthroned, and multitudes perish in sin, the limits of our great permit us to station only one poor solitary Catechist, aided by occasional visits of a Missionary from a distance of forty miles, a great part of which is through jungle!

I am much depressed at the extent of the southern section of the South Ceylon District, and its peculiar difficulties, compared with the paucity of labourers. Cannot the Committee make us a special annual grant of at least £100 for the more efficient occupation of these jungle stations, teeming with degraded devil-worshippers? Though we should all work ourselves to death, we alone could not efficiently occupy the ground; and the Chairman wrote to me last week that there was no probability of our having further help at present, as the ordinary grant is fully absorbed in existing appointments.

Respecting Galle Circuit, properly so called, I have but little to add, though that little is, I hope, encouraging. Our work has been maintained, and within the last few months two or three new classes have been formed, and there are some manifestations of divine power and grace. I was invited, a short time since, to visit a Portuguese woman, who had not been in a place of worship for upwards of twenty years. I did so, conversed with her, and invited her to our Portuguese service on Sunday evening. She promised to attend, and did so reluctantly; but I was happy last week to receive a letter from her husband, stating that she had left the service profitable, and was desirous of becoming a regular attendant; and that he himself had marked a great change in her conduct.

There is an interesting case of a Singalese convert, now an applicant for baptism. He is a well-educated young man, of a wealthy Singalese family of the Velala or highest caste, and his father is a rigid Buddhist, but says that since his son has become a Christian upon inquiry and conviction, and not in name and for secular purposes, he will not oppose him. The young man was formerly a strenuous defender of Buddhism; but, from conversation with an excellent Christian schoolmaster, and the studious consideration of Christian tracts and pamphlets, and the sacred Scriptures, he has become entirely convinced of the truth of Christianity; and, after much consideration and prayer, is desirous of public baptism, which I hope shortly to administer. All hail Emmanuel! of the increase of His government there shall be no end; and these scarce firstfruits are pledges of a harvest coming, when long-withstanding Buddhism shall finally and forever fall.

My health, I am thankful to state, which was a few months back very seriously impaired, is now considerably improved, and I trust that the amendment will be permanent.

Biography.

Biographical Sketch of Mrs. Sarah McLeod

"The memory of the just is blessed."

REV. AND DEAR SIR,—The pen of inspiration, in recording the sentiment placed at the head of this communication, sanctions my soliciting a place in the columns of *The Wesleyan*, to place before your readers a concise sketch of the life and religious character of a sister in the Lord Jesus, who has been recently removed to the communion of the Church above. Although persuaded of my incompetency to furnish a finished portrait of one distinguished by a more than ordinan-

amount of moral excellence, yet I trust that a careful practical study of the outlines presented may be "blessed" to those who emulate religious worth.

MRS. SARAH McLEOD, the late consort of the Rev. Alexander W. McLeod, was the daughter of Hannon and Cynthia Trueman. She was born at Point De Bute, in the Province of New Brunswick, on the 27th of August, 1812, and enjoyed the inestimable advantage of pious parentage, and consequently of early religious instruction and example. In childhood she gave pleasing indications that she was destined to occupy a high moral and social position; being distinguished by unusual mental vigour, sweetness of disposition, domestic affection, placidity of temper, and amiability of demeanour. Possessing and manifesting this rare and happy combination of qualities, she shared largely in the affections of her family, and of the circle of friends who had the privilege of her society. Her educational opportunities were not adequate to the rapid and full development of her intellectual powers; but the privation of advantages enjoyed by youth of the present day, was compensated by her ardent thirst for knowledge, and by diligent and persevering application to those sources of it which were accessible. By this means she was enabled to outstrip many of her companions of less studious habits, to become a proficient in general English literature, and to acquire a correct rudimentary knowledge of various branches of art and science, for which, in subordination to the more important practical engagements of life, she always cherished a peculiar fondness and taste.

In the range of reading opened up to her she took great interest in perusing the memoirs of persons eminent for piety, and thus, in connexion with parental and ministerial instruction, formed correct views of Divine truth, in its application to Christian experience and practice. When about fifteen years of age, the neighbourhood where she resided was visited by special influences of the Holy Spirit, in connexion with the ministry of the word by the Rev'd. Wm. Temple, Wesleyan Missionary. Many were brought under deep conviction for sin, and were led to the fountain of living waters. Among those who experienced the blessing of justification by faith in the atoning blood, the subject of this sketch was happily numbered. A previous life characterized by as much blamelessness as attaches to any of the unregenerate gave a peculiar cast to the exercises of her mind while penitently seeking salvation. Her conviction of the depravity of the human heart was deep and intelligent—a consciousness of having lived in a state of alienation from God prostrated her spirit in profound humiliation; she thankfully hailed the message of reconciliation through the sacrificial death of the Redeemer, and opened her heart to the renewing operations of the Holy Spirit. Believing in Him through whom God justifieth the ungodly, she obtained a clear assurance of her adoption. Aided by the regenerating grace which ever accompanies the exercise of pardoning mercy, she consecrated herself unreservedly and irrevocably to Him "to whom her all was due;" and having thus given herself unto the Lord, she gave herself also unto his church, thereby manifesting her acquiescence in the wisdom of Divine arrangements. Thenceforward, the undeviating consistency of her deportment, until a career of pious employment was exchanged for an eminently peaceful transmission to the rest reserved for the saints, afforded indubitable evidence of the reality of that spiritual transformation of which she professed herself a subject.

In August, 1831, she was united by marriage to him who now submissively deploras his irreparable loss. In the new relations in which then, and subsequently, she was placed, there were opened up new fields for the exercise of her natural and gracious endowments. As a wife, she was affectionate and sympathetic, and "looked well to the affairs of her household"—As a mother, tender, indulgent, influential, and exemplary.—Feeling the vast responsibility devolving upon her, she was indefatigable in her efforts for the mental improvement of her children, of whose early education she took the chief charge, and for whose instruction in the truths and duties of christianity she laboured with commendable diligence, accompanied by fervent prayer for the Divine blessing. In her peculiar relation to the Christian Church she faithfully discharged her obligations, co-operating, within her appropriate sphere, with her beloved partner in the duties of the pastorate, by her valuable counsels and affectionate sympathies lightening the pressure of ministerial anxiety, and by her personal exertions, as a Sabbath School teacher, and a Class-leader, assisting in the establishment and extension of the cause of God in the Circuits on which she resided. For both these departments of christian service, and especially the latter, she was remarkably adapted. During the last three years she was entrusted with the charge of a class composed chiefly of young females, for whose spiritual interests she was most conscientiously devoted, and for whose advancement in holiness she laboured, until within a few months of her decease, when growing debility compelled her to practically resign her beloved charge to another. As a friend, she was affable, unobtrusive, prudently confiding, faithful, a cheerful and agree-

able associate, and a judicious adviser. Her circle of intimacy was bounded by the line which separates the church from the world. She took great pleasure in intercourse with Christian friends, to whom her conversation was ever interesting and edifying. For the poor of Christ's flock she always manifested special concern—visiting them for the impartation of instruction and spiritual consolation, and for the ministrations of benevolence as regarded their temporal necessities. By these her removal is painfully felt, and deeply lamented. A fact illustrative of this has come to my knowledge. An indigent, afflicted, and aged coloured woman, who had received many proofs of Mrs. McLeod's benevolent sympathy, on hearing of her death, exclaimed with deep and manifest emotion, "O then my mother is gone!"

But I must lay restraint upon my inclinations, and limit myself to the presentation of a few of those inimitable principles of action, by which our beloved sister was enabled to rise to such honourable elevation of christian character.—Among these may be enumerated,

Strong attachment to, and appreciation of Divine institutions.—She greatly valued, and regularly attended the public ministrations of God's word and ordinances. Her seat in the sanctuary was seldom vacant, except at the call of imperative necessity. By judicious domestic arrangements she was enabled to encourage the ministers of God, by her general attendance on week-night religious services. Her demeanour in the house of God was always devout. She revered the Lord's presence in his sanctuary. Her attention to the truth enunciated was fixed, and her habit of contemplation, and of self-application and appropriation of its conscientious and intelligent. Nor was she less distinguished by her manifest delight in the assemblies of the saints for mutual fellowship and prayer, and for her active engagement in those edifying services.

Veneration for the Holy Scriptures.—With the doctrines and duties of the christian faith she was intimately conversant. The volume of inspiration was rightly regarded as an inestimable treasure. By a well arranged plan it was consecutively read, with devout study and prayer, furnishing materials for meditation, and for direction amid the perplexities, and consolation in the trials, incident to a pilgrimage on earth.

Regular attention to private devotional exercises.—In reference to closet duties she walked by systematic rule. The engagements of domestic life, or the interchange of the courtesies of society, were not allowed to interfere with the time appropriated to secret intercourse with God. His claims on the homage of her heart, and a conviction of her own spiritual necessities, were felt to be paramount to all other considerations; and in her practical obedience to the injunctions of the Redeemer, relating to private devotion, consisted the elements of that religious strength and consistency which I have faintly delineated.

Thus our beloved sister "walked with God," until he was pleased to remove her to a purer sphere of duty and enjoyment. To a life occupied in the cultivation of those divine graces, which, acting upon a mind of superior order, and upon a natural disposition more than ordinarily amiable, formed a character so uncommon, a happy termination was to be confidently anticipated. For "God forsaketh not his saints; they are preserved for ever." This anticipation was delightfully realized. About three years ago, appearances of incipient disorder, in the form of pulmonary consumption, excited the apprehensions of her friends. All the appliances of which conjugal affection and medical science are capable were resorted to in vain. The insidious disease, which ordinarily seeks its victims among the most gentle and lovely of the family of man, made its approaches to the citadel of life stealthily, but with unrelenting purpose. As is the wont of persons under its influence, Mrs. McLeod was the last to recognize its existence, and long declined to place herself under those restraints from exposure in the discharge of public duties, to which the counsels of her friends would fain have prompted her. Her zeal for God, and her estimate of the value of time, as expended in his service, urged her to efforts beyond her strength, until failing nature constrained her to seek invigoration in comparative retirement and repose.

After resigning the charge of her class, she resorted to her place of birth, cherishing the hope that by the blessing of God life might be protracted by a change of air and associations. There was in this hope no want of confidence in the wisdom of Divine procedure, nor of submission to the will of her heavenly Father. Few in like circumstances have manifested more patience and resignation than did this afflicted saint. There were ties to earth which none but God has authority to sunder. The desire would not be criminal, when subordinate to the decision of Him who "worketh all things after the counsel of His will," to be permitted to guide for a much longer time the minds and steps of her five surviving children. And her maternal affections and anxieties clung to this idea, until a few weeks before her death she was informed by her medical attendant, in answer to her own calm and candid enquiry, that her stay on earth was soon to terminate. From that period she sought and obtained the grace to submit with un murmuring cheerfulness to the will of God.

Death had long been divested of his sting, and now the allurement of domestic love, though not destroyed, were eclipsed by the stronger attractions of heavenly felicity, of which she largely enjoyed the foretaste and pledge. Her mind was therefore chiefly occupied in devotional preparation for the approaching change, and in furnishing to her dear children those counsels by attention to which they might hope to rejoice in the better land. During this period her accustomed placidity was untroubled, her faith and hope were firmly fixed, and she calmly awaited the last onset of the enemy. Through the tender mercy of God she was exempted from extreme suffering, and was enabled to receive occasional visits, and to seek refreshment in short carriage excursions. On the day preceding her demise she rode out, and in the evening conversed with some of her Christian friends. There was, however, much manifest exhaustion of strength, and she passed a rather restless night. On the morning of Thursday, the 14th of November, alarming symptoms were exhibited. Her medical adviser and two or three pious female friends were summoned. The pins of the tabernacle were being removed, and in answer to her inquiry she was told that the hour of departure was at hand. The intelligence was received with extraordinary calmness and fortitude. At first she declined having a final interview with her children, doubtless apprehending the probable effect of any excitement of feeling. After occupying a short time in silence,—her attitude, and gestures proclaiming to the bystanders that she was looking to God for aid,—she desired to see the children. The scene was not to be described. The sustaining grace of God was eminently recognized in the meek and collected deportment of the dying Christian wife and mother. The interview was short and impressive. From this time she suffered much—said but little—her whole soul seemed absorbed in prayer. Death was draining the springs of life, but the Angel of the Covenant was supplying the sanctified spirit with draughts from the river of the streams whereof make glad the city of God. She had an affecting farewell to her husband, accompanied by a touching declaration of undying affection. Her replies to the enquiries of her female attendants were intelligent and satisfactory. Her last audible utterance was, "I know that the Lord Jesus will receive my spirit," and in a few moments she was in possession of the fruition of the Christian's hope.

This our beloved sister lived usefully and exemplarily, and died peacefully and triumphantly. I have treasured on your columns at considerable length, knowing the interest which will be felt by your readers in all the Circuits which have been favoured with the presence and labours of their now glorified friend. They will be encouraged, and I hope stimulated, to follow her as she followed Christ. Testimonies have been borne to her pious worth and the grace of God which was in her, in a number of letters, which I have had the privilege of perusing, from sympathizing friends, by the Leaders' Meeting with which she was connected, and by the Sabbath School Teachers' Meeting, and if aught can augment the consolation derived by her surviving friends from the firm persuasion that she is now with the Lord, it is their warranted conviction that her remembered piety of life must exert a salutary influence on those who survive her. "She being dead, yet speaketh."

The funeral solemnities were conducted by the Rev. J. McMurray, and on the following Sabbath evening, a discourse was delivered in the Brunswick Street Chapel, by the Rev. E. Evans, in attempted improvement of the bereaving dispensation, from Heb. vi. 12.

E. E.

Halifax, Dec. 17, 1850.

General Miscellany.

Grecian and Gothic Styles of Architecture.

The Grecian architecture is strictly terrestrial in its style. The low cabin, man's first dwelling, wants element; and in all its modifications and refinements it retains the proportions of this element. This style is beautiful, chaste, elegant. By its faultlessness of symmetry it defies criticism. It is admirably adapted to human mansions and palaces; and influences over the dwellings of secular haunts of man an air of good taste and refinement. But it is spiritual. Its columns and facades have nothing in their contour or arrangement which can awaken any moral association, any heavenward aspiration, any thought of infinity, immensity or eternity. It could have connected itself with no religion than that with which it was allied, the votaries of which worshipped gods who were altogether such as themselves.

Far otherwise the Gothic order. Its element is nature's noblest temple, the grove; its pointed vaults and arches are derived from the lofty entablatures of giant oaks; and its whole character bears the same marks of grandeur with the primal forests, among which it had its birth. Its essential feature is that in which lies the very

essence of the sublime, namely, that its proportions are too vast to be measured by the observer's eye, and therefore are virtually infinite. In this order, the spires and turrets losing themselves in the clouds, the deep recesses; the dizzy heights of the ceilings, the shadowy row of clustered columns, the mellow light making the whole perspective dim and phantasm-like in the distance, all help to constitute a shrine meet for the lowly, awe-stricken worship of Him, who is in part unseen, in part but dimly seen; all awaken the sense of an infinite presence, of power immense, of greatness unutterable. Such a pile, in its solemn grandeur, makes man feel his nothingness before Him to whom the temple is reared. The Gothic order is thus in its very idea, aspiring, spiritual, Godward tending. It is the offspring no less than the perennial fountain of devotion; and its gorgeous cathedrals, the wonder of all lands and climes, are so many gifts of Christianity to the world, which it is regenerating.

Perhaps the reader will be glad to be reminded in this connection of the admirable cognate lines of Bryant:

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And around the roof above them; ere he framed
The lofty vault, to gather and roll back
The sound of anthems; in the darkling wood,
Amidst the cool and silence, he knelt down
And offered to the Mightiest solemn thanks
And supplication.

Curran.

The following tale has a good moral:—One morning, at an inn in the south of Ireland, a gentleman travelling upon mercantile business, came running down stairs a few minutes before the appearance of the stage coach, in which he had taken a seat for Dublin. Seeing an ugly little fellow leaning against the doorpost, with dirty face and shabby clothes, he hailed him and ordered him to brush his coat. The operation proceeding rather slowly, the impatient traveller jawed the lazy valet for a good for nothing dog and threatened him with corporal punishment on the spot, if he did not make haste and finish his job well before the arrival of the coach. Terror seemed to produce its effect; the fellow brushed his coat and then his trousers, with great diligence, and was rewarded with sixpence, which he received with a low bow. The gentleman went to the bar, and paid his bill, just as the expected vehicle reached the door. Upon getting inside, guess his astonishment to find his friend the quondam waiter, seated snugly in one corner, with all the look of a person well used to comfort. After two or three hurried glances, to be sure that his eyes did not deceive him, he commenced a confused apology for his blunder, condemning his own rashness and stupidity—but he was speedily interrupted by the other exclaiming, "O, never mind, make no apologies—these are hard times, and it is well to earn a trifle in an honest way—I am much obliged for your hand-some fee for so small a job—my name, sir, is John Philip Curran, pray what is yours?" The other was thunderstruck by the idea of such an introduction; but the drollery of Curran soon overcame his confusion; and the traveller rejoiced less at the termination of a long journey, than when he beheld the distant spires of Dublin glitter in the light of the setting sun.

How far the provision of Food is due to the Labour of Man.

The number of human beings on the earth is calculated at nearly one thousand millions; all these are fed from the produce of the ground; for even animal food itself is the produce of the ground. It is true that, for this result, man in general must labour; but, how small an actual portion of this immense productiveness is due to man! His labour ploughs the ground, and drops the seed into the furrows. From that moment, a higher agency supercedes him. The ground is in possession of influences which he can no more guide, summon, or restrain, than he can govern the ocean. The mighty alchemist of the atmosphere is at work; the rains are distilled, the gales sweep, the dews cling, the lightning darts its fertilizing fire into the soil, the frost purifies the fermenting vegetation,—perhaps a thousand other agents are in movement, of which the secrets are still hidden from man; but the vividness of their force penetrates all things, and the extent of their action is only measured by the globe; while man stands by, and has only to see the naked and drenched soil clothing itself with the tender vegetation of spring, or the living gold of the harvest,—the whole loveliness and bounty of Nature delighting his eye, soliciting his hand, and filling his heart with joy.—*Rev. Dr. Croly.*

Blessing a Sword.

St. Columbia of old, when asked to bless a soldier's sword, replied, "God grant, it may never shed a drop of blood."

Rules for Reading.

In the selection of books which you read, although mental relaxation is as necessary as bodily, do not devote yourselves too much to those lighter works which will only encourage and strengthen imagination in its flights and dreams. Fancy is a strolling player, whose vagrant courses should be checked, and brought within the line and rule of discipline and system. But read the best of the old, and the best of the new, the cream of both, with as little of the blue milk as possible; and even so you will be able to make yourselves acquainted with only a slight sprinkling of the volumes which the teeming press is pouring forth day by day; and even so you will only be like the ploughboy at the harvest home feast, who, when he had swallowed so many good things that he had brought himself to a state of surfeit, burst into tears as the tables were being cleared, "There's all that padding left, and I can't eat any more." And in doing this, make yourselves the masters, not the slaves of the books which you read, bringing all their contents before the bar of your judgement, and the test of reason and common sense.

Correspondence.

For the Wesleyan.

On Praying in Public.

The Great Head of the Church has appointed, both by precept and the example of Primitive Christians, that His followers should meet together for united public prayer. It is inculcated in our Lord's Prayer, and in those sacred promises to those who agree on earth as touching any thing that they shall ask, and to those met in His name.—See Matt. xviii. 19, 20.

No sooner was the Church bereft of the bodily presence of her Saviour, than her members assembled together for common supplication. See Acts i. 12th and two following verses; and on a subsequent day, the brightest in the annals of Zion, they were all "with one accord in one place." Acts ii. 1. A certain river-side became noted as a place of resort for praying people who met on the Sabbath day. Acts xvi. 13. And when Peter and John were released from the High Priest's court, they repaired to their own company and held a prayer-meeting. Acts iv. 23, 24. What blessed Prayer-Meetings were those referred to above!—"Seasons of grace and sweet delight."

Those Churches which revere the Bible in our day, follow the practice of the Primitive Church, and often realize the fulfilment of the Saviour's precious promises;—but at the same time it must be admitted that such meetings are not in the greatest number of instances so hallowed by those heavenly showers which of old refreshed "the garden of the Lord," and which occasionally still descend in a blessed measure on some assemblies of the saints. Why is it thus? Why is not the place of the Prayer-Meeting a Bethel in all cases? Is God a respecter of persons? Surely not.

The above questions are worthy of deep consideration. Will the reader be offended if I offer a few thoughts in reply to the questions proposed?

The fault must be with one or other, of two parties, or else with both—i. e., the person who is spoke-man in prayer, or the people themselves.

It may be owing to the defects or errors of the spoke-man. He may be careless and inconsistent in his life. If so, he cannot suitably lead the devotions of worshippers. He stands in the very way of their blessings.—All who lead the public devotions should be sure to retire before the hour of meeting, when practicable, and there ask Divine favour and aid, until they can go forth enjoying the light of God's reconciled countenance. "Blessed if our hearts condemn us not," says St. John, then have we confidence toward God," &c. 1 John iii. 20, 21, 22.

The spoke-man may be wanting in the simplicity and propriety of expressions, not grammatically, but scripturally speaking.—Some who pray in public seem disposed to try to move men, and produce feeling by their language. They are very apt to tell the Lord of the danger of sinners, and of the blessedness of the Christian, and what the sinner must experience before he enters Heaven. Now there is nothing of this in scriptural prayers, as recorded in the New Testament. Reason forbids it. God's blessing alone can move the sinner, and we must ask

in order to have this imparted. We should think of what is wanted and ask for it.—Prayer is the soul's desire expressed to God, and not a round-about exhortation.

I have heard some very particular to tell God how great, glorious, holy, merciful, wise and true He is,—how wide His empire, and how perfect His controul; as if they meant to flatter Him into compliance with their wishes. How unlike that lovely form prescribed by Christ,—"Our Father which art in Heaven"! A praying man should remember the nature and character of the glorious Being addressed, so as to feel a sacred awe, and deep humility; but rehearsing God's attributes, &c., in prayer, is not the best way to promote this, else our Lord would have prescribed it in His inimitable form.—The evils complained of cause long, dry, tedious prayers.

Prayer Meetings are also rendered barren by want of union with the brother who leads the devotions of the meeting. Attention is not paid to what is prayed for. Why should people meet for public worship if they do not unite therein? The promise is expressly made to two or more "who agree" to ask any thing touching Christ's Kingdom. It was when the early disciples "lifted up their hearts with one accord," that Pentecostal seasons were experienced, and when angels descended to open the prisons which confined the Apostles. Union can only be secured by those who have praying hearts, and by them, only when they fix their attention on the petitions uttered by the brother who leads in prayer; and this can only be, when grace is sought in secret at or before the commencement of the meeting.

Want of faith in God, is another grievous hindrance to prayer. "God is Love"—is a truth to be received and fully credited in order to profitable prayer. God is faithful, is a truth equally important, and must be fully relied on. If God is true the blessings promised will be given.

Faith in the atonement of Christ and in His intercession, is the life of prevalent prayer. For the sake of that blood, and that intercession, the Spirit is given to all who seek in faith, and therewith "Paradise, Holiness, and Heaven."

The Church needs more frequent and more scriptural prayer-meetings. There will then be more conversions, more and better Ministers, more money in the Lord's Treasury, more stability, and more love. XX.

Temperance.

The Temperance Movement.

The question presses itself upon us, whether the Temperance Reform is destined to a short-lived existence, or are its greatest and best results yet to be developed in the coming future? Is its present sunny moment to pass as the morning beam, or is it to live and brighten on the scroll of Time as an enduring, ever-expanding record? These are serious questions—serious indeed to him whose heart has become sad with the wretchedness around him, and whose hand is almost weary in this conflict with the world's oppressors. The dark legion, gathering up from the pit, come like a host to discourage or intimidate. They are stationed on hill and valley, and around them lie their ghastly victims. The dark death-cloud broods over their every feat. The weak wayfarer tumbles up to their fatal gates, and they close upon him, perhaps forever.

Notwithstanding all that discourages and represses action, there is more of promise than doubt. In every beam of light that shines out on the heavens, we see tokens of the coming day. The gentle stars send down their messages from above, and the passing winds are breathing an inspiring note for every one "that hath ears to hear." From the way-side and the hill-tops, the anthems of the redeemed are ascending in a strain so heavenly and persuasive, that the strayed ones are pausing to catch the melody and return to the Zion of safety from which they departed. Nor are these the only assurances of triumph. The cause itself is one intrinsically beautiful and glorious. Good men and great men are worshipping in its courts. The kind Father of the world is crowning it with His blessing. Love is engraven on its banners. Glad tidings and good-will to man, are its message of peace to those who sorrow and suffer. Say not, then, that our cause will falter or recede. It is making its progress triumphantly on the records of the present. The future, we believe, will be even more distinguished for a lofty and successful career. Strong hearts and hands are guarding it. Sober Age and gallant Youth are pledged to its support. True men never put on armor in a nobler conflict. Present success was never more signal, or ultimate victory more certain.—*Foundation.*

Poetry.

THE COURSE OF TIME

Translated from a beautiful Spanish poem by Manrique, on the death of his father, quoted in the Edinburgh Review.

Oh! let the soul in slumber break,
Arouse its senses, and awake,
To see how soon
Life, with its glories, glides away,
And the stern footsteps of decay
Come stealing on;

How pleasure, like the passing wind,
Blows by, and leaves us nought behind
But grief at last;
How still our present happiness
Seems to the wayward fancy less
Than what is past.

And, while we eye the roiling tide,
Down which our flying minutes glide
Away so fast,
Let us the present hour employ
And deem each future dream of joy
Already past.

Let no vain hope deceive the mind—
No happier let us hope to find
To-morrow than to-day.
Our glided dreams of yore were bright:
Like them the present shall delight,
Like them decay.

Our lives like lasting streams must be,
That into one engulfing sea
Are doom'd to fall—
O'er king and kingdom, crown and throne,
The sea of death whose waves roll on,
And swallow all.

Alike the river's lordly tide,
Alike the humble riv'lets glide,
To that sad wave:
Death levels property and pride,
And rich and poor sleep side by side
Within the grave.

Our birth is but a starting-place;
Life is the running of the race,
And death the goal;
There all our steps at last are brought;
That path alone, of all unsought,
Is found of all.

Long ere the damps of death can blight,
The cheek's pure glow of joy and white
Hath pass'd away:
Youth smiled and all was heavenly fair;
Age came and laid his finger there—
And where are they?

Where is the strength that mock'd decay,
The step that rose so light and gay,
The heart's blithe tone?
The strength is gone, the step is slow,
And joy grows weariness and wo,
When age comes on.

Say, then, how poor and little worth
Are all those glittering toys of earth
That lure us here:
Dreams of sleep that death must break,
Alas! before it bids us wake,
Ye disappear.

THE WESLEYAN.

Halifax, Saturday Morning, December 28, 1850.

The Close of the Year.

[We have departed this week from our usual mode of procedure, and instead of furnishing an original article suitable to the present season, we have given some applicable remarks taken from *Hogg's Instructor* and *Dr. Dwight's Sermons*, believing they will contribute to the spiritual profit of those who favour them with a serious perusal. The close of the year calls for serious reflections on the past, devout acknowledgment of innumerable unmerited mercies received from a gracious and benevolent God, unfeigned repentance of past offences, lively trust in Christ the all-sufficient Saviour for present pardon, and renewed determination that the future of our lives shall be spent more in accordance with the divine requirements. In a short time the last day of 1850 will be gone, and the year itself numbered with those "beyond the flood." We are standing over the grave of one year, and about witnessing the birth of another. And yet many will pass away from this scene of sorrow, ere the present year, near as its termination, expires! Into the dark, mysterious future, no human eye can penetrate. Clouds and darkness rest upon it, and the swift-passing hand of Time alone can remove them. Let us, like men who look for the coming of the Lord, live habitually in a state of preparation for eternity, having our loins girt about, our lamps trimmed and burning, and thus whether we live or not to see the close of the approaching year, all will be well. The

disruption of the ties which connect us with earth, will set the prepared and happy spirit free, to ascend to the presence of God and to form a re-union with those already before the throne.]

A year! how simple the word seems—how curt, and how finite, and yet how pregnant it is with an infinity of ideas and histories! To the dull sense of the unreflective and unobservant, it merely symbolises a succession of days and nights; to the thoughtful it is a world of thought—an arcana of ideas, dramas, histories, and natural wonders. The tick of the clock is the only rhetoric of the year to some senses. All forms of rhetoric are too feeble to express the circumstances which unite to render it a circumstance of awe and wonder to others. The sun, like some celestial sentinel, watches the earth in its annual course, and counts the moments of its circling flight. The moon, climbing the ebony walls of the palace of queenly night, places her silver lamp thirteen times in the sky, to light the pilgrim world on its nocturnal path; and the stars of the zodiac, like faithful handmaidens, shed their various influences on the seasons—Spring comes rustling down the valleys of the temperate zone, twining the lillies and the roses in her hair, and awakening up the song birds to hail the jocund morning of her presence; the heavens throw off their leaden wintry veil, and the earth awakens like some youth refreshed from slumber; and the youthful season smiles on a glorious future, and hope and promise shine bright in every eye. Then comes maternal summer, with her golden fruits and her flowers of every hue—with her green leafy trees, and her meadows so full of daisies, which glitter in the morning dew as if they were stars that had fallen from heaven over-night—with her flashing waters that tremble and dimple and hum soft songs, as the sunbeams dance on their face with footsteps light as the fifties—with the songs of the blackbird and thrush, that serenade the moon as if they supposed her to be a silver-winged bird of heaven. And then beautiful summer departs, and her sister, the brown-checked autumn, comes with her russet gown and her ample horn-of-plenty; then is the reapers' song heard in the fields of corn, as their sweat falls down to the ground, and their sickles flash in the sunbeams; then is the cheek of nature tinged with hues as varied as those which the exile saw in the visional throne of the Apocalypse; then are the sighs of the winds heard in the forest arches, deep and sad as the wails of orphans for mothers departed: And then, in his snowy shroud, with icicles crowning his temples and foam on his grizzled beard, comes the surly-tempered winter; the ruffian winds that come and herald the winter's coming, struggle and fight with the trees and bowl over the wold and meadow; the glory of nature has gone, and the year is lying in ruin till the voice of God again recalls the spring of beauty. Where is the poet whose eyes, full of prophetic glances, has seen all the beauty that lies in the bosom of a year? For ages and ages past have the many-tongued prophets and sages sung of the beautiful spring, of the summer, and autumn, and winter; and ages on ages shall come, and poet on poet awaken to strike the harps of song and reveal the aspects of nature; and still shall nature be, in her sisterhood of seasons, a deep unfathomable thought for prophets, bards, and sages. And what are the seasons but the passive aspects of the year? There are higher and deeper thoughts than they in its procreant bosom. A year is a link of the chain that we mortals designate life; and men, with all that pertains to their history, are associated with it.

The restless mind of man has through this, as through former periods, toiled, and cared, and watched, with its usual anxiety, to gain the objects of sense and sin. In how many instances have this toil and trouble been in vain! Avarice has dug, ambition has climbed, and voluptuousness has wanted, in the eager search for wealth, fame, power, and pleasure. But how often has the bankrupt, the shipwreck, and the fraud, robbed the miser of his pelf, and left him to sigh in poverty and sorrow? How often has a more successful candidate, or a changing populace, or a fickle sovereign, blasted the fond hopes indulged by the votary of power, and snatched the darling office from his hands, just opened to grasp it? How often has pleasure, like the humming-bird, receded from the silly child of sense as he was approaching to seize it, and retiring from flower to flower, always euded

his speed and cunning, till finally it skimmed away, and vanished from his sight? And how uniformly has the good expected by these worldlings disappeared at the moment when they had compassed the darling object of their wishes, and left nothing but vacuity and disappointment behind?

How frequently, also, has disease arrested them all in the midst of their highest hopes, and their most eager pursuit of earthly good? How frequently has the palsy withered the limbs and strunk the faculties of the mind; and the consumption blasted the hopes even of life, and forced the eye to turn its view from splendour and revelling to the dreary grave? How often has melancholy shrouded the soul in gloom, covered the bright light of heaven, and changed the world into a cavern of darkness and solitude; or delirium extinguished the lamp of reason, changed the man into a wild beast, and hurried him so the seclusion and chains of a dungeon?

How often has death called to the unthinking wretch, who forgot that he was not to live here for ever, and said, with a dreadful voice, "Thou fool, this night thy soul shall be required of thee." In obedience to this summons the fond, infatuated worshipper of the world has, amidst the gayest hopes and most confident promises of temporal gratification, quitted the beloved objects of his pursuit; and, instead of heaping up gold, glittering in power and splendour, and wallowing in sensuality, gone down to the grave, appeared before the bar of God, given up an account of his sins, and been consigned to endless poverty, ruin and despair.

At the same time how many innocent and lawful enjoyments have been also terminated during this period? How many persons have lost their health, property, comforts and hopes?

How many friends and families have been separated by death, whose affection, kind offices, and mutual pleasure, can never be renewed on this side of the grave?

In a multitude of instances, also, the blessings of providence have been wasted by thoughtless negligence and giddy profusion. These can never be recalled, nor the opportunity of employing them to the accomplishment of those valuable ends for which they were given.

In no small number of instances, also, the day of probation and the means of grace have been lost with a negligence and prodigality still more thoughtless and dreadful. From some of the wretched prodigals it is neither unnatural, nor uncharitable, to suppose, that God, by giving them up to their own desires, has finally taken away all disposition to a future, wise, and profitable, use of these blessings, so that, hereafter, his word will fail of all useful efficacy upon them, and Sabbaths return, the sanctuary open its doors, prayers ascend, and sermons call to repentance and to eternal life, in vain. To these persons Christ has proffered himself for the last time; the last sound of the voice of mercy has died upon the ear; and the evening of hope has terminated in everlasting night.

In many more instances the instructions of parents have partially lost their influence, the warnings of God's providence, and the threatenings and promises of his word, have failed of their effect, tenderness of conscience, gradually decaying, has degenerated towards hardness of heart, and apprehensiveness of guilt towards security in sin. In this manner the soul, insensibly to itself, is removed further from repentance, life and hope, and "the power of darkness" advanced towards an ascendancy over it, final and fatal.

At no distant period, all your years will come to an end. Your feet will then stumble on the dark mountains, and your eyes be closed in the iron sleep. Your souls will then leave the bodies which they here inhabited, and will return to God who gave them, to have every work, with every secret thing, brought into judgment. When from a dying bed you come to take a retrospect of all you will then have done, suffered, and enjoyed in this world, what, in your view, will probably be the amount? Will your whole life, like the year that is now closing, appear like a tale that is told, not only momentary, but vain, idle, a mere amusement; a day, in which you have fluttered and sported in the sunbeams to no useful end, without providing for a peaceful death, a comfortable account, or a happy eternity. Will it then appear, that the means of grace have all been squandered by you; and that the day of salvation, that sweet and accepted time, has been laughed, slept, and signed away? "Oh, that you were wise; that you understood these things; that you would consider your latter end!"

CIRCULAR.

The following "Circular" has been forwarded to us, by our respected friend and brother, the REV. WM. TEMPLE,—which, we deem best for all concerned, to publish in *The Wesleyan*:

Fredericton, New Brunswick, Dec. 9, 1850.

As every exertion must be made to rebuild the Wesleyan Chapel in this City, during the ensuing summer, it is proposed as one of the means for raising the necessary sum, that a Bazaar shall be held in the month of August next.

The members of the Wesleyan Methodist Society therefore earnestly and respectfully solicit the contributions of their friends, and they have taken this early opportunity for so doing, in order that ample time may be afforded for the production of articles worthy of the interesting occasion.

COMMITTEE OF MANAGEMENT.

- | | |
|--------------------|----------------------|
| Mrs. L. A. Wilmot, | Mrs. Spahn, |
| Mrs. T. B. Smith, | Mrs. S. Barker, |
| Mrs. H. Fisher, | Mrs. Hale, |
| Mrs. W. Watts, Jr. | Mrs. J. S. Beek, |
| Mrs. H. Beek, | Mrs. Geo. Winter, |
| Mrs. Burt, | Mrs. S. D. McPherson |

In giving publicity to the above document, we design not only to let our readers see that our Fredericton friends, who have suffered so grievous a calamity as the loss of their large and commodious Church by the recent fire, are putting forth vigorous exertions to help themselves, but also to commend their claims on christian sympathy and benevolence to the hearts and liberality of our numerous readers and the public generally. Our correspondent writes, that, beside the contemplated Bazaar, "we have commenced a Subscription among our friends here, which in a few days,—notwithstanding what our people have suffered recently by the unprecedented conflagration, and previously by the altered Imperial policy in respect to colonial trade,—has amounted to £650, and we hope will not fall short of £1000." This we regard as a good beginning and a noble effort, worthy of the well-known energetic and indomitable character of our New Brunswick neighbours, and which cannot fail to produce a favourable impression on the minds of those to whom an appeal for assistance is now made. Our correspondent very properly reminds us of the fact, that—"Our friends in Fredericton have ever recognized the OBLIGATIONS arising out of the adoption of the 'CONFESSIONAL PRINCIPLE,' and now he hopes in the time of their need, they will enjoy some of the BENEFITS resulting therefrom." He adds,—"Nowhere have our people been more generous to others—or more spirited in providing for themselves—and such a people, visited as we have been by the hand of God, deserve the interposition of an enlarged and practical sympathy."—We cordially endorse these sentiments, honourable alike to the writer, and to the people in whose behalf he so touchingly pleads; and, at present, for we shall doubtless feel it a duty to recur to the subject again, we earnestly solicit from the Wesleyans and other favourably disposed citizens of Halifax, a fraternal, christian, and generous expression of their wanted sympathy, in donations, and articles, ornamental and otherwise, for the intended Bazaar, and in any other practical and efficient manner, to which their kindness and generosity may prompt.

LITERARY NOTICE.

The National Temperance Bazaar, and Sons and Daughters of Temperance, City of New York, N. Y. W. P. of the S. of T. of North America, New York: R. Vanden, pp. vi. 1850.

This elegant Annual, for which we may call it, has been kindly laid on our table by Mr. Kellogg, of Temperance celebrity. We understand it is the first of an intended series of works of a similar character to be presented annually to the reading public.

It contains forty-two articles, all having more or less bearing on the great and important subject of Temperance, written many of them in a style of once elegant and interesting. The Illustrative Steel Engravings are sixteen in number, and enhance the interest and value of the work. The "Offering" is on sale at *The Athenaeum*, Temperance Hall, and may be procured from Mr. Kellogg, who is acting as the Agent.

We may observe, that some of the most celebrated modern American Authors have contributed to its pages; a circumstance which warrants us in expressing our belief, that the perusal of the work can scarcely fail to afford the friends of Temperance a rich and agreeable mental treat. The external style of the work is such as would adorn the drawing-room table, or add to the beauty of the select, and well arranged library.

The Present Aspect of Protestantism in Great Britain.

[Extracted from a discourse recently delivered and published by John Morrison, D.D., LL.D., Minister of Trecoy Chapel, Westminster.]

Men who in the face of such facts, glory in their liberalism, and denounce all religious controversy as the result of narrowness and bigotry, are worthy to have lived under the happy reign of the Inquisition when such narrowness would have been summarily checked, indeed if such facts are not considered and seriously weighed Smithfield may again be consecrated to its ancient use. The experience of Dr. Achilli at the hands of Papists, both before and since his release from the Inquisition last year, shows that the "spirit is willing" only the hands are weak.

Nearly a hundred of the clergy, up to this date, in the space of nine years, have thus gone over to Rome, including tutors of Colleges, many rectors of parishes, a large body of curates, and a few Oxford and Cambridge students. Well, if they felt in their consciences that their Popery was inconsistent with their position as professed Protestant teachers, we respect their honesty and commend their decision. We have seen the poor curate thus escape from his episcopal obligations; while the incumbent who taught him his Popery, has remained in his place, and fattened on the income of a Protestant Church.

Ah, brethren! this is the darkest feature of this picture for Old England. We are now daily familiar with secessions from the Establishment; to Rome; but do these secessions afford any fair means of judgment as to the actual number of clergymen who think with them, but who, in a kind of half disguise, continue to exercise their ministry in the Establishment? Alas! I speak advisedly; the secession is fractional as compared with the number whose consciences are made of that easy stuff which permits them to hold and teach their Popish notions and practices at the cost of Protestant funds. A minister of the Establishment, better acquainted, perhaps, with the statistics of his own Church than any other living man, assured me lately that there were at least three thousand of his brethren who sympathized more or less with the Tractarian heresy. But they all retain their livings snugly, and will, in some dioceses, receive kinder treatment than if they believed with Thomas Scott or John Newton.

Now, it is in this state of things that we have to look at the position of Popery, strictly so called. We might expect that such a conjuncture of affairs would contribute largely to the advancement of the Papal interests. The Tractarians originally thought otherwise. They commenced their ill-omened struggle, as they tell us themselves, with the strong purpose of putting down Dissent, and weakening the inducements for Churchmen to go over to Rome. Now, I do not think that they have succeeded in putting down Dissent; I am sure they have greatly strengthened the arguments for its increased exercise. And, as it respects Catholicism, why, many of the men who talked of guarding Englishmen by their battery of tracts, from its pale, have entered it themselves; and, as a matter of grave truth, the period in which Tractarianism has existed in this country, has been the richest harvest that Popery ever reaped since the days of the Reformation. It is a fact, then, that from 1829 to 1850, the Tractarian Era, Roman Catholics, in England alone, built two hundred and thirty-four chapels or cathedrals—a number exceeding by one hundred and seventy-five the two hundred and thirty-four experienced before, from the period of the Reformation. In fact, the Tractarian reign, from 1829 to 1850, has done more for Popery by far than the thirty years before, of hard Popish labor, had been able to effect. From 1809 to 1810, the Romish chapels built were sixteen; from 1829 to 1830, they were twenty; from 1829 to 1830, they were thirty-nine. During the thirty years, then, which preceded 1850, there were only seventy-five Catholic places of worship erected; while, in the Tractarian period, from 1829 to 1850, two hundred and thirty-four reared their heads in our cities, towns, and villages. Now, make what you of our increasing population, and of any other circumstances you please to name, you cannot account for this remarkable fact in any other way than by admitting the common-sense explanation. THAT TRACTARIANISM HAS BEEN THE BEST FRIEND OF ROME SINCE THE DAYS OF THE REFORMATION. How could it be otherwise? Think of the respectable secessions which Tractarianism has actually made to the ranks of Romanism. To say nothing of the lords and ladies, and persons of good family, who, by the teaching of Tractarians, have been induced to go over to the Romish Church, what an impulse must it

have given to all the movements of that community, to find itself, in nine short years, enriched and glorified by the accession of nearly one hundred of the best educated men which Oxford and Cambridge could supply!

Dr. Wiseman's Challenge—Dr. Cumming's Exposure.

No affirmation is more awful and solemn than that of an oath, administered to ecclesiastics when they are appointed to proclaim the message of peace and salvation to mankind. Amongst other subjects which have lately attracted attention, the oath taken by Romish Prelates has been brought prominently forward as a most conclusive proof of the bitter and merciless spirit of Popery. The thanks of the Protestant world are justly due to the Rev. Dr. Cumming of London for the bold and fearless exposure which he has made of the obnoxious document and we are not at all astonished that Dr. Wiseman and other ecclesiastics should feel anxious to remove the reproach which it casts upon their church.

It is well known in London and throughout the Empire that Dr. Cumming is an able and intrepid defender of the Protestant faith, and therefore it was not to be expected that he would remain silent at the present eventful moment. At one of his late lectures in the Hanover Rooms, in illustrating the encroaching and dangerous spirit of Popery, the Dr. thought proper to offer some strong but merited comments upon the Romish oath, which were keenly felt at head quarters. On reading these comments Dr. Wiseman invited Dr. Cumming to inspect at his house in Golden Square, the oath which he had taken on his elevation to the dignity of an Archbishop, and in a letter in the Times he gives the following account of the interview which then took place.

I accepted the invitation, and this day, in company with Sir J. Heron Maxwell and Admiral Vernon Harcourt, I inspected the Cardinal's Pontifical submitted to me at the episcopal residence, Golden Square. In the Pontifical thus laid before me I found in the Bishop's oath the very words I quoted, and in a bold type, but with a line of black ink drawn over the passage with a pen, apparently very recently used, leaving the words disclaimed by the cardinal sufficiently legible, but without any initials, or other verification of any sort. Heretico, schismaticus et rebelles, Domino nostro, vel successoribus predictis, pro posse perscipiar et impugnabo. All heretics, (that is, Protestants), schismatics (that is, members of the Greek Church), that separated, as they say, from Rome, and rebels against our Lord, or his apostolic successors, I will persecute and attack to the utmost of my power. The correct translation I believe of pro posse.—On the fly leaf at the beginning of the book I found the same oath in M. S., without the persecuting clause, and without initials or other verification, and apparently very recently written. But the startling fact remains. On referring to the oath required to be taken by an archbishop (Dr. Wiseman having been recently made one) on receiving the pallium, as given at page 88 (Paris edition, 1844) in the Pontifical, I found the persecuting clause—Heretico schismaticus et rebelles Domino nostro vel successoribus predictis pro posse perscipiar et impugnabo, printed in bold type without any alteration, emendation, or correction whatever, constituting in the Archbishop of Westminster's own Pontifical part and parcel of the oath which every archbishop on receiving the pallium, as I have already stated, must take. The discovery needs no comment beyond my expression of surprise that the cardinal should have had the temerity to invite me to inspect his Pontifical Romanum.

Wesleyan Methodist Demonstration.

A meeting of the members of the fifth London Circuit of Wesleyan Methodists was held in Eglethorpe Chapel, to take into consideration the recent aggression on the supremacy of the Queen by the Pope of Rome.

The chair was taken by the Rev. Mr. Corfe, who said the time was come for Protestants to merge all minor differences, and show the common enemy that in this case they were one; to teach Rome that toleration was not supremacy; and that while we endure her presence we reject her way, and trust we should bear no more of grants to Maynooth or to Catholic Colonial bishops. The Rev. John Hall gave a resolution expressive of abhorrence at the recent attempt of the Pope of Rome on the supremacy of the Queen, and to establish the Roman Catholic Religion in this country, which was unanimously adopted. Several ministers and gentlemen addressed the meeting, deprecating any attempt on the part of the Established Church. Resolutions condemnatory of the intolerable demands of the Pope were carried. A loyal address, expressive of unshaken allegiance to her Majesty, was carried by acclamation.

At a Convocation held in the College Hall, King's College, on the 1st inst., subsequent to the recent examination at that Institution, Mr. Charles Atherton, of this city, was admitted to the degree of A. B.

TEMPERANCE PAPERS.—The Athenaeum and Journal of Temperance made its appearance on Tuesday last. It promises to be an able auxiliary in the work of disseminating the principles of Total Abstinence. We hope it may obtain all the success it deserves from the Temperance public. We have to acknowledge the receipt of the Specimen Number of "The Banner of Temperance," Edited and Published by Mr. H. Winton, Jr., St. John's, Newfoundland. We can do no more at present than to wish prosperity to the undertaking.

A Levee will be held at Government House on New Year's Day, at 1 o'clock.

The Carrier of the Sun and Chronicle Newspapers was attacked, knocked down, and unmercifully beaten on Tuesday evening last, about half past nine o'clock, in Barrack Street, by three soldiers and a prison in civilian's dress.

The Halifax Fire Insurance Office has contributed £25, for the relief of the sufferers by the recent fire in this city, and £50s. have also been received from the Grand Jury—being the amount of their fines.

The Hon. W. A. Black has contributed £10 to the relief of the sufferers by the recent fire at Fredericton.

A TEACHER'S INSTITUTE has been established at Pictou.

It is supposed that there are 4,000 Nova Scotians in Boston, and 200,000 Canadians in the United States.

Mr. William Grant, Senr., has been appointed a Weigher of Flour for Halifax, and will enter upon the duties of his office at the commencement of the year.

It appears by a letter in the Chronicle from Mr. B. Brehm, Secretary to the Fire Ward, that the City Council have agreed to the application made by the Committee from the Fire Department, for a sum sufficient to purchase one thousand feet of hose.

Bunyan's Pilgrim's Progress has been printed at the expense of the London Tract Society alone, in 23 different languages.

The New Orleans Picayune learns from passengers that the barque Emily, from San Francisco for Realejo and Panama, was lost on the 20th Sept. on the Pacific coast, and of two hundred passengers, but two were saved.

An American who lives in Paris, has just finished the model of a gas apparatus which is to revolutionize the present system.

Late Canada Papers inform us that the winter has everywhere set in, and that the navigation of the Rivers, Canals, and Lakes was closed for the season.

A disastrous fire has occurred in St. Louis, consuming a large number of buildings stored with dry goods, &c. The loss is estimated at \$63,000, on which there is an insurance of \$53,600.

A State Convention has been called in New York to consider the repeal of the Fugitive Slave Law.

The debt of Texas will amount to full \$10,000,000. Claims unpaid or before have been presented since the passage of the act.

A notorious burglar named Fay was sentenced to the Penitentiary, the other day, at Toronto for 20 years. He made a speech to the Court, admitting the justice of his sentence, and begging that he might be taught a trade in prison, adding that had he been brought up to a trade, he never would have been a thief.

The body of Mr. Dingwell of P. E. I., who was drowned some weeks ago from the Schre. Bay, which was totally wrecked near Petty Harbour, Newfoundland, was found entire in the early part of this month at Sinal Bay.

The remains of Mr. Dingwell were interred on Thursday, the 12th inst., at noon, from the residence of Matthew Stewart, Esq.

We understand that the amounts received at the various meetings of the Wesleyan Missionary Society just terminated in the Newfoundland District are in advance of what they were last year.

THE NEW CAPITAL OF CALIFORNIA.—M. G. Vallejo, a descendant of the old Spanish settlers of California, but who submitted a proposition to the Legislature of that State, to the following effect:—He had laid out a city on a tract of land on the Bay of San Francisco, lying some 25 miles above the city of that name; and proposes to the State, if they will establish at Vallejo the seat of government permanently, to give to the commonwealth 150 acres, divided into necessary lots and grounds for the government buildings, university, charitable institutions, &c. And, furthermore, he proposes to expend, in the erection of 25 different public buildings, including \$125,000 for a State House, an aggregate of \$150,000, to be paid over within two years. The State Legislature turned his proposition over to the people for their decision; and, as we are informed, they have accepted it in their late election by a large majority. Gen. Thomas J. Green, of California, and Hon. Robert Walker, late Secretary of the Treasury, are associated with Vallejo in this enterprise. The arrangement is all clear gain to the State; but with the prospect of making Vallejo the great commercial centre of California, it is not likely to prove a losing business to the other side.

A CANADIAN MICROSCOPE.—We copy the following from the Kingston British Weekly:—Mr. Smith, watchmaker, has, at the expense of much labour and money, completed a very powerful oxy-hydrogen microscope, the first ever made in Canada; which magnifies the object upwards of ten million times. At a private exhibition at the Lambton House, a variety of insects and other minute objects were submitted to the powers of the microscope, and the result was truly surprising and wonderful. A fly's wing was rendered so enormous, that only a very small portion of it could be contained on the large screen, and its minute and delicate structure was beautifully developed.

CAPITAL PUNISHMENT.—A bill has been introduced into the Legislature of the State of New York, enacting that when any criminal shall be sentenced to death, he shall be sent to one of the state prisons, and there confined for the space of one year, in solitary confinement, and that, at the end of that time, the Governor of the State may in his discretion issue his warrant for the execution of the criminal.

FALLING OF THE HORSE SHOE ROCK.—The Niagara Falls Iris says a portion of the rock at the Horse Shoe Falls on the Canada side, fell with a tremendous crash a week ago last Tuesday. The part which fell was about ten rods long by four rods wide. It carried with it a canal boat which has been lodged upon it for some time. The Iris says it seems "providential that it fell this season of the year; for it is precisely the spot where so many continually passed beyond the waters of the cataract, rushing terrifically over their heads, that is now filled with the huge masses of rock which have fallen." The appearance of the Falls is said to be not in the least impaired.

FALL OF A SUSPENSION BRIDGE.—A suspension bridge built on Dredge's principle, across the river Leven, at Balloch, Scotland, recently fell while a flock of sheep were beginning to pass over it. On examination it was found that the cause of failure was owing to the previous breakage of a small iron rod, only one inch in diameter. One thing singular about it was the dropping of one half of the bridge, and that not the one the sheep were on, but the opposite half. Does this show that, from the abutment, the weight on the bridge acts throughout the whole length of the bridge upon the long end of the lever, and not from the apex of the arch.

Summary of News.

FROM ENGLISH PAPERS.

THE "DUKE'S" ROOM AT WALMER CASTLE.—This sanctum is a room of but moderate size, without ornament, and very plainly and scantily furnished, but neat, accurate, and orderly in arrangement; altogether bearing very much the appearance of the single room of a military secretary in garrison. On the right is an iron camp-bedstead, with a single horse-hair mattress upon it; and thereon, whatever be the season, without curtains or any paraphernalia about it, the "Iron Duke" rests when at Walmer. Over the bedstead is a small collection of books, which is seen, on a rapid glance, to have been selected for use: the best English writers of Anne's "Augustan age," both in poetry and prose, a few recent histories and biographies; some French memoirs; with military reports, official publications and Parliamentary papers, form the little library. In the centre of the room is a mahogany table, well ink-stained, at which, for two or three hours in the day, the master of the room takes his place, and plies his pen. Near it is a more portable one, so contrived as to be used for reading or writing on while in bed. These, with two or three chairs, comprise the contents of the room, and are sufficiently characteristic of its owner. The window looks out upon the sea, and a door opens upon the ramparts—upon which, a few years ago, the Duke never failed to be every morning by six o'clock, and there for an hour or more, take his morning walk. The view from the ramparts, by the way, is a most magnificent one; from the position of the Castle, the prospect is unbroken, both south and north, while directly in front it is only bounded by the French coast.—Pictorial Half-Hours.

The ship Calhoun arrived at Melbourne, July 5, with the first batch of needle-women, forwarded by public subscription, which was started by the Hon. Sidney Herbert. The Herald notices the uniform good conduct of these emigrants as deserving the highest encomiums. There was but little illness, and neither a birth nor a death occurred on board during the voyage.

The living of East Farleigh, lately held by the Rev. H.W. Wilberforce, has just been presented, unsolicited, to the Rev. Thomas Watson, incumbent of St. Philip, Pentonville, on account of his anti-Tractarian views.

The whole of her Majesty's ships in Commission that are accessible to home will be put out of commission, and then re-commissioned in order to bring into operation, on the 1st of January, the new and improved system of provisions, &c.

COLONIAL.

New Brunswick.

We regret to learn that on Saturday night last, a Grist Mill belonging to Mr. Alexander Moore, at the Mechanics' Settlement, King's County, was destroyed by fire, with all its contents. The mill contained between 400 and 500 bushels of grain belonging to the people of the settlement. Mr. Moore's loss is very heavy, as there was no insurance on the mill, and as it was the only one in the settlement, the loss will be severely felt by the whole neighbourhood.—New Brunswick, 21st.

THE WEATHER this week has been the coldest we have experienced this season, the thermometer on Tuesday morning standing at 7 degrees below zero. We learn that the thermometer at Fredericton on the same morning was as low as 24 below zero. On Thursday night snow commenced falling, which covered our slippery streets to the depth of a foot or upwards.

The Miramichi Glacier says, that the weather in that section of the Province has been intensely cold during the whole week.—H.

We learn from the Woodstock Sentinel that a fire broke out in the Iron Foundry at the Upper Village last Friday, but was fortunately discovered in time to prevent any serious results.

Canada.

MERCHANTS' EXCHANGE.—After stating the bill of an application to the Gentlemen of the Seminary for the purchase of a portion of the property pertaining to the Seminary as a site for erecting a Merchants' Exchange, the Montreal Gazette says,—We are informed that since the above determination was made known, several proprietors, of the next most eligible lot, have come forward, offering to sell on reasonable terms, and to invest part, if not the whole proceeds, in Stock. We doubt not, our citizens will be glad to learn, that a measurement of the site in question, has been made, and that the plans of buildings, not to be equalled in British America, are being prepared. A magnificent Arcade forms part, City Corporation Chambers; a spacious Assembly Room; Insurance and Brokers' Offices; from thirty to forty handsome Shops, forming the sides of the Arcade; large fire proof Vaults, for bonding Wines, &c; one large Auction Room; one of the Shops to be specially fitted up for a Chop House.

Montreal will now have an opportunity of showing what she can do—the business of the past season evinces her prosperity—better days are ahead. We hope shortly to see a list, containing the names of all our wealthy citizens, followed by all, according their abilities, interested in the welfare of the city.

We understand that about £50,000 will be required. Shares £25 each.

Yesterday afternoon, as a band boy of the 20th Regiment was skating on the River, nearly opposite the Bonsecours Market, he fell through the ice. An Officer of the same regiment, who was close at hand, seeing the perilous situation of the boy, went immediately to his rescue; but not succeeding in saving him, both were in much danger of being lost, when John Jordan, a terryman, succeeded, after much difficulty, in saving the Officer; while the bystanders threw a rope to the boy, by means of which he was safely drawn on the ice. Much praise is due Mr. Jordan for the promptitude with which he risked his own life to save the lives of his fellow creatures—and to the officer, who, forgetting his own personal safety, rushed to the rescue of the boy from the imminent danger with which he was threatened.—Montreal Transcript, 12th inst.

We learn that the Hon. John Beverly Robinson, Chief Justice of Queen's Bench, U. C., is about to be created a Commander of the Order of the Bath.—Quebec N. Chronicle.

Prince Edward Island.

LIEUTENANT GOVERNORSHIP OF PRINCE EDWARD ISLAND.—Alexander Banerman, Esquire, late of Burmiesboozle, Aberdeenshire, who is stated to have been appointed to this situation, vacant by the death of Sir Donald Campbell, the late Lieutenant Governor, has been, we are informed, for many years a Merchant, Shipowner, and Banker, in Aberdeen, during which time he has been much respected among his fellow-citizens. In 1832, after the passing of the Reform Bill, he was elected to represent the City of Aberdeen in the House of Commons, which honorable position he occupied for the subsequent fifteen years, to the satisfaction of his constituents, among whom he was highly popular.

Bermuda.

BERMUDA, Dec. 17.—The Am. Steamer Sea Bird, Capt. F. Z. Tucker, 8 days from New York, bound to San Francisco, California, put into St. George's on Tuesday last, having broken several parts of her engine. She was so disabled as to require the aid of H. M. Steamer Kite, to tow her into port. She was 220 miles South-east of Bermuda when the starboard water wheel crank broke; and the larboard crank broke when in sight of land. It will be necessary for the vessel to remain here while the machinery is taken to New York for repairs.

UNITED STATES.

CURIOUS AFFAIR.—The correspondent of the Tribune, relates the following singular police incident as occurring recently in Philadelphia:

A newspaper carrier found the front door of Mr. Emily Quinn's house, in Green st., below Broad, open. The carrier suspecting that burglars were in the house, he informed John W. Young, of the Police Marshal's Police, of his suspicions. Mr. Y. obtained the assistance of Isaac Hulsehart, watchman, and James Whitaker, citizen, and entered the house, after ringing the door bell. While grouping their way up stairs in the dark, a pistol in the officer's hand was discharged.

By this time the inmates of the house, consisting of a number of females and two men, named William Gest and Thomas Fitzpatrick, were aroused by the noise, and supposing that the house had been invaded by desperate thieves, they endeavoured to escape. Five females sprang from the second story windows of the dwelling into the yard in their night clothes, while Gest, making his exit in the same manner, ran with all speed to the station house to secure assistance. Upon the arrival of Gest and the officers at the dwelling, the officers and citizens who first entered the dwelling were found industriously engaged in searching for thieves. The result of the above singular and unfortunate transaction is that one female is very seriously injured, another is confined to her bed from the effects of the fright, and that Young, Hulsehart and Whitaker have been held to bail in \$100 each to answer the charge of misdemeanor.

Navigation is closing upon the lakes, rivers and canals in the United States. The river Hudson was not navigable above Hudson on the 14th inst. The Connecticut is also frozen, and there is good skating on the Kennebec.

An ingenious mechanic of Cincinnati has recently invented a churn, which is said to excel anything of the kind now in use. It is capable of making butter of the best quality in from four to five minutes.

The total receipts of Jenny Lind's four concerts in Baltimore were \$40,000. She is now in Washington.

THE WRECK OF THE JACOB PERKINS.—The ship, from Manila, which went ashore off Nantucket last week, has become a total wreck, and nothing of her cargo has been saved but forty bales of hemp. The cargo was a very valuable one. State street insurance offices lose about \$51,000 by the disaster.—Boston Mail.

THE U. S. CONGRESS.—The Washington correspondents say there is apparently no disposition to renew the slavery agitation. Mr. Jefferson Davis, of Mississippi, and Judge Butler of South Carolina have taken their seats. Both unhesitatingly declare that their States will secede, and that one of their motives for returning to their places in Congress is merely to get the recognition by Congress of the right of a State to vote herself out of the Confederacy.

By reports made for the various collection districts to the United States Senate, it appears that the number of known wrecks of United States vessels, in the year ending June 30th, 1843, was 585; crews of these vessels, 1916; passengers, 1969; lives lost, 477; value of the vessels, \$2,021,495; of the cargoes, \$2,501,771; making a total of \$4,523,276. Amount of losses paid by underwriters on vessels, \$1,579,492; and on cargoes, \$1,221,827; total, \$2,801,319. The largest number of wrecks at any one place was on the Florida reefs, 20.

THE HAMILTON WOOLLEN MILL DESTROYED BY FIRE.—Loss \$175,000.—The extensive seven story stone and brick woollen mill, belonging to the Hamilton Woollen Company, in Globe village, South bridge, was wholly consumed by fire on Sunday morning about 7 o'clock, together with its contents. The loss is estimated at about \$175,000. The building was burnt out in about three hours. By this destructive fire some 700 persons are suddenly thrown out of employment, and deprived of means of subsistence at this inclement season of the year. The origin of the fire is unknown. Total amount of insurance \$139,000.

A man named King has just been pardoned from the Ohio State Prison, after having been confined there six years. The death bed confession of the real criminal proved King's innocence.

Within a circle of twenty miles from Cincinnati there are 743 acres of vineyards, planted with Catawba and Isabella grapes.

DOMESTIC.

UNOBTENTATIONS PHILANTHROPY.—Among the numerous sufferers by the recent fire, perhaps none experienced more hardship in consequence of the calamity than the poor soldiers' wives and children. The community might, however, have inadvertently lost sight of their distress but for the Hon. S. Cunard and A. M. Umacke, Esq. imposing on themselves the office of representing to the inhabitants and soliciting donations from the benevolent towards relieving it. We are happy to state that the energetic efforts and influence of these gentlemen were amply successful, a sum amounting to about £200 having been obtained for the object of their task in the first two or three days of this week; the individuals who responded so readily to the application also merit lasting honour for their liberality in thus extending relief to a class to whom they are entire strangers.—Recorder.

We understand that Messrs. Hare & McAuliff, Agents for the Phoenix Fire Insurance Company of London, have subscribed £12 10s. towards the relief of the Poor Women and Children who

suffered by the late Fire at the North Barracks, in addition to their own liberal subscription of 25.—Sun

WILLIAM M. HOFFMAN, Esq.—It is with deep regret that we have to record the death of this much lamented gentleman—our fellow townsman and friend—who, by Electric Telegraph from York, is reported to have fallen a victim to the Asiatic Cholera in San Francisco, California.—We have not learned any further particulars.—But most sincerely do we sympathize with his afflicted parents and family, in the untimely decease of one on whom the honours and emoluments of the world were rapidly descending in his new and far distant home. Peace to his memory.—Chronicle.

MISCELLANEOUS.

HONOURS OF AVARICE.—The Cincinnati papers give us some singular facts connected with an old beggar woman named Elizabeth Morelock, whose death recently occurred in that city. She died in the night, and in the evening a lighted candle was placed upon a stand beside the bed, her idiot daughter, a frightful looking hunchback being the only attendant—though for a part of the time the physician was present. The old woman opened her eyes, and perceiving the burning candle, ordered it to be blown out, saying that she could not afford to pay for it. When first taken sick she ordered the chest which was, after her death, found to contain nearly four thousand dollars in gold; to be placed beside her bed, and she kept it within reach of her arms during the whole of her sickness; and when the death struggle came on, and she was told that she must die, she flung herself upon the chest, and clawed at it in her wild avaricious frenzy until she tore the very nails from her fingers, and thus embracing the ill-gotten treasure, her spirit took its flight. An old stove in the room was found after her death to contain a considerable amount of silver and copper ore, carefully stowed away. The money and effects have been placed in the hands of an executor appointed by the court. In 1840, when small change was scarce, this woman made a handsome speculation by selling five hundred dollars worth at one time to a single individual. This money was accumulated by beggary, by herself and her idiot daughter. The latter was generally flogged upon her return home at night when she did not make a good day's work of it, and was always whipped before she was sent out in the morning. The cries of the poor creature, while under the lash of her avaricious mother, have frequently excited the indignation of the neighbourhood. The poor idiot herself was afterwards under an attack of the cholera, and is probably numbered with the dead.

A CALIFORNIA INCIDENT.—The Placer Times relates the following story, as having occurred in the land of gold:

Not long since, an emigrant arrived over the Plains in a sickly and destitute condition, which excited the commiseration of his friends in the upper part of this country, who, to place the man in a position to make a living, elected him Justice of the Peace. In the early part of this month, a stranger, thinking that the price of beef in this city would justify the act, took it into his head to drive an ox from off the rancho of one of the said Justice's friends, towards Sacramento; he was pursued, overtaken, and brought before the Justice. When the case was heard and the mitimus made out, the Judge adjourned the case for one hour, and took the prisoner into his faithful care and keeping. After the crowd had dispersed, the honest Judge enquired of the prisoner how much he would give him if he would release him. All the money I have was the reply. The sum reached \$120, which the Judge took, and told oroniano to 'vamos the rancho,' which he readily did. The Judge then destroyed the papers in the case, and awaited the expiration of the hour of adjournment.

On the re-assembling of the other parties, the escape of the prisoner was announced by the court with deep regret. Pursuit was made at once, and the thief traced to the American Fork, into which he had plunged, holding on to a grape vine to keep his head above water. In this situation he was discovered and brought back to the Justice's office, where the above facts were divulged, proving that the course of rascality as well as love, doesn't run smooth. The crowd, incensed at the judicial conduct of the Judge, formed a court for the occasion, put the ox driver on his trial and acquitted him; then summoned the head of the legal tribunal, whom they tried, found guilty, and ordered to be lashed to an oak tree, and there to receive a sound whipping from the hands of his friend, the former prisoner.—The one hide was applied vigorously by the ox thief, much to the gratification of the temporary court and joy.

HAWAII.—THE SUGAR CROP.—A correspondent of the New York Journal of Commerce, writing from Hawaii, speaks as follows of the crop of that island which supplies one half the world with sugar:

With regard to the crop of 1851, I shall be better able to advise you in the course of a fortnight, contenting myself with remarking at present that of sugar there will be a still larger growth than the present year, and you will perhaps give me some credit for accurate 'guessing,' when you find, as you will, that our exports by the Custom House books for 1850, reach the sum of 1,436,000 boxes; and if you add 70,000 more for the difference between the official and actual weight of muscovadoes, the total will reach the million and a half of boxes which I ventured to suggest a year ago; an estimate which some few dissatisfied planters almost talked me into withdrawing! Of the surplus 300,000 boxes this year, the United States have taken about one half, notwithstanding the large crop in Louisiana; and yebstocks are somewhat reduced and prices high in Europe. It is said the consumption of luxuries is an indication generally of prosperity in nations; if so, people in Europe and the United States must be 'getting on' well in the world, to consume so much more of an article which although comparatively of necessity, is in reality a luxury.

EXPLORATION OF AFRICA.—Late advices from Europe state that the two German travellers, Overbeck and Barth, who accompanied the expedition of Richardson to the interior of Africa, have been heard of. A report received at Berlin, dated the 16th of August, left them 300 miles south-east of Tripolis, where they intended to await the termination of the rainy season; they were preparing canoes, which can be carried by camels, and used to cross the rivers. The travellers are assisted by contributions both from the king and the Geographical Society of Berlin.

TREATMENT OF SCARLET FEVER BY INUNCTION.—An eminent physician of Washington City, Harvey Lindley, has recommended the following treatment for scarlet fever, practised by Dr. Schaeemann, Physician to the King of Hannover, as contained in a recent number of the London Lancet:—

From the first day of the illness, and soon as we are certain of its nature, the patient must be rubbed morning and evening over the whole body with a piece of bacon, in such a manner that, with the exception of the head, a covering of fat is every where applied. In order to make this rubbing some what easier it is best to take a piece of bacon the size of the hand choosing a part still armed with the rind, that we may have a firm grasp. On the so-side of this piece sits are to be made, in order to allow the oozing out of the fat. The rubbing must be thoroughly performed, and not too quickly in order that the skin may be regularly saturated with the fat. The beneficial results of this application are soon obvious, with a rapidity bordering on magic, all, even the most painful symptoms of the disease are allayed; quiet, sleep, good humour, appetite return, and there remains only impatience to quit the sick-room.—Scientific American.

Late advices from Turks Island report that there was no salt to be obtained either at Grand Turk or Salt Key, owing to the heavy rains. It was supposed no more would be made before March or April.

A sad accident occurred in the city of Mexico on the 15th ultimo. A powder mill, situate at No. 11 Santa Anna street, took fire and exploded with a tremendous crash, involving itself and neighbouring houses in promiscuous ruin. Seven dead bodies were found; but, as the greater part of the inhabitants of the houses were overwhelmed, it is thought that many more were destroyed.

FROM DEMERARA.—By the Lady Chapman we are attentively placed in possession of Demerara papers to the 29th ult. These papers contain dates from Barbadoes to the 22nd ult, but nothing is said in any of them with respect to the cholera before reported as appearing among the soldiers at St. Ann's; the last case reported was on the 15th.

There has been two arrivals of African immigrants at Demerara: 388 in the Barque Fame from St. Helena, and 162 in the Ship Clarendon from Sierra Leone.

A further extension of the Railway had been opened. It now reaches Victoria, a distance of 16 miles from Georgetown.

Some reasonable and more favourable weather had been experienced, and the canes were beginning to revive from the effects of the long drought.

A large Tiger has been trapped at Plantation Nonpariel by a Mr. Keirnan; it was to be sent to England.



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