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Poetry.

Peace in God.

BY HARRIETT BEECHER STOWE.

"Inconcevable enigme de la vie, que la passion, ni le douleur, ni le genie ne peuvent decouvrir, vous revelerez vous a la priere?"—MADAME DE STAEL (*Corinne.*)

"Let my soul calm itself in Thee; I say, let the great sea of my soul that swelleth with waves calm itself in Thee."—ST. AUGUSTINE.

Life's mystery—deep, restless as the ocean—
Hath surged and wailed for ages to and fro;
Earth's generations watch its ceaseless motion
As in and out its hollow moanings flow;
Shivering and yearning by that unknown sea,
Let my soul calm itself, O Christ, in thee!

Life's sorrows, with inexorable power,
Sweep desolation o'er this mortal plain;
And human loves and hopes fly as the chaff
Borne by the whirlwind from the ripened grain;
Ah, when before that blast my hopes all flee,
Let my soul calm itself, O Christ, in thee!

Between the mysteries of death and life
Thou standest, loving, guiding—not explaining;
We ask, and thou art silent—yet we gaze,
And our charm'd hearts forget their drear complaining!
No crushing fate no stony destiny!
Thou Lamb, that hast been slain, we rest in thee!

The many waves of thought, the mighty tides,
The ground swell that rolls up from other lands,
From far-off worlds, from dim, eternal shores
Whose echo dashes on life's wave-worn strands—
This vague, dark tumult of the inner sea
Grows calm, grows bright, O risen Lord, in thee!

Thy pierced hand guides the mysterious wheels;
Thy thorn-crown'd brow now wears the crown of power;
And when the dark enigma presseth sore,
Thy patient voice saith, "Watch with ME one hour!"
As sinks the moaning river in the sea
In silver peace, so sinks my soul in Thee!

Religious Miscellany.

The Trial and Execution of John Huss.

From a paper in a late number of Harper's Magazine, the New Orleans Christian Advocate condenses the following account of the trial and execution of John Huss:

The traveller who visits to-day the old, half-decayed city of Constance, will meet, not far from the place where he lands on the shores of the lake, a huge, warehouse-looking building, a careful inspection of which will reward his curiosity. More than four hundred years ago it presented scenes toward which the eyes of all Christendom were anxious with varied but intense interest. Mounting the stairs leading to the second story of this immense structure—the old *Kauf-haus*, or market—the visitor enters a vast chamber, where the Council of Constance was once assembled, and which has been rendered ever memorable by the trial of John Huss and the thrilling eloquence of Jerome of Prague.

There are the wax figures of Huss and Jerome, the first bearing the following record: "John Huss, of Hussinetz, in Bohemia, born July 6, 1373, rector of the University, and lecturer at Prague; burned alive at Constance, in consequence of the order of the Council, in the forty-second year of his age. His last words were: 'I resign my soul into the hands of my God and My Redeemer.'" Even there, in the hall which was the scene of his trial, the martyr's memory is honored.

Near four centuries and a half ago, (1414.) kings, princes, nobles, prelates, priests, soldiers, and merchants were congregated there. The buildings of the city could not accommodate the guests. Booths and wooden structures of all kinds were erected outside the walls, and thousands were encamped in the adjoining country.—The whole neighborhood presented a curious and novel scene. It was a miniature Christendom.

Huss had exposed pretended miracles, but the Archbishop of Prague had sustained him in it. He had rebuked the sale of indulgences, but so had Gerson. He had laid bare the rottenness of pontifical and ecclesiastical corruption, but Cardinal d'Ailly had done the same. He had denounced pontifical canonizations and Church festivals, characterized by bacchanalian orgies, but, with more caustic sarcasm, Clemengis had set him an example. He had poured forth torrents of eloquence and indignant rebuke upon the papal crusade against Ladislaus, but Palatz, his former room-mate, now his accuser, had been his abettor. His crime—save that, philosphically, he was a Realist was narrowed down to this: he would not bow down and acknowledge as infallible the image of its own authority, which the Council had set up in the place of the vacant pontificate.

His whole career, from the hour when his widowed mother with her cake and goose as a simple present for the rector, set out with him on the journey from Hussinetz to Prague, enlists our sympathy. Huss, like many of his less distinguished compeers, was a charity-student. But the poor boy was rich in the noblest gifts of mind and heart. To his dying-day the malice of his enemies could not charge him with a mean or wicked act. Calumny left his private character wholly untouched.

He was not long in rising to distinction. Among the thirty thousand students of the University he soon took the foremost rank. At twenty-six years of age he became the Queen's confessor, and preached before the court. He was little more than thirty when he was chosen rector of the University.—The liberality of two citizens of Prague built for him the Bethlehem Chapel. It was crowded to overflowing with an eager auditory. The preacher spoke with an authority and eloquence that carried all before it. At this juncture the widowed Queen of England brought back with her the writings of Wycliffe. Huss was slow to approve them; but the more he read, the more he approved them. The spirit of the two men was sympathetic. He commended the writings of the English reformer. Copies were multiplied. Scores, elegantly bound, were soon in circulation. But the University took the alarm. The archbishop demanded that the books should be brought him, and he made a bonfire of them. The people were exasperated. The king remonstrated with the archbishop; but the large secession of students, dissatisfied with the patriotic zeal of Huss, who demanded that the University should be subject to Bohemian instead of German control, made him many enemies. He was accused of heresy. The people sustained the charge on a prejudiced trial, and forbade Huss to preach. He was forced, at length, to leave the city. But he would not be silent. He was still busy with tongue and pen. In different parts of the kingdom his voice was heard. At last he was permitted to return. The popular demand for his presence bore down all opposition.—Again Bethlehem Chapel resounded with his bold denunciation and eloquent invective. A weaker man filled the episcopal chair. As inquisitor of the faith, he certified to Huss's orthodoxy. The University commended him. Secure in the confidence of his integrity, Huss welcomed the approach of the council. The emperor sent him a safe-conduct, and he set out on his journey to Constance.

Almost at the same time with the pope he reached the city. The first conference passed amicably. John XXIII. assured him that he should not be molested. "You are safe," said he. "Even if you had killed my own brother, no injustice should be done you."

But his enemies were not idle. They first spread the report that Huss could read their secret thoughts. Some were terrified, but others were drawn toward him. And now the arts of his enemies were directed to his arrest. The reckless and unprincipled pontiff was persuaded that it would be a good stroke of policy, and give him credit for zeal against heresy, if he should arrest Huss. In violation of the emperor's safe-conduct and the pope's assurance, it was done by his order. Huss was thrown into prison.

Worn down by sickness and anxiety, Huss felt impelled to claim the criminal's right, and apply for a legal defender. But this was refused him, on the plea that the canons make it a crime to defend a man suspected of heresy. "I besought the commissioners," said he, "to grant me an advocate. They at first granted my request, but afterward refused it. I therefore placed my confidence in our Saviour Jesus Christ. May he be at once my Advocate and my Judge."

A congregation, embracing the prelates, doctors, and most of the members of the Council, met to hear the articles against Huss. They were read, and the assembly was about coming to a decisive vote, when the notary, Maldoniewitz, a friend of Huss, hurried out to inform his countryman, Chlum. The latter hastened to the emperor. Sigismond was indignant, and gave immediate orders to suspend proceedings in Huss's absence, and to send him the objectionable treatises, which he would put into the hands of learned doctors to examine. The last direction the council refused to observe: to the former they yielded, and ordered Huss to be brought before them.

He was presented with his books, and asked if he acknowledged their authorship. He replied that he did; and added: "If any man among you can point out any mistaken proposition in them, I will rectify it with the most hearty good will."

The first of the series of articles containing his objectionable views was then read, with the names of the witnesses who supported the charge. Huss commenced to reply, but the clamors of the assembly drowned his utterance. According to the account of an eye-witness, the members behaved more like wild beasts than sage doctors. As the tumult subsided, Huss appealed to the Holy Scriptures in his defence. "That is not the question," was shouted on all sides. Some accused him, others laughed him to scorn. Calmly gazing over the excited assembly, Huss exclaimed: 'I anticipated a different reception, and had imagined that I should obtain a hearing. I am unable to make myself heard in such a noise, and I am silent because I am forced to it. I would willingly speak were I listened to." * * *

"I did not come here, excellent Prince," said Huss, recovering himself, and speaking in a tone more than usually mild, "with the intention of defending anything with stubborness. God is witness to the truth of what I assert. Let any thing better or more holy than what I have taught be shown me, and I am perfectly ready to retract."

This was the utmost concession which Huss could make. He could not submit to any human authority. First of all, he demanded to be convicted of error from the word of God.

Scarcely had Huss spoken when, at a signal from the cardinals, the soldiers dragged him away by his chains; not however, till his faithful friend, DeChlum, had exhorted him: "Noble professor, sacrifice thy life sooner than abandon the truth." With a tearful eye Huss smiled his hearty assent.

On the following day, June 8, Huss had his third and final audience. Thirty-nine articles, ostensibly extracted from his writings, were laid before him. Some of these he acknowledged. Others he rejected, as incorrectly stated or absolutely false.

A series of charges was based on Huss's vindication of Christ to the sole headship of the Church. In explanation of these Huss had a manifest advantage. "What is there," he asked, "to prevent Christ from governing the Church now, as at first, by his true disciples, without these monstrous chiefs, this triple head? Yet why do I ask, The Church has now no visible head. Yet Christ reigns."

The reading of the articles was closed, and Huss was asked if he would recant. He replied that he could not do it. To abjure was to renounce errors that had been entertained. But many of the articles charged against him he had never held. How could he abjure them?

Persuasion and argument were employed in vain. One inflexible doctor of the Council maintaining its infalibillity urged unqualified submission. "If the Council," said he, "should affirm that you have but one eye while you have two, you would be obliged to assent to it." "As long as God shall preserve my reason," replied Huss, "I shall take good care not to say any such thing—no, not if the whole universe should endeavor to force me to it."

Bribes even were held out to him. The enemies of Huss urged him to recant and save his life. His friends encouraged him to be faithful to his conscience even unto death.

On July 6th, he was summoned before the Council to hear his sentence.

The Bishop of Lodi preached the sermon. As a literary production it had some smartness. Its sentences were short and pithy. It was evident that the Bishop was more familiar with Seneca than with the New Testament. His text was "That the body of sin might be destroyed." As he concluded, he addressed the Emperor: "Destroy errors and heresies, and especially," pointing to Huss, "this obstinate heretic." Such a work he pronounced "holy," and besought the Emperor to do it, and make his glory immortal.

The sentence against the writings of Huss was then read. It consisted of ninety articles. Huss wished to reply to each separately, but was not allowed. He was told that he might answer all at once. "So great an effort of memory as that would require," said the prisoner, "is absolutely impossible." He was proceeding to say more, when the ushers were ordered to seize him and force him to be silent. Huss was indignant. In a loud voice and with hands uplifted to heaven, he exclaimed, "In the name of Almighty God, I conjure you to allow me an equitable hearing, that I may clear myself before all whom I see around me from the reproach of these errors. Grant me this favor, and then do with me what you will." But again his request was denied. Kneeling down, therefore, and raising his eyes toward heaven, he solemnly commended his cause to the Sovereign Judge of the universe.

His disregard of the papal excommunication was mentioned. Huss defended himself. He exposed the injustice that had been done him, and then declared that he had on this very account voluntarily and freely come to the Council, "relying upon the public faith of the Emperor here present, who assured me that I should be safe from all violence, so that I might attest my innocence and give a reason of my faith."

As Huss said this, he fixed his eye steadily on the Emperor. A deep blush suffused the imperial brow. Sigismond felt the shame and meanness of which he had been guilty, and on his own previous confession of the granting of the safe-conduct, stood condemned. The fact was not soon forgotten. A century later, Charles V. called it to mind at the Diet of Worms. His Spanish honor revolted at the proposal to violate his pledge. "No!" said he, "I should not like to blush like Sigismond.

The so-called "definite sentence" was then read. Huss again wished to be heard; but the violence of his guards and the shouts of the assembly drowned his utterance. Again, therefore, he knelt down, exclaiming aloud, "Lord, of thy unspeakable mercy forgive my enemies. Thou knowest they have falsely accused me, and have condemned me on the testimony of false witnesses; yet, O thou most merciful God, I beseech thee, lay not this sin to their charge!"

At last the scene of execution was reached. It was to the west of the city, outside the Gotleben Gate, surrounded by green fields and gardens. As the procession reached the place, Huss kneeled and repeated in prayer the language of the penitential Psalm. "Lord Jesus, have mercy on me!" "O God, into thy hands I commit my spirit!" were supplications repeatedly uttered by him. "What this man may have done before," said some among the crowd, "we know not; but now certainly we hear him speak and pray in a godly and devout manner."

The stake was now driven into the earth, and Huss was bound to it by wet cords and the sooty chain borrowed from a cottager who had used it to hang kettles over the fire. Huss looked at it and said, "Christ, for my sake, was bound with a harsher and more cruel one. Why should I blush or shrink, for His sake, to be bound with this?"

The fagots were then piled around the victim. Once more Huss was asked again to recant. Again he refused.

The executioners kindled the flames. Amidst the smoke and blaze Huss could still be observed engaged in prayer. Repeatedly was he heard to say, "O Christ, thou Son of the living God have mercy on me!" he bowed his head, or from exhaustion it fell upon his bosom But his lips still moved. At last all was still. The charred carcass was motionless, and the spirit had fled.

Thus perished, at the early age of forty-two, in the full vigor of his faculties, and in the strength and promise of opening manhood, one of those men whom after centuries have been constrained to acknowledge well worthy of the marty's crown. His real crime, in the eyes of the Council, was his refusal to submit his conscience to their authority.

The Scriptures and the Fathers.

Those very parts of the writings of the early Fathers, which seem least valuable for style and matter, have this incidental advantage, that they set in a clear point of view the immeasurable superiority of the Scriptures of the New Testament. The inspired books were written principally by men who had not the same advantage of education and literary training as some of the ecclesiastical writers enjoyed; yet they are totally free from the blemishes which disfigure the most elaborate productions of later ages of the church.

Had the pen of the evangelists and apostles not been guided by wisdom superior to any which those writers possessed by ordinary means, they never could have produced a work which, even as a specimen of plain and majestic narration, and of consistent, sober, rational discussion of the most abstruce questions, is entirely unrivaled. We should have found—as we do find in the writings even of those who had been thoroughly instructed in Scriptural truth, and had deeply imbibed the spirit of Christianity—some error mixed with truth; some inconclusive reasoning; some vague declamation; some incautious over-statement of doctrine or fact; some merely mystical application of Scriptures of the Old Testament; some exaggeraied sentiment.

In uninspired writers we should have detected the prejudices of their education, and of the age in which they lived. We should have found some extravagant eulogies of martyrdom; some fanciful notions respecting spiritual beings; some captious and scrupulous objection to practices in themselves indifferent. And, in their public defences of their faith before their adversaries, we should have perceived them, not only speaking boldly, as they ought to speak, but sometimes displaying a subtlety too nearly allied to the craftiness of the disputer of this world; and on other occasions indulging in sarcasm or invective against the various errors of heathen worship.

In the Scriptures of the New Testament we find none of these faults; they are uniformly dignified, simple, and reasonable.—But a very limited acquaintance with the writings of those who endeavoured to follow their steps will show that, if the apostles and evangelists were preserved from such extravagance and error, they owed it to a wisdom which was not of this world.—*Ceavelier.*

History of Methodism.

The *Northern Christian Advocate* gives a long notice of Stevens' History of Methodism. It concludes thus:

"The author has executed his task thus far with masterly ability. He has spared no pains in searching out and comparing facts from all known sources; he keeps the reader constantly advised, also, of collateral movements, in the realms of politics, philosophy, and general history, so far as they have a relation to his theme, and keeps you thus in living sympathy with the times through which his narrative runs; he gropes and generalizes with a philosophic comprehension of things, never tedious in detail, and never irrelevant in the choice of his materials, nor inadequate in their quantity and proportions. In his style he is equally felicitous. It is not the measured rotundity of Robertson, nor the classic elaboration of Gibbon, but it possesses the descriptive terseness of Macaulay, and the elegant vivacity of Tacitus. And most worthy is his theme of the highest efforts of human genius.

"Yet the earnestness of the author in his subject so fires you with the same enthusiasm, that it leaves you no time to think of the adventitious dress of the narrative, but carries you away through scenes of thrilling and more than romantic interest. No romance can compare with this history. One must read it to form an idea of its thrilling and marvellous reality. We congratulate the Church generally, and the Methodist family in particular, on its appearance. It will find its way outside the Methodist community, and be read by all parties. Its spirit is catholic, and while the author fully grasps the true idea of Methodism, and penetrates the providential intent of the movement, he is just and fair to all. As a literary production, its merits will give it rank among the standard historic productions of the common Protestant family, and no Church library will be complete without it. But most of all, it is a precious testimony that God is still with his Church, and the Holy Spirit does work with renewing and sanctifying power now as at first. If Methodists will read the history of their Church, and ponder the mysterious and wonderful ways of God therein, they will learn the value of that fellowship and those privileges they now enjoy. We should add that the publishers have done their whole duty in the manner of getting out this work."

Love, the Prime Grace.

The whole duty of a Christian is nothing but love, varied through the several kind acts and degrees of it. And works of mercy are the most natural and genuine offspring of love; so that from these a good man is denominated. The Scriptures, therefore, frequently sum up our duty in charity; and, for that, reason, style it the fulfilling of the law, and the bond of perfectness. Indeed, where charity is, (that is, where the blessed fruits of charity, springing from a true principle of divine love, are) there no other Christian grace or perfectness can be totally wanting; and where charity is not, there may be the imperfect resemblances of other Christian graces and virtues themselves; for they cannot be, unless fed and invigorated and animated by a principle of universal charity. So that our Saviour by professing to examine us on this head, brings the matter to a short issue, a single point, by which our cause may be decided as effectually as by larger enquiries.—*Bishop Atterbury.*

Planting a Crop for God.

"Father, what crop had I better plant for God?" asked a little boy whose father had given him a bit of the garden ground to raise something to turn into missionary money; "will beans or onions fetch most?"

"I can tell you," said aunty, who sat by.

"What?" asked the little boy.

"I would lay out four beds in your garden. Plant the seeds of love in one, the seeds of obedience in another, truth in a third, and humility in a fourth. These will raise a beautiful crop for God."

"Oh, aunty," said the little boy, "I am trying to raise those seeds every day in my own heart; but mother says the weeds grow fastest, Oh, I have to dig so."

Life's Last Hours.

Life's last hours are grand testing hours. Death tries all our principles, and lays bare all our foundation. Many have acted the hypocrite in life, who were forced to be honest in the hour of death. Misgivings of the heart that have been kept secret through life, have come out in death; many who seemed all right and fair for heaven, have had to declare that they had only been self-deceived.

A gentleman of renown was on his dying bed, when a friend near at hand, spoke of the Saviour. "As to the Bible," he replied, "It may be true; I do not know." "What then are your prospects?" he was asked. He replied in whispers which were indeed thunders, "Very dark—*very* dark." "But have you no light from the Sun of Righteousness? Have you done justice to the Bible?" "Perhaps not," he replied "but it is now too late—too *late*.

A mother, who had laughed at religion and religious people was seen restless and miserable on her bed of death. She desired that her children should be called—they came in; in broken accents she addressed them: "My children, I have been leading you in the wrong road all your life; I now find the broad road ends in destruction; I did not believe it before. Oh! seek to serve God, and try to find the gate to heaven, though you may never meet your mother there." Her lips were closed forever, and her spirit departed to its account, while the household looked on terror-struck. Mother! Father! would *you* die thus? Oh, no! Then point to heaven, and *lead the way.*

"I'm too Busy."

A merchant sat at his office desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business. A zealous friend of mankind entered the office.

"Mr. ———, I want to interest you a little in a new effort for a benevolent cause," said the good man.

The merchant cut him short by replying: "Sir, you must excuse me, but really I'm too busy at present to do anything."

"When shall I call again, sir?"

"I cannot tell. I'm very busy. I'm busy every day. Excuse me, sir. I wish you good morning." Then bowing the intruder out of the office resumed the study of his papers. The merchant had frequently repulsed the friends of humanity in this manner. No matter what was their object, he was always too busy to listen to their claims. He even told his minister that he was too busy for anything but to make money.

But one morning a very disagreeable stranger stepped very softly to his side, laying a cold, moist hand upon his brow, and saying, "Go home with me." The merchant laid down his pen; his head grew dizzy; his stomach felt faint and sick; he left the counting room, went home and retired to his bed-chamber. His new, unwelcome visitor had followed him, and now took his place by the bedside, whispering ever and anon, "You must go with me." A cold chill settled on the merchant's heart, dim spectres of ships, notes and land fluttered before his excited mind. Still, his pulse beat slower and slower; his heart heavily heaved; thick films gathered over his eyes; his tongue refused to speak. Then the merchant knew that the name of his visitor was Death!

All other claimants on his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase, "I'm too busy." Humanity, Mercy, Religion, had alike begged his influence, means, and attention in vain. But when Death came the excuse was powerless; he was compelled to have leisure to die. Let us beware how we make ourselves "too busy" to secure life's great end. When the excuse rises to our lips, and we are about to say we are "too busy" to do good, let us remember that we cannot be "too busy" to die. [See Luke xiv. 15–24]

Religious Intelligence.

New Granada.

[From the Southern Christian Advocate]

A Protestant Missionary and Bible Colporteur, Mr. Montsalvatge, has been for a few years laboring with constantly increasing success in New Granada—Carthagena being the centre of his operations. By his efforts, a *free* cemetery has been opened at Carthagena, and *free* schools established, in which the Spanish Scriptures are constantly read. Some idea of the victory gained in the opening of this free cemetery may be formed, says the writer we quote, by first imagining the state of things at Carthagena:

"The Bishop's cemetery was the only one, and he had the traditional and undisputed power to refuse interment to any one he pleased. Those who were not allowed burial there must be interred on the open sea shore, as if unworthy of a Christian burial. Strange as it appears, things remained thus until last year, and, but for Mr Montsalvatge, would probably have continued so much longer, to the distress of Protestants and Jews, and all others who dissent from Romanism. American residents and visitors were constantly exposed to suffer from this cause. Although the constitution and laws of New Granada have proclaimed religious freedom for several years, and it is now actually enjoyed, both by foreigners and natives, this ancient abuse was permitted to remain; and Mr. M. resolved to remove it. He calculated on receiving a general support from the citizens and was not disappointed. The movement was one in favor of liberty, and appealed to a powerful and innate principle in human nature—the love of freedom. This is a great principle, which should be addressed and much relied on in all appeals to Romanists in favor of the Gospel. The Governor of Carthagena was first inquired of, whether the plan was lawful, and his reply was decidedly in the affirmative. A subscription paper was then circulated, and many contributions were made by persons of all classes, of sums varying between forty cents and one hundred dollars. Several subscribed a cart-load of lime, others one or more days' works; while one merchant gave the land for the cemetery. Each subscriber wrote down his nation and religion; and while many called themselves Christians, New Granada Catholics, Carthagena Catholics, Evangelicals, etc., etc., not more than ten or a dozen acknowledged the title of Roman Catholics. The Jews, the Consuls, foreign merchants generally, several American sea-captains, etc., gave their names intermingled with native artisans, laborers, ladies, an ex-Governor, and two ex-collectors. On a day appointed an extraordinary concourse assembled on the ground, at the inauguration, and Mr. Montsalvatge performed very appropriate religious exercises, and delivered an excellent discourse, which was listened to with deep attention. After the benediction a gentleman unexpectedly arose and requested of Mr. M. permission to address the great assembly. He was a distinguished member of the Congress, on a visit to the city, and he made an eloquent speech, in the highest degree commendatory of the enterprise, and complimentary to its author. He congratulated his countrymen on this new evidence that the promised religious liberty was real, and on the advantages which must flow from its full enjoyment.

"A few months ago, Mr. Monsalvatge opened a school in Carthagena, for the gratuitous instruction of different classes of pupils, making the Bible the principal reading book. This was soon well attended; and a happy effect was produced of inciting to the establishment of schools of a similar kind by other persons, and even by some of the priests, by which his own labors were in a great measure superseded. At Piedacuesta, where the Rev. Mr. Platt is stationed, the Hon. Mr. Paredes, late Minister to the United States, and previously the Secretary of State, has opened a flourishing school, on a superior system, assisted by his sons, who were long residents in New York, and very worthy and capable young men.

"The approbation expressed of Mr. Monsalvatge's doctrines and labors has been gratifying from different quarters, and the co-operation he has received from the press has been voluntary and powerful. The editor of the principal liberal newspaper in the capital commenced, about two years ago, a series of most pungent, bold, and learned articles against the unchristian doctrines and immoral lives of the clergy, which were continued through several months, and afterwards published in a large pamphlet. Such an attack the Romish clergy of any country have seldom endured. The author (Senor Samper) began by saying that there must be a reformation among the priests of New Granada, or else the people would become Protestants, or a despotism would take the place of the Republic; and he called upon the clergy *as a Catholic*, (not as a Protestant, which title he disclaimed) to return to the primitive Christian faith, in doctrine and in practice. He then attacked them in every quarter with astonishing boldness and force, referring to facts, threatening personal exposures of criminality, in case of being contradicted, and appealing to history, to Spripture, to the examples of Protestant countries, etc., etc., with freedom, eloquence and denunciation, satire, and bold defiance, astounding even to a Protestant reader.

"Thus, in various ways, we see in New Granada examples of a strong and general tendency to religious reformation. Such tendencies exist, and doubtless have always existed in some degree in all countries, where the Roman hierarchy have had control; as human nature rebels against its slavish and arrogant doctrines and its great immoralities. We ought, as Mr. Monsalvatge says, to have ten Protestant Missionaries in that inviting and neighboring Republic, where the old obstacles to evangelical truth have been removed, and the people are eager to receive it.

"Six thousand of the inhabitants of Barranquilla are no longer Roman Catholics, for they have freed themselves from the authority which the Bishop of Carthagena had over them. A year ago they published, that 'if the Bishop should not yield to their just demands, then we will invite Mr. Monsalvatge, to come to us and preach the Gospel, for we love his evangelical discourses.' Information has been received by Mr. Monsalvatge that a committee has been appointed to invite him to go to Barranquilla. He, however, is fully occupied with his gratuitous schools of workmen and children, where he teaches the Gospel with the common branches, Barranquilla has 8,000 inhabitants, and only two priests, one of whom is very much disliked, and the people refuse to receive another.

"On Sunday, the 13th of June, the Bishop of Carthagena excommunicated Mr. Monsalvatge's school, and all his pupils with their families. He said in the pulpit: 'The greatest enemy of the Roman Catholic Church is Monsalvatge; and therefore no person should *salute him, speak to him or sell anything to that great heretic;* that parents committed robbery by entrusting their children to the education of that apostate, etc., etc.

"On hearing this his audience hissed the Bishop, and he cried out, 'You had better preach the Gospel, like Monsalvatge!' Even the women were disgusted by his sermons; and he is commonly hailed by this exclamation: 'There comes the soldier, dressed like a bishop!' After the sermon, the Jesuits visited the houses of the pupils, and said to their parents: 'If you will not withdraw your children from Montsalvatge's school, we will deny you the sacraments; and you will die like Jews.' But all has not produced much effect; for 36 scholars continue to attend the School from 10, A. M. till 3, P. M., and 40 from 6 till 9. Most of the adults, and all the children, attend the Sabbath School.

"Another town has followed the example of Barranquilla. Tulu, which contains 6 000 inhabitants, has also risen in rebellion against the Bishop of Carthagena. They insist that their 'gambling, drunken and adulterous priest' shall be removed, and a more worthy one appointed. But it is said that the Bishop has not one more worthy; and the people are ready to expel their present one, and call for a Protestant minister."

The Earl of Carlisle and the British and Foreign Bible Society.

The Right Hon. the Earl of Carlisle presided at the annual meeting of the Bradford Auxiliary to the British and Foreign Bible Society, held in St. Georges Hall, in that town. In an address with which he opened the proceedings of the meeting, and after some observations relative to the kindness of his reception,

The noble Chairman said,—I have for a long time and for very many reasons heartily admired the scheme and the principle of the British and Foreign Bible Society. Its object is to give the best of all gifts, to give it to every one who will receive it—for the scheme of the Society rejects all compulsion—and to invite all, without exception, to join in giving it—for the scheme of the Society alike repudiates exclusiveness. Indeed, I do not know, for instance, that the spirit of hostility generally displayed by the Church of Rome to the circulation of the Scriptures may not unnaturally excite the language of complaint sometimes verging to reproach and defiance; yet, as far as the scheme of the society itself is kept in view, nothing ever ought to be said upon its platforms which should make it difficult or unpleasant for a Roman Catholic priest or layman to join us in our good work, if he were so disposed The simple profession, the object of the Society, is to give to every human creature the Bible free, open, cheap, and we leave it to the Author of the Bible to give the full effect, value, and fruit of His own word. I was pleased to see in one of the Society's latest publications that, on the vast continent of Australia,—where, at the birth of the Society, within the present century, we were sending nothing but convicts and criminals——they are now sending us back from peopled cities and flourishing communities, not only hundreds but thousands of pounds to swell the funds of the Society at home.—It has always seemed to me to be one of the most attractive and valuable qualities of the British and Foreign Bible Society that it keeps firm hold upon both its distinguising titles; that while on the one hand it continues in an ever-increasing degree to be eminently foreign, it is also at the same time intensely British; that while it visits the most remote shores and deals with the most uncouth names, it does not neglect your own parishes, your own villages, your own streets, your own factories, you own firesides; that while it marches along-side of Dr. Livingstone into the heart of Central Africa,—while it is prepared, as I doubt not, to accompany the gold-digger into the furthest recesses of New Caledonia,—all the time it plies its work as steadily, and raises it voice as powerfully within your own town of Bradford. During the last few years, and during the very last year, the events in India have powerfully excited public attention, and all of must have followed them with a thrilling—some, alas! with a too painful interest; but I trust that the time is come when, as a nation, we may look upon its results with feelings of humble and chastened gratitude. But, however brilliant have been the feats of our arms, and however heroic the achievements and the sufferings of our countrymen, we must all desire to raise on that vast continent other trophies than those of the avenging sword, and other growths than those of the blood-stained laurel. I feel sure that you will be all disposed to agree with me that even in India, even among those to whom we have been obliged to apply all the rough and harsh methods of punishment and conquest, even there we should not seek to introduce the priceless benefits of Christianity itself by State influence and by actual compulsion. The word of God is too precious a thing to be made, under any circumstances, the subject of a bribe or a threat. And I have seen with some regret what was, perhaps, natural, what was, perhaps, unavoidable, both in this country and in India, during the first months of alarm and horror—I mean the somewhat over-vehment and vindictive tone in talking of the native populations, so that sometimes the peaceful and pardon-breathing precepts of the Gospel seemed almost to have become as strange to the dominant as the native and infidel races. Yet I trust now that a Government, conducted in a far other spirit, and conscious of its high responsibilities alike to the parent country and to the subject populations, will speedily obliterate all such painful traces of past convulsions and conflicts. But the spread of Christianity is not properly the work of any Government as such; Christianity marshals her own votaries, and marches under her own banners; and just as unbidden by any Government you muster in this noble hall, just as unbidden and unpaid by any Government the Bible Society sends forth its agents and colporteurs, and your churches and denominations send forth their Missionaries and teachers, so, asking nothing from any Government but a fair field and no favor, will the work,—the Godlike work, I had almost said,—of evangelizing and Christianising the heathen go on, relying on its own resources and sufficient for its own victories. And it is not, I trust, presumptuous to entertain the trust, partly derived as it seems to be from the promises of inspiration itself, partly derived from the observation of all that is going on around us, and confirmed by the aspect and tone of such meetings as these,—it is not, I trust, presumptuous to indulge the fervent expectation that this work of conversion will go on—aye, go on till every temple of pagan superstition has been illumined, till every shrine of idolatrous worship has been cleansed, till the tiger instincts of the heathen and the unregenerate shall have been tamed, till the Hindu shall appreciate Gospel simplicity, till the Mohammedan shall own a spiritual faith, till the Jew shall bend to the cross on Mount Calvary, nay, till Christendom itself shall abjure its aggressions, its wars, its pride, its hardness, and its vices, and all shall alike be brought under the yoke of the meek, lowly, and holy Redeemer.

Reception of Missionaries by the King of Burmah.

Intelligence has been received at Ava, of a magnificent reception given to Rev. Mr. Kincaid, and Rev. Dr. Dawson, Baptist missionaries, by the King of Burmah. Mr. Kincaid, it will be remembered, was the bearer of a letter from the President of the United States to the King. A royal zayet was built for the reception of the letter, and a long procession was formed to convey it from the zayet to the royal city. It was opened by order of an under Secretary of State, translated into Burmese, and presented by the chief Minister to his majesty. It gave great satisfaction to the monarch and all the court. Mr. Kincaid and Dr. Dawson had two personal interviews with the King, in which he expressed himself with great frankness, and intimated his wish to have an American consul at his court.

"In some respects the King spoke like a Christian philosopher, like a man possessing good sterling common sense, who was deeply imbued with the responsibility of his high position, and desirous as far as he was able, as the King of Burmah, to discharge his duty toward his country, and to live at peace with the rest of the world. Before leaving the royal presence, I begged the favor of a piece of ground on which to build a mission house hereafter. He instantly replied that he would not only give a piece of ground, but would also build me a house. I thanked him for the liberal offer, and remarked that I would by and by avail myself of it."

Provincial Wesleyan

THURSDAY, NOVEMBER 11, 1858.

Communications designed for this paper must be accompanied by the name of the writer in confidence.
We do not undertake to return rejected articles.
We do not assume responsibility for the opinions of correspondents.

☞ OBITUARY NOTICES must be signed by the writer and forwarded through the resident Minister of the Circuit. This is our invariable rule.

The grand enigma of religion is the inactivity of the Church in fulfilling the Redeemer's command to proclaim the riches of his grace to dying sinners throughout his ransomed world.—No mystery can press more heavily upon the mind than that, after the incarnation, the sufferings, and the death of the Son of God, to save our fallen race, so vast a proportion of the inhabitants of earth should, generation after generation, have been permitted to live and die without any knowledge of the hope for them in Christ. How fearful is the fact that while we write, not half the existing adult population of the globe have ever heard the name of Jesus, that the teeming millions of the most populous countries of the globe are hastening to the grave in utter ignorance of their position before God, and that the millions of Christians with whom is the Word of Life, and who have all the facilities, for spreading the truth, of that advanced civilization for which they are indebted to their Christianity, should be so cold and callous that they heed not the awful position of their fellow men, nor the command of their Saviour. The state of the world in our day affords undeniable proof that Christians have not yet agreed to love the Lord with all their mind and soul and strength, and their neighbours as themselves.

If we ask for the cause of this deplorable stagnation, it must be readily replied that it arises from the absence of a living faith. We grow indifferent to the claims of our religion as our faith in its Author declines. How many thousands are there among the followers of Christ, whom we would startle, could we pourtray in its dread reality the contrast between their profession and their practice. They profess to believe that one soul outweighs the universe, that the intensest physical suffering experienced by any or all of Adam's posterity is of no account compared with one moment's pang of that torture which a lost soul must bear throughout eternity, and yet they will manifest far more sympathy with a well authenticated case of bodily want than they will with the spiritual necessities of a world which is lying in the arms of the wicked one. Whence is this but from an operative belief in the one case, and a want of it in the other? If men believed, as they profess to believe, the Word of God; if they were actuated, as they profess to be, by love for the souls for whom Christ died; we should labour no longer under the reproach with which infidels assail us, but nation after nation would, by the influence of the Spirit accompanying the combined efforts of the united armies of our Emmanuel, be born in a day, and eyes already dim with age might behold the glorious consummation to which prophecy directs the hope of the Christian, "the kingdoms of the world become the kingdoms of our God and of his Christ."

It will seem strange that we speak of want of earnestness now, when the movements of Christendom on behalf of the heathen are unparalleled in the variety of their forms, the strength of their purpose, and the sweep of their benevolence. Compared with the lethargy in which the Church has indulged so long, its present state is indeed one of great awakening; but compared with its means and its duty, its efforts are not uncharitably characterized as utterly insignificant. Did the zeal which glowed in the breasts of the primitive disciples when they laid all their earthly possessions upon the altar, and counted not their lives dear unto them while engaged in making known the love of the Saviour, animate the heart of every professor of faith in the Lord Jesus at the present day, would not hundreds of pounds flow into the Missionary treasuries from the coffers which now contribute pence, and thousands take the place the place of tens? And should we be less zealous than the early Christians? Ought not the life of the church collective, as the life of individual Christians, to be a constant growth? Alas, because this growth is not found, as the general rule, in individual Christians, it is absent from the Church collective. How true it is that the life of the Christian too generally instead of being one of progress, is one of retrocession; instead of forgetting the things that are behind and reaching forth to those that are before, he lets go that whereto he had attained to recede by degrees to the gross indifference whence he had emerged. The new born soul, all on fire with the thought of the terrible doom of the perishing millions by whom it is surrounded, counts no sacrifice too great, if only it may snatch them from the eternal burning. It pants with an irrepressible desire to rescue them from the flames of hell, and introduce them to the peace and joy that spring from a well grounded hope of heaven. Then is seen the constraining love of Christ.—But that fervent zeal, which should day by day increase, decays. Sinners are suffered to pursue their headlong course to ruin. The voice of warning, and the language of entreaty are less frequently employed. The disciple ceases to be missionary in spirit and act.

What every Christian needs, and the universal Church, requires is a ceaseless quickening of faith. Strong in faith, we shall be fervent in spirit, constantly serving the Lord. Shall these truths be pondered until Zion awake and put on her strength?

Letter from the United States.

From our own Correspondent.

JOHN H. W. HAWKINS.

In our last, we noticed the departure of this distinguished man, but connected as he was with the great temperance reform in our country, he deserves a more special and extended notice. He was born in Baltimore, in 1797. At an early age he was put an apprentice to the hatting business, where he served faithfully until he was twenty-one. Says a correspondent of the *New York Christian Advocate:*

At the age of fifteen he was converted and joined the Methodist Episcopal Church; was a constant attendant at a class and band, and generally beloved by all who knew him. At the close of his apprenticeship he had saved by overwork twenty-five dollars; he spent the whole of it in purchasing Bibles and spelling-books, and paying the rent of a room to keep a Sabbath School for boys; for at that time there was no Sunday School for boys in his city, and his pious soul yearned to be the instrument in reclaiming the children whom he saw breaking God's holy day. He could get no one to help him; and such was the prejudice against the school that his own pastor refused to read a notice from the pulpit inviting volunteers. This school he conducted for three years, until he went West. He could find no one to take charge of the school, so he was forced to pack up the books, close the doors, and send the children adrift.

During his apprenticeship and early manhood he was surrounded by those who were in the daily use of alcoholic drinks. In the workshop the bottle was always filled, inviting young and old to partake. In the convivial party and social gathering he was proffered the cup of friendship by the hands of fair women and venerable sires. The minister and all classes drank. The matron prepared her brandied peaches and brandied pies; and thus wherever the youth went either to eat, or drink, or work, he was surrounded continually with temptation, not knowing himself that it would lead him down to destruction. Day by day his love for wine and strong drinks was strengthening, and day by day the love of his Saviour was weakening, until his appetite led him into the mire of intoxication and all the horrors of drunkenness. From the grogshop he has been helped home by his companions to his house late at night, and thrust in the front door, where he has lain in a helpless state of intoxication. His family would come to his assistance; his little daughter Hannah, unable to raise him up, would bring pillows and blankets to keep him warm, and lay down by her dear father to keep him from harm. Such acts of kindness pierced his soul, and he would promise himself that he would never drink to excess again; but the tempter came and he fell, and each succeeding fall was lower and more degrading than the former. His friends gave him up for lost, and he began to despair of himself; but on the first day of June, 1840, after one of the worst debauches he had ever had, which came near sending him to a drunkard's grave, his little daughter Hannah was made the instrument of her father's salvation. Coming to his bedside early in the morning, and supposing him asleep, she pressed a kiss of tender affection upon his bloated cheek. Then kneeling down by his side, she lifted up her eyes and heart to heaven, and prayed in a whisper that God heard, and went to the ears of the sinful man. "O my Saviour," she said, "give my dear father strength to stand up against the temptations of life, and save him from a drunkard's death." That child, she seemed like a stray bird of paradise that had for a moment lit on our sin-cursed earth. After this she silently left the room; but when he heard her steps dying away from the stairs he sprang from his bed, and knelt on the very spot where the child prayed, and cried penitently to his God to hear the voice of innocence, and there in that holy place he vowed, and called upon God to help him in his weakness, to forgive and raise him to the dignity of a man and a Christian. For three days, like Saul of Tarsus, he struggled against a raging thirst, an enfeebled body, a weak mind, and one of the strongest temptations that can befal a mortal; but God, who is rich in mercy, came to his assistance. The bottle, at the request of her father was broken by Hannah. At the invitation of six other bottle companions, he went to a carpenter's shop in the evening and signed the Washingtonian pledge; and there these men pledged themselves to watch and help each other to live temperate lives. Hawkins was enabled to keep the pledge; he was soon restored to the church and the class; and such was the confidence of his brethren that they elected him to the office of a local preacher. If his fall was rapid and ignominious his rise was glorious, and proved a blessing to thousands.

At this time Mr. Hawkins was in the prime of life, in person well formed. He had a dignified and commanding appearance, carriage erect, in manners affable, a rich, melodious voice, and a strong constitution. He had all the requisites of a reformer—boldness, discretion, energy, fortitude, firmness, and perseverance, together with the Christian virtues of self-denial, humility, benevolence, honesty, simplicity, and sincerity; looking to God for success, and giving him all the glory. Such was John Hawkins in the year 1840, when with six other reformed drunkards in the city of Baltimore they began their labor to urge the fallen to sign the temperance pledge.—They followed the drunkard to his house, and with tears urged him to come to their meeting and join their increasing army.—Their success in that city was great. It was preaching glad news to the spirits in prison. The poor drunken sot exclaimed, "Well, if such a man as John Hawkins can be saved, I can; and he signed the pledge, and himself became a temperance lecturer. In Baltimore there were in less than a year twelve thousand that joined them. The Macedonian cry from New York was, come over and help us. John Hawkins with several of his associates did come. Churches and halls were crowded. There was joy in desolate hearts; mothers and daughters, sisters and wives, felt that there was a way at last found to save their families from disgrace, and their husbands from death. The wilderness and the solitary place was made glad for them; and in a few months ten thousand drunkards in the city of New York left their cups and joined the Washingtonians as they were called. Boston was soon visited by Mr. Hawkins, and five thousand more in that city were added to their number. He continued his labors throughout New England, and it was estimated that there were in less than a year seventy-five thousand more redeemed from their cups. He now gave himself up to the work of saving the drunkard. He travelled extensively through every state in the Union, save California; and such was the wonderful success of his labors and his coadjutors, that in less than one year from the time he signed the pledge there was estimated to be over two hundred thousand that had joined this new temperance movement.

It was a great trial to him and his family to be separated. His relatives, among the most respectable in the city of Baltimore, felt it a great loss to have him go; but they felt the sacrifice must be made, and offered him up with cheerfulness, and to the last encouraged him in his truly apostolic labors to redeem his countrymen from the demon of intemperance. He was a man that made no boast of what he was doing, nor did he abandon for one moment the great idea of his life association in a pledge. In looking over his diary for the present year, I find a record of his work in Vermont—in less than one month he obtained as signers to the pledge 1,417. In writing to his sister, the widow of an Episcopalian clergyman, he says: "I have lectured fifty-four times in forty days, written sixty letters, travelled over one thousand miles; and the best of all is I am in good health, I live in peace with all mankind, and with a bright hope, which grows brighter and brighter to the perfect day, when my labors on earth shall cease, and I shall go to my reward.

"O! what a blessed hope is ours
While here on earth we stay."

On his sixtieth birthday he thus writes to his mother: "Sixty years ago, dear mother you bore me into this world of sorrow and pleasure. How signally has our heavenly Father blessed you and yours. Taking into consideration what some of your sons have done, all your children have proved a great blessing to you. God has been pleased to spare your life to a round old age, and I hope the prospects are that you are to be spared to us for some time to come. May God in his infinite mercy not allow one to be lost, but gather us all into his kingdom without one broken link."

He continued his labours until the 28th June, when his health failed him, and he literally broke down with excessive toil. At Boston he was taken sick, and confined to his room for some time. He proceeded by easy journeys to his son, the Rev. W. G. Hawkins, in Pequin Valley, Lancaster County, Pa., where he enjoyed for several weeks the society of a large number of his relatives, a feast he had not enjoyed for years.

He made a journey to Philadelphia a few days before his death. On his return he said: "I found the residence of the poor family, but they were living in much better circumstances than I had formerly known them to do. At their request I spent the night with them, and had a good room all to myself; but I have had an awful night, and advising with a physician, I have taken some medicine which seems to have checked the complaint."

He called his son up at midnight and told him to go for the doctor, adding a moment after, when taken with a cramp in his limbs, "It is all over now." The doctor ordered morphine, which threw him into slumber.—After an hour's sleep he said, with great self-possession: "It is no use; it is all over now. You cannot save me now," he said, turning to his daughter Hannah; "my dear, you will soon be without a father." Being asked by his son if he was happy, and perfectly willing to depart, he replied with firmness, "Perfectly." Turning to his wife, he said, "Farewell." These were the last words he uttered. His breathing grew slower every moment; and at a little past two o'clock, Tuesday, August 26, he expired without a pain or a groan. "Blessed are the dead that die in the Lord; they rest from their labors, and their works do follow them."

ANNIVERSARY OF OUR SUNDAY SCHOOL UNION.

The Anniversary of the Sunday School of the Methodist E. Church, has just closed its session in Boston. It was a season of great interest. The congregations were large, and the exercises throughout were of the most interesting character. On Sabbath morning sermons were preached in all the Methodist Churches in the city and vicinity on the subject of Sunday Schools, and collections taken for the support of the Union. The sermons are reported as able and interesting. Some of the texts were peculiar, as, "A little child shall lead them,"—"And Samuel's mother made him a little coat."

The afternoon services were for the children, and were held at different churches in the city and vicinity. We had the pleasure of attending one of the suburban Churches, and can only speak of what we witnessed. If what we saw and heard was a proper exponent of the other meetings then we must pronounce them the most interesting meetings of the kind ever held in this vicinity. The speaking was good—just the thing for children, and the singing by the children was certainly a little extra. One of the hymns sung is the following, it is called "WILLIE AND I."

We love to go to Sabbath School,
Willie and I, Willie and I;
And be the weather foul or fair,
We purpose to be always there,
To listen to the opening prayer,
Willie and I, Willie and I.

Our teacher we do dearly love—
Willie and I, Willie and I;
She comes and takes us by the hand,
And points us to the better land,
And tries to make us understand—
Willie and I, Willie and I.

Our father—mother too, we love—
Willie and I, Willie and I;
While many boys and girls there are,
Whose parents for them do not care,
We of the good things richly share—
Willie and I, Willie and I.

We ought to love the Saviour most—
Willie and I, Willie and I;
For if we love and serve him best,
In his own bosom we shall rest,
And be in heav'n forever blest—
Willie and I, Willie and I.

On Monday afternoon, a *Sunday School Conference Meeting* was held in the Broomfield St. Church. Rev. A. D. Mervill, one of our old and venerable ministers presided. Several spoke of their Sunday School experience. One had been awakened and another converted in the Sunday School.—The laymen occupied most of the time, and it was a season of thrilling interest.

In the evening, the general Anniversary came off. The house was filled at an early hour. Mr. F. Odell, of Brooklyn, N. Y., one of the Vice Presidents of the Union, presided. The names of the speakers had been previously announced, and we were expecting great things from them and were not disappointed. REV. W. F. WARREN, of the New England Conference, was the first speaker. This gentleman has just returned from a foreign tour, and was the able "European Correspondent," of the *New York Christian Advocate.* He spoke ably and eloquently of the necessity of the Sunday School cause. The question of the Sunday School in America is the question of religious education, or no religious education of the young. The Sunday School here is not supplemental—it has a grand end of its own.

REV. F. G. HIBBARD, of the East Genesee Conference, and Editor of the *Northern C. Advocate,* was the next speaker introduced. He called the attention of the Church to the proper training of the children. Said the speaker:—

What, sir, shall we do with the children? What is the destiny of that child; for what did God make him? Tell me that, and I will tell you what we shall do with the child. The Spartans trained children for the State. Some in Europe and in this country adopt the theory that the individual man is but a part of the mass of mankind, and that we should worship humanity.—Sir, we worship God, and what we want to do with our children is not to make them humanitarians, not patriots merely. We want to convert them to Christ—not to a historic Christ, but to an atoning Christ—a sanctifying Christ. And now, sir, we have in the Sunday School, a basis, an appliance for this work that is not paralleledin the universe of God. Sir, I look into the constitution of the child, and see its adaptation to faith and conversion and holiness. The child has the spirit of faith, and has it till it is vitiated by our modern civilization, and our modern theology. Then, sir, the conscience of the child. It has the moral, before it has the intellectual development.—Let one child in his sports injure another and say, "I did not mean to," and the apology is accepted as sufficient. The distinction is made at once between the act and the intention of the act. So with the divine influence, it is given to the child. Such is the teaching of the Bible. Sir, the human lungs do not give better evidence that they were made for breathing, than do the aspirations and adaptations of the child indicate that it was for religion. If we would redeem the world, we must take it in the beginning, in childhood. And we want more faith in children. We have learned to distrust men; we want faith in children, in little children.

REV. R. M. HATFIELD, of the New York East Conference, was the last speaker.—After alluding to his strong desire to fraternize with other denominations, he spoke of the importance of the Sabbath School to our own denomination. In alluding to old fashioned Methodism which he loved to campmeetings which he always enjoyed, he said there was something besides singing and shouting. He wanted the piety, such as the Sunday School develops. One advantage, he said, derived from the Sunday School was, that it gave the members of the Church something to do. Another was that it reached a class of men that come to this country with sceptical notions, with a perfect hatred of the gospel ministry. The address was able and eloquent.

We have not space in this letter for the Secretary's Report, we may give some extracts from it in our next. The Anniversary was well sustained and closed gloriously. CECIL.

Oct. 28, 1858.

Cornwallis Sabbath Schools.

Though much has been said on behalf of Sabbath Schools, and the impress of Heaven has given sanction to their character, success to their efforts, and immortality to their renown, yet their claim is only partially acknowledged; their importance greatly undervalued.

Their agency in the formation of Christian principle, the onward march of truth, the triumphs of the Gospel, and the acceleration of the universal reign of Zion's King, is, by many, lightly appreciated.

Estimating, as we often do, the actions of men or the workings of systems by their ostentatious display, we attach a value to them which their real character or merits cannot justify; while other events, instrumentalities, and successes, less adorned with the glitter of external trappings, or less applauded by the masses, but possessing superior claims upon our regard for real value, purity of design and utility of purpose, are overlooked, or cast into the shade.

The *motive* and *aim* should ever be considered in calculating the dignity and value of any enterprise. Measured by this rule, weighed in this balance, the operations of a village Sunday School will not be found wanting. Viewed in relation to the objects it contemplates, and endeavours to promote, it must commend itself to every comprehensive mind, awaken enlightened sympathy, and insure encouraging support. As an important auxiliary to the Christian Church, the Sabbath School is the patentee of Heaven. Sublime in its aim, potent in its operations, stupendous in its influence, successful in its results, it is invested with a moral grandeur before which the pageantry of worldly glory must pale, and the fame of mere human achievement be heralded in whispers. Compared with the lofty designs and imperishable benefits of the God-honored Sunday School, every scheme devised by men to turn a penny, or multiply the "almighty dollar" for personal aggrandisement, is supreme folly—bubbles in air.

Had this instrumentality for the spread of BIBLE truth been employed in India, and successfully operated from the early days of the present generation, the dark mantles of degrading superstition had been rent asunder, fiendish passions had been subdued, her soil might not have drunk the blood of England's fairer daughters and more valorous sons! * * * * * * * * * *

These thoughts have been suggested by our recent annual festivals, which were of peculiar interest and worthy of a passing notice. Disappointed of the anticipated pleasure of being at those in the western part of the circuit, my notice must be confined to the one held here. The Sabbath School at Canning, joined by the smaller one from Canard, held its celebration on the 30th ult. The day was exceedingly propitious. The tables were supplied with pies, tarts, and cake, &c., in rich abundance and inviting variety, furnishing ample evidence that the fair providers were well versed in all the departments of Cookology, and might with propriety claim a diploma for superior practical acquaintance with that important science. That the honour was justly due, was satisfactorily shown by the marked respect given to the evidences presented, and the delight with which they were tested by some 120 scholars and a number of guests, who put them to a trying process to ascertain their qualities.

When this part of the exercises had received due attention, and thanks to the Giver of all good were borne to heaven in the voice of song, we repaired to the Church, where a platform had been erected for the convenience of the scholars who were to recite. The recitations, singly or in the several dialogues, in which from two to seven took part, were interesting; the topics introduced calculated to promote virtuous principle and moral conduct. Some of them in their exhibition of religious truth, manner of recitation, together with peculiar existing circumstances, were deeply affecting. The recitations were introduced with devotional exercises; enlivened by appropriate selections of music; occupied three hours, and closed with a short address from the minister.

It is hoped that the teachers and parents retired with an increasing interest in the Scriptural instruction of the young, and renewed resolves to aid, in every possible way, the Sabbath School.

How noble and dignified the enterprise! Even the heavenly throng, were they permitted, might wing their way to earth, and choose the teacher's sweet employment, yielding to it all their exalted powers.

And have not ministering spirits oft bent over the assembled groups and listened to the pleasing hum of their voices?—and if a tender heart longed for the Saviour's blessing, —a lamb sought his fold, they spread their pinions, and soared to their glorious home, bearing the glad tidings and circulated it through the upper courts, giving joy to angel bands.

Teachers! your office wears a dignity which surpasses all that earthly honors can confer. You seek the welfare of immortal souls, and labour to guide youthful hearts to Jesus—the Way, the Truth and the Life—to increase the swelling melody of heaven, and elevate to endless joys as trophies of the Saviour's grace those under your care. This is the most illustrious service, and has the highest reward. "Be not weary in well doing, for in due time we shall reap, if we faint not." J.

Canning, Oct. 26th 1858.

China Mission.

GREAT EVENTS—THE LATE TREATIES—OUR PROSPECTS.

How little does the Church comprehend the full bearing of her action, when in the fear of God, and with faith and hope, she devises missions to the unchristian nations with a view of diffusing the Gospel, with all its train of civilization, among those who sit in the region and shadow of death! For many long years the world regarded these Christian missions in Pagan lands as chimerical enterprises, founded in the visionary hopes and faith of the church. The zeal of the Churches and the heroic devotion of the men and women who became missionaries were regarded by some with pity, by others with admiration; but the active, stirring world, and especially in the higher departments of governments and commerce, considered success impossible and not unfrequently undesirable. Under this pressure of public indifference and doubt the missions of the Churches held on their way without wavering, and are now beginning to see indications that "the kingdoms of this world are becoming the kingdoms of our God and of his Christ." One form in which these indications appear is in the decided and liberal manner in which Christian nations are beginning to provide by treaty, not only for the protection of their citizens in unchristian lands, but also for their right to propagate the Christian religion. These treaty stipulations are founded partly on a conviction that they are right in themselves; but chiefly, as we think, in a conviction that these missions have become a permanent and practical power in the midst of those heathen nations, a power which must have a positive and increasing share in regulating the intercourse between Christian and unchristian nations. To this end Providence undoubtedly shaped the course of the various Christian missions in China, and made them prepare the way for the important treaties which have recently been concluded with China by England, France, Russia, and the United States, in each of which is guaranteed the right to publish the Gospel and form Churches in every part of that vast empire which contains more than one third of the population of the earth.

This great fact has attracted the attention of the ablest directors of the public press both in the Old and in the New World; and they all speak of it as an unexpected triumph of Christian missions, and as giving great and glorious promise of their future result. A letter from a very intelligent source in London to the *N. Y. Times* adverts to the subject in the following language, which we commend to the careful consideration of the Church. Let each reader ponder every word, and particularly the latter part of the passage

In Port aux-Basque, or Channel, as it is named in the Census, there is a Protestant Episcopal population of 211, of Wesleyans, 89. There are two grave-yards—one exclusively Protestant Episcopalian; the other "for the dead of all sects and parties." On the occurrence of the death of a child of a Wesleyan, the interment was to have been in the burial-ground "for the dead of all sects and parties," and the funeral obsequies were to be performed by a minister of the Church to which the family bereaved belonged, when he was waited upon by the minister of the Episcopalian Church, and coolly informed, "that if he buried the child in that place *he would be trespassing on ground for which His Lordship, Bishop Feild, had received a grant from the Surveyor General.*" The child was buried in a friend's garden!!—*St. John's Courier.*

United States.

From Mexico we have intelligence which puts a new construction upon the information previously received. The rumor of the defeat of Vidaurri is reconciled with the contradictory statement which gave the victory to that General, and allotted defeat and suicide to his opponent, by the representation that the retreat in the first instance was a strategetic movement to draw Miramon into a bad position, having effected which, Vidaurri turned upon the Constitutionalists, and was repulsed, becoming himself the attacked. A large portion of his artillery and munitions were captured by Miramon's forces. Vidaurri has sent orders to the commander of Tampico for another park of artillery, which will soon be in the field, together with the forces concentrating about Vidauarri to renew the attack.

A overland mail from California with dates to Sept 23d has arrived. There had been two or three arrivals at San Francisco from China and one from Japan. The vessel from Japan reports that the Emperor of that empire had made several important commercial concessions to foreign nations. The overland mail which left on the 29th, has also arrived, but brings none but private advices. Arrangements are being completed by which a news letter, containing all the important items of intelligence, will be despatched from San Francisco by each overland mail, as the post office regulations allow no newspapers to be conveyed in the mail. It is said Mr. Buchanan will take strong ground in his forthcoming Message in favor of the passage, this winter, of a Pacific Railroad bill. He will sketch the plan of construction to be favored by his Administration.

The overland mail which left San Francisco Oct. 1st arrived at St. Louis on Tuesday night. A Los Angelos paper received gives an account of a battle at Four Lakes, Oregon, between 300 troops, under Col. Wright, and 500 Indians, in which the Indians were completely routed.

The latest arrivals from the Pike's Peak gold mines, Kansas, indicate a better condition of affairs there. Fine specimens of the gold have been received at St Louis. Snow had begun to fall on the mountains, and the weather had become unfavorable for digging. From Kansas we learn that Governor Denver has written a farewell letter to the people, on resigning the Governorship. He discourages the formation of a State Government in the present straightened state of the finances.—*American Traveler.*

On Wednesday morning last our citizens were startled by intelligence of an awful tragedy perpetrated on the preceding night at the residence of Mr. Francis Gouldy, in West Thirtieth street. It appears that at about half past ten o'clock Francis A. Gouldy, a young man of nineteen, whose irregular habits had long been a cause of grief to his parents, suddenly attacked his father with a natchet just as he was about retiring, and inflicted two terrible blows on the right side of his head, each of which caused a fracture of the skull. He then stepped over the senseless body of his father into an adjoining room, where his step-mother was in bed, and attacked her; but she, raising her hand to defend herself, received several of the blows on her arm, and was less severely injured, although her skull also was fractured. The alarm having awakened two younger brothers, they came out of their room, when Frank fell on them, inflicting most dangerous wounds on their heads. Two domestics, who slept in the upper story, hearing the cries, came running down, but were met on the stairs by young Gouldy, who inflicted several wounds on their heads, and then went to his room, where he immediately blew out his brains with a pistol, and was found lying dead on the floor. At the time of our going to press all the victims of his murderous fury were still living. Mrs Gouldy and one of the girls are supposed to be nearly out of danger, but the other four are in a very critical state, and it will be considered almost a miracle should they all recover.—*Advocate and Journal.*

The President of the New York and Erie railroad receives a salary of $25,000, which surprises not only the New York agricultural and manufacturing community, but even Wall street accustomed to look at things merely by the thousands It is the salary of the President of the United States, about three times that of a Foreign Minister and of Members of the Cabinet. The learned Judges of the Supreme Court of the United States are not paid half as much. At the recent re-election of officers for the road, it was thought Mr. Moran would be defeated; but when the votes came to be counted it was found that he had succeeded.—*W. C. Advocate.*

CALIFORNIA INDUSTRY.—Although a young state, a variety of industrial pursuits have been developed to a remarkable extent in California. Indeed, but few of the older states surpass her in some respects According to an address recently delivered before the Mechanics' Institute at San Francisco, there have been inclosed in California since 1850, for agricultural purposes, upward of half a million acres; and there have been erected 135 flouring mills, at a cost of two and a half millions of dollars; also, 175 saw mills, worth $2,600,000, which are now not only supplying the home demand, but exporting $300,000 worth of lumber annually. Within the same period there have been constructed 4,400 miles of canals and flumes for mining operations, at a cost of more than $12,000,000, exclusive of eight hundreds miles in course of completion. In addition to these, there have been erected 150 quartz mills, the machinery of which is valued at $2,000,000, besides numerous other extensive and valuable works, such as sugar refineries, metallurgical works, tanneries—of which there are twenty, of a capacity sufficient to supply the state—breweries, paper mills, cordage manufactories, iron founderies, and machine shops, adapted to the construction of every conceivable description of machinery, from the most delicate mathematical instrument to the most powerful steam-engine, and of capacity sufficient to supply the entire wants of the Pacific coast. These improvements, together with others, have, during the last nine years, increased the taxable property of the state from comparatively nothing to the enormous value of $160,000,000.—*Boston Jour.*

AN ILLUSTRIOUS VISITOR.—Everybody has seen the great comet which recently passed across our heavens, and which has at length gone out of sight. It was for a while a question with the learned whether or not this was its first visit to this region of space, and of course whether or not its return might be anticipated. These questions seem to have been settled by the observations and calculations of a German astronomer, Dr. Bruhns, of Berlin, who finds the period of his revolution to be not less than 2,101,063 years. We may therefore congratulate ourselves for having seen what none of our fathers saw, and what will not be seen by any of our children. But whither is the comet going, that it requires so long a time for its journey?—*Christian Adv. & Journal.*

MAMMOTH REMAINS IN NEW YORK.—Another mammoth bone has been discovered near the same place where the huge bones of a mammoth were discovered by some workmen who were digging in Ellenville, on the line of the Hudson and Delaware Canal, Ulster County, N. Y. It is a huge tusk, measuring about eight feet in length and over two feet in circumference at its greatest part. Although much decayed, it still preserves its original form, which is that of an ox's horn, considerably curved. The New York Commercial says: "From what we can learn it appears that the bones already discovered are the largest ever dug from the earth, and preparations are being made to dig up the remainder."—*Zion's Herald.*

Great Britain and the Continent of Europe.

The London corrospondent of the New York *Commercial Advertiser* writes:—

The Portuguese question seems likely to be soon settled. A day or two back, however, its [illegible] disagreeable to create a little heaviness in the funds. The facts briefly stated seem to be as follows, and read by the previous light of the Regina Coeli affair, which occurred only a few months back, off the coast of Liberia, they are calculated to excite damaging suspicions. A French barque named the Charles-Georges, was overhauled and seized as a slaver close to the island of Quitanzonba, near the Portuguese settlement of Mozambique, by a Portuguese cruiser. Quitanzonba is an interdicted port, because the slave trade has been carried on in it. The barque had 110 negroes on board, whom the officers declared to be free emigrants, intended for the island of Re union, but who themselves said they had been taken from Mozambique against their will. The captain was not able to produce any documents, either as evidence of a free contract having been made with the negroes, or of his having had any permission from the Portuguese authorities to visit the prohibited station at which he was found. All that he could show was a permit from one of the sheiks of the coast, who had no recognized function whatever, and who might even himself have been the seller of the negroes. No force was used by the Portuguese cruiser, no was any protest put in by the French captain.

An emigration agent or delegate of the French was on board, but this personage does not appear to have insisted that his presence gave any immunity to the vessel. The judicial investigation at Mozambique was carried on with great consideration and forbearance, and the only appeal put forward against its decision was to the Court of Cassation at Lisbon. To Lisbon the vessel was accordingly sent, but meanwhile the details had reached Count Walewski, the French Minister for Foreign Affairs, who strongly resisted the seizure. Two ships of war were despatched to demand not only the surrender of the vessel but a full money indemnity for all the loss incurred If this was refused, the French legation were forthwith to quit Lisbon, and such further action as might be necessary was immediately to follow. The ground for this high tone was that the presence of the French delegate on board the vessel was a sufficient warrant for the honesty of her operations and rendered her sacred from question or invasion. The Portuguese government were not prepared to admit this doctrine as a matter of course, but were willing to abide by any disinterested judgment. They asked that the matter might be referred to arbitration. Count Walewski repeatedly and peremptorily refused. Nothing but instant surrender would satisfy him Meanwhile, however, the history of the affair began to spread through Europe, without bringing credit to the French name. A conditional arbitration will, it is now said, be consented to. The ships of war are to withdraw. The Portuguese are to give up the vessel "voluntarily," to save their honor, and the demand for indemnity, with any other points is to be reserved for the impartial mediation of a friend y power.

During these proceedings the French press circulated daily insinuations that England was counselling Portugal to resistance. A much more rational inference would be that Spain, whose jealousy and hatred of Portugal is intense, and whose avidity for the slave trade is unquenched, has exerted the powerful influence she possesses at the Tuilleries to promote the asperity with which that country has been treated.

With regard to domestic politics, the gossips have found an interesting fact in a visit of Lord John Russell to Lord Derby at his seat at Knowsley. Lord John has been attending a great meeting at Liverpool, of the Association for the Promotion of social Science, and Knowsley being not far distant, Lord Derby has naturally tendered him hospitality. He would have done the same in the case of Lord Palmerston, or any other private friend, however, directly opposed in politics. But of course the event has been construed by some people as having great significance, and they forthwith manufacture a story that a coalition is about to take place.

At this Liverpool meeting, Lord Brougham, now 80 years of age, has taken a prominent part and displayed all his accustomed force and vivacity of intellect.

An undertaking has been advertised to establish permanently the new steam line between Galway and America. It is to be called the Atlantic and Royal Mail Steam Navigation Company, and the required capital is equal to $2,500,000. The service is to be weekly, and Lord Bury, the chairman, is on a mission to the British American provinces to negotiate mail subsidies. One circumstance in favor of the prospects of the concern is that, owing to the terrible depreciation in the prices of steamships, they can procure the necessary fleet at half cost.

Russia.

The Emperor Alexander II. has been making a tour in the provinces, on purpose to disseminate his views and designs respecting reform in Muscovy. At Moscow, he used, some weeks since, very strong language to the recusant nobles, and commented in severe terms upon their selfish and egotistical conduct.—Speaking of the proposed alteration in the law of servitude, he said that the "reform must come from above, that it may not come from below." Seventeen years ago, Baron Custine spoke of the present Emperor as a man who, if he could, would enforce obedience by grace rather than terror. Be this as it may, there is little doubt that his course is beset with difficulties and with perils. It is certain that contact with European civilization has affected a change in the feelings of the Russian peasant; but the nobles are sufficiently powerful, and the country is still sufficiently barbarous, to make the situation of a reforming Emperor alike dangerous and anomalous. Should Alexander perish in his generous and enlightened task, he may fall a valuable martyr to the Liberal cause, or Russia may be thrown back fifty years in her progress toward social freedom and civilization. The Emperor has stated that "from the bases of reform he had fixed he could never swerve." His tone and attitude are that of a man of courage and firmness. At Tver, Kostoma, Jaroslay, Nijni-Novgorod, and Vladimir, he has appeared on the Imperial platform of popular patriotism. His situation is almost without precedent in history. At one place he has indulged in a species of despotic rebuke to the nobles; at another his congratulations have had in them something manly and touching, considering whence they come, and to whom and on whose behalf they are addressed. A monarch pleading for his people before the haughty aristocracy which had so often coerced his ancestors, in an empire like Russia, and using the language for which so many patriots have bled on the scaffolds erected by his father, possesses a species of sublimity, as well as novelty in its aspect. Whatever the issue, Alexander II. will leave a remarkable name to posterity, and we wish him all success in the noble career which he appears to have chosen.—*London Beacon.*

Turkey.

The Turkish Empire is extensively agitated by rumors of insurrection. Serious disturbances have again broken out in Candia, in the Danubian Principalities, the feelings of the population are highly excited The Greeks declare loudly that they expect to reign at Constantinople in the place of the Turks, and at no remote period. The Bulgarians, on their part, will not risk an insurrection, but desire to establish a separate principality, and to be governed by a Slave Prince. In Servia, the excitement is very great, and the slightest breath of war from abroad may kindle the spark into a flame. The Porte has protested against the proposed convocation of the National Assembly, but the protest is not recognised by the Servian Constitution; and the Assembly, it is said From Albania we have news of a formidable conspiracy. A letter dated Berat, the 9th September, states that the Governor of Monaster had just discovered a conspiracy among the Turks in that Town to massacre all the Christians:—

Three Shieks had for some time been travelling through Albania and Epirus endeavoring to excite the population. They were well received at Avlona by the Mudir, Selim Bey. These three fanatics succeeded in forming at Monaster a conspiracy which embraced 5,000 Turks, whose plan was to fall suddenly on the Christians on 27th of August, when they would be assembled in their churches. All was ready, arms and ammunition, and it only remained to gain over a Bey who exercised great influence in that country One of the Shieks called on the Bey, and told him that he was the bearer of an order from the Shiek-ul-[illegible] contribute to the destruction of the infidels, and that 500 redifs were among the conspirators. The Bey pretended to assent to the proposition, but when the Shiek left him he hastened to denounce the conspiracy to the Governor. The latter commanded that the chiefs of the conspiracy should be arrested, but one of the Shieks contrived to escape. The redifs have been sent from Monastir, and have been replaced by regular troops.

Advices from Bagdad state that the tribes are still in revolt, and that Omar Pacha's army is in a bad situation, having been decimated from want of provisions.

India.

The news from India says the London *Beacon* continues to be on the whole satisfactory, though checkered with isolated outbreaks and attempts at mutiny which set ordinary calculations at defiance, and form, perhaps, the most singular feature in this unhappy revolt. Two of the native regiments which were disarmed at Mooltan by Sir John Lawrence, at the beginning of the mutiny, and have ever since remained quiet, though under constant surveilance, recently broke out into mutiny, killed some of their own officers, attempted to seize their arms—in which happily they were unsuccessful—and most of them were cut to pieces. The only explanation of the attempt, which in the present aspect of the rebellion, amounts to little short of insanity, is to be found in the fact that the Governor of the Punjab, tired of keeping faithful troops inactive to watch doubtful ones, had begun to disband the regiments, and to send them to their own homes in forces of twenty at a time. It is said that the Sepoys conceived the idea that their comrades were removed from them to be assassinated on the road, and that their turn would come next; and hence the attempt to avert their doom In Central India, the rebel chief, Tantia Topee, had met with a gleam of success in the capture of the town and province of a native chief, who was faithful to the British; but his triumph was of short duration General Roberts with a flying brigade of English troops, caught him before he had digested the fruits of his victory, and shivered his armament to fragments. In Oude, affairs are settling down.

The India details still show the ineradicable fanaticism of the Sepoys, and the hopelessness of its character. At Mooltan, in the Punjaub, two native Bengal regiments, who had been long disarmed, broke out into insurrection on the 31st August, and attempted to seize the guns. They failed and were nearly annihilated, 400 having been killed at once, while the remainder fled, actively pursued by the police and cavalry. Near Allahabad a body of plunderers have been attacked and routed, 200 having been slain, with their leader Punjab Singh. In Rohilcund another rebel force has been defeated, with a loss of 3 guns and their camp equipage, and in Rajpootana the mutineers under Tantia Topee, after having robbed and defeated a faithful Rajah and secured a large amount of treasure and 40 guns, have been in turn taken in with by the British and dispersed in all directions, with a loss of thir y guns

Four emissaries of Nanah Sahib, endeavouring to tamper with a native Bombay regiment, who gave information to their officers, were forthwith executed. The Nana himself was reported to be in Oude, North of the Gogra—*Commercial Advertizer.*

China

The news from China is also satisfactory. Kwanu, who came to Canton to replace our guest and prisoner Yeh, and who continued his system of opposition to the English, has been recalled; and Keyaling, one of the commissioners who negotiated the treaty, has been sent in his place. It is anticipated that with his assumption of power, the petty but irritating attacks of the Braves will cease, and that Canton will be as open to the English as Shanghi. Already the Chinese, who were frightened out of Hong Kong by the proclamation of the gentry are returning; provisions are brought in; and the English in the colony are no longer under the apprehension that they will be starved off the island. Part of this altered feeling is, perhaps, to be attributed to a successful expedition made some little way into the interior by our troops under Gen. Straubenzee.

FROM SYRIA.—THE JAFFA OUTRAGE—STILL ANOTHER OUTRAGE UPON AN ENGLISH LADY.—A letter just received from Beirut, bearing date of September 20, says:

"There is no truth about Moslem disturbances at Tripoli and Latakia.

"The trial of the Jaffa murderers was continued in Beirut, and the Jaffa *mejlis* (or council) with witnesses, to the number of sixty, were obliged to come on here. Mr. Peters, the Vice Consul, sent on from Constantinople by our Minister there, pressed the business quite energetically before the arrival of our new Consul, Mr. Barclay. Since he came he has been forcing matters on to a crisis with equal if not greater determination.

"Five men, convicted by the Jaffa *mejlis*, were brought up from that place, but only one of them, on examination, could be proved to have any participation in the affair. After cross examination the *mejlis*, however, for several days, new discoveries were made, and a few days since two of the real murderers were lodged in the Beirut jail. Two more have been taken and are at Jaffa, and Mr Barclay has gone down with twenty soldiers to bring them up The fifth is known, and officers of justice are on his trail. We hope soon to see justice take its course.

"And her sad affair occurred near Jerusalem about a fortnight since. An English lady, spending the Summer in tents with the family of Mr. Finn, the English consul, started to go alone to Jerusalem. Nothing was heard of her till a few days after, when her body was found by the road side, bearing marks of vilest abuse, and torn by wild beasts. The matter is being examined into All the *sheikhs* (or petty rulers) of the vicinity have been imprisoned. Some natives who have been examined say that they saw two *fellaheen* (the lowest class of tillers of the soil.) with her."

FROM THE FRASER RIVER MINES.—The advices by this arrival from the region of the Fraser river mines are from Victoria September 26, and Fort Yale September 24. According to the San Francisco papers, the news is unfavorable

The San Francisco Bulletin says:—

The news from the mining region is considered unfavorable, and has had a very depressing effect upon Victoria, and the many "projected" great cities.—Whatcom has incontinently "dried up," and most of the other places on the main land have followed its example. Victoria, being the seat of the Hudson's Bay Company's government, as well as that of the colony of Vancouver, of course cannot entirely go down; but it has, of late, rapidly receded. In the meantime, we may say, that it apparently suffers more under the influence of a sudden panic than by any well-established evidence of the worthlessness of the Fraser river mines.

The waters of the Frazer have at last fallen, and those having claims are at work. From the best evidence at our command, we are led to believe that such are doing remarkably well But those possessing claims are a very small portion of the miners. The greater number are without claims, and all the rich ground yet discovered being taken up, they have become disgusted, and are fast returning to California roundly abusing the Northern country and their ill-luck. The number of such have produced a panic at Victoria, and the other places dependent upon the new mines.

Whether there are any extensive gold fields at the head of Fraser or Thompson river, is not yet settled. Sufficient time has not been allowed for "prospecting" in that distant and hardly accessible region. It will be a year before the gold mining capacity of British Columbia is fully known. The bars in the bed of Fraser river are being worked with good results. In some places it is complained that the pay dirt does not appear to be fully sustained by the proof at hand. In short, the condition of affairs in British Columbia may be summed up in a sentence.

A letter from Victoria, dated Sept. 21, says that there can be little doubt that large amounts of gold will be taken from the river "when the water goes down to its west point," but that there will be no very great yield until then. The same letter says:

Collector Hicks, the Crown officer at Fort Yale, has received information, upon which he relies, announcing the discovery of a mine of liquid quicksilver. I have been unable to obtain further particulars in relation to this remarkable phenomenon—it, indeed, the statement in regard to it has any [illegible]

Missionary Anniversaries.

HALIFAX DISTRICT.

Halifax North, Halifax South, Dartmouth, Musquodoboit, St. Margaret's Bay—the Superintendents of these Circuits, aided by the local Committees, are to make their own arrangements.

LUNENBURG.—Mahone Bay, Nov. 15; New Germany, Nov. 16; Lunenburg, Nov. 17; Ritcy's Cove, Nov. 18; Rose Bay, Nov. 19.

PETITE RIVIERE.—New Dublin, Nov. 22; Petite Reviere, Nov. 23; Broad Cove, Nov. 24.

MILLS VILLAGE, Dec. 27.

LIVERPOOL.—Liverpool, Dec. 28; Milton, Dec. 29; Hunt's Point, Dec. 30.

PORT MUTTON.—Port Mutton, Dec. 21; Port Jolly, Dec. 22; Sable River, Dec. 23; Little Harbour, Dec. 24.

The Ministers in these five Circuits will interchange as they may deem most expedient.

NEWPORT.—*Deputation*, Messrs Stewart and Phinney—Meander, Jan. 17; Oakland Jan. 18

KEMPT.—*Deputation*—The Chairman of the District and Messrs Tweedy and Likely,—Kennetcook, Dec. 21; Kempt, Dec. 22; Walton Dec. 23.

MAITLAND.—*Deputation*, Messrs Phinney and Payson—Maitland, Nov. 15; Burnectat, Nov. 16; Upper Rawdon, Nov. 17; Lower Rawdon. 18.

The Anniversary Sermons will be preached on the Sabbath previous to the Meetings.—Collections taken at all the services.

The President of the Conference will be present at as many of the meetings as he may find practicable.

ARTHUR MCNUTT, *Chairman.*

Halifax, September 28th, 1858.

Latest by Telegraph.

ANOTHER ATLANTIC TELEGRAPH COMPANY.

We received the following telegraphic despatch last evening:—

BOSTON, Nov. 8.

TO MR. GRANT,—

Gisborne has had a splendid meeting at the Merchants' Exchange—His Worship the Mayor presiding. His (Gisborne's Boston, Halifax, and London line will go. SAMUEL STORY.

LATEST FROM EUROPE.

The Steamship *Circassian*, from Galway on the 26th ult, arrived at St. John's N. F., on Friday night.

Steamship Gorgon arrived at Plymouth on the 22nd from Halifax and Fayal. Gorgon took soundings for another line of Atlantic Telegraph from Banks of Newfoundland to the entrance of English Channel, via Fayal.

Daily *News* says:—Atlantic Steam Company, Galway line, received by "City of Washington" applications from America for fifty thousand pounds worth of stock, which added to subscriptions already made, exceeds required capital.

Portuguese government delivers the "Charles et George" to France, declaring it *ades* only to threatened employment of force.

The Paris "Patrie" says:—Portugal yielded not from fear, but wisdom.

PRUSSIA.—First chamber rejected by eighty to seventy-six opposition, to send an address to the King and Prince Regent.

TURKEY.—Affairs in Servia looking serious—people in arms.

MOUNT ALLISON ACADEMY.—From the notice in another column, our readers will see that the closing exercises of the Fall Term of the Mt. Allison Academy are to commence Monday, November 15. It is to be hoped that the friends of education generally will avail themselves of the opportunity to hear the performances of the various classes. The public exercises in Lingley Hall will, we expect, be more than usually interesting. We understand the Ladies of the Literary Society are getting up quite a splendid performance. We believe the Exhibition of Tuesday evening is to be conducted by the youngest students in the Academy, and we have no doubt that the "little folk" will afford us much entertainment. The talented Professors of music will unquestionably give us a rich treat on Wednesday evening.—*Sackville Recorder.*

THE REVEREND EDMUND MATURIN late of this city, and who left Halifax a few weeks since, for England is reported by several of our contemporaries to have become a pervert to the Church of Rome.

"ILLUSTRATED NEWS OF THE WORLD." We are indebted to Messrs G. E. MORTON, & Co. for a copy of this paper dated Oct. 23rd. We have looked at its well executed engravings and read its high toned leading articles with real pleasure.

Erratum.

MY DEAR MR. EDITOR,—Your compositor makes me say, in my late communication respecting the Academy, that "the religious influence which had manifested itself early in the Term had *greatly* extended from week to week," what I intended to write was that it had *gradually* extended. H. PICKARD.

Mount Allison, Nov. 6th. 1858.

Wesleyan Conference Office.

LETTERS AND MONIES RECEIVED SINCE OUR LAST.

[The current volume is from No. 468 to 520]

Stephen Nichols (3s. 10½d. for P.W.,) John Robertson, Restigouche (10s. for P. W.) Rev. R. E. Crane (31s. 10d. for P.W. for J W Holt 20s., F. Mattison 6s. 10d., J McCallan 5s., 8s. 2d. for B.R. price of P. C. C. 10d.) Rev. C. Dewolfe, Rev. J. G. Hennigar (45s. for P.W. for Wm. Harris 25s., Lewis Harris 20s.) Rev. W. Allen (new sub. 100s for P.W. for Isaac Pearson 20s., Saml. White 10s., Hon. J. H. Ryan 10s, Jas. Ryan 10s., R. L. Folkens 10s., Brown Harrison 10., Dr. Wilson 10s., Wm. Coates 10s., Mrs. A. Stockton 5s., Miss Lucy Kindred 5s.) Rev. Jas. Taylor (40s. for P.W. for D. B. Newcomb 5s., J. J. Hale 5s., Elijah Eaton 10s., Wm. Collins 10s., Isaac Blinkhorne 10s.,) Rev. J. Lathern (20s. for P.W. for Stephen Nicholls 10s., Elijah Harris 10s., this sum received Oct. 13th., the book is ordered from home—the chapel deed is in press—almanacs sent—20s. for B.R,—the papers are mailed from this office regularly on Wednesday evening—they ought to come correctly:) A. Henderson & Sons; Z W. Townsend; B. Eaton; Jas. McPherson & Co.; Rev Dr. Pickord; Rev. J. Buckley (15s. for P. W, for John Addy 10s., Isaiah Bacon 5s.,) N. Clough, Arachat, (10s. for P.W.) W. F. Harrison (10s. for Advt.) Rev. Charles Stewart (10s. for John Smith, to June 30, 59.) Rev. G. B. Payson (10s. for P.W., for S. Parker 5s., M. B. Salter 5s.) Rev. T. Angwin (20s. for P.W. for T. Nichols.) J. W. Allison, Jr. (20s. for N. T. M. for P.W.) Mr. E. M. Wilson; Rev. R. Duncan; Mrs Busby; Rev. Jas. England (books sent); Rev. T. B. Smith, (ditto.)

We would caution all who buy Pain Killer, to be careful and call for Perry Davis' Pain Killer, and to take none not put up in square bottles, with Perry Davis & Son's note of hand on one side of the bottle, and "Davis' Vegetable Pain Killer" blown in the glass. All others are [illegible]

Commercial.

Halifax Markets.

Corrected for the "Provincial Wesleyan" up to 4 o'clock, Wednesday, November 10.

Bread, Navy, per cwt.	17 6d *a* 19s
" Pilot, per bbl.	17s 6d *a* 20s
Beef, Prime Ca.	60s
" " Am.	70s
Butter, Canada,	1s
" N. S. per lb.	11d *a* 1s 1d
Coffee, Laguyra, "	8½d *a* 9d
" Jamaica, "	9d
Flour, Am. sfi. per bbl.	30s *a* 32s 6d
" Can. sfi. "	30s *a* 31s 3d
" State, "	25s *a* 30s
" Rye "	22s 6d
Cornmeal "	24s
Indian Corn, per bush.	none
Molasses, Mus. per gal.	1s 9d *a* 2s
" Clayed, "	1s 9d
Pork, prime, per bbl.	$18
" mess "	$22
Sugar, Bright P. R.	52s 6d
" Cuba	47s 6d *a* 50s
Bar Iron, com. per cwt.	15s *a* 16s 3d
Hoop "	22s 6d
Sheet "	23s
Nails, cut "	22s 6d
" wrought per lb.	8½d *a* 6d
Leather, sole "	1s 4d *a* 1s 6d
Codfish, large	20s
" small	15s
Salmon, No. 1,	$20 *a* 20½
" 2,	19 *a* 19½
" 3,	16
Mackarel, No. 1,	13
" 2,	11 *a* 12
" 3,	6½ *a* 6¾
" " med.	4½ *a* 5
Herrings, No 1,	20s
Alewives,	20s
Haddock,	10s 6d *a* 11s
Coal, Sydney, per chal.	25s
Firewood, per cord,	17s 6d

Prices at the Farmers' Market, corrected up to 4 o'clock, Wednesday, November 10.

Oats, per bushel	2s 3d
Oatmeal, per cwt.	16s *a* 16s 6d
Fresh Beef, per cwt.	8½ *a* 8s
Bacon, per lb.	7½d
Cheese, "	6d *a* 6½d
Calf-skins, "	7d
Yarn, "	2s 6d
Butter, fresh "	1s
Lamb, "	3½ *a* 4½d
Veal, "	3d *a* 4d
Turkey, "	7½d *a* 8d
Chickens, "	2s *a* 2s 3
Geese, "	2s *a* 2s 6d
Potatoes, per bushel	2s 9d
Eggs, per dozen	11d
Homespun Cloth (wool) per yard,	2s 6d
Do. (cotton and wool) "	1s 9d

WILLIAM NEWCOMB
Clerk of Market

P. K. CINCINNATI, Ohio, July 4, 1857.—GENTS:—Having used, and witnessed the beneficial effects of Perry Davis' Pain Killer, I take great pleasure recommending it to the public as the very best family medicine with which I am acquainted. In this establishment are employed nearly 100 persons, and your Pain Killer has been used with the most astonishing results.—For four years not a single severe case of cholic, summer complaint, or dysentery, but has yielded like magic to the curative powers of the "Killer;" and for cuts, bruises, etc, it is in almost daily use and with like good effects. J TANNER,
Foreman of Wrightsons & Co's Printing Establishment Nov 11, 2w.

HOLLOWAY'S PILLS AND OINTMENT—Avoid Imposture!—As their may be counterfeits in the market, it is well to know that there is a protection to the purchaser in the Water mark that exists in every leaf of the genuine book of directions, viz, the words, "Holloway, New York and London," which can be seen in the paper itself on being held to the light. In external inflammation there is an unnatural rush of blood to the part affected. The effect of the Ointment is to disperse the local fever The Pills relieve the system, through the bowels, of all morbid and irritating influences.

SOMETHING TO DO.

THE Subscribers will employ agents of either sex in every town and city, in a business which pays from $20 to $25 per week. Send stamp for return postage, for full particulars.
S. M. MYRICK & CO,
August 12. 6w. Lynn, Mass.

Marriages.

At the Wesleyan Parsonage, Kempt, on Thursday, 28th Oct., by Rev. Geo. E. Payson, Mr. John LYNCH, of Newport, to Miss Melissa HAVEY, of Kennetcook.

At Aylesford, on the 8th inst., by Rev. Thos Angwin, Mr. Jonathan C HIDGES, to Susanna BANKS, of Wilmot.

On the 14th ult., by the Rev. James Buckley, at Harvey, Albert Co., N. B., Mr. Robert Wesley SMITH, of Fort Lawrence, N. S., to Miss Sarah Lavinia BREWSTER, of Hopewell, N. B.

By the same, at the house of the bride's father, on the 27th ult., Mr. Michael KEIVES, of Harvey, Albert Co, to Miss Amy Caroline PECK, of Hopewell, in the same County.

By the same, on the 3rd inst., Mr. John HUESTON, to Miss Hannah Elizabeth LAFFERTY, both of Alma, Albert County.

On the 4th of Oct., by Rev. J. S. Addy, Mr. Wm. MULLIN, of Mill Village, to Miss E. DUGGETT, of White Point.

At Springhill, Co. Cumberland, at the residence of the Bride's father, on the 26th of Oct., by Rev R. E. Crane, Mr. Samuel CROWE of Upper Economy, Co Colchester, to Miss Martha Ann MCNUTT, of the first named place.

At St. John's Church, Arichat, on the 12th of Oct., by the Rev. H F Brine, Mr. John R. SMITH, Jr., merchant, to Miss HARRIET E., only daughter of Philip LeGrand, Esq, both of Arichat

On the 5th inst, at St. Paul's Church, Halifax, by Rev. John Clarke, Chaplain, R N, Mr. Thomas POWELL Bandsman of H. M. S. Indus, to Miss Charlotte BARRATT of this city.

On the 4th inst, by Rev. John Hunter, Rev. James Ross, of Grand River, C. B, to Miss Janet MACKINTOSH, of Halifax.

Deaths.

At Benares, Bengal Presidency, India, on the 8th of Sept, Quarter Master Sergt George SMITH, 97th Regt., of apoplexy, after an illness of 26 hours, aged 35 years, leaving a widow and 4 children; also at the same place, on the 20th of August, of fever, Sergt Wm. SMITH, 97th Regt, aged 29 years.

On the 9th inst, aged 35 years, Adele NEWBERRY, formerly of Sienna, Italy.

On the 9th inst, in the 45 h year of her age, FRANCES, wife of John Hennessy, and daughter of the late Mathew Forrester.

Suddenly, at Sackville, on the 3rd inst., Mr George ELLIS in the 36 h year of his age.

Suddenly, on the 18th Sept, at St. George's, Bermuda, Charles TUCKER, of Truro, N. S., in the 68th year of his age.

On Saturday morning, 6 h inst., LAVINIA, relict of the late David Starr, Esq., in the 70 h year of her age.

On the 4th inst, LETITIA, daughter of the late Robert Anthony, aged 16 years

At Charlottetown, P. E. I., on the 22nd ult., ELIZABETH ALLAN, wife of Thomas B. Tremain, Esq., of that city.

Shipping News.

PORT OF HALIFAX.

ARRIVED

WEDNESDAY, November 3.

Schrs Mary, Furlong, St Jonn's, Nfld.
Bee, McPherson, P E Island.
Experiment, Bowdoz, P. E. I.
Reindeer, Cunningham, P E Island.
Emerald, Gary, do; Lucknow, Kennedy, Wallace.
Morning Star, Dauphiny, North Bay.
Rose, Sydney.

THURSDAY, November 4.

Steamers America, Miller, Liverpool.
Merlin, Sampson, St Johns, Nfld.
Brig Eclipse, Mitchell, Kingston, Jam.
Schrs Ellen, Power P E Island.
Cherub, Bears, Bedeque.

FRIDAY, November 5.

Steamer Europa, Leitch, Liverpool.
Brig Hound, Anderson, Cardenas.
Schr. Perseverance, Garratt, Bay Chaleur.
Salem, Hines, Labrador; Magnet, Pye, Restigouche.
Manly, Terrio, P E I; Rapid, McPherson, do.
Compass, Virgin, and Rustico, do.

SATURDAY, November 6.

Schr Onward, Riggs, Burin.

MONDAY, November 8.

Bark Mary Stewart, St John, N.B. bound to Glasgow.
Brig Wabash, Curry, Liverpool, G. B.
Brigts Don, Morgan, Kingston, Jam.
Velocipede, McDonald, Falmouth, Jam.
Maude, Marshall, Kingston, Jam.
George, Boudrot, P E Island.
Schrs Conservative, Myers, New York.
Mary, Collett, P E Islands, [illegible]

TUESDAY, November 9.

Steamer Eastern State, Killam, Boston.
Brigs Mary Morton, Davidson, Liverpool, G. B.
Fawn, Boyle, Jamaica.
Schrs Isabel a Maria, Philips, St John, P. R.
Sylvia, Young, Lunenburg; Luten, Young, do.
Rival, Dunlap, Liverpool, N. S.

CLEARED.

November 2—Brig Abeona, Forest, Arichat; Brigt Emily Jane, Essere, F W Indies; schrs Constantine, Boudrot, Magdalen Isles; Rapid, Lorway, Sydney; Isabella, Waugh, do; Hector, Fraser, Cape Breton.

November 3—Brig Daniel Handy, Earl, Liverpool, N. S.; brigt Boston, O'Brien, Boston; schrs Will o' the Wisp, Hunt, Bermuda; Fair Play, McKay, Annapolis, Catherine, Hall, Lingan; Montano, Kemp, P E I; Jebogue, Redding, Yarmouth.

November 5.—Steamers America, Miller, Boston; Europa, Leitch, Liverpool; Merlin, Guilford, Sydney and St John's, Nfld; schrs Achiever, Banks, Boston; Mary Lucy, DeGrace, Bathurst; Gipsey Queen, Doucet, P E I; Rover, O'Brien, Pugwash; Aurora, Hopkins, Barrington.

November 6.—Schrs Neptune, Smith, Pictou; Barrington, Hopkins, Barrington; Jasper, Messerveey, Port Medway.

November 6—Barque Thos Bayne, Cummiger, St. Mary's; brig Hamming Bird, Farzman, Trinidad; schrs Sultan, Day, Boston; Susan, Long, do; Oriental, and Bloom, P E Island, Pacaff, Hunley, Yarmouth; Onward, Spinney, Argle; Salem, Hines, do; Ocean Queen, Goodwin, do.

MEMORANDA.

Limerick, Oct 10—Arrd Iantha, Eaton, Pugwash.

Drogheda, Oct 11—Arrd Charles, Mather, Windsor.

Liverpool, G B, Oct 19—Sld Wabash, Curry, Halfx. 21—Cleared Tupper, Fletcher, Vancouver's Island. 22.—Ldg Joe Howe, New Orleans.

Grives ad, Oct 8—Arrd Prescilla, Parrsborough. 10, —Columbus, Campbell, Halifax. 14th—Plantagenet, Morris, Parrsboro

London, Oct 22—Ldg Forward, and Columbus, for Halifax.

Newport, Oct 7—Sld Eva, Perry, Hlfx.

Palermo, Oct 10—Arrd Agenora, Matthews, Newfld.

Melbourne, Aug 7—Arrd barque Stag, McKenzie, Mau

Poetry.

Press On!

A RIVULET'S SONG.

Just under an island," midst rushes and moss
I was born of a rock-spring and dew;
as shaded by trees, whose branches and leaves
Ne'er suffered the sun to gaze through.

wandered around the steep brow of a hill,
Where the daisies and violets fair
re shaking the mist from their wakening eyes,
And pouring their breath on the air.

Then I crept gently on, and I moistened the feet
Of a shrub that enfolded a nest—
The bird, in return, sang his merriest song,
And showed me his feathery crest.

"How joyous I felt in the bright afternoon,
When the sun, riding off in the west,
Came out in red gold from behind the green trees
And burnished my tremulous breast.

"My memory now can return to the time
When the trees murmured low plaintive tones,
While I wasted the day in dancing away,
Or playing with pebbles and stones.

"It points to the hour when the rain pattered down,
Oft resting awhile on the trees;
Then quickly descending it ruffled my calm,
And whispered to me of the seas!

"'Twas then the first wish found a home in my breast
To increase as time hurries along;
'Twas then I first learned to speak softly the words
Which I now love so dearly—'Press on!'

"I'll make wider my bed, as onward I tread
A deep, mighty river I'll be—
'Press on' all the day will I sing on my way,
Till I reach the far-spreading sea."

It ceased. A youth lingered beside its green edge
Till the stars in its face brightly shone;
He hoped the sweet strain would re-echo again—
But he just heard a murmur—"Press on!"

Miscellaneous.

Chronology of Comets.

Comets have been observed by the Chinese for a great number of years. Historians say that the mother of the Emperor Yu, in the year 2296 B. C., saw a wandering star, and drew therefrom a favorable omen. Other stars of a similar character were noticed in the same country about the year 2241. A passage from Varron, given by Saint Augustine, refers to the appearance of a comet about the year 1770 B. C. Several authors make mention of another comet visible in 1272 B. C., and of one which appeared in Egypt and Palestine in the year 619. Some commentators pretend that this last was referred to by Jeremiah, when he declared that he had seen "a cauldron blazing toward the north wind."

According to Pliny, a comet, having the shape of a horn, appeared in the heavens during the battle of Salamis. In 871 a burning flame was visible for several nights.

Two comets appeared at the time of the celebrated games given by Augustus Cesar in honor of Venus. Augustus then placed on the head of a statue, which he had raised to Cesar, a star, and this star afterward figured on all the monuments erected to the dictator. They can still be seen in some of the coins of that period. According to various *savants*, the comet to which allusion is here made, was that spoken of by Homer in his *Illiad*, the same which reappeared in 1689, and was the subject of Rayle's *Thoughts on the Comet*. It has been calculated that this body will re-appear in 2255.

The astronomer Pingre, who has published very learned historical and scientific researches on comets, speaks of the appearance of one of these stars in the first year of the Christian era. Another comet of which he speaks had the accompaniments that Aristotle and Theophrates give to these celestial phenomena—violent and extraordinary tempests. In Achaia and Macedonia several cities were destroyed by earthquakes.

Josephus, the historian, includes the appearance of a comet among the miracles which announced the destruction of Jerusalem and the ruin of its temple. Some time before his death, Vespasian ridiculed the sinister omens that his attendants drew from the appearance of a comet. "This long-haired star," he said, "does not notice me; it menaces rather the king of the Parthians. It is long-haired, and I am bald."

In 389 a comet was observed in Italy and China. Some historians pretend that the misfortunes from which the city of Constantinople suffered about this time, were foretold by the appearance of the most terrible comet mentioned in history, and which had the form of a long sword.

A comet, whose apperance in the year 400, is fixed by Pingre, was among the prodigies which, according to various writers of the day, announced the disastrous invasion of Italy by Alaric.

In 539 a comet was noticed which, according to cotemporaneous historians, was of the size of a man. It appeared again in 678, at the accession of Pope Dieudonne or Diodat. In 837, Louis C. Debonnaire, then reigning, intimated his wish that the author of a work called *Vita et Actus Lodovice Pie*, who was both astronomer and historian, should pass a night in his palace of Aix-la-Chapelle to observe with him a comet which had appeared in the beginning of April. The superstitious monarch was persuaded that the stars could indicate the death of the great, and he confided his fears to the *savant* who said, "Fear nothing from the signs in the heavens." To this the emperor replied: "I do not fear the signs; I fear the omnipotent author of them, and this one warns me, without doubt, to prepare for death." A comet was also remarked in 877, the year of the death of Charles le Chauve.

In October 942, a comet visible for twenty-one days, foretold, according to the writers of the time, a great mortality among cattle, and this certainly did occur during the following year.

In 991, the appearance of a celebrated comet, accompanied by a meteor, threw all Europe into consternation. The *savant* Pingre thinks that this comet appeared in 1000, or perhaps 1001, at the earliest. Predicted a long time before, it was believed to fortell the end of the world. People everywhere prepared to die a Christian death. Labor, commerce, industry and agriculture, were in a state of complete stagnation. Merchandise, which everyone wanted to sell, could find no pruchasers. The fear of some terrible catastrophe such ed on the 2d of April. It was visible during sixty-five days, and was observed in the east of Europe during the month of May. It was also observed in the west in the early part of the year. The authors, German, English and French, do not agree upon the length of the appearance of this comet in Europe. This phenomenon gave rise to various conjectures. The partisans of William regarded it as a prediction of victory. Upon one portion of the famous tapestry on which Queen Matilda had traced the most memorable events of her husband's expedition, there are a group of persons attentively watching this comet, and at the same time there is an inscription which antiquarians have thus read: "*Isti mirantur stellam.*"

In 1208 a very brilliant comet appeared for two weeks. The Jews of the west thought that it foretold the advent of their Messiah. A comet, visible in the autumn of 1265, alarmed Mainfroi, King of Naples and Sicily, who lost his crown and his life on the 26th of February, 1266. In 1270, the first day of the twelfth month, the largest comet that had ever been seen was observed in Japan. Its tail, says a Japanese writer, "was the length of the street."

In 1293, Koublai-Khan, founder of the Tartar dynasty, alarmed at the appearance of a comet, asked his ministers how Heaven, whom he supposed was angered could be appeased. A minister, named Pouhoutchou, passed the night in the monarch's chamber, and read several sacred extracts, and give him, says the historian Gaubil, examples from ancient history "to make him understand that the principal object of a prince should be the practice of virtue, and that, to avoid the dangers of eclipses, comets and and earthquakes, he should keep his mind pure and govern his people righteously."

Comets appeared in the years 1299, 1301, 1305, 1313, 1315 1334, 1337, 1341, 1343, and 1347. In 1402 two comets were seen in the greater part of Europe. Jean Galeas Visconti, Duke of Milan, then dangerously sick and convinced that the phenomenon predicted his death, beseeched his friends to aid him in leaving his bed, and looking at the comet, he cried; "I thank God that he has been pleased to announce to men my death by this heavenly sign."—He died at Mariguan on the 3rd of September.

In 1456 a red, angry-looking comet appeared in several countries, and the mathematicians foretold terrible plagues, pestilences and murders therefrom, and Pope Calixtes III. ordered all the faithful to implore the aid of Heaven against the Turks, whose armies then menaced Western Europe.

Comets appeared in 1458, 1468, 1471, and 1472. On the 12th of May, in the year 1500, navigators, *en route* from Brazil, and the Cape of Good Hope, noticed a comet, which was also noticed at the same time in Europe. The writers at the time did not fail to attribute to it all the disasters of this year, fruitful as it was in misfortunes—an irruption of the Tartars into Poland, a famine in Susbia, war carried by France into the kingdom of Naples.

The historians of Westphalia speak of the comet of 1516, which announced calamities to the town of Munster, and the tyranny of Jean de Leyde. These writers add that they saw at the same time three suns pierced through and through with luminous swords, and that a phantom, its head encircled with a golden crown, and sword in hand, traversed the air in full light of day.

Authorities in all parts of Europe considered as a veritable comet the meteor which appeared on the 11th of August, 1516, and which spread universal consternation. It is recorded that a large number of persons died of fright in different countries. The Turkish invasion of Hungary, a bloody war in Switzerland, a pestilence in England, inundations in Holland, and a disastrous earthquake in Portugal, were the events believed to have been produced by this sinister object. At that time it was believed to Europe that all the secrets of the future could be learnt from the celestial bodies by those who attentively observed them.

The greatest alarm was created in France by the appearance of a comet in 1521, and by the prediction of astrologers who then, more than ever, excelled in audacity and extravagance. They gave full vent to their imaginations, and princes even had an entire confidence in the dreams of these impostors and a profound respect for their persons.

We find that in many of the courts of Europe astrologers were in the personal service of sovereigns. The astrologer of the Elector of Brandenburg, one Jean Carrion, affirmed that in the year 1525 "there would be a great effusion of blood among the Christians, and grave oppressions by governments." This same Carrion, a most indefatigable prophet, predicted events to take place in 1789. "Then," said he "one of the grandest conjunctions will take place, and the tenth regeneration of Saturn will be accomplished; if the world is to last after that, no one except God knows it.—Oh, what wonders will then be seen, what changes, and what overturnings of constitutions and Christian ordinances!"

In 1556 there appeared the comet observed and described by Paul Fabrice, Doctor and Astronomer of Vienna. This large and very brilliant comet so frightened the Emperor Charles V, that, persuaded it announced his death, he suddenly resolved to resign his scepter and employ the life that yet remained to him in exercises of piety and religion. Having, therefore, abdicated the throne in favor of his brother Ferdinand, and having abandoned to his sons his hereditary domains, he retired, with only twelve attendants, to a monastery, situated in the neighbourhood of the town of Placentia, on the frontiers of Portugal.

In 1572 there appeared a comet which the learned William Landgrave, of Hesse, so intently watched, that the news of the burning of his palace brought by his affrighted domestics, failed to interrupt him in his observations. This comet, says Guy Patin, disappeared at the death of Charles IX, in 1574, after being visible since the massacre of St. Bartholomew.

In 1657 a comet was visible in Portugal at the time of King Sebastien's expedition to Africa. The war-party maintained that the phenomenon predicted the future greatness of the king; others arrived at different conclusions, which they communicated to the king. "No," said he, "I will not change my plans; the comet has appeared to terrify those against whom I shall make war."

In 1664, Alphonse VI, King of Portugal, whose extravagances where the cause of his dethronement in 1667, complained publicly of the misfortunes he suffered from a comet. The comet of 1680 was most famous for the terror that it inspired. Newton pretended that after it had approached the sun, this comet would be two thousand times hotter than red-hot iron. Bayle and many other writers pubished works combating the superstition upon which the predictions relative to comets were founded, and proving that these heavenly bodies were not dangerous.

1759, comets were visible in different parts of the earth. In 1786 the number of comets known was 81. Others have been observed since, especially in 1793, 1804 and 1805.—One which appeared on the 18th of October, 1807, had a tail nine millions of miles in length. The comet of 1811 was observed during a space of seventeen months.

Last year there was a great deal said about the reappearance of the comet of Charles V., but the general expectation was not realized.—*N. Y. Times.*

The following remedies are offered to the public as the best, most perfect, which medical science can afford. AYER'S CATHARTIC PILLS have been prepared with the utmost skill which the medical profession of this age possesses, and their effects show they have virtues which surpass any combination of medicines hitherto known. Other preparations do more or less good; but this cures such dangerous complaints, so quick and so surely, as to prove an efficacy and a power to uproot disease beyond any thing which men have known before. By removing the obstructions of the internal organs and stimulating them into healthy action, they renovate the fountains of life and vigor,—health courses anew through the body, and the sick man is well again. They are adapted to disease, and disease only, for when taken by one in health they produce but little effect. This is the perfection of medicine. It is antagonistic to disease, and no more. Tender children may take them with impunity. If they are sick they will cure them, if they are well they will do them no harm.

Give them to some patient who has been prostrated with bilious complaint: see his bent-up, totering form straighten with strength again; see his longlost appetite return; see his clammy features blossom into health. Give them to some sufferer whose foul blood has burst out in scrofula till his skin is covered with sores; who stands, or sits, or lies in anguish. He has been drenched inside and out with every potion which ingenuity could suggest. Give him these PILLS, and mark the effect; see the scales fall from his body; see the new, fair skin that has grown under them; see the late leper that is clean. Give them to him whose angry humors have planted rheumatism in his joints and bones; move him, and he screeches with pain; he too has been soaked through every muscle of his body with liniments and salves; give him these PILLS to purify his blood; they may not cure him, for, alas! there are cases which no mortal power can reach; but mark, he walks with crutches now, and now he walks alone; they have cured him. Give them to the lean, sour, haggard dyspeptic, whose gnawing stomach has long ago eaten every smile from his face and every muscle from his body. See his appetite return, and with it his health; see the new man. See her that was radiant with health and loveliness blasted and too early withering away, want of exercise or mental anguish, or some lurking disease, has deranged the internal organs of digestion, assimilation or secretion, till they do their office ill. Her blood is vitiated, her health is gone. Give her these PILLS to stimulate the vital principle into renewed vigor, to cast out the obstructions, and infuse a new vitality into the blood. Now look again—the roses blossom on her cheek, and where lately sorrow sat joy bursts from every feature. See the sweet infant wasted with worms. Its wan, sickly features tell you without disguise, and painfully distinct, that they are eating its life away. Its pinched-up nose and ears, and restless sleepings, tell the dreadful tale in language which every mother knows. Give it the PILLS in large doses to sweep these vile parasites from the body. Now turn again and see the ruddy bloom of childhood. Is it nothing to do these things? Nay, are they not the marvel of this age? And yet they are done around you every day.

Have you the less serious symptoms of these destroyers, they are the easier cured. Jaundice, Costiveness, Headache, Sideache, Heartburn, Foul Stomach, Nausea, Pain in the Bowels, Flatulency, Loss of Appetite, King's Evil, Neuralgia, Gout, and kindred complaints all arise from the derangements which these PILLS rapidly cure. Take them perseveringly, and under the counsel of a good Physician if you can; if not, take them judiciously by such advice as we give you, and the distressing, dangerous diseases they cure, which afflict so many millions of the human race, are cast out like the devils of old—they must burrow in the bowels and in the sea. Price 25 cents per box—5 boxes for $1.

Through a trial of many years and through every nation of civilized men, AYER'S CHERRY PECTORAL has been found to afford more relief and to cure more cases of pulmonary disease than any other remedy known to mankind. Cases of apparently settled consumption have been cured by it, and thousands of sufferers who were deemed beyond the reach of human aid have been restored to their friends and usefulness, to sound health and the enjoyment of life, by this all-powerful antidote to diseases of the lungs and throat. Here a cold had settled on the lungs. The dry, hacking cough, the glassy eye, and the pale, thin features of him who was lately full of life and strong, whisper to all but him Consumption. He tries every thing; but the disease is gnawing at his vitals, and shows its fatal symptoms more and more over all his frame. He takes the CHERRY PECTORAL now; it has stopped his cough and made his breathing easy; his sleep is sound at night; his appetite returns, and with it his strength. The dart which pierced his lungs is broken. Scarcely any neighborhood can be found which has not some living trophy like this to show such the virtues which have won for the CHERRY PECTORAL an imperishable renown. But as a rule, prevention does not end here. Way, it accomplishes more by prevention than cure. The countless colds and coughs which it cures are the seed which would have ripened into a dreadful harvest of Consumption, Influenza, Bronchitis, Hoarseness, Pleurisy, Whooping Cough, and all affections of the throat and lungs are easily cured by CHERRY PECTORAL. If taken in season, Family should have it in their house, and they will find it an invaluable protection from the insidious spoiler which carries off the parent sheep from many a flock, the darling lamb from many a home.

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