

COTEMPORARY OPINIONS.

From the Boston Zion's Herald. Methodist Chapels.

The New York correspondent of the Western Christian Advocate, speaks as follows respecting the enterprise of our people in renovating their houses of worship. "The most prominent point of interest, at this time, among us, in church affairs, is the erection and re-edifying of places of worship."

We consider the improvements of the Methodist church in this respect as one of the most marked features of our later history. The amount of enterprise and expenditure put forth by our people in such efforts is incredible; within fifteen years there has been a change in our chapel accommodations, amounting almost to a revolution of our condition as a church.

As an individual Methodist, we feel grateful to God for this change, for we believe that all conveniences in respect to location and internal accommodations, and also all ornamental changes which are founded in a just taste are compatible with genuine Methodism.

Let us take good care that we do not change the primitive liveliness and spirituality of our worship with these external changes. We are frank to say, that we fear this danger. We shall be apt to feel in new and stately edifices that a more stately formality should characterize our exercises, and the preacher himself will be less by the temptation to substitute a more fastidious and formal method of preaching, for that direct and home applied energy which have hitherto been alike the attraction and success of our ministry.

One remark more. These new edifices and more central sites are tending in our larger communities to draw our labours away from the suburbs, the neglected outskirts, where we have hitherto been more successful than any other

sect. It is our conviction that our assignment to this field has been providential, and a signal glory upon us in the midst of the churches. And we further believe that while there are large cities on the earth, with their suburban masses of neglected population, we shall be called upon by our Lord and Master to go out among these demoralized masses "and compel them to come in."

Revivals of Religion.

There are some sincere christians who though zealous for the advancement of the cause of God, are yet too fastidious as to the means which may lawfully be employed to promote this object—who appear to be filled with alarm lest what are commonly called Revivals should be encouraged—lest some undue excitement should as is frequently the case, accompany them.

The Hon. and Rev. Mr. Calhoun, for many years after he entered the ministry of the Church of England, although very zealous and anxious to do good in his way, was yet opposed to plain, earnest, gospel preaching.

Mr. B. a worthy and pious man, who was at this time his parish clerk, was in the habit of occasionally attending, when there was no sergentical minister in his neighbourhood.

his foot, (Ezek. vi. 11) while he warned men to flee from the wrath to come."

And so it will ever be, for it is only as we place ourselves on the brink of the eternal world, and are enabled by faith to penetrate into the dark abyss beyond, that we shall come to realize the unutterable woe of those who die out of Christ, and only in this way shall we be able to enter into the feelings of the apostle when he was ready to wish himself "accursed" for his brethren—or understand the full force and meaning of the injunction, "Some save with fear, pulling them out of the fire."

CORRESPONDENCE.

Original Matter is particularly requested for this Paper, such as Local Intelligence—Historical Notices—of the Introduction, Rise, and Progress of Methodism in America, Revivals, and remarkable Conversions—Articles on Education, Temperance, Literature, Commerce, and Religion—Illustrations of Providence—Sketches of Scripture characters—interesting anecdotes—descriptions of Natural scenery—Papers on any prominent feature of Methodism, &c. &c.

Articles, as a general rule, should be short and plain, and be judiciously varied in each number to the secret of newspaper popularity and usefulness.

RELIGIOUS EDUCATION.

The Legislature of Nova Scotia will doubtless be called on ere long to express an influential opinion on the momentous question whether secular education is to be imparted in their public Literary Institutions in connexion with the religion of the Bible, or whether the exclusion of the Holy volume and of all religious instruction is to be regarded as a practical acquiescence in public sentiment, and to be established as the condition upon which Legislative aid is to be given to Academies and Colleges.

It is to be lamented, though not to be wondered at, that some of the opponents of religious education have resorted to very unworthy attempts to mislead the public mind upon this question.

Nothing can be more injudicious than this mode of putting the case. Legislative aid to religiously conducted educational establishments by no means involves the union of Church and State, in the ordinarily understood sense of that phrase.

Equally unfounded is the assumption that public sentiment in the United States is favourable to a "godless" system of education. The principles involved have been there fully discussed, and for some time practically tested, and the verdict has been almost unanimously delivered against the secular-education plan.

While irreligious Institutions have run with rail-road speed through a blind and feeble opposition, they are only gradually founding and conducting on solid and principled have encountered their share of public utility. They stand now the mirror in public estimation, only being regarded in contrast with the more successful competitors.

January, 1849, I find the sum of forty-six thousand and four hundred dollars appropriated for the current year as grants to religiously conducted educational establishments, besides three thousand dollars toward the support of Teachers' Institutes, for the mutual improvement of Common School Teachers, to be founded on a Christian basis.

Massachusetts has ever claimed and maintained an honorable pre-eminence in the character of its educational system. The following article, from the November number of the Journal of Education, exhibits the public sentiment of the people of that State on this important subject, and ought to lead to reconsideration those who in Nova Scotia would dissociate what God in the very constitution of the human mind, and in the social frame work of society, has joined together.

The distinct recognition of the "hopes, principles and objects of Christianity," as indispensable leading topics in the daily instruction of youth, is creditable to the judgment of one holding so responsible and elevated a position as the Governor of that State, and is open avowal in a correct index to the state of public opinion.

Every intelligent friend of Nova Scotia should unite to bring into existence and liberally to sustain a thorough and well proportioned system of common-school, academiical, and collegiate instruction, adapted to the wants and circumstances of the population, founded upon a sound, moral and christian basis, and fostered by the united energies of the people and the government.

Hullifax, Dec. 21st, 1849.

Religious Instruction in the Chief State University College of Massachusetts.

In a Address which the Governor (Biggs) of Massachusetts, on the 20th of last June, made to Dr. Jared Sparks, in presenting to him, according to law, the seal and keys of Harvard University, as President of that Institution, we have the following remarks on the subject of religious instruction in the University.—U. C. Jour. 3d Ed.

An opinion exists to some extent in the community, that, in the various departments of education in this country, the moral training of the pupil is too much neglected. If such an error prevails, it ought to be corrected. The importance of moral instruction cannot be over-stated. The heart is the fountain of motive, and the wise man enjoins that it should be "kept with all diligence, for out of it are the issues of life." Christianity is the only rock on which the character of man can be built with safety.

For more than two hundred years the people of Massachusetts have respected and cherished this first-born literary institution of the New World. In the constitution of the Commonwealth, they say it was founded by "wise and pious men," and ratified its legal existence.

Naturalizing that the College of the Commonwealth always had an interest in the progress of religious education, I may be permitted to suggest that the University should be made a place where the "simple truths of revelation" are written in letters of living light on the pages of the Bible.

education out in all schools, and to promote the progress of our country, we should separate ourselves from the materialism of the world, and give to the children of the nation the best education in the possession of knowledge, which is the fruit of the rich soil of the Christian religion, and to the poor. They are the basis of the colleges.

It is not only in our towns, but in our colleges, for of age, and of the same kind. The address to the Legislature, in which the Governor has shown his regard for the youth of our country, is a noble example, and it is to be hoped that the same spirit will be manifested in the future.

Every friend of our country should unite to bring into existence and liberally to sustain a thorough and well proportioned system of common-school, academiical, and collegiate instruction, adapted to the wants and circumstances of the population, founded upon a sound, moral and christian basis, and fostered by the united energies of the people and the government.

It is to be lamented, though not to be wondered at, that some of the opponents of religious education have resorted to very unworthy attempts to mislead the public mind upon this question. One favourite method is, to refer to the neighbouring republic as far in advance of us in educational progress, and to assume that as there exists no recognition of an established church by the constitution of the United States, education, as fostered by the State Legislature, is dissipated from religion, and that thereto its advancement is to be ascribed.

Nothing can be more injudicious than this mode of putting the case. Legislative aid to religiously conducted educational establishments by no means involves the union of Church and State, in the ordinarily understood sense of that phrase. It evinces a consciousness of weakness when an opponent of religious education resorts to such a subterfuge, while the appeal founded on it is not very complimentary to the determination and good sense of those to whom it is addressed.

Equally unfounded is the assumption that public sentiment in the United States is favourable to a "godless" system of education. The principles involved have been there fully discussed, and for some time practically tested, and the verdict has been almost unanimously delivered against the secular-education plan. By reference to the statistics of the various States in the Union, it will be seen that Legislative grants are made to the Academies and Colleges conducted on Christian principles, and that the majority of Institutions erected on the irreligious system have been necessarily transferred to christian management.

POETRY.

THE SWALLOWS

An American poet, named Sprague, is the writer of the following beautiful poem, suggested by the incident of two swallows having entered a Church during divine service. It is a production of great feeling and happy thought—See Pa. 84: 2. The Arabian Poet Nohbi has some magnificent verses on the same subject. The Churchman's Magazine.

Gay gullies pair,
What ye do from the fields of Heaven?
Ye have no need of prayer,
Ye have no sins to be forgiven.
Why perch ye here,
Where mortals to their Maker bend?
Can your pure spirits fear,
That God you never could offend!

Ye never knew,
The crimes for which we come to weep;
Penance is not for you,
Blest wanderers of the upper deep.

To you 'tis given,
To make sweet nature's unsought lays,
Beneath the arch of heaven;
To chirp away a life of praise.

Then spread each wing,
Far, far above, o'er lakes and lands;
And join the choirs that sing,
In yon blue dome not reared with hands.

Or if you stay,
To note the consecrated hour;
Teach me the airy way,
And let me try your envious power.

Above the crowd,
On upward wings could I but fly;
I'd bathe in yon bright cloud,
And seek the stars that gem the sky.

'Twere heaven indeed,
Through fields of trackless light to soar;
On nature's charms to feed,
And nature's own great God adore!

FAMILY CIRCLE.

The Right for its own Sake

"James, you must not go over that fence," said Mrs. Mason to her son, who was with her on a visit to her sister, Mrs. Ward; "it is not right that you should do so."

"I know it, mother; I am only going to look over," said James.

"You had better get down," said Mrs. Mason, in which James was playing from a peach orchard, which the owner had forbidden any one to enter. The trees were loaded with fine ripe peaches, and James thought he would climb to the top of the fence and look at them. He had no thought whatever of taking any of them. He knew it would not be right. Still he was right in promptly following the advice of his mother.

It caused him to avoid temptation. We are not only to resist temptation, but to avoid it whenever duty will permit.

"I observed, sister," said Mrs. Ward, "that you never say anything to your son about the consequence of disobedience."

"I have taught him the fact, that sin will be punished; but I have avoided making mention of the penalty every time that I give a command; I do not think it wise to dwell constantly upon the penalty of disobedience. I think it interferes with the development of the true principle of obedience. It makes the impression upon the mind of the child, that obedience is to be rendered solely to avoid the penalty of disobedience. That impression I deem to be a very unhappy one."

"Suppose you tell him he must not do a thing, and he asks you the reason why he must not do it?"

"I should judge from the circumstances of the case whether it was best to give him a reason or not. I have labored to teach him that the fact that a thing is wrong, is a sufficient reason why he should not do it. I have always gone upon the assumption that I should give no higher reason why he should do a thing, than the fact that it is right. I believe we are to teach our children that they are under obligation to do right, and avoid doing wrong, irrespective of the reward in one case, and the penalty in the other."

"That may do with some children, but not with all. There are some who will not obey unless you hold up the penalty of disobedience before them."

"That is true; but it remains to be considered whether the case would not have been different, had care been taken to develop rightly their nature. It is rightly developed by a series of appeals to the conscience. If we always act toward a child on the ground that the law is the supreme law, that this is a self-evident truth, that we are

under obligation to do right for its own sake, that child will never think of requiring a reason for doing right. I believe our moral nature is so constituted, that it will recognize the obligation, though, from various causes, that obligation may not be met."—Mother's Journal.

The Bill of Exchange.

We find the following incident in one of our exchanges, which we consider too good to be lost, and, therefore, transfer it to the pages of the Merchant's Magazine, as well calculated to call forth the admiration of our mercantile readers. It occurred, we are told in New-York, and the gentleman who appears to so much advantage in it, is well known in Wall-street.—Hunt's Magazine.

"Mr. W. is an Englishman and a Quaker. He has realized a fortune in business, and has now retired, spending yearly his whole income in benevolent objects; and his merit is not lessened by the quiet and unobtrusive manner in which he effects his purpose. Some years since a young gentleman came out from England to New York, for the purpose of going into the same line of business in which Mr. W. then was. The young Englishman brought letters of introduction to Mr. W., who immediately gave him all the assistance and counsel he needed to render his success in business sure. After he had been in business some time, the young gentleman, who was a Quaker also, had to remit funds to the amount of \$4,000 or \$5,000 to England, and seeing a bill of exchange for about the sum advertised, he went to Mr. W., and asked him if it was good. He told him at once it was so, and the young merchant purchased it and sent it to England. But when it arrived there it was not accepted, and the loss fell, of course, upon the young merchant.

"Some time afterwards, Mr. W. accidentally learned the facts in the case, and went to his young friend's store.

"'George,' said he, 'did not thee buy a bill of Jeremiah some time since?'

"'Yes, sir.'

"'Was the bill accepted?'

"'No, sir.'

"'George, did thee buy that bill at my recommendation?'

"'I asked thee about it.'

"'Would thee have bought it, had I not told thee it was good?'

"'No; I don't think I should.'

"'Well, George, I want thee to give me that bill.'

"'The young man gave him the bill. He went to his own store, calculated the amount of exchange at the time when the bill was drawn, added the interest up to date, and drew his check for the whole amount, which he then sent to his young friend's store. The bill remains in this day unvisited by the drawer. Occasional instances of this kind, and an unvarying practice of truly Christian virtues, have placed the society of Friends among our most respected citizens."

A Happy Home.

A happy home greatly depends on the recreations and amusements which are provided for young people. It is no small difficulty to give a useful direction to their play hours. Little more has been contemplated in the gambols of youth than in the health and activity of their bodies, and the refreshment of their spirits. It is well when these objects can be attained without the indulgence of sinful tempers, but youthful sports have often proved the nursery of pride, ambition, and contentions. In public schools these evils have been encouraged, or at least, deemed unavoidable. The seed of revenge in childhood, has been planted in boyish violence, and the unbecoming acts of oppression by the elder boys towards their juniors, have trained them to tyranny in riper years. Private education affords greater facilities for checking these evils, but the want of the stimulus supplied by numbers, is apt to render the practice uninteresting, and hence, disastrous.

Leigh Richmond was alive to these important objects, and endeavored by suggestion and variety of recreation to employ the leisure hours to advantage. He had recourse to what was useful in nature, or ingenious in art or science; and when abroad he collected minerals to gratify curiosity. He filled up his museum, and his library, with specimens of mineralogy, instruments for experimental philosophy, and interesting curiosities from every part of the world; he had his magic lantern to exhibit phantasmagoria, and seven natural history; display pictures, que beauty, and scenes, and objects for amusement in dilettante societies; his various microscopes for examining the minutiae of plants and animals; his telescope for tracing planetary revolutions and appearances; his air pump and other machines, for illustrating and explaining the principles of mechanics and electricity; an observatory, in which he traced the right ascensions and declinations

with modern science; whatever, in short, could store the mind with ideas, or interest and improve the heart. When he travelled, he kept up a correspondence with his family, and narrated to them the persons, places, and adventures of his progress. On his return, he endeavored many a leisure hour by larger details of all that he had observed to amuse and improve.—Family Scrap Book.

Anecdote of President Adams.

John Adams the second President of the United States, used to relate the following anecdote:

"When I was a boy, I used to study Latin grammar; but it was dull and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could stand it no longer; and going to my father, I told him I did not like study, and asked for some other employment. It was opposing his wishes, and he was quick in his answer. 'Well, John, if Latin grammar does not suit you, try ditching; perhaps that will give you a new idea, and you may put by Latin and try that.'

"This seemed a delightful change, and to the meadow I went. But soon I found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it, dug next forenoon, and wanted to return to Latin at dinner; but it was humiliating, and I could not do it. At night, toil conquered pride; and, though it was one of the severest trials I ever had in my life, I told my father that if he chose, I would go back to Latin grammar. He was glad of it, and if I have since gained any distinction, it has been owing to the two days' labor in that abominable ditch."

Correct Speaking.

We advise all young people to acquire, in early life the habit of using good language, both speaking and writing, and to abstain as early as possible the use of slang words and phrases. The longer they live the more difficult the acquisition of such language will be; and if the golden age of youth—the proper season for the acquisition of language—be passed in its abuse, the unfortunate victim of neglected education is very probably doomed to talk slang for life. Money is not necessary to procure this education. Every man has it in his power. He has merely to use the language which he hears, instead of the slang which he hears, to form his taste from the popular speakers, writers, and poets of the country; to treasure up choice phrases in his memory, and habituate himself to their use—avoiding at the same time that pedantic precision and bombast, which bespeaks rather the weakness of a weak imitator, than the polish of an educated mind. There is no man, however low in rank, who may not materially benefit his financial condition, by following this advice, and cultivating at the same time such morals and manners, as correspond in character with good words.

STAMPING REGULATIONS.

Correspondents must send their communications written in plain, correct, and concise English, and must enclose new subscribers, or remittances, in full payment, and enclose in envelopes, with their proper names and addresses. The Editor holds not himself responsible for the return of communications unless the publisher of the paper is notified. Communications on business, and those intended for publication, must be accompanied by the name of the contributor, and must be addressed to the Editor, Halifax, N. S. Letters received by the Editor on Monday Morning—Terms Ten Shillings per annum, exclusive of postage—paid yearly in advance. Single Copies three pence each. The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents, who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, December 23, 1849.

THE CLOSE OF THE YEAR.

What a keener note of time,
But from its loss, 'Tis not then a thing,
Is wise to do.—You see.

This close of the year is near at hand.—In two days more, *the New Year* will be upon us, and the disengaged spirits, like a flock of birds, will be seen in the property of some of our friends.

is gone, never to be recalled, and has borne its testimony to the throne of the Eternal. We are inscribing characters on the tablet of Eternity. These records of our daily living will stand when the brief and feverish period of life is over, and meet our gaze in that day when an irresistible judgment will be pronounced on the past. No obliterations can be effected except through the precious blood of atonement. That can wash out the deepest stains of guilt. Through it alone can the sin of the past be forgiven—the wrong be rectified—other principles be superinduced into the heart—another character acquired. Thus we, who, through the Providence of God, have escaped the thickening shrouds of death, and are alive at this day, may review the past to profit, and learn lessons of practical wisdom to guide us in the future path of life.

Yet in a nobility become a nest. An unreasonable adventurousness as to the future should be guarded against with care. Experience fits high its voice in warnings against the folly and danger of boldness and presumption. During the year past we have seen many, whose piety at its commencement, had vigorously with the queering streams of life, smitten by the land of death, and from our side fall into the gaping grave. They have passed away—

"Ye have a mother's love,
Or a father's care,
From slumber rouse."

Were any of us to be called away from the family circle, or the busy scenes of life during the approaching year, the probability is that the summons would not come to us more unexpectedly than it did in the year now numbering to a close to many who are now numbered with the dead. That many during the next year will finish their dwelling on earth is certain; and some whose eyes now scan these lines may be of this number. Death is no respecter of persons. There is no security against his advances. As he passes through the earth, viewing with relentless eye the works of his power, he sings—

"I spare not the son
Of the widow's eye,
Nor the fatherless man's tear,
I take the young
To the dust of the grave."

And the strong in the narrowest prime."

The close of the year should then remind us of the end of life, and of the high necessity of securing in the method of God's appointment timely preparation for the future. Unholy ambition, undue desire for worldly good, should be checked. Eternity, with its solemn realities, and unchanging character, should control and modify our present pursuits. Union with Christ, an interest in the divine favour, a meekness for the inheritance of the saints in light, should be valued beyond all price, and industriously sought. Such is the testimony of God—such our imperative duty—such our highest interest.

Who is wise, and he shall understand these things? Prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them; but the transgressors shall fall therein." Attaining to this religious knowledge, a pure conscience, a renewed and sanctified heart, through him who "is the way, the truth, and the life"—being present duties will be performed in due order, weight, and measure, preparation for the future events of Providence will be possessed,—at once a source of tranquillity and a guard against tempting fear, and of legitimate will of sin in peace and security, and the disengaged spirit, like a bird, will be seen in the property of some of our friends, and drawn upwards by the angels of light.

SUMMARY OF NEWS.

NEW BRUNSWICK.

The Rev. Mr. Thomson has received from a friend in New York the handsome donation of \$500, to aid in erecting the Free Church in this City.—New Brunswick.

THE PROVINCIAL LEGISLATURE, has been prorogued by Proclamation in the Royal Gazette of Wednesday last, to Thursday the 7th day of February next, then to meet for the despatch of business.—St. John Courier of the 23d inst.

CHANGE OF MAIL DAYS.—We understand that the Mail which was despatched from this City last week for England, did not reach Halifax in time to be forwarded—the Steamer Europa having arrived early on Friday, after a run of only sixty-four hours from New York, and proceeded soon after on her voyage to Liverpool. To prevent such serious disappointments in future, the Mails for England will hereafter be closed some twelve hours earlier than formerly.—1b.

MECHANICS' INSTITUTE.—On Monday evening last, Dr. Dow gave the first of a series of lectures on the human system, in which he confined his remarks more particularly to the bones of the human frame. The lecture, although on a dry subject, was amusing and instructive. He will deliver the second lecture of the course on Monday evening next, and will close the course on the Wednesday following.

Last evening, Professor Johnston entertained a large and highly respectable audience with a brief outline of his report on the Agricultural capabilities of New-Brunswick. The Professor was nearly two hours engaged in going over his important and interesting details, which in several points were explained by maps; and we are happy to add the results of the present investigations and inquiries of this truly scientific lecturer, with regard to the agricultural capabilities of the Province, were of a highly flattering character—proving, as they did, that the average production per acre, of Wheat, Oats, Barley, Potatoes, and Turnips, was greater in this Province than in Upper Canada, or the celebrated agricultural States of Ohio and New-York.

We observed that George Blatch, Esq. was employed in taking short-hand notes, and a full and correct report of the lecture, from this able stenographer, may therefore be expected.—1b.

FIRE AT SUSSEX VALE.—The House at Sussex Vale known as the College Building, from its having been, many years since, used as a Seminary for the instruction of the Indians, was destroyed by fire on Sunday last. The building, we are informed, was occupied latterly by a Mr. Stewart, and belonged to the estate of the late Mr. Henry Longmaid. We have not learnt how the fire originated.—1b.

CANADA.

A circular was issued from the Secretary's Office on the 5th inst., addressed to some twenty gentlemen in Montreal, holding Commissions of the Peace, &c., who having been previously called upon, acknowledged that they had signed the address to the people of Canada, generally framed by annexation manifestos. The circular closes by informing them that Her Majesty has no further occasion for their services.

The Canada official Gazette, announces that His Excellency the Governor General has been pleased to revoke the Commissions appointing John Rose and Francis G. Johnson, Esquires. Her Majesty's Council learned in the Law.

The Montreal Gazette of the 14th, states that the Hon. Mr. Caron has resigned his seat as an Executive Councillor, but retains, for the present, the Speakership of the Legislative Council.—That Mr. J. S. McDonald has been appointed Solicitor General, but that Mr. H. S. Bourdon is not to be appointed a Judge.

The Toronto Globe understands that the Chief Justiceship of the Common Pleas has been offered to Mr. Justice Macdougall. Mr. A. N. Bell to be Chief of the Courts, Mr. J. B. Shuter Smith to be Clerk of the Courts, and Mr. J. B. Shuter Smith to be Clerk of the Courts.

The Montreal Herald of the 14th, publishes a report of the Montreal Board of Health on the Navigation Act. It recommends that a memorial be presented to His Excellency the Governor General, to be presented to the Legislature at the earliest opportunity, that no time may be lost in taking any measures to put the place in a better state of defence.

The steamer Gore, Captain Fraser, with the troops on board, arrived at Sault Ste. Marie in safety on the 2d inst. There was no accident during the trip from Penetanguishene, the men were all in good spirits, notwithstanding the bad weather which prevailed a great part of the time. The report of a few of the men having perished from cold is without foundation. The Gore left the Sault on Tuesday last for Penetanguishene, where she arrived in safety on Friday, having had to cut her way through three or four miles of ice, some of it about five inches thick, between Sturgeon Bay and Penetanguishene. She is laid up for the winter at the latter place.

Captain Fraser, of the Gore, arrived in town yesterday, having in charge Mr. Allan Macdonell, two Indian chiefs, and two half breeds, who had been apprehended at the Sault on a Magistrate's warrant, on a charge of being concerned in taking possession of the Quebec Mining Company's location at Mica Bay. The chiefs are Chingakouss, or Little Pine, and Nelenagoshin, or Jos. Sa. 248.—Toronto Colonist.

The Official Gazette of Saturday last contains four proclamations, announcing that the new Judiciary Bills for Lower Canada, being Chapters 37, 38, 40, and 41, of the Public General Acts of the last Session, will come into operation on Monday, the 20th inst.—and another Proclamation, declaring that the Act, Chapter 63, for the establishment of an additional Superior Court of Common Law, and a Court of Error and Appeal, in Upper Canada, will come into operation on Saturday, the 15th inst.—Montreal Gazette, 15th.

PROGRESS IN C. W.—We perceive by the Times that the young town of London, C. W., notwithstanding that it has within a few years suffered most severely from a fire, is in a most thriving condition. On entering by the Hamilton road, the new public school, a handsome building of white brick, with a cupola, attracts the attention of the traveller. Next the beautiful structure St. Paul's Church—Court House and Gal.—Mechanics' Institute—New Market and Town Hall—Post Office—many large and handsome private residences and numerous relays of elegant cottages, more like the suburban villas. To the north thearrison fills a prominent point in the view; and to its immediate town acknowledges to have been often highly indebted. "London is fast rising into importance—becoming wealthy and prosperous, and everything tending to make it the great emporium of the western country." Georgetown, in the township of Esquesing, is a beautiful little village, finely located, and, although seemingly in a wilderness, it is possessed of privileges for manufacturing that may yet make it a second Lowell. Here is situated the manufactory of Mr. Barber, whose cloths have obtained a good name all over the Province. A few miles from the above lies the village of Stewart Town, a place rapidly rising into note, and increasing in trade, buildings, and population.—1b.

THE TORONTO CUSTOM HOUSE.—The investigation has issued in the dismissal of the principal officers in the port. The changes, come next to the dismissals are thus stated by the Globe:—"The vacancies created have been promptly filled up. Mr. Mendell, Collector of the Port of Brockville, has been promoted to Toronto. We understand that Mr. Mendell has been a most efficient officer, and his experience will enable him to conduct the duties of the office with satisfaction to the Government and the public. By the resignation of Mr. Mendell a vacancy has occurred in Brockville, to which it is intended to remove Mr. Simpson, the present collector of Coburn, who has been receiving the large salary of £200 per annum for doing very light work. The salary of the principal officer will be reduced from £250 to £200, and will be an important saving to the public. Mr. Smith, Chief Clerk of Toronto, has been promoted to the same position at Brockville, and Mr. A. C. W. W. has been promoted to the position of Chief Clerk of Toronto. The promotion of Mr. Smith to Brockville, is a most judicious one, and will be a great benefit to the public. The promotion of Mr. W. to Toronto, is also a most judicious one, and will be a great benefit to the public. The promotion of Mr. Smith to Brockville, is a most judicious one, and will be a great benefit to the public. The promotion of Mr. W. to Toronto, is also a most judicious one, and will be a great benefit to the public."

THE REV. MR. BUTTLETT, Wesleyan Minister, was called to the chair, and after an appropriate hymn had been sung, the Rev. Mr. Rand offered prayer. The Rev. Chairman then stated the object of the Meeting, and called upon Mr. Rand, who delivered an address, which, though of some length, was listened to with marked attention and interest.—It was replete with information on the habits and customs of the Negroes. We are happy to hear that in the meantime of the Halifax Council be to publish it. The following Resolutions were then submitted, and carried unanimously:

Moved by Mr. Isaac Smith, and seconded by Capt. O'Brien:—

Resolved, That this meeting congratulate the Rev. Mr. Rand on the water interest evinced towards the African mission, by the Provincial Government, and that the Provincial Government be petitioned for the purpose of sending the Gospel to the neglected parts of the Province, inasmuch as the African mission has been established in the Province of Nova Scotia.

Moved by Mr. Dr. Tremblay, and seconded by Capt. O'Brien:—

Resolved, That in pursuance of the duty of such a meeting, the following Resolutions be adopted:—That the Rev. Mr. Rand be invited to deliver a course of lectures on the subject of the African mission, in the Province of Nova Scotia, and that the Provincial Government be petitioned for the purpose of sending the Gospel to the neglected parts of the Province, inasmuch as the African mission has been established in the Province of Nova Scotia.

Moved by Mr. Dr. Tremblay, and seconded by Capt. O'Brien:—

PRINCE EDWARD ISLAND.

To the Editor of the Royal Gazette.

Dear Sir,—A short time since you copied from the Church and State Gazette, a paragraph to the effect that it had "good authority" for stating, that many Wesleyan Ministers were inquiring a course of study, preparatory to offering themselves for ordination in our Church. The Watchman and Wesleyan Advertiser of October 24, styles this a "stupid fabrication," and calls upon the Church and State Gazette to produce its "good authority, and the names of half a dozen—or three—or two—of the many Preachers who are going to Oxford." He adds, "we have no heard of one," and his means of information are direct and extensive.

In the Gazette of yesterday, you copy from the Church Times of Nov. 29, another article of the same tenor, except that it refers more generally to Dissenting Ministers, with whom, however, Wesleyan Preachers are thought to be coupled, in their desire to be ordained for the service of the Church of England. I beg to offer two reasons for questioning the correctness of the statements, as far as Wesleyan Ministers are concerned. The first is, that at the late Conference, the Ministers were unanimous in their judgment, of those acts of discipline, which have since created so much interest. The second is, that the junior Ministers who do not vote in Conference, have signed an address to the President, in which they declare their approval of the measures of the Conference, and their determination to be faithful to their engagements to serve the interests of Wesleyan Methodism, or "Christianity in Earnest" to the utmost of their power.

I am, yours truly,
E. BUTLER.

Charlottetown, Dec. 12, 1849.

MISERICORDIA.—In accordance with the public notice, a meeting to aid in raising the object took place on Monday evening last, in the Baptist Chapel. The meeting was numerously attended, and it must have been gratifying to all who are interested in disseminating the word of God, and extending its influence to all nations, to see so large an assemblage of almost every denomination of Christians, met together for the purpose of improving the spiritual, and as a necessary consequence, the temporal condition of that long neglected race, whose lands and hunting grounds the white man has taken, and to whom he has given in return, as yet, nothing but the "fire water" and disease. Members from all the Protestant congregations were present, and took part in the proceedings of the Meeting. May we not hope, that like the descendants of Abraham, the "poor Indian, whose untutored mind, See God in clouds, and hear him in the wind," may be the object for whose sake, all who love to worship at the Christian's altar, will agree to look their peculiar opinions, and avail themselves of the privilege now offered of aiding to bestow upon the aborigines of these Provinces that Blessing, in their own tongue, which is so highly valued by all who adore the Saviour of mankind.

The Rev. Mr. Buttlet, Wesleyan Minister, was called to the chair, and after an appropriate hymn had been sung, the Rev. Mr. Rand offered prayer. The Rev. Chairman then stated the object of the Meeting, and called upon Mr. Rand, who delivered an address, which, though of some length, was listened to with marked attention and interest.—It was replete with information on the habits and customs of the Negroes. We are happy to hear that in the meantime of the Halifax Council be to publish it. The following Resolutions were then submitted, and carried unanimously:

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Resolved, That in pursuance of the duty of such a meeting, the following Resolutions be adopted:—That the Rev. Mr. Rand be invited to deliver a course of lectures on the subject of the African mission, in the Province of Nova Scotia, and that the Provincial Government be petitioned for the purpose of sending the Gospel to the neglected parts of the Province, inasmuch as the African mission has been established in the Province of Nova Scotia.

Moved by Mr. Dr. Tremblay, and seconded by Capt. O'Brien:—

and earnestly commends this mission to the fervent prayers of the Christian Church. A Collection was then taken amounting to £34, and after Blessing was pronounced a Subscription List was opened, and the sum of £14 19s. 6d. subscribed.—1b.

UNITED STATES.

THE PANAMA RAILROAD.—This road has been put under contract from Charles river to Panama by two companies. The contractors are Messrs. Telford and Frantling, whose proposals were the most favorable, and they express the great gratification of having been employed for the last year or more in the territory of New Granada, in the construction of a road, which is to connect two branches of the Magdalena river. They are to be paid for the work by the Government, who will be obliged to build the Panama road, which will be the most important of the Panama road.

N. J. INQUIRY.—A petition is now pending in the Supreme Court of the State of New Jersey, for the purpose of annulling the marriage of John Smith and Mary Jones, which was solemnized in the State of New Jersey, in the month of August, 1848. The petition is filed by the wife of John Smith, who claims that the marriage was solemnized in the State of New Jersey, in the month of August, 1848. The petition is filed by the wife of John Smith, who claims that the marriage was solemnized in the State of New Jersey, in the month of August, 1848.

THE GAZETTE.—The full copy of the United States Gazette, for the first of December, is estimated to contain about 100,000 words. The copy for the first of December, is estimated to contain about 100,000 words. The copy for the first of December, is estimated to contain about 100,000 words.

On Monday, the 29th inst., the Rev. Mr. Rand, of the Baptist Church, delivered a sermon on the subject of the African mission, in the Baptist Chapel. The sermon was well attended, and it must have been gratifying to all who are interested in disseminating the word of God, and extending its influence to all nations, to see so large an assemblage of almost every denomination of Christians, met together for the purpose of improving the spiritual, and as a necessary consequence, the temporal condition of that long neglected race, whose lands and hunting grounds the white man has taken, and to whom he has given in return, as yet, nothing but the "fire water" and disease.

THE NATIONAL INSTITUTE.—The National Institute of the State of New York, was organized on the 1st of October, for the purpose of promoting the education of the poor and destitute children of the State. The Institute is now in the process of organizing, and it is expected that it will be able to commence its operations in the month of January, 1850. The Institute is now in the process of organizing, and it is expected that it will be able to commence its operations in the month of January, 1850.

THE SUPREME COURT OF PENNSYLVANIA.—The Supreme Court of Pennsylvania, has just decided in favor of the rights of married women, to hold real estate in their own names, and to dispose of it as they see fit, without the consent of their husbands.

The grand inquest of friends, under age is terminated by marriage, and the husband, before the act of 1838 relative to the rights of married women, paid all on the guardianship of the child, and pay him the balance of the child's property, and a radical change in the condition of married women. 2. By the act of 1838, a married woman must be considered as sole owner in regard to any estate of whatever nature or sort, owned by her before marriage, or which shall accrue to her during marriage, in any way, and her husband is not entitled to the possession of the wife's property. The consent of the wife that the husband shall have her property, is now a matter of course.

NOTICE.—We are glad to hear that the West India Company, which has been established in New York, is now in the process of organizing, and it is expected that it will be able to commence its operations in the month of January, 1850. The Company is now in the process of organizing, and it is expected that it will be able to commence its operations in the month of January, 1850.

THE REV. MR. BUTTLET, Wesleyan Minister, was called to the chair, and after an appropriate hymn had been sung, the Rev. Mr. Rand offered prayer. The Rev. Chairman then stated the object of the Meeting, and called upon Mr. Rand, who delivered an address, which, though of some length, was listened to with marked attention and interest.—It was replete with information on the habits and customs of the Negroes. We are happy to hear that in the meantime of the Halifax Council be to publish it. The following Resolutions were then submitted, and carried unanimously:

ADVERTISEMENT.

The Colonial Life Assurance Company. Capital—\$500,000. Agents and Secretaries: JAMES and CHARLES STEWART.

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1-50

THE

NEW SERIES.] A FAMILY

Ten Shillings per Annum }
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POETRY.

"In Cælo Quies."

I hear a voice at dawn of day,
And to my heart it seems to say,
When sorrow dims hope's brightest
"There's rest in heaven."

I hear it at the evening tide,
When fitful shadows round us glide,
Still whispering gently at my side,
"There's rest in heaven."

Even at noon's busy hour I hear
The same sweet words accost my ear
With power to stay the rising tear,
"There's rest in heaven."

Blest words! which tell of nought but
Of endless rest without alloy,
Will may they oft our thoughts enfold
"There's rest in heaven!"

Spirit of life and love divine,
Subdue my heart, and make it thine,
That I may dwell upon as mine,
That "rest in heaven"

LIFE.

Our life is nothing but a winter's day,
Some only break their fast and go away,
Others stay dinner, and depart full fed,
The longest age but saps and goes to bed,
He's most in debt that lingers out the day,
Who dies betimes has less and less to pay.

CHRISTIAN MISCELLANEA.

"We need a better acquaintance with the
"Knowledge of pure and lofty minds."—Dr. S.

Importance of Public Worship.

The first obvious instance of its
importance is, that wherever there is truth
there the great fundamental truths
of religion are proclaimed before the world.

This, therefore, has ever been its
duty. Good men have struggled
for freedom of opinion, but of what
Had they been contented with a
cession from existing corruptions,
they had escaped much persecution.

They had heard the command, "N
king the assembling of yourselves to
They knew that they were called to
gressive movement against the
and viciousness which surrounded them,
therefore they could not rest, till
of God was built against the altar
and till truth should lift up her
own temples. And wherever the
worships, there the voice of truth

Is it in a heathen land? The
even he who made heaven and
proclaimed. Is it among those
the Godhead of her Lord? All
ces proclaim him to be the true
eternal life. Is it among the
atonement? Is it with ever tell-
tar of the perfect Sacrifice, and
of his atonement fills her count-
work of the Spirit denied? The
the Church declares him to be the
the giver of life. Are these ever
dered in the midst of mortal prof-
void of the power of godliness?

claim that except a man be born
cannot see the kingdom of God.
ing voice of coming judgment, so
ar counts to annoy the flagrant
the scenes are unveiled which
cannot contemplate without awe
great white throne, and He who
n, and the dead, small and great,
before him for judgment, are all
and the shades of eternity are
the darkness of the world. They
ments of the Church progressively
the alienation of man, and the
secrets of God; they figure the
regeneration, or "show forth the
depths of the ocean." Thus does