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Poetry.

"WE ALL DO FADE AS A LEAF."

We all do fade away
As leaves in autumn hour,
Or as the dewdrop's ray
From summer flower:

Like the bright hours which bring
The early light of morn,
Or the sweet voice of spring
On zephyrs borne;

Or like the passing gleam
Of summer's rainbow ray,
Or like the midnight dream,
We fade away.

Then should our thoughts arise
From earth's vain, sordid things,
To worlds beyond the skies,
On rapid wings—

To that bright world above,
Where sorrow is unknown,
Where saints shall dwell in love
Around the throne;

Where God from every eye
Will wipe away the tears
Through an eternity
Of blissful years.

—Hogg's Instructor.

PRAYER FOR RESIGNATION.

Oh Thou whose mercy guides my way,
Though now it seem severe,
Forbid my unbelief to say,
There is no mercy here!

Oh grant me to desire the pain
That comes in kindness down,
More than the world's supremest gain
Succeeded by a frown.

Then though thou bend my spirit low,
Love only shall I see:
The very hand that strikes the blow,
Was wounded once for me.

EDMESTON.

Christian Miscellany.

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

Suitable Advice to Christians.

Are you in trouble? Consider the example of your suffering Lord; the constancy, through grace, of many among his witnesses who have endured heavier trials than yours, and even "resisted unto blood, striving against sin;" the light in which you are taught to regard chastenings, as the marks of your honourable sonship, and of your Father's love; and the precious results of consecrated pain, "the peaceable fruit of righteousness" which "afterward it yieldeth" "unto them which are exercised thereby." "As many as I love," saith Jesus, "I rebuke and chasten;" pray then, only or chiefly, that the rod may be sanctified; for relenting pity will withdraw it when the design is answered. Meanwhile, seize the opportunity of glorifying God. Bow to his awards. Bless him when he takes away, as when he gives. Fly,—according to the happy suggestion of one who in a former age drank the cup of sorrow,—fly from the death of those beloved on earth, to find relief in the death of One infinitely more beloved in heaven. Refuse not the comfort which is offered to assuage each painful visitation. Mark how your Father "stayeth his rough wind in the day of the east-wind." Hear his voice, which calms the rising murmur,—"I will not contend for ever, neither will I be always wroth; for the spirit should fail before me, and the souls which I have made." And often inquire, in subsequent time, whether the end is gained; whether the vows made in the

past hour of calamity are fulfilled; whether your character is softened, ripened, and adorned with new graces; and whether your disciplined spirits are drawn with double swiftness toward the world in which "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." If these are the results, "count it all joy when ye fall into" the needful tribulation. That must be a benefit of the highest order, which perfects your patience and confers a maturity for heaven.

Are you "in heaviness through manifold temptations?" Hold fast your confidence in Jesus. Pray for a renewed assurance of His love. "O my God," says a sorrowful Psalmist, "my soul is cast down within me: therefore will I remember thee from the land of Jordan and of the Hermonites, from the hill Mizar." In the hour of your depression, think likewise of your Father's un-failing mercy and truth. Every storm that is past, every struggle ended, may serve to invigorate your hope of final rest. Look not with dread to the future. Divine "strength is made perfect in weakness."—You have indeed "run with the footmen, and they have wearied" you; but your Lord will enable you to "contend with horses;" and, though your nature's might has languished "in the land of peace, wherein" you "trusted," He will conduct you with triumph, in your latest hour, through "the swelling of Jordan."

Are you prosperous in the world? We "charge" you, that ye "be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;" that ye "do good," that ye "be rich in good works, ready to distribute, willing to communicate; laying up in store for" yourselves "a good foundation against the time to come, that" ye "may lay hold on eternal life." Are you poor? It is enough, if you share the blessedness of the church in Smyrna, and receive the same glorious plaudit, "I know thy works, and tribulation, and poverty,—but thou art rich." Are you busily employed during six days of the week? Sanctify each work by doing it as unto the Lord; rescue an hour or two for week-night services in the Lord's house; and guard the rest of the holy Sabbath, with scrupulous reverence, from every avoidable violation. Are you privileged with leisure? Think of the Son of man who "came not to be ministered unto, but to minister," and whose life was prayer and love. Are you old disciples?—Yours is the honour of being "nursing-fathers," and "nursing-mothers," to the feeble, the uninstructed, and the babes in Christ.

Are you in church-offices? Find in these a new impulse to personal devotion: "Be ye clean, that bear the vessels of the Lord." Are you in yet more public life? Use your influence for the glory of God. Masters, seek the everlasting good of all who reside under your roof, or engage in your service. Electors, avail yourselves of your constitutional privilege, with a view to the claims of the King of kings on the world's homage. Act the Christian citizen. From the solitary suffrage, to the power wielded by Counsellors and Magistrates, let every thing be given back to Him from whose favour all social diligence proceeds. Under the impulse of His love, you may worthily cherish an interest in public affairs; but you cannot choose to mingle needlessly in the crowds of the ungodly, and the strife of merely political parties. Your Pastors call upon you, especially upon the more instructed classes among you, carefully to observe the signs of the times; not for the sake of unpractical and illusory speculation on unfulfilled prophecy; but that your prayers and Christian efforts may be directed and animated. Amid the changes that affect our own and other nations, you will be concerned, we trust, for the equal sanctity of order and liberty.—Confessate P. S. total address.

A Prayer at the Mast-Head.

A sailor, recently returned from a whaling voyage, and in conversation with a pious friend, spoke of the enjoyment which he had in prayer while afar off on the deep. "But," inquired his friend, "in the midst of the confusion on ship-board, where could you find a place to pray?"

"Oh," said he, "I always went to the mast-head."

I have heard of closets in various places, but never in one more peculiar than this.—Peter went upon the house-top to pray.—Our blessed Lord prayed upon the mountain-top. Others have sought the shades of the forest. I remember hearing of a youth who came home from the camp during the last war, and his pious mother asked him, "Where, John, could you find a place to pray?" He answered, "Where there is a heart to pray, mother, it is easy to find a place."

And yet the sailor's closet was a favoured spot. The ear of man could not hear him as he cried mightily unto God. The gales that wafted his ship on its voyage would bear his petitions upward toward the throne. "The voice of many waters would be the music of his sanctuary, and the angels that had charge concerning him would listen to the swelling song." As he lifted up his heart and his voice in prayer, he was surrounded with the majesty and glory of his Maker. "The deep, deep sea," spread its "limitable expanse around him." The heavens, spread out like the curtains of Jehovah's chamber, and the stars, like the jewels that adorn his crown, hung over him as he climbed the giddy mast, and bowed down to pray. Perhaps he had little imagination, and entered not into the grandeur of the scene around him. But he had a soul; a soul that felt the power of God; that loved high and holy communion with the Father of spirits; and while others below were rioting in the mirth of a sailor's jovial life, his joy was literally to rise above the world, and find intercourse with heaven.

What peace must have filled the sailor's heart! The storms might "rudely toss his floundering bark," but they could not shake his confidence in God. The ocean might yawn beneath him to swallow him in its fathomless depth; but he was sheltered in the bosom of his Father's love. The frail bark might be driven at the mercy of the winds, or be dashed on the rocks, or stranded on the shore, but he had a hope that was an anchor to the soul both sure and steadfast, entering into that within the veil.—Through the thickest darkness that enveloped him, the "star of Bethlehem" shed its celestial loveliness over his path on the trackless deep, and guided him onward and upward to the haven of his eternal rest.—Forthward from the mast-head he strained his eye, and true as the needle to the pole, he pursued his way; when tempted, he sought the mast-head to pray; when in despondency, at the mast-head he found joy; when the taunts of his profane companions filled his ear with pain, and his soul with grief, he fled to the mast-head and poured out the desires of his heart into the ear of Him who hears the humblest supplicants that cry.

I love to think of this sailor. I wish I knew him, and could kneel down with him and hear him converse with God. How few would be as faithful as he! How many would neglect their closet, and seldom pray in secret, unless they could have a more safe retreat—a more sacred chamber than the mat of a wave-rocked whaler!—But He, "who now were a sailor's pillow pressed," walks now on the mighty deep, and when the tempests roared in winter seas, he answers, "It is I, be not afraid."—New York Paper.

Social Character of Pious Friendship.

The Jesus-ness of the righteous will be social. This falls in with all the principles

of our nature. We are formed for intercourse; and it is not good for men to be alone. Much of our pleasure is now derived from our connexions. It will also be admitted that many of our pains are derived from the same source. This however does not arise from society itself, but a particular state of it. It is easy to conceive what happiness association could yield us, if certain things were removed from our associations and from ourselves. Hereafter every moral defect, together with every cause of sorrow and alarm, will be done away; and each will be capable of giving and receiving unalloyed gratification. It is pleasing to think we shall enjoy this rest with the most endeared and the most dignified society. Grace here teaches our hearts to love all that love the Lord; but there are those who are peculiarly united to us, by the ties of nature and friendship, and who are to us as our own souls. Who knows not the anguish of parting with such as these? And how intolerable would be the thought of losing them for ever! But the Scripture forbids the despair. We shall see and hear them again; we shall commune with them again; the intercourse will be renewed to infinite advantage, and be perpetuated for ever. We are commanded to comfort one another with such words—so fully does Revelation countenance our mutual recognitions in the heavenly world. But we shall also sit down with Abraham, Isaac, and Jacob, in the Kingdom of God. We shall intermix with patriarchs, prophets, and apostles—you shall rest with us, says Paul—and they were the most eminent of men, men secondary in dignity to the Son of God himself, men who wielded miraculous powers, and foretold things to the end of time. There are persons pre-eminently distinguished from others, and for whom we entertain the most exalted respect. We look at the inanimate image of them in a picture. We read their lives with veneration; and when we reflect on their works, we are ready to exclaim, how happy should we have been to have known them! Yet were they living, and we could have access to them, we should dread as well as desire intercourse with them; we should shrink into nothing before them, at a sense of our inferiority, and feel embarrassed by delight. But nothing of this feeling will be known hereafter. Whatever distinctions may prevail, the freedom of our enjoyment will be unimpaired by them. Even angels, those glorious beings, will not confound us. The rustic will be easy at the sight and the notice of Gabriel. Yet the greatest essential will be wanting still, if we did not enjoy this rest with the Saviour himself. But we shall be for ever with the Lord.—Jay.

Hearing and Doing.

The Rev. Mr. Erskine mentions a fact which may afford a very useful hint to every hearer of the Gospel. A person who had been to public worship, having returned home perhaps somewhat sooner than usual, was asked, by another member of the family who had not been there, "Is all done?" "No!" replied he, "all is said; but all is not done." How little is commonly done of all that is heard! "Blessed are they that hear the Word of God and keep it."

Value of Time.

The learned SALMASEUS said, when on his death-bed, "Oh, I have lost a world of time! If one year more was to be added to my life, it should be spent in reading David's Psalms and Paul's Epistles."

Union of Christians.

The humble, the meek, the merciful, the just, the pious, and the devout, are everywhere of one religion; and when death has taken off the mask they will know one another, though the hieries they wear here make strangers.—The Irish Nook.

Religious Intelligence.

(From a Correspondent of the Watchman.)

The Vaudois or Waldenses.

Lausanne, October, 1850.

"No people of modern times," says an historian, "presents so much analogy with the ancient Jewish people, as the Vaudois, or Waldenses of the Piedmontese Alps.—No history has so many striking events, no church so many martyrs, as theirs."

No wonder, then, that such a people has enlisted in its favour the sympathies of the Protestant world, and conspicuously among them those of British Christians. In times of their oppression, the great Protector of the English Commonwealth first pleaded their cause before the public at home, and defended their rights at the courts of Louis the Fourteenth and Victor Amédée the Second; while, in more modern times, churches have been built, numerous schools founded, and spiritual help afforded, through the generosity of the people of England.

Our own religious community has also manifested, although in too small a degree, perhaps, its sympathies in favour of this interesting people, so that it may not be uninteresting or unprofitable to give, through the *Watchman*, a sketch of their actual state and prospects, in connexion, especially with the present position of affairs on the Italian continent generally, and in Piedmont more particularly.

Immediately prior to the promulgation of the "Statuto," or Sardinian constitution of 1847, the Waldenses lived in peaceable possession of their native valleys, and in the enjoyment of their recognized religious ordinances. These were however subject to restrictions which reminded them that they were rather a tolerated than a free people; that they were still considered as a community of strangers, rather than as fellow citizens. No Vaudois could, for instance, purchase land out of the limits of the Vallées, under the severest penalties, enforced alike on the vendor and the purchaser. The object of this law was to prevent the influence of the Vaudois, either as landed proprietors, or as Protestants, from spreading beyond the limited territory, but the effect of these restrictions has been, to oblige an overgrown population, to seek other means of subsistence than the produce of their lands. Many young people, therefore emigrated to France, Switzerland, or Germany, engaged in mercantile or other profitable pursuits, and after some years' absence, returned to their native valleys either possessed of a competency, or having acquired considerable intellectual and spiritual development. So that, taken in connection with their Protestant principles, and a good primary education at home,—the state of things just alluded to has tended to elevate them, not only as to outward comforts, but also as to moral and intellectual standing, far above the other portions of the Piedmontese peasantry. Herein is seen the finger of God, as we shall have reason to notice shortly.

As to civil and political rank, the Vaudois enjoyed none whatever: they could command no official appointment in the State, and were excluded even from inferior municipal offices, as well as from the right of exercising the professions connected with law and medicine.

In a religious point of view, their liberties were guaranteed, subject nevertheless to certain vexatious restrictions. The number of parishes were restricted to 15, and a school attached to each. The parishioners had the right, conjointly with the Synod, of electing their own Ministers. Their Synod and Ecclesiastical Committee (*La Classe*) were duly authorized to assemble periodically, under the eye of a Government Commissioner. But, at the same time, no Church could be built, no new parish formed, no stranger allowed to officiate in the valleys, nor any improvement introduced, without the express sanction of the Court of Turin; and what that Court was heretofore disposed to do in such matters, the reader may be left to guess.—Beside that, the Vaudois were obliged to refrain from their ordinary occupations during the numberless Popish festivals, and

required neither to proselytise among the Catholics, or to offend, either in word or deed, against the religion of the State, under the most severe penalties.

Such a state of things was sufficiently hard and degrading, but it was really quite tolerable, compared with what their ancestors had suffered in times long gone by. Besides, it was evidently intended in the order of God's Providence as a training for the better times not then far off.

These better times did come! With the "Statuto" of 1847, the Waldenses received their civil and political emancipation, and since then, and by degrees, their full and religious liberty.

It was the beginning of the year 1848, on one of those beautiful spring mornings peculiar to a southern climate. Scarcely a cloud was to be seen on a spotless Italian sky; the sun shone forth in all its splendour, and the fresh air seemed already fragrant, wafted as it was by gentle breezes from the budding vineyards and orange groves of the distant plains. An immense concourse of people, decked out in holiday costumes of gayest colours, crowded the *Piazza del Castello* of Turin, and rent the air with prolonged and enthusiastic shouts. It was the day appointed to celebrate the promulgation of the constitution of the Sardinian States; and on which the King, Charles Albert, was to receive the congratulations and acknowledgements of a grateful people. An immense and most splendid procession, composed of representatives from all the Provinces, Cities, and Corporations of the realm, was to proceed to the Palace. It was a truly imposing spectacle, and the associations it brought to the mind heightened its charms.

The procession at length appeared, amid bursts of enthusiastic joy. One cry was heard, louder than all the rest. "*Vivano i fratelli Valdesi! Evviva l'emancipazione dei Valdesi!*" "Long life to our brethren the Vaudois; Hurrah for the emancipation of the Vaudois." And there was to be seen, in a post of honour, immediately in the rear of the Metropolitan authorities, and before all the civic corporations,—the little band from the Vallées, preceded by a large silk banner, on which were read in large gold letters: "*Carlo Alberto, i Valdesi riconoscenti!*" "The grateful Waldenses to Charles Albert." It appears that this post of honour in the procession had been assigned them at the unanimous request of the corporations. "Our brethren, the Vaudois," said they, "must have the precedence this time; they have too long been in the rear."

This was a joyous day for all, but for none so much as for the long oppressed and despised mountaineers, now emancipated and honoured. Nor could they forget that in other times, that very *Piazza* where they were now received amid friendly greetings of "*Vivano i fratelli Valdesi!*" their forefathers had ascended the stake amidst cries of, "*Death to the Vaudois; away with the heretics to the stake!*" And while some of them stood on the very spot where, on a similar day, long ago, and amidst a similar concourse, one of their devoted *Barbes* or Pastors met the flames with so much Christian heroism,—they could not but thank God for such altered times, and pray for grace rightly to improve them for His Glory!

Nor has the act of emancipation been a dead letter. It has, on the contrary, been carried out in perfect good faith, as various facts will sufficiently testify.

Already has a Vaudois, Monsieur Joseph Malan, banker at Turin, been elected member of the Chamber of Deputies, for Bricherasio; while municipal and other offices have been freely distributed among other members of the Vaudois community, in their several localities. The priests have not, of course, seen this altered state of things without a pang, and have endeavoured, as they always and everywhere do, to throw obstacles in the way. Under their influence it was that attempts have been made to oblige the Vaudois, when on duty as National Guards, to take part in Popish processions, and other similar religious rites. The Minister of the Interior, on being applied to, gave the following order: "That in no case whatever can a Vaudois militiaman be constrained to attend on the celebra-

tion of Roman Catholic rites; and that unless the public service imperiously requires it, he must not be disturbed from attending his own religious services."

I must here briefly glance at various other facts which are indications of onward progress and improvement in the religious state of the Waldenses. Steps have lately been taken, for instance, either for the extension of the parishes or the improvement of the churches. A beautiful new church is being built, together with a parsonage and a residence for the Professors of the College, near La Tour, in the Val Luserne. This new church is to replace the old structure, built long since in a retired and inconvenient spot, where it was not likely to be an eye-sore to the priests. A new parish has also been formed, and an hospital founded, at Turin, where the Minister is no longer considered, as heretofore, the Chaplain of the Lutheran Ambassadors, but is recognised by law as Pastor of the 16th Waldensian parish. It appears that a building, till lately used for Roman Catholic worship, is to be placed at the disposal of the congregation, by the Government of His Sardinian Majesty. Another improvement is the consecration in the valleys, and by Vaudois Ministers, of the Candidates for the Ministry. It is known that studies for the Vaudois Church have hitherto been made at Geneva, Lausanne, and Berlin, where there are foundations for the purpose. In general the ordinations were made by the Protestant Ministers of those localities. This is now done at home; and while it tends to improve the character of the ministry, by giving to the Synod the examination of Candidates prior to ordination,—it ensures to the Churches a better pastorate, and is a source of edification and encouragement to the people.

Education is in a prosperous state in the Vallées, and the introduction lately made of the study of the Italian language, is a new era, not only as to education itself, but possibly too in the general history of the whole community. The old patois which is used in general conversation, bears a strong affinity to that of the Southern Provinces of France; but French is the language employed in the pulpit, the schools, and by the local press. For now near 220 years it has superseded the use of the Italian tongue. The reasons are obvious. Continued persecutions, and exile, together with a common faith, brought the Waldenses in contact with the Protestants of Geneva, and those parts of Switzerland called *Romande*, and speaking the French language. On their return to their native valleys, and on the death of their ancient *Barbes*, the tongue of their new Ministers and of their Swiss protectors became their own, as well as their liturgical service, and forms of worship. And so it remains to the present day. The effect of the introduction of French, however inevitable, has been to isolate the Waldenses more than was necessary or desirable, from their Italian fellow countrymen. The gradual introduction of Italian will be, as other circumstances in the state of the people, an advantage to the cause of Evangelical truth in Italy. Already, one of the Vaudois Ministers has been called to take the charge of an infant church in the city of Florence, which has expressed its desire to be connected with the Vaudois community. A history of the Waldenses has also lately been published in Italian by M. Bert, the Pastor of Turin.

Some statistical information may now be acceptable to the reader. The total population of the three principal valleys of Luserne, Perouse, and St. Martin, together with the lateral valleys of Rora, Augrogne, and Pragella, is 22,450; of these about 1,000 may be considered as absent for a time on business. There are besides, 4,468 Roman Catholics mixed up among the Protestants. Perhaps about half are strangers from the plains, and the other half descendants of such who, in times of persecution, or through worldly interest, have embraced the Popish faith. This has taken place at Augrogne especially. There are sixteen parishes, including Turin, and as many Pastors and central schools, besides hamlet schools or *coles de quartiers*, for the greater convenience of the children in winter.—4,790 children attend these schools during the winter months. There is also a Classical

College, to which 6 Professors are attached, and a superior school for girls at La Tour. All these institutions are gratuitous, except I think, the last named. They cost 27,000 francs annually, (£1,116 stg.); this amount proceeds mostly from funds in England, Germany, and Holland; the contributions of the parishes do not amount to more than 9,492 francs, (£380 stg.). The salary of the Schoolmasters varies from £5 to £30; that of the Ministers and Professors is from £60 to £80. The buildings for all these educational establishments, have cost much money; they are in general well erected and kept in good repair. The parishes contribute to this end but in small proportions. They collected some years ago 15,000 francs (£600 stg.) towards the erection of the college; and during the last fifteen years, perhaps as much as 50,000 francs (£2,000 stg.) towards the building and repairing of the school-house. This would have been, however, of no avail without the exertions and liberality of Le General Beckwith, whose name has long been identified with that of the Vaudois of Piedmont. I must also add that there are three Hospitals, supported by foreign help, and that a religious monthly newspaper, the "*Echo des Vallées*," has been lately started in French, by a valuable and pious Minister, at La Tour.

While a stimulus has thus been given to various matters at home, interest is excited in some of the parishes in favour of foreign Missions. A collection is annually made in favour of the Paris Missionary Society, and last year 1,377 francs (£55 stg.) was thus gathered and remitted. On the 17th of February last, being the third anniversary of their emancipation, a public religious service was held in all the Vaudois Churches, and a collection made in favour of the *Hungarian Protestants*. It amounted to 1,000 francs (£40 sterling). This I take to be a very pleasing and characteristic demonstration of sympathy and good will, from a happy and free people towards a now oppressed and helpless church!

Such are some of the signs of improvement in these beautiful valleys, once the theatre of woe, lamentation, and bloodshed. But, however pleasing all this is to the real Christian, he must look beyond the surface, and inquire more deeply into the state of things. Ezekiel beautifully places before us, in his vision of the dry bones, (chap. xxvii.) the bones as brought together, sinews and flesh as coming over them, and the skin as covering them above; and then he emphatically adds: "*but there was no breath in them.*" Not that I mean to intimate that this is wanting in the case under consideration; but feeling, as I do, that it is "neither by might, nor by power, but by my Spirit, saith the Lord of Hosts," that both the individual Christian, as well as the collected church are to be judged, I would much more rejoice in any sign of spiritual progress and true Christian experience than in any mere outward works and ways.—But the examination of this, as applicable to the Waldenses, must be left for another paper.

Family Circle.

Are you a Parent?

And if so, what lessons are you teaching that child who is so fondly looking to you for guidance, who is listening to catch the first syllable that falls from your lips, and who is ready to copy the first example you may unconsciously present? Perhaps in the arms of the mother there reposes the first and only one. It is yet innocent; within its little bosom a heart beats gently, but it is a heart uncontaminated by sin, and undisturbed by care. It knows nothing of the conflicting elements of this wicked world, and as the mother gazes upon that sinless form, she firmly resolves, and the father assents, that the lessons of temperance, morality and truth, shall early and faithfully be instilled into its young heart, and that no effort shall be wanting to rear it for usefulness to society and the world.

A few years past away, but during this time the mind of that child has not been inactive. It has been allowed to mingle with others of its age; its range of observation

has been growing wider still wider since it left the arms of its mother; its busy feet have been active to over step a little the limits which have been carefully assigned it. A second and third child has since been given, and the cares and anxieties of the parents consequently increased. There are three now, instead of one, over which parental guardianship is to be exercised, and perhaps the business and cares of life have increased three fold in other respects. Now neglect begins to show itself, and the sad effect of this neglect is too soon apparent in the oldest child; and his influence upon the younger children is of a depressing, rather than an elevating character.—Parental neglect opens the way for evil influence from another source. The child seeks companionship, and too frequently finds, in grown up persons, of vicious inclinations and habits, teachers, whose instructions are of the most fatal character.—To all parents let us say:—Beware lest others corrupt the trusting hearts of your children, and lead them away from the paths of rectitude; lest others sow tares among the wheat of innocence and virtue. The unoccupied minds of your children are fields in which duty calls you to labour, and if you omit to teach them the great lessons of self denial; if you fail to impress upon their minds and hearts a supreme regard for truth and virtue, you commit them to the boisterous ocean of life without a rudder, liable to be wrecked at every gale. We urge it as a duty incumbent on parents to give their children "line upon line, precept upon precept;" not continuing for a month nor a year only, but until mature age removes them from parental guardianship. Thus you will discharge a duty which, if faithfully attended to, will insure you the lasting gratitude and respect of your offspring, who will "rise up and call you blessed."

The Little Blind Girl.

Let me tell you who was the happiest child I ever saw.

She was a little girl whom I once met travelling in a coach. We were both going on a journey to London, and we travelled a great many miles together. She was only eight years old, and was quite blind. She had never been able to see at all. She had never seen the sun, and the stars, and the sky, and the grass, and the flowers, and the trees and the birds, and all those pleasant things which you see every day of your lives—but still she was quite happy.

She was by herself, poor little thing—She had no friends or relations to take care of her on her journey, and be kind to her; but she was quite happy and content. She said, when she got into the coach, "Tell me how many people there are in the coach: I am quite blind and can see nothing." A gentleman asked her, "If she was afraid." "No," she said "I am not frightened. I have travelled before, and I trust in God, and people are always very kind to me."

But I soon found out the reason why she was so happy; and what do you think it was? She loved Jesus Christ, and Jesus Christ loved her—she had sought Jesus Christ, and she had found him.

I began to talk to her about the Bible, and I soon found that she knew a great deal about it. She went to a school where the mistress used to read the Bible to her; and she was attentive, and had remembered what her mistress had read.

You cannot think how many things in the Bible this poor little blind girl knew.—I only wished that every grown-up person in England knew as much as she did. But I must try and tell you some of them.

She talked to me about sin; how it first came into the world when Adam and Eve ate the forbidden fruit, and how it was to be seen everywhere now. "Oh!" she said, "there are few really good people. We have been guilty of many short-comings, and I am sure we all of us waste a great deal of precious time, if we do nothing else wrong. Oh! we are all such sinners! there is nobody who has not sinned a great many times."

And then she talked about Jesus Christ. She told me about his agony in the garden of Gethsemane—about his sweating drops of blood—at the soldiers nailing him to

the cross—about the spear piercing his side, and blood and water coming out. "Oh!" she said, "how very good of him to die for us—and such a cruel death! How good he was to suffer so for our sins!"

And then she talked about wicked people. She told me she was afraid there were a great many in the world, and it made her very unhappy to hear how many of her schoolfellows and acquaintances went on. "But," she said, "I know the reason why they are so wicked; it is because they do not try to be good—they do not wish to be good—they do not ask Jesus to make them good."

I asked her what part of the Bible she liked best. She told me she liked all the history of Jesus Christ, but the chapters she was most fond of were the last three of the book of Revelation. I had a Bible with me, and I took it out and read those chapters to her as we went along.

When I had done she began to talk about heaven. "Think," she said, "how nice it will be to be there! There will be no more sorrow, nor crying, nor tears. And then Jesus Christ will be there, for it says, 'The Lamb is the light thereof,' and we shall always be with him; and beside this, 'there shall be no night there.' 'they need no candle, neither light of the sun.'"

Just think of this poor little blind girl. Think of her taking pleasure in talking of Jesus Christ. Think of her rejoicing in the hope of heaven, where there shall be no sorrow nor night.

Dear children, are you as happy and as cheerful as she was? You are not blind, you have eyes, and can run about and see everything, and go where you like, and read as much as you please to yourselves. But are you as happy as this poor little blind girl? Oh, if you wish to be happy in this world, remember my advice to-day—do as the little blind girl did—"Love Jesus Christ, and he will love you; seek him early, and you shall find him."—Rev. J. C. Ryle.

Growth of Habits.

A vizier having offended his master, was compelled to perpetual captivity in a lofty tower. At night his wife came to weep below his window. "Cease your grief," said the sage; "go home for the present, and return hither when you have procured a live lither beetle, together with a little glee, (or buffalo's buster,) three clews—one of the finest silk, another of whip-cord, and finally, a stout coil of rope." When she again came to the foot of the tower, provided according to her husband's command, he directed her to touch the head of the insect with a little of the glee; to one end of the silken thread around him; and to place the reptile on the wall of the tower. Seduced by the smell of the glee, which he conceived to be above him, the beetle continued to ascend till he reached the top; and thus put the vizier in possession of the roll of silk thread. He then drew up the pack thread by means of the silk; the small cords, by means of the pack thread, and by means of the cord, a stout rope, capable of sustaining his own weight; and thus he escaped from the tower. As in this case the silken gossamer drew after it, first the pack thread, then the whip-cord, then at length the rope too strong to be broken, so do the trivial acts of a young man, to-day as easily changed as the silk thread can be broken, draw after them—thus strengthening into the cord, and the cable let down from heaven to draw him upwards. If they are bad habits, they are like a cable fastened to a mill stone, sinking him with such a weight that all his efforts to rise are futile as those of the chained eagle. Wise, then, is the young man who chooseth his habits with reference to his whole lifetime.—*Prisoner's Friend.*

General Miscellany.

Lace Making.

The spinning of the fine thread used for lace-making in the Netherlands, is an operation demanding so high a degree of minute care and vigilant attention that it is impossible that it can ever be taken from human hands by machinery. None but Belgian fingers are skilled in this art.

The very finest sort of this thread is made in Brussels, in damp, underground cellars, for it is so extremely delicate, that it is liable to break by contact with the dry air above ground. There are numbers of old Belgian thread makers, who, like spiders, have spent the best part of their lives spinning in cellars. This sort of occupation naturally has an injurious effect upon the health, and therefore, to induce people to follow it, they are highly paid.

To form an accurate idea of this occupation, it is necessary to see a Brabant thread-spinner at her work. She carefully examines every thread, watches it closely as she draws it off the distaff; and that she sees it the more distinctly, a piece of dark-blue paper is used as a back ground for the flax. Whenever the spinner notices the unevenness, she stops the evolution of her wheel, breaks off the faulty piece of flax, and then resumes her spinning. The fine flax being as costly as gold, the pieces broken off are carefully laid aside to be used in other ways.

Notwithstanding the overwhelming supply of imitations which modern ingenuity has created, real Brussels lace has maintained its value, like the precious stones and metals. Fashion has adhered with wonderful pertinacity to the quaint old patterns of former times. A very skillful lace-worker assured Mr. Kohl that they are preferred, with all their formality, to those in which the most elegant changes have been effected.

Each of the lace-making towns in Belgium excels in the production of one particular description of lace: or, in other words, each has its own point. Hence the terms Point du Bruxelles, Point de Malines, Point de Valenciennes, &c.—In England, we distinguish by the name—point, a peculiarly rich lace, formerly very fashionable, but now scarcely ever worn, except in court costume. In this sort of lace, the pattern is, we believe, worked with the needle, after the ground has been made with bobbins.

Many of the lace-workers live and die in the houses in which they were born, and most of them understand and practice only the stitches which their mothers and grand mothers worked before them. The consequence is, that particular points have become unchangeably fixed in certain towns or districts. Fashion assigns to each a particular place and purpose—for example: the Point de Malines (Mechlin lace) is used chiefly for trimming night dresses, pillow cases, &c., the Point de Valenciennes (Valenciennes lace) is employed for ordinary wear, or negligé; but the more rich and costly Point de Bruxelles (Brussels lace) is reserved for bridal dresses, and for the robes of queens and courtly ladies.—*Kohl, translated by Dickens.*

The Reptile-Room by Night.

The following striking account of the Reptile-Room in the Zoological Gardens, Regent's Park, London, is taken, with some abridgment, from Bentley's Miscellany:—

About ten o'clock one evening, during the last spring, in company with two naturalists of eminence, we entered that apartment. A small lantern was our only light, and the faint illumination of this imparted a ghastly character to the scene before us. The clear plate-glass which faces the cages was invisible, and it was difficult to believe that the monsters were in confinement, and the spectators secure. Those who have only seen the boas and pythons, the rattlesnakes and cobras, lazily hanging in festoons from the forks of the trees in the den, or singly coiled up, can form no conception of the appearance and actions of the same creatures at night. The huge boas and pythons were clasped each other in every direction, while smaller serpents with the rapidity of lightning, were seen changing in huge coils round the beams of the ceiling, and each other in massive files; then separating, they would rush over and under the branches, hissing and hissing their tails in furious sport. Ever and anon, thirsty with their exertions, they would approach the pans of water and drink eagerly, lapping it with their forked tongues. As our eyes became accustomed to the darkness, we perceived objects better; and on the uppermost branch of the tree, in the den of the biggest serpent, we perceived a pigeon quietly roosting; apparently indifferent alike to the turmoil which was going on around, and to the vicinity of the monster whose meal it was soon to form. In the den of one of the small serpents was a little mouse, whose panting sides and fettering heart showed that it, at least, disliked its confinement. During the time we were looking at the serpents, all sorts of odd noises were heard. A strange scurrying or rattling sound would be audible,—it was the enormous lizard endeavouring to scramble up the wall, and was stopped only by the bars of the cage. A sharp hiss would startle us from another quarter, and we stopped back involuntarily as the lantern revealed

ed the inflated hood and the threatening action of an angry cobra. Then a rattlesnake would take umbrage, and sounding an alarm, would make a stroke against the glass, intended for our person. The fixed gaze from the brilliant eyes of the huge pythons was more fascinating than pleasant,—and the scene, taking it altogether, more exciting than agreeable. Each of the spectators involuntarily stooped to make sure that his trousers were well strapped down; and, as if our nerves were jesting, a strange sensation would every now and then be felt, resembling the twining of a small snake about the legs. Just before leaving the house, a great door beetle, which had flown in, attracted by the light, struck with some force against our right ear. Startled we were,—for at the moment our impression was that it was some member of the happy family around us who had favoured us with a mark of his attention."

The Bell-Bird.

One meets in the forests of Guiana a bird much celebrated with the Spaniards, called campanero, or bell bird. Its voice is loud and clear as the sound of a bell, and may be heard at the distance of a league. No song, no sound, can occasion the astonishment produced by the tinkling of the campanero. He sings morning and evening, like most other birds; at mid-day he sings also. A stroke of the bell is heard, a pause of a minute ensues; second tinkling, and a pause of the same duration is repeated; finally, a third ringing, followed by a silence of six or eight minutes. "Acton," says an enthusiastic traveller, "would halt in the heat of the chase. Orpheus would let fall his lute to listen; so novel, sweet, and romantic is the silver tinkling of 'h snow-white campanero.'"

This bird is about the size of a jay, and from its head arises a conical tube of about three inches long, of a brilliant black, spotted with small white feathers, which communicates with the palate, and which, when inflated with air, resembles an ear of corn.

Correspondence.

Thanksgiving Services.

REV. AND DEAR SIR,—Your hint on the propriety of devoting a day to Thanksgiving for the mercies of the past season had been anticipated by us. We held religious services during the day of Wednesday 23rd ult., and it was very good and profitable to unite in praising the God of all our mercies both temporal and spiritual.—We were favoured with the valuable assistance of Brother Johnson, of the Point de Bets Circuit, who gave us two excellent and profitable sermons.

We have since that held a series of religious meetings with our Society and congregation on the Maccan Mountain, which were signalized by much of the divine presence and blessing. Our Society in that place was not in so lively a state of religious enjoyment as we could wish to see them in, and some had neglected that means of grace which is pre-eminently calculated to stir up the gift of God in us. The consequence was they had lost ground in the heavenly course, and some had in a great degree declined in their spiritual ardour. Our first object was their full restoration to the life and presence of religion; and next, the awakening of the sinner to a sense of his state, so that he might seek the Lord with all his heart. I am happy to say that the first of these objects has been attained in a delightful degree; and the latter also upon a small scale. To God's blessed name be all the praise! He is a God of faithfulness and truth, forgiving iniquity, transgression and sin. We were assisted by Brother Armstrong, and our excellent Brother Lockhart, of the Parrsboro Circuit, and several of our valuable class leaders, all acting in the most delightful harmony to promote the advancement of the Redeemer's kingdom.

There is a very earnest desire for the revival of religion in every part of this extensive circuit; but our difficulty is where to obtain help. Every Brother has as much as he can possibly attend to in his own sphere of action. However we are contemplating some extra means of grace, in humble dependence upon divine aid.

With reference to the *Wesleyan*, I am happy to assure you, that it is generally acceptable and useful amongst us, and would be more extensively taken in this circuit, if the people had the means of paying for it. You will pardon me for repeating a remark I made at the commencement—namely, that the *Wesleyan* should have special reference to its Country readers, as in almost every instance, our people take no other newspapers. It is in the prosperity of your undertaking, and praying that more abundant success may attend your labours, I am,

Yours most truly,
Wm. Crosscomb.

Ashebt, Nov. 9, 1850.

We have our respectful Correspondent that his last issue of the *Wesleyan* during the past year, was one of the best for the future. But we have many plans to its education.

Poetry.

For the Wesleyan.

A Simple Tribute of Love
TO THE MEMORY

OF THE LATE MRS. A. W. McLEOD.

As a familiar Star, that, for a while,
Blossoms the Exile's longing tearful eyes,—
Who, journeying far away, rejoicing greets
Some bright memento of his native skies:
So thou, dear Friend, wert lent, life's paths to cheer,
Dwelling on earth,—yet of a purer sphere.

Dwelling among us; yet so gently good,
[rest,
With brow, on which heaven's sunshine seemed to
With voice of music, whose low, winning words,
Were ever breathed to counsel and to bless:
An Angel tarrying in a form of clay—
Spirits, like thine, how soon they pass away!

Yes, we beheld thy fragile, wasting form,
Discard worn on with stealthy step and slow;
Yet oh, fond hearts with feverish hope still beat,
How could they yield thee up, who loved thee so?
Though hope, like lamp amid the midnight's gloom,
But served to light thy passage to the tomb.

Vainly fond arms around thy form were clasped,
Vainly arose to Heaven the pleading prayer;
They might not stay thy flight, too long exiled,
Thy spirit longed the joys of home to share;
Yet lingered for a while, for dearest ties,
Delayed its passage to its native skies.

But yearned thy soul, as prattling voices fell,
How tenderly upon a Mother's ear,—
And oh, for Him whose heart Love bound to thine,
How often gushed the agonizing tear;
Thy Parents' smile, thy Sisters' fond caress,—
Strong were those links of earthly happiness!

These, for a moment, chained thy spirit's flight,
But oh, no longer might they keep thee here;
Hope, in the distance, saw her native home,
And bright-eyed Faith was ever hovering near,—
Unfolding to thy view a brighter land,
Where thou shalt greet, ere long, the household band.

Life passed so gently, they who sadly watched,
Could scarcely deem that it, indeed, was death,—
But ah, our eyes of clay might not behold,
Angelic hands receive thy parting breath;
Dark was the valley to the mourners' sight,
To thee, effulgent, with celestial light.

Thou, like thy risen Lord, hast soared away,—
And we, while gazing on thine upward track,
By Faith behold thee enter Paradise,
As gates are closed, we may not wish thee back;
Thou hast, lov'd Spirit, numbered with the Blest,
We joy that thou hast entered into rest!

M. E. H.

Obituary Notices.

For the Wesleyan.

Edwin Chapman.

EDWIN CHAPMAN was born at Dorchester, N. B., on the 4th of February, 1806. He was convinced of sin and brought to the Lord under the ministry of the Rev. S. Busby. Having given himself to God, he also gave himself to the Church, according to the will of God. He continued to show the genuineness of his christianity by the correctness of his deportment, until, in the year 1830, he removed to Buctouche.— Here, being deprived of the nurturing influence and admonitory counsels of the regular ministry of the Word, and exposed to the many evil influences which especially abound in districts where lumbering operations are carried on, he turned from the holy commandment given unto him, and dissolved his connection with the Church. He still, however, retained his attachment to the doctrines and institutions of Methodism; and when, in the year 1835, the Rev. S. D. Rice, commenced the regular exercises of the ministry on the Richibucto Circuit, he was most heartily welcomed and cheerfully entertained by Mr. Chapman; and from that period he continued to take the warmest interest both in the personal comfort of the Ministers themselves, and in the prosperity of the great cause to the promotion of which their lives were devoted; and though the quantity of land he possessed did not exceed one acre, he cheerfully gave the ground on which the present Chapel is built.

His last illness was protracted, and exceedingly painful, the severity of his sufferings allowing him but little rest either by night or day. At the commencement of his illness the shadow of a cloud was upon his mind. He had painful doubts as to his acceptance with God, and earnestly prayed that the Lord would not allow him to labour under any deception. Remembering the ardour of his first love, he would sometimes cry, "O that I could enjoy that happy frame of mind I once possessed, but lost!" At length resting by faith on the atonement, the gloom which the consciousness of being unprepared attaches to the prospect of death, was removed, and he could look forward with composure to his entrance into "the valley," and "fear no evil." But though death had no power to terrify him, yet owing to his deep sense of unworthiness, and the acuteness

of his sufferings, his joy was not equal to what he had once known. On Saturday, a week before his dissolution, the writer of this sketch mentioned to him the death of the Rev. Mr. Busby, his spiritual father. Expressing his conviction that the time of his departure was not far distant,— "Oh!" said he, "shall I die to-night? and shall we spend our Sabbath together in heaven?" Mrs. Chapman having remarked something respecting his recovery, he intimated his desire to be passive in the hands of his heavenly Father. He asked not for life, but that the will of the Lord might be done. Referring on one occasion to the uninterrupted continuance of gospel privileges in his locality during the last fifteen years, he deeply regretted that though affecting impressions had frequently been made on his heart, through fatal neglect he had allowed them to wear off, and that his attendance on the sanctuary had too often been that of a judge rather than a meek receiver of the word. On Thursday his strength continued to decline, he exhorted his wife to put her trust in Him who has promised to be a "Father of the fatherless and a Judge of the widows," and to seek for grace to reconcile her to the bereavement which she was shortly to suffer, and affectionately charged her to meet him in heaven. The Sacrament of the Lord's Supper was administered to him, according to his earnest wish, from which he derived much comfort. On Monday, the day of his death, the symptoms of his disorder assuming a more alarming aspect, it was evident to all that his connection with the present world was shortly to cease. Having full confidence in the wisdom of the arrangement by which he was called to suffer his present painful affliction, and feeling that in this dispensation from God, parental tenderness bore a distinguished part, he prayed that he might "possess his soul in patience." He retained his consciousness to the last; but about twelve o'clock he lost the power of his speech, and after some ineffectual endeavours to make himself understood, he raised his right arm, took the writer's hand in his, and affectionately pressed it, as a token that, at that awful moment, when his soul was on the verge of the boundless eternity, and its dim prospect was gradually opening before him, there was nothing to disturb that sweet peace of mind by which his acceptance in the Beloved was attested. Between one and two o'clock, p. m., the silver cord was gently loosed, the wheel at the cistern ceased to revolve, and he calmly sunk into the sleep of death.

He died on the 29th of April, 1850, in the 45th year of his age.

His funeral Sermon was preached by Rev. J. Prince, from 2 Cor. v: 1, to a numerous and attentive congregation, and the excellence and appropriateness of the discourse will not soon be forgotten by those who had the privilege of hearing it.

T. K.

THE WESLEYAN.

Halifax, Saturday Morning, November 23, 1850.

THE FAITHFUL STEWARD.

A steward is one who is put in trust for another. To him are confided things more or less valuable, which are to be employed in the manner in which the proprietor directs. The office is well known among men. The greater part, perhaps, of business transactions, is, at the present day, conducted by principals through the agency of subordinates. It will, therefore, excite no surprise, when it is stated, that all men, without exception, stand in the relation of stewards to God, the sovereign proprietor of heaven and earth. From his hands they have received various talents, diversified it may be as to number, but all and singular of which they are required to use in accordancy with the declarations of his will. As indicating the general law applicable to persons who sustain this character, the Apostle declares—"It is required in stewards that a man be found faithful." This principle is recognized as just and reasonable in all departments of earthly business. Infidelity is marked with especial condemnation, resulting in the dismissal and sometimes in the further punishment of the unfaithful servant. The greatness of the guilt involved in a breach of trust, is indicated with sufficient clearness by the law of the land, whose penalties are inflicted on the offender with more or less severity, according to the circumstances which serve to aggravate or palliate the fault. So with the law of God. Whilst resolutely demanding faithfulness in the duties of stewardship, it, with equal determination, condemns breaches of trust, and threatens the unfaithful with condign and merited punishment. "Give an account of thy stewardship, for thou mayest be no longer steward," is its stern summons to every one who continues guilty of "wasting" his Lord's "goods." The result of this accusation, sustained by the evidence of facts, will

be condemnation followed by the infliction of penal consequences proportioned to the nature of the offence. For "that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall much be required."

This principle of the divine administration is so clearly established, so appositely illustrated, so cogently enforced, in the parable of the talents, as to render further elucidatory remarks on this point, at present, on our part, altogether unnecessary. Let it be then our pleasing task to notice with brevity the conduct of the faithful steward.

The faithful steward, receiving from God all he has which is capable of use or improvement, possesses a clear and consistent view of his true and proper position, and acts accordingly. *Has he grace?* He uses it in obtaining more grace; "giving all diligence" he "adds to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity."

These things being in him and abounding, they make him that he shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Acting thus faithfully, he happily realizes the fulfilment of the promise—"He giveth more grace." *Has he talents?* These he diligently employs for the glory of God, and in working out his own salvation, and in promoting the well-being of his fellow-men. Time he considers a precious talent; he prizes it, redeems it, uses it in the discharge of present duties and in reference to the subsequent eternity. Mental capacity, literary acquirements, influence of character and position, eloquence of speech, ability to write, and whatever else may be classed in the same category, he esteems as so many and diversified talents committed to him by the Lord of all,—not to be buried, nor prostituted, nor diverted from their legitimate design, but to be used for good, in lawful ways to secure righteous ends, in the great business of life, in doing and receiving good, and in subserving the great and best interests of the world.

Has he wealth? He neither squanders it in superfluities, in pampering his appetites, in extravagance of equipage and dress, nor in the dissipations and vanities of life. He employs a portion of it in providing for his own reasonable wants and those of his family and dependents, and in the prosecution of his lawful business; the remainder he uses in acts of charity to the bodies, and more especially to the souls, of men.— He is to the extent of his ability a liberal supporter of the cause of God, and of those Institutions which conduce to its promotion in the earth. He is a cheerful giver, not bestowing his alms, nor upholding religious instrumentalities at home and abroad by pecuniary aid, grudgingly. He counts himself but a steward, put in trust with wealth as a talent, for the abuse or right use of which, he considers himself accountable.

Has he the advantage of numerous religious means? Such as the word of God, the ministry of divine truth, meetings for social prayer and of christian communion? These he conscientiously makes use of for the great and spiritual purposes for which they have been graciously vouchsafed. He reads the sacred volume daily, with prayer, faith, regularity and thanksgiving, esteeming it as one of the greatest boons of divine benevolence to sinful mortals, containing the words of life and the most weighty and necessary counsels,— "given by inspiration of God," being "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." As a happy consequence he becomes "mighty in the Scriptures"— "the word of Christ dwells in him richly in all wisdom"—he is not only made wise unto personal salvation, but his "heart is sound in the divine statutes" so that he "is not ashamed"—his faith is firm, enlightened and scriptural—he is saved from a doubtful and a doubting mind—unlike children, he is not "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive"—the anchor of his belief is cast on the firm foundation, the solid rock, the good holding ground, of "the truth as it is in Jesus." His faithfulness to the rich treasure thus entrusted to his care and for his use, is crowned with its own reward.

He is faithful in appreciating, waiting upon, and profiting by, the living ministry of the Gospel, under the abiding conviction that it is an institution of divine appointment,—designed to enlarge his mind with divine truth, to give stability to his faith, to quicken his soul in the path of consecrated duty, and prove a means of advancing his spiritual and eternal interests. The faithful steward is always found at his post, unless absolutely prevented by providential circumstances which lie beyond his own control. He seeks not to fabricate excuses which might justify neglect or indifference in the sight of men, but rather to obviate difficulties which might lawfully intervene, and, in this, to act as under the eye of God. Attendance in the courts of the Lord's House is esteemed not as a duty only, but also as a high privilege. Unavoidable absence is regarded as a privation, for which he can alone be compensated, by increasing devotedness to God at home. In thus faithfully meeting his obligations to the Head of the Church he recognizes the voice of Incarnate Wisdom, and experiences the blessing pronounced—"Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors."

Nor does the faithful steward content himself, or satisfy his conscience, with regular and frequent attendance on the public services of the sanctuary, highly as these are prized; but the same fidelity is manifested by his ready and cheerful use of the social means of grace. The prayer meeting, the meeting for christian communion, in which the praises of God are sung, the throne of grace is earnestly addressed, soul communes with soul, and the dealings of God with each and all are stated with brevity, without fear or dissimulation, have peculiar attractions. He hastens to them—he rejoices in them. They are not a "cross" which he would fain avoid, but a "delight" which he thankfully embraces. Whilst imitating the holy and consistent example of the ancient worthies, who, secluding themselves at regular seasons from the world, its business and its cares, "spoke often one to another," he knows that the distinguished reward bestowed on them, will, in like manner, be conferred on him, and he triumphs in the joyous prospect of being numbered with the "jewels" of God, the "precious sons of Zion," in that day when God shall make himself known. He calmly, though delightfully, anticipates the period, when, through grace, as a reward of fidelity to Christ and his sacred cause, he shall be saluted with the commendatory decision—"Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

Want of space forbids us to enlarge on this pleasing and useful topic. Before closing our remarks, we may observe, that we desire the preceding statements to be considered as applying to the faithful steward, whether he has received "ten," "five," "two," talents, or even "one" only, from his Lord; and if we have, in any instance, spoken more of one who has been plentifully endowed with gifts, or opportunities, or worldly affluence, than of those who have been less distinguished in these respects, it was in order to take the case, supposed by some to afford justifiable excuse for unfaithfulness in the capacity of a steward of the things of God, and to show that where much is given much will be required, and that where the heart is right with God, and a proper sense of accountability prevails, the man of the ten talents will employ them to their utmost extent to the glory of God, his own salvation, and to the benefit of others.— Whatever, therefore, may be our talents, whether many or few, let us guard against ignominy and disastrously burying them in the earth, but let us laudably aspire to become, in truthfulness, wise and faithful stewards, and we shall in no wise lose our reward.

EVANGELICAL ALLIANCE.

As intimated in our last the fourth Annual Conference of the British Organization of the Evangelical Alliance was held in Liverpool, England, commencing on the first day of October last. The sittings continued the greater part of four days. The Rev. W. W. EWBANK, M. A., Incumbent of St. George's Church, Everton, delivered the "Annual Address." The Rev. Dr. KING delivered also an address on *The Lessons taught by the solemn and affecting bereavements with which the Organization has been visited*; and the Rev. W. ARTHUR, another on *Personal Responsibility in relation to the Alliance*.

These addresses have been spoken of in the most laudatory terms. Mr. Dwyer's appears in *Evangelical Christendom* for November; the other two were, at last dates, already in course of publication.

It appears that some new accusations have been concocted against Dr. Achilli; in reference to which, the Annual Report uses the following language:—

“With regard to certain new accusations against Dr. Achilli, which have been widely circulated, the Council entertain no doubt that, like those already investigated, and found to be entirely false, they will prove to be groundless; but as he is now an agent of the Italian Evangelical Society, they leave it to that body to give such advice to Dr. Achilli as they may think most suitable and expedient as to a complete vindication of his character.”

It will be remembered from some letters we published not very long since, that the Rev. R. H. HERSHELL proposed to invite an assembly of Christians of all nations, in London, simultaneously with the great Industrial Exhibition.—The subject was brought before the Alliance, but, though the Conference approved of the object, they declined taking official action in the matter, leaving it to those who might feel disposed to take it up on their own responsibility.

The Conference renewed their solemn protest and earnest remonstrance against the great and calamitous evil of the desecration of the Lord's day, in some instances by arrangements existing in Government institutions, and in others by large commercial combinations, and especially by the railways.

Several other resolutions were passed which require no especial reference; but we give the last one, as it indicates the beneficial character of the meeting and the strong fraternal affection still existing between its members:—

“That in closing their present sessions the Conference would express devout gratitude to the God of truth and love, for the tokens of his favour which have been vouchsafed to them, for the increased power, as they believe, of the fraternal affection which unites them, and for the extending interest which appears to be felt in the great cause they are allied to promote; and with all earnestness they now commend each other to the care of a kind and ever-wakeful Providence, and to the abiding influence of that gracious Spirit who, they trust, has sanctified their intercourse, inspired their devotions, and guided their counsels.”

The next Annual Conference of this Organization is to be held in London, at such time as the Council shall judge most desirable, during the period of the Great Exhibition of 1851.

We have thus briefly noticed the proceedings of this Alliance, because we approve of the object which it seeks to promote; and, if christian people of the various evangelical denominations, would learn to respect each other's piety, and zeal in the great cause of Truth and the world's regeneration, though differing on points of doctrine and church government, which do not confessedly jeopardize individual salvation, the most formidable obstacles to christian union would be removed; and the Churches of Christ, whilst distinct in their independency, yet united in their essential oneness, would present a spectacle at which Angels might gaze with admiration, and, in the holiness, love and zeal of their members, would “look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” But should that respect be wanting—should minor differences be unjustly made to assume the rank of matters touching fundamental principles—and if, in consequence, misrepresentations and damaging insinuations and charges be circulated abroad in the world, then, as truly as night follows day, christian union, on a firm and honourable basis, will still be kept in the distance, as an object, not of reality, but, of desire, by pious individuals of truly liberal and enlarged minds. May the time be hastened, when “Ephraim shall not envy Judah, and Judah shall not vex Ephraim.”

Bible Society Agent.

A Correspondent from *Guysboro* informs us, that Mr. I. SMITH, Bible Society Agent, met with an accident on the 7th ult., between Little River and Guysboro. Mr. S. had just called at a Mr. Brennan's to get some provender for his horse, and whilst taking off the bridle, the horse was affrighted, and springing suddenly, threw Mr. S. down, and the wheel of the carriage, crossing over his leg, broke the small bone of his right leg about three or four inches from the ankle. He was taken to Guysboro the same

evening, about fifteen miles, by F. R. Goodman Esqr., with whom he is lodging at Mr. Walsh's, and we are happy in being able to state that he is mending rapidly. We sincerely sympathise with our excellent friend in this visitation, and shall be glad to hear of his speedy recovery, and of his resumption of his important and useful labours.

Noble Act of a Nova-Scotian.

Under this caption, we gave in *The Wesleyan* of the 9th inst., an extract from the *New York Herald*, containing an account of an act of noble heroism, performed by Capt. WILLIAM HENRY COFFIN, of Barrington, who had previously lost his vessel, in rescuing the crew of the English brig *Eliza Helen* from a watery grave at the risk of his own life. A correspondent from *Barrington* wishes us to add the following particulars:—that Captain Coffin after he lost his vessel was two days in his boat and had just landed, and that he considered the danger of boarding the *Eliza Helen* so great that he previously gave his watch and keys to the care of the lad belonging to his own vessel, expecting to be lost in the attempt, although by the Providence of the Almighty he was successful in rescuing all hands from a watery grave. “Surely,” says our correspondent, and we unite with him in the expression, “such magnanimity should be noticed, and if medals were ever merited, he merits one.” With pleasure we refer our readers to our HYMENEAL Intelligence, where they will perceive that the hero of this act has deemed it not good for him to remain alone, and has therefore taken the hand and heart of Miss Abigail Doane. We wish them both a long and happy life, and a blissful eternity.

The Beginning!

CARDINAL WISEMAN, who is said to be a Spaniard by birth, an Italian by education, and only an Englishman, rather an Irishman, by parentage, has already, says the *Watchman*, entered on the duties of his Arch-episcopate by addressing a “Pastoral Letter” to “the Clergy and Faithful of the Arch-diocese of London and Diocese of Southwark.” The “enthronement” of Dr. ULLATHORNE by the style, title, and dignity of “Bishop of Birmingham,” took place on Sunday the 27th ult., in the Romish cathedral of that town. It is stated that not less than twelve gentlemen, formerly clergymen of the Established Church, who have embraced the Romish faith and priesthood, were present on the occasion, several of them assisting in the ceremony. The sermon was preached by one of their number, the well known Dr. NEWMAN, now Father Superior of the Oratorians of Birmingham.

Annual Report of the Wesleyan Methodist Society for Nova Scotia.

In favourably noticing the present year's *Distric Missionary Report*, our excellent cotemporary, the *Guardian*, says:—

“We are glad to observe from it that they are prospering, not only in this Province, but generally throughout the world, in their Missionary labours. Though differing from them on various points, we have always regarded them as enjoying a pre-eminence for faithful and devoted service in the cause of the Saviour; and we would join our prayers to theirs that their influence may be still more widely extended. . . . A little more liberality might be evinced by this as well as other denominations, without detriment to their temporal interests. We fear much that the inhabitants of the colonies have not the same disposition to give as the Lord has prospered them, which prevails at home, and to which we are so largely indebted. The time is at hand when we shall be thrown upon our own resources, and we trust that as there is a prospect for the country of prosperity and wealth, there will also be found a liberal and generous spirit to fill and adorn it with those institutions of a religious and benevolent character, which shed so much lustre on the mother country. . . . We trust that the society will go on to prosper, and that it will be enabled through the increased liberality of its supporters, to extend, rather than diminish its operations.”

St. Andrew's Church Sabbath School.

A very beautiful and appropriate sermon was preached by the Rev. Frank Nicol, in St. Andrew's Church, on the afternoon of last Lord's day, to the children attending the Sabbath School, from Luke ii. 59.—The whole discourse was exceedingly pointed and practical, well-fitted, not only to attract the attention, and arouse the intellect, but to touch and improve the heart.

The boys and girls in attendance at the school occupied the central pews in the church, and listened with much attention, and we trust also with spiritual profit and edification, to the accurate and faithful portrait of the Saviour's life which was presented to their view, and held up for their instruction and imitation.—*Guardian*, 15th.

St. Matthew's Church District Society.

The report of this benevolent Society is before us, presenting us with a very pleasing account of its labours during the past year. The large sum of £95 was collected during the year, which, with the addition of £13 raised in the Church, furnished a pretty fair capital to work upon. Upward of £20 was bestowed in pure charity. For work and materials there was paid £275 5s. 7d., in return for which the Society received by sale of garments, and for work made up, £204 12s. 10d.—*Id.*

May Seals.

The Weighing Scales provided by Mr. Doyle at Fairbanks' wharf for the convenience of farmers, as well as for those persons who may wish heavy articles of any kind weighed, will, we presume, be taken advantage of. Their central locality, and their contiguity to the Dartmouth Ferry, by which the greater number of eastern farmers arrive in the city, are recommendations which will insure Mr. D. a liberal patronage.—*Id.*

Provincial Appointments.

PROVINCIAL SECRETARY'S OFFICE, HALIFAX, November 13th 1850.

His Excellency the Lieutenant Governor in Council has been pleased to appoint:

Thomas Kenny, Esquire, to be one of Commissioners for the management of the Provincial Penitentiary; and Charles R. Crowley, Esquire, to be one of Her Majesty's Justices of the Peace for the County of Digby.

November 20th 1850.

His Excellency the Lieutenant Governor in Council has been pleased to make the following appointments:

To be Registrars of Deeds in and for the Counties and Districts undermentioned, respectively—

- County of Halifax.—Thomas N. Jeffery, Esq.
County of Hants.—James O'Brien, Esq.
County of King's County.—Thomas B. Campbell, Esquire
County of Annapolis.—Edward H. Cutler, Esq.
County of Digby.—Guy C. Jones, Esq.
County of Colchester.—George Dill, Esq.
County of Cumberland.—(exclusive of the District of Parrsborough.)—Gilbert Pandy, Esq.
District of Parrsborough.—Jas. Bateford, Esq.
County of Tictou.—Peter Crerar, Esq.
County of Guysborough.—(exclusive of the District of St. Mary.)—Robert Hartshorn, Esq.
District of St. Mary, (Guysboro')—Hugh McDunnell, Esq.
County of Sydney.—A. D. Harrington, Esq.
County of Lunenburg.—The Hon. William Russell.
County of Queen's County.—James R. DeWolfe, Esq.
County of Shelburne.—Cornelius White, Esq.
County of Yarmouth.—Henry G. Parish, Esq.
County of Cape Breton.—Jas. P. Ward, Esq.
County of Inverness.—John L. Tremain, Esq.
County of Richmond.—George E. Jean, Esq.

The *Royal Gazette* contains a proclamation offering £20 as a reward for the discovery and conviction of the incendiary who, on or about the 9th inst., set fire to a barn owned by Daniel Wier, Esq., in the County of Hants.

Summary of News.

BY THE R. M. STEAMER.

We were unavoidably prevented last week from noticing the arrival of the R. M. Steamer *Cambria* and the *News* brought by her. She arrived on the morning of the 15th. From BRITISH intelligence we select the following items:—

The Cholera had made its appearance at Hull. The vacant governorship of Prince Edward Island, it is reported, is to be filled up by the appointment of Mr. Daly, formerly Secretary to the Canadian.

The *Morning Herald* says—A direct application has been made by one of our leading prelates to the Prime Minister, to know what steps her Majesty's Government intended to take in reference to the new Romish Bishops; and the reply was, that, “as at present advised, her Majesty's Government did not intend to take any steps whatever.”

The late Vice-Chancellor, Sir James Wigram, has retired upon an annuity of £3,500 a year.

Rumour points to Baron Rotte, as the new Vice-Chancellor.

Two of the carrier pigeons, taken by Sir John Ross when he left the port of Ayr, had arrived at Ayr, but neither of them conveyed any thing in the shape of a letter or note of any kind, though one of them had had some document attached, and was found to be considerably mutilated—it having apparently been shot away.—These birds must have travelled nearly 2,000 miles, and as they travel by sight and not by scent the fact is the more extraordinary.

Mr. Gorham has received the kindest attentions from his parishioners

Peto and Belts, the contractors, have undertaken to reclaim the Norfolk estuary of 32,000 acres, and also to drain the Bedford Level, and the adjacent low lands, comprising nearly half a million of acres, so as to get rid almost entirely of the present expensive system of drainage by wind and steam.

After giving the names of several members of the Universities of Oxford and Cambridge who have recently joined the Church of Rome, the *Church and State Gazette*, says, “We are assured, on good authority, that proselytism to Tractarian principles is still making way among the younger members of the Universities at a rapid rate; and no wonder, when Dr. Mill at Cambridge, and Archdeacon Wilberforce at Oxford, are permitted with impunity to retain their offices of Professors and Select Preachers in the face of their public abjuration of the thirty-sixth Canon of our Church. What are the authorities about?”

Open-air preaching, it is said, will be practised by the English Clergymen in Liverpool next Spring.

A great Temperance Demonstration took place on the 28th ult., in Drury-lane theatre. Mr. Lawrence Hoyworth, M. P., for Dorby, presided. Notes of apology from several distinguished men for non-ability to attend were read; among the rest, from Lord Ashley, Earl Harrowby, Lord Kinnaird, and the Duke of Wellington.

Accounts from the west of Ireland speak hopefully of the improved condition of Agricultural affairs in that quarter of the kingdom.

The state of India, according to the last dates, was as satisfactory as could be desired; every thing was in the most complete tranquillity.

CONTINENTAL NEWS is rather ominous of disturbance.

An incurable jealousy exists between FRANCE and PRUSSIA, respecting the Rhenish Provinces. As the great powers of Europe will not suffer the territorial limits laid down by the treaty of VIENNA to be encroached upon by any potentate, whether under the plea of extending constitutional liberty, or of crushing it, unless Prussia withdraws her secret support from the Schleswig Holsteiners, of which there is not much hope, an European convulsion can scarcely be avoided. The position of the King of Prussia is most critical.

In the DECEMBER no further military operations had taken place up to October 20th; but dates of the 24th intimate that a Bavarian and Hungarian corps entered Home Cassel on that day. The *Hansa Gazette*, however, states that notwithstanding the forced marches of the Prussian and Bavarian troops, no collision between the great powers of Germany was considered probable. It adds, that Austria and Prussia had come to an understanding. A letter from Munich of the 23d says that the march of some Bavarian battalions had been countermanded.

Meanwhile, attention has been mainly directed to WARSAW, where the Emperor of Russia, now become the arbiter of the German States, principally from their own insane domestic quarrels, has summoned the Emperor of Austria and the Prince of Prussia. But no trustworthy account of the result of these conferences has transpired.

It is to be hoped that peace-councils will prevail.

Some uneasiness has taken place in PARIS, owing to a dispute between the PRESIDENT and General Changarnier, caused by the summary dismissal by the Minister of War of General Neumayer, second in command of the army in Paris, under General Changarnier, and a particular friend of the latter. Changarnier saw plainly that the removal of his friend was a blow aimed at himself, and at a personal interview with Schramm, the Minister of War, with whom he expostulated upon the subject, a regular scene took place between the two generals. The affair however, became so serious, that a Cabinet Council, was again called, the decree dismissing Neumayer was reconsidered and a fresh decree issued, appointing him to the higher command of the 14th and 15th military divisions, the headquarters of which are at Nantes. The grounds alleged for General Neumayer's removal was, that he changed the guards at the Tuileries—removing the National Guards, and replacing them by the Gendarmerie Mobile. The General refuses to accept the higher commission offered him, and great excitement prevails.

The POPE had gone from Rome to Castle Gondolfo, where he was well received.

The Cholera has again broken out at Vienna, in Sweden, and at Alexandria. In Algiers 150 persons were swept away in two days.

An English paper has been started at Shanghai, under the title of the *North China Herald*.

COLONIAL.

New Brunswick.

FIRE AT FREDERICTON, N. B.—It becomes our most melancholy task to record one of the most grievous calamities that has ever occurred in the Town of Fredericton.

On Monday last, a few minutes past 2, P. M. a barn in the rear of the premises formerly occupied by Dr Emerson, close to the Methodist Church in Carleton Street was discovered to be on fire. The fire immediately communicated with the Church, and in a few minutes from the commencement, the whole was enveloped in flames.

The above is as true a description of the bounds consumed as we are able to give; but the extent of the damages sustained by our poor suffering Townsmen, it is impossible to conceive. Independent of about 9000 persons who are driven at this coming inclement season of the year from the shelter of their houses, the great business section of the City has been destroyed.

There might it is true have been much more property saved, if the hopeless task of staying the conflagration had been sooner given over; but our citizens wrought at the Engines in hopes of getting it under, even after their own houses were on fire; and only then gave up, to save the scanty remnant of what was left.

We cannot close this melancholy sketch without expressing our thanks to a merciful Providence for the singular blessing, that amidst such a vast amount of turmoil and ruin, no accident occurred tending to the destruction of life in all the premises. Another pleasing circumstance should we think be recorded, namely the conduct of the Rev. Messrs. Brooke and Spurden, who doubtless under the sanction of their respective congregations, have liberally offered the use of their Churches once in the Sabbath each, to the bereaved congregation.

On Tuesday a public meeting was held in the County Court House, at which his Excellency the Lieut. Governor presided, and the Rev. W. Q. Ketchum acted as Secretary. A sum of £29 was subscribed on the spot, including £30 from His Excellency, who throughout the whole of the fair was as active in securing property, and lending every other assistance, as any man on the ground.

THE WEATHER, which hitherto has remained remarkably mild for the season, has suddenly grown colder; and it only wants a slight fall of snow in the river to aid the cold in forming our winter bridge immediately. The steam boats however still continue their usual trips all the way between St. John and Woodstock.

A POOR FARMING COUNTRY.—From six quarts of the Grey Buckwheat seed, Mr. Peter Timmons, of the Scotch Lake Settlement, informs us that he this year raised the enormous amount of forty three Bushels!

ST. ANDREW'S AND QUEBEC RAILROAD.—Julius Thompson, Esq., the gentleman deputed by the London Board of Directors of the Saint Andrews and Quebec Railroad Company to assume the management of the affairs of that Institution arrived here on Thursday last, via New York, and, we understand, immediately entered upon the execution of the duties of his important office. He is accompanied by his lady, and Mr. Julian, a relation, who comes out for the purpose of making himself better acquainted with these Provinces, and the character of their resources; and with a view, should circumstances prove inducing, to investing, we are told, some of his spare wealth in this country.

The operations on the line still continue to absorb a great amount of labour, and the works are, consequently, hourly progressing. The prospects of the company, too, are said to be, by every mail, brightening more and more, and to afford a cheering view of a successful prosecution of this original and truly great work.

EUROPEAN AND NORTH AMERICAN RAILWAY.—On Thursday last, A. C. Morton, Esq., the Civil Engineer to whom has been entrusted, by the State of Maine, the Survey of the Railway route from Bangor to Calais, arrived in this city with the view of obtaining statistical and local information, with reference to the European and North American Railway.

Mr. Wilkinson having completed his Exploratory Survey of a route for the proposed Railway from hence to Calais, by the Douglas Valley, has received instructions from the Executive to make a Barometrical Survey (the lateness of the season not admitting of any other), from Carleton to Calais, by the shore route, or a line nearly parallel with the Post Road, and at no great distance from it.

We are happy to state that B. B. Dickey Esq., of Amherst, has been making a tour through the United States and Canada, and passed through this City a few days since on his return to Amherst. While at Washington Mr. Dickey had an interview with the President of the United States; and in speaking of this Railway, the President expressed himself very strongly in favour of the proposed undertaking, and said that it should have all the assistance and encouragement which himself, and his Cabinet, could constitutionally give to it.

This is a most important declaration, and we should not be surprised if the movements which are likely to spring from it will have a powerful effect, not only on the British Government, but on the Capitalists of England, and induce them to give efficient aid to the Colonial portion of the work, so that it may proceed without any delay.—St. John N. B. Courier, 16A.

NEW NAVIGATION LAWS.—Since the alteration of the Navigation Laws, allowing foreign ships to carry cargoes between the Colonies and the Mother Country, there have been, up to the present date, fifty foreign vessels loaded at this port for Great Britain, with timber, deals, &c., the total tonnage of which amounted to 21,619 tons. Of these twenty-one vessels belonged to the United States, ten to Prussia, ten to Norway, six to Germany, one to Denmark, one to Austria, and one to Naples.—16

Canada.

SEAT OF GOVERNMENT.—An Advertisement appears to day in the Gazette calling for tenders from contractors for the new wing of the parliament buildings. We understand the building now occupied as the St. George Hotel has been offered to the government for the use of the departments.—Quebec Gazette.

TRICKS.—We observe by some of the papers from the lower provinces that it is thought that the American shippers of breadstuffs have been practising some transformation on Canadian flour. The flour is changed, it is supposed at New York; American sour is packed in the Canadian barrels; it is admitted free of duty into the lower provinces and sold as Canadian superfine. This is an additional reason for pushing the direct trade from Canada to our sister colonies. These frauds will assuredly excite suspicion of all American shipments and our own will command a higher price in the market. At present the flour shipped from the upper lakes stand very high in the Halifax market.—16

ARRIVAL.—The Right Rev. the Lord Bishop of Toronto has arrived at his residence in this city, by the steamer "America." His Lordship, we are happy to learn, is in enjoyment of perfect health. The amount of subscriptions towards the Church University, which have been contributed in England, is, we hear, somewhere about sixteen thousand pounds—a sum which will in all probability, secure the immediate establishment of that noble undertaking.—Daily Patriot.

POST OFFICE ROBERTS.—We understand that the Post Office at Colborne, C. W., was broken open a few nights ago, and about \$2000 abstracted therefrom. The Mail Conductor of one of the River Mail Steamers has been arrested and is now in goal in Montreal, on a charge of breaking open one of the mail bags, and abstracting money from letters. The crime of larceny is alarmingly on the increase in Canada.—Kingston Argus.

THE FOSTERING MOTHER.—"We cut the following interesting extract from the Christian Guardian of this city. It is decidedly rich.—By the Ecclesiastical Punch our readers will understand the organ of the High Church Tory party. Our contemporary has given it the right name at last. The Church is the most laughable publication we have ever read. The way he talks of his mother is a caution. Who or what must the grand-mother have been, we should like to know?—Toronto Mirror.

WHEAT.—Mr. James Laing, of this village has up to this date, alone purchased 35,000 bushels of wheat.—Oshawa News Letter.

TO MARINERS.—A revolving light will be exhibited at the end of the East Pier, at Port Dal-

house, from the 4th of November next. It will revolve every three minutes.—Hamilton Gazette. We learn from the Quebec Morning Chronicle of the 4th inst., that William Walker, the late Post Master of Brantford, has been sentenced to death at the Hamilton Assizes, by Mr. Justice Draper, for purloining Bank notes from letters passing through his hands.

UNITED STATES.

GREAT PROJECT.—Mr. Eliot, the builder of the wire bridge over the Niagara River, proposes to increase the depth of the Ohio by the construction of dams at convenient distances on the Alleghany River, of such strength and height as to be capable of serving as reservoirs of enough water to keep up a navigable depth in the Ohio, below Pittsburgh, throughout the driest season of the year. He says, that to maintain a depth of three feet of water on the bar at Wheeling, it will only be necessary to draw 1,400,000,000 cubic feet from the reservoirs every week; and a dam on the Alleghany fifty feet high would create a pond or lake twenty-six miles long, and would hold 4,000,000,000 cubic feet, or about enough water to last three weeks.

UNITED STATES COMMERCE WITH CHILI.—President Fillmore has issued a proclamation, suspending, till 31st of October, so much of the several acts imposing discriminating duties of tonnage and impost within the United States, as far as respects the vessels of Chili, and the produce, manufactures, and merchandise imported into the United States in the same, from Chili, and from any other foreign country whatever; the said suspension to take effect from the day above mentioned, and to continue thenceforward so long as the reciprocal exemption of the vessels of the United States, and the produce, manufactures, and merchandise imported into Chili, in the same, as aforesaid, shall be continued on the part of the government of Chili.

THE CAVING IN AT FLAQUEMINE.—The caving in of the bank is still extending upstream. Last night it sunk up to a point opposite Mr. Black's brick dwelling, about the centre of the square adjoining that where the first disaster occurred. As there is an opening through the middle of the street, as far up as the Planter's Hotel, we may look for the destruction of all the buildings on this second square. Mr. Bissell is the principal sufferer. He will lose five new brick stores, including his hotel. Beach and Levystein are the owners of the remainder of the property. There is very little hope for the safety of Mr. Dereboy's valuable property adjoining the hotel, consisting of a large brick dwelling and two store-rooms.—N. O. True Delta, Oct. 15.

NEWSPAPER DOG.—The Albany Knickerbocker boasts of a dog "connected with that office" who excels in sagacity all other newspaper dogs recently noticed. He belongs to one of the carriers, and was in the daily habit of accompanying his master, who served upward of six hundred papers. The carrier was taken sick the other day, and could not carry his route, but the dog undertook the duty, and accompanied by an office boy, stopped at the house of every subscriber. Strange to say, he did not miss a subscriber, and in this respect he showed himself more faithful than some biped carriers.

GREAT FIRE IN ARKANSAS.—Nearly all the business portion of the town of Pine Bluff, the seat of justice of Jefferson co., was reduced to ashes on Friday evening, the 20th ult. The aggregate loss of all the sufferers by this calamity is estimated at from \$30,000 to \$40,000.

WASHINGTON, Nov. 11.—The Republic to-day contains the official proclamation of a reciprocal treaty with the Hawaiian government, the ratification having been mutually exchanged between the two governments.

A number of citizens of New Orleans are making efforts to establish a line of steamers between that city and New York.

The Louisville Courier, of the 4th inst., notices several severe cases of cholera on steamboats arriving at that port, resulting in three deaths.

MICHIGAN, with a population of five hundred thousand, has three hundred and sixty-six miles of railway complete, and three hundred and thirty miles more in course of construction and projected. BAD NEWS FROM THE OVERLAND EMIGRANTS FOR CALIFORNIA!—The accounts from the overland emigrants are most distressing. Starvation was starting them in the face, added to which the cholera had made its appearance among their ranks, and the Indians were harassing them in this extremity, by stealing their animals. Capt. Waldo, of the rebel committee, who went out to succor them writes:—

Twenty thousand persons are yet beyond the Desert, of which number fifteen thousand are destitute of all kinds of provisions, yet the period of their greatest suffering has not yet arrived. It will be impossible for ten thousand of this number to reach the mountains before the commencement of Winter.

From the Truckee to the head of the Humboldt the cholera is killing them off; the sick surround the Truckee Station unable to proceed. Capt. W. was about starting to try to persuade such as are from four to six hundred miles back to return to Salt Lake. He calls for 10,000 lbs. of flour for the Station at Truckee, and the same amount for the Summit. He says that those back several hundred miles will die by starvation unless relieved.

He asks for contributions, and offers to the City Council his claim to \$10,000 worth of property, if they will forward that amount in flour and articles for the sick to that place. His report is fearful. A black man rode express 400 miles with the information. Cannot something

be done here to save the lives of these our countrymen and friends? Many of them are women and children, widows and orphans, their husbands and fathers having died with the Cholera.

STEERING OF THE PLAINS.—A gentleman from New York, who arrived at Stockton California of emigrants are already thick as every camping place near the Platte river, and that the cholera prevailed there to a horrible extent, hundreds dying daily. The following extract, handed us by a copy from the Philadelphia North American, and it will be read with painful interest:—

"The sand was knee deep, the sun broiling hot; not a tree was to be seen; there was not water, and their provisions were all gone. Fortunately, after passing over about 100 miles of this hideous desert, they came across a man who had gone 40 miles further, found a good spring, and returned with two barrels of water. This water he first sold for \$1 per gallon, then \$1 per quart, then \$10 per pint, and as the emigrants came along, each choked almost to death and completely exhausted, his prices raised, and so sum he could name within the power of the poor emigrant was refused to be paid. When the water was nearly all gone, a man came along who for three whole days and nights had drunk but a half pint of fluid. He was almost dead and begged for some water. The answer was, 'I have not enough to last myself and animals back to the spring.' \$50, \$100, \$500, \$700, was offered in succession for one little cup full of water, and the dealer refused it. The wretched emigrant threw down \$700, all he had in the world, and by main force grasped the cup and quenched his thirst."

The entire tone and aspects of society in San Francisco are undergoing marked and favorable change. A strong sentiment of disapprobation against intemperance and gambling, against loafing and rowdiness, is fast gaining ground, and is sustained and countenanced by all who wish to be regarded as respectable members of society. Churches and schools are becoming objects of earnest solicitude and practical interest throughout the State, and the arrival of families and of respectable families amongst us, has evoked that attention to public decorum and to personal decency and civility which was formerly neglected to a very considerable extent.

MISCELLANEOUS.

SANDWICH ISLANDS.—We have received Sandwich Island papers to the 12th of August, from which we extract the following items.

The first whale ship of the season, the Challenger Prize, arrived at Honolulu on the 10th from the Polar regions. She reported a very successful season among the whalers cruising in the North. Several others had arrived during the week, and a large fleet was expected during the months of August and September.

The Centre Table manufactured entirely from Hawaiian wood, and designed as a present from His Majesty Kamehameha 3d to Queen Victoria, had been shipped on board H. B. M. schooner Cockatrice, for London, via Valparaiso.

A total eclipse of the Sun took place on the 7th of August. This rare phenomenon occasioned intense excitement among the inhabitants of the Islands, and renewed some of the old superstitions of the natives.

FRANKLIN MORTALITY AMONG H. M. 50th REGIMENT STATIONED AT HONG KONG.—The regiment, since its arrival in the colony, had lost ninety men—eighty-two of fever, and chiefly within the previous two months. After the fearful loss of life the authorities have taken upon themselves the responsibility of engaging a vessel, to which 100 to 150 men have been removed. With the experience of what occurred in 1843, it is to be regretted that this measure was not resorted to as soon as sickness appeared among the troops; the lives of very many fine men would thereby have been spared, and a loss to Great Britain of £10,000 to £12,000 would have been avoided.

TROUBLE IN BRAZIL.—Permanence, Oct. 1, 1850.—A terrible pestilence has scarcely subsided when we are threatened with another that makes the human mind shudder at what the past has inflicted. The inhabitants of the interior have neither heart or spirit to engage in their usual avocations, and as a matter of consequence no sugars are coming in, and as there is none of the old crop left, business assumes at present a decidedly dejected aspect. As my previous advices adverted to a rupture with Buenos Ayres, more recent accounts embolden me to assert that a war is inevitable, and its approach has caused the funds to depreciate already fully 21 per cent, and an enlarged circulation of worthless paper has been resorted to, to carry the war into Africa.

FROM THE WEST INDIES.—We have two days' later news from Kingston, Jamaica. For the twenty-four hours ending on the 22nd ult, there were at Kingston fifty-three new cases of cholera and thirty deaths; at Port Royal twenty-one new cases and eleven deaths. For the twenty-four hours ending on the 20th, there were at Kingston twenty-five new cases and thirty-five deaths, the returns, however, being incomplete; at Port Royal, eighteen new cases and three deaths, making the total of deaths since the disease appeared at Kingston three hundred and forty-one, and at Port Royal one hundred and eighty-one. The disease was very fatal at St. Catherine and other places. The authorities in each place were doing their utmost to arrest its progress.—New York Commercial Advertiser.

EDWARD... MATTHEW... JOHN W...

JOHN W... from his... to the old... opposite M... will be than... conferred of...

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