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## POETRY.

### FAIREST OF THE FAIR.

Say sinner wilt thou go with me,  
And leave this gay delusive scene,  
Where treacherous snares are laid for thee,  
And ruin lurks with smiling mien.  
Ah! quit awhile the flattering bait,  
While I my gentle suit declare;  
All heavenly joys around me wait,  
For I am fairest of the fair!  
For thee I left the realms of light,  
Nor cast one lingering look behind;  
For thee endured the darkest night,  
And bore the blast of Winter's wind.  
I clothed myself in mortal clay,  
Humble my birth and hard my fate—  
Thy hopeless sorrow to allay,  
Though I was fairest of the fair!  
And in the shade when thou shalt die,  
I will receive the parting breath;  
I'll soften each expiring sigh,  
And cheer with smiles the bed of death.  
Angels shall guard thy sleeping clay,  
Shall dry the sad survivor's tear;  
Then wait thee on their wings away,  
To me the FAIREST OF THE FAIR.

## Missionary.

### Miseries of Heathenism.

Go for a moment in imagination to the great temple of Juggernaut, at Orissa. Every year, more than a million of persons visit this celebrated spot. The aged, the weak and the sick, undertake this pilgrimage as a remedy for all evils. "It is no uncommon occurrence," says one of the missionaries to that place, "to see the miserable worn-out pilgrims, with a patience and fortitude worthy of a better cause, binding their solitary tattered garments round their lacerated feet, and go grunting along with bending back, tottering step and emaciated form, and dull sunken eyes, from day to day and week to week, until they obtain the object of their painful toils, a view of Juggernaut. Nor is it a matter of wonder that vast multitudes sink under their miseries; for it is generally the case that as soon as one of the party falls, his companions leave him, without the least commiseration, to his fate. These poor wretches are almost without an exception thrown out upon the village Golgotha, to be devoured by dogs, birds and so forth. I have several times passed over this piece of ground, and the skulls and bones excited calculation. The fact of dogs, jackals and vultures living on human prey, is familiar to every inhabitant of Orissa. If the pilgrim live to leave Juggernaut, he has a long journey before him, and his means of support are often almost if not quite exhausted. The work of death then becomes rapid, and the route of the pilgrims may be traced by the bones left by the jackals and vultures. The country near the temple seems suddenly to have been visited by pestilence and famine. Dead bodies are seen in every direction. Dogs, jackals and vultures are observed watching the last moments of the dying pilgrim, and not unfrequently hastening his fate. Such is known to be the mortality among pilgrims, that a Hindoo of property always makes his will, before he sets out on this journey, and takes a most affectionate farewell of his disconsolate relations. It is supposed that above two thousand persons die annually on pilgrimages to different holy places." "In the immediate precincts of the holy city where Juggernaut resides, are to be seen crowds of devotees; some remaining all day with their heads on the ground and their feet in the air, others with their bodies entirely covered with earth, some cramming their eyes with mud and their mouths with straw. One has his foot tied to his neck or has a pot of fire on his breast; another is enveloped in a net-work of ropes. On the day of high festival, when Juggernaut is dragged forth from his temple and mounted on his lofty car, in the presence of hundreds of thousands who rend the air with shouts of 'Victory to Juggernaut our lord!' the public services are commenced by the officiating high priest, who is stationed in front of the idol, by a loathsome pantomimic exhibition and by filthy blasphemous songs. But it is not until some poor victim of superstition casts himself under the wheels of his ponderous car and is crushed to death, that this horrid king as he is styled, is said to smile."

The heathen are constantly in the practice of performing great self-tortures upon themselves. I will mention a few of these. Some roll their bodies on the ground for hundreds of miles. The Rev. Mr. Hoyer gives an account of an "Indian devotee, who had spent more than nine years on a journey from Benare to Cape Comorin, that is, from the 27th to the 7th degree of north latitude. The whole journey is made by rolling on the bare ground from one side to the other, about three miles each day. His family accompany him and minister to his wants." "Some throw themselves from a high wall, a second story of a house, often twenty or thirty feet in height, upon iron spikes or knives stuck in a large bag or mattress of straw. Many in this way are often cruelly mangled and lacerated. In some instances the issue proves speedily fatal. Sometimes bundles of thorns and other fire-wood are accumulated, among which the devotees roll themselves, uncovered. The materials are next raised into a pile and set on fire. Then the devotees dance briskly over the blazing embers, and fling them into the air with their naked hands, or toss them at one another. Some betake themselves to a vertical wheel, twenty or thirty feet in diameter, and raised considerably above the ground. They bind themselves to the outer rim in a sitting posture, so that when the wheel rolls round, their heads point alternately to the zenith and the nadir. One other species of torture I must mention. The deluded votaries enter into a vow. With one hand they cover their under lips with a layer of wet earth or mud. On this with the other hand they deposit some small grains usually mustard seed. They then stretch themselves flat on their backs, exposed to the dripping dews of night and the blazing sun by day. And their vow is, that from that fixed position they will not stir—will neither turn, nor move, nor eat nor drink—till the seed planted on their lips begins to sprout or germinate. This vegetable process usually takes place on the third or fourth day, after which, being released from the vow, they arise, as they dotingly imagine and believe, laden with a vast accession of holiness and supererogatory merit.—Dr. Scudder.

### The Heathen.

A missionary, speaking of the Hindoos, says: "They traverse the burning plains, and sandy deserts, and fatal jungles of Hindostan, for thousands of miles, measuring their way through mud and water by the length of their bodies, to bathe in some sacred stream, with the vain hope of washing away their sins, or of beholding the car of Juggernaut. They stretch themselves on planks pierced with sharp iron spikes, and there lie till the blood cozes from every pore. They suspend themselves from large iron hooks, thrust through the muscles of the back, and there hang until life is sometimes extinct. They pierce their tongues with spears, and are led about for hours, by the inserted weapon. They thrust bamboos, some eight feet in length, and an inch in diameter, through their

sides, and thus walk about for the amusement of their equally infatuated beholders. And yet, after undergoing all these modes of torture, I have heard them exclaim: 'We have no peace,—we have not yet found God,—where is he, that we may find him?'

### Temples of Madras in India.

Mr. Winslow describes the country of Tanjore, as being full of temples and pagodes, some of them of magnificent dimensions and the most costly materials, with towers in some instances 200 or 300 feet high. The temple at Seringham, as described by Dr. Duff, is a mile square, and in the centre of each side is a tower of great height. The lowest pillars of the tower are forty feet long and five feet square; and within the outer square are six others, three hundred feet distant from each other, and between them are numerous halls. The roof is supported by one thousand pillars, each of one solid block of stone very finely sculptured with figures of gods and other devices. Seva, the god of the place, is formed entirely of gold, in solid pieces, the statue being fifteen feet high, resting on a platform of solid gold, the image being ornamented with an immense quantity of emeralds, pearls, and precious stones. This shows the costliness of heathenism, and the great power of Brahminism in former days.—Cong. Journal.

### The Hindoos.

It is stated that doubts of the truth of their ancient religion are getting common among this people. The Rev. Dr. Rice mentions an incident in this connection. Two natives came to him, and one of them propounded several interesting questions about Christianity. The following conversation grew out of it:—

"Do you ever pray?" I enquired.  
"Yes," he replied.  
"To whom—to idols?"  
"No."  
"To whom, then, do you pray?" I was much struck with his answer. He said,  
"I pray thus:—O thou who madest all worlds, whoever thou art, I adore thee! Give me thy blessing!"  
"Do you ever pray in the name of Christ?" I asked.  
"Yes," he said, "I have sometimes done so, when I have been in trial and affliction."  
He seemed to have a secret hope that, at a time when human help was inadequate, Christ might afford the necessary aid.

### The Reflex Benefits of Christian Missions.

The striking manner in which the missionary enterprise enlightened the piety and increased the happiness of those who first espoused it, may be illustrated by the following quotation: "There was a period of my ministry," said the devoted Andrew Fuller to a friend, "marked by the most pointed, systematic effort to comfort my serious people; but the more I tried to comfort them, the more they complained of doubts and darkness. . . . I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt that we had been living for ourselves, and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to the subject. They began to talk about a Baptist mission. The females especially began to collect money for the spread of the Gospel. We met and prayed for the heathen; met and considered what could be done amongst ourselves for them; met and did what we could. And, whilst all this was going on, the lamentation ceased. The sad became cheerful, and the desponding calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves. Sir, that was the real secret. God blessed them, while they tried to be a blessing."—*The Great Commission*, by Harris.

## Family Circle.

### Memories of Home.

Nothing can humanity worse spare than pleasing and gracious memories of home.—So frequently does humanity cling to what nature owes it, that those who have no home will make one for themselves in vision. Those who have an evil one will soften down its many ills, and out of the scantiest affections bring forth rays of the heart to brighten their retrospect. It is the miracle of the five leaves performed spiritually for the soul, least the instinct of our humanity should faint and perish by the way. The visitings of early home thoughts are the last to quit us. Peeble age has them, when it has nothing else in memory; and when all the furniture which imagination put together has gone to pieces and to dust, those, not constructed, but planted, planted down in the living soil of primal consciousness, flourish to the last: when the treasures which experience has been many years collecting a few months may take away; some diamonds are left behind, which even the thief, time, has spared, reminiscences that glimmer through bare and blank obscurity from the crevices of youth. As every thing human has an element of good in it, that which is good in a vicious home is what the past gives back to feeling; it is also that which is good in an evil man that the remembrance of a virtuous home acts on. There is no mist of guilt so thick that it can always exclude the light of such remembrance; no tempest of passion so furious as always to silence its voices. During a lull in the hurricane of revelry, the peal of the Sabbath bell may come along the track of wasted years, and though loaded heavily, will not be unkindly in its tones. Through the reekings of luxury, faces that beamed on the prodigal in youth may seem to start in trouble from the tomb, and though marked with grief, though pallid with affliction, turn mildly towards him, not in anger but in sorrow. Amidst the chorus of bacchanals and the refrains of lewdness, the satiated libertine may fancy, at moments, that he hears the call of loved ones gone to heaven, startling him from the trance of death. Under the loud carousals that rage above the brain, deep down, and lonely in his heart, there may come to him too the whisper of parental exhortation, the murmur of household prayer, and the music of domestic hymns. The very criminal in his cell will often have these visitations—ministers to exhort, not enemies to accuse—angels to beseech, not demons to scoff. The sentenced culprit, during even his last night on earth, must sleep, and perchance may dream, and seldom will that dream be all in the present and in prison, not all of it, if any, will be of chains and blood, of shapeless terrors and pale faced avengers, of the scaffold and the shroud. For other things will be in the dream. He once was honest, and spent his childhood, it may be, in a rustic home, and grew to youth amidst labourious men and with simple nature. Out of imagery thus derived will his dream be formed. In such dreams will be the green fields and the wooded lane; the boat sleeping on the stream; the rock mirrored on the lake, the shadow, watched expectantly from the school room window, as it shortens to the noontide hour. Then there will be parents, blessed in their unbroken circle; there will be young companions, laughing in days of play; there will be bright harvest evenings, after days of healthful toil; there will be family greetings, thanksgiving

feasts; there will be the grasp of friendship; there will be the kiss of love. The dream will not be entirely, if at all, a dream of crime, disgrace, and death; it will be one that reproduces, on the brink of eternity, the freshness of emotion, hope and desire with which existence on earth began.—Giles.

### A Romance of Morocco.

The grandfather of Ben Abou, the present Governor of Rif, when Caïd of Tangier, made a great feast at the marriage of his daughter. One of his friends, Caïd Mohammed Widden, observed a poor man in mean attire in the court and ordered him out; and he not obeying, pushed him so that he fell. That same night the keeper of an oven (there are no sellers of bread, every one makes his own bread at home and sends it to the oven) had barred his door and retired to rest, when some one knocked at the door. He asked, "Who is there?" and was answered, "The guest of God," which means the beggar. "You are welcome," he said, and got up and unfastened the door; and, having nothing but some remnants of the koscosouso from his supper, and the piece of mat upon which he lay, he warmed the koscosouso in the oven, and after bringing water to wash the guest's hands, he set it before him: he then conducted him to the mat, and himself lay down on the bare ground. In the morning when he awoke he found the door unbarred and the poor man gone: so he said to himself, "He had business and did not wish to disturb me; or he went away modestly, being ashamed of his poverty." On taking up the mat he found under it two doubloons; so he was afraid, and put the money by, and determined not to touch it, lest it had been forgotten, or lest the poor man had stolen it and put it there to ruin him. Some time afterwards an order came from Fez for Mohammed Widden and the baker to repair thither. They were both conducted to the place before the palace to await the Sultan's coming forth. When he appeared, they were called before him; and, addressing the first, he asked him if he recollected the feast at the marriage of the daughter of the Caïd of Tangier, and a poor man whom he had pushed with his left hand and kicked with his right foot. Then Caïd Mohammed knew whom he had thus treated, and trembled. The Sultan said, "The arm that struck me and the leg that kicked me are mine: cut them off!" The oven-keeper now said to himself, "If he has taken the arm and the leg off the Caïd, he will surely take my head," so he fell down upon the earth, and implored the Sultan to have mercy upon him. The Sultan said to him, "My son, fear not; you were poor and took in the beggar when he was thrust forth from the feast of the rich. He has eaten your bread and slept on your mat. Now ask whatever you please; it shall be yours." The Caïd returned to Tangier maimed and a beggar, and his grandson was lately a soldier at the gate of the Sicilian Consul. The baker returned riding on a fine mule, richly clothed, and possessed of the wealth of the other; and the people used to say as he passed by, "There goes the oven-keeper, the Sultan's host!"—*Urquhart's Pillars of Hercules—Travels in Morocco*.

### Conventionality of Female Life.

Prejudice and a thousand of the evils that afflict society, have their rise in the morbid feelings that ill-health engenders: and it is evident that women, brought up to think and act as they do at present, can have but little chance of a sound mind in a sound body. To share in any kind of household work, is to demean herself; and she would be thought mad to run, leap, or engage in any kind of active game in the open fields, with the fresh, life-giving air around her, and the birds and lesser-winged things inviting her thereto. She may take violent exercise through a whole evening in heated, ill-ventilated, or draughty rooms—may be whirled round and round her form enfolded by a stranger, till, but for the excitement, one would call the strength she evinces herculean; but with children, or creatures with children's gushing natures, to chase each other's shadows on the breezy common, or search the sea-cliffs for flowers, till health, mantling her cheek and eye, she almost dreams herself a spirit of the scene, so ethereal does the blood flow; and she has read the old Greek legends, and has seen, before now, many a Dryad in the wood, and Naiad by the stream—to do this would indeed be deemed unwomanly, imprudent, not to be thought of, or tolerated. She may not even dance upon the green sward, unless the whole paraphernalia of dress, music, and set occasion, be there too; and then it shall be no dancing of spirit or movement, but a conventionality from first to last. The brook murmurs a little song as it glides over the pebbles to the sea—the woods are alive with "sweet noise"—the waves tell of many things, as with organ-like music they rise from the great waters; but she may not sing—may not be heard to wander among all these, giving song for song. No! If her spirit shall incline to such pleasures, she must wander far away, or to the atmosphere of ridicule and dissymphony will draw the music she would make. Or between the pauses of the dance, or some inanimate conversation, before a piece of rosewood, having placed her bouquet and scented gloves thereon, she shall sing the last new song.—*Westminster Review*.

### Consequences of Frightening Children.

A schoolmistress, for some trifling offence, most foolishly put a child in a dark cellar for an hour. The child was terrified and cried bitterly. Upon returning to her parents in the evening, she burst into tears and begged that she might not be put into the cellar. The parents thought this extremely odd, and assured her there was no danger of their being guilty of so great an act of cruelty; but it was difficult to pacify her, and when put to bed she passed a restless night. On the following day she had a fever, during which she frequently exclaimed, "Do not put me in the cellar!" The fourth day after, she was taken to Sir Astley Cooper, in a high state of fever with delirium frequently muttering, "Pray don't put me in the cellar." When Sir Astley inquired the reason, he found that the parents had learnt the punishment to which she had been subjected. He ordered what was likely to relieve her; but she died in a week after this unfeeling conduct. Another case from the same authority may be here cited. It is the case of a child, ten years of age, who wanted to write her exercise, and to scrape her slate-pencil, went into the school in the dark to fetch her knife, when one of her school-fellows burst from behind the door to frighten her; she was much terrified, and her head ached. On the following day she became deaf; and, on the next, so much so as not to hear the loudest talking. Sir Astley saw her three months after this had happened, and she continued in the same deplorable state of deafness. A boy fifteen years of age was admitted an inmate of Dundee Lunatic Asylum, having become imbecile from fright. When twelve years of age he was apprenticed to a light business; and some trifling article being one day missing, he was, along with others, locked up in a dark cellar. The children were much alarmed, and all were let out with the exception of this poor boy, who was detained until past midnight. He became from this time nervous and melancholy, and sank into a state of insensibility from which he will never recover. The missing article was found on the following morning, exculpating the boy from the guilt with which he had been charged.—*Glasgow Constitutional*.

### Origin of the Words Blanket, Worsted, Kersey-mere, and Linsey Wolsey.

While Edward III. in 1337, repeated his invasion of Scotland, and "ravaged the country with great fury, burning Aberdeen and many smaller towns," as the historians tell us; and while he was engaged in raising an army to invade France in 1338, exacting from the impoverished English people all their wealth to waste it in war; and when he was wasting France with war, borrowing money from all foreign princes who would lend to him, pawning the English crown, which made him a king, that he might still further extend destruction over fertile France; when, in the battles which our historians and poets have so minutely recorded, and loftily sung of, swords clashed with swords, and battle-axes rung upon coats of mail, the warrior heroes of England, mingled their blood and hacked heads with the blood and hacked heads of the warrior heroes of France, there was a servant of mankind making a noise in Bristol, which was of infinitely greater service to England than the entire conquest of Europe would have been. This was Thomas Blanket. The noise he made was not that of the clashing sword, but of the clashing shuttle. His purpose was not to destroy what his country already possessed, but to give his country what it did not yet possess—blankets, a covering of comfort to go to bed with, to sleep under, that it might be refreshed in sound sleep, and rise in health and strength to its daily work of making mankind happier by being happier itself. Thomas Blanket was soon imitated by his neighbours, who, like him, set up looms in their own houses, and made woollen cloth like that which he made. The cloth was named by his name; and to this day, and through all time in this country, will the name be known, though nothing else is known of this weaver than that he was the first to introduce the blanket manufacture in England. No cloth of any kind had been woven in England before the reign of Edward III. We read that in 1331 John Kemp, from Flanders, introduced the weaving of cloth into England; that the king invited fullers, dyers, and so forth, to come from Flanders and settle here. This policy on the part of Edward was discreet; and, viewed in connection with some other of his actions, prove him to have had some perception of the real sources of national well-being. But he no sooner allowed the cloth manufacture to be implanted in England, than he almost rooted it up again by restrictive enactments and oppressive taxes to carry on his wars. The manufacture of the twisted double thread of woollen, called worsted, was introduced into England about this time, or soon after. The village of Worsted, about fifteen miles from Norwich, was the first place where this thread was made, and it took the name of the village. There is no spinning nor woollen manufactures at Worsted now, but from the tombs in the graveyard, and the benefactions left to the parish, which are all recorded in the church, we have proof that the manufacturers of Worsted were numerous, opulent, and lived there in successive generations, during several centuries. It may also be noticed here, that after inquiring into the history of the parish and manufactures of Worsted, we visited Linsey, which gave the name to the fabric known as Linsey Wolsey; and Kersey and the Mere close to it in Suffolk, where the workshops were situated in which the cloth called kerseymer was first made. The cloth so called now differs from the original, and there is but little trade of any kind in Kersey now. But as at Worsted, the graveyard and the church have many records of manufacturers long since deceased. Their names, though now Anglicised and common in Suffolk, are all of Flemish origin.—*From Somerville's forthcoming Biographic History of Free Trade and the League, and the Pioneers of Progress*.

## Selections.

### The Lessons of Calamity.

The late calamity in Hague street was the theme of some important reflections upon the true interpretation and use of calamities in the last number of the *Independent*, from which we extract the following:—  
In nothing does the sovereignty of God so overawe the mind in some dread calamity where man's helplessness is brought in contrast with God's power. Man cannot control the material agencies which his invention has developed or combined for his own service. He may build his ship of the very heart of oak, and sheathe it with indestructible metal; its ribs of hardest wood, its knees of toughest iron, may seem to defy the mountain wave and the rocky coast; and having given it wings to fly before the wind, he may add the tireless wheels moved by a power that rests not day nor night, but urges on against wind and wave; and yet that very power thus chained and manacled as his slave, may burst its bands and rend asunder those ribs of oak, and with a convulsion that shakes the deep sink into its bosom. Or despite of sail and steam and ribs of oak, the ship may founder in mid-ocean, and not one fragment float to the distant shore.  
Deep in some well-arched vault, within the thick walls of copper or of iron ribbed round with iron bands, is pent up a vapor generated by the simple application of heat to water, which by its expansive force drives wheel upon wheel in the vast towering building, where scores of busy and ingenious artisans pursue their daily toil. For days, and months, and years, that vapor may obey the bidding of the engineer, and do its thankless and unceasing labor as gently as a lamb. But is it under man's control? Has he learned so to regulate it that it shall always be quiet and patient as a slave, or as the dumb brute accustomed to the yoke? Some slight defect in the machinery, some sudden excess of steam, some unknown, unsuspected stoppage of a pipe or valve, discloses a power in a few cubic feet of mist or gas to rend thick plates and bars of iron, to shatter solid walls of masonry, and as by the shock of an earthquake to bring down the towering pile upon its crushed and groaning occupants. Man cannot govern the material forces that he would make subservient to his own skill and profit. God alone controls all things; holds the winds and waves in his hands; shapes the thunder-cloud and gives the lightning law; and binds deep in the caverns of the earth forces that could burst the world to atoms. Fire and hail, snow and vapor, stormy wind fulfil his word. We lie abased before his awful sovereignty.

At times He makes before us grand and terrific displays of that power which overawes us in the least comparison with our weakness. By some hidden process in the bowels of the earth is generated an explosive gas, which forces a vent through the superincumbent mass of mountains, cities, forests, seas. The earth rocks and quivers like gossamer before the breeze; upheaves a mountain from the depths of the sea; or tottering with ineffectual struggles, down sinks a mountain into the yawning abyss: you look for the city and it is gone; the waters are rolling over its deep, unmarked grave, or a fiery deluge has flowed over it, and it is buried many fathoms deep beneath scorching lava and smoking cinders and ashes. Vain are the works, vain is the help of man. God is a sovereign; all things obey his will. "He looketh on the earth and it trembleth; he touched the hills and they smoke. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. My flesh trembleth for fear of thee, and I am afraid of thy judgments."

The calamities of life teach us a lesson of caution.—We are compassed about with infirmities. We are beset with dangers on every hand. We walk over hidden fires.

A frightened horse, a bursting bomb, a falling stone or scaffolding, a loose or slippery pavement, a deranged and exploding machine, a subtle gas, a midnight fire—any one of a thousand of what men call accidents may bring us suddenly to the close of life. We should learn caution from experience and from the calamities of others. Nothing is so unbecoming, in a finite, dependent, perishable creature like man, as presumption, fool-hardiness, or vainglory. Let us not tempt God. We should study the laws of our own being and of the material substances and organizations with which we are concerned, lest by infringing those laws we bring upon ourselves swift destruction.—Above all we should be cautious never to infringe that moral law to which all other law is made subservient, and whose penalty is couched in thunders of which the thunders of Sinai were the faintest echo.

The calamities of the present life admonish us by timely repentance to escape from greater evils in the future. These calamities, though not always in themselves immediate judgments, are yet typical of judgments to come. They serve to keep alive in us the sense of God's justice and the fear of his wrath. We have already said that the instinctive and almost universal tendency to refer calamities to specific sins is a mark of the divine law written on the heart. The feeling and the principle of judgment are right, though the application of it may be wrong. It is a law of God's government that guilt unrepented, unforfeited, shall be punished. The Bible warns us of a day of judgment and a day of retribution. And to its warning is added the warning of calamities foreshadowing that day of wrath. Is God too good to punish? He is not too good to send calamity and woe in this life; and the God of nature is the God of the Bible. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up." What devastation has been produced by the explosion of a few cubic feet of gas pent up in one little chamber; what misery has resulted from the fire which that explosion kindled! Think then of the fires rolling and surging beneath our feet, of which volcanoes are but fuses giving vent to their superfluous rage; think of the gases pent up in the earth that ever and anon rend it violently asunder and scatter the works of man. These all shall be set loose upon the world in that great and notable day of the Lord.

On a bright morning a hundred of our fellow citizens went forth from the rest of the Sabbath to their weekly toil, unsuspecting of danger. There was not one who did not expect to return to his family at noon or evening. They were in their customary places of labor, and everything seemed as usual;—but in a moment came a shock, a crash, and they were buried in the ruins, or smoldering in the flames. So shall the men of another generation rise some fair morn and resume their daily toils and pleasures,—as in the days of Noe, they shall eat and drink, and plant and build, and enter upon their customary occupations,—when suddenly the earth shall reel and rend, the heavens collapse with great noise, and flaming, flee away;—the day of the Lord shall come. But long before that day, you, reader, shall be summoned to appear before God.

### The First Prayer.

Many prayers had been offered before the time of Jacob, but this is the first of which we have any knowledge; and since the most ancient remaining example of any human act and thought, is deemed worthy of peculiar notice and consideration, the first human prayer that has reached us is entitled to attention. It is short, emphatic, comprehensive, and strictly appropriate to the exigency. "O God of my father Abraham, and God of my father Isaac, the Lord who saidst unto me, 'Return unto thy country and to thy kindred, and I will deal well with thee'; I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my staff I passed over this Jordan, and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau; for I fear him, lest he will come and smite me, and the mother with the children."

It does not seem that there could be a finer model for a special prayer than this, the most ancient of all. He first claims his interest in the broad covenant with Abraham and Isaac—just as we might and indeed ought, to set forth our interests in the mercies covenanted to us in Christ; then he urges the covenant of personal mercies; then he humbles himself into nothing before God confessing, with most affecting emphasis, his utter unworthiness of the blessings that have been showered upon him—yet venturing, notwithstanding, to hope deliverance from the danger that lay before him. His prayer was heard. Mysterious encouragements were given him that very night, when he remained alone, after he had sent his people over the river Jabbok. An unknown traveller engaged, as it were in a struggle with him, in the course of which it seems that the stranger suffered not his spiritual nature to transpire, but allowed his opponent to seem the stronger, until at length he put forth an atom of his shrouded strength, and, by a simple touch, caused the sinew of Jacob's thigh to shrink. Then, knowing that his conflict was not with flesh, Jacob yet retained his hold, and with the strongest impetuosity and boldness of conquering faith, cried: "I will not let thee go, except thou bless me" and he was blessed. And not only so; but he received a new name—the name of Israel—intended to denote his power with God, and, therefore, to assure him and his against and cause of dread from the power of man.—*Kitts*.

### Development of Character.

Christ 'was led by the Spirit into the wilderness, to be tempted of the devil.' Much depends on the way in which we come into trouble. Paul and Jonah were both in storm but in very different circumstances. And their hearts were revealed, and their characters developed so as to be seen and known of all men, both by the circumstances in which they were led into the storm, and the manner in which they conducted themselves in the tempest. Jonah was led into the storm by his own sin and folly. This he confessed—and evinced a noble spirit in offering himself a sacrifice to appease the fury of the tempest. Modern prophets who get into storm by their folly or neglect of duty, generally try to persuade both themselves and the Church that they have done right!

### The Reason Why.

Suppose a prayer-meeting had been appointed at Laodicea. Think you it would have been well attended? Why should it be? None of them felt his need of Divine aid.—They were all satisfied with their present condition. They would probably assign as the reason for non-attendance, want of time; but the real reason would be, no such sense of want as required the merciful interposition of God. Is not this the reason why many professors of religion are habitually absent from the meeting for prayer, to ask for God tried in the fire, that they might be rich? Were they conscious of their nakedness, they would feel the need of prayer, to obtain the white raiment with which they might be clothed. Did they realize their blindness, they would rejoice to come together, and to ask for the eyesalve that would cause them all to see.

Reader are you of this class? Then you have the Laodicean spirit, and should earnestly ponder what the Spirit said to the church.—*Herald of the Prairies*.



### From the Daily Express.

#### The Godless College.

It most certainly is granted that we are making rapid strides to the perfection of enlightenment in Canada. We no longer require the aid of a Christian education to strengthen our moral and social ties. The days are gone by when it was thought necessary to temper the abstract lessons of science and philosophy with the simple and ennobling teachings of the Gospel. We need no longer envy the celebrated deistical Academy of Paris for its irreligious license; we can now treat the *misericordie* of the Bible with the same superciliousness; our only University has set us the example by expelling it beyond its walls, and our senators and statesmen have confirmed by their vote this reasonable contempt for revealed religion. Under the pretence of liberality and reform they have hurled to the ground the great bulwark of Christianity by establishing the idea that to men of superior education its mild influence is unnecessary. They will grant that it does very well for vulgar, uneducated minds to stand in awe of future punishment as it prevents many among them from the commission of crimes which the civil law would be inadequate to repress, but they hold it as absurd that a gentleman of refined education should stand in need of such a bug-bear to control his passions and induce him to do well. Else what benefit do they participate from the late alteration in the charter of King's College? Do they imagine that any of the numerous body of Christians in Canada will place confidence in it? The Church of England is necessarily hostile to it; the Catholic Church, from the very nature of its religious belief, is essentially opposed to it; colleges of a similar organization having been lately condemned in Ireland by the Pope and his Cardinals, and by the Bishops of that country as anti-catholic and anti-Christian; the church of Scotland, as far as we can learn, has no confidence in it; the Wesleyan Methodists do not approve of it; hence, the wishes of that class of the population who are set down in the census reports as having no religion have alone been consulted. Indeed, a few ranting fanatics, without fixed principles in religion or anything else, may give it their sanction but it is perfectly clear that the great majority of the people look upon it as a false light maliciously kindled to allure to spiritual shipwreck and destruction the youth of the country. Besides the legal authority of our Provincial Government to dispose of a royal grant otherwise than in accordance with the intention of the donor, is highly questionable. By what authority do the Seigneurs of Lower Canada exercise feudal control over their vassals unless it be by reason of the power invested in their ancestors by the French monarchs previous to the conquest; and if the gift of a French monarch previous to the conquest be held valid after possession being taken of the country by Great Britain, a *fortiori* should not the gift of the English monarch after the conquest be sacred and inviolable? At all events the alteration should be as nearly as possible approximated to the intent of the giver; a portion of the legacy might have been granted to Colleges representing the most numerous religious sects in the country without greatly violating its original purpose, but to direct it to a purpose entirely foreign to the intention of the bestower is legally and morally wrong. As this is a question that cannot be adequately treated in a single newspaper paragraph, we shall deem it our duty to refer to it from time to time; in the meantime we cannot too urgently recommend to the Editors of the press in Canada, who still retain some Christian feeling, to give it their serious consideration.

### From the British Colonist.

#### The University of Toronto.

Having been refused access to the statutes, by virtue of which the business of the University is now pretended to be carried on, we have had to resort to other means to obtain information of what is doing. The Commission of Visitation having arrogated to themselves a power not conferred by the University Act, of passing certain statutes, it is not very surprising that these illegal statutes should be withheld from the public until the objects shall be accomplished for which they were passed. One of these statutes professes to arrange the different faculties in the University, and to authorize the Election of Deans.

The faculties according to the statute are composed as follows:

1. Law.—Dr. Connor.
2. Medicine.—Professors Croft, Gwynne, King, Beaumont, Horrick, Nicol and O'Brien.
3. Arts.—Dr. McCaul, Beaven, and Mr. Murray.

Dr. Connor being alone, he had no alternative but to elect himself Dean of the faculty of Law. He ought to have had two associate members in that faculty, viz., Dr. McCaul, Professor of Rhetoric and Belles Lettres, who is also entitled to be of the faculty of Arts, as Professor of Classical Literature; and Dr. O'Brien, Professor of Medical Jurisprudence.

There seems to have been a preconcerted scheme with regard to the election of a Dean of the faculty of Medicine, for contrary to all precedent the election was by ballot, although that course was strenuously remonstrated against. The clique carried it their own way, the ballot resulting in favour of Professor Nicol, who holds no University Degree. Before the ballot was taken, it was moreover, objected, not only that no election of Dean could take place under a statute which the Commission of Visitation had not power, by the University Act, to pass, but that, besides, if the faculty chose to act upon the statute in question, they must see in the first place that they were fully organized, in conformity with its provisions; that the statute expressly specified that the professorship of practical Anatomy should be comprised in the faculty of Medicine, and that professorship being vacant, it was incompetent to the faculty to proceed to the election of a Dean until the vacancy should be supplied, and the faculty be thus fully organized. The objection was, however, overruled, and Professor Nicol elected.

The faculty of Arts is composed of three clergymen—two of the Church of England, and one of the Church of Scotland. The latter could have had no chance against the two former, and Dr. Beaven, as a matter of course, was chosen Dean. Professor Croft, (Chemistry), not being a medical gentleman, should have been placed on the faculty of Arts; but there was probably, some design in keeping the clergy by themselves.

The Deans of the faculties are, therefore, as follows:—

1. Law, Dr. Connor.
2. Medicine, Professor Nicol.
3. Arts, Dr. Beaven.

In the faculty of Medicine, there are three Doctors and one bachelor of Medicine, and notwithstanding, the Dean-elect of that faculty, has no University Degree! In the other two faculties, the Deans are Doctors, one of Law, the other of Divinity. It will be quite a new feature in University proceedings, to see the Dean of the faculty of Medicine presenting candidates for University honours, and pledging himself that they are fully qualified to receive degrees, which the Dean himself who presents them, has not taken, and of the qualifications pertaining to which, he must, of course be presumed to be ignorant, as he never possessed them!

But, this is not enough. It is currently reported, that the Government clique in the University, have so arranged, that Professor Croft is to be the Vice-Chancellor. Professor Croft has taken no University degree, and the objection to his being elected Vice-Chancellor is similar to that which has already been applied to Professor Nicol, as Dean of the faculty of Medicine. What a farce it would be—what a burlesque on University proceedings to see Professor Croft, who has taken no Degree, presiding as Vice-Chancellor in Convocation, and granting Degrees; and in one faculty at least, receiving the candidates from a Dean, who is alike incapacitated with the Vice-Chancellor himself. But, we forgot! The *Globe* some time ago referred to Dr. Croft, although he has since ostensibly refused to inform us where he obtained his degree, or to what faculty the Doctor belongs. The honour, from whatever source derived, may have had special reference to the approaching election of Vice-Chancellor. It might have been as well to have procured a similar honour at the same time for Professor Nicol, the Dean-elect of the faculty of Medicine. But probably it was not thought of in time.

We understand that there are some persons scheming at present, to be placed on the Endowment Board; but as a general rule, it would be advisable that none of the paid Professors in the University should be placed on the Board.

The members of it should be in every respect independent of the Professors and others, who are to be paid out of the proceeds.

## Christian Guardian.

TORONTO, WEDNESDAY, MARCH 27, 1850.

### Wesleyan Missionary Meetings, Toronto.

In our last we gave a brief account of the Missionary Anniversary held in the Richmond Street Church, and promised a notice of the other City meetings to be held during the remainder of the week. We proceed to fulfil our engagement.

On Tuesday Evening, at 7 o'clock, services were commenced in the Adelaide Street Church, by the Rev. John Ryerson. The devotional services concluded, Dr. Ryerson was called to the chair. Dr. R. remarked, that although he had been nearly twenty-five years in the Wesleyan Ministry, he had never, till that evening, enjoyed the honour of presiding at a missionary meeting.

Upon the platform, surrounding the chairman, were the Revs. G. H. Davis, W. Squire, G. R. Sanderson, Dr. Burns, E. Wood, Dr. Richey, W. Ryerson, A. Green, J. Ryerson, and S. Nelles, who, with the exception of the last three named gentlemen, delivered addresses, in support of the several resolutions submitted to the assembly. The audience was large and respectable. The church, though not uncomfortably crowded, was well filled above and below; and the deepest interest appeared to be taken in the proceedings of the meeting until the close. The speeches were of a good character and produced a happy effect. The excellent music contributed to the pleasure of the evening. Between 10 and 11 o'clock the Anniversary was brought to a close by the singing of the Doxology and the pronouncing of the Benediction. The collections in the church on the Sabbath and at the Anniversary Meeting, amounted to about £15.

On Wednesday Evening a fine meeting was held in the Wesleyan Church, Queen Street. J. R. Armstrong, Esq., an old and valued member of the Church, presided. Mr. A. is intimately acquainted with the missionary operations of this branch of the Church in Canada, since its first missionary efforts were put forth, and has always taken a deep interest in the labours of the Society. The relation of facts and incidents coming under his own observation during the last twenty-five years gave interest to his opening address. He was followed by the Revs. Messrs. S. Nelles, Dr. Richey, G. R. Sanderson, E. Wood, and W. Ryerson. Want of time prevented the Revs. W. Squire and G. H. Davis from addressing the audience. The same reason operated in inducing the third speaker to refrain from uttering more than a sentence or two, and moving the resolution committed to him. The meeting was a good one; well attended; with singing of a superior order. One of the pieces was among the best we ever listened to anywhere.

On Thursday evening, the fourth meeting in the series, was held in the enlarged church at Yorkville. The church was crowded, although one-third larger than it was this time twelve months. W. Osborne, Esq., occupied the chair. The address of the Chairman was listened to with deep attention. We shall be happy to lay the substance of it before our readers, if possible, in our next. Mr. O. presided with as much urbanity as dignity, and gave, at the outset, a fine tone to the meeting. He was succeeded by Revs. S. Nelles, G. H. Davis, G. R. Sanderson, W. Squire, E. Wood, and Dr. Richey.

Friday Evening, the last of the meetings connected with the City Branch was held at the Don Mills, in the Primitive Church—the building occupied by the Wesleyans being too small for the occasion. The Superintendent of the East Circuit presided. After delivering an animated speech, he called upon the Revs. S. Nelles, G. R. Sanderson, W. Squire, and E. Wood, who severally addressed the assembly. Each no doubt, did the best he could under the circumstances, and the people seemed very much gratified with the facts and arguments adduced by the speakers. This was the second Wesleyan Missionary Meeting held at the Don. The Collection we think amounted to two or three pounds; and we have little doubt but the collectors will enlarge it to seven or eight pounds before the close of the year.

### Water and the Watery Pioneer.

The *Pioneer* of the 14th instant, (which we forgot to look at last week) pelting us to the extent of three columns and upwards, seems resolved to make up in length what he wants in substance. We assure him that, from all we had read of his *Pioneer*, we regarded him as too "weak a brother" to excite our anger; and that the water mania under which he has appeared to be labouring, demanded our pity rather than our indignation.

Had he examined, he would have found that the Tract, entitled, "A Wesleyan Methodist's Thoughts about Prayer, the Bible, the House of God, Baptism," &c. unchurched no religious persuasion, much less all religious persuasions, except one, and contained nothing but such practical views as are held by evangelical Christians of all denominations. This is no counterpart to the sectarian, exclusive, unchurched tract sent forth by the *Pioneer*, and to the rebuke by which he might have better profited than provoked that from which he is so anxious now to escape.

As to communion with members of other churches, the *Pioneer* might hear invitations to them on communion Sabbaths in every Wesleyan church in the city to join in partaking of the Lord's Supper, as we and our Methodist brethren would in any other Protestant Church where it might be convenient to attend, and where an invitation might be given. In regard to infant baptism, we made no reference to it—confining our allusions to the mode of baptism, not regarding the mode as essential—though the scripture allusions to sprinkling and pouring be more frequent than those to immersing—yet one mode being ancient as well as another. But in respect to infants (of whom our Lord said "such is the Kingdom of heaven") we may ask the *Pioneer* whether they are not subjects of the covenant of redemption, of which baptism is a visible sign or seal? We may further ask him, whether he has not as much example in the New Testament narrative for baptizing an infant as a woman?

In these two short paragraphs we have answered all that appears in the ships of argument in the *Pioneer's* three columns. His vituperative insinuations and borrowed calumnies against ourselves, our Conference and Church, both in this country and England, are quite in character with (to use the words of ROBERT HALL) "the intolerance of weakness." It is quite as congenial to the unscrupulous *British Banner* to indict labels against the Wesleyan Body as it is to the feeble *Pioneer* to retail them. The Wesleyan Body has lived down hundreds of such slanders and slanders, and will no doubt live down hundreds more.

The *Pioneer* has attacked our church polity. Had he been in existence to have read a series of articles which appeared in the *Guardian* some months since, under the head of "The Polity of the Methodist Church Defended," he would have found ample proof and illustrations that the members of the Methodist Church enjoy many rights and privileges which are not enjoyed by a Congregationalist, whether of the exclusive under-water order or not. The

*Pioneer* himself, in a late number, while attacking the independent missionary operations of a Long Point Baptist association, furnishes confession and proof that the Congregationalist, must be sunk into the Connexional system in order to accomplish the great end of the Church's existence—sending missionaries to preach the Gospel to every creature.

The *Pioneer* cannot look out concluding interrogations in the face, much less attempt to answer them, as to the little progress of the Baptists, both in England and Canada compared with that of Methodists, and when the latter were confessedly, to say the least, not less separate from the world nor less strict in church discipline than the former. We will aid the *Pioneer* to one answer to these practical questions. It is found in the fact, that the Methodists have been remarkably characterized by preaching the Cross—the common faith of salvation through Christ—while the exclusive Baptists have almost as constantly added an under-water sectarian dogma to that great cardinal doctrine of the Gospel. The sentiment of this remark is forcibly expressed by the Rev. Dr. ANDREW REED, an eminent Congregational Minister in London, in his Lecture on the *Advancement of Religion in the Nation*; and we commend his remarks to the serious consideration of the *Pioneer*. Dr. REED observes,

"Religion should be presented to the attention of the people as it is. It is not religion and something else for which we are to claim notice but religion alone. It is not our sect, our party, or our peculiarity, that we are to inculcate; it is vital religion, as the promise of this life, and that which is to come. The moment we descend from what is common to the faith and life of all Christians, to what is peculiar to ourselves, we give occasion to the world to suspect us of personal and selfish ends. Unhappily, we have been deeply defective here. Most Christians have urged with more zeal the articles which distinguishes them from other Christians, than the articles in which they are united to them; and few, very few have wisely satisfied themselves with presenting to the ungodly the elements of our common salvation. The world needed not this inducement to misinterpret our motives; there is nothing to which it is more generally predisposed. Assist them to this conclusion, and it is fatal to our success. It closes the avenues to the conscience. They may listen to us with respect, not with conviction. Whatever our present reception with the world, we should labour in every case to force on the mind this conclusion—'He means only my good.' Such a conviction would land us half way to our object."

### Biographical Notice of the Rev. M. Lang.

We find the following notice in the columns of our contemporary, *The Montreal Witness*. It was written by the Rev. John Douglass, and was read at the close of a funeral discourse by the Rev. J. Jenkins, before a large concourse of people, in Great St. James' Street Church, Montreal.

The Rev. Matthew Lang was born on the 23d March, 1798. At the time of his birth his parents were sojourning in Ireland, though their place of residence was Preston, Lancashire, England; in which town his early life was spent. Both parents were pious and consistent members of the Wesleyan Methodist Church; and he was trained up in regular attendance upon his public religious services. At a very early age he became the subject of the gracious influence of the Holy Spirit, by which he was at times deeply affected. When about sixteen years old, his mind was powerfully awakened to a sense of his guilt and danger as a sinner, and whilst the people of God were earnestly pleading on his behalf, he was enabled to trust in the Lord Jesus Christ for pardon and acceptance with God; "the love of God was shed abroad in his heart by the Holy Ghost given unto him; the spirit itself bearing witness with his spirit that he was a child of God." For thirty-five years he lived "a life of faith on the Son of God," ever ready to acknowledge that it was "by grace he was saved through faith, and not of himself."

His recognition of the death and mediation of a Divine Saviour, as the only, but all-sufficient ground of a believer's hope, was entire and abiding. The words so often upon his lips, expressed the fullest conviction of his judgment, and the strongest feelings of his heart.

"This all my hope and all my plea,  
For me the Saviour died."

The name, the character, the death, the intercession of Christ, were subjects inexpressibly dear to his heart. Frequently has he been heard to express the wish that ministers, both in their sermons and prayers, would give greater prominence to the exalted theme of the atoning death of Christ. Religion with him, moreover, was an active principle; no sooner was he made partaker of this precious faith, than his heart was drawn out in a strong desire for the salvation of souls. A few weeks subsequent to his conversion, he was appointed a prayer leader, and at once entered upon a course of benevolent efforts, visiting the sick, and holding prayer meetings in destitute parts of the town. In the following year he was called to fill the office of a Wesleyan Local preacher, in which capacity his labours were highly acceptable and extensively useful. His consistent and Christian deportment, his talents for usefulness and zeal for God, attracted the notice of the church, and pointed him out as adapted to a more extensive sphere; accordingly, in the year 1823, he was set apart to the work and office of the Christian Ministry, and appointed a Missionary to Canada East, then known as Lower Canada.

He arrived in this Province in the Autumn of that year, and at once proceeded to his field of labor, on the Sheffield Circuit, enclosing within its limits the Township of that name, and eight or nine contiguous ones. That part of the country was but recently settled and very thinly peopled. The roads were at some seasons of the year almost or quite impassable—the circumstances of the people generally were impoverished, and the accommodations of a minister travelling among them scanty.

Mr. Lang, however, had counted the cost; he entered zealously upon his work; endured cheerfully all the privations and hardships incident to a missionary's labors under such circumstances, and enjoyed the indescribable satisfaction of witnessing the pleasure of the Lord prospering in his hands. Before he left that circuit a large number was added to the church of "such as should be saved." Of these many have passed triumphantly through death to the rewards of eternity; others, and they not a few, still remain, after the lapse of a quarter of a century, consistent, holy and useful members of the church militant. The writer of this brief sketch visited a few weeks since, the scene of the late Mr. Lang's first labors in this Province, and found several of the most exemplary members of the church in that place, who claimed him as being, under God, their spiritual father. Time would fail us to follow the subject of this memoir through all the varied and widely extended fields of labor in which he toiled; suffice it to say, that after spending a few years in the rural portions of the Lower Province he has appointed to the important station of Quebec, where he exercised his ministry with much encouragement for two years. After this he was removed to Upper Canada. Here he remained six years, ministering the "word of life," to the edification and satisfaction of the people of his charge. His stations in Upper Canada were Toronto, Kingston, and Belleville, and during his stay in that part of the Province, he successively occupied the important offices of Book Steward and Chairman of one of the Districts. The last eight and-a-half years of his life were spent in Eastern Canada, two in Montreal, two in Quebec, and the remaining four and-a-half in the Circuit of Dunham, Odell Town, and St. Johns. During the last eighteen months, he filled the honorable and responsible office of Chairman of the Wesleyan District of Canada East. The entire course of our dear departed brother's labors is one on which we can reflect with joy and thankfulness to Him in whom was all his sufficiency.

It is believed that nothing is hazarded by the assertion, that Mr. Lang closed his labors on no circuit or station without leaving the cause of God in a more healthy and prosperous state than that in which he found it. With scarcely any exception he was favoured with a revival of God's work in every station that he occupied. For the last twelve months Mr. Lang's health was rather feeble, his constitution was evidently shattered; he continued, however, with but little interruption, to pursue his evangelical work. The last

seven weeks before his death were almost incessantly occupied in attending missionary meetings, during which time he travelled many hundreds of miles in the most inelegant season of the year. The excitement and fatigue consequent upon these severe labors, contributed to some extent, no doubt, to hasten his death.

On his return to St. Johns he resumed his duties with diligence, although he frequently complained of a painful oppression about the chest, and difficulty of breathing. No symptoms, however, had developed themselves to excite any serious apprehensions either in his own mind, or in the minds of his friends. Throughout the day preceding the evening on which he died, he seemed to enjoy his accustomed measure of health. After tea, in company with a valued friend and official member of the church, he walked to the military barracks, where he purposed conducting a religious service. On his way thither he complained of excessive fatigue, and on reaching the barracks he retired to an apartment adjoining that in which the service was to have been held. There his distress rapidly increased; he called for cold water, of which he drank a little, and then begged for the admission of fresh air, having previously divested himself of such articles of clothing as seemed to impede respiration. All these means, however, proved ineffectual, and after a few minutes of severe suffering he expired. With his dying breath he fervently prayed for grace to glorify Jesus. His last intelligible words being "Sweet Jesus, help me to glorify thee." For some time previous to his decease his soul was more than usually attracted towards Heaven. In his pulp ministrations, at the family altar and in his familiar conversations, a high tone of spirituality was observed; the Lord was thus preparing his servant for Heaven. A presentiment had rested on his mind for some months that his work was nearly finished, and he evidently strove to live and labor as one whose day was well nigh spent.

Mr. Lang was in the 53rd year of his age and in the 27th of his ministry. "Let me die the death of the righteous; and let my last end be like his!"

### Opposition on Lake Ontario.

It is generally understood that there will be a strong opposition upon this lake, the coming season. McPherson & Crane advertise three fine vessels to run through from Hamilton to Montreal. It is understood that the *Magnet* and two of Mr. Bethune's steamers will form a line as last year, while the American boats intend running on this side of the lake as well as on their own, thus forming three regular lines on the north shore of Lake Ontario. Cheap fares, as well as expeditious travelling, will be the order of the day. We shall know more about it in a few weeks. Authorized advertisements will soon put us in possession of the intentions of the parties referred to.

### Chancellor of the University.

On Saturday last the Hon. Chief Justice McAuley was elected Chancellor of the Godless University. Several others were nominated to the high office, such, for instance as Sir Allan McNab, Lord Stanley, and, we believe, the Emperor of China!

The Chancellor was elected by a majority of one. Chief Justice McAuley authorised a gentleman present to state that if elected he would not accept the honour.

Larret W. Smith, Esq., was elected Pro-Vice-Chancellor by a majority of three.

The Convocation proceeded to the election of a member of the Caput, when Mr. Wedd was elected by a majority of five. The proceedings were somewhat stormy and augured unfavourably in reference to the future. The blessing of God cannot, we think, rest upon an Institution from which his name and worship are excluded by legal statutes.

### Fatal Accident.

We regret to add another to the list of those who have unfortunately been killed during the past twelve months by the felling of timber. Last week, we are informed, Mr. Robert Parker, of the Township of King, having cut down a tree, was instantly killed by its fall. Mr. P. was sixty-six years of age, a native of Ireland, Co. Limerick, and was universally esteemed. He has left a large circle of relations and friends.

### Trial of Dr. Webster.

The trial of Dr. Webster for the murder of Dr. Parkman commenced on the 19th instant. An immense assemblage was present to witness the proceedings. Webster appeared quite collected, recognizing and bowing to many of his acquaintances. A few days will settle the question whether the jury think him guilty or innocent of the foul murder with the commission of which he is charged. The trial is slowly progressing.

### The City Council.

On Monday evening last the City Council granted the application of certain parties for a block of land on the Garrison Reserve for an Episcopal Church. This is liberal both on the part of the Ordnance Department and the Council; but it is a question whether the same liberality would be extended to any other denomination. We hope the question will soon be tested by the application of some other denomination for a similar grant in the same quarter of the City.

### Toronto and Lake Huron Railroad.

Another application has been or is about to be made to the Corporation for aid in behalf of this Railroad. Every facility that can be afforded by the Council ought to be afforded without compromising the integrity or hazarding the funds of the City. The idea of lending itself to the lottery scheme, of course, cannot be entertained by the Corporation. That matter has been set at rest, so far as they can do it, both by the Municipal Councils of the County and of the City.

### Cathedral of St. James.

It will be gratifying to many of our readers to learn that the decision of the vestry to lease a part of the grounds, upon which the Cathedral was erected, has been reversed. There will be no sale of the property—no diversion of it from its original purpose. A new church will be speedily erected and the square around the building continued open.

### Arrival of the Niagara.

In another column will be found a telegraph report of the arrival of the steamer *Niagara*. The news by the steamer is important. It will be perceived that the price of flour has declined 1s. 6d. a barrel. The Gorham case has been decided. The Bishop of Exeter is defeated; and the question of Baptismal Regeneration is thus declared not to be a doctrine of the Church of England. All true evangelical Christians will rejoice in this decision.

### The Parliament Building Burners.

The Grand Jury at the Criminal Court at Montreal ignored the Bills for arson against the parties accused of firing the Parliament Buildings in April last. The announcement was received in Court with cheers. There may not have been evidence against the parties accused, hence the expression of feeling. It surely cannot be taken as an evidence of strong sympathy with the parties who were guilty of one of the most disgraceful acts perpetrated in the country.

We direct attention to the notice for supplementary Missionary Meetings. The notice is on the next page.

## Religious Summary.

**In the Right Direction.**—A movement has recently been got on foot to establish a collegiate school for both males and females, under the patronage of the Methodist Churches in New York. It is proposed to secure lots extending across a block, so that the entrance to the male school may be on one street, and that of the female on another. A noble structure it is proposed to raise, and the outlay will not fall below \$50,000. This is to be raised in stock, and a discount of five per cent. per annum, for the stock held by them, to be made on the tuition bills of stockholders. The enterprise is sustained by the ablest men and heartily approved by the people.

**Conversion in Sabbath Schools.**—The Editor of the *Sunday School Advocate* announces that there have been during the past year, in connection with the operations of Sunday Schools in the M. E. Church, 9014 conversions.

**Methodist Church, South.**—The late Mississippi Conference memorialized the General Conference of the M. E. Church, South, on several important measures, viz: for the location of a religious newspaper in New Orleans, for the publication of a monthly periodical at some of its presses to promote Biblical knowledge, and to make some more definite and authoritative rule on the subject of seating churches. It also ordered an earnest appeal to be made to Methodist literary institutions, inviting them to hold a convention at the time and place of the General Conference, to confer with a committee of that body on the interests of education in general.

**Wesleyans and Sabbath Observance.**—Preparations are being made, on a large scale, for a general petitioning, by the Wesleyan body, on behalf of the sanctification of the Lord's-day, in connection with the English postal arrangement. Important communications have been sent to the ministers, recommending immediate measures for the promoting of public meetings and congregational efforts, in order to present a universal prayer to the Legislature of the country, to do away forever the now totally needless desecration of the Sabbath, by the delivery of letters and newspapers on that sacred day all over the land. All the London ministers have signed the City petition, promoted by the clergy, merchants, and bankers of London; and in addition to the exertions of the Lord's-day Society, two or three other committees are sitting in London engaged in the same blessed work; headed by Lord Ashley.

**Christ and Rome at Variance.**—The commission of cardinals has thrown into prison fifty priests, for having administered spiritual consolation to the wounded republicans in the hospital during the siege! How unlike the Saviour, who, when upon earth, relieved the distressed and who, as Judge of the earth will reward with a welcome plaudit those to whom he can say, "I was sick, and ye visited me!"

**Suspended.**—The Rev. J. Bromley, of England, has been suspended by his District Meeting, for his co-operation with the "expelled preachers," Messrs. Everett, Dunn, and Griffith.

**A new Religious Paper.**—The Baltimore Conference of the Methodist Episcopal Church have authorized the publication of a weekly newspaper under its auspices, to be called "the Baltimore Conference Christian Advocate and Itinerant."

## The Churches.

### Brighton Circuit.

To the Editor of the *Christian Guardian*.

DEAR SIR,—It is expected, by some of the brethren here, that some account of the Brighton Circuit will appear in the Conference journal. To prevent disappointment, and knowing that information of the work of the Lord on our circuits and missions is always interesting and acceptable to your readers, I send you the following:—

1. An alteration of the boundaries of the Colborne and Norwood circuits, by which a third (the Brighton Circuit) has been formed, gave a very general dissatisfaction to the leading members on these three circuits, and—to all appearance—will cause a very large deficiency in the salaries of the preachers, and otherwise effect the temporal interest of the circuits. No doubt, the alteration was intended for good; still, these are the effects coming from it.

2. However, as a new chapel was proposed for the neat and respectable little village of Brighton, the undertaking was not relinquished; and, notwithstanding the discouragement felt, Mr. Wm. Butler and the other members of the building committee resolved to do the best they could under the circumstances. In August, the foundation of the new Brick Chapel was laid by Mrs. Richardson, an old lady, above 90 years of age, who had liberally contributed to the building. A short address was delivered on the occasion and prayer offered to the Most High that he might choose this as "an habitation to dwell in, a settled place for him to abide in forever."

3. With praiseworthy zeal, a number of ladies exerted themselves in making and gathering articles of plain and ornamental needle-work, to sell for the benefit of the chapel. In September the Bazaar was opened—a large number of persons attended, and a considerable sum of money was obtained. But, as an excellent account of the Bazaar was published soon after, and which gave much satisfaction to the ladies concerned, there is no necessity of saying more at this late day, concerning it.

4. The Missionary Meetings for this circuit took place in the month of January. The Revs. W. McFadden and J. Gemley formed the deputation; and the Lord graciously assisted his servants in the advocacy of his holy cause. The meetings were characterized by a religious influence from above, and by a life-like spirit among the people; and the reflex influence on the ordinary work of the circuit has been good. The amount paid and subscribed is double that of last year. I wish our people did more generally believe the doctrine of the Bible in regard to giving to the Lord, in the support and spread of the Gospel. Unbelief says that giving is losing; but faith declares that giving is gaining. May we have more faith in the Providence and promises of the Lord!

5. Although my faithful colleague, Br. Osborne, and myself were somewhat discouraged at the beginning of the year by the cause already mentioned, and were fearful that we should have a barren year to complain of, yet the Lord has been better to us than our fears, and disappointed our unbelieving expectations. Our quarterly meetings have been "times of refreshing from the presence of the Lord." The Lord has poured out the Spirit in several neighbourhoods; and a blessed change has been wrought by the "word of his grace." Perhaps as many as a hundred have been brought under the power of the Gospel; of whom about 70 have united with us in church fellowship. Also the blessed doctrine and privilege of ent to sanctification is attracting the earnest attention of not a few of our people, who are "forgetting those things which are behind, and reaching forth unto those things which are before." Having received the "blood" of the atonement for their sins, they are looking for the "water" to cleanse them from "all unrighteousness." Instead of complaint, therefore, we have rather cause to "thank God and take courage."

6. Perhaps, Mr. Editor, you will not consider the space in your paper foolishly occupied, if I mention a thought which I have long entertained. I have thought, as Methodists, we want no new plans or measures, for advancing the work of God; but only to keep on in the track of the first Methodist preachers, and especially in their energetic, clear, and continued publication of the Methodist doctrine of entire sanctification, or Christian perfection. The first preachers in England and Ireland, and in the United States and Canada, gave this doctrine a greater prominence than we commonly do in the present day; and as we sow, so we reap. The witnesses of this doctrine were formerly



numerous; but, at present, how scarce! A preacher may go through ten or fifteen classes on a circuit and perhaps not find a witness for this doctrine! But Mr. Wesley's observations are better, and will be more effectual than mine. In a letter dated 1766, he thus speaks:—

"Where Christian perfection is not strongly and explicitly preached there is seldom any remarkable blessing from God; and, consequently, little addition to the society, and little life in the members of it. . . . Till you press the believers to expect full salvation now, you must not look for any revival."

Here, then, we learn Mr. Wesley's way of promoting a "revival" on a circuit, and an "addition" to and "life" in "the society," viz: by "strongly and explicitly preaching" "Christian perfection." And, as an encouragement to this mode of promoting the work of God, he gives, in a letter dated 1782, the following as the fruit of his long observation:—

"That point, entire salvation from inbred sin, an hardly ever be insisted on, either in preaching or prayer, without a particular blessing."

In a letter written but a few months before his decease, his opinion on the subject is very strongly expressed:—

"I am glad that brother D— has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly he appeared to have raised us up."

The clear inference from this is, that the chief work of a Methodist minister is to propagate the doctrine of "full sanctification," in Mr. Wesley's opinion; and that the great calling of the Methodist body is, by precept and example, to hold up to the world the glorious truth that "The blood of Christ cleanseth us from all sin."

7. To return from this digression from our circuit affairs: A meeting was held in Frankfort village, on the 13th inst. to consider the proposal of building there a Wesleyan Methodist Chapel; and it was unanimously agreed, by the friends present, to commence the undertaking immediately. Mrs. Marsh, an old member of the Wesleyan Society, and owner of the Frankfort property, consented to give half an acre of land in one of the streets, and the sum of nearly £50 was signed at once; and the subscription paper is now in circulation. Before next winter, I think, there will be a neat Wesleyan Chapel standing on the site of this village. Then there will be a chapel at each end of the Brighton circuit, but none in the Township of Murray, forming the principal part of it. Our friends in two or three settlements in Murray are, however, considering the subject of chapel building; and Murray will soon, I think, have as many Wesleyan Chapels as Sidney on its East, or Cramahoe on its West. Sath the Lord "Them that honour me I will honour."

I remain, Mr. Editor,  
Yours truly,  
G. F. PEATYER.

Brighton, March 15th, 1850.

## General Intelligence.

**Fire.**—A fire was discovered a Sunday night last, in a large block of wooden buildings in this town, known as the "Merchants' Block." The fire was discovered in time to prevent its doing much harm. The fire was evidently the work of an incendiary, as it originated in a place where no fire was used. A coloured man named James Phillips, was indicted on suspicion of arson in this case. It was proved on the evidence of Thomas B. Casey, that said Phillips had threatened to revenge on him for some real or supposed injury he had sustained at the hands of Casey some time before. From the number of fires which of late have occurred, and which are supposed to be the work of incendiaries, our authorities used a praiseworthy diligence to examine into this case, and in default of bail, committed the prisoner to jail.—[St. Chabannes Jour.]

**County of Argente.**—The representation of this county, vacated lately by the Hon. Donnelly Day, has brought forward several candidates—six in all, we believe—of whom, however, only two remain to contest the field. Mr. Jones, a Quebec advocate, comes forward as the candidate for the Liberal interest, and is supported by the Annexationists. The other candidate, Mr. Maguire, wimesy call the government candidate. He is also a Lawyer.—[Patriot.]

**St. James's Churchyard.**—We are requested to remind the members of the Vestry of St. James's Church that the adjourned meeting for the purpose of leasing the ground, takes place to-day at Mr. T. D. Harris's store, at half-past one o'clock. Our judges are aware, that the last meeting was adjourned, to give time for ascertaining what amount of voluntary contributions could be depended on, for building the Church without leasing the ground. We are happy in being enabled to state that, after a canvass of St. Lawrence and St. George's and a portion of St. Andrew's Wards, a sum exceeding £1250 was obtained; having done thus much, the gentlemen engaged ceased their exertions, satisfied that there could no longer exist a doubt that the sum required can readily be secured, and that the feeling against leasing the ground is most intense, and almost unanimous.—[Ibid.]

**Juvenile Hypocrite.**—The people of Toronto are cautioned against attending to the representations of the youngster, who is going about the City pretending to be the son of an officer in Sir John Franklin's Expedition, and asking assistance to enable him to go to New York and thence to England, for the purpose of accompanying the expedition now fitting out to proceed in search of Sir John Franklin. The lad at present represents his name to be Joseph H. Marsh, son of Lieutenant James Marsh, an officer of Sir J. Franklin's ships, the fact being that there is no officer of that name, or any rank, either in the *Exeter* or *Terror* (Sir J. Franklin's ships), or in the Royal Navy.—[Colonist.]

**Libertarian, on Bail of Mr. Russell.**—The legal adviser of Mr. Russell, having obtained an order from Judge Draper to liberate him on bail, on the ground of ill health, the necessary recognizances were entered into, and Mr. R. was liberated last evening. The amount of bail taken, for the party accused is £1,000, and two sureties £500 each.—[Spectator.]

**New Invention.**—Mr. Penney of this city has invented and patented a machine for tanning leather, which bids fair to supersede the present tedious process of manufacture. The conversion of hides into leather will, with the use of this machine, occupy but one-third of the time hitherto necessary for that purpose. The machine itself is of a very simple construction.—[Kingston News.]

**Disaster.**—A man, horse, and sleigh were seen, on Friday the 15th inst., in the rapids of the Long Sault, near the head of the Cornwall Canal. The man seemed to be entangled with the sleigh and harness, and they all appeared to be going down together. At one moment the horse would appear rolling along the troubled stream, then the legs and boots of the unfortunate man, and then, perhaps, the sleigh. It is not known who the individual was, or how he came to be in such a perilous position from this part of the country.—[Cornwall Freeholder.]

**Bankrupt.**—A bill, for an appropriation of money, to put the government buildings of this city in a fit condition for the reception of Parliament, will be one of the first measures to engage the attention of the Assembly at its next meeting.—[Quebec Chronicle.]

**Judicial Changes.**—Rumours have been abroad for some time past in this community, to the effect that the Chief Justice urged by his many infirmities, intends to give up his commission as such, prior to the next sitting of the Supreme Court; and that either the present Attorney General, or the Hon. E. B. Chandler, will take the seat thus left vacant.—We give this as rumour only, but yet as a report which has been strong probability to recommend it.—[New Brunswick Reporter.]

**Proposed New County.**—In another column will be found an advertisement to which the attention of our readers is especially called. We allude to the notice of a public meeting to be held in Streetsville on the 10th of next month, to consider the propriety of having the Township of Toronto, Chingwa, Council, and the Township of Erin, set apart as a new County.—[Streetsville Review.]

**Mail Stages.**—It has been decided by the Court of Common Pleas, at Toronto, that tolls are not required for horses or carriages conveying Her Majesty's mails. This will materially diminish the revenue of the turnpike roads and lessen the expense of future contracts, but as one is a Provincial and the other an Imperial revenue, we shall lose by the decision.—[Hamilton Gazette.]

**Incendiary Fires.**—The late fire in Market Street, like the two previous ones, originated from incendiary, and yet the Corporation up to the present period, have offered no reward to discover the scoundrels.—[Ibid.]

**The Magnet.**—We understand that the steamer *Magnet* will make her regular trips about the first of April, provided Kingston Bay is clear of ice, and that it is the intention of the Proprietors to lower the fare from this to Kingston, about the 1st of May, to four dollars.—[Ibid.]

**Melancholy Accident.**—A young man named Benjamin Livingston, was accidentally killed on Monday the 11th inst., by the falling of a tree, while chopping in the woods, in the township of Cartwright.—[Port Hope Watchman.]

**To Correspondents.**—Some time since we received A. B.'s reply to "Joannes" last letter; and in answer to his inquiries as to whether we intend to publish it, we would just remark, that we think it better to drop that controversy; we do not see that A. B. has made out much in his last. Had we known that it would have reached the length it did, in matters that are so personal and concern the public but little, it is not probable we would have published a line relative to this D. D. affair.—[Provincialist.]

**Cheap Postage.**—The effect of cheap postage in the increase of epistolary intercourse between the inhabitants of the British Isles is strikingly exemplified by a comparison of the post office returns for 1839 and 1849. In the former year, 76 millions of letters passed through the post office, in the latter 337,500,000.—[Chronicle and News.]

**Furners' and Mechanics' Institute.**—On Friday evening, the Rev. J. Spencer delivered the third of the series of Lectures on Chemistry—the branch of the subject on this occasion being Hydrogen. The attendance on the present lecture was larger than heretofore, and we were glad to see that so many ladies had availed themselves of the opportunity of obtaining information on this beautiful and interesting science; we hope to see a weekly increase of fair auditors.—[Quebec Herald.]

**Murder.**—The body of an infant was discovered last Friday morning lying in the water on the bank of the creek a few rods above the steamboat landing, which appeared to have lain there but a short time, and which, from its appearance, must have been murdered at the time of its birth.—[Chippewa Advocate.]

**First Boat.**—On Saturday evening about 8 o'clock the America arrived at our wharf en route to Rochester. She was received with great cheering by the two or three hundred people assembled, to honor Captain Kerr and Mr. Schofield the Purser, who are so deservedly popular. The America returned this morning. She will run twice a week for the present, leaving Toronto on Wednesday and Saturday, and Rochester on Monday and Thursday evenings. She will cross again to-morrow night.—[Coburg Star.]

**Fire at the Penitentiary.**—The refusal of the members of the Kingston Free Companies to proceed with their Engines to the scene of conflagration on Wednesday evening last is a great fact. Should the Government order any investigation into the origin of the fire, it would be as well to ask the reason of this neglect in performing an ordinary act of duty. And ten thousand chances to one, the arbitrary and tyrannical conduct of Mr. Commissioner-Inspector Brown will be given as the cause. How cordially that man is hated!—[Kingston Whig.]

**To all whom it may Concern.**—Mr. Brown, Senr., when asked by a respectable citizen, (from whom we have derived our information,) why he retired from the Editorship of the *Globe*, answered: "Because he could not control the venacity of his son, and that his character was at stake in having anything more to do with it! Comment is unnecessary. We shall only exclaim—*La quo tempore vivimus!*"—[Daily Express.]

**Improvement.**—A plank road is about to be constructed from Danville, on Lake Erie, to the port opposite Grimsby on Lake Ontario, via Smithville. This improvement is much required in that section of the Country and is sure to pay well when finished.—[British American.]

**Reciprocity.**—The Hon. Malcolm Cameron arrived last evening from Washington. We are informed that he speaks with the utmost confidence of the passing of the Canada Reciprocity Bill, as soon as the Slavery question has been disposed of.—[Transcript.]

**Marine Disasters.**—Sydney, C. B., 2nd March, 1850:—We learn from a gentleman from Bay St. Lawrence, that during the week before Christmas and New Year, a brig, name and destination unknown, was stranded between Grande Anse and Cheticamp; and it is supposed that all on board have perished, either by the waves or starvation in the woods, through which any survivors would have to pass before they could reach any inhabited place. The body of a man, and the arm of another, have been driven into Bay St. Lawrence, together with fragments of four barrels, &c.,—[Halifax Acadence Recorder of the 9th inst.]

There are two vessels which left here last fall that have not as yet been heard of: the one is the brigantine *Victoria*, which loaded here for Halifax with flour, &c., and the other is the brig *True Blue*, which loaded at Montreal with flour for the Clyde; and it is supposed that the above must be one of them.

**Remarkable accumulation of Ice.**—When Capt. Parry's ships, *Hecla* and *Griper*, were on their Arctic voyage, the month of March set in mildly, (at their retreat in Winter Harbour) so that the solid ice, which for some time had lined the ship's sides, began to melt. It therefore became necessary to scrape off this coating of ice, on which occasion Captain Parry observes: "It will perhaps, be scarcely credited, that we this day (March 31st) removed above one hundred buckets full, each containing from five to six gallons, being the accumulation which had taken place in an interval of less than four weeks; and this immense quantity was the produce chiefly of the men's breath and of the steam of their victuals during meals."

## UNITED STATES.

**Fire in Boston.**—The upper part of the Tremont House was discovered to be on fire this morning, by one of the female servants, in the attic. Whether it was occasioned by a spark lighting on the roof or from an accident in the drying-room, could not say, when our correspondent visited the premises. The women gave the alarm as soon as possible. In the space of a few minutes the whole of the attic was on fire, and smoke was discovered from the whole house on the whole of the Tremont street, fronting to the back part of the building, on Tremont place. The greatest excitement prevailed among the boarders of this large hotel, covering almost an entire square with buildings, and filled by hundreds of boarders. When the fact became known that the Tremont House was on fire, the trial of Dr. Webster was adjourned to allow the Attorney-General, whose rooms were in part of the building, to attend the moving of his effects. Shortly after, the court renewed its sitting. The fire was got under, but a south wind was badly damaged by fire and water. The loss is heavy.—[Bus. Mar. 21.]

**Interesting Incident.**—Many of our readers will doubtless remember a beautiful ballad written many years ago, by Mrs. Siba Smith on the death of a woman who perished in the snow-drifts on the Green Mountains of Vermont. True, however, to the instincts of woman's nature, she tore the covering from her person and wrapped her infant in it. This mother was found locked in the arms of death, but the babe survived. That infant, thus preserved from the snows of the mountain, is now Speaker of the Ohio Senate.—[America Paper.]

**Good.**—The editor of the *Medical Times*, referring to the monstrosities of medical students, assures a correspondent that "monstrosities have their uses, and among the most important, they are considered to point out the ideal, the vainest, the most self-conceited, if not, probably, the most dissolute in the class. They are beacons to warn others."

**Did of a Broken Heart.**—The explosion in Hagerstret, New-York, was the occasion of a series of sermons on the uncertainty of life, providences, and various topics suggested by that melancholy event. The victims were confined to a comparatively few congregations, and the pastors of those introduced into their discourses various affecting incidents. Rev. J. L. Lodge, pastor of the First Baptist Church, Brooklyn, among other incidents, mentioned the death of Mrs. Gulliver, whose funeral he attended that afternoon. Mrs. G., he said, was an aged lady, and had three grandchildren; the building at the time of the explosion. The charged revenue of two were brought home, and the third had ever since been hanging between time and eternity in consequence of the injuries received. The old lady was as well as her grandson when they left home on Monday morning. She loved them—they were her pride. When the mangled remains of two and the disfigured body of a third were brought home, she could not weep, but sat in the old arm-chair the picture of grief. She continued thus, without giving any external evidence of disease, until Friday morning, when she fell asleep in death. She died of a broken heart. She had long been a member of Rev. Mr. Lodge's church, as was also one of the deceased and several other members of the family.—[Boston Watchman.]

**Upward.**—Hon. Edward Gilbert, Editor of the *Alto California*, who was formerly a journeyman printer in Albany, which city he left three years ago as a volunteer in Col. Stevenson's regiment, has just returned a man of ample property, and a member of Congress.

**Homoeopathy.**—Twenty young gentlemen graduated at the Homoeopathic Medical College of Pennsylvania in Philadelphia, a few days since. The College is in a highly prosperous condition.

**Another Edition of Humboldt.**—Messrs. Capron & Barron, of Auburn, have been successful in disposing of one edition of three thousand copies of their "Marvellous Revelations," and have very sensibly concluded to try the amiable temper of the people a little further. We have a number of the second edition before us. We advise those who possess it, to believe no more than they are disposed of, its statements. When a person is resolved to gulp down a humbug at any rate, he endeavours to make it as wonderful as possible, even at the expense of the truth. As, for instance, when the publishers of this book say that *every means* have been tried to discover the origin of the noise, and all have failed, they go beyond the truth.—Whenever an approach has been made towards a proper scrutiny, the noises have been stopped invariably.—Twenty-four hours would be sufficient, if the proper appliances were attainable, to show the means by which these noises are made.—[Rochester Democrat.]

**A Phenomenon.**—A young American lad, nine years old is about to make his appearance in public as a performer on the violin. He is already an accomplished artist, and his execution surpasses in completeness, power and expression every thing we have before deemed credible of a child. The name of the prodigy is Sebastian Cook—and when he appears the musical world will be literally astounded.—[New York Tribune.]

**Ladies' Temperance Meeting.**—The First Presbyterian Church was crowded yesterday afternoon by a meeting of ladies for the purpose of organizing a Temperance Society, which was accomplished by the adoption of a constitution—the election of officers, &c. They also presented to Mrs. Gough a purse containing about \$150, which had been made up among them.—[Buffalo Commercial.]

**Flute Piano Forte.**—We learn from the Rambler that Messrs. Barton & Cobb, of Portsmouth, N. H., organ and piano forte builders, have produced an instrument uniting the flute and piano forte, and is so arranged that it can be played with or without the piano. The flute is made of wood so that the atmosphere has little or no effect upon it, and when once tuned it remains so, and answers to the touch of the most rapid music. It adds but fifty dollars to the expense of the piano.

**Temperance.**—Mr. Gough closed his temperance labours in this city on Friday evening. He has lectured here about three weeks, and has succeeded in creating a stronger and more universal interest in the cause in which he is engaged, than was ever before manifested in Buffalo. The interest has pervaded all classes of society, reaching from the highest to the lowest strata of the social organization. This aroused attention of our citizens has resulted, not only in large additions to existing temperance organizations, but in the formation of others of a general character. Foremost and important among these are the Ladies' Society—the preliminary proceedings whereof, we published in our paper of Friday, and that of the gentlemen, formed at the Court House on Wednesday evening. Mr. Gough we understand, has obtained over 5000 names to the pledge since he has been in this city, exclusive of those on the ladies' list, which must reach 1500 or 2000 more.

**The New York Expedition in search of Franklin.**—The schooner *Ameret* was purchased on Friday by Mr. Burrows on the part of Mr. H. Grinnell, for the expedition in search of Sir John Franklin. She lies at the Tobacco Inspection, E. R. where she is being strengthened and put in proper condition for such an expedition. She will be ready by the first of May. One or two more will accompany the *Ameret*, to be commanded by Lieutenants de Haven and Griffin. Mr. Grinnell heads the subscription with \$30,000. There is some expectation among the friends of the expedition that Lady Franklin will visit this country before the expedition is started. The vessel purchased, and her consort, will be rigged as hermaphrodite brigs, and of like dimensions. One will be called the "Advance," the other the "Rescue." The instructions of the company will be to search the shores of Wellington's Inlet and Cape Walker, in the hope of obtaining some traces of Sir John Franklin, by finding some of the copper canisters, containing notes of his voyage and the list, which he was cordially directed to throw aboard.—[Express.]

**A Watch Story.**—The Boston Traveller has the following paragraph which has a singular confession of tenses: Last night the watch heard a cry for help at the corner of Northampton and Washington streets, where they found Alvah Dunasnik, who said that he had been robbed of his watch by two women. One of the two women was stopped, but no watch found in her possession. As Dunasnik refused to appear against her, the watchman did not arrest her, she was taken off from her position, and afterwards found near the spot of the robbery, and one of the women had probably dropped it in her flight from the watchman.

**Riots.**—The Baltimore papers of Monday contain accounts of no less than four riots among the firemen of that city, one of which occurred on Saturday night, and three on Sunday. Pistols, bricks, stones, &c., were freely used, and several persons were more or less injured, but none fatally; the most serious injury being the loss of an eye on the part of Lewis Esender.—[Express.]

**Firemen's Riot.**—On Saturday evening last as the Taylor Hose Company were proceeding to a fire with their carriage, it was captured by a party of rioters and nearly demolished. Scarcely a month has elapsed since their fire carriage was destroyed in a similar manner.—[Philadelphia, March 15th.]

Mrs. Fanny Kemble has refused to give readings in Louisville, alleging, that "she cannot read in a slave state, and will not receive for her labours money which is the price of human blood."—[New England Watchman.]

**Melancholy Accident and Loss of Life.**—Explosion of the Steamer *Troy*.—On Saturday afternoon, our City was thrown into the greatest consternation by the report of the explosion of the steamer *Troy*, in the Niagara River, about two miles from Buffalo, and the probable loss of ten or twelve lives. The *Troy* was on her first trip this spring, from Toledo. She was sailed by Capt. Thos. Wilkins, a veteran master of the Lakes. The Engineer in charge was Levi L. Fortan, an experienced engineer. The *Troy* had been in sight of our City several hours, trying to work a passage through the ice to the mouth of the River, but being unable to do so, was on her way to Black Rock. Immediately before the accident, she had been backing, and Capt. Wilkins had just rang the bell for her to go ahead, when after making one revolution her boiler burst with a tremendous explosion, the report of which was distinctly heard at the distance of several miles.

Her main and upper decks were completely demolished, from the wheel-house as far forward as the mast. Some four feet of the Pilot-house were many of the passengers and crew, in that part of the boat they were terribly scalded by the escape of steam, or frightfully bruised by the flying fragments of the engine and timbers, while several were thrown by the explosion into the cool and swift current of the river, and among pieces of the boat and floating ice. It is impossible as yet to ascertain the number of those thrown overboard, several were picked up by small boats which were soon at the scene of disaster but it is invariably certain that some must have found a watery grave. From the most reliable information we could get, we think that ten men were certainly drowned. The maimed and scalded uttered the most heart-rending groans, shrieks of pain and anguish, whilst scarcely less affecting was the grief of the relatives of the dead and dying. The boiler was nearly full of water at the time it exploded and the head of steam was not high. The fracture happened in the bottom plate which is rather thin—it is a boiler said to have been taken from the steamer *Fulton* several years since; rather old, but thought to be perfectly safe.

Yesterday (Sunday) a coroner's jury was called to investigate the cause of the accident. We suspend any inquiry until it shall be known what facts are made to appear by the inquiry. The following is a list of those ascertained to be killed:—

Levi L. Fort, Engineer; Nicholas Zealand; Peter Zealand; William Worthington; Daniel Buckley; Thomas Gaunt; Andrew Martin.

We do not include in the killed the name of Dr. Ryle Wright, of Syracuse, who has not been found. He was probably thrown into the river and drowned. A person answering his description was seen clinging to a cake of ice, and afterwards went down. The coroner's jury met again this morning at 10 o'clock.

The Steamer *Canada* Capt. Willoughby succeeded in breaking her way through the ice this morning, and is now in Buffalo harbor—being the first arrival.—[Buffalo, March 25th.]

**Dr. Webster's Trial.**—Mr. Littlefield finished his testimony on Saturday, which was very strong in many respects against Webster. Several others were sworn, when the Court adjourned to this morning.—[Boston, March 25.]

## From our late English Files.

**A West Indian Lost with all Hands.**—On Tuesday night, the *Sarah*, Mr. Bridges, master, bound from Jamaica for London, made the Margate sands, and in the course of the forenoon she was taken in tow by the Trinity steam tug. As the day advanced the gale sprung up with a destructive fury unfortunately too well known. The ship and the tug laboured sorely, and between three and four o'clock in the afternoon, when running through the Prince's Channel, the towing hawser snapped asunder, and the ship got drift. The tug immediately brought up, in the hope that the weather might moderate. The wind, however, blew a perfect hurricane, and about midnight the steamer was driven from her anchorage. She lost cable and anchor, and was compelled to run for safety. The *Sarah* was then lost sight of, and from the tempestuous weather that prevailed during the following twenty-four hours, and the fact that nothing has been seen of her since, coupled with the circumstance that a quantity of West India produce has been picked up in the vicinity of where she went astray, as also pieces of wreck apparently of the same class of vessel, there is little doubt that she perished with all hands.

**A Scene at the Execution of the Mannings.**—The *Chronicle* publishes the following as part of the statement of a young thief of 15 years of age:—*I saw Manning and his wife hang. Mrs. Manning was dressed beautiful when she came up. She screamed when Jack Ketch pulled the bolt away. She was harder than Manning; they all said; without her there would have been no murder. It was a great deal talked about, and Manning was pained. It was a punishment to her to come on the scene that is in the right light. I did see, in fact, at the hanging two hankerschiefs, and a purse with 2s. in it. It didn't in the least frighten me to see Manning and her hanged. I never*

thought I should come to the gallows, and I never shall—I'm not high-tempered enough for that. The only thing that frightens me when I'm in prison is sleeping in a cell by myself—you do in the Old House and the Steel—because I think things may appear."

**Fall of the Cliff near Dover.**—On Wednesday last owing to the sudden thaw, a tremendous fall of the cliff occurred between St. Margaret's and Kingsdown. It is supposed that some thousand tons of chalk have fallen; the road is entirely blocked up, being buried for a considerable distance from 30 or 40 feet and the chalk extending from the base of the cliff to many feet below high water mark.—[Kent Herald.]

**The late Mr. Thomas Jackson, Agent of the Wesleyan Missionary Society.**—We feel it a mournful duty to have to place on record the death of Mr. Thomas Jackson, Agent to the Wesleyan Missionary Society, which took place at Christchurch, in Hampshire, between nine and ten o'clock on the evening of Friday, the 15th of February. Mr. Jackson had travelled that day from Ringwood to Christchurch, where in the evening he attended a very peaceful and happy meeting of the collectors and friends of the Wesleyan Missionary Society, in Christchurch. On the way home, having his arm in that of the minister, the Rev. John Bonser, he suddenly complained of illness, and inability to proceed further. Mr. Bonser took him into the next house, which happened to be that of a friend, Mr. Hooper; and, on being laid down, for he was unable to sit, he expired almost immediately, having been able only to articulate to his astonished friends that he had the disease of the heart. Medical assistance was near at hand, but was of no avail. The spirit had been released at once from its earthly tenement. His deeply afflicted family and friends have the consolation of knowing that he was not unprepared for the solemn event. He had for many years lived in the habitual spirit and practice of piety, and was highly esteemed for his Christian character and amiable deportment. Mr. Jackson's conversation and engagements during the last day of his life were such as a "faithful and wise servant" would wish to be employed in when his master cometh. Blessed is that servant whose life, when he cometh shall find so doing. Mr. Jackson was deeply lamented by the Missionary Committee, and by a large circle of intelligent friends, who knew the value of the services he has rendered to the Wesleyan Missionary Society during the last three or four years. He has left a widow and ten children, most of them young and unprovided for, to deplore his loss. The body was removed on Friday night to the house of Mr. Thick, of Christchurch, his intended host, and from thence the interment is to take place this day (Wednesday). The Rev. Mr. Bonser took the midnight train to London, that he might personally communicate the melancholy intelligence to Mr. Jackson's family and friends.—[Watchman.]

The taxes on the *Times* amount to rather more than £16,000 a year for the paper, £60,000 a year for the stamps, and £19,000 a year for the advertisements; total, £95,000 a year.

**Misfortune.**—Mrs. Elizabeth Frank, an aged lady, well known as a liberal contributor to charitable societies, died a short time ago at York. The bulk of her property, exceeding £10,000, is left to the Pastoral Aid and Church Missionary Societies. No other society is mentioned in her will, except the Clergy Daughters' School, at Casterton, to which a reversionary legacy is left exceeding £1,000.

**Iron and Wood.**—The steamer *Diana* of Waterford, an iron vessel, after striking on the Great Barbo-bank, on Wednesday morning, in the late severe gale and riding through a bill Saturday, when she was towed off, escaped from her perilous position with comparatively little injury; whilst the *J. Whitney*, having unfortunately, on the same morning, struck upon the bank at the entrance of the Victoria Channel, went to pieces. The *Diana* was docked on Monday afternoon, and was examined by Mr. Grantham for the underwriters, and Mr. Fasco, of London, and Mr. Rodgers the builder, of Glasgow. She has sustained very little injury, not a plate dinged, and the form of the vessel seemed to be entirely unaltered.—[Liverpool Mercury.]

**Strange Occurrence.**—A rather extraordinary affair is reported by many occupying the attention of the gossips of Exeter. A nice young man, holding a situation of £70 per annum, in the office of one of our respectable merchants, was introduced to the daughter of his employer, and, being fascinated, proposed, was accepted, and approved. He had, however, the temerity to introduce a rich friend of £700 a year, who was also enlisted and endeavoured to supplant him. The attempt was successful as far as the parents were concerned, and the lady affected compliance. A day was fixed for the wedding, but when the happy hour arrived, it was discovered that the fair bird has flown, and been mated to her first love, preferring honour and a cottage with him, to the stain of unfaithfulness and competence with another.—[Liverpool Mail.]

## ARRIVAL OF THE STEAMSHIP

### "NIAGARA."

New York, March 23, 3 p. m.

The steamer *Niagara* arrived at Halifax with dates to the 8th.

**LIVERPOOL, MARKETS.**—Cotton dull, and a tendency to decline; sales of two weeks 53,000 bales, and tend to 9d. on yellow; best Western, Canal, Baltimore, and Ohio Flour 1s. 5d. per barrel.

Provisions improved. Money market improved. Consols for money 96½, for account 96½. American stocks advanced. The *Europa* arrived at Liverpool on the 3rd inst. The *Hermann* at Southampton on the 4th. The political affairs of England present little of special interest.

## FRANCE.

The anniversary of the Republic, the 26 of February passed off without disturbance. The Minister of Finance states that the revenue will be adequate for the public service this year without a new loan or increased taxes.

The Post-Master General opens all letters addressed to suspected persons. This conduct has given rise to a warm debate in the Assembly.

It is said that France and Russia are completely united upon the Greek question.

It is stated that the French fleet in the Levant had sailed for the Greek coast.

We learn from the French Budget just published, that the army is to be reduced to 408,000 men, and the expenses of the nation are to be reduced to 84,000,000 francs. The conduct of Lord Palmerston in continuing the Greek blockade is severely commented upon by all the English Journals, and were it not for a belief which exists that his Lordship has made a demonstration against Russia, his conduct would meet with general reprobation.

The results of the elections were not known on Thursday. The Government had established a censorship on all foreign books.

## RUSSIA.

The Russian government has presented an energetic remonstrance against the proceedings of the English Government, and public opinion is general that if necessary the Czar will give the Greeks sufficient support. The Russian note to the Minister at London says:—"You will demand of Lord Palmerston to what extent he intends to employ force in the support of his claims in order that the allies of King Otto may be in a position to consider what means may be necessary for them to adopt to guarantee the independence of that monarch and his people."

## ENGLAND.

The London Gazette says that a Queen's messenger passed through Milton on the 25th ult., with orders for Sir John Parker to cease hostilities against Greece.

Her Majesty has authorized a publication of the following liberal rewards for the discovery of Sir John Franklin, viz:—£20,000 to any one who will effectually relieve the crews of the ships; £10,000 for relieving, or information that may tend to the relief of the crew; £10,000 to any one who should succeed in ascertaining their fate.

## ADDITIONAL.

Accounts from the manufacturing Districts are not satisfactory, and many of the mills in Manchester and other places are working short time and some stopped altogether. It is not supposed that this is more than a temporary arrangement.

## INDIA.

The news from India is not important. Commercially it is not so favourable from Bombay as indicated by previous advices.

## SWITZERLAND.

The menaces of the Swiss cantonnements have been renewed; but as France and Austria intervened, nothing serious is apprehended.

**DENMARK AND THE DUCHIES.** The report gains ground that the aristocracy is to be prolonged. It is currently reported that Denmark has concluded a private treaty with Prussia



