"OF INTEREST TO ALL."

The Great Pain Killer.

medicine has been discovered that is so happ- adapted to use *internally* as drops to be ta- nd yet Perform such wonders when applied *nally* as a wash, or bath, by friction.

YORK SHILLING is all you have to risk to ; and as that sum can be no object to the pro- r, it is hoped that such a price can be no ob- to any family, and will never prevent its

s intended to put this great healing remedy the hands of country merchants, in towns, in or dry goods stores, or in temperance groce-

E PRICE *from twelve to fifty cents* per bot- cording to the size, will enable *all* to use it. u doubt, begin with a bottle, and that will re- your doubts, and make you buy and use and nmend it to your friends more than a hundred ficates would. Who will fail to try it and save nd suffering for a YORK SHILLING.

is "PAIN KILLER" may be used with a suc- that will astonish the beholder, in such cases e following:—Cholera Morbus, Distressing ntery, Pain in the Side and Stomach, Corns, and Bruises, Cholera Infantum, *Bronchitis*, s on Man or Beast, Children Teething, Rais- Blood, Hoarseness, Quinsy, Chilblains and ted Feet, Spasms, Burns, Broken Breasts, Men- Cramps, Scratches, or Torn Flesh, Bites or gs.

ERTIFICATES to fill a volume might be pub- d, showing the wonderful effects of "Mrs. vn's Pain Killer," but they are too common, used for articles, of no merit; and the *One* Shil- bottle will do more than a thousand *unknown* es to convince the user

Sold wholesale for the Proprietors in Nova ia at *Morton's Medical Warehouse*, Halifax.

MARRIAGES.

t Walton, Hants Co., on the 24th ult., by the William McCarty, Mr. Mark Rathburn, of dericton, N. B., to Miss Mary Jane Godfrey.

t St. George's Church, Toronto, on the 19th by the Rev. S. Lett, L. L. D., Jannett Hous- Thompson, Esq., Deputy Commissary General, Anna Maria, daughter of Commissary General rke.

t Tatamagouche, on the 7th inst., by the Rev. nes Narraway, Mr Ralph Whidden of Onslow, Mis Bridget Stone of Tatamagouche

DEATHS.

ddenly, at St. John, N. B., on Sunday even- 3rd inst., Anne, wife of the Rev. William nald, Minister of St. Andrew's Church in that y, aged 31 years; leaving an affectionate hus- d, three children, and a large circle of friends deplore their loss.

At Detroit, State of Michigan, on the 2nd inst, tilda, wife of Mr J. W. Patton, and second ghter of Mr. John Stevens, of South Bay, N. B.

On the 11th inst., Mrs Farquharson, wife of lonel Farquharson, Royal Fusiliers, Command- t of the Garrison. This unfortunate lady's death sulted from the effects of a severe burn occasi- ed by her cloths having accidentally caught fire m a lighted candle 4 weeks ago.

On the morning of Tuesday 12th March, at No. Hollis Street, the Rev. John C McKenzie, Pro- sor of Classical Literature, and Mental Philoso- y in the Free Church College in this City.

At Buctouche, N. B., in January last, Joseph ince, infant son of Mr. William Hyslop.

SHIPPING NEWS.

ARRIVALS.

Monday, March 11.—Schr. Jane, Sprott, Sheet arbour; schr Three Sisters, Drummond, For- ne Bay, N. F.; Mary Jane, Gallant, Sydney.

Tuesday, March 12.—brigt Roger, Paynter, 25 ys from Cienfuegos, to G. R. Firth & Co; schr. ars, Goodwin, 28 days from Cienfuegos, to G. & Mitchell & Co

Wednesday, March 13.—brigt. Antionette, lin, Trinidad de Cuba; experienced very heavy les on the 7th and 8th inst.—lost bulwarks, &c.; as in company with the schr. Buskar from Cien- egos, bound to this port—parted company 5th st.; left Inquisitive to sail in 8 days;—schr. Harriett, Rogers, Fortune Bay, N. F.—spoke on Monday, off Whitehead, schr Mary Ann, Fongue, om Arichat, bound to Boston. Schr. Enterprise, wain, Cape Negro; schr. Emerald, Newal, Bar- ington.

Thursday, March 14—Schr. Windsor, Frances, Philadelphia.

CLEARED

March 9—R. M Steamer Canada, Laing, New York; brigt Mary, Jones, B. W. Indies; schr Isa- ella, Cantley, Boston; schr Mary, Tyrrel, New York; schr E. L. Packhurst, Dequesnal, St. Pierre; brigt Vixen, Lancaster, Boston; schr Eli- abeth, McLeod, Philadelphia.

March 14—brig Boston, Laybold, Boston; brig Mary Sophia, Parker, Wilton, N. S.

MEMORANDA.

Prices at Kingston, 4th inst (per Telegraph to Messrs. Salter & Twining,) Cod $4½, boxes $4½ mackarel *in demand*, Oil 2s. 9d., Herrings $5 *and wanted*.

Baltimore, (per Telegraph), arrd 11th instant, brig Commerce, Curtis, New S. Wales

The Packet brigt. Halifax, Laybold, hence, arrd at Boston on Tuesday.

BY WM. CUNNABELL.

AT HIS OFFICE, NO 3, CONNORS' WHARF.

HALIFAX, N. S.

THE WESLEYAN.

NEW SERIES.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, &c.,&c. [Vol. 1. No. 37.

Ten Shillings per Annum Half-Yearly in advance. } HALIFAX, N. S., SATURDAY MORNING, MARCH 23, 1850. { Single Copies, Three Pence.

POETRY.

MARCH.

The stormy March is come at last,
With wind and cloud and changing skies;
I hear the rushing of the blast
That through the snowy valley flies.

Ah, passing few are they who speak,
Wild, stormy month! in praise of thee.
Yet, though thy winds are loud and bleak,
Thou art a welcome month to me.

For thou to northern lands again
The glad and glorious sun dost bring;
And thou hast joined the gentle train,
And wear'st the gentle name of spring.

And in thy reign of blast and storm,
Smiles many a long, bright, sunny day,
When the changed winds are soft and warm,
And Heaven puts on the blue of May.

Then sing aloud the gushing rills,
And the full springs from frost set free,
That brightly leaping down the hills,
Are just set out to meet the sea.

The year's departing beauty hides
Of wintry storms the sullen threat;
But in thy sternest frown abides
A look of kindly promise yet.

Thou bring'st the hope of those calm skies,
And that soft time of sunny showers,
When the wide bloom on earth that lies
Seems of a brighter world than ours.

CHRISTIAN MISCELLANY.

"Wisdom by better acquaintance with the thoughts and companionship of pure and lofty minds."—*Dr Sharp.*

Apostolic Succession.

[The following remarks on the subject of "Apostolic Succession" are selected from the Preface of "Riddle's Manual of Christian Antiquities." The Rev. Mr. Riddle is well known as a CLERGYMAN of the CHURCH OF ENGLAND. We have taken the liberty of *italicising*, and otherwise emphasising some of the passages. The truthfulness of Mr. Riddle's statements commends itself to the judgment and approval of the intelligent and unprejudiced student of Sacred and Ecclesiastical History.]

"Did they" (the Apostles), "in any way, sanction the doctrines connected with the theory of apostolic succession? If an apostolic succession had been designed from the first, it may *reasonably* be supposed that the Apostles would have made some *pointed allusion* to such a provision for the transmission of the faith and for the *peace of the Church*, especially in the course of their warnings against false doctrines and divisions. But although such warnings are numerous, they contain *no distinct allusion* of any such bulwark of sound doctrine and centre of Christian unity. St. Paul, in full prospect of the attempts of false teachers, did not charge the Elders of Ephesus to abide by the decisions and doctrines of a Bishop, but he desired them to take heed to themselves, and then commended them to God. St. Peter, on the prospect of his death, and with direct allusion to the expected event, when some reference to his "successor," or to the Bishop for the time being, would seem to have been almost unavoidable, contents himself, however, with endeavouring to keep up the remembrance of the truth by composing a written document and by referring his readers to the ancient prophecies, and to the immediate teaching of the Apostles: in other words, to the Old and New Testaments."

"Whatever may become of *Apostolic succession*, as a theory or institute, *it is impossible*, at all events, *to prove the fact of such succession*, or to *trace it down the stream of time*. In the case that seems to involve the doctrine; and if the fact be hopelessly obscure, the doctrine is irrecoverably lost.—But can we suppose that the divine Author of our religion has suffered *any part* of his Gospel to perish? It is, of course, possible that a truly apostolic succession may have existed, although the traces of it have entirely disappeared; but must we not allow men to regard such a loss as contributing to render the whole doctrine and institute extremely doubtful? Should we not weaken the good cause of Episcopacy by *insisting upon pretensions* which *cannot be established*, and which may *really be fictitious?* IT IS IMPOSSIBLE TO PROVE THE PERSONAL SUCCESSION OF MODERN BISHOPS, IN AN UNBROKEN EPISCOPAL LINE, FROM THE APOSTLES, OR MEN OF THE APOSTOLIC AGE. As a matter of *history* and *fact*, apostolic succession, in this acceptation of the term, is *an absolute nonentity*. Call it a theory, a fiction, a vision, or whatever you choose, you cannot give it a name too shadowy and unsubstantial. It exists, indeed, as an honest *prejudice* in the minds of many sincere Christians, and so far it is entitled to consideration and respect. But *in itself* it is *an empty sound.*"

My own, my Native Land.

Extract of an Address of Rev. Mr. Jackson, before B. & F. Bible Society.

As an Anglo-American, I feel peculiar sensations in the situation I this day fill.—England gave me birth: America received me to her heart and hand. England gave me the Gospel of Christ—in England I imbibed the spirit of Christianity: and it is my highest honour in America to endeavour to make known those principles to others.

It was my happiness, thirty years ago, to collect my weekly pence for your Society; and now it is my happiness to collect a larger stream for your beautiful daughter beyond the Atlantic; but for England I still feel love glowing in my breast.

"When I am far from thee, Britannia fair,
My heart still turns to thee, my country dear!
Thou hast fair friendship's spell—
Here love and freedom dwell—
And [illegible] this heart full well,
[illegible] country dear."

Sh[illegible] cease to love the land that gave them birth, because separated by a few thousand leagues of water? No!—And I will now discharge a commission from another son of this country, long settled in America, who has authorized me to lay before you a £10 Bank-of-England Note, as a token of his attachment to this country, and to the blessed cause in which she is engaged: and may we not combine with it a prayer for America?

"May her star-spangled banner still wave
O'er the land of the free and the brave!"

Long may she continue to be—what she has learned from England to be—the uncompromising protector of freedom! It has been said by a statesman, that England and America combined may defy the world; but in this bloodless warfare they may defy all worlds opposed to the holiness and happiness of man. I believe that between no two nations in the world does such a strong and affectionate attachment exist.

A Peaceful Spirit Recommended.

There are, indeed, controversies which never must be allowed to sleep. Never must we cease to put forth what power we have in contending for the faith once delivered to the saints—for the great foundation of Revealed Religion, in opposition to all classes of infidels and anti-supernaturalists; and in contending for those essential doctrines, which are not matters of speculation, but touch the highest interests of the heart—the interests of eternity; without which, indeed, the value of Christianity is almost gone, and its practical influence is soon found to be next to nothing. But when we have done justice to these subjects, surely we ought to feel that there is a kind of warfare which there needs. If the spirit of controversy should not intrude, it if can be prevented: and if it should, that it should be conducted in a manner that may do honour to our spiritual principles. This it is which can still the angry waves, and teach men to feel themselves far more nearly connected by the faith and hope and holiness of the Gospel, than they are separated by varieties of opinion. Let us, then, come to the fountain of light, and submit our hearts to the entrance of God's word, which giveth understanding to the simple, that we may be free from party feeling, and receive with meekness the engrafted word, which is able to save our souls. This is the way in which God will make us put an end to our petty controversies, and advance the Kingdom of our Lord Jesus Christ.

Excellent but not Effective Preachers.

There is much truth in the following eloquent remarks of a gifted pastor in Philadelphia:—

"There are numbers, in every section of the land, who have come forth, with rich literary attainments, from the university and the seminary, and who are adepts in the theory of their profession, and yet, when brought into the field of real service, prove utterly wanting in practical dexterity, and are mere nullities in the Church, because of this defect. They are pious and learned; they possess noble gifts, both natural and acquired; and in the seclusion of the study they can prepare very excellent and weighty sermons; but they can no more produce them with effect before an audience, than the fair maiden could wield the thunderbolts he hurled. In the distance and chilling reserve with which their spirits are wrapt up, they are as widely separated from the regards and sympathies of the busy, breathing, living world, as the hermit in his remote cell, or the lone astronomer on his mountain height. They are not working and every-day men; they have not the power of bringing their thoughts and feelings to to bear upon others; and the consequence is, that their labours, both in the pulpit, and the more private walks of pastoral life, are unacceptable, uninteresting and feeble. One plain, unlettered preacher, with his warm heart and glowing utterance, his practical habits, and his intuitive perception of human passions and prejudices, will achieve more for the advancement of Zion, than an army of those slow, torpid book-worms, with the starch of the college yet stiff upon them, with their heads of knowledge and souls of ice, their frigid manners, and their sleepy delivery that lulls like an opiate. It is not by such men that the world is to be roused and shaken. It is not by such men that the crowds of impenitent sinners are to be disturbed in their fatal repose, or the slumbering host of God's elect awakened to glorious deeds and led on from victory to victory, until the earth alone shall be the limit of its conquests."—Ministry for the Times. *By Rev. G. B. Ide.*

The Wonders of Prayer.

Abraham's servant prays—Rebecca appears. Jacob wrestles and prevails—the angel is conquered and [illegible] wonderfully armed from the revenger [illegible] — Amalek is discomfitted.—Joshua prays—Achan is discovered. Hannah prays—Samuel is born. David prays—Ahithophel hung himself. Asa prays—victory is obtained. Jehoshaphat prays—God turns away his foes. Hezekiah prays—[illegible] Elijah prays—the heavens are shut and both are sealed in twelve hours. Jonah prays—He is swallowed by a fish and hurled on his own native shore in three days. Elisha prays—Jordan is divided. Ellsha prays—a child's soul comes back. The church prays—Peter is delivered by an angel. Paul and Silas prayed and sang praises—the doors of the prison were opened and every man's bands were loosed. Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush into fountains, quenched flames of fire, muzzled lions, disarmed vipers and poisons, marshalled the stars against the wicked, stopped the course of the moon, arrested the rapid sun in his great race, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of men, and routed and destroyed vast armies of proud, daring, blustering atheists. Prayer has brought one man from the bottom of the sea, and carried another in a chariot of fire to heaven. What has not prayer done!—*Ryland.*

A Forfeited Life.

I once looked in through the bars of a prison upon a man who was condemned to die. He had murdered his own father. He had been tried for his crime, and condemned to die. The day had been named for his execution. He had been reprieved for a time; but no hope of pardon was held out to him. His life was forfeited—the time of his execution rested with the Governor.

He looked up at us and smiled, and appeared to be cheerful and unconcerned. I wondered that he could smile while sentence of death rested upon him. My unconverted reader, a far more dreadful sentence than the one we have just considered rests upon you. "He that beleiveth not is condemned already." Condemned to everlasting death. You bear about with you a forfeited life, or rather a forfeited soul. Is it not strange that one can be cheerful and unconcerned while this sentence of death rests upon him—a sentence which may be executed at any moment?—*N. Y. Evangelist.*

The Way to Hear the Gospel.

The celebrated Rowland Hill was once reminded by an old man that he heard him preach sixty five years before, and well remembered the sermon. "You told us," said the old man, "that some people were very censorious about the delivery of different ministers who preached the same gospel." [illegible], "Suppose you were attending to hear a will read, where you expected a legacy to be left you, would you employ the time when it was read in criticising the manner in which the lawyer read it? No, you would not; you would be giving all ear to hear if any thing was left to you, and how much it was. That is the way I would advise you to hear the gospel."

Trial after many Days.

John Flavel preached a sermon on the text, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."—When he was about to pronounce the apostolic benediction, he paused, and asked how we could be certain that assembly where were probably many under the dreadful sentence of [illegible] The effect was very powerful. One conversion took place on the spot. A lad was present, [illegible] years old, who lived to the advanced age of one hundred and sixteen. He was converted when about one hundred years old, by means of his vivid recollection of Flavel's sermon, and the incident [illegible] remained.

Walking with God.

[illegible] you are travelling through the wilderness of this world, walk always with God in every thing in the name of God, so under the influence of Divine [illegible] and with a sign to his glory. And let your soul [illegible] both often towards Him [illegible] and holy exercises; this will [illegible] you affec[illegible]