

MARCH 9th

THE WESLEYAN.

NEW SERIES.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, &c. &c. (Vol. I. No. 36.)

Ten Shillings per Annum }
Half-Yearly in Advance. }

HALIFAX, N. S., SATURDAY MORNING, MARCH 16, 1850.

Single Copies,
Three Pence.

LETTERS RECEIVED.

Since our last, letters have been received from Rev. J. France (remit. 50s.), Rev. R. A. Day (remit. 25s.) Rev. J. G. Hennigar, and Rev. W. Wood (remit. 50s.)

"OPINIONIST TO ALL."

The Genuine Balm of Columbia, for restoring the Hair.

TO THE LADIES.

If you wish a rich, luxuriant head of hair, free from dandruff and scurf, do not fail to procure the name Balm of Columbia. In cases of baldness will more than exceed your expectations. Any who have lost their hair, for twenty years, we had it restored to its original perfection by a use of this Balm. Age, state, or condition, appears to be no obstacle whatever; it also causes the hair to flow with which the delicate hair takes on, by which means thousands have had their hair restored to its natural color by the use of this Balm. In all cases of fever it will be found the most pleasant wash that can be used. A few applications only are necessary to keep the hair from falling out. It strengthens the roots, it never fails to impart a rich glossy appearance, and as a perfume for the toilet it is unequalled. It holds three times as much as other unexcelsed hair restoratives, and is more effectual.

Caution.—Never buy it unless you find the name of Constock & Co., proprietors, on the wrapper of each bottle.

Sole Wholesale for the Proprietors in Nova Scotia at Morton's Medical Warehouse, Halifax.

MARRIAGES.

At Sackville, N. B., on the 1st January, by the Rev. A. DesBrisay, Mr. John Atkinson, of Fort Lawrence, Nova Scotia, to Elizabeth, daughter of Mr. John Fawcett of the former place.

At the same place, on the 21st Feb'y, by the Rev. A. DesBrisay, Mr. Wilson De Les Dervin, to Miss Diana Jackson, both of the Parish of Down, County Westmeath.

At Berceuse, N. B., on the 24th Feb. by the Rev. J. P. Richard, Mr. William Dixon, to Miss Mary Johnson, daughter of John Chapman, Esq., of the same place.

DEATHS.

On Friday afternoon, of Scarlet Fever, Mary Louisa, daughter of Martin G. Black, four, aged 2 years, and 7 months.

At St. John's, N. B., on Thursday evening, 21st inst. (very young), the Rev. Matthew Lang, Wesleyan minister, formerly of Montreal. The deceased was in the 41st year of his age, and in the 27th year of his ministry, and sustained the important offices of general superintendent of Wesleyan Missions in Canada East, and chairman of the Wesleyan Association of that District.

At Boston, on the 27th Feb. in the 19th year of her age, Almira Augusta Drake, wife of Mr. C. Drake and daughter of Mr. Joseph Clarke, Halifax. She is deeply regretted by her friends and relatives.

At Fallmouth, on Sunday 24th inst., Sarah A. third daughter of Nathaniel Davison, 22 years of age.

SHIPPING NEWS.

ARRIVALS.

Brig Velocity, Anderson, 19 days from Gloucester, to P. M. E. reports Flota sailed in company for Liverpool, N. B., for Halifax—arr. 21st inst. from Port Moresby, in company with the brig Curlew, and the schooner Bay Velocity left Port Moresby, 19th inst. from Kingston, Jan. to sail for Halifax on the 21st inst. next day; Velocity, Schooner, 21 days from St. John's, N. B., to sail for Halifax on the 21st inst. next day; Kingston, Jan. to sail for Halifax on the 21st inst. next day.

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POETRY.

For the Wesleyan.

LINES

Composed on Reading Mrs. Hemans' last Sonnet written shortly before her death.

It is gone—Oh! like a deep and thrilling tone,
From the far spirit-land it broke upon my ear;
And with a hidden untold magic all its own,
Bade other scenes of happier hours appear.
Oh! sleep again ye notes of days gone by,
Ye sweep the silver chords of memory—
Waking the guarded tear, the treasured sigh,
Stringing the buried fount of melody!

Sleep, sleep! ye wild, ye withering flowers of yore,
With all your darkly-blighted, and once blooming train,
And in the spirit's deep recesses, garner up your store.

Till awakened by that last and dying strain—
For even she, whose harp hath poured the seraph-
lay.

Has passed—as fade the evening shades away!

FLORA.

February 27th, 1850.

CHRISTIAN MISCELLANY.

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

Religious Education.

I am prepared to approve, especially approve, of that religious instruction which is derived from God's holy word. I think that of late, in some places, we might have saved ourselves from a considerable degree of misapprehension, and perhaps from that which is worse than misapprehension, if we had but determined what was to be understood by education; if, instead of taking it, as at times it was taken, in its generic sense, and applying it to the term secular instruction, we had taken it in its more fair and adequate sense as including religious as well as secular training. It is on this account that, regarding no man as properly and adequately educated who is not taught to understand the difference between right and wrong, and between good and evil, and who is not applied at the same time with something like adequate motive for the avoidance of that which is evil, and the pursuit of that which is good—regarding the man who is so instructed as properly educated, and regarding such education as being alone found in connection with religious or scriptural instruction, I am proud to sympathize so cordially with the movement of the present day. I consider that it must be admitted, that no man is prepared for safe action, that no individual is properly fitted for right conduct, who has not been instructed with regard to the relation in which he stands on the one part to God, and on the other part to his fellow-creatures; and that no man, however elaborately instructed he may be in what some persons term secular instruction—no man is properly prepared either to recognize that relation, or practically to give expression to it, who does not pay implicit homage to God's word, and take that word to be as "the lamp to his feet and the light to his path."

I think it might be easily traced in the experience of an individual, or of a multitude, that this principle holds good. It will frequently occur in the experience of an individual in civil, social, and mere worldly matters, that he finds himself placed in circumstances of great embarrassment. It will happen at such a time that there may be a way of escape presented to him, which will tempt with the offer of much immediate good, but a way at which the conscience, when scripturally enlightened, cannot but shrink. Now, in the experience of an individual, I am prepared to maintain that that man, and that man only, has the guarantee given to him of safe conduct, who in living under the impressions and influences of scriptural truth, has an eye to the day of reward or of pun-

ishment hereafter. And that which can be easily traced out in the circumstances of an individual, may with equal ease be predicated of a multitude or a nation. The case becomes more fearful where masses are concerned, than where individuals are concerned. If an individual be placed in a situation of difficulty, embarrassment, and temptation to evil, there may occur opportunities for amendment and seasons for reflection; and many occasions may also arise, which will enable him to retreat from an intended evil step; but when masses of people are congregated together under the influence and impression of wrongs, whether real or imaginary; when men are excited in multitudes to an evil step; then to retreat would only, in the notions of the multitude, brand the man who would do so, as a coward, or stamp him as a fool. We have a guarantee of safe conduct on the part of a multitude so excited, only when we have encouragement to hope that that multitude is brought, in some respect or other, under the teaching and impressions of God's holy word, when the conscience is instructed and the heart is influenced. But whilst we place the word of God in this prominence, and lift it up as our standard, we do not undervalue other means of instruction, or the importance of education in other things. All we say is, that God's word must be taken first; that must be the basis of any system which can be fairly and properly designated education. We may have our literary institutions, we may have our mechanics' institutions, and the various other means which have been brought into existence of late years for aiding man to become secularly instructed; we may have teeming from the press periodicals and publications of interest and importance; we may have our libraries of useful and entertaining knowledge, and read them with the deepest interest; we may have our libraries of useful knowledge, and read them with great advantage. But God's Book is the book of essential knowledge, and no man can either wisely or safely neglect that which is essential for that which is merely entertaining and useful.—Rev. S. Romilly Hall.

Need of A Revival.

It is but a melancholy spectacle that the flock of Christ presents to the under-shepherd in a season of declension. What then must it be to Him who has laid down his life for his sheep? If the servant in the vineyard be disappointed in the results of his labour, how much greater must be the disappointment of the Master?

Instead of "grapes, good grapes," and in great abundance, which might naturally be expected of a branch of the true and living vine, scarcely a single leaf gives evidence of wholesome life. There are no buds in promise of expansion into flower and fruitfulness; and a long continued and withering drought threatens total destruction. One is so immersed in worldly cares, so much absorbed in his business forsooth, that notwithstanding his profession, and the various and important duties that grow out of his relations as a member of the Church, he has no time either to labour or to pray in the great business of saving souls. A second sees clearly the steps that should be taken in order to the introduction of a better state of things, and the duties that appertain to every one, except himself! A third under the influence of shortsighted and imperfect views as to the nature of the Christian Church, regards it pretty much as he would any voluntary association for the purpose of moral or political reform; as if he could sever at will his name and influence, and be no further responsible for the success or failure of the cause of Christ, in that particular locality. A fourth is so entangled in his private affairs, and so anxious to rid himself of worldly embarrassments, that he is too much interested in those to "let Jerusalem come into his mind." A fifth is contented with

the cold and barren formality that he has ever maintained, satisfied to go with the current, be its motion fast or slow, and not at all anxious that his piety should exceed that of the mass. A sixth supposes that to complete the measure of his duty, nothing is required more than a friendly attachment to the pastor and members of the church, and a general well-wishing of its spiritual success. A seventh prefers the sluggish stillness of perpetual stagnation, to the healthful excitement of a revival of pure and undefiled religion.

Reader, which of the seven are you? If every member of the church to which you belong were in the same spiritual state in which you are, would there be a revival of religion there?—N. Y. Press.

A Good Conscience.

There cannot be found a better example than I have met with in reading some memoirs of the great and good Colston, the founder of those excellent charities in London, Bristol, and elsewhere. I find this passage in his life. It happened that one of his most richly-laden vessels was so long missing, and the violent storms having given every reason to suppose she had perished, that Colston gave her up for lost. Upon this occasion, it is said, he did not lament his unhappiness, as many are apt to do, and perpetually count up the serious amount of his losses; but, with dutiful submission, fell upon his knees, and with thankfulness for what Providence had been pleased to leave him, and with the utmost resignation, relinquished even the smallest hope of her recovery. When, therefore, the people came soon afterward to tell him that his ship had safely come to port, he did not show the signs of self-gratulation which his friends expected to see. He was devoutly thankful for the preservation of the lives of so many seamen; but as for the vessel and cargo, they were no longer his—he had resigned them—he could not in conscience take them back. He looked upon all as the gift of Providence to the poor; and as such, he sold the ship and merchandise—and most valuable they were—and, praying for a right guidance, distributed the proceeds to the poor. How beautiful is such a charity! Here is no false lustre thrown upon the riches and goods of this world, that, reflected blind the eyes that they see not aright. The conscience of such a man as Colston, was an arbiter even against himself, sat within him in judgment to put aside his worldly interest, and make a steady light for itself to see by, where naturally was either a glare or an obscurity, that alike might be wider less honest vision.—Blackwood's Mag.

Weeping Compassion.

The Rev. Albert Barnes, in closing a discourse on revivals of religion, used the following impressive language in illustration of the Divine compassion for the souls of ruined and perishing men:

A heathen monarch once rose up from his throne, and covered himself with sackcloth, and was followed by his court and nobles, and by all the people, in a solemn fast for three days. Who all places then the bosom of the King of Nineveh in this way was swayed by an improper feeling? Another heathen monarch, at the head of two millions of men, sat down and wept. In a hundred years, said he, all that mighty host will be dead. The vision of Xerxes extended no further. He had not a tear to shed over their doom beyond the grave. How different that feeling from the view which excited our Redeemer to weep. His tears fell because he could see beyond the tomb; because he saw the unending career of the never-dying soul; and knew what it was if the soul should be lost. And this multitude that we see in this city; this gay, busy, thoughtless, volatile, unthinking throng that sweep along these streets, or dwell in these

theatres or these assembly rooms, oh where, will they be in a hundred years? Dead; all dead. Every eye will have lost its lustre; every frame its vigour; every rose shall have faded from the cheek; the charms of music shall no more entrance the ear; the fingers shall have forgotten the melody of the flute and organ. Where will they be? In yonder heaven, or in yonder hell. Part, alas! how small a part! with ears attuned to sweeter sounds, and with eyes radiant with immortal brilliancy, and with a frame braced with the vigour of never-dying youth. Part, alas! how large a part! in that world, a view of whose unutterable sufferings drew tears from the eyes of the Son of God! Each man that dares to gaze Jehovah on his throne! each victim of transgression and lust; each wretch on whom the eye fastens in the lowest form of humanity, has an immortal nature that shall live beyond the stars and that shall survive when "the heavens shall be rolled together as a scroll." The shadowy vale of death will soon be past, and the thoughtless and guilty throngs will be found amid the severe and awful scenes of eternal justice! Christian, pray, pray, oh pray, for a revival of pure religion in the guilty circles of our cities.

Influence of Religious Newspapers.

Some of the papers have been debating the question touching the utility of religious newspapers. The Puritan Recorder says:— "We should as soon think of debating the question whether the evils inflicted upon men by a scorching sun, did not render it expedient for us to go and worship the sun. But it is an ill wind that blows at noon, any good; and as this debate has brought to us a compliment from a source whence we have not been wont to receive such 'courtesies,' it would seem ungrateful in us, not to make due acknowledgments by entering it on our records. The Independent, in sustaining its argument as to the influence and responsibility of religious papers, says:—

"But we will say confidently that if among the Presidents of the Colleges in Massachusetts, it could be determined which one is most richly qualified by the endowments of genius, of learning and of grace—which one is most capable of great thoughts, great plans, great emotions, and most enriched with knowledge and with utterance—and if that one could be transferred from the laureled dignity of his academic office, to the editorial control of *The Puritan Recorder*, he would soon find, and the church and the country would soon be made to feel, that he had been transferred from one 'responsible station' to another, less honoured indeed, and more thankless, but of still higher responsibility."—Zion's Herald.

Holy Emulation.

It is certain that a disposition to excel others in beauty, dress, learning, riches, power, and honour, may prove very corrupting, and generate envy, hatred, falsehood, and strife. But there is a principle of this kind in our nature; and there is a course in which you may seek to surpass, without danger to yourselves or injury to others. Be ambitious to be great in the sight of the Lord. Be not satisfied with the reality of religion, but go from strength to strength; and be changed from glory to glory. Increase with all the increase of God. Do not compare yourselves with low models, but with the highest examples. Pray that you may do the will of God on earth, as it is done in heaven—And be ye perfect even as your Father which is in heaven is perfect.—Joh.

"The Quickenin' Spirit."

Though Christ be the Head, yet is the Holy Ghost the Heart of the Church, from whence the vital spirits of grace and holiness are issued out into the quickening of the body mystical.—Hoylyn.

BY WM. CUNNINGHAM.

AT HIS OFFICE, NO. 3, CONNORS' WHARF.

HALIFAX, N. S.