

lotions and ointments that have been recommended for destroying these pests. Many of them are effectual, but it is a trouble to apply them in cold weather. It is no small job to wash or oil a calf or cow all over, thoroughly, in mid-winter, and if it be not done thoroughly the job will have to be done again. The easiest and most effectual mode of destroying these vermin is to suffocate them to death by tobacco smoke. By having a large tube or box, with a tube at both ends, into which tobacco may be put and set on fire, one end of the tube may be fitted on to the nose of a bellows, and the other applied among the hair of the calf or wool of the sheep, and the smoke blown in by the bellows. The destruction of the vermin is sure. A blanket may be thrown over the creature, which will tend to keep the smoke in contact with the skin, and thus render the effect more speedy in its operation. By having a suitable instrument made, a large stock of cattle or flock of sheep may be gone over in a short time. Hens and other fowls that are infested with lice, may be freed from them in the same way.—*Maine Farmer.*

To Prevent Oxen from Crowding.

It is only necessary to lengthen the yoke to break oxen of this vicious habit. In some instances, particularly in lumbering with heavy teams on the road, we have been obliged to make the yokes 12 to 18 inches longer than those ordinarily worn.

Sore Eyes in Sheep.

The Editor of the *New England Farmer* recommends for sore eyes in sheep, an application of tar to their noses—wash their eyes with warm soap-suds, and give them a little sulphur in their salt.

Dr. D. Lee says:—"It is very rare, if ever, that a soil is so sterile that when three inches deep, it may not be made twelve."

Obituary Notices.

For the Wesleyan.

Mrs. Sarah Magee, of Coverdale, N. B.

Died at Coverdale, in the County of Albert, N. B., on the 9th inst., SARAH, wife of Mr. William Magee, in the 49th year of her age. By this afflicting stroke of divine Providence, a tender husband has been deprived of the society of an affectionate wife and a family of eleven children (mostly small) has been bereft of the fostering care of an affectionate, Christian mother, so necessary to guide them through this unfriendly world and establish them in the way of peace. The deceased has been a consistent member of the Wesleyan Church for upwards of twenty-three years. She experienced religion under the preaching of the Rev. Arthur McNutt in 1828, and ever since she has been a consistent follower of the meek and lowly Jesus, testifying by her life and death, that the religion which she professed was to her a well-grounded hope in the Lord Jesus Christ, who is the resurrection and the life of a true believer. She was afflicted with the cancer in the throat for about sixteen months previous to her death, a great part of which time she suffered extreme bodily suffering. When the physician announced her case to be hopeless, she expressed no fear or concern but for her children, who were about to be deprived of her fostering and tender care. She said she knew in whom she had believed in the days of health, and that she felt her confidence strong in God through the blood of his Son; and the nearer she approached him she loved him the more, for she was persuaded that all the powers of darkness would not be suffered to overthrow her whilst she clung by faith to Jesus. Thus she continued until she breathed her last. When asked in the agonies of death, if she was still happy (although unable to speak), she raised her hands, and by her rejoicing eyes testified that the true believer in Jesus is never forsaken in the time of his greatest need; thereby affording us by her dying testimony proof that love is stronger than death, and he that believes in Jesus has eternal life. JAMES RYAN. Coverdale, N. B., Feb'y 18A, 1852.

Aylesford Circuit.

For the Wesleyan.

There are few of the incidents which render the labours of a Country Missionary's life more profitable or more interesting than the death beds of those members who are removed from a state of suffering on earth to the rest of the blessed in Heaven. In city life these events are more frequent and possess less general interest, as they produce less extensive effects than they do in the country. The storms of winter, which so often painfully diminish the number of attendants on public worship, are less regarded in this respect when the call to a funeral is heard; and on such an occasion, if the aspect of the weather is favourable, a large concourse of persons of different denominations is assembled together, and the usual accompaniment of a funeral sermon furnishes an opportunity of presenting gospel truths to a larger number, and under more favourable circumstances, than any other event. Two of these favourably circumstanced opportunities have fallen to the lot of the writer in this Circuit.

One Saturday afternoon in January last, your correspondent was wending his way to a distant settlement, a drive of more than twenty miles in the teeth of a violent snow storm and gale—when he was called to turn aside on his road, by the intelligence that one of his parishioners was fast nearing the close of life, and that it might be the last opportunity of presenting the consolations of the Gospel ere her spirit took its flight. I called in consequence at the house of Mr. JAMES PALMER, again to listen to the assurances of a steadfast Gospel hope in his youthful wife, upon whom consumption had for some time been secretly yet surely working its ravages. She was the youngest daughter of one of our hearers, Mr. Walter Willet, of Aylesford, and had taken a severe cold in April of last year, which had settled upon her lungs. On my first visit to her she related in artless yet distinct language her faith in Christ, the time when and the circumstances under which she obtained peace were distinctly told, and it was pleasing on each succeeding visit to trace the progress of her experience and the strengthening of her confidence in God. For a long time she desired life, if it were God's will, for the sake of her husband and child, yet submissively waited the development of the Divine will concerning her. Nor was this her only ground of anxiety; she had never professed herself a disciple of Christ by formal union with his Church, and she desired, if it were possible, that health might be restored, that she might thus publicly testify her attachment to the Saviour. The regrets of her neglect in this particular were frequently the subject of conversation, and these furnish a strong ground of appeal to others in health, who may be similarly circumstanced. In her case her desire was not realised, yet we were deeply thankful that she had the opportunity of recommending religion to those around her by the serenity with which she prepared for the final struggle. I had not expected to find her so near death; indeed, for some time previous, she had not been able to converse, but when I saw her, I knew at once that she was near her end, and prepared to receive from her her dying attestation of the truth and power of religion. She spoke very feebly, but in a most clear and distinct manner she repeated her former declaration of strong faith in Christ, and a bright hope of the future rest. This was accompanied with a declared surrender of all earthly hopes—a willing surrendering of all earthly ties—the anguish of that hour was gone, and she prepared to yield her spirit when Christ should call. I conversed with her as long as was prudent. I then commended her to God in prayer. The following evening, while conducting Divine worship in a distant Chapel, a note was placed in my hands apprising me of her death. She rapidly sank after I left her—scarcely spoke except to express a wish to depart and be with Christ—was almost impatient, yet submissively, for her release—then a few struggles of nature and feeling succeeded, and her spirit escaped to the mansions of bliss.

I buried her on the following Wednesday, and preached to the largest congregation I have witnessed in these parts from Job xix. 25.

Another death has since taken place among our members on this Circuit. Mrs. BENJAMIN PHINNEY, of Stronach Mountain, whose maiden name was Sangster, died February 19th. She was confined in the early part of the month, and puerperal fever supervened. I had not heard of her sickness until I was informed of her death. She died in great peace, having had a remarkable presentment from the time of her confinement that she should not recover. She was the mother of eleven children, of whom nine are living. She was buried on Sunday, February 22nd, and her death was improved to a large congregation from Revelations xiv. 13. CHARLES CHURCHILL.

For the Wesleyan.

Mr. Robert Knowlton, of Advocate Harbour.

Died, at Advocate Harbour, on Monday, 16th inst., Mr. ROBERT KNOWLTON, in the 55th year of his age. About four years ago, at a series of meetings held in the settlement by the Rev. Messrs. Davies and Crane, deceased experienced the pardoning mercy of God, and from that period, until his death, he lived the "hidden life." Humility was a leading feature in his character; he coveted not eminence among his brethren, but rather desired to be

"Little and unknown, Loved and prized by God alone."

In his last illness, which was short, but severe, he gave satisfactory evidence, that the religion which he professed was his consolation and support. As the closing scene drew near, his faith grew stronger, and his hope brighter. Upon a friend remarking to him, "You cannot stay here much longer," he replied, "To depart and to be with Christ is far better," and again repeated, with greater energy, "To depart and to be with Christ is FAR BETTER. There are ties," said he, "that would bind me to earth a while longer, but the will of God be done." Then, after lingering a little, he calmly laid his head upon the pillow, and without a murmur or a sigh, breathed his spirit into the hands of his God. Thus, while the church militant is called upon to mourn the loss of one of her numbers, the church triumphant has, without doubt, welcomed him to her better palace and nobler worship.

Our deceased brother has left a widow and a large family to deplore their great loss, but they need not sorrow even as others who have no hope, for if we believe that "Jesus died and rose again, even so them also who sleep in Jesus, will God bring with him." In the meantime, let the widow and the fatherless, by a living faith, stay themselves upon that God, who is a Father of the fatherless, and a Judge of the widows in his holy habitation. T. GAETZ.

Parrisboro, Feb. 24, 1852.

Literary.

For the Wesleyan

Mental Science,

NO. XXIII.

THE EXISTENCE OF THE HUMAN MIND.

"God's empire" in the soul, as Milton designates conscience, is the general power of moral judgment, which the mind possesses,—capable of receiving light and conviction from the Spirit of God, and in which that "true light that lighteth every man that cometh into the world," has its especial operation.

This inward monitor, according to Dr. Clarke, does not appear to have received so much injury by the fall, as the rest of the faculties; or it must be especially influenced by the Divine Spirit.—Were not one or the other of these positions true, or perhaps both of them correct, we may suppose that man would live in sin and die in sin, and thus perish forever. But through that divine light, which enlightens every son and daughter of Adam, man, by attending to the voice of conscience, the light of revelation, and the drawings of the Spirit of God, may be enlightened, convinced, strengthened, and brought to God.

Conscience, the core, is that power of moral judgment, in the human mind, capable of receiving light, information and divine influence, from the Spirit of God. It stands in the same relation to the soul, and answers the end, in spiritual matters, that the eye does to the body in the process of vision. The eye itself is not light, nor is it capable of discerning objects, but through the medium of natural or artificial light. It must be admitted that it has organs properly adapted to

the reception of the rays of light, and the various images of the objects which they exhibit. These being presented to an eye, the structure of which is perfect, there is discernment or perception of those objects which are within the sphere of vision. Deprive the eye of light, and there is no perception of the figure, dimensions, situation or colour of any object, however perfect the optic nerve, and the different coats and humours may be.

Comparing spiritual things with natural, in the same manner, the Spirit of God enlightens the eye of the soul termed conscience. It penetrates it with its sacred effulgence, and, humanly speaking, it has organs properly adapted for the reception of the emanations of the Divine Spirit. When thus received into the conscience, the Spirit exhibits to the soul a real view of its situation, state, and prospects, in reference to God and eternity. Hence it is said, in the volume of Divine inspiration, "the Spirit itself," or rather himself, "bears witness with our spirits;" that is, this blessed Spirit shines into the conscience, and produces throughout the soul a conviction, in proportion to the light communicated, of condemnation or exposure to the wrath of God, or of pardon, or acquittal, according to the design of his coming.

By conscience, then, we may understand that power of moral judgment, implanted by God in every human mind that comes into the world, whereby man is capable of perceiving what is right and wrong in his own heart or life, in his tempers, thoughts, words and actions. Its chief business with him is to accuse or excuse, to approve or disapprove, to acquit or condemn. By it he may, in a good degree, ascertain whether he be in a state of spiritual peace and consolation, or in a state of spiritual guilt and condemnation. He, by its acquittal, is delivered from that fear which hath torment, and made sensible of the ground of his freedom; and by its disapproval, he is filled with guilt and remorse.

But as mere matter, however modified, cannot be conscious of peace or joy, of fear or guilt, and can have no conscience to acquit or condemn; and as the human mind is capable of peace, joy, fear, guilt, and has an inward monitor, termed conscience, implanted in it, by God, to accuse or excuse, and which appears so soon as the understanding opens, or reason begins to dawn,—the human soul and matter must be substances having very different properties,—the one spiritual and the other material.

The existence of the human mind may be manifested by *imagination and dreams*. Imagination is considered one of the primary attributes of the human mind, by which we can form either real or fanciful pictures or ideas of things communicated to our minds by the outward organs of sense; or it is the power of recollecting and assembling images, and of painting forcibly those images on our minds, or on the minds of others. By it we can represent absent beings and things, with astonishing rapidity, in a variety of shades or colours. Both to ourselves and others; or we can describe recurrence of ideas, in a vivid manner, without regard to the order of past impressions.

A good or lively imagination is of vast importance. If our imagination be defective our representations will be feeble or imperfect; if it be redundant, every object surveyed, will be lost in the clouds of fanciful imagery; but if it be good, it will be correct and exact, if not lively, forcible and brilliant, in its perceptions, images, or descriptions.

The pleasures of the imagination arise from the actual view and survey of what is great, uncommon, or beautiful. Greatness, novelty, or beauty, except there be something so terrible or offensive as to produce horror or loathsomeness, excites in the mind pleasurable emotions and conceptions. Our imagination loves to be filled with an object or to grasp at anything that is grand or spacious. Anything new or uncommon raises a pleasure in the imagination, because it fills the soul with an agreeable surprise, gratifies its curiosity and gives it an idea of which it was not before possessed. But Addison says, "there is nothing that makes its way more directly to the soul than beauty, which immediately diffuses a secret satisfaction and complacency through the imagination, and gives a finishing to anything that is great and uncommon."

The cause of the pleasure of imagination is, that God has annexed a secret pleasure to the idea of any thing that is new or rare, that he might encourage and stimulate us in the eager and keen pursuits after knowledge, and influence our best passions to search into the wonders of creation and revelation. Every new idea brings such a pleasure along with it, as rewards any pain we have taken in its acquisition. It, consequently, serves as a striking and powerful motive to put us upon fresh discoveries in learning and science, as well as in the word and works of God. GEO. JOHNSON.

Point de Bute, March 6th, 1852.

AN EXCELLENT RULE.—"I will never," says Lavater, "either in the morning or evening, proceed to any business, until I have first retired, at least for a few moments, to a private place, and implored God for his assistance and blessing."