Marriages.

...e Cathedral Church, Fredericton, N. B. ...day, the 9th July, by the Father of the ...dward B. Chandler, Jr., Esq., third son ... Hon. E. B. Chandler, of Dorchester, to ... Hansard, third daughter of the Venerable ... Coster, Archdeacon of New-Brunswick ...rtland, N. B., by the Rev. Wm. Smith, on ... inst., Mr. William Parret, of Westfield, ... Margaret Isabella Whittaker of Kingston ...Vednesday Morning, by the Rev. P. G. ...or, Alfred Chipman Jones, Esq., to Mar... ...iseman, daughter of the Hon. Wm. Stairs. ...he 11th July, at the Wesleyan Chapel, ... Horton, by the Rev. T. H. Davies, Wm. ... T. Piers, Esq., to Miss Rebecca Crane, ...r of Joseph Crane, Esq., of Horton. ...he Wesleyan Mission House, Wallace, on ...h inst., by the Rev. W. C. Beals, Mr. ...A. D. Cove, of River Philip, to Elizabeth ...ourth daughter of Mr. Samuel Nelson, of ...

Deaths.

...Sunday, 14th inst. Alexander, son of the ...omas Forrester, aged 36 years.

...Monday morning, Mrs. Catherine Norris, ... years, wife of the late Richard Norris, of ...y.

...Boston, on the 7th inst., Agnes, second ...er of Arch. Sinclair, Esq., of this city

...Montreal, on the 26th of June, Donald John ... 1st of July, Henry John, twin sons of D. ...cKenzie, of Halifax, N. S.

...enly, at Kentville, on the 7th July, Mr. ...n Denison, aged 55. His end was peace.

Shipping News.

PORT OF HALIFAX.

Arrived.

...y,—R. M. Steamer Niagara, Ryrie, 36 hours ...oston, to S. Cunard and Co.—13 passengers for ...—62 for England; brig Commerce, Curtis, from ..., to Fairbanks & Allisons; brig Emma, from ... schrs. Mary & Charles, Lariway, Sydney; ...Lavache, Canso, to B. Wier & Co; Emerald ...a, St. Johns, N. B; Herald, Desquardines, Que... T. C. Kinnear; Wanderer, McGougan, P. E. ...; Herald, Heron, Miramichi; Billow, Pillman, ...Island; Velocity, Munn, do; Nancy, Boudrot, ...ovidence, Minard, Quebec, to Creighton & Grassie; ...lisa, Boudrot, Pictou Isd, to Boston, Spitfire, ...son, LaPoile, N. F., to H. Fay & Son; Mary ...Arrichat; Bee, Guysborough; Industry, Arichat. ...rday,—Brig Caledonia, Rose Matanzas, 18 days ... A. S. Dewolf; brigt Fame, Crowel, Montreal ...airbanks & Allisons; schrs Alert, Smith, Bar...; Margaret, McKay, Annapolis; Attention, Ken... Canso.

...day—Schrs. Mary, Bood, Burin, N. F., to G. ...rr; Sarah, Roberts, to master; Billow, Crowel ...Prospect, with wrecked materials saved from the ...h brig Aurelio, cast away there; Teazer, Ba...; Leader, do.; Abigail, do., Fairbanks & Alli... Priscilla, Lamart, Montreal, to G. H. Starr.

...rsday—R M Steamship America, Shannon, ...ool, 11½ days—delayed off the harbour 48 hours ...; brigt Fawn, Morrison, Ponce, P R, 18 days— ...k J Mitchell & Co; schr Liverpool, McLearn, ...ool.

Cleared.

...15—Lady Campbell, Bird, Boston, by B. Wier ...; Scotia, Daly, Jamaica, by G. & J. Mitchell & ... Margaret, Bird, Burin, N. F., by J. & M. ...; Herald, Crowell, Baltimore, by R. Noble & ... Sebim, Doane, Porto Rico by G. H. Starr. ...y 16—Brig Jessy, Thompson Richibucto—Oakley ...; brig Otter, Wallace, Trinidad—Saltus & ...wright; schr Richard Cobden Morrison, New ...—Donohoe & Brothers. ...y 17.—Wizard, Dotten, Quebec—Fairbanks & ...ons; Mary Jane, Correvean, Montreal—N. L. & ... West; St. Croix, Dessadieu, Quebec—T. C. ...ear; Sea Horse, Brundage, P. E. Island—E. Al... Co.; Sally, Siteman, Miramichi—J. & M. Tobin. ...y 18—R M Steamer America, Shannon, New ...; brig Caledonia, Rose, St John, N B.—T A S... ...olf; schr Providence, Quebec—Creighton & Grassie.

Memoranda.

...igt Fame left brigt Skylark to sail in 5 days; ... Mary, Wyman, sailed from St Thomas about 27th ...r Halifax; brigt Victoria, Frith, hence, at St ...'s, Porto Rico.

...verpool, G B—Cleared, Annie, Carl Richard, and ...n Lutzow, for Halifax.

...e Steamship America, hence arr'd at Liverpool ...e 30th ult, in 10 days and 17 hours, from New ...

...me sold outward cargo at Porto Rico—Codfish ..., Scale $3¾: Mackarel $7½.

...ig Nancy, Taylor, hence for Kingston, Jamaica ...spoken 29th ult., lat. 29,35 lon. 65,52.

...oken, May 11th, lat. 8 N. lon. 25. W., barque ...e of Wellington, from St. John for California ...reports having spoken on the 28th of April, lat 2... ..., lon. 24 W. barque Empress, Scott, (of Yar...h, N. S.,) 15 days out from Bermuda for Califor...—Mrs S. and family on board. On the 21st Apr... ...aptain's wife was safely delivered of child.

...ISASTER AT SEA.—The Portuguese fishing bark ...ulator, of Lisbon, was run down on the Banks o... Foundland by a Bremen brig. The S. foundered ...ying down with her two men.

...Wesleyan is published for the Proprietor ... BY WM. CUNNABELL. AT HIS OFFICE, NO. 3, CONNORS' WHARF, ... HALIFAX, N. S.

THE WESLEYAN.

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Poetry.

The Flowers of God.

BY THE REV. J. G. LYONS, L. L. D.

"Consider the lilies of the field."

The welcome flowers are blossoming,
In joyous troops reveal'd;
They lift their dewy buds and bells,
In garden, mead, and field.
They lurk in every sunless path
Where fore-t-children tread;
They dot, like stars, the sacred turf
Which lies above the dead.

They sport with every playful wind
That stirs the blooming trees,
And laugh on every fragrant bush,
All full of toiling bees
From the green marge of lake and stream,
Fresh vale, and mountain sod,
They look in gentle glory forth,
The pure, sweet flowers of God.

They come, with genial airs and skies,
In summer's golden prime,
And to the stricken world give back
Lost Eden's blissful clime:
Outshining Solomon, they come,
And go full soon away;
But yet, like him, they meekly breathe
True wisdom while they stay.

"If, God," they whisper, "smiles on us,
And bids us [illegible] shame,
Does he not [illegible] man!
Each wish [illegible]?
Think, too, [illegible] heaven
The blest [illegible],
When rapture [illegible] thee now,
Can reach [illegible]."

Redeemer [illegible]
[illegible]
Thy [illegible] with power
[illegible]
All taught [illegible]
[illegible]
Bidding us fix, [illegible]
Our heart [illegible]

LINES

Suggested by reading Revelations, xxi. Verse 4.

BY MRS. [illegible]

[illegible]

Christian Miscellany.

[illegible]

The Last [illegible] of Dr. McAll.

A [illegible] took place at O[illegible] when [illegible] preached [illegible] Wesleyan Mis[illegible] A. W[illegible] of a Preach[illegible]—

Dr. McAll was [illegible] of a Congrega[illegible] [illegible] and [illegible] in advance of the anniversary, con-sented to perform this service. In the mean time pulmonary disease seized upon him, and death had unmistakably mark-ed him as its prey. His liberal heart, how-ever, was bent upon this act of fraternisa-tion with his Methodist brethren, with many of whom he was on terms of closest friend-ship. On the appointed evening he left a sick room, and almost a death-bed, to fulfil his engagement, and no remonstrance could induce him to swerve from his purpose.—The chapel was crowded to excess a full hour before the service commenced, for the eloquent preacher was universally beloved, and his voice in the sacred desk had long been silent. Rev. William M. Bunting oc-cupied the pulpit jointly with him, and took the whole of the service preparatory to the sermon: they were kindred spirits and bo-som friends. Dr. McAll rose feebly, and in a low voice announced as his text the sub-lime passage commencing the sixty-third chapter of Isaiah, "*Who is this that cometh from Edom,*" &c., fixing, especially upon the last clause of the first verse, "*mighty to save.*" Soon his spirit fired with the theme, and for more than an hour the literally dy-ing man poured forth a torrent of impassion-ed eloquence and evangelical truth that per-fectly spell-bound the large body of minis-ters surrounding him, while the whole con-gregation, inconveniently pressed as they were on all sides, were silent and motionless as the grave which was soon to close over the speaker. But the enfeebled frame was unequal to the exertion, and Mr. Bunting observed that the doctor's limbs shook and his frame tottered. Seizing, therefore, the first break in the discourse, he rose and re-quested the congregation to sing a verse or two so as to allow the preacher a few min-utes' rest. He then gave out the two fol-lowing verses, embodying, as it will be seen, the great theme of the preacher's discourse:

"There stands in the holy place
As now for guilty sinners slain;
The [illegible] speaks and prays,
All prevalent for guilty man;
Thy [illegible] still our cause in hand,
And speaks salvation all around.

"The smoke of thy atonement here
Darken'd the sun and rent the veil,
[illegible] appear,
And show'd the great Invisible:
[illegible] thee, our God in [illegible]
And calls his rebels to a crown."

The congregation joined the choir in sing-ing; the immense volume of vocal praise pealed forth from nearly four thousand de-vout hearts; the swelling symphony seem-ed to increase in power and meaning at eve-ry line, and it was, taking all the circum-stances into the account, one of the most sol-emn and impressive, yet exciting acts of public worship I was ever present at: men stood with reverent and heartfelt joy in the temple of the Lord of hosts as in the anci-ent days; nay, it was as though we stood at the heavenly portals, the everlasting gates [illegible] up, and the vast congregation entering [illegible] of grateful triumph into the very [illegible] of Him who was incarnate that he [illegible] become "mighty to save." The ef[illegible] the dying McAll was magical.—[illegible] the echo of the last note died on the ear, before he sprang, invigorated [illegible], and catching the sentiment of the [illegible], perfectly electrified the audi[illegible] hour and a quarter longer [illegible] most brilliant flashes of [illegible] eloquence that ever pro[illegible]. Alas! they were the notes of the dy-ing swan—that service was his last.

Heaven, the Consummation of a Pious Life.

Heaven is the [illegible] Christian['s] hope. It is the [illegible] of piety [illegible] the Word [illegible] the future [illegible] of [illegible] on the [illegible] corruption [illegible]

[illegible] established laws of holiness. It is not so much the reward as the fruit of piety, the perfect development of what we see here in the incipient stage.

Both Scripture and present experience favour this view of heaven. "Say ye to the righteous that it shall be well with him; *for he shall eat the fruit of his doings.*" There is an inseparable connection between the practice of piety and true happiness—moral goodness and heaven. True religion is its *own* reward; peace, hope, joy, light, prosperity, well-being, are its natural fruits. The Christian, even in this life, carries in his heart the essential elements that make heaven what it is, and the absence of which make hell what it is. These elements need only to be fully matured and developed un-der genial influences, as they will be in hea-ven, in order to secure perfect peace and blessedness. So that heaven is more than a *hope*, even in this life; it is a partial *ex-perience* to the good man. We need not wait till after death, to know whether hea-ven is indeed a reality, and the promises of the gospel are likely to be realized; we may anticipate something of heaven's peace, rest, and glory. Even in this world of sin and corruption, the blessed fruit of righteous-ness is made to appear to gladden the heart and strengthen the faith. The peace of mind, which the truly holy man enjoys; the calmness of thought, and the serenity of hope with which he is; blessed his submission to God's will, and supreme de-light in his law; his grateful relish of prayer and praise; his inward aspirations after complete sanctification; the unspeakable sa-tisfaction which the exercise of love to God and good-will to man gives him; these are the crown of heaven, the beginning of the end to which the promises point.

Now the end of such a life, reasoning from the nature of things, as well as from the Word of God, will be peace. We need not suppose death to effect any change in the essential elements of character or of be-ing—as we believe it will not—in order to the future blessedness of the believer. The severe moral discipline and training which, as a child of sin and corruption, he is here subjected to, [illegible] in his perfect re-covery to God. The [illegible] habits of holiness which he [illegible] pare him for the state [illegible] glory. That which [illegible] he will [illegible] walks [illegible] [illegible]

[illegible] the Lamb. His spirit is subdued and chas-tened. He is meet to be a partaker of the inheritance of the saints in light. One brief conflict—one shout of victory—and his re-leased and glorified spirit basks in the light and partakes of the full glories of heaven.

Not only does the word of God promise the good man eternal blessedness, but the grace and providence of God are actually *working out* the thing promised in him and for him in this present life. The great law of obedience, which reigns in heaven, and makes it so holy and so happy a place, be-gins its sway here in the heart of every tru-ly converted man, and scatters its fruits all along the path of his life, and makes his end "peace."

Religious Principle in every thing.

All proper acts may be religious. Our whole life may be imbued with the religious spirit, and even those passages in it which seem trivial and insignificant be elevated to the dignity and clothed with the beauty of worship and Divine service, if we but guide ourselves constantly by the maxims of Chris-tianity, and hold steadily in view, as the end of our efforts, the accomplishment of our work on earth as the children of God. That work is, to gain our own spiritual and per-manent wellbeing, to bless our families and all the creatures of God associated with us, to do what we can do to bring this fallen and wretched race into the light of the know-ledge and holiness of the gospel, and thus to advance God's plans and declare his glory. Now to the accomplishment of this work, which is one work with different departments, it is manifestly not necessary nor proper even that we labour in one direction only, or in one circle of activity. We *must* provide for our own subsistence and the subsistence of our families. It is not merely our privilege to do this, but our duty, as creatures of God related to others. We must reserve and ac-cumulate property if we honestly can, in connexion with other necessary labours, that we may disburse it again for God's glory and human welfare. This, in its place, is our religious duty; as much so as praising God in the sanctuary, or visiting the sick and the poor, and those who are in prison.

To cultivate and adorn the intellect, and store it with knowledge, to cherish the sen-sibility, to gain relaxation and refreshment of spirits by innocent amusement, to train the physical system for effort and endurance, to strive diligently with thought and desire in the departments of business, to gain for ourselves influence by professional applica-tion—all these are duties we owe to God; and these, if rightly discharged, as unto the Lord and not unto man, will be truly reli-gious, the conditions and means of our growth in grace. In their place they are essential to the accomplishment of our whole mission. If rightly pursued, therefore, our usual employments in life, so far from interfering with and opposing our devotional [illegible] duties, will fall directly into [illegible]. They will themselves be-[illegible] devotional. The saying of [illegible] will be realized to us—"Work [illegible]." We shall feel our meanest [illegible] ennobled by its relation to the whole of which it is a part, and to the end [illegible] it contributes. And as the temple [illegible] God and consecrated to him—[illegible], its spire, its choir, or [illegible] whole structure in all its [illegible] our life be ALL set apart for [illegible] service and worship, and its most com-[illegible] will become acts of piety, and its [illegible] words will be voices of devotion.—*[illegible] Treasury.*

One Day before Death.

Rabbi Eliezir said, "Turn to God one day before death." His disciples said, "How can a man know the day of his death?" He answered them "Therefore turn to God to-day. Perhaps you may die to-morrow; thus every day will be engaged in turning [illegible]