LETTERS RECEIVED.

Since our last, letters have been received from Rev. R. A Chesley, (with remittance 20s.), Rev. J. Narraway, and Mr. C. Mutart.

Erratum: We are requested to state that the size of the new Wesleyan Church at Wallace is 46 feet by 38, instead of 40 by 36, as previously published.

"OF INTEREST TO ALL."

Longley's Great Western Indian Panacea.

1. For Colds and feverish feelings and prevailing fevers.
2. For Asthma, Liver Complaint and Bilious affections.
3. For Diarrhœa, Indigestion and Loss of, Appetite.
4. For Costiveness and nervous complaints.
5. For Stomach affections, Dyspepsia, Piles, Rheumatism &c.

☞ Dyspepsia and Liver Complaint cured, and all Western and Southern Fevers prevented, in every case. Loss of appetite, bilious affections and indigestion, are permanently cured by its use. The great points are, it is not bad to take; it does not leave the bowels costive, and never gives pain in its operations. This Panacea will remove all the bad bile from the stomach and gives tone to the system, and keeps off all attacks of malignant fevers. If the stomach is in a healthy state, and the pores of the skin are open, so as to admit of free exhalations from the body, there can be no attack of fever. This office the Panacea will positively perform, and we recommend all to try this article if they wish to ensure health during the year. As a family medicine, it is unparalleled for coughs, colds, all diseases of the blood, and scrofula.

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

SHIPPING NEWS.

ARRIVALS.

Sunday, Jan'y. 20.—Schr Jedore. Day, 5 days from Cape Ray, to J. A. Moren; reports left schr Jupiter, Oxor, hence bound to the Magdalen Isles; schr. Tally Ho, hence at Rose Blanche.

Monday,—Brigt. Village, Belle, Mitchner, 10 days, from Fredericksburg, to James Irvine, John Esson & Co. Reports spoke on Friday schr. Richard Cobden from New York bound to Halifax. Packet schr Charles Simpson 2 days from St. John, N. B. to J. Methegall & Co.

Thursday.—R M Steamer Niagara. Ryrie, Liverpool, 11 days.

MARRIAGES.

On the 15th inst. at Margaret's Bay, by the Rev. Richard Smith, Mr Matthew E Graham, to Miss Susan Lombert, of the above place.

At Moncton, N. B. on 25th Dec. by the Rev. R. A Chesley, Mr. John F. Goudrie of Nantes (France) to Miss Hannah Hains, eldest daughter of Mr Wm. Hains of Moncton.

Also, at Moncton, N. B., by the same, on the 26th Dec. Mr Tyle Price of Bonctouche, to Miss Nancy Ryan, of the Parish of Moncton.

Also, at Coverdale, N. B., by the same, on the 17th January, Mr. Malcolm Jones of Salisbury, to Miss Celia A. Stiles, youngest daughter of Enoch Stiles, Esq. of Coverdale.

At the Sydney Mines, by the Rev. J. Jost, Mr. John Clarke, to Miss Eliza Cann, daughter of W. Cann—both of the same place.

On Thursday morning, the 24th instant, at Thorndean Cottage, by the Rev. Alex. Forrester, Benjamin Shaw, Esq. of Cockermouth, Cumberland, England, to Mary, daughter of James Forman, Junr, Esq. of this city.

DEATHS.

At Falmouth, on the 4th inst. Mary Frances, daughter of Wm. Burnham, aged 5 years and 4 months.

At Dorchester, N. B., on the 6th inst suddenly, Mr. Gideon Smith, in the 73d year of his age, Deacon of the second Baptist Church at that place.

At St. John, N. B., on Monday morning last, of consumption, Mr David Woodall, formerly of Halifax, (N. S.) in the 40th year of his age, leaving a wife and two children to lament their bereavement.

At Wallace, on the 15th inst. Mr. Peter G. Tuttle, in the 79th year of his age, leaving a large and respectable body of relatives to lament their loss.

On the 18th inst., Joseph Withrow, a native of Rawdon, in the 37th year of his age, leaving a wife and six children to mourn their loss.

At Preston, on the 17th inst., Filles Garner, aged 84 years.

At Chatham, on the 12th inst at the residence of his sister, Mrs. Joseph, Sir James Parker, a native of Halifax, aged 46 years.

At Moruxshire, Scotland, on the 31st December, in the 89th year of his age, Thomas Rhind, father of the late John and Alexander Rhind, and of Thomas, James and William Rhind, now of this City—much regretted by all who knew him.

Of Small Pox, on the 20th of January, W. Richards, Taylor, aged 22 years, a native of P. E. Island.

The *Wesleyan* is published for the Proprietors

BY WM. CUNNABELL,

AT HIS OFFICE, NO. 5, 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. 30.

Ten Shillings per Annum Half-Yearly in advance. } HALIFAX, N. S., SATURDAY MORNING, FEBRUARY 2, 1850. { Single Copies, Three Pence.

POETRY.

CHRIST THE PURIFIER.

Malachi iii. 2, 3.

BY JAMES MONTGOMERY.

He that from dross would win the precious ore,
Bends o'er the crucible an earnest eye,
The subtle, searching process to explore,
Lest the *one* brilliant in mass should pass by,
When in the molten silver's virgin mass,
He meets his pictured face as in a glass.

Thus in God's furnace are his children tried;
Thrice happy they who to the end endure!
But who the fiery trial may abide?
Who from the crucible come forth so pure,
That He, whose eyes of flame looks through the whole,
May see his image perfect in the soul?

Not with an evanescent glimpse alone,
As in that mirror the refiner's face,
But, stampt with heaven's broad signet, there be shown
Immanuel's features, full of truth and grace,—
And round that seal of love this motto be,
"Not for a moment, but eternity."

BIOGRAPHY.

Memoir of Mrs. Janet Johnston,

Formerly of Fredericton, N. B.

BY HER BROTHER MR. ROBERT CHESTNUT.

Mrs. Johnston, the subject of the following Memoir, was the daughter of Mr. Robert Chestnut, of Hamilton, Lanarkshire, Scotland; and, in the month of June, 1823, having just entered on the 16th year of her age, came to this Country, with her brother Robert, then commanding the ship Waterloo. Her appearance at that time was very interesting. With a graceful manner, sweet temper, kind an affectionate disposition, and a mind always calm and collected, she made many friends. Like all her father's family she was educated and brought up in the Presbyterian faith; but as her brother with whom she resided was a member of the Methodist Church, she cheerfully consented to attend divine worship with his family. Here she was immediately recognized and introduced into the Sabbath School as a teacher, a work of all others most congenial to her feelings. At that time the Methodist Society in St. John, was in a good state. The Ministers on the Station were men of God, who laboured successfully in word and doctrine. The social means of grace were numerously and devotedly attended; the Sabbath Schools were in a flourishing condition, and the Leaders of Classes, male and female, devoted in their labour of love.—As a natural result the Church was [illegible] the souls of the people were blessed and confirmed, the youth of the country [illegible] were brought to a saving knowledge [illegible] and to make a public profession of their faith by joining the Church. Many [illegible] were thus added to the Church, of whom my late sister Janet was one.

After her conversion, her interest in the Sabbath School greatly increased, the duties of which she performed with great assiduity, earnestly endeavouring to impress the minds of the children with divine truth, explaining to them our valuable Catechism, and assisting them to comprehend its sublime truths. This was doubtless the happiest period of her life. She enjoyed peace with God, with herself, and with all around. She was powerful in her attachment on all the means of grace, never allowing an opportunity to pass of doing or getting good. It may be said in truth that she enjoyed religion. It was the opinion of her Class Leader that she had experienced, and was living in the enjoyment of, the blessing of sanctification. Of this I never heard her speak; but her gentle and affectionate nature, together with the absence of all lightness and trifling, and of anything like self-indulgence, so natural at her time of life, might have led her Leader to think very favourably of her spiritual attainments. Be this as it may, I am fully satisfied, that the Lord was preparing her for future scenes of trial and usefulness. The remembrance of the abundance of past joys supported her mind during many years of conflict and adversity.

In this holy calm, and tranquil enjoyment of the means of grace, the devout labours of the Sabbath School, christian intercourse and communion with God, at the same time giving diligent attention to the interests of her brother's family, she spent three years of her useful life; and in the summer of 1832, she was married to Mr. Daniel Johnston in St. John's Church by the Rev. Mr. Gray, Junr., and removed to Fredericton. Here she found congenial spirits with whom she took sweet counsel, enjoying the advantages of religious society, gaining many friends, whom she justly held in great esteem, and to whom her remembrance is dear. Among these I would particularly mention Mr. and Mrs. J. Gaynor, whose friendship was not limited to her days of prosperity, but, unlike the generality of mankind, continued their valuable friendship through the dark days of adversity; following her to the last, even on board the Steamer in which she finally left this City, on a dark night and amid heavy rain, to hand her a book they knew she prized very much—"Elijah, the Tishbite"—realizing in the very act that it is more blessed to give than to receive.

After one short year's residence in Fredericton, where she was abundantly supplied with all the comforts and luxuries of life, and with what she prized above all these, the House of God, the means of grace, and Christian communion, Mr. Johnston found it necessary to remove to Andover, where the principal part of his mercantile operations were carried on. Notwithstanding her strong aversion to removing to a place destitute of religious ordinances, she consented to join her husband lest he should have any uneasiness on her account, as she knew he was doing it for the best, and pitied his business. Regarding the arrangement as a call of divine Providence, she left Fredericton for Andover with mingled feelings of hope and fear, of doubt and sorrow. She might there be justly compared to a tender and delicate plant, transplanted from the garden [illegible] to a rocky and barren land where there was [illegible] shooting forth its branches for want of [illegible] oil. But even in this place, her God [illegible] suitable comfort out for her. There she [illegible] came the inheritance in the lands of God [illegible] doing much good and [illegible] of the [illegible] may hide she reflected the graces of the christian. [illegible] the [illegible] ledge of God and of his Son Jesus Christ [illegible] by her life and [illegible] Sabbath School [illegible] for [illegible] she was [illegible] to [illegible] to indeed—and [illegible] through [illegible] called to the [illegible] and Testament [illegible] apply the [illegible] of the Spirit [illegible] Scriptures among the people. With what success her efforts were attended [illegible] intend, savouring by her example [illegible] to induce a number of [illegible] she had collected together in the [illegible] School, to seek an interest in the [illegible] Christ, eternity alone will reveal. But I have no doubt that many [illegible] yet rise up to bless God that he was [illegible] among them.

In this way the Lord [illegible] a pioneer to the [illegible] prepare the way for [illegible] Churches, and no doubt [illegible] strumental in the [illegible] of that Mission than any other individual. And when subsequently, the Ministers of the [illegible] those connected with [illegible] Methodist Church, visited the settlement, no one rejoiced more than [illegible] was ever open to receive them, no sacrifice was considered too great to make them comfortable. In her heart she blessed them, and earnestly prayed for their success. Any of these Reverend Gentlemen who laboured on the Circuit—of these I might mention the Rev. Messrs. Chesley, McCurty, Lockhart, and Taylor—would be much better qualified than I can possibly be to write a Memoir of my dear Sister, as they saw much of her conduct and heard much of her pious conversation, being generally entertained at her house.

Of the great interest she took in the success of the Gospel and the work of God in Andover, her correspondence at that time affords the strongest proof. "There is," says she, "a deplorable inattention to religion at present in this place; but it is not for want of faithful warning.—I feel confident Mr. Chesley's labours will be blessed in this place. Many are the fervent prayers he has offered up in behalf of this people, which I sincerely hope will be heard and answered."

The following extract from a letter dated November, 1843, will show the state of her mind at that time, and in what manner she was enabled to bear the trials through which she was called to pass. "I often feel much pleasure in reflecting that if I am faithful unto death, I shall meet you where parting shall be no more.—I have been called to pass through many and severe trials since I saw you last. But at all times I have found the Lord a present help in time of trouble, a refuge in distress, ever faithful to his promise. Altho' I have felt that afflictions for the present are not joyous but grievous, yet I trust they are working in me the fruits of righteousness, and that they will be so sanctified unto me as to enable me to lay up my treasure in heaven where neither moth nor rust doth corrupt. When I look upon the last few years I dare not say they have been unprofitable to me. No—they have taught me more of my own heart, than years and years of prosperity could have done."

About this time, in writing to one of her nieces in Fredericton, she shows how well she was qualified to give advice to the youthful christian. She says, "I cannot describe to you the pleasure I felt on receiving your letter to find, that altho' surrounded with all the allurements of the world, you seemed to realize that they are an unsatisfying portion, and that the things of this present life are not worthy to be compared with the glories that shall be revealed to those who shall prove faithful unto death. Let me intreat you, my dear Anna, to continue to live above the world and its vanities. Seek and you shall find the grace to live usefully in your family and generation. Improve the means of grace, the blessings you now enjoy—time, the dear [illegible] of education, but above all, the great means of grace, with which you are favoured, to other with pious parents. Of think of all these talents which your Heavenly Father has lent upon you, and be determined, in the strength of divine grace, that you and all to your five [illegible] that you may [illegible] Lord." (*To be continued.*)

CHRISTIAN MISCELLANY.

[illegible] letter [illegible] with the thoughts and [illegible] of pure and lofty morality—*Ed. Comp.*

The Sacred Scriptures.

Some people seem to think the scripture for examples or expressions to countenance their corruptions.

The [illegible] of the Christian religion is to [illegible] in our views, lives, and tempers.—Its [illegible] By the superior excellence of its precepts? By the weight of its exhortations, or the promise of its rewards? No; [illegible] by convincing men of their wretched guilt, blindness and impotence; by insisting the necessity of regeneration [illegible] light and assistance, and actually promising and conveying these blessings. And if it does not prove its divinity by its efficacy, let it be condemned as an imposture. This was one of its most operative convincing proofs at the beginning, and certainly is its greatest abiding proof.

The scripture sends me to my heart; and my heart, well-known and considered, sends me back to the scripture, with great advantage for the understanding of it.

It may be a dangerous snare to me, and I may go mourning all my life long, if I expect any thing from God that he has never promised.

If we had a voice from heaven, it would reveal no new scripture to us, it would send us to the law and to the testimony; why then should we not adhere to the Word, and make a diligent use of it without? We should, if we believed it.

The religion of most men is fixed by worldly ease and convenience, before they come to the reading of the scripture. The consequence is plain. In all points where it exceeds their standard it will be pared away.—*Adam.*

Danger of Striving for Riches.

Riches got by deceit cheat no man so much as the getter. Riches bought with guile God will pay for with vengeance. Riches got by fraud are dug out of one's own heart, and destroy the mine. Unjust riches curse the owner in getting, in keeping, in transmitting. They curse his children in their father's memory, in their own wasteful habits, by drawing around them all bad [illegible] to be their companions.

While I do not discourage your search for wealth, I warn you, that it is not a cruise upon level seas, and under bland skies. You advance where ten thousand are broken to pieces before they reach the mart; where those who reach it are worn out by their labours past enjoying their riches. You seek a land pleasant to the sight, but dangerous to the feet: a land of fragrant winds, which lull to security; of golden fruits which are poisonous, of golden hues which dazzle and mislead.

You may be rich and be pure; but it will cost you a struggle. You may be rich, and go to heaven; but ten, doubtless, will sink beneath their riches, where one breaks through them to heaven. If you have entered this shining way, begin to look for snares and traps. Be not careless of your danger, and provoking it. See, on every side of you, how many there are who seal God's word with their blood:—

"They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil, which, while some have coveted after, they have erred from the faith, and pierced themselves through with many sorrows."—*Rev. H. W. Beecher.*

Trust in Providence.

I know of but one way of fortifying my soul against gloomy presages and terrors of mind, and that is, by securing to myself the friendship and protection of that Being who disposes of events and governs futurity. He sees at one view the whole thread of my existence, not only that part of it which I have already passed through, but that which runs forward into the depths of eternity. When I lay me down to sleep, I recommend myself to his care; when I awake, I give myself up to his direction. Amidst all the evils that threaten me, I will look up to him for help, and question not but he will avert them, or turn them to my advantage. Though I know neither the time nor the manner of the death that I am to die, I am not at all solicitous about it, because I am sure that he knows them both, and that he will not fail to comfort and support me under them.—*Addison.*