

Peace of Mind.

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 succour 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.

THINKING ABOUT OF PROFESSORS.—I have sometimes compared the running about of professors to every point of the compass after favourite preachers, to the conduct of villagers at a fair or a wake. They go into many houses to eat and drink; but, instead of being nourished and strengthened by such a superabundant and unnecessary admixture of all kinds of meat and drink, they often disorder their stomachs, and make themselves ill; they are surfeited by repelition to their hurt; regular and temperate meals are far better. And so of hearing the word. It is not superfluous eating, but digestion that nourishes the body. Meditation and prayer are as necessary as hearing; and, indeed, they are absolutely indispensable to a real growth in grace.

THE BRITISH CONFERENCE.

From the Watchman of August 31st.

The Ordination.

The solemn and interesting service of ordination, took place this morning (August 1) in Irwell Street Chapel. The plan of admission was by tickets,—granted, in the first instance, to the Presbytery, for the Friends with whom they resided, and then to the Public generally,—the Body of the Chapel, (which was densely crowded,) being reserved for the Ministers and Candidates. The President, as early as half-past nine o'clock, commenced the proceedings by giving out the 74th Hymn, on the institution of a Gospel Ministry, beginning, "The Saviour, when to Heaven he rose;" after which, the Rev. J. P. Haswell engaged in prayer.

The President then said,—We are assembled, this morning, on an occasion of deep and solemn interest. Several Young Ministers of Jesus Christ appear before you, who, having fulfilled the period of probation in our religious community, are now placed in this congregation, for the purpose of being solemnly set apart to the evangelical Ministry. An opinion has been extensively prevalent among certain classes, that the Christian Ministry is one of the learned professions. We do not regard it in this light. We account it, not as a profession, but as a divine vocation. If it were simply a profession, a man might assume it as a matter of convenience, and lay it aside if it became irksome or disagreeable. But, if it be a divine vocation, woe to that man who is "disobedient to the heavenly calling;" and refuses to carry the Saviour's message of mercy to a lost world: woe to that man, who, being invested with the evangelical Ministry and the pastoral charge, declines his duty and office, becomes worldly in disposition, and seeks gratification and benefit from worldly engagements and pursuits. It may be said, in a subordinate sense, concerning the Young Men now before you, as was said of Simeon, they are "set for the fall and rising again of many in Israel." Many, we have reason to hope, by their instrumentality, have been raised from guilt, wretchedness, and misery, to be really the "sons and daughters of the Lord God Almighty," and "heirs according to the hope of everlasting life." But, there is also reason to fear, that, in some instances, those who have attended their ministry remain unconvinced, unbelieving, and rejecting the Gospel of God against themselves; and then, the ministry which these men have exercised may prove "a savour of death unto death." How sacred, so solemn, important, and momentous, is the Christian Ministry! These Young Men have undergone various examinations in private, also before the Conference, and several of them, during the last two evenings, have borne public testimony "before many witnesses," as to the reality of their personal conversion, and as to their inward and divine call. They appear before this Christian

Assembly, this morning, that they may have an interest in your united sympathies and devotions. I request your prayers on behalf of these young servants of the Lord Jesus Christ; and may these prayers come before the throne of the heavenly grace, like a cloud of incense,—may they be heard and answered from Heaven,—and may the Holy Ghost come down on these our Young Brethren in all its plenitude and heavenly influence;—so that their career, whether brief or long-continued, may be marked by the divine presence, approbation, and blessing.

The names of the Candidates were then called over. The President proceeded to read various portions of the word of God, relating to the appointment and duty of Ministers,—namely, Matthew xxviii. from verse 18;—John x. 1—16;—John xxi. 15—17;—Acts xx. 17—38;—and Eph. iv. 7.

The Candidates then stood up, and the President, beginning with the Exhortation, went on with the appointed Service. He next put the Ordination Questions,—ten, we believe, in number. They related to the inward conviction of a divine call,—the sufficiency of the Holy Scriptures for salvation,—belief of Wesleyan doctrines;—the determination to exercise diligence in ministerial and pastoral duties, in prayer, in reading the Scriptures, in renouncing the world, and in setting godly examples, and faithfully enforcing godly discipline;—and, finally, the promotion of peace and love among the people of their charge, and the due obedience of their superiors. The answers were taken separately.

The President then offered up the prayer, that the Candidates might be endowed with divine "strength and power" to fulfil these engagements; after which, at his request, the congregation remained, for a short space, in silent devotion. He then, with great solemnity, read the Ordination Prayer, and the other parts of the service.

Hymn 489,— "Thy power and saving truth to show," was sung.

The Candidates, then, in divisions, proceeded to the Communion Table, where, devoutly kneeling, they were solemnly set apart, by the imposition of hands, to the office and work of the Christian ministry, with the usual address to each—"Mayest thou receive the Holy Ghost, &c.—a copy of the Bible being immediately presented to him, with the charge—"Take thou authority to preach the Word of God," &c. The President, Secretary, and Ex-President laid their hands upon the head of every Candidate, and two other senior Ministers were, in turns, joined with them. The whole body of Ministers stood, during the act of Ordination.

The President then concluded the Ordination Service.

Hymn 279, from the 6th verse was sung. The Communion service was read by the President and Dr. Hannah, after which the Sacrament of the Lord's Supper was administered,—none partaking but the ministers who officiated, and the newly ordained brethren.

The Non-Existence of Parties in the Wesleyan Conference.

For some time past it has been the earnest and persevering endeavour of some of the professed friends of Methodism to make it appear that the Wesleyan Ministers are divided into two parties, which they are pleased to describe by such phrases as the "high party," and the "low party"—the "dominant party," and the "persecuted" or "oppressed party." And to accomplish their object, they have resorted to all kinds of statements and analogies, as well as to the most unprincipled modes of calumnious and slanderous misrepresentation, as to individual character and conduct. It has been stated by disaffected persons, (and their statements have been quoted by unfriendly editors of newspapers and periodicals,) that the brotherly union which has for a century existed between the Methodist Ministers, had at length been dissolved; and that the principal bond of our United Societies, had thus been broken asunder. Various and unfriendly reasons were falsely given for this dissolution; such as the dangerous leaning of leading men in the Conference to the Church of England—their means of accomplishing the party end they had in view. Hence those very elegant terms of "a Clique,"—"a Divan,"—"Dictators and their Minions" have been applied to them, and on account of the secret schemes for personal and party objects, it has been said, that great and extensive dissatisfaction had arisen in the minds of many of the Ministers. These, and other like statements, have been repeated so frequently, that there was some danger of the Christian public coming to an unjust conclusion concerning the spirit and feeling of Methodist Ministers to each other. That danger has, at the present Conference, been practically and effectually removed, by the closely united action of 550 Wesleyan Ministers on all subjects on which their views could be made known. Indignant at the misrepresentations and falsehoods mischievously put forth in their several Circuits respecting them, they came to the Conference resolved to manifest their real union, by the election of Ministers to the highest and most responsible offices in the

Conference, well known throughout Christendom as the firm and unflinching supporters of old Methodism; and this they did, by a unanimity of their votes for the Rev. THOMAS JACKSON, the President, and the Rev. Dr. HANNAH, the Secretary, unparalleled in modern times. And on every question, regarding the Methodist economy, that has been presented to the Conference, with the exception of two, and sometimes three votes, (and they ever the same individuals,) the Ministers have been unanimous in the expression of their sentiments. It has thus been demonstrated that if there is "a Clique" in the Methodist Conference, it consists of two or three dissentients who have been left in the minority on all the principal questions discussed, and agreed upon by the Conference. It may, therefore, be hoped from this time, that the Methodist Societies, and the Christians of other denominations,—as well as the public generally,—who have been misinformed and abused on the subject of parties in the Methodist Ministry, will understand, that what is called "the high and dominant party" in the Conference, is the Conference itself, and that "the Clique," if there is any, is wholly composed of the two or three men who seem to have agreed together to oppose their brethren, united in the maintenance of Methodism, as committed by a sacred trust to the present generation of both ministers and people.

The fact declared by the Methodist Ministers now assembled in Conference is, that in all material questions relating to constitutional Methodism they are firmly united. Indeed, from what has lately transpired, it may be confidently affirmed that greater fraternal union, and firmer adherence to true Wesleyan principles, never existed among Methodist Ministers than exist at the present time; and there is no doubt that they will proceed from Manchester to their several circuits encouraged in the hope that, upon their united endeavours to spread practical godliness throughout the world, under the form of Wesleyan Methodism, they will be still more abundantly blessed of God in this year than they even have been in the year that has passed. It is no longer a disputable question whether Methodist Ministers are united or not; they ARE UNITED, as they have most convincingly shown by their spirit and conduct in Conference this year.

CORRESPONDENCE.

Original Matter is particularly requested for this Paper, such as, Local Intelligence—Biographies—Notions of the Introduction, rise, and progress of Methodism in Circuits, Revivals, and remarkable Edifications—Articles on education, temperance, literature, science, and religion—Illustrations of Providence—Sketches of Scriptural characters—Interesting anecdotes—Descriptions of natural scenery—Papers on any prominent feature of Methodism, &c. &c. Articles, as a general rule, should be short and pithy; as a judicious variety in each number is the secret of newspaper popularity and usefulness.

Charlottetown Circuit.

PROPOSED ENLARGEMENT OF THE VESTRY FOR WEEK-DAY SERVICES AND THE SUNDAY-SCHOOL.

The Wesleyan Methodists of Charlottetown have long felt the necessity of a more convenient place for their Week-day Services, than their spacious Chapel affords during the winter, and for their Sabbath School throughout the year, than both the vestries afford. A meeting of the Board of Trustees to consider the propriety of immediately enlarging the vestry was followed by another meeting, of persons interested in this subject, and friendly to it, which was held in the Chapel on Monday 6th inst. At this meeting the following Resolutions were unanimously adopted, and the Subscription List referred to in the last of the series, was signed by the persons present to the amount of Eighty Pounds.

The first Resolution was moved by Mr. J. Trenaman, and seconded by Mr. I. Smith.

Resolved, That this Meeting views the progress of Wesleyan Methodism in Charlottetown with feelings of gratitude and admiration, and believes that it may be truly ascribed, under God, to the Evangelical doctrines, the efficient discipline, and the benevolent piety of the Methodist Body.

The second Resolution was moved by R. Brecken, Esq., and seconded by Mr. J. Pasmore:—

Resolved, That this Meeting is decidedly of opinion that the further advancement of Wesleyan Methodism in this Town would be greatly facilitated if the week-day Services be held more commodiously—and the very interesting Sabbath School be furnished with room and convenience more suited to its necessities and importance than at present.

The third Resolution was moved by Mr. G. Beer, and seconded by Mr. H. Smith.

Resolved, That it is very agreeable to this meeting to learn that the Board of Trustees have approved of a Plan now produced, for the enlargement of the Vestry, which would amply provide for the present exigency; and which, if executed, must not be allowed to make any addition to the existing pecuniary liabilities of the Trustees.

The fourth Resolution was moved by Mr. T. Dawson and seconded by Mr. Connell.

Resolved, That for this purpose a Subscription List be immediately opened, and as soon as possible be presented for signature to absent friends. One half of the amount that shall be subscribed to be paid on or before Sept. 15 next, and the remainder on or before Dec. 31, 1849.

Two other Resolutions were also most cordially adopted. In one of them the Hon. E. Young was requested to take charge of the List, and procure additional contributions; in the other the Hon. C. Young, R. Brecken, Esq., and Mr. G. Beer, Jr., with the Board of Trustees were requested to act as a Building Committee, to execute the Plan above referred to, with the least possible delay. By these arrangements it is confidently expected that a great inconvenience to the growing interests of the Society in this Town, will be fully removed before the ensuing winter. May the Lord the Spirit vouchsafe his awakening, converting, and sanctifying grace, that the liberal designs of his servants may be crowned with abundant success; so will his name be glorified through the thanksgiving of many. Charlottetown, Aug. 7, 1849.

Biographies.

The righteous shall be in everlasting remembrance. Ps. cxlii. 6.

MR. EDITOR,—No part of your valuable paper excites more general interest in the minds of your pious readers than the brief, but excellent Memoirs of the departed saints, with which you favour us from time to time. It is gratifying to survivors to know not only how our members live, but in what manner they die. By the perusal of these biographies, many are nerved afresh to the conflict with their spiritual enemies, induced to put a "cheerful courage on" in prosecuting their arduous course of godly living amid a "wicked and perverse generation," and are inspired with renewed hopes that they themselves also will in the trying hour, when nature is dissolving, experience the succours of that grace which has supported others and carried them safely through the Jordan of death to the Canaan of eternal rest. My design at present is not to write an essay on the advantage to the Church and to the world of well written memoirs of those who have "died in the Lord;" but to suggest to your ministerial Correspondents the propriety of keeping you well furnished with such articles. They have opportunities, above all others, of witnessing the holy and consistent living of our people, and their happy and triumphant deaths. A little trouble on their part would rescue from oblivion the remembrance of many "righteous" persons, whose example, if recorded, would prove an incalculable benefit to those who are "yet in the body," and engaged in the same warfare. It is sincerely to be hoped that the "WESLEYAN," which so far has done what it could, in this particular, will always be supplied with such interesting materials, and be made a medium of perpetuating the remembrance of the just. Wishing you great success and much comfort in your arduous task, I am Mr. Editor, Yours, &c., W. P. August 21, 1849.

We entirely coincide with the views expressed above, and again solicit the kind attention of our Brethren in the ministry to the subject. Truly have we been pleased that so many memorials of the pious dead have been placed at our disposal, and express a hope that in this department there will be no falling off for the future. Our brethren should practically sympathize with us in our anxious desire to make the "Wesleyan" interesting, and welcome to all the families who take it.

FOR THE WESLEYAN.

Matrimony.

The government of the Principality of Waldeck in Germany, have given public notice, that no license to marry will be hereafter granted to any individual addicted to drunkenness; or, if he have been so, he must exhibit full proofs that he is no longer a slave to this vice. The same government has also directed that, in every report made by the ecclesiastical, municipal, and police authorities, upon petition for a license to marry, the report shall distinctly state whether either of the parties desirous of entering into matrimonial connection, are given to intemperance, or otherwise. Please insert the above in your very valuable Paper, the "Wesleyan," and you will much oblige your friend, CLARA.

Halifax, August, 1849.

This article was handed to us without the accompanying name of the writer, but, judging from the handwriting, which is certainly very pretty, that it came from a young Lady, who, as a matter of course, must feel a laudable interest in the subject of matrimony,—

we could not be so ungrateful as insertion. Yet we must remain and other correspondents of the complying with our "Standing in order to make an appearance in the columns.

WESLEYAN INTELLIGENCE.

NOVA SCOTIA DISTRICT.

Amherst.

"The cause of religion still prevails on this Circuit. The preaching before I left. I received new members since my return, at Spring Hill. These make forty into Society during my two last visits." July 7.

Wallace.

With very great pleasure that a gracious revival of religion place at Barravon near Tatar visited this place last week for God was pleased to bless a precious number of precious souls. I gave in their names as candidership before I left. I have the work still goes on, and the persons have received the par of God since I was there. I in the most of this week with the August 13, 1849.

NEW BRUNSWICK DISTRICT.

Richibucto.

It gives me great pleasure to state, that our congregations are solemn; and many appear to be of a personal interest in the Christian. We have indications of religion. Our members means of grace with a punctuality to me; and we often are able to say in the language of the Holy Spirit, "The best of all is, God." July 31st, 1849.

We are pleased in receiving notices from these esteemed hope the good work of the I abundantly prosper in their exceedingly desirable, that sending in lists of Subscribers the opportunity of giving ment, however brief, of their on their respective Circuits; whether subscribers' names or not, should let us hear as frable from them on this impo

RELIGIOUS SUM.

RELIGIOUS EXPEDITION!—The toco having solicited from the ment the means of conveying to suite to Mecca, on pilgrimage to Mussulman's prophet, the Admi to this request, and have a Growler steam-sloop, at Beronp for. It is expected she will England on the 26th inst. for T the Princes of Morocco, and ad ed them to Mecca, and back aga poin Sir W. Parker's squadron fr return the Mediterranean.—U.

A PARDONMENT.—A MORE haranguing a crowd at Montros blessings of his creed were so, believer might swallow poison The mob took him at his word to test it, and some prussic acid duced, he was strongly pressed A policeman rescued the diacon his persecutors.

PROPAGATION SOCIETY.—J Hawkins, of London, Secretar Society for the Propagation of reign paris, arrived in Boston i mer week before last. He w cities in the United States, at Canada and the Eastern Pre connected with the interests o presents.

ed. That for this purpose a Subscription immediately opened, and as soon as possible...

other Resolutions were also most cordial. In one of them the Hon. E. Young...

we could not be so ungrateful as to refuse its insertion. Yet we must remind our fair...

WESLEYAN INTELLIGENCE.

NOVA SCOTIA DISTRICT.

Amherst.

"The cause of religion still prospers in various places on this Circuit. The fields seem...

July 7.

Wallace.

With very great pleasure I inform you that a gracious revival of religion has taken place at Barrasva near Tatamagouche.

August 13, 1849. W. C. B.

NEW BRUNSWICK DISTRICT.

Richibucto.

It gives me great pleasure to be able to state, that our congregations are large and solemn; and many appear to feel the necessity...

July 31st, 1849. J. P.

We are pleased in receiving these Circuit notices from these esteemed brethren, and hope the good work of the Lord will more abundantly prosper in their hands.

RELIGIOUS SUMMARY.

RELIGIOUS EXPEDITION!—The Emperor of Morocco having solicited from the English Government the means of conveying two of his sons...

A PUNISHMENT.—A Mormon Orator, while haranguing a crowd at Montrose, alleged that the blessings of his creed were so great...

PROPAGATION SOCIETY.—The Rev. Ernest Hawkins, of London, Secretary of the Venerable Society for the Propagation of the Gospel...

DONATION.—One Thousand dollars have been given by W. Chairnes, an elder in Newcastle Church, Beaver County, Pennsylvania...

DISTRIBUTION OF BIBLES IN HAMBURG.—It is said since the flight of the Pope from Rome, 70,000 copies of the Bible have been sold in this City.

COLOURED BAPTISTS.—A southern paper estimates the coloured members of Baptist Churches in the Southern South-western States...

THE FREE CHURCH OF THE CANTON DE VAUD held its Synod last month, and much of the Divine presence and blessing was experienced in their meeting.

Many of the pious inhabitants of this canton have emigrated, that they may enjoy in another hemisphere that liberty to worship God according to their conscience...

*This is one of the punishments for preaching the Gospel. The persons who are accused of this crime are sent to the parish of which they are burgesses by birth...

FAST DAY AT NEW YORK.—The morning services in the churches of all denominations, we believe, were well attended...

DEPUTATIONS.—At the General Assembly of the National Presbyterian Church of Scotland lately, Dr. Grand-pierre, late director of the "Mission de Missions" at Paris...

CAUSE OF BAD TEETH.—Dr. Redfield says, that the principal cause of bad teeth is the use of hot food and drink. He referred to the dislike which little children showed to taking food...

GENERAL MISCELLANY.

A CASE OF CIRCUMSTANTIAL EVIDENCE.—A farmer in one of the western counties in England was met by a man whom he had formerly employed, and who again asked for work.

teeth and held there, till it had parted with its excessive caloric, and this rendered the destruction of the teeth inevitable...

RE-VACCINATION.—The following is given in Little's Living Age as the substance of a paper in the Boston Medical and Surgical Review...

- 1. Every individual is susceptible of vaccination. 2. Re-vaccination is not necessary before puberty. 3. The system undergoes a change at puberty...

EFFECTS OF CULTURE.—The Almond, with its coriaceous husk has been changed by long culture into the peach, with its beautiful, soft, and delicious pulp...

ENVY.—When a statue had been erected to Theogenes, a celebrated victor in one of the public games of Greece, by his fellow citizens of Theos...

GOON.—At a recent mesmeric lecture in Exeter, by Mr. Hicke, one of the experiments most signally failed, to the chagrin of the lecturer.

FRIENDSHIP.—Friendship is a vase which when it is flawed by heat, or violence, or accident, may as well be broken of once; it can never be trusted after.

THE CHAFF OF A CONGREGATION.—When the celebrated Dr. Irving had exceeded, in the length of his sermon, the patience of a modern congregation...

entirely coincide with the views explained above, and again solicit the kind attention of our Brethren in the ministry to object. Truly have we been pleased...

FOR THE WESLEYAN.

Matrimony.

government of the Principality of Waldeck-Germans, have given public notice, that he to marry will be hereafter granted to individual addicted to drunkenness...

article was handed to us without the saying name of the writer, but, judging from the handwriting, which is certainly pretty, that it came from a young Lady...

CLARA.

POETRY.

Thy Will be Done.

It is a short and simple prayer;
But 'tis the Christian's stay,
Through every varied scene of care,
Until his dying day.
As through the wilderness of life
Calamity he wanders on,
His prayer in every time of strife,
Is still "Thy will be done!"

When in his happy infant years
He trod the pathless flowery
When pass away his smiles and tears
Like April's sun and showers:
Then leading by his parents' hearts,
Playful, at set of sun,
Which the prayer he murmurs forth,
"Father, thy will be done."

When the bright summer-sky of time,
Cloudless, is o'er him spread;
When love's bright wreath is in its prime,
With not one blossom dead:
Whilst o'er his hopes and prospects fair,
No mist of woe hath gone;
Still he repeats his first taught prayer—
"Father, thy will be done."

But when his sun no longer beams,
And love's sweet flowers decay;
When all hope's rainbow-coloured dreams
Are sadly swept away;
As a dove's nest beneath the storm
Still fragrantly breathes on;
So when dark clouds life's heaven deform,
He prays—"Thy will be done!"

And when the winter of his age
Sheds o'er his locks its snows;
When he can feel his pilgrimage
Fast drawing to a close:
Then, as he finds his strength decline,
This is his prayer alone:
"To thee my spirit I resign—
Father! thy will be done!"

BIOGRAPHY.

Memoir of Mirvella D. Coffin, Second Daughter of Capt. P. Coffin.

BY HER FATHER.

The subject of this Memoir was born in Barrington, on the 14th of July, 1832. From childhood she manifested an amiable disposition, and a devoted attention to the wishes of her parents, who, possessing the fear of God themselves, assiduously sought to train her up in the nurture and admonition of the Lord. Her demeanour toward her relatives and friends was ever affectionate and kind.

The good seed sown in her tender mind began more especially to spring up, and produce its fruits, when she had arrived at about thirteen years of age. At this time, conscious of her need of renewing grace, having been deeply convicted by the Holy Spirit of her sinful and perilous state, she, while attending a series of meetings appointed by the Rev. J. McMurray, the then Superintendent of the Barrington Circuit, in which special prayer was offered up in behalf of penitents, obtained the pardoning mercy of God, by which she could rejoice in God her Saviour.

From this time dates her religious experience. She then, though young in years, became deeply and decidedly pious, and maintained her devotedness to God, amid the various temptations to which she was exposed, to the end of her life.

From the time she experienced the blessed change of heart which I have just mentioned, she joined the Wesleyan Church, and was placed under the watchful care and religious instruction of Mrs. Sarah Coffin, as her Class Leader; to whose pious and judicious counsels she was greatly indebted, under God, for her subsequent stability and progress in the divine life. And here I may add, she was always considered a consistent member of the Church to which in judgment and affection she was united, manifesting much humility, and esteeming herself a sinner saved by grace. Her motto was "onward and upward." She loved the people of God, and felt a strong desire for the salvation of those who had "not yet her Saviour known."

In the spring of 1848, the family removed to this City; and no one, who then witnessed my daughter's healthful appearance, could have supposed, that in a few short months, she would fall a victim of that fatal scourge of our race—consumption. But so it was. God's thoughts are not as our thoughts, nor his ways as our ways; in this, as well as in other dispensations of his Providence, he has done all things well.

On the 21st of July of the last mentioned year, my daughter joined the Friday afternoon class, in which she continued faithfully to meet, as long as her health permitted her to enjoy this excellent and useful means of grace. Her religious experiences, stated there from time to time, gave pleasing and satisfactory evidence, that, she had not only obtained "redemption through the blood of Christ, the forgiveness of sins," but that she was growing in grace and in the knowledge of our Lord and Saviour Jesus Christ. Her almost constant expression of gratitude to her Heavenly Father, for having called her to seek his face and favour while young, will not soon be forgotten by some of her associates in the Class-Meeting. They will meditate with pleasing emotions on the wisdom of her early choice, whilst they do not rejoice, and will rejoice in the assurance that she is with the enraptured multitude before the throne, as another trophy of redeeming grace.

Quite early in autumn last, she appeared somewhat indisposed, and continued so, until January of the present year, but as she was able occasionally to walk out, we did not apprehend any special danger. Even up to the time of one week only before her decease, neither her friends nor herself, had an idea that her sickness was unto death.

At this time, whilst meditating on the designs of God in permitting this affliction to befall her, she said to a friend,—"I know what the Lord has sent this sickness for. Just before I was taken ill, I was so tempted—tempted to cease serving God—to give up attending the means of grace—and oh! how the temptation followed me to leave off meeting in Class. To enable me to conquer this temptation, my Heavenly Father, has seen fit to afflict me; how, if I get well, I will strive to love Him more and serve him better than I have ever done; but if I die, I believe He will take me to Heaven." Thus there is reason to believe this affliction was sanctified, and was working for her spiritual good.

The night before she died, being informed by the family Physician, that she was failing fast, and might not outlive the night, I felt it to be my mournful duty to acquaint her with the fact. She received the intelligence with great calmness, saying, "it is well—then I shall go to Heaven." During that night, she took an affectionate leave of the family, saying that "I and her mother must give her up, or it would make it harder for her." She also solemnly charged each of her brothers and sisters to meet her in heaven; and "do not," she added, "make much ado about me when I am gone." She was then asked, if she had any message for her friends in Barrington; she replied, "give my love to all the members of the Class I left, and tell them I am gone to Heaven." She asked us to sing that hymn,

"Tune, tune, your harps;
Your harps, ye Saints in glory:
All is well," &c.

Though she was not expected to live until the morning, she continued during the next day and nearly all the following night. Sometimes she would lose her speech and hearing, and, after a little time, they would return. Then she would look around, and exclaim—"Oh—I thought I was gone—why do His chariot wheels so long delay." She said, she did not suffer pain, but felt great weariness.

At one time, having been speechless fully an hour, a friend who stood beside her couch, repeated aloud the words,—

"O happy day that fixed my choice!"

To our great surprise, she caught the sound, and with a strong voice, and animated countenance, added—

"On thee, my Saviour, and my God!
Well may this glowing heart rejoice,
And tell its raptures all abroad."

Religion had taught her how to live, and now it was teaching her how to die. To her death appeared to have no sting—the grave

no terror. She conversed about her grave-clothes with the greatest composure, requesting that they might be very plain. This may appear to some as a trifling thing, but it shows that she was entirely delivered from the fear of death, so natural to the human mind, through the grace of her Redeemer. We have great reason to praise God for thus smoothing the passage of our dear daughter to the tomb, and opening to her view a bright prospect of heavenly glory.

About five minutes before she expired, being asked, "Is Jesus still precious to you?" she distinctly answered, "O, yes." At twenty minutes after one o'clock, on the morning of the 21st of January in this year, without a struggle or a groan, my kind and affectionate, and much-loved, daughter ceased to live! One gentle sigh told us, she was gone—gone from us—but gone to dwell with Christ in Heaven for ever.

I would take this opportunity of expressing my gratitude to the Leader of the Class in which my daughter was favoured to meet, for all the care she manifested for her during health, and the kind attentions she, with other pious friends, showed her during her affliction. May the Lord abundantly reward her, and them, in this life and the life to come!

If it would not be deemed improper, I would recommend to the youth, in whose hands this brief memoir, may providentially come, to seek now, in early life, that religion which was the comfort and support of my departed daughter in her dying moments, and which enabled her to leave that testimony of her acceptance with God, which has consoled the hearts of her afflicted parents, and which will constitute a subject of thanksgiving, around which the fondest remembrances of our beloved child, will ever cluster.

Halifax, August, 1849.

SABBATH SCHOOL.

Encouragement to Sabbath School Teachers.

Some time ago an acquaintance of the writer was suddenly taken ill. Medical aid was called in, when the disease was pronounced dangerous. The pain increased, and the patient's strength gradually declined, so that he was unable to support himself even to walk across the room. Without some speedy and unexpected change, it was obvious that his life would not last long. Whilst in this situation, a kind friend called in to see him, expecting to have some conversation with him of a religious character, and to draw his attention to the important change which appeared shortly to be his lot. But to his great surprise, although there had existed a strong friendship between them, and life was fast ebbing, the sick man would not allow his friend to enter upon subjects so gloomy as those connected with eternal realities, nor would he suffer him to engage in prayer whilst in his presence. After this a member of the church assembling at the place of worship where he had for years occasionally listened to the faithful preaching of the gospel, called upon him, who met with similar treatment. These visits were repeated, but in vain: a deaf ear was turned to every word, whilst his heart was impervious to every representation. His minister was informed of his situation, when he promptly attended him. Being introduced into the room, he found him in a very enfeebled state. Death seemed to have settled upon his countenance. On being interrogated as to the state of his mind, and what were his views respecting the safety of his soul; such was his opposition to practical godliness, that all his remaining energies were summoned into action to repulse enquiries of this nature. Although his own minister, he would not permit him to offer the accents of prayer; to that God before whom he was destined shortly to appear, and realize for himself the unknown mysteries of the invisible world. All hopes were now given up that any serious impression would be made upon his mind before death had closed the scene. Great was the anxiety of his friends respecting his eternal welfare, and many were the prayers that were uttered that the Lord would in his mercy devise some means whereby he would become effectually awakened to a knowledge of his danger. But all attempts appeared fruitless. The heavens appeared as brass, and the moment of dissolution was quickly advancing. How mysterious are the ways of the Lord, it is with truth declared that "they are past finding out."

One of his own boys, a lad of about fourteen years of age, a Sunday school scholar, ventured to introduce the subject to his beloved parent, in such a manner as arrested his attention. Standing one day by the bedside gazing upon that form that was soon to mingle with its native dust, he pointedly put the question, "Father,

how are you prepared for eternity?" The father raised his sunken eyes; he looked upon his boy. A dead silence reigned; both were speechless. At last the father addressed the boy "Do you ever pray for me?" "Yes, father, I do," was the reply. "Then pray now," rejoined the father. The boy knelt down, and with fervency directed his supplications to his heavenly Father, that he would grant to his earthly parents the divine influences of his Holy Spirit, and when he should see fit to remove him from this life, he might be admitted into that rest which God has prepared for all whose hearts have been changed by grace. When the boy arose from his knees, the father appeared to have enjoyed the devotion. He then requested that all his family should be gathered together in his room. Surrounded by his domestic circle, he again desired the boy to engage in prayer. Thus was a Sunday scholar engaged in this heavenly exercise in the presence of both his parents, and brothers, and sisters, nearly twenty years older than himself. Shortly afterwards the father breathed his last.

Sunday school teacher,—fancy if you can when you enter upon your next Sabbath day's work, that you see this delightful spectacle. Believe that what the Lord has done for one he may do for any or all. The power of the Almighty is not weaker than it ever was, nor is his grace less effectual. The deficiency is not in God, but in ourselves.—*English Periodical.*

The Good Sabbath School Scholar.

The good scholar is one who is early in his seat at the Sabbath School. And if he be present a few minutes before the opening of the School he does not spend the time in trifling, whispering, or playing with rude boys or girls. You will see him looking over his lessons, refreshing his memory, so that he may be able to say his lessons correctly when required to do so by his teacher. He endeavours to sing the praises of God when the hymn is given out by the Superintendent, and he quietly kneels down and joins the teacher in praying to the Author of all good. He does not whisper to his companions; nor does he spend the time of prayer in looking about him or thinking of his sports or his play. During School hours he is attentive to the directions of his instructor and is delighted while listening to his excellent counsels. Often will his heart be lifted up in prayer that God may seal the instruction upon his mind. Obedient to his superiors, kind and gentle to his school-fellows, he is beloved by teachers and scholars; and above all, he is beloved by his God.

Retiring from School he proceeds homeward quietly, thinking of all he has heard and resolving to profit by the lessons he has received. He knows it is the Sabbath and that it would be wicked to be romping and playing by the way when going home from the Sabbath School. He loves the Sabbath, for it is God's day—the day which the Lord especially claims for himself. The good scholar, therefore, keeps holy the Lord's day. He reads good books, attends Church, listens to the good advice of his parents and friends and on retiring to bed he commends himself by prayer to the watch-care of the Great God who never slumbers nor sleeps.

And, then, during the days of the week he remembers the lessons he learned on the Sabbath; and strives to practice what he then learned. He refrains from the company of idle and wicked companions, obeys his parents, and endeavours in all things to please them.

Dear little Reader, are you a good Sabbath School scholar? Do you discover any likeness to yourself in the description we have just given? We could draw an outline of a bad scholar; but we shall not do it now. If you are not like the good scholar in every particular, try and become so. Every body loves a good child. God loves a good child—a bad one he cannot so love; and then when good children die they go to heaven, but wicked ones, when they die go to hell "where their worm never dies and their fire is not quenched."—*Sunday School Guardian.*

The Way to Win.

At one of the anniversaries of a Sabbath School in London, two little girls presented themselves to receive a prize, one of whom had recited one verse more than the other, both having learned several thousand verses of Scripture. A gentleman inquired,—
"Ann, couldn't you have learned one verse more, and thus have kept up with Martha?"
"Yes, sir, the child replied, "but I loved Martha, and kept back on purpose."
"And was there any of these verses you have learned, that taught you this lesson?"
"There was, sir," she answered blushing, "in honour preferring one another."

SABBATH SCHOOL CLAIMS.—These Institutions have important claims on the attention of the Church at the present day. They are her nurseries, to which she must now look for accessions. Ministers should take them under their special patronage. The results will richly reward their utmost care.

EDUCATION.

The Bible and Religious Instruction in Public Schools of New York. From the Eighth Report of the Board of Education.

We cannot conclude this report to a subject of vital interest to the welfare, also, of all the Commonwealth. We refer to the cultivating the moral and religious intellectual faculties of our children, and careful perusal of the reports.

It is gratifying to the Board to announce that, so far as there was a change in regard to the use of our schools, the change which within the last few years is a favour of the early Reports of the careful inquiry on his part, the President of the Board and the Bible was then used in almost all the schools as a devotional or as a read there were exceptions. From 1847, which have been made by during the present year, (1844), that, of 305 cities and towns in wealth, it is used in the schools a regular reading-book, prescribes omissions; and, that, in the towns, it is used, either as a read the exercises of devotion. From maining towns, no answers were in the schools of three towns only, to be used at all.

By the direction of the Board daily use, in all the Normal Schools commencement, and it is believed, in like manner, in all our schools. While we rejoice at the change taken place, in this respect, the Bible is a single institution of learning, home of the Pilgrims, where the Bible is excluded from the minds of a ground of serious apprehension.

While the Christian world is such a variety of religious sects, expected that their jealousies would sectarian instruction, or by the books of a denominational character, as well in the present station, as of the emanations of a that teacher would act strangely non of his duty, who should attend such a well-understood and hence of the laws. But the Bible has a sectarian character. All Christians as the text-book of their theirs brought it with them, as the trinity, and bequeathed it to their inheritance. They imbued their spirit. They founded our Government's principles; and, to render it permanent, they established the the Common School, as a nurser.

It is, also, worthy of remark. Legislatures have guarded, sedulously, our Common Schools, places for sectarian instruction, they same time, provided for the in youth, both in the schools and in institutions of the youth, both in the other institutions of learning, of the principles of the Christian 7th sec of the 23rd chap. of the tutes, enjoins it, as a duty, upon ors of youth, that they shall improve their minds, "the principles of piety other virtues, which are the basis constitution is founded, and that endeavour to lead their pupils to standing of the tendency of the ed virtues, to preserve and perfection, and secure the blessings of as to promote their future happiness to point out to them the evil tendencies.

It is difficult to perceive, how to be accomplished, without a frequent pages of the sacred volume, difficult to imagine what objection to the study of a book, which is a bulwark of our liberties, but the also, of our most cherished hopes. If it is said, by the use of the schools, a wrong interpretation to the teacher, to any of its passage an obvious one, that this would manner of instruction, provided and not in the use of the Bible may be further replied, that even guarded against. The spirit of posed to it; and public opinion, stronger than the law, would, at the attempt of any teacher, to violate of conscience, by giving to his instruction. It will be recollected mon Schools are under the charge chosen by the people, who have scribe the books, and to direct the amount of religious instruction.

EDUCATION.

The Bible and Religious Instruction in the Public Schools of New England.

From the Eighth Report of the Massachusetts Board of Education.

We cannot conclude this report without referring to a subject of vital interest, not only to the prosperity of all our institutions of learning, but to the welfare, also, of all the children in the Commonwealth. We refer to the importance of cultivating the moral and religious, as well as the intellectual faculties of our children by the frequent and careful perusal of the Sacred Scriptures.

It is gratifying to the Board to be able to announce that, so far as there was reason for desiring a change in regard to the use of the Bible in our schools, the change which has taken place within the last few years is a favorable one. In one of the early Reports of the Secretary, after careful inquiry on his part, the fact was communicated to the Board and the public, that the Bible was then used in almost all the schools, either as a devotional or as a reading-book. But there were exceptions. From inquiries, however, which have been made by the Secretary during the present year, (1844,) it now appears that, of 308 cities and towns in the Commonwealth, it is used in the schools of 258 towns, as a regular reading-book, prescribed by the school committees; and, that, in the schools of 88 towns, it is used, either as a reading-book, or in the exercises of devotion. From nine of the remaining towns, no answers were received,—and in the schools of three towns only, it is found not to be used at all.

By the direction of the Board, it has been in daily use, in all the Normal Schools, from their commencement, and it is believed that it is used, in like manner, in all our academies.

While we rejoice at the change, which has taken place, in this respect, the fact, that there is a single institution of learning, in the peculiar home of the Pilgrims, where the light of the Bible is excluded from the minds of the pupils, is a ground of serious apprehension and regret.

While the Christian world is subdivided into such a variety of religious sects, it is to be expected that their jealousies would be excited by sectarian instruction, or by the introduction of books of a denominational character. And, indeed, as well in the present state of public opinion, as of the enactments of our Legislature, that teacher would act strangely in contravention of his duty, who should attempt to disregard such a well-understood and beneficial provision of the laws. But the Bible has nothing in it of a sectarian character. All Christian sects regard it as the text-book of their faith. Our fathers brought it with them, as their choicest patrimony, and bequeathed it to us, as our richest inheritance. They imbued their children with its spirit. They founded our Government, upon its principles; and, to render the Government permanent, they established the institution of the Common School, as a nursery of piety.

It is, also, worthy of remark, that while our Legislatures have guarded, sedulously and effectually, our Common Schools, from becoming places for sectarian instruction, they have, at the same time, provided for the instruction of the youth, both in the schools and in the other institutions of learning, in a knowledge of the principles of the Christian religion. The 7th sec of the 23rd chap. of the Revised Statutes, enjoins it, as a duty, upon all the instructors of youth, that they shall impress upon their minds, "the principles of piety"—and those other virtues, which are the basis upon which our constitution is founded, and that they shall also endeavour to lead their pupils to a clear understanding of the tendency of the above mentioned virtues, to preserve and perfect that constitution, and secure the blessings of liberty, as well as to promote their future happiness, and, also, to point out to them the evil tendency of the opposite vices.

It is difficult to perceive, how these results can be accomplished, without a frequent reference to the pages of the sacred volume, and it is equally difficult to imagine what objection can be raised to the study of a book, which is not only the palladium of our liberties, but the very foundation also, of our most cherished hopes.

If it is said, by the use of the Bible in the schools, a wrong interpretation may be given by the teacher, to any of its passages, the reply is an obvious one, that this would be a fault in the manner of instruction, provided for by the law, and not in the use of the Bible itself. But it may be further replied, that even this danger is guarded against. The spirit of the law is opposed to it; and public opinion, in this country stronger than the law, would, at once, put down the attempt of any teacher, to violate the rights of conscience, by giving to his pupils sectarian instruction. It will be recollected that the Common Schools are under the charge of committees chosen by the people, who have power to prescribe the books, and to direct the manner and the amount of religious instruction.

If it is said, also, that the Church, the Sabbath School, and the family, are places better adapted than the Common School, for the education of children in the principles of the Christian religion, we reply, that though undoubtedly it is the duty of parents and of religious teachers, to co-operate with the Common School teachers in their religious instructions, yet it is only in the Common School that thousands of the children in our Commonwealth can be thus instructed.—How many are there of those, who swarm in our cities, and who are scattered throughout our hundreds of towns, who, save in the public schools, receive no religious instruction? They hear it not from the lips of an ignorant and vicious parent. They receive it not at the Sabbath School, or from the pulpit. And if in the Common School, the impulses of their souls are not awakened and directed by judicious religious instruction, they will grow up, active in error, and fertile in crime.

The Board do not propose, indeed, they are unable to suggest any legislation to remedy the evil. It is beyond legislation! Like legislation itself, it depends upon popular opinion; and if that is not awakened to it, the evil is irremediable. But if the community will look back upon the institutions of the Pilgrims, and contemplate the wonders which those institutions have wrought for us; if it will compare the moral aspect of New England, with the most favoured features of a nation, where the light of the gospel has shone with less effulgence; or, if it will compare an individual, subjected at an early age to religious influences, his energies aroused, guided and controlled by judicious discipline, and his affections trained and confirmed in habits of kindness and benevolence, with one reared without principle, educated without morals, corrupting youth by his example, and harassing society by his crimes, it will form, it is believed a more correct estimate of the unspeakable value of a religious education.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and free of postage; and enclose in its confidence, with their proper names and address. The Editor holds not himself responsible for the opinions of correspondents,—claims the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted. Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us. Grammatical errors and exchanges should be addressed to the Editor, Halifax, N. S.

Issued weekly, on Saturday Morning.—Terms Ten Shillings per annum, exclusive of postage—half yearly in advance—Single Copies three pence each. The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents; who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, August 25, 1849.

Concentration and Extension of Ministerial Labour.

On the formation and execution of judicious plans, much of the success of ministerial effort depends. Ample scope is here presented for the manifestation both of wisdom and prudence.

But before we proceed, let us observe, that although we think it not absolutely necessary for the vindication of our orthodoxy—yet to bar out all pretence for mistrust, it may be discreet in us—to state, that, in our unreserved judgment, all arrangements and all agencies, are alone efficient to the accomplishment of spiritual good, so far as they are attended with the favouring and concurring blessing of God. So that, should this first principle not be reiterated in express terms on every occasion in which the effectuation of moral or religious good is spoken of, let us not, in all justice, be suspected of *legality*, contradistinguished from *evangelicalism*, nor charged with *suppression veri*, a suppression of the truth. On the soundness of our views on this all-important point, we fear no scrutiny—are apprehensive of no exposure.—For the satisfaction of those beyond the pale of our Church, who may have, from a combination of causes, which require only this general reference, contracted, and indulged against us erroneous opinions, we may here assure them, that, as WESLEYANS, or *evan-*

gelical Arminians, we subscribe, *ex animo*, to the sentiment expressed by the bard of Methodism in the following verse—

“Except the Lord conduct the plan,
The best concerted schemes are vain,
And never can succeed;
We spend our wretched strength for naught:
But if our works in thee be wrought,
They shall be blest indeed.”

After this short digression, which we have deemed requisite in order to guard against misapprehension, we remark in the pursuance of our subject, that, as instruments, employed by the Head of the Church in the furtherance of his cause, and the Church's interests, Ministers of Christ have on their part something to do. They are “workers together”—or as variously expressed—“labourers together with God,” and are required to act the part of “wise master-builders” in erecting “God's building.”

That a given amount of labour may be productive of the greatest amount of good, plans are requisite for the right direction of that labour. Effort made without design is not wisely made—it may, or it may not, accomplish good—or it may result in some, but not in all that good, of which it might have been capable, had it been put forth under the guidance of wise counsel and an enlightened zeal; or, in other words, had there been a judicious adaptation of the means used to the end to be secured. We cannot conceal from ourselves the fact, that much zeal has been manifested, and much effort made, in the cause of the Redeemer, by some Ministers of the Gospel; the results of which have been comparatively trivial, the effects transient. We account for this to-be lamented failure principally on the ground of the zealous labour having been without forethought,—desultory,—prompted by momentary excitement, instead of having been the consequent of a deeply-matured, systematic, and wise scheme of operation. On this topic we cannot now further dilate; sufficient we think has been said to justify the inference, that wisdom and prudence in the plans adopted and carried out by the Ministry are necessary to secure great, extensive, and permanent benefit.

Some there are who are altogether for extending their ministerial labour, scattering the precious seed of the kingdom over the greatest possible extent of surface. Others are as exclusively for concentrating their efforts upon one or more given points, to the utter neglect of adjoining vicinities; their aim being to produce an impression on those by whom they are more immediately surrounded. Both of these plans are defective and must prove unsuccessful in the promotion of any very extensive and lasting good. The labours of the first class are in a great measure lost on account of being spread over too great a surface, like a handful of seed scattered over a spacious field,—lost for want of repetition, or only repetition during long intervals of time,—as if a single blow of the hammer, or a succession of strokes at long-intervening periods, could make present or extensive impressions on the mountain's base! The labours of the other class are openly and manifestly too much circumscribed to effect other than limited results; as if an abundant harvest could reasonably be expected from a large quantity of seed sown within the circumference of a few feet of earth! There may be fruit—but from the nature of the case it cannot be extensive.

The wise and happy plan, in our judgment, is to be found in the *union*, as far as possible, of these extremes. Whilst we advocate, as we did in our last issue, *extension* of ministerial labour, carrying the

Gospel, and offering its blessings, and exhibiting its sanctions, to as many persons and congregations in different localities as is wisely practicable, we also plead for its *concentration*; striving, in the same wisdom to produce some lasting effects in what may be justly called, without overlooking the claims of other neighbourhoods, the more important or central points within the range of our operations.

The subject will be continued in our next.

LAYING THE CORNER STONE OF THE INDUSTRIAL SCHOOL AT THE MUNCEY MISSION, CANADA WEST.

On Thursday, the 17th inst., the corner stone of the Industrial School at the Muncsey Mission was laid by the Rev. Dr. RICHY, President of the Conference and the Rev. E. WOOD, Superintendent of Missions, assisted by several other Ministers, S. Morrell, Esq., Ex-Mayor of London, and the chiefs of the Muncsey, the Ojebway, and the Oneida Tribes.

The day was delightful and the scene no less so. A deep interest was manifestly felt by the great body of Christianized Indians assembled on the occasion, whilst here and there a pagan Indian, prompted by curiosity and interest, could be seen mingling with the throng or cautiously approaching the outskirts of the congregation in order to be a witness of the ceremony. Five or six hundred of the Red men were assembled at the hour appointed for the laying of the corner stone, above which floated the Banner of England. The Oneida tribe had marched from their village, preceded by the Chief bearing the national flag, and who, on arriving at the spot placed the banner above the stone. The Ojebways, the Muncseys, and the Oneidas mingled together and formed a respectable, as they did a numerous, company—their dress and deportment contrasting most strongly with the few pagans in the immediate vicinity.

A number of attached friends in London, anxious to be present with their Indian brethren, so interesting an occasion, early arrived at the Muncsey Mission. Although they had travelled one-and-twenty miles before 10 o'clock, A. M. in order to be present at the commencement of the service, they exhibited nothing of weariness or fatigue during the protracted ceremony. The presence of so many ladies and gentlemen—the occupants of twenty carriages—afforded great gratification to all, and especially to the residents on the mission.

At 11 o'clock the Rev. Enoch Wood, Superintendent of Missions, gave out the 625th hymn of the assembly uniting in singing the appropriate lines of the beautiful stanza. The Rev. Dr. Richey, President of the Conference, read lessons, judiciously selected parts of the Holy Scriptures. An appropriate prayer was offered by the Rev. J. Carroll, Chairman of the London District, in which the congregation devoutly joined, heartily responding to the invocations, and fervently uniting in the ascription of praise to the author of all good.—*Christian Guardian of the 25th July.*

Several suitable documents, placed in a paper case, were inserted in a cavity of the corner stone.

The School, designed for Indian youth of both sexes, is to be supported by the voluntary Annuities of several of the Indian tribes in the vicinity, assisted by the Wesleyan Missionary Society.

A commemorative feast was held on the occasion, and conducted in a religious manner, being “nothing to wish for—nothing to regret.”

The site of the School is happily chosen, situated on a beautiful elevation, with sloping banks down to the limpid waters of the adjacent Thames.

At a general council, it was unanimously resolved to call the new School and premises the *Wesleyan Ojebway Industrial School, Muncsey Elgin*; the name of His Excellency being attached on account of the deep interest he has manifested in the welfare of the Indians during his residence in the West.—*Condensed from the same Paper.*

We have transferred the above information with great pleasure to our readers.

you prepared for eternity?” The father, with his sunken eyes; he looked upon his leaden silence reigned; both were speechless. The father addressed the boy “D6 pray for me?” “Yes, father, I do,” replied. “Then pray now,” rejoined the boy kneeling down, and with fervency his supplications to his heavenly Father would grant to his earthly parents the influences of his Holy Spirit, and should see fit to remove him from this world to be admitted into that rest which prepared for all whose hearts have been by grace. When the boy arose from prayer, the father appeared to have enjoyed his prayer. He then requested that all his family should be gathered together in his room, and by his domestic circle, he again desired to engage in prayer. Thus was a scholar engaged in this heavenly exercise of both his parents, and brother and sisters, nearly twenty years older than himself, shortly afterwards the father breathed

school teacher;—fancy if you can enter upon your next Sabbath day's at you see this delightful spectacle. Be at what the Lord has done for one be for any or all. The power of the All-ss weaker than ever was, nor is his as effectual. The deficiency is not in ourselves.—*English Periodical.*

Good Sabbath School Scholar.

Good scholar is one who is early in his Sabbath School. And if he be few minutes before the opening of the he does not spend the time in trifling, ng, or playing with rude boys or girls. I see him looking over his lessons, re- his memory, so that he may be able s lessons correctly when required to de teacher. He endeavours to sing the of God when the hymn is given out by erintendent, and he quietly kneels down s the teacher in praying to the Author od. He does not whisper to his compar or does he spend the time of prayer in about him or thinking of his sports or his During School hours he is attentive to tions of his instructor and is delighted tening to his excellent counsels. Often heart be lifted up in prayer that God may instruction upon his mind. Obedient priors, kind and gentle to his school- he is beloved by teachers and scholars; ve all, he is beloved by his God.

ng from School he proceeds home ward thinking of all he has heard and resoly- rofit by the lessons he has received. He is the Sabbath and that it would be to be romping and playing by the way ing home from the Sabbath School. He a Sabbath, for it is God's day—the day e Lord especially claims for himself. d scholar, therefore, keeps holy the Lord's e reads good books, attends Church, lis- he good advice of his parents and friends etiring to bed he commends himself by o the watch-care of the Great God who slumbers no sleeps.

then, during the days of the week he urs the lessons he learned on the Sab- and strives to practice what he then learn- refrains from the company of idle and companions, obeys his parents, and es- in all things to please them. ttle Reader, are you a good Sabbath cholar? Do you discover any likeness if in the description we have just given? d draw an outline of a bad scholar; but not do it now. If you are not like the olar in every particular, try and become ry body loves a good child. God loves hild—a bad one he cannot so love; and en good children die they go to heaven, ked ones, when they die go to hell their worm never dies and their fire is ched.”—*Sunday School Guardian.*

The Way to Win.

ne of the anniversaries of a Sabbath n London, two little girls presented es to receive a prize, one of whom had ne verse more than the other, both har- ned several thousand verses of Scrip- gentleman inquired:— u, couldn't you have learned one verse d thus have kept up with Martha?” r, sir, the child replied, “but I loved and kept back on purpose.” was there any of these verses you have that taught you this lesson?” re was, sir,” she answered blushing. “Is preferring one another.”

ATH SCHOOL CLAIMS.—These Institue important claims on the attention of the n the present day. They are her nur- which she must now look for accessions e should take them under their especial e. The results will richly reward their ue.

feeling as we do a lively interest in all that concerns the temporal and spiritual welfare of the *Aberigines* of these noble Provinces. Our Canadian Brethren are worthy of all commendation for the great and unwearied efforts they have made to extend the benefits of civilization and religion to the Indian tribes of their extensive country. The Lord abundantly reward them! We would, that we could report a similar interest in these lower Provinces. Our Baptist brethren, here, are, as far as we know, the only Protestant Denomination, who have used means to afford our native Indians direct religious instruction; and for their "well-doing" in this matter, they have our hearty thanks.

Visitation.

The Ministers concerned are respectfully informed that the *General Superintendent of Wesleyan Missions in the Nova Scotia District*, purposes, God willing, to visit the following Circuits, at the times specified. The Superintendents will please to make the necessary arrangements for the public services, and for Meetings of the official members, on their respective Circuits.

PLAN.

Lansburg, Sunday, August 26th.
Liverpool, " September 2nd.
Shelburne, Thursday, " 6th.
Barrington, Sunday, " 9th.
Yarmouth, " 16th.
Charlottetown, " 30th.
Guysborough, " October 7th.

EPHRAIM EVANS,
Gen. Sup. N. S. Dist.
Halifax, Aug. 16th, 1849.

Clerical Bigotry.

One of our Correspondents writes thus:— "Unfavourable reports have been industriously circulated respecting us, and in too many instances have been allowed to remain uncontradicted. We are favoured with the ministry of a man of the *Puseyite* stamp, who embraces every opportunity of crying down Wesleyan Methodism, and of telling his people, and, in some instances, ours too, that we are schismatics—that we are not true Wesleyans—that Mr. Wesley very particularly desired his followers never to leave the Established Church—that Wesleyan Ministers are not Ministers at all, not being in the true line of succession—that they have no right to administer the ordinances, and that the Church of England is the only true Church in the world."

We pity from our heart the poor man who can utter, and the poor people who can believe, such monstrous absurdities, springing out as they do from the bitter root of the *Apostolic Succession*. Instead of maligning their inoffensive neighbours, it would, in our opinion, better comport with the lofty pretensions of such clerics, were they to employ their time in striving to promote the spiritual interests of their own people, by urging upon them the necessity of personal repentance, faith, conversion, holiness, obedience, and love to their fellow christians, and the world. This would require more ability, and more of personal experience in the things of God, and of godly example to the flock, than is requisite to decry their more zealous and successful competitors. Wesleyan Methodism has nothing to fear from such exhibitions of petty bigotry, when its ministers are diligent and devoted, and when its doctrines are preached in simplicity, and its excellent discipline faithfully observed.

General Fast.

The general Fast appointed by His Excellency, the Governor of this Province, will be held (D. V.) on Wednesday next. We regret that any of our religious denominations have deemed the wording of the proclamation a sufficient cause for declining to co-operate with the other religious Bodies in observing this day of humiliation before Almighty God. On many accounts uniformity of action in this instance was exceedingly desirable. We cannot believe that any interference with the consciences and the principles of the dissenting portion of the population was intended. We ourselves should have preferred a simple recommendation of the observance of the day for the purposes

specified to an authoritative command; and whilst we respect the conscientious scruples of our christian brethren who have taken exception to the measure, we think they might, for the sake of the general good, and the important objects to be attained by the universal observance of one and the same day, as a day of humility, fasting and prayer, without compromise of principle, have joined in the movement under distinct protest. This in our humble judgment would have been the wiser and the more useful course. But as they have thought differently, we hope their acts will meet with divine acceptance, and that their prayers, and the prayers of those who shall observe the day appointed, will avail with God, so that the threatened judgments of the Most High shall be averted from us. We do not regard the command of His Excellency directing the Bishop of the Church of England in this Province to draw up a form of prayer for that Church, as recognizing the Episcopal Church as the Established Church of Nova Scotia. That is a matter solely between his Lordship and the Governor. If Lord John and his Clergy think proper to obey his Excellency in this particular, very well; it does not follow that other denominations have not the right to observe what forms or usages they may think proper.

Services on the Public Fast Day.

We are authorized to announce that the services on Wednesday next, the day of public humiliation, in the Wesleyan Churches of this city, will be as follows:—
Brunswick Street Church.—Prayer-Meeting at 7 A. M., and Preaching, &c., at 11 A. M.
Argyle Street Church.—Prayer-Meeting at 7 A. M., and Preaching, &c., at 7 P. M.
The members of our Church and Congregation are affectionately invited to attend these services, and observe the day in a religious manner. How much of our country's weal may depend upon the issues of that day!

Literary Notices.

THE SABBATH SCHOOL GUARDIAN,
Toronto, C. W.

We have received this excellent monthly for August and repeat the favourable notice which we gave on a former occasion. The original articles are well written, and the selections judiciously made. The circulation of this periodical among our Sabbath School Scholars, and their parents, cannot but be attended with great benefit. One of its original articles appears in another column.

THE JOURNAL OF EDUCATION,
Toronto, C. W.

The August number of this Periodical has come to hand. The matter, original and selected, is truly valuable. It is destined, we judge, to operate very advantageously in promoting the object to which it is devoted. We wish it a wide circulation among all who are desirous of witnessing the progress and extension of education in connection with a judicious system and correct principles. We have transferred one of its selected articles to our pages, and have no doubt the impression made by its perusal will be favourable.

ANNUAL REPORT OF NORMAL, MODEL, AND COMMON SCHOOLS IN UPPER CANADA.

The Reports, published by the Rev. EGERTON RYERSON, Chief Superintendent of Schools for Western Canada, for the years 1847 and 1848, have been kindly sent to us. We have not had time to examine them as thoroughly as we design to do. But we have looked into them sufficiently to convince us, that the work performed in compiling them must have been immense. The statistical information is minute and of great value and importance to those who wish to obtain an accurate knowledge of the state of the schools and of education, and of the efforts made to promote educational interests in Canada West. We hope we shall be able soon to make from these Reports some valuable extracts.

Melancholy Accident.

A melancholy circumstance took place in this neighbourhood, which has thrown a general gloom over our peaceful community. Mr. Stephen Smith, son of the late Caleb Smith, Esq., a farmer in this place, of industrious, sober, and steady habits, has suddenly found a watery grave. He was proceeding to Truro in a boat with one of his neighbours,

the rigging was out of order and he went aloft to right it, but painful to relate, as he descended, was suddenly precipitated overboard. His companion in the boat made a strenuous effort to save him, but having to contend against a stiff breeze and strong tide, his efforts proved unavailing. The body was found the same day. The deceased has left a wife and 7 children to mourn the sad bereavement.
W. M.

Mailand, Hants, August 5th.

The Rev. James Everett has been solemnly expelled from the Wesleyan Connexion for contumacious conduct towards the Conference.

We hope to receive the prospective stations by the next Watchman. We shall publish them as soon as they arrive.

LETTERS RECEIVED.

Since our last, Letters have been received from Rev. R. Morton, Rev. G. W. Tuttle, Rev. J. G. Hennigar, Rev. E. Botterell, Rev. G. O. Henstis (with remittance), Rev. T. H. Davies (with remittance), Rev. H. Pope senr. (with remittance); with subscribers and corrected lists.

TO CORRESPONDENTS.

Newport: The numbers in question are sent by this mail. The B-k of N. S. affair is an Advertisement; we should be happy to insert it as such. We would recommend the remittance by draft purchased here. The other is not always safe. Can we render any assistance?

Carrollville: The more frequently we hear by subscribers' names the better. Do not be weary in doing well.

Horion: Our best thanks are due. Has the muse no inspiration?

Sackville, N. B.: Send along your Articles—shall be glad to hear from you.

Woodstock, N. B.: The memoir promised has not come to hand. Do not delay.

TO SUBSCRIBERS.

When subscribers do not receive their papers we request them to make the fact known to the Ministers in the Circuits; and it would be well for the Ministers themselves frequently to inquire of the Subscribers whether they receive their papers regularly. We assure both parties that all the papers are promptly mailed here. A few papers are pre-paid by ourselves so as to prevent any mistake; but we are concerned to hear that some of these have miscarried. How is this? Can a remedy be suggested?

Our publisher has resumed the duties of his office, and we think we can now say with confidence, that our subscribers in distant places may expect their papers regularly by the earliest mails.

SUMMARY OF NEWS.

DEFERRED ITEMS.

The tour of the President of the Republic, along the banks of the Loire appears to occupy, almost alone, the attention of the Parisian public. The journals are naturally enough filled with detailed accounts of his progress, and of his reception.

The President intends to visit Havre on the 12th instant.

The Austro-Piedmont treaty is not yet settled, nor from appearances, is it likely to be at present, if at all. On consenting to the payment of £75,000,000 indemnity money, the Piedmontese Government further insists upon an amnesty being granted to the Lombards, the Venetians, and to the inhabitants of Parma and Piacenza, which Austria peremptorily refuses to comply with. Both parties have expressed their determination to make no concession; and, it is said, that under the circumstances, Sardinia has demanded the support of France.

Letters from Vienna announce the consent of the Emperor to the resignation of Count Stadion, and his re-appointments to the office of a minister, but without a *Portfeuille*. Dr. Bach takes the Ministry of the Home Department; Baron Schmerling, Justice; Count Leo Thun, Ecclesiastical; and Chevalier Thienfels, Agricultural Affairs.

At Cincinnati, St. Louis and most of the western towns, the cholera appears to be rapidly abating.

At Cleveland the cholera raged frightfully—people were flying in all directions—nobody escaped who was attacked.—At Chicago, ending July 29th, were ninety-five. At Lexington, Kentucky, it had broken out a second time with renewed violence. There had been thirty-five deaths from the 25th to the 30th July, at noon.

The Bangor Courier of Tuesday last, says, "A vessel arrived at this port on Friday last, bringing Clapboards from St. John, N. B., to one of the lumber dealers in this city! We heard it remarked in connection with this subject, that Pine Shingles could be brought here from Saint John, and pay a handsome profit at present prices here.—Free trade is a jewel!"

FROM FLORIDA.—The Indian outrages in Florida continue. The Plantations are all deserted, and the frontier towns along the St. John and Lake Monroe are all placed under military protection. The governor of Flori-

da has made a requisition for a large number of troops.

The R. M. Steamer from Boston arrived this Port yesterday morning about 1-4 before 2 o'clock. By the politeness of Ed. Baker, Esq., we have been furnished with late Boston papers, from which we give the following items.

New York, August 13. At Brooklyn today 05 cases and 16 deaths by cholera; at Albany, 26 cases and 11 deaths during the 24 hours ending to-day.

Harrisburg, August 13. President Taylor had a severe attack of the diarrhoea yesterday—is much better this morning, though weak—and left for Carlisle, at 7 o'clock.

Petersburg, August 13.—Six deaths of cholera yesterday in S. Petersburg, and Birmingham, opposite to this city, and six more this morning. No cholera in Pittsburgh. River low, and business dull.

St. Louis, August 11. A defalcation in the Bank of Missouri, amounting to \$120,000, has been discovered to-day, supposed to have been going on for years.

A great number of Indians at the Platte River had died of cholera.

New York, August 13. Cotton has advanced 1-4 per cent. Provisions dull.—Freights—moderate engagements in heavy Exchange firm.

Indian war in Florida continues.

New Orleans, August 7. The city is healthy, only one death from cholera. No yellow fever.

There has been a great overflow in the Red River. Feared the Cotton crop in the valley is totally destroyed. The rain has done immense damage to the Cotton crop in Texas.

Canada, August 7. The government agreed last night to subscribe £125,000 in the stock of St. Lawrence and Atlantic Railway, in bonds due in 5 years.

H. M. Flag-ship *Wellesley*, (72) having on board the Right Hon. the Earl of Dundonald, arrived at St. John's, N. F. on the 8th inst. The *Wellesley* has sailed up the Western coast of the island, and passing through the straits, has thus pretty nearly made the circuit of it.—Ledger of the 10th.

BY THE R. M. STEAMER.

On Wednesday evening last, at 9 o'clock, arrived at this port, the R. M. Steamer *Canada*, making her voyage in about 114 days from Liverpool. She brought 130 passengers. The most important items of News are given below.

GREAT BRITAIN.

THE WEATHER AND CROPS.

During the last few days the heat of the weather has been excessive. For harvest operations throughout the country it has been of the most favourable kind. The mean temperature of the barometer last week was 29.793. The mean temperature of the week was 59 deg. 5 sec. Fahrenheit. The present week will doubtless give a higher result.

TRADE—COMMERCE—MARKETS.

Trade is in a healthy state in its several departments. Our Produce markets continue to wear a more cheerful aspect; and although there has not been quite so much business doing, either in Liverpool or London, during the last few days, still prices are supported. Cotton meets an extensive demand, and prices have an advancing tendency.—Harvest operations have commenced under favourable auspices. Wheat is reported to be finer in quality than last year, and the yield greater, consequently our grain markets have a downward tendency. The iron market is steady, and prices, if any thing, have rather improved. The manufacturing districts are actively employed, and there is a good demand for cotton and woollen goods. The Money market is more easy than heretofore, and the amount of unemployed capital appears on the increase.

From the cause briefly indicated above the Corn markets have continued to decline. The demand for Flour is of a more retail character, at 24s. to 24s. 6d. per barrel for sound parcels; in the London market it is quite neglected. Inferior parcels are quite unsaleable, and may be quoted at 18s. to 21s. per bbl. Indian Corn is in rather better demand, owing partly to the depressed prices, and partly to some reports during the last few days, of potato rot.

THE CHOLERA

We cannot adopt more correct language than that of the Registrar-General when he says "that the constant increase of mortality, which commenced in the second week of July, was maintained up till Saturday last" and by the daily reports since, we fear it will be kept up at the same rate for the present week. The deaths from cholera in the London district, which in the last six weeks were 19, 124, 152, 349, 475, 783, increased in the last week to 925. The general mortality, which in the previous week was 1331, was last week 1967, the average being 1005. The difference is wholly to be ascribed to the prevailing epidemic. In the 45 weeks from 23d September last the total deaths from cholera in the London district were 411; whereas 1031 have been carried off in the last seven weeks. In Liverpool, the disease is not on the increase, it is about stationary. The deaths from all causes during the week were 659, and 308 from cholera. In Manchester and the neighbourhood

some very few additional fatal cases, but the manufacturing districts, as have been happily spared from the epidemic seems still to prevail to a degree. In Wales, the mortality considerable from the first outbreak June; but the south-east coast has escaped the visitation. In Scotland, Essex and Glasgow, the cholera still mortality is much less than in many lands. The continental cities seem liberally free from this plague, to the all the science of Europe is now paying attention, with a view to discover

Scottish Press mentions that the Isle of Skye are said to exceed any taken place for forty years.

IRELAND.

THE QUEEN IN IRELAND

Her Majesty embarked from the on board the *Victoria* & Albert at quarter past three, on the 1st inst; weather, the squadron reached Cow little before ten in the evening. Cous addresses were presented to her and at 2 p. m. Her Majesty landed in consequence to be called Queen's visitation re-embarked, proceeded up the The Queen landed at the Custom- and then proceeded in an open car the principal streets, amidst the and blessings of thousands and thou who had assembled from all parts bouring country to pay homage to justly went on board again at 7 p. m. following day, the 4th, sailed for W the squadron anchored off Passage the night, On the 5th, the Queen's wards Dublin harbour, and arrived on Sunday evening. The appearance of the Queen on deck was the signal for most vociferous cheering from the who had congregated on the spot (hundred thousand welcomes." Th the people knew no bounds, and w ing day, the 6th, her Majesty made try into Dublin, the feelings of th rials who occupied every point of line of procession, increased to an i Irishmen alone can fully conceive. expression of genuine heartfelt joy nor more sincerely elicited than by of the Queen in the streets of Dubi population gave way to the wildest of joy, and the Queen reached the Vi amidst reiterated shouts of welcome lire city was wound up to the high excitement. A general illumination closed the events of the memorable On Tuesday, the 7th, the Queen vi Garden, the Bank of Ireland, the tion Board, Trinity College, and th tal On Wednesday, her Majesty which was crowded by all the nobi lities in Ireland; and on Thursday took place, and in the evening a dr held at the Vice-Regal Lodge, whi of Irish Ladies were presented to. Wherever the Queen has appeared taneous exhibition of genuine Irish manifested as when she first laude the enthusiasm shown by the mic classes, the Queen has received un of attachment from the very lowe people.

AN INCIDENT IN THE QUEEN

On Her Majesty's reception at D children, it is said, were objects of tion and admiration. "Oh, Queen ed a stout old lady in the crowd, them Prince Patrick, and all Irei you!"

FOREIGN.

FRANCE.

The Legislative Assembly has with several interesting discussions with regard to the finances, and the Upon the Roman question the Mi gained an immense majority. The cast blame upon the Ministers, w majority of 428 to 176. M. Passy, Finance, has made a statement of tion of the treasury. From this t that the revolution of 1848 added the expenditure, whilst on the oth ced the proceeds of the indirect tax

SPAIN.

We learn from Spain that a chan try was daily expected. Disagree existed amongst its members, which ed a crisis. On the 5th inst. the ar of Valencia at Madrid was hourly a modification of the Cabinet was d

BLOCKADE OF THE

Wilmers & Smith, under their h telligence, say:— We are happy to state that the R nister of Marine has given orders, o the blockade of the Elbe, Weer, ar 11th inst. (this day.)

SIGNATURE OF THE PEACE BETWEEN PIEDMONT AND AUSTRIA.

The treaty of peace between Au mont was signed on the 6th instan partial amnesty was proclaimed 5th. This intelligence was receive

made a requisition for a large number of...

At Brooklyn to-day. At Brooklyn to-day...

some very few additional fatal cases are reported...

At Plymouth and along the southwest coast...

courier from Turin, who reached Paris on the 9th...

VENICE. The Sicels, of Paris, gives the following...

THE POPE. The commissioners named by the Pope...

HUNGARY. The Vienna journals of the 5th inst. supply...

IMPORTANT VICTORY OF THE HUNGARIANS. Letters from Constantinople...

FROM THE FRENCH ISLANDS.—We continue to receive...

BARRADOES, July 28. During the whole month the weather...

DOMESTIC. The Building Society is at length organized...

A man named Dunphy, a Mason, we understand...

A public Meeting was held on the 17th inst. at Dartmouth...

ELECTRIC TELEGRAPH.—It is said the Telegraph Posts...

MARRIAGES. On Wednesday, the 16th inst. at St. John, N. B....

DEATHS. On Saturday evening last, in the 90th year of her age...

On the 17th inst., Agnes Julia, daughter of Mr John A. Sinclair...

At St. Andrews, on the 4th inst., John Winterbottom...

tumult and destruction of Parliament House. All bailed...

MONTREAL, August 16. A serious riot has occurred. About thirty persons...

WEST INDIES. KINGSTON, JAM., 4th August, 1849. The general depression...

St. Vincent.—The small pox is fearfully prevalent. An increase...

St. Vincent.—The small pox is fearfully prevalent. An increase...

St. Vincent.—The small pox is fearfully prevalent. An increase...

St. Vincent.—The small pox is fearfully prevalent. An increase...

St. Vincent.—The small pox is fearfully prevalent. An increase...

St. Vincent.—The small pox is fearfully prevalent. An increase...

St. Vincent.—The small pox is fearfully prevalent. An increase...

St. Vincent.—The small pox is fearfully prevalent. An increase...

St. Vincent.—The small pox is fearfully prevalent. An increase...

St. Vincent.—The small pox is fearfully prevalent. An increase...

St. Vincent.—The small pox is fearfully prevalent. An increase...

St. Vincent.—The small pox is fearfully prevalent. An increase...

SHIPPING NEWS.

ARRIVALS. Saturday, 18th inst.—Brig Mary Ann, Hunter, Liverpool...

At Plymouth and along the southwest coast...

At Plymouth and along the southwest coast...

At Plymouth and along the southwest coast...

POETRY.

(Selected for the Wesleyan.)

The Christian and his Echo.

True faith produces love to God and man,
Say, Echo, is not this the gospel plan?

Must I my faith and love to Jesus show,
By doing good to all, both friend and foe?

But if a brother hates and treats me ill,
Must I return him good, and love him still?

If he my failings watches to reveal,
Must I his faults as carefully conceal?

But if my name and character be blast,
And cruel malice, too, a long time last,

And if I sorrow and affliction know,
He loves to add unto my cup of woe;

In this uncommon, this peculiar case,
Sweet Echo, say, must I still love and bless?

Whatever usage ill I may receive,
Must I be patient still, and still forgive?

Why, Echo, how is this? thou'rt sure a dove?
Thy voice shall teach me nothing else but love.

Am I with all my heart, then be it so,
'Tis all delightful, just and good, I know,

And now to practice I'll directly go,
—Directly go.

Things being so, whoever me reject,
My gracious God me surely will protect.

Henceforth I'll rely on Him my every care,
And then both friend and foe embrace in prayer.

But all the duties I have done,
Must I, in point of merit, them disown,

And trust for heaven through Jesus' blood alone?
—Through Jesus' blood alone.

Echo, enough! thy counsels to mine ear,
Are sweeter than to flowers the dew-drop tear;

Thy wise instructive lessons please me well;
I'll go and practice them—farewell, farewell.

TEMPERANCE.

The Three Mechanics.

Seven years ago if you had entered a mechanic's shop in the village of —, you would have seen three young men in the same employment, and apparently with the same prospects.

But even then, if you had entered the secret chambers of their hearts, or stopped to inquire minutely into their moral state, you would have found a wide difference between them.

The family where they boarded was interested in the Sabbath school, in temperance efforts, and in other kindred operations; and each of these youths was solicited to interest himself in these safeguards of morality and virtue.

It was not long before one who belonged to the Sabbath school, became interested in the truths he there learned; and, notwithstanding his efforts at mirth and gaiety with his companions, betrayed to their eagle eye, that there was heaviness at his heart.

Although the place was blessed with a revival at that time, yet this young man alone sought the Saviour; and it was not long before he was willing openly to acknowledge that he had put his trust in Him.

As I intimated at the beginning, seven years have since passed away. The youth who joined the temperance society and Sabbath school, feeling a great desire to proclaim to others the Saviour he had found, soon commenced a course of study preparatory for the ministry, and has now a bright prospect before him of extensive usefulness.

The one who vacillated, sometimes attending the Sabbath school and proclaiming himself the friend of temperance, and sometimes appearing indifferent, lost the confidence of his employers, proved unsuccessful in business, and has wasted what little he gained in amusements and rioting.

The other one pursued a direct, downward course. To profane games, he soon added intemperance; and, notwithstanding the warnings of his friends, and the earnest entreaties of a pious brother, he gave himself up to continued dissipation; and a drunkard's grave has just closed over him.

The foregoing sketch should stimulate all who are in any way connected with youth, to influence them, as far as possible, to engage in those operations which are designed for the promotion of morality and virtue.

This sketch should also lead the young not to be weakly and foolishly ashamed of morality and religion, but gladly to entrench themselves about with the wholesome restraints of both; to trust in the Lord with all their hearts, and lean not to their own understanding.

The Temperance Tree.

Temperance supports reason, improves memory, nourishes the body, embellishes every natural grace, increases strength, purifies the blood, and brightens the brain. It preserves man in the dignified moral character he is designed to maintain in the world; guards the senses from being perverted; enlivens the soul; locks the purse from the greatest thief; and qualifies a man to be the companion of the good.

The word of the Most High has commanded all men to live soberly. He who obeys this command, will watch over the Temperance Tree, which through Divine grace, will not fail to bud, to blossom, and to bring forth fruit to the good of man, and to the glory of God.

ADVERTISEMENTS.

ADVERTISEMENTS, not inconsistent with the professed character of our Paper, inserted on the following terms. A square or under, first insertion, 3s. 6d. and each continuance 1s. Larger advertisements in proportion. Auction sales on the usual terms.

JOHN WOODILL,
Vintner.

BEGS respectfully to inform his friends and customers that he has removed from his former stand, (opposite Davy's County Market) to the (old Woodill) stand, No. 52, UPPER WATER STREET, opposite Messrs. SALTER & WAINWRIGHT'S Warehouse, where he will be thankful for a continuation of favours, formerly conferred on him. May 18.

Pure Cod Liver Oil,
FOR MEDICINAL USE.

Prepared and Sold by ROBT. G. FRASER, Chemist, 139, Granville Street.

NOTICE

THE Co-partnership heretofore existing between the Subscribers, under the Firm of McPHAIL and METZLER, terminated on the 30th June, by mutual consent. All persons indebted to the said Firm are requested to make payment to JOHN W. METZLER, who is duly authorized to receive the same.

Halifax, N. S., July 1849. The Business will be conducted by the Subscriber on his own account from the 30th June. July 21. W. G. JOHN W. METZLER.

WESLEYAN ACADEMY,
MOUNT ALLISON, SACKVILLE, N.B.

Committee of Management.—The Revd. Messrs. KNIGHT, EVANS, TEMPLE, McLEOD and CHARLES F. ALLISON, Esquire.
Chaplain—The Rev. ALBERT DEBARRAY.
Treasurer—CHAS. F. ALLISON, Esq.

FACULTY.

The Rev. H. PICKARD, A. M., Principal, and Professor of Mental and Moral Science, &c., &c.
Jos. R. HEA, Esq., Classical and French Tutor.
THOS. PICKARD, JUR., A. B., Mathematical Tutor and Lecturer on Chemistry, Natural Philosophy, &c., &c.
THOS. W. WOOD, Esq., English Master.
Mr. JOHN T. OUTHOUSE, Assistant Teacher.
Mr. THOMAS TRUMAN, Steward.

The Course of Study is extensive, systematic, and thorough; including all the Branches of a Common English, a Literary and Scientific, and a Classical Education.

Terms.—The Academical Year consists of two Terms: The first of twenty-four weeks from the first Thursday in January, — the second of nineteen weeks from the first Thursday in August.

Expenses.—For Board, Washing, Fuel, Eight &c., and Tuition in the Primary Department: for First Term (24 weeks), £14 0 0
Second " (19 ") 11 0 0
Or for the Academical year, N.B. City, 25 0 0

Additional charges are made for instruction in the higher Departments, but the expenses for Board, &c., and Tuition will in no case exceed £30 per annum. Ten shillings per week is charged for those who remain during the vacations. The amount of the ordinary expenses is required in advance—half at the beginning, and the remainder at the middle of each Term.

The Academical Building is delightfully situated, and is spacious, convenient, and comfortable and well finished and furnished throughout.

The Institution is supplied with Maps, Globes, Chemical, Philosophical, and Astronomical Apparatus and a well selected Library.

The strictest attention is paid to the morals and general habits of the Students; efforts are constantly made to aid each, not only to acquire knowledge, but also to form a high-toned, a religiously-principled moral character.

It is desirable that students should enter at the commencement of the Term; but they will be taken at any time. The next Term will begin on Thursday, August 2nd. April 7th '49.

Wesleyan Day School.

THE SUBSCRIBER begs leave respectfully to intimate to Wesleyan Parents and to the Public generally that the above School has been for some time in operation, and is still open for the reception of the youth of both sexes. The course of instruction embraces the following branches: Primary Department.

Reading, Writing, Arithmetic, English Grammar, and Geography.

Higher Department.

Ancient and Modern History, Ancient & Modern Geography, use of the Globes, Grammar, and Composition, Writing, Commercial Arithmetic and Algebra.

Mathematical and Classical Department.

Euclid, Trigonometry, Mensuration, Land Surveying, Natural Philosophy, Astronomy, LATIN GREEK, FRENCH, Logic, and Rhetoric.

School Room adjoining the Argyle St. Chapel. Hours of attendance from 9 A. M., to 3 P. M. A distinct Class for the tuition of young Ladies in the French Language would be opened should a sufficient number of Pupils offer.

Terms of the different Classes made known on application at the school room, or at the Subscriber's residence, No. 30 Brunswick Street. July 14th. W. ALEXANDER S. REID.

Hardware.

SPRING, 1849.

THE SUBSCRIBERS have received their Spring Supplies, per Acadia, Perthshire, Acadiane Corsair, and Ocean Queen, consisting of: Best Proved Chain Cables and Small CHAINS, IRON of all kinds, Bolt Copper and Composition Spikes, Cast, Dbl. Shear, Blister, Spring, and Tilted Steel, Brandram's genuine White-Lead, Black, Yellow, Green & Red PAINTS, Ochres, Linseed Oils, Smithwick Window Glass, Sheet Lead, Sheet Lead Pipe from 1/2 in. to 1 1/4 in. Tin Plates, 10, 12, 14, 16, 18, 20, 22, 24, Grain Tin, Iron Wire, Griffin's and Foster's puttee and double refined Seythes, Sickles, Smith's Anvil, hammers, Vices, Cart Boxes, and Axle Pipes, Plough Share Moulds, Cast Plough Mounting, Thompson's Patent Scotch Screw and Pod Augurs, Iron Pots, Bake Ovens, and Covers, Fry Pans, Sauce Pans, Tea-Kettles, Bell-Metal and Enamelled Maslin Kettles, Guns, Muskets, Pistols, Spades and Shovels, With an excellent assortment of Locks, HINGES, Cutlery, Brushes, Files, Carpenter's Tools, &c. &c., which they offer for sale at very low prices. DAVID STARR & SONS. Halifax, May 26th, 1849.

A CARD.

Archibald Morton

CABINETMAKER AND UPHOLSTERER BEGS LEAVE respectfully to notify his friends and the public, that he continues to manufacture all articles in his line of business, at low rates, at his establishment, No. 23, Jacob's St., where he will be happy to wait on purchasers in the city or from the country. He also offers his services as FUNERAL UNDERTAKER. May 5.

Start Life Assurance Company, OF LONDON.

THE AGENCY of this Company has been established in this Province about three years, and has made some progress, and up to the present time, without a claim being made upon it. The Directors have recently instructed the Agent to allow persons insuring for the whole term of Life, to pay one half the premium for the first five years, and give a note bearing Interest, for the remaining half, upon the same condition as the National Loan Fund Association. As the proportion of profits divided among the Policy holders, with participations, is greater in this than any other Company—being 90 per cent—it therefore recommends itself to the favourable consideration of all persons intending to insure, the rates being as low as in any other Company. If persons would give the subject of Life Assurance their serious consideration, they would be convinced that it is the very best investment to be found for a moderate annual sum of money, for the benefit of their families after they are taken from them. The attention of heads of families in this Province generally, and those of Wesleyans in particular, is earnestly invited to this subject, and while the blessing of Health is enjoyed, to call upon the Agent of the "STAR" Association for admission into the Society, who will furnish all necessary blanks and give every information requisite at his office in Jerusalem Warehouse, Hollis Street. DANIEL STARR, Agent.

To Intending Emigrants FROM NOVA SCOTIA.

THE CANADA COMPANY would submit to the serious consideration of parties who may contemplate leaving Nova Scotia whether the Western Section of Canada (formerly the Province of Upper Canada), does not offer every inducement for them to settle there, rather than that they should proceed to the United States. In Upper Canada they will find a most healthy climate, the soil very fertile, and abundance of excellent Land to be obtained upon easy terms from the Government and Canada Company. The great success which has attended settlers in Upper Canada, is abundantly evidenced by the prosperous condition of the Farmers throughout the Country, and is also shown by the success of many Natives of New Brunswick and Nova Scotia who have settled in many Townships of the Country;—and the individual progress made by several thousands of people who have taken Lands from the Company, corroborates the success which has attended settlement in Upper Canada.

THE CANADA COMPANY'S LANDS

Are offered by way of Lease for Ten Years; or for Sale, Cash down. The plan of 15th Cash and Balance in Instalments, being done away with. The Rates, payable 1st February each Year, are about the Interest, at Six per Cent, upon the Cash Price of the Land. Upon most of the Lots, when Leased, no Money is required down; whilst upon the others, according to locality, One, Two, or Three Years' Rent must be paid in advance, but these payments will free the Settler from further Calls, until the Second, Third, or Fourth Year of his Term of Lease.

The Settler has secured to him the right of converting his Lease into a Freehold, and of course, stopping payment of further Rents, before the expiration of the Term, upon paying the purchase Money specified in the Lease.

The Lessee has thus guaranteed to him the entire benefit of his Improvements and increased value of the Land he occupies, should he wish to purchase. But he may, if he pleases, refuse to call for the Freehold: the option being completely with the Settler.

A Discount, after the rate of Two per Cent, will be allowed for anticipated payment of the purchase Money for every unexpired year of Lease, before entering the Tenth Year. The Lessee has also secured to him the benefit of the

SETTLER'S SAVINGS' BANK ACCOUNT

Printed Papers, containing full and detailed particulars, may be procured gratis from every Post Master in Nova Scotia, as likewise from the Rev. E. Evans, Halifax, of whose permission the Company avail themselves to refer inquiring parties to him, as a gentleman long resident in Western Canada, and who, possessing Maps, will afford information respecting the Company's Lands, and upon Canada generally.

Commissioners of the Canada Company's Office, Toronto C. W., April 1848.

The Wesleyan is published for the Proprietors

BY WM. CUNNABELL,

AT HIS OFFICE, NO. 3, CONNORS' WHARF, HALIFAX, N. S.

NEW SERIES.] A FAMILY

Ten Shillings per annum, Half Yearly in Advance.

From the National Thoughts of Heaven

No sickness there, No weary waiting of the frame, No fearful shrinking from the pain, No dread of summer's bright and

No hidden grief, No wild and cheerless vision of death, No vain petition for a swift relief, No tearful eye, no broken heart, a

Care has no home Within that realm of ceaseless peace, Its tossing billows break and melt Far from the mansions of the spirit

The storm's black wing Is never spread athwart celestial space, Its windings blend not with the voice, As some too tender floweret fades

No night distills Its chilling dew upon the tender, No morn is needed there! The light The land of glory, from its Maker

No parted friends Per mournful recollections have, No bed of death endearing love, To watch the coming of a pure light

No withered flower The blasted bud celestial garden in, No scorching blast, or fierce desert Scatters destruction like a ruffian

No battle word Startles the sacred hosts with fear, The song of Peace, Creation's foe, Is sung wherever angel footsteps tread

Let us depart If home this sweet the weary, Look up, thou stricken one! thy woe Shall bleed no more at sorrow's gh

With faith our guide Why led to plunge in Jordan's red, And find the Haven of Eternal day

How softly on the brain'd head, A word of kindness falls, And to the dry and parched soul, The moistening tear drop falls, O! if they knew, who walk the

'Mid sorrow, grief and pain, The power a word of kindness, 'Twere paradise again.

The weakest, and the poorest, This simple pittance gives, And bid delight to withered life, Return again and live;

Oh! what's life if love be lost? If man's unkind to man— Or what the heaven that waits This brief and mortal span?

As stars upon the tranquil sea In mimic glory shine, So words of kindness in the heart, Reflect their source divine;

Then be kind, who'er thou art, That breathest mortal breath, And it shall brighten all thy life, And sweeten even death.

CHRISTIAN MISCELLANEOUS

We need a better acquaintance with the language of pure and lofty minds.

Begin and end every day w

Let prayer be the key to open the morning, and lock the evening at night. Let no one cannot pray; for prayer is breath. Let none say they are praying; better take time for prayer. Think of this morning may be my last