

THE WESLEYAN.

Vol. III.—No. 4.]

A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, ETC.

[Whole No. 108

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

HALIFAX, N. S., SATURDAY MORNING, AUGUST 2, 1851.

Single Copies.
Three Pence.

Poetry.

THE USE OF FLOWERS.

BY MRS. HOWITT.

God might have bade the earth bring forth
Enough for great and small,
The oak tree and the cedar tree,
Without a flower at all.

We might have had enough, enough
For every want of ours,
For luxury, medicine and toil,
And yet have had no flowers.

The ore within the mountain mine
Requirth none to grow;
Nor doth it need the lotus flower
To make the river flow.

The clouds might give abundant rain;
The nightly dews might fall,
And the herb that keepeth life in man
Might yet have drunk them all.

Then wherefore, wherefore were they made,
All dyed with rainbow-light,
All fashioned with supremest grace
Upspringing day and night:—

Springing in valleys green and low
And on the mountains high,
And in the silent wilderness
Where no man passes by?

Our outward life requires them not
Then wherefore had they birth?—
To minister delight to man,
To beautify the earth.

To comfort man—to whisper hope,
When'er his faith is dim,
For who so careth for the flowers
Will much more care for him!

CHRISTIANS BY THE RIVER OF DEATH.

BY MRS. E. H. EVANS.

There came a little child, with sunny hair,
All fearless to the brink of death's dark river,
And with a sweet confiding in the care
Of Him who is of life the joy and giver,—
And as upon the waves she left our sight
We heard her say, "My Saviour makes them bright."

Next came a youth, with bearing most serene,
Nor turned a single backward look of sadness;
But as he left each gay and flowery scene,
Smilingly declared, "My soul is filled with gladness;
What earth deems bright, forever I resign,
Joyful but this to know, that Christ is mine!"

An aged mourner, trembling, tottered by,
And paused a moment by the swelling river,
Then glided on, beneath the shadowy sky,
Singing, "Christ Jesus is my strength forever.
Upon his arm my feeble soul I lean,—
My glance needs his without a cloud between."

And I scarce her last triumph note had died,
Ere hastened on a man of wealth and learning,
Who cast at once his bright renown aside,
These only words unto his friends returning:
"Christ for my wisdom thankfully I own,
And as a little child I seek his throne."

Then saw I this—that whether guileless child,
Or youth, or age, or genius, won salvation,
Each, self-renouncing came; on each God smiled—
Each found the love of Christ rich compensation
For loss of friends, earth's pleasures, and renown,—
Each entered heaven, and "by His side sat down!"

Christian Miscellany.

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

The Want of the Age.

Not a little is heard, now-a-days, about
"the wants of the age!"—Good men and
bad, wise men and unwise, real and false
philanthropists, the pulpit and the press, all
have much to say as to the demands of the
age, and the best way of supplying them.

The Fourierite tells us we must herd hu-
man beings, as we do cattle; the Agrarian,
that we must divide up property and land;
the Agitator, that we must fall in with his
favourite scheme of excitement; the Sweden-
borgian, that we must have faith in his
dreams; and the Mormon, that we must bow
down and worship in his temple. Every one

cries out, that the age must adopt *his* views,
or it is *undone*! One tells us the demand
of the age is for universal education; ano-
ther, that it requires liberty of speech, per-
son, and conscience; and still another, that
it must and will have an upheaving of the
social state, and perfect uniformity of social
privilege and enjoyment!

But as opposed to *some*, and far above and
beyond *all* these things, there is a want, and
it is *the* want of the age. Do you ask what
it is? *It is the gospel!* This is what the
age wants—pre-eminently and supremely
wants—and must have for its improvement
and salvation:

The Bible is the book of the age—of this,
as of every age!—It is not antiquated, old-
fashioned, out of date!—It needs no remo-
delling for the nineteenth century, and he is
but a madman or a fool who pretends it!
The idle, who would be amused; the vision-
ary, who prefers dreaming to reality; the
vicious, who would wallow in indulgence,
may turn away from it to novelties, excite-
ment, or the wild schemes of scepticism, delu-
sion, selfishness, and lust. But if souls
are to be renewed, communities benefited,
the age regenerated, our country and the
world redeemed, it must be *by the Bible*—
by Christianity!

The *lawless* spirits of the age must yield
themselves to the law of God; the *free*
spirits of the age submit themselves to the
righteousness which is by faith; the *proud*
spirits of the age be humbled to acknowledge
their dependence on the cross; the *depraved*
spirits of the age, be renewed by the gospel
of Christ as applied by the Holy Spirit. The
great *doctrines* of the Bible must be made
known, and the great *duties* of the Bible
pressed home on every conscience, and
heart and life, in all their power, and by all
the sanctions of eternity!

The want of the age is the gospel; the
plain, unadulterated and unmodified gospel
—the gospel preached from the pulpit, taught
in the family and Sabbath school, sent forth
in the Bible, and tract, and printed volume,
borne by the press, the missionary, the col-
porteur, the private Christian to the city and
wilderness.—*N. E. Purton.*

I have nothing to give!

So said a member of the—Church,
to one of the appointed collectors for Foreign
Missions. And yet he professed to be a dis-
ciple of Jesus Christ—to be governed by
the self-denying principles of his gospel.

Nothing to give! And yet he talked of
the preciousness of the gospel to his own
soul—the hopes he entertained of salva-
tion through its blood-purchased provisions;
but he has nothing to give to extend those
hopes and joys to those whom he professes
to love as himself.

Nothing to give! And he sometimes at-
tends the missionary prayer meetings, and
prays that God will send the gospel to the
ends of the earth. He has said many times
during the year, "Thy kingdom come,"
and pretended that it was prayer. If dollars
were as cheap as words, the treasury of be-
nevolence would be full. If Christians were
as liberal with their purses as they are with
their prayers, there would be no lack of
means for sustaining the missionaries of the
cross in every land.

Nothing to give! That means, the Mis-
sionaries may starve, and the heathen go to
hell, before I part with any of my money for
their relief.

Nothing to give! And he wears decent
apparel, lives in a comfortable house, sits at
a plentiful table, and seems to want for
nothing necessary to the comfort of his fam-
ily.

Nothing to give! And yet he indulges
freely in little luxuries, steps into a con-
fectionary occasionally, gathers his friends
sometimes around a well-stored board, in
convivial enjoyment, and can well afford the
expense.

Nothing to give! And the heathen are
stretching out their hands in imploring peti-
tions for the bread of life, and warm-hearted
Christian ministers, and even Christian
women, are standing on the shores of our
own land and looking across into the dark-
ness, and weeping for the means to carry
them there, that they may minister to the
spiritual necessities of these perishing
millions.

Nothing to give! Yet God, in his provid-
ence, is constant and munificent in his be-
nefactions. Every day his treasury is open-
ed, and fresh blessings are freely dispensed.
God never answers to the claims of his peo-
ple upon his daily benevolence "I have no-
thing to give." What we have to bestow
comes all from Him; and no conceivable
reason can be imagined why we should cease
or hesitate to give, while he furnishes the
means.

Nothing to give! Then you ought special-
ly to labour that you may earn something to
give away. Oh! is this not asking too
much? What! work on purpose to devote
the wages to benevolence? Engage in hard
manual labour for the very purpose of de-
voting the proceeds to charity? Does not
that savour a little of fanaticism? Precise-
ly the fanaticism of St. Paul—"Let him
labour, working with his own hands the
thing that is good, that he may have to give
to him who needeth."

That man may last—but never lives,
Who much receives and nothing gives;
Whom none can love—whom none can thank—
Creation's blot—creation's blank!"

Sowing and Reaping.

"Sow away, brother; sow away, sister,"
said Mr. William Dawson, in a sermon to
the young; "harvest is coming nearer every
day. *Be not weary in well doing, for in due
season ye shall reap if ye faint not.* If you
were going past a person who was sowing in
a field very pleasantly and very plentifully
some sort of grain, and you were to say to
him "Good morning," "Good morning!"—
"You seem to be sowing; what is the
reason you are sowing so pleasantly and so
plentifully?" "Why," says he, "I will tell
you the secret, I know that for every grain
of corn I sow, I shall reap a guinea for it!"
"Oh, then it is so, is it?" you would say; "I
don't wonder at your sowing pleasantly, I
don't wonder at your sowing plentifully,
when for every grain you sow, you will reap
a guinea. But, glory be to God, sowing to
the Spirit is better than sowing grains of
corn, and reaping millions of gold. *He that
soweth to the Spirit shall of the Spirit reap
life everlasting.*"

How much I ought to keep?

In conversing with a friend to the foreign
missions a few days ago, he said, "I have
often asked myself what I ought to give to
the mission cause. I have recently been
thinking and asking myself, *WHAT OUGHT
I TO KEEP?*"

This is a question every Christian ought
to ask himself. We may keep so much of
God's property, which he has put into our
hands, as is needed for sustaining life; we
may keep some of the comforts of life, but are
not at liberty to indulge in luxuries, and
give little or nothing for spreading the gos-
pel. For the use we make of money,
"every one of us must give an account of
himself to God." Let every one ask,
"How much ought I to keep?"

A singular Man.

The writer once knew a man who was
accustomed to express his cordial thanks to
every benevolent agent who called upon him
and received his contributions to the Lord's
treasury. I fear there are not many such
men in the Church. I fear there are many
who are pleased, if not thankful, when they
are not called upon to give to a benevolent
object. I fear there are many who give
from a sense of propriety, rather than from a

sense of duty. I fear there are many who
give from a sense of duty rather than from
the sweetly constraining influence of the love
of Christ. I fear there are few who fully
obey the injunction to give as the Lord has
prospered them.

The Lord loveth a cheerful giver. He
has made a blessed attainment who gives
promptly and joyfully, according to his abili-
ty, to the cause of God. He who has made
this attainment, will oftener ask the question,
*Can I not give more? than Am I under an
obligation to give so much?*

The Choice.

A Quaker residing in Paris was waited
on by four workmen, in order to make their
compliments, and ask for their usual New
Year's gifts.

"Well, my friends," said the Quaker,
"here are your gifts; choose fifteen francs,
or the Bible."

"I don't know how to read," said the first,
"so I take the fifteen francs."

"I can read!" said the second, "but I
have pressing wants." He took the fifteen
francs. The third also made the same
choice. He now came to the fourth, a lad
about fourteen. The Quaker looked at him
with an air of goodness.

"Will you, too, take these three pieces,
which you may attain at any time by your
labour of industry?"

"As you say the book is good, I will take
it and read it to my mother," replied the
boy. He took the Bible, opened it, and
found between the leaves a gold piece of
forty francs. The others hung down their
heads, and the Quaker told them he was
sorry they had not made a better choice.—
Literary American.

Common Unreasonableness.

Some Christians occasionally speak as if
their pastor should know, by intuition,
every current event in their history.
Hence, should they themselves, or any mem-
ber of their family, be unexpectedly laid
under God's afflicting hand, or summoned
suddenly to pass through some peculiarly
painful ordeal, wonder is expressed, and cer-
tain feelings, half choked by emotion, are
vented, because the minister "has not once
called," when in fact he was totally ignorant
of the painful dispensation, and knew not
but that the family were as happy and as
well as when he last saw them at his pas-
toral rounds. Some individuals forget the
way in which the New Testament churches
acted on similar occasions. They overlook
the injunction of heaven in the case, "Is
any among you sick? let him call for the
elders of the church." Where this command
is neglected, instead of wondering at the non-
appearance of the pastor, the parties' own
want of consideration ought to be the sub-
ject of the deepest amazement.—*A. M.
Stalker.*

The Minister hiring his Neighbour.

An eminent minister in Wales, hearing of
a neighbour who followed his calling on the
Lord's day, went and asked him why he
broke the Sabbath. The man replied that
he was driven to it, by finding it hard work
to maintain his family. "Will you attend
public worship," said Mr. P., "if I pay you
a week day's wages?" "Yes, most gladly,"
said the poor man. He attended constantly
and received his pay. After some time Mr.
P., forgot to send the money; and recollect-
ing it, called upon the man and said, "I am
in your debt." "No, sir," he replied, "you
are not." "How so," said Mr. P., "I have
not paid you of late." "True," answered
the man, "but I can now trust God; for I
have found that he can bless the work of
six days for the support of my family, just
the same as seven." Ever after that, he
strictly kept the Sabbath, and found that in
keeping God's commands there is not only
no loss, but great reward.

Family Circle.

The Bible says so.

I remember once hearing the conversation of two soldiers, respecting an order which had been given.

"I tell you," said one, "that the thing cannot be done; for it is impossible." "That does not matter," replied the other, "it must be done; for the orderly book says so." This soldier may well put many of us Bible readers to the blush, for if he thought that a command must be obeyed, possible or impossible, if it was written in the orderly book, what ought we to think of what is written in the Bible?

It has been said of the Word of God, that if there be anything good, pure, holy, and heavenly in the world, the Bible exhorts us to practice it; and if there be anything that is evil, base, and vile in the world, the Bible commands us to avoid it. That the Bible contains more knowledge and wisdom than all the other books that were ever printed; and that those who believe its promises, and obey its commandments, have hope, peace, and joy in life and death; and that making known, as it does, to a sinner, the only way of salvation through the merits of Jesus Christ, it has been loved and beloved by the wisest and best men from generation to generation. As Bible readers, you, no doubt, fully believe this, as well as the declaration that "The prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost," 2 Pet. i. 21; and that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," 2 Tim. iii. 16. Nothing can be clearer than that the Bible being God's book, and he having given it to us for our good, we are bound to obey it. The authority is quite sufficient to require our obedience to a command, be it what it may, when any one can say with truth, "The Bible says so."

Among the many things contained in the holy scriptures are the following exhortations: "Fear God and keep his commandments," Eccles. xii. 13; "Hate evil," Psa. xcvi. 10; "Love one another," and "Forgive, and ye shall be forgiven," Luke vi. 37. A word with you on each of these points.

"Fear God, and keep his commandments." This is stated to be "the whole duty of man." How anxious, then, should we be to obey the command! Could it be written in letters of gold on the walls of our dwellings, yea, graven with an iron pen upon the tablets of our heart, it would not be too present with us. Are you trying with all your soul to keep this commandment, looking to your heavenly Father for grace and strength to persevere? The commands of God in many cases may be not joyous but grievous; they may be rather a bitter medicine, than a sweet honeycomb, but whether sweet or bitter, easy or hard, they must be obeyed. You know that this is a truth, for the Bible says so.

Cost what it may to do thy holy will.
Lord, let me fear thee, and obey thee still.

"Hate evil." Yes, evil of every kind. There may be many evils that we hate; but are there any that we love? for if so, we are disobeying the commandment. The poison berry is attractive, but it is none the less poisonous; the scales of the adder are beautiful, but the creature is none the less deadly. The fruits and flowers that grow on forbidden ground, however fair, must not be gathered. We must hate evil and put it away from us, even though it be beautiful as an angel; for the Bible says so.

What'er mine idol, chase it with thy frown,
Almighty Lord, and hurl the Dragon down.

"Love one another." What can be easier? Nothing in the world, so long as those around us are loveable, and kind-hearted, rich, and generous, and all that we could wish them to be; but how is it when they are unlovely and churlish, and use us hardly? When they lift up their heels against us, and anger us, and hate us, must we love them then? We must, and there is no alternative, for the Bible says so.

What'er the fault of our offending brother,
The scripture words are these, "Love one another."

"Forgive, and ye shall be forgiven." "This is a gracious promise," say you, "and well for us will it be, if we can secure its accomplishment, but there are some offences which we cannot pardon." Are there? Then it follows that there are some offences, also, that will never be pardoned in you. "What!" say you, "must I forgive, if any one offends me and repents, over and over again, even as many as seven times?" Yes, and until "seventy times seven." There is no number fixed; but as often as repentance follows the fault, forgiveness must follow the repentance. It will be all in vain to attempt to alter the terms that are proposed to us. We must forgive, for the Bible says so.

Thus speaks the mighty Lord of earth and Heaven

"Forgive, or ye shall never be forgiven."

I hope that you fear God, hate evil, love one another, and look steadily, at all times, to the Lamb of God, which taketh away the sins of the world; and I hope, too, that you forgive the trespasses of those who offend you, for then your heavenly Father will forgive you yours. I tell you this with joy, I tell it you with confidence, and I tell it you on the very best authority, for the Bible says so.

The Widowed Mother and Her Dying Boy.

Not long since, a widowed mother was sitting by the bed of her dying child, in the sick room of a public school. Her husband had been early called from earth, and she was left with five children to support with a slender income; but she trusted in Him who careth for the widow and the fatherless, and He never forsook her. Many kind friends interested themselves on her behalf, and her child, Henry, was received into an orphan school, in London. He had been delicate from his infancy, and the fond mother's heart was sorely tried at parting from her darling boy; but she felt it to be a duty, and she submitted with Christian resignation. Henry had not long been admitted, when the measles broke out among several of the children, and poor Henry was one of the number. He was gentle and patient in his sufferings, and always thanked me, with a smile, for all I did for him. We apprised his mother of his illness, but assured her there was no danger at the time we wrote. The following week, however, the doctor declared that inflammation had taken place, and that there was little hope of his recovery. The mother was sent for. She came, and never shall I forget her entering the sick room—how quietly she walked that chamber! and when the child, in the joy of his heart at beholding his mother, cried out, "Dear, dear mother, is it you?"—she replied, "Hush, darling child, you must keep quiet, and, if it please God, you will yet get better." Then she did the first thing a tender mother always does for her sick child, *smoothed his pillow*. Whenever the dear boy was asked how he did, the answer always was, "better, thank you." The morning of his departure he called out, "Mother, mother, I feel as though I was being drowned"—death was then fast approaching. I shall never forget her answer. "No, my child, Jesus will save you from being drowned—He is with you, my boy." A gentleman near asked if he knew that he was dying; he answered, "Yes." "Do you fear death, my dear?" "No." "Who is it that is supporting you now, while you are walking through the valley of death?" With a heavenly smile upon his countenance, the dear child replied, "It is Jesus." He was now left alone with his mother and myself; every breath grew shorter; at last, one sigh told us that all was over. The mother closed her eyes, and imprinted a kiss upon his icy lips. I thought her heart would have broken, for she had restrained her feelings for the sake of her child; but when she found he was really gone, hers was agony indeed. The gentleman, who had been present a short time before, said to her, "Can you kneel with us in prayer to God, to ask for resignation?" She replied, "I think I can; thy will, O God, be done." What a mercy, amidst such waves of sorrow, to have a rock for a resting place!

So gentle in thy loveliness! Alas! how could it be
That death would not forbear to lay his icy hand on thee,
Nor spare thee yet a little while in childhood's opening bloom,
While many a sad and weary soul was longing for the tomb?
I knew those marble lips to mine should never more be pressed,
And floods of feeling undefined rolled widely o'er my breast;
I never trusted to have lived to bid farewell to thee,
And almost said, in agony, it ought not so to be.
I hoped that thou within the grave my weary head should lay,
And live beloved, when I was gone, for many a happy day
With trembling hand I gently tried thy dying eyes to close,
And almost envied in that hour thy calm and deep repose.
Yes, I am sad and weary now, but let me not repine,
Because a spirit loved so well is earlier blest than mine
Though I am left in loneliness, with pain and grief oppressed,
Thou hast joined thy father, precious boy, in heaven's eternal rest.

An Interesting Incident.

The other day, in conversation with Miss Dix, the philanthropist, during her visit to Greenville, a lady said to her: "Are you not afraid to travel all over the country alone? and have you not encountered dangers and been in perilous situations?" "I am naturally timid," said Miss Dix, "and diffident, like all my sex; but in order to carry out my purposes, I know that it is necessary to make sacrifices and encounter dangers. It is true, I have been, in my travels through the different States, in perilous situations. I will mention one which occurred in the State of Michigan. I had hired a carriage and driver to convey me some distance through an uninhabited portion of the country. In starting, I discovered that the driver, a young lad, had a pair of pistols with him. Inquiring what he was doing with arms, he said he carried them to protect us, as he had heard that robberies had been committed on our road. I said to him, give me the pistols—I will take care of them. He did so reluctantly. In pursuing our journey through a dismal looking forest, a man rushed into the road, caught the horses by the bridle, and demanded my purse. I said to him, with as much self-possession as I could command, 'Are you not ashamed to rob a woman?' I have but little money, and that I want to defray my expenses in visiting prisons and poor-houses, and occasionally in giving to objects of charity. If you have been unfortunate, are in distress, and in want of money, I will give you some.' Whilst thus speaking to him, I discovered his countenance changing, and he became deadly pale. 'That voice!' he exclaimed; and immediately told me that he had been in the Philadelphia penitentiary, and had heard me lecturing to some of the prisoners in an adjoining cell, and that he now recognized my voice. He then desired me to pass on, and expressed deep sorrow at the outrage he had committed. But I drew out my purse, and said to him, 'I will give you something to support you until you can get into honest employment.' He declined, at first, taking anything, until I insisted on his doing so, for fear he might be tempted to rob some one else before he could get honest employment." Had not Miss Dix taken possession of the pistols, in all probability they would have been used by the driver, and perhaps both of them murdered. "That voice!" was more powerful in subduing the heart of a robber than the sight of a brace of pistols.—*Greenville Patriot, S. C.*

General Miscellany.

India.

India is a region more than twenty times as large as England and Wales, and equal to the united extent of France, Spain, Portugal, Italy, Greece, Turkey in Europe, Austria, Prussia, Bavaria, all the minor German States, with Belgium, Holland, and Denmark. Its people are divided into thirty-five different states, speaking thirty different languages. They number two hundred millions; a population equal to that of the whole continent of Europe, and comprising at least one-sixth, probably one-fifth, of

the entire human race. China excepted, India is the most populous country in the world.

Its physical outlines deserve a word. That magnificent mountain-chain which runs eastward from the Caspian Sea, traversing Asia, is interrupted as it approaches the vale of Cashmere by an opening which parts the Hindu Coosh on the west from the Himalaya on the east. Through this opening the Indus descends from the plains of Thibet, and, separating India from Afghanistan and Beloochistan, forms its western boundary. On the north, for a length of fifteen hundred miles, an uninterrupted barrier is formed by the gigantic Himalaya; while the Brunhappoora, rounding the further extremity of that chain, marks the eastern frontier. The two sides of the triangular peninsula which constitutes its southern termination rest respectively on the Arabian Sea and the Bay of Bengal.

Starting from the Indus, and proceeding eastward,—every stream encountered for about four hundred miles takes the direction of that great river, and runs southerly toward the Arabian Sea. The whole tract covered by this geological level is called the Plain of the Indus, and includes the Punjab, Scindo, and neighbouring states. Further eastward than the above limit, all the streams are found to take the same direction as the Ganges, flowing toward the Bay of Bengal. The tract covered by this level, although extending over a length of about one thousand two hundred miles, with a breadth of six hundred, is called the Plain of the Ganges, or six hundred miles south of the Himalaya, you encounter a lofty range called the Vindhya Mountains; and south of these a great river (the Nerbudda) flows to the west, having a second range of mountains (the Sautpoora) on its southern bank; beyond these you find a second noble river (the Tapti) flowing also to the west, while southward of it rises a third chain of mountains. But having ascended these, instead of finding a ready descent to carry you down on the other side, you discover a plain, level with the summit of the hills, and stretching in gentle undulations beyond the southern horizon. Proceeding in that direction to discover a descent from this wide topped mountain, you travel eight hundred miles before passing from the elevation to the same level as that from which you started. This elevated tract, varying in breadth from one hundred to five hundred miles, forms a third geological level, inclining strongly from west to east, as is indicated by the course of all its rivers: it includes the Mysore, Ceded Districts, Hyderabad, Berar, and Mahratta territories. A person will form a tolerable conception of the relation which the countries lying on this plateau occupy to the rest of India, if he just think.—The island of Great Britain stands up from the sea at a certain elevation; now, suppose that elevation increased till every cliff round the coast were as high as Snowdon, the whole surface of the country being proportionally raised, then our fields would hold the same position toward the beach, as the kingdoms just named do to those lying at the foot of the Ghauts; while the mountainous heights up which one ascending from the beach must climb, would exactly represent the Ghauts themselves. A tract of table land is in fact the very same natural phenomenon as an island, only that the one is surrounded by land, the other by the sea.

The Plain of the Indus, the Plain of the Ganges, the central mountainous district, and the grand plateau, are the leading physical divisions of India.

It is an error to take India as a whole for a tropical country. It is true that part of it lies within eight degrees of the equator; but then such is its magnitude that another part lies more northerly than Jerusalem, and little more than a degree south of Gibraltar. So far from being all a tropical country, in starting from the northern limit of Cashmere you travel nearly seven hundred miles before entering the tropics. Lahore, the most northerly capital, and Trinchinopoly, the most southerly, are two cities as far apart as Stockholm and Naples, and with climates equally diverse. Thus, while in some of the kingdoms of India snow has never been known, in others it comes with every winter; and the name of that matchless chain which embattles its northern fron-

tiers si
Again,
A parti
climate
than it
versity
sity, an
and wh
variety
Let
not on
try of a
not a t
various
tribe, l
The
the car
l, ve
trader
spices,
digo, t
fumes,
its Fa
But n
produ
Christ
they l
state
in wh
civiliz
growth
chang
sphere
confer
quent
the at

The
dated
clasia
spring
epoch
China
est th
Roma
Numb
date
Drem
obser
Pers
event
to be
nal ce
year
Mexi
leave
consi
days
mirth
nor e
Abyss
of the
of a
from
verm
their
ters
and t
ving tl
gan c
revie
Unde
mas c
day.
Sand
1561
shoul
The
from
the y
1582
Lillo
and t
the n
recke
meth
intro
after
of Ja

M
find
the h
and n
natur

1851.

tiers signifies "the dwelling place of snow." Again, from the circumstance that so large a portion of tropical India is table land, a climate is secured many degrees milder than if it lay at the natural level.

Let it, then, be remembered that India is not one state, but thirty states; not a country of one language, but of thirty languages; not a tract of uniform heat, but a region of various climates; not the residence of one tribe, but of a sixth of all the men that live.

The productions of India nearly exhaust the catalogue of things precious in the mineral, vegetable, and animal kingdoms. The trader looks at the mercantile worth of its spices, jewels, grain, sugars, cotton, silk, indigo, tobacco, woods, ivory, drugs and perfumes. The naturalist pores enamored over its Fauna, its Flora, and its mineralogy.

Beginning of the Year.

The Chaldeans' and Egyptians' year was dated from the autumnal equinox. The ecclesiastical year of the Jews began in the spring; but in civil affairs they retain the epoch of the Egyptian year. The ancient Chinese reckoned from the new moon nearest the middle of Aquarius. The year of Romulus commenced in March, and that of Numa in January. The Turks and Arabs date their year from the 16th of July.

incorporeal being or intelligence; in which sense God is said to be a spirit, as are angels and the human soul. This Science then is designed to elevate the mind above corporeal objects, and to fix it on the contemplation of spiritual beings or substances, among which must be placed the Divine Being, and angelic intelligences.

The various beneficial results arising from the investigation of the Philosophy of Mind must be obvious to those who have any proper acquaintance with this important Science. It leads us to discover that there is an essential difference between matter and mind, flesh and spirit, body and soul.

These two substances have their beings perfectly independent of each other. Matter is not essentially necessary to the existence of spirit, nor spirit to the existence of matter; and they have properties wholly distinct, and which they cannot partake in common with one another.

By it our conceptions, thoughts and investigations, rise above mere matter. If we believed not in the existence of spiritual beings, or that man is in the possession of a spiritual nature, our thoughts and researches would, we may naturally suppose, be material,—would be confined to corporeal substances; and the thinking principle in man, or the immaterial and immortal soul which God was pleased to breathe into him at his creation, would be resolved into mere matter, or into a faculty of thinking resulting from certain physical organizations.

It teaches us to consider man in his immortal nature,—a nature which has an especial relation to eternity. He is no longer viewed merely in relation to time, or as a being who is only destined to act his part, for a few years, in this sublunary state of existence, and then to be extinct forever; but as a thinking being who will survive material nature, and retain his identity, individuality and rationality, independent of matter.

GEORGE JOHNSON.

Correspondence.

JUDGE MARSHALL'S LETTERS.

Another comprehensive, and highly recommended Work, on the total abstinence subject, contains the following, among a great variety of other testimonies, to the same effect:—The Rev. P. Menius, of Glasgow, once observed at a public meeting:—Some of the most regular and attentive auditors in my various meetings, have been raised from degradation, by the

instrumentality of teetotalism. Many, or almost all habitual drunkards, are infidels, but I scarcely know of a single instance, in which a drunkard has retained his infidel principles after becoming a teetotaler; while the entering the society, has, to many, been the first step towards God and virtue." In another page, it is stated,—"In 1810 and 1811 the total abstinence cause took a very rapid and extensive spread in the principality of Wales; and the results relating to the Church, are thus testified by a Christian minister:—During the past year, the congregational dissenters have received into communion, in Carnarvonshire alone, 2000 members. In Anglesea, the number of reformed characters is truly amazing; and the new converts to Christianity are exceedingly numerous.

In the town of Truro, Cornwall, where 300 drunkards have been reclaimed from intemperance, 100 have connected themselves with Christian Churches. The British Association for the promotion of Temperance, reports, that forty societies, co-operating with it, comprised 21,000 reclaimed drunkards; and of these, it was known, that 1000 had united themselves with the different denominations of Christians."

"From a comparison of returns, it appears, that in Great Britain, about one in every ten teetotalers, is a reclaimed character; and that one in four reformed characters, has become a regular attendant of the Church of Christ. Now, in England, Wales, and Scotland, there are 1,360,000 members of Temperance Societies; of whom 136,000 must, at one time, have been drunkards. Of these, then, it appears, that 34,000 are joined to religious congregations."

The following further testimonies may be added, selected from a number of others, of a like description:—

At a conference of Ministers of Religion, of various denominations, held at Manchester in England, on the Total Abstinence subject in April, 1848, the following certificate was adopted; and has been subscribed by upwards of 500 ministers:—

"We the undersigned, ministers of religion, having become practical and pledged abstainers from the use of intoxicating drinks, as a beverage, feel it to be a solemn duty, to urge upon all classes of the community, but especially upon ministers of the Christian Church, the importance of giving this subject, the weight of their personal example and influence; and that for the following, among other grave and weighty considerations." Then, the several considerations are stated; one of which, applying to the point now under notice, is in these words:—"That the universal success of this principle would tend, under the divine blessing, to lessen human sinning; to stop the progress of pollution, crime, and Sabbath's profanation; and to promote the high interests of national order, sound morality, and true religion."

The Rev. J. Mitchell, has stated;—"Some of my very best Church members, in Dundee, are reformed drunkards; two of them, efficient local preachers. Most of the late Scotch recruits were preceded by teetotalism."

In a visitation address, by the late Bishop of Norwich, he says—"It is on Temperance Societies, the fulcrum might be rested to raise the British Nation to what it ought to

be. Few, indeed, can bear more impartial testimony to their merits than myself, inasmuch, as that for a considerable length of time, I was opposed to them, on the supposition, that they were visionary and impracticable. I have, however, long since been a convert, from a conviction founded on experience and observation, that they are most instrumental, in raising thousands, and tens of thousands, from degraded profligacy, to virtuous and industrious habits, and converting sinners from the ways of vice, to the ways of religion."

I may here be permitted to add a few instances of religious good having resulted from the adoption of the total abstinence principle, selected from among a number which were brought to my more immediate, or personal knowledge.

In one thinly peopled settlement, in Nova Scotia, four persons, who had been great drunkards, took the pledge of abstinence, within a short period of each other; and soon after, they all became and continued, consistently religious characters.

A considerable number of persons, in one section of a township, in the same Province, within a brief period, took the pledge of abstinence, and joined a society. Soon after, a revival of religion took place, in the same community; and the only individuals who were converted on that occasion, and entered into church fellowship, were from among those who had so been pledged, and joined the Abstinence Society.

At public total abstinence meetings, at York and Hull, in which the writer was present, in September, 1847, several reclaimed drunkards, who had been deeply impoverished and degraded, through intemperance, openly declared, that not long afterwards, they experienced religious conversion, and joined Churches; and they thanked God for the total abstinence cause, as instrumental to the happy change. One of them, who had fallen very low indeed, was then a class leader, and local preacher, and a zealous total abstainer.

A labourer, at a place near Newcastle was a drunkard and blasphemer; and through the advice and exhortation of an abstainer, was induced to take the total abstinence pledge, and soon after became decidedly pious and zealous for the interests of religion; and now, often goes about distributing religious tracts, and exhorting and advising his fellow workmen to seek salvation.

In, now, drawing towards a conclusion of this very extended letter, it may be remarked;—that the agencies and means which have been mentioned, as requisite to be employed and observed, towards the extension of genuine religion, in the United Kingdom, are such as are entirely within human ability, for their origination, and utmost exercise. It is true, they are but outward, or merely human instrumentalities, but it is, in the faithful and believing use of such means, that we are taught by the divine revelation, to expect, and even to feel fully assured, that all the promised spiritual blessings will be imparted to individuals, and to families, to the Church, and to the world at large. All are commanded to break off their "sins by righteousness;"—by "fruits meet for repentance;"—to "forsake the foolish, and go in the way of understanding;"—to "ask," that they may "receive;"—to "seek" that they may "find;"—to forsake besetting sins, though dear as "a right hand," or "right eye." Many in the present day, professedly within the church, as well as without her organized pale, regard with far too great indifference, the employment of the means within their own power, towards attaining a spiritual change—the inward life of religion. It would seem, as though, because they rightly judge, that there is nothing really, or intrinsically meritorious in their own acts or endeavours, that, therefore, they are, as it were, partially, if not entirely, released from all very urgent exertions or means, towards securing the inestimable blessings of the great salvation. They seem to be practically carrying out, the delusive and ruinous idea, or opinion, of many young and thoughtless persons, expressed at times, in some such words as these,—If I am to be saved, I will be saved. Really induced by some such fatal enchantment, or too negligent, sensual, or worldly to abandon the lusts of the flesh, of the eye, and of the life; or too slothful to afford the requisite earnest and persevering diligence, multitudes pro-

Literary.

Mental Science.

No. III.

Metaphysicians and Philosophers have not confined this Science merely to the investigation of the human mind; but they have extended it to animal beings and to the GREAT ACTOR of nature. For spirit, in metaphysics, signifies an

UST 2,

cepted, y in the

a word, rich runs, aversing, the vale, parts the, Himanng the, Thibet, stan and, oundary, hundred, rmed by, Brunha-, emity of, er. The, la which, rest re-, the Bay

ceeding, red for, direction, herly to-, ole tract, alle the, he Pun-, es. Fur-, all the, e direc-, the Bay, his level, of about, with a, he Plain, les south, a lofty, ins; and, (rbulda) range, of southern, nd noble, he west, chain of, hese, in-, o carry, scover a, hills, and, ond the, that di-, his wide, hundred, ation to, on start-, breadth, d miles, inclining, eated by, udes the, l, Berar, son will, relation, tean oc-, think,—, up from, suppose, ff round, on, the, propor-, uld hold, as the, lying at, e moun-, ing from, y repre-, tract of, natural, the one, the sea.

in of the, district, ing phy-

whole for, art of it, quator; another, rusalem, of Gi-, tropical, rn limit, en hun-, s. La-, d Trin-, vo cities, les, and, s, while, now has, nes with, match-, rn fron-

fessedly within the church, as well as out of it, are carelessly and unscripturally, hoping for a fancied salvation at the last, on the ground of the general and misunderstood declarations regarding the Divine attribute of mercy. They will not "repent"; they will not break off from their sins;—they will not "forsake the foolish"—they will not practice righteousness and mercy according to their power; they will not desirously and perseveringly ask, and seek;—they will not humbly and believingly, and in accordance with the divine invitation, come to Him who is the way, the truth, and the life, and therefore, while thus disobediently acting, they must still remain destitute of the vital power of the gospel; and to them the inspired and awful interrogation will apply:—"How shall we escape, if we neglect so great salvation."

All such characters, in the United Kingdom, and elsewhere, may be confidently assured, that while those sensual and corrupt habits and indulgences; those selfish and covetous desires and practices; and those other wilful evils which have been described, are so generally tolerated and prevail, especially among religious professors, there can be no well grounded, scriptural hope, or expectation, of any general revival, or extension of pure and undefiled religion. Fast days may be appointed, and in the form or letter be duly observed; prayers may either formally, or with a measure of sincerity, be offered for religious revivals; but if these means are not accompanied with an abandonment of all evil desires, ways, and practices, it may be repeated, there can be no scriptural reason for expecting the blessing solicited. The declaration of the inspired Psalmist, is still as true, and as applicable, as when it was penned:—"If I regard iniquity in my heart, the Lord will not hear me." And the same also, in regard to the equally inspired and solemn admonitions and commands, by the mouth of the Prophet, to the professed people of the Lord:—"To what purpose is the multitude of your sacrifices unto me, saith the Lord." "Bring no more vain oblations." "And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear." "Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well."

Obituary Notices.

For the Wesleyan.

Died—at Wilmot, on the 7th of May, 1851—Mr. ELIJAH S. WOOD, aged 40 years, late of New Germany, a native of the State of Maine. About twelve years ago he experienced the forgiveness of his sins, through faith in the atonement of Christ Jesus during a revival of religion which took place at Wilmot. Two years after this happy event he removed to New Germany, where he remained until March (I think) 1851, when he removed to Wilmot to take possession of the farm which belonged to his late father-in-law—Mr. Isaac Bont. Mr. Wood was the subject of indisposition for years. In his last affliction, which was great, he rose above the love of life and the fear of death; his joy was not abundant, but his faith and hope were strong. He distinctly said that he "desired to depart and be with Christ," &c. He said he did not know that he could die at a better time, so far as he stood connected with the world—all his temporal affairs were settled—he said that "Christ was precious." When asked, at one time, about his prospects of heaven, he said to his Minister, "I have a blessed hope beyond the grave, when you preach my funeral sermon, preach from that text 'The righteous hath hope in his death.'" He referred to the happy seasons he had enjoyed with Ministers and his brethren in New Germany. One of the former, the Rev. R. Morton, in reference to him, thus writes:—"I knew Mr. Wood well during the two last years preceding his lamented death, and regarded him as a sincere Christian; nor did I infer this merely from his statements of religious experience, to which I have listened, but also from the uniform zeal and delight he manifested in attending every means of grace; and his generous and unwearied liberality and devotion in giving and doing to the utmost of his ability to support the cause of God. He was a Wesleyan from conviction and choice, and therefore was proof against the little arts sometimes successfully employed to draw Wesleyans aside. In him his Pastor found a firm and active friend—and in his house a home, where he was sure to find a hearty and sincere welcome. Bro. Wood was, in comparison with many, a poor man, but for the cause of God he did what he could."

Such being his character in life, his death was as might have been expected, peaceful and hopeful. "For him to live was Christ, and to die was gain." "I heard a voice saying unto me write—Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, for they rest from labour, and thus works do follow them." R. S.

THE WESLEYAN.

Halifax, Saturday Morning, August 2, 1851.

THE ENGLISH PROTESTANT ALLIANCE.

In our last we noted the formation of *The Protestant Alliance* in London, embracing eminent men of the various evangelical denominations. This Association "aims at combining all classes of Protestants, whose object is, not merely to oppose the recent aggression of the Pope as a violation of National Independence, but to maintain and defend, against all the encroachments of Popery, the scriptural doctrines of the Reformation and the principles of religious liberty, as the best security under God, for the continued welfare and prosperity of the kingdom." This is one of the practical results, in favour of Protestantism, and as a check to Romanism, to which the recent papal aggression in England has given rise. If properly conducted, this Alliance cannot but be attended by the most beneficial consequences; and, as its object meets our hearty concurrence, we earnestly pray that its conductors may be greatly endowed with that wisdom from above, "which is profitable to direct," and that God may smile approvingly on their laudable and christian undertaking.

The important object it has in view may be promoted by the following, among other methods, viz:—

"By awakening British Christians of various classes, and of different opinions on politics and Church Government, to such a sense of Christian patriotism as shall lead them, in the exercise of their constitutional privileges, to regard the interests of Protestantism as the paramount objects of their concern—keeping minor and merely political differences in subordination to this great end.

"By uniting the Protestants of the empire in a firm and persevering demand, that the national support and encouragement given to Popery of late years shall be discontinued. In this demand would be included—all endowments of Popery, in every form and of every kind, drawn from the public revenues—the concession of rank and precedence to Romish ecclesiastics—and the allowance of conventual establishments not subject to the inspection and control of the law.

"By extending, as far as may be practicable, the sympathy and support of British Christians to those in foreign countries who may be suffering oppression for the cause of the Gospel. By seeking to call forth the influence of the British Government, to obtain for Protestants, when residing in Roman Catholic countries, religious liberty equal to that which is granted to Roman Catholics in Great Britain, especially the liberty of public worship, and of burying their dead according to their own rites—and, above all, freedom in the use and circulation of the Word of God.

The Association—considering that they have to contend with an adversary at once crafty and bold, and whom all European history shows to be the most formidable foe the Church of Christ has ever encountered—express strongly and devoutly their sense of dependence upon the grace of God to prosper the efforts thus recommended, and attach supreme importance, under his blessing, not to legislation, or political measures of any kind, however valuable and necessary in their place they may be; but to the circulation of the Bible, the revival of pure Protestant Christianity, the faithful and zealous preaching of the Gospel, and in a word, to the use of those weapons which are not carnal, but mighty, through God, to the pulling down of strongholds."

Counter-Project to the Romanist Anglo-Italian Mission.

As an off-set to the Pope's plan of erecting a Romish Church in one of the most majestic streets in London, for the use of Italians, &c., Dr. CUMMING, of London, says, "Let us start the project of building a spacious church in the centre of Rome, in a fine position, in one of the most majestic streets in the city, principally for the use of the English, and thence of other foreigners, as well as of the natives." Though not a member of the Church of England, he proposes "that it be a Cathedral church, with a thoroughly Protestant Bishop and Presbyters;"

toward this noble project, if undertaken, he promises to raise £100 by Christmas, 1851, and doubts not thousands of similar offers will be made if the thing be set agoing. "We shall thus have an opportunity of proving," says Dr. Cumming, "to the Pope and his followers, that we can give money for so good an object, without the stimulus of draughts on purgatory, and bills payable in that region at a hundred days."

Dr. R. BURGESS has followed up the proposal of Dr. Cumming, and not only recommends it in word, but by promising £200 towards the proposed Protestant Church at Rome, to be paid when the foundation stone is laid.

The carrying out of the above proposition, is the most effectual way of turning the battle to the gate of the enemy; and, could Evangelical Protestantism but once get an unrestrained establishment within the city of the "seven hills," we have not the shadow of a doubt, that it would be the means of accelerating the downfall of the Man of Sin, and of bringing deliverance to the myriads in Continental Europe, who are held as unwilling slaves, and are restless to throw off his galling yoke.

JOURNAL OF EDUCATION FOR NOVA SCOTIA.

No. 1 of this Journal, conducted by *The Superintendent of Education*, was brought to us by Monday's mail. For the present year, the design is to issue a similar sheet, "either in Halifax or Pictou, at intervals of about two months" and to send it "gratuitously to Commissioners and Teachers"; afterwards, it is hoped that a sufficient number of subscribers will be obtained to render it self-supporting.

The contents of the present number are varied and interesting, all bearing on the important interests of Education. Extracts are given from that excellent periodical, the "Journal of Education for Upper Canada." Under the heading—"Public Meetings and Institutes"—the Superintendent has made brief references to "the work of holding public educational meetings, lecturing and visiting schools" in the Western Counties, which he has vigorously prosecuted during the past three months. "Resolutions," he says, "favourable to a measure for general assessment, were passed at respectable meetings in Bridgetown, Kentville, Digby, Yarmouth, Barrington, Lunenburg, and Eastern Hants. The project," also, "for establishing a Normal School, is, as last year, everywhere favourably received." "An Institute of the duration of one week, and attended by 40 teachers, was held in Horton Academy in April, and three others of the duration of one day each, have since been held in Yarmouth, Shelburne, and Lunenburg."

Considerable space is devoted to the consideration of "The Normal School Bill," in which reference is made to "two great general improvements," which he intimates are much required in this Province. "These are the establishment of a Normal or Training School, for the better instruction and preparation of Teachers, and the support of Schools by a general, compulsory and equitable Assessment." As explanatory of the design of these, we give the following extract:—

"The former is intended to elevate the character and public estimation of the Teacher, to give to teaching the rank of a profession, indirectly to raise its remuneration, and to give to the people a satisfactory guarantee for the qualifications of the persons employed to instruct their children. The second is intended to make the Schools free to all, to enable the lower and middle classes of society to educate their children at a lower rate than at present, to equalize the burden of supporting the schools, and to make the salaries of the teachers approach more nearly to the true value of the services they are expected to render. Both of these improvements tend to cause the real importance of sound popular instruction to be more fully realized, and to make it be more extensively and practically recognized as one of the most valuable branches of the public service."

We had the pleasure of a friendly conversation with the Superintendent a short time since, whilst on our way from this City to Windsor; and though we do not see eye to eye with him on some points, we nevertheless hope, that marked improvements in our educational affairs will result from the zealous prosecution of his labours.

New Testament in the Tonguese Language.

The Wesleyan Missionaries in the Friendly Islands District have sent to London a copy of the New Testament in the language of Tonga, accompanied by an application to the Commit-

tee, to endeavour to obtain the assistance of the British and Foreign Bible Society in printing a large and revised edition. The translation has occupied the careful and prayerful attention of the Missionaries for twenty years. The number of people, for whose benefit the proposed new edition is designed, is estimated at not less than twenty-six thousand, of whom, probably, not less than six thousand can now read the word of God.

A Royal Chairman.

At the Wesleyan Missionary Meeting held at Vavau and Habai in May 1850, King George presided. Thus was fulfilled the prophetic declaration—"Kings shall become nursing fathers" to the Church. "The more I see of King George," says the Rev. W. Lawry, "the more I am convinced that his high reputation for wisdom, piety, and integrity, has been well earned; and that while he stands first in all these qualities, he is doing a great work in concert with the Missionaries, in spreading the truth, and elevating the people under his dominion."

South Australia.

The work of the Lord, in connection with our Missions in Australia, is reported as being in a growing and encouraging state. The number of church-members is stated to be about twelve hundred and fifty, with a considerable number on trial for membership. New Mission-houses have been built at three places—Chapels are in the course of erection in eight localities—in addition to which, chapels are about to be commenced at four other places.

Fejee Islands.

Tui Bua, the Chief of Dama, and 'Mbalata Chief of Na-Sau, in November last renounced heathenism and embraced Christianity; by which a war which was being prosecuted between them, was immediately terminated. In three days ninety renounced heathenism in Dama district. On Sunday, Novr. 24th, one hundred and fifteen persons in the Bua Circuit bowed their knees to worship the one true and ever-blessed God, who, on the morning of Sunday, Novr. 17th, were besotted heathen. Thus encouragingly writes Mr. Williams from Fejee.

A few Minutes with Authors.

EVILS OF RETROGRESSION TOWARDS POPERY.—We have regarded with christian pity the instances that have occurred from time to time, of persons, even of superior education, connecting themselves with the worn-out errors of the Romish Church, in preference to abiding by the simpler creed and purer practice of their own. But it must be always borne in mind that every religious question has also a political side; or rather we would say a politico-economical side; as that term conveys more clearly than any other the connexion between the religion of a country and its political organization; consequently, with its moral and intellectual advancement, its social happiness within itself, and the respectability and importance of its position in the scale of nations.

It is on these grounds that we abhor the thought of every thing like the retrograde march towards popery in the British realm, or in any other, equally happy, if such can be found, in the possession of religious and civil liberty. Let us look at those countries where the papal sway is most acknowledged, and shall we not find that they are pre-eminently distinguished for tyranny in their governments, and poverty, ignorance, and degradation among the people? Italy, Spain, Austria; France, we might add, but her religion, like her policy, is a mere mask, at the present moment, for the designs of the president of her nominal republic; a republic professing itself the friend of rational liberty, and which has, nevertheless, basely lent its aid to the re-establishment of the foulest tyranny that ever yet sought to enslave alike the souls and bodies of those who have most unjustly been compelled to bend again beneath its yoke.

CHARITABLE DISPOSITION OF THE ENGLISH.

—There is something in the mind of an Englishman, unselfish in the highest degree. No man is so ready to taste of the enjoyments of life, no man so fond of surrounding himself by its luxuries, and none so indefatigable in the pursuit and acquisition of wealth. He rejoices in a complete domesticity, never found in any other country. He has the gift of constantly creating new means of enjoyment, and seems from the

For the Wesleyan.

School Examination.

The Annual Public Examination of the pupils attending the Wesleyan Day School, of this city, taught by Mr. Alex. S. Reid, took place on Wednesday last, in the presence of several of the Trustees, and of a respectable number of parents and visitors, of both sexes, interested in educational progress.

I. Pinnock's History of England. A chapter was selected—each of the pupils read a sentence in an agreeable tone of voice, and with great distinctness of enunciation. They were then questioned on the History of Britain, from the landing of Julius Caesar to the accession of Queen Victoria.

II. Lessons on the Globes, with Keith's Definitions. The practical knowledge previously acquired was pleasingly apparent in the facility with which mental solutions of Geographical and Astronomical Problems were given, and the address of the teacher was manifest in thus converting into a delightful mental exercise what is too generally regarded as a mere mechanical process.

III. Geography of the Earth. The examination on this branch was very comprehensive and detailed, and was connected with frequent reference to Ancient History, the progress of civilization among the races of mankind, their present social and relative positions, moral character, &c.

IV. Grammar. The questions here referred at large to the different Parts of Speech, as deduced from or applicable to these. The Pupils acquitted themselves creditably in analyzing and parsing a variety of sentences written without their previous knowledge on the black-board.

V. Latin. The Senior Class was examined on the several Declensions and Conjugations. Portions of Latin were read, analyzed, translated and parsed. The Rules of Syntax were given for every word, and the Rules of Position for their arrangement.

The Junior Latin Classes were examined on the Declensions of Nouns and Adjectives together, on three Tenses of Verbs in the Fourth Conjugation, actively and passively. Portions were read, analyzed, translated and parsed, and changed into other forms of construction.

During the examination of these Classes, a number of Arithmetical Questions were taken from the black-board by the other pupils, and solved. Much progress has been made in writing and other branches in the routine of common school education.

The result of the examination was exceedingly satisfactory to the friends of education in attendance. The pupils acquitted themselves in a manner highly creditable to the teachers and themselves, indicating familiar acquaintance with the various branches of study, as far as they had been prosecuted. The method of instruction pursued, is evidently adapted, not merely to store the memory with useful facts and principles, but to enlarge and properly cultivate the intellectual and moral faculties, and lay a broad foundation for future improvement and practical usefulness.—Communicated.

Halifax, July 31, 1851.

LETTERS AND MONIES RECEIVED.

Rev. R. Chesley* (on Vol. 2, 6bs.), Mr. Chas. Beech, Portland, Maine, (new Subscriber, 5s.). *Papers will be sent shortly.

espoused to Mr. Robin Sparrow, by the Rev. Mr. Daw, the groom being Mr. Philip Hawk, and the bridesmaid Miss Lark-ins.

Useful Hints.

Whatever you may choose to give away, always be sure to keep your temper.

Late at breakfast—hurried for dinner—cross at tea?

There is much more injury done by admitting visitors to invalids than is generally supposed.

Persons of defective sight, when threading a needle, should hold it over something white, by which the sight will be assisted.

In winter, get the work forward by daylight, to prevent running about at night with candles. Thus you will escape grease spots, and risks of fire.

Dirty windows speak to the passer-by of the negligence of the inmates.

Keeping the feet warm will prevent headaches.

The Government of Geneva has lately given a site for an English Church in that city—a gift valued at more than £2000, and the work is to commence immediately.

A Society, composed of forty learned Turks, has been established at Constantinople, for the purpose of encouraging literature and the fine arts.

Mr. Nelson, at the Statistical Society, lately gave an estimate of the number of drunkards in England and Wales; from which it appeared that the number of males was 53,582, and females 11,223, making a total of 64,806, which gives one drunkard to every 74 of the male population, one to every 434 of the female, and one in 146 of both sexes.

Lord Stanley, by the death of his father, will re-enter the House of Lords as Earl of Derby.

Catholic priests in Upper Baden have been collecting and burning Bibles, or rather have urged the people to do so, on the ground that the latter could not understand them.

Among the names of gentlemen lately appointed as Her Majesty's Counsel, appear those of Mr. Wm. Atherton, son of the late Rev. Wm. Atherton, Wesleyan Minister, and of Mr. Samuel Warren, the popular author of the "Diary of a Physician," &c.

A man named Watson, an habitual drunkard, being in a public house at Bridg, Lincolnshire, Eng., was encouraged by a person from the country to try how many glasses of brandy he could drink in rapid succession.—He drank ten; and while he had the eleventh in his hand he died in his seat. Another melancholy instance of the ends of intemperance!

Mr. George Thompson, M. P., who has returned to England from his late visit to the United States and Canada, it is said, will resign his seat in Parliament, and become a permanent resident in the United States. This however has since been contradicted.

In several cases, it is stated, young ladies have been attacked with partial paralysis of the hands and arms after having devoted some time to modelling in wax—the subtle poisons in the wax being frequently absorbed through the pores of the hand. This caution is deserving of attention.

Messrs. Fairbairn are constructing engines which are to run express trains between London and Birmingham in two hours and a half!

We have abridged some interesting matter from the latest Missionary Notices.

The Halifax Grammar School, the National School, and the Wesleyan Day School, have passed creditable examinations.

A lad, aged 13 years, named John Williams, was drowned on Saturday last, whilst bathing in the North West Arm. On the Sunday following, Thomas McAssy was also drowned, whilst bathing in the Arm.

The New Brunswick has enlarged its size, and has otherwise improved its general appearance.

The Carleton Sentinel states that the potatoe blight has made its appearance in the vicinity of Woodstock, N. B.

The St. John Courier states that contracts have been entered into for the completion of the various portions of the Suspension Bridge near the St. John Falls, and that the bridge may be expected to be finished, and open for travel, by 1st January next.

Richard Pryor, 10 years old, William Horton, 9 years old, of St. John, N. B.; Mr. James Hatheway, of Indian Town, and Robert Burns, of Parrsboro, have recently been drowned.

Three brothers, named Gallian, were recently drowned off Caraquet, Bay Chaleur, by the upsetting of a boat.

Flight of Cardinal Wiseman.

Our readers will be surprised to learn that Cardinal Wiseman has left England, and betaken himself to foreign parts. It is not, however, the terrors of a promissio, or the dread of the Ecclesiastical Titles Bill, that has driven the Pope's Privy Councillor across the Channel. It is the fear of the Sergeant-at-Arms, and the Speaker's warrant.

Every one knows that there is a Committee sitting to inquire into the operation of the law of Mortmain. The case of Miss Metairie v. Wiseman, prepared the public for sundry disclosures, when Dr. Wiseman, as well as "honest Bishop Hendren," and the scrupulous Archbishop Ellathorne, should be called upon to give evidence

aid of his home to defy the power of all elements of annoyance. But in the midst of his proneness for self-indulgence and his ease, there is no man so accessible to the consciousness, that there are classes below him in the fabric of society who labour in the creation of social comfort for others from morning till night, but who never know the meaning of the word, never taste the sweets of life. The feeling prompts him to set aside from his income certain sums to be distributed among the poor through the means of benevolent institutions, which, if they do not extend these benefits to all, have greatly lessened the amount of actual suffering. The efforts made are on a sufficiently grand scale to attract the attention of foreigners to the fact, that England more than any other country can boast of benevolent and charitable minds, who have originated institutions calculated to relieve the destitute, feed the hungry, reclaim the erring, and promote the general good of the whole community.

FALSE RELIGIONS.—It will be found on examination that all the false religions which have heretofore prevailed, or are now received into the world, have pleased their admirers, either by their antiquity and priority of possession; or by their universality and extent; or by their adaptation to the senses and imagination of men fond of visible objects; or by their conformity to the corrupt inclinations of the human heart, and their indulgence of its passions.

THE MEMORY OF THE DEAD.—It is an exquisite and beautiful thing in our nature, that when the heart is touched and softened by some tranquil happiness or affectionate feeling, the memory of the dead comes over it most powerfully and irresistibly. It would almost seem as though our better thoughts and sympathies were charms, in virtue of which the soul is enabled to hold some vague and mysterious intercourse with the spirits of those whom we dearly loved in life. Alas! how often and how long may those patient angels hover above us, watching for the spell which is so seldom uttered, and so soon forgotten!

Gold Drops.

True piety acts not from caprice, but from knowledge and choice.

A love which is not founded on solid and good reasons is never constant and durable.

Foible love deliberates, hesitates, doubts, wavers; strong love concludes, resolves, executes.

God has determined to act in this life, in a manner proportionate to the present condition of the world, adapted to the state of our bodies and faculties, and consistent with our liberty.

Gratitude is like a crystal spring in a sandy desert, the more highly prized because so rarely found.

Ignorance is a bad mother to devotion, and illness is a bad steward to knowledge.

The parent who would train up his child in the way he should go, must go in the way he would train up his child.

Has one served thee? Tell it to many. Hast thou served many? Tell it not.

Notes by the Way.

The difficulty of acquiring our language which a foreigner must experience, is illustrated by the following question:—"Did you ever see a person pare an apple or a pear with a pair of scissors?"

A poor poet wished that a sovereign, like a piece of scandal, would grow bigger every time it circulated.

A lady once asked a minister whether a person might not attend to dress and the fashion without being proud? "Madam" he replied, "whenever you see the tail of the fox out of the hole, you may be sure that the fox is there."

When it rains hardest, people catch most soft water.

A sermon from a parson fell, As he rode out one day; The text was sure remarkable— "Don't fall out by the way."

This may seem strange to some, no doubt, But 't is not strange to me; For text and sermon oft fall out, And sadly disagree.

In Edinburgh the following ornithological marriage took place, which set the whole neighbourhood in a flutter: Miss Henrietta Peacock was

of the inting a tion has ation of number ed new ess than not less word of

held at George otic de-fathers" of King e more for wis-earned; e quali-with the elevat-

with our ng in a mber of twelve number s-houses are in in addi-mnence-

Mbalata ounced y which between a three Dama e hun- recruit ue and of Sun- Thus Fejee.

OPERY. o time. onnect- of the; by the ir own. t every ide; or al side; y other country ly, with its social lity and nations. thought towards other, he pos- Let us and that tyranry ce, and Spain, religion, present of her self the, never- ishment ight to se who bend

GLISH. English- o man life, no s luxu- uit and a com- other reating m the

Advertisements.

TRY ERE YOU DESPAIR. HOLLOWAY'S PILLS.

CURE OF ASTHMA. Extract of a letter from Mr. Benjamin Mackie, a respectable Quaker, dated Creech, near Loughall, Ireland Sept 11th, 1840.

CURE OF TYPHUS FEVER, WHEN SUPPOSED TO BE AT THE POINT OF DEATH.

A respectable female in the neighbourhood of Loughall, was attacked with Typhus Fever. She lay for five days without having tasted any description of food.

CURE OF DROPSY IN THE CHEST. Extract of a letter from J. S. Mundy, Esq., dated Kennington, near Oxford, December 2nd, 1848.

THE EARL OF ALDBOROUGH CURED OF A LIVER AND STOMACH COMPLAINT. Extract of a letter from his Lordship, dated Villa Messina, Leghorn, 21st February, 1845.

CURE OF A DEBILITATED STOMACH. Mr. Mate, a storekeeper, of Gundaga, New South Wales, had been for some time in a most delicate state of health.

These celebrated Pills are wonderfully efficacious in the following complaints: Ague, Female Irregularities, Sore throats, Asthma, Bilious Complaints, Fits, Stone and Gravel, Hoarseness, Headaches, Tic-Doloureux, Gout, Indigestion, Tumours, Constipation of Bowels, Jaundice, Liver Complaints, Dropsy, Lumbago, Piles, Rheumatism, Erysipelas, Retention of Urine, &c.

THE TRENTON MUTUAL LIFE AND FIRE INSURANCE COMPANY. Capital \$185,000 Safely Invested. Insures on Buildings, Stocks, Furniture, &c., at the lowest rates of premium compatible with safety.

OLD DR. JACOB TOWNSEND'S SARSAPARILLA. Sold at the Establishment of Professor Holloway, 244 Strand, London, and by most respectable Druggists and Dealers in Medicine throughout the civilized world.

LANGLEY'S ANTIBILIOUS, APERIENT PILLS. For Dyspepsia—all Stomach and Liver Complaints, Headache, Vertigo or Giddiness, Nausea, habitual Costiveness, &c.

FANCY SOAPS & PERFUMERY. THE SUBSCRIBER offers his present extensive stock of FANCY SOAP & PERFUMERY, at very reduced prices.

TO THE PUBLIC. An Effectual and Never-failing Cure for Erysipelas.

THE SUBSCRIBER has for some time prepared a medicine for the cure of Erysipelas, and Eruptions of the Skin, which has not only immediately relieved all who have used it, but effectually cured them.

It may be procured from any of the following AGENTS: John Naylor, Esq., Halifax; Andrew Henderson, Esq., Annapolis; Daniel More, Esq., Kentville; William H. Troop, Esq., Wolfville; Elder Samuel McKewen, Barrington; T. B. Pattin, Esq., Liverpool.

Of persons who were suffering from severe attack of Erysipelas, who had tried the many remedies which are usually prescribed from which they found no relief; but on applying Mrs. BERTHAUX'S MEDICINE were effectually cured.

ANN S. WHEELOCK, Nictaux. August 5, 1847. This is to certify that my wife was attacked with Erysipelas in the face. I applied Mrs. BERTHAUX'S MEDICINE, and the first application stopped its progress, and continuing to use the medicine, in less than a week my wife was quite well.

Wilmot, May 15, 1850. This is to certify that my son was severely afflicted with the Erysipelas in his leg last summer, so badly that he scarcely slept for five successive nights. I then procured some of Mrs. BERTHAUX'S MEDICINE, and applied it, and in the course of one week, the boy was well, and I never believe I had not used the above Medicine, that he would have lost his life.

Wesleyan & Athenaeum, 6 mo. ea. This is to certify that my daughter about a year ago had a very severe attack of Erysipelas in her head and face, so much so that there was little hope of life. Medical aid was called, but the word was, that all was over as the dreadful disease had overspread the brain, and she was raving distracted. In this extremity I had accidentally heard of Mrs. BERTHAUX'S MEDICINE. I went and got a small phial, and proceeded to apply it as directed; and almost instantaneously the disease was arrested from further progress, and in a few days, the swelling was gone, and her natural colour returned, and she is now alive and well.

Wesleyan & Athenaeum, 6 mo. ea. This is to certify that my daughter about a year ago had a very severe attack of Erysipelas in her head and face, so much so that there was little hope of life. Medical aid was called, but the word was, that all was over as the dreadful disease had overspread the brain, and she was raving distracted. In this extremity I had accidentally heard of Mrs. BERTHAUX'S MEDICINE. I went and got a small phial, and proceeded to apply it as directed; and almost instantaneously the disease was arrested from further progress, and in a few days, the swelling was gone, and her natural colour returned, and she is now alive and well.

SPRING IMPORTATIONS. HALIFAX CLOTHING STORE. No. 4, ORDANCE ROW.

READY MADE CLOTHING. AMONG WHICH ARE: COATS—Men's, Youths, and Boys, Cashmerettes, Cashmeres, Pricetta, Doekin, Tweed, Drill, Canton, Brown and White Linen.

CHEBUCTO HOUSE. NEW & CHEAP GROCERY STORE. NO. 42, UPPER WATER STREET.

LANGLEY'S ANTIBILIOUS, APERIENT PILLS. FOR Dyspepsia—all Stomach and Liver Complaints, Headache, Vertigo or Giddiness, Nausea, habitual Costiveness, &c.

WHOLESALE AND RETAIL. CLEVERDON & CO. OFFER for sale at lowest market prices, received by recent arrivals, a general assortment of CHINA, GLASS WARE and EARTHENWARE, consisting of Crates Black & Crockingham Teapots, Cups and Saucers, Bowls, Jugs, Basins, Milk PANS, Butter Crocks, Dinner Tea and Breakfast Sets, Dessert Sets, richly gilt, Flower Vases, Toilet Bottles, Tumbler, Wines, Decanters, Salts, Hall Lamps, Lamp Shades, Electro Plated, Crown Stands, Figures, &c. All suitable for Town and Country.

WHOLESALE AND RETAIL. MORTON & CO. A FRESH supply of the above, which comprises all the various descriptions usually required by the public has been received per the recent arrivals from Great Britain and elsewhere, and will be disposed of on the usual favourable terms at the Medical Warehouse, Granville St., corner of George St.

REVALENTA ARABICA.

FIFTY THOUSAND CURES WITHOUT MEDICINE HAVE BEEN EFFECTED BY DU BARRY'S REVALENTA ARABICA FOOD. Twenty-five years' nervousness, constipation, indigestion, and debility, from which I had suffered great misery, and which no medicine could remove or relieve, have been effectually cured by Du Barry's Revalenta Arabica Food in a very short time.

LIFE AND FIRE INSURANCE. The Undersigned has been appointed Agent for the TRENTON MUTUAL LIFE INSURANCE COMPANY OF TRENTON, United States.

The Unrivalled Summer Medicine IS WELL KNOWN TO BE DR. S. TOWNSEND'S EXTRACT OF SARSAPARILLA.

WHICH assertion is endorsed by the following Testimonial from Rev. James Beattie, Pastor of the Third Presbyterian Church, New Orleans, 19th July, 1850.

MR. SAMUEL STORY, Junr. DEAR SIR,—I am happy to inform you that I had an opportunity of procuring the good effects derived from the use of Dr. S. P. Townsend's SARSAPARILLA, on Mrs. Rebecca Robinson, of Shelburne, who was considered in a decline, having a severe Cough, with symptoms of Asthma.

WHOLESALE AND RETAIL. CLEVERDON & CO. OFFER for sale at lowest market prices, received by recent arrivals, a general assortment of CHINA, GLASS WARE and EARTHENWARE, consisting of Crates Black & Crockingham Teapots, Cups and Saucers, Bowls, Jugs, Basins, Milk PANS, Butter Crocks, Dinner Tea and Breakfast Sets, Dessert Sets, richly gilt, Flower Vases, Toilet Bottles, Tumbler, Wines, Decanters, Salts, Hall Lamps, Lamp Shades, Electro Plated, Crown Stands, Figures, &c. All suitable for Town and Country.

WHOLESALE AND RETAIL. MORTON & CO. A FRESH supply of the above, which comprises all the various descriptions usually required by the public has been received per the recent arrivals from Great Britain and elsewhere, and will be disposed of on the usual favourable terms at the Medical Warehouse, Granville St., corner of George St.

NEW ARRANGEMENT!

Steamers "Admiral," Capt. Wood, and "Creole," Capt. Deering.

TWO TRIPS A WEEK.

THE American Steamships "Admiral" and "Creole" will, for the remainder of the season, run in connection, meeting at Eastport, commencing on Tuesday, the 8th instant, as follows: Steamer "Creole" will leave St. John for Eastport every Tuesday and Friday morning, at 8 o'clock, returning same afternoon.

Table with 2 columns: Cabin Passage to, and Fare. Locations include Boston, Portland, Eastport, and St. Andrews.

JOHN HAYS, MELODIAN MANUFACTURER, Has removed to 125, Barrington Street, a few doors South of St. Paul's Church, HALIFAX, N. S.

A VARIETY of Music Books, Music Paper, and Musical Instruments, kept constantly on hand. All kinds of Musical Instruments Tuned and Repaired at the shortest notice.

EXTRACT FROM MINUTES OF CITY COUNCIL.

RESOLVED, That Public Notice be given that the Hay & Scales erected by Mr. Jos. Fairbanks, at the head of Fairbanks' Wharf, are acknowledged as Public Scales for the weighing of Hay, and all other articles, and that Mr. William Doyle be sworn weigher for said scales.

JOHN PARKER, JR., VICTUALLER, Will keep constantly on hand at his VICTUALLING DEPOT, No. 44, Buckingham Street, EVERY DESCRIPTION OF MEATS OF THE BEST QUALITY, AT MODERATE PRICES.

SHIPS SUPPLIED AT THE SHORTEST NOTICE.

ENCOURAGE THE BLIND! Upholstery, Cane & Mat Work!

RICHARD MEAGHER, who has lately returned from Mount Washington, South Boston, where he has learned his trade—is prepared to execute at his shop, No. 121 Barrington street, orders in Upholstery, Cane Work, in all its various forms, Window Blinds, &c. Old Mattresses renovated and cleaned; Old Chairs re-seated at a very trifling cost, and warranted equal to new.

PIANO FORTES For Sale or to Let.

THE Subscriber has Eight PIANO FORTES on hand, consisting of Cottage, Piccolo and square, rosewood and mahogany cases, of London manufacture, which he offers for sale at very low rates from £20 upwards; or to let by the year at a low rate. As these instruments have been in use a short time they can be warranted to stand the climate.

JAMES BLACK Has received by the late arrivals from Great Britain.

WHITE and Unbleached Cotton, 34 and 44 Prints & Fancy Muslins, Furnitures, Regatta and Striped Shirtings, Plain and Fancy Curburghs, Orleans, DeLanes, and Gingham for Dresses; Madras, Shawls, Handkerchiefs, Gloves, Braces, Laces and Edgings, Doekins, Tweeds, and Canteens, Girls and Women's Straw Bonnets, and Shapes, &c. &c. &c., with a variety of other goods.

MEDICINES, PERFUMERY, &c.

LANGLEY'S EFFERVESCENT APERIENT. THIS favorite preparation is especially suited to the summer season. It is found to relieve quickly Headache, Heartburn, Nausea, & want of appetite, &c., and forms a draught agreeable and refreshing.

