

THE WESLEYAN.

Vol. II.—No. 13] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, ETC. [Whole No. 70.

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

FRIDAY, 11th SATURDAY, NOVEMBER 9, 1880.

Single Copies,
Three Pence.

Poetry.

For the Wesleyan.

SYMPATHETIC LINES.

On the Birth of my Father's only and beloved Child.—*Sam. Eliza McPhail.*

With the earliest flowers of spring she came,
To gladden your joyful hearts;—
And, like a sun, her presence seemed to fling
A gleam over the sunny earth.

For never were summer skies more bright,
Than her tearless orbs of blue;
Her cheeks entwined the rosy blush,—
And her lips the coral's hue.

And oh, unto fond parental ears,
No sweeter music came:
Then when, in accents of tenderness,
She gently lisp'd each name.

With what jealous care ye daily mark'd,
Your flower more brightly bloom;
Nor dream'd that the spider, Death, was near,
That prepared was her early tomb.

For with radiant hues was the future deck'd,—
And in fancy ye lov'd to view
Your darling, when years but increased each
And fresh charms on your pathway threw.

Alas, that the hopes of the heart, so entwined,
Should be ruthlessly swept away:
That the soul of many, the loved of all,
On earth might no longer stay.

With the earliest flowers of Spring she came,
And blossomed but one sunny day,—
Ere the Autumn breezes, sighing, breathed,
Their requiem over her bier.

Too fragile the winter of life to endure,
With the summer's glory she pass'd;
Like a vision of beauty, she glided from our sight,
Then vanished, too lovely to last.

But oh, ye weeping and stricken ones,
Mourn not for your faded flower;
Too fair for earth, it bloom'd not now,
In an amaranthine bow.

From the chilling blasts of time's storm,
From the tempests of sorrow and care,
The blossom now up us to clearer light,
And glories a balmy air.

"Gone, but not lost," is your cherub child,—
For she bendeth with looks of love,
From her mansions bright, your steps to greet,
To a happier home above.

M. E. H.

The story of grace has a beginning, but grace itself has none. We cannot love a friend, till we have a friend to love; but the heart which loves is throbb'd with us ever since we breathe. We cannot weep over the dead, till there are the dead to weep over; but the soul that feels as the eye that weeps were not created by the sight of death. It was the sight of the multitude that awoke the compassion of Jesus; it was the sight of the city that broke up the fountain of his tears; but the tender spirit that compasses it is suffering was his always. So it was the sight of suffering man, that called forth in Him the grace of God; but the grace itself has been there during all the infinite past. It was only waiting for an object towards which it might flow out; and now, like a long pent up river, it bursts forth in strength to overflow the earth.—*Rev. H. Bourne.*

The Missionary Spirit.

A very clear and striking exhibition of the missionary spirit was made at the British Wesleyan Conference in 1813 by Dr. Coke. Having crossed the Atlantic eighteen times in promoting missionary objects, and still longing to spread the Gospel, tho' sixty-six years of age, he proposed to the Conference to lead a band of missionaries to the East Indies. His age, and the difficulties of the enterprise, led his brethren to attempt to dissuade him from it. When he could not persuade them by his arguments, he burst into tears exclaiming, "If you will not let me go, you will break my heart." He also offered his whole property of £6000 to establish the mission.

Another manifestation of the same spirit is afforded us in the memorable words of Melville B. Cox: "Let a thousand missionaries fall, but let not Africa be given up." We want more of this spirit of earnest pity for the misery of a sinful world. It is the love of Christ constraining us. It should pervade the entire church. Every member needs it as the prevailing sentiment of his heart. That will confirm it; the result will be, increasing usefulness.—Every Christian needs it as the guiding principle of action. It will lead to prayer— fervent, believing, effectual prayer; to all appropriate efforts for the salvation of men. Contributions for the spread of the Gospel will not be lacking. They will be graduated by our interest in the object and the magnitude of the work, rather than the conduct and opinion of others, or the excitement of a missionary meeting. There will be a regular appropriation of substance, limited only by our ability. Witnesses for Christ, we shall feel also that we are his stewards, and love to pour forth our Christian sympathy in a practical manner.

Attentive regard to the example of Christ—to our obligation to him—to the great object of his death, will increase this spirit. Prayerful consideration of the wants of the world will promote it. If we devoutly inquire, "Lord, what wilt thou have me to do," and are guided by our conviction of duty, we shall possess the missionary spirit, and maintain it in increasing vigour.—*Zion's Herald.*

Inconsistent Prayers.

It is not uncommon for men who go to war to pray, or procure the services of a chaplain to pray for them. It sometimes happens that the covetous and quarrelsome; that those who live to wrong others, and who are fond of litigation, pray. Such men may be professors of religion. They keep up a form of worship in their families, they pray for success in their worldly engagements, though these engagements are all based on covetousness. Instead of seeking property that they may glorify God and do good; that they may be the patrons of learning, philanthropy and religion; they do it that they may be able to live in splendour, and pamper their lusts. It is not, in-

deed, very common that persons with such ends and aims of life pray, but they sometimes do it; for, alas! there are many professors of religion who have no higher aims than these, and no such professors feel that consistent prayers that they should observe some form of prayer. If such persons do not receive what they ask for; if they are disappointed in their plans, they should not set it down as evidence that God does not hear prayer, but as evidence that their prayers are offered for improper objects, with improper motives. Prayers offered that we may have the means of sensuality and voluptuousness, we have no reason to suppose God will answer, for he has not promised to hear such prayers, and it becomes every one who prays for worldly property, and for success in business, to examine his motives with the closest scrutiny. Nowhere is deception more likely to creep in, than into such prayers, nowhere are we more likely to be mistaken in regard to our real motives, than when we go before God and ask for success in our worldly employment.—*Albert Barnes.*

Christian Journeying.

In scarcely any circumstances are Christian professors more apt to forget their sacred character, than in journeying. It has often been remarked, how different religious persons are at home, and abroad. Pure grace, however, will manifest itself in every situation. It is not a changeable habit, to be put off and on with alterations of locality. The child of God will feel himself called upon to uphold his Master's cause in every part of the world, and to let his light shine in every latitude, and even to the ends of the earth. In Paris, in Ceylon, or in California, he will find himself equally near to his Bible, his Saviour, and the throne of grace.

If a man's heart is right with God, he will recognize peculiar occasions of being useful on journeys. On the railway, in steamboats, in stage-coaches, in hotels, in ships, and in foreign climes, he will be thrown into the company of worldly persons and unbelievers. Let him in such cases lift up his soul to Christ, remembering that the vows of God are upon him. Some of these strangers whom Providence has thrown in his way, may never hear the word of solemn admonition, unless from him; yet he must meet them in judgment. A single sentence, uttered seasonably, and with prayer, may, with God's blessing, lead to the conversion of a soul.

Christian traveller, the man who sits by your side, and with whom you have had pleasant converse on all other topics, ought to hear from your lips something on the great topic which, according to your profession, is most dear to you. Pray that God may lead you to the "word fitly spoken." Sigh in secret for some operation of the lips in usefulness. Soberly, earnestly, seed wherever you go, and sowing beside the waters! The effort, although it may not succeed, cannot give offence; it may be the most successful effort of your life. Let it be your prayer, on commencing every journey of business or pleasure, that you may honour God in it; let the same prayer ascend at every place where you tarry for the night, and all the day long. There have been men so imbued with the spirit of piety, that their passage through whole continents has been marked as with a train of light.—*Am. Messenger.*

Faith.

A kind and tender-hearted clergyman, a "good shepherd" of his flock, was one day speaking of that active, living faith, which should at all times cheer the sinner; follower of Jesus, and so forth. He made an illustration that had just occurred in his family.

He had gone into the cellar, which in winter was quite dark, and entered by a trap-door. A little daughter only four years

old was trying to find him, and came to the trap-door, but on looking down all was dark, and she called:

"Are you down cellar, father?"

"Yes; would you like to come, Mary?"

"It is dark; I can't come down father."

"Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you will drop yourself, I will catch you."

"O, I shall fall; I can't see you, papa."

"I know it," he answered, "but I am really here, and you shall not fall and hurt yourself. If you will jump, I will catch you safely."

Little Mary strained her eye to the utmost but could catch no glimpse of her father. She hesitated, then advanced a little farther, then summoning all her resolution, she threw herself forward, and was received safely in her father's arms. A few days after she discovered the cellar door open, and supposing her father to be there, she called:

"Shall I come again, papa?"

"Yes my dear, in a minute," he replied, and had just time to reach his arms towards her, when, in her childish glee, she fell shouting into his arms, and clasping his neck, said—

"I knew; dear father, I should not fall."

Posthumous Influence.

It was a striking remark of a dying man, whose life had been, alas! but poorly spent, "O, that my influence could be gathered up, and buried with me."

It could not be. That man's influence survives him. It still lives, is still working on, and will live and work for centuries to come. He could not, when he came to die, and perceive how deleterious his influence had been, he could not put forth his dying hand to arrest that influence. It was too late. He had put in motion an agency which he was altogether powerless to arrest. His body could be shrouded and coffined, and buried out of sight, but not so his influence. For that, alas! corrupt and deadly as it is, there is no shroud, no burial. It walks the earth like a pestilence—like the angel of death, and will walk, till the hand of God arrest and chain it.

Let us be careful what influence we leave behind us. For good or for evil we shall and must live to act, on earth, after our bodies have returned to the dust. The grave, even so far as this world is concerned, is not the end of us. In the nature of things it cannot be. We are, every one of us, doing that, every day, every hour, that will survive us, and which will affect, for good or for evil, those who come after us. There is nothing we are more prone to forget and disregard, than our influence upon others; yet there is nothing we should more dread—there is nothing for which we must hereafter give stricter or more solemn account.—*Congregationalist.*

The Grandfathers.

We have somewhere read an anecdote which is too good to be lost, of an Irish peasant, who was advised by the priest to give up his Bible and study the fathers.—"Who are the fathers; I never heard of the fathers," said the peasant. "Why," said the priest, "the fathers are St. Jerome, St. Augustine, and other saints." "I never saw them," said the poor man; "but I have the grandfathers. I have Matthew, Mark, Luke, and John, and I think the grandfathers are far superior to the fathers."

Insensibility to Daily Mercies.

As the Dead sea drinks in the river Jordan, and is never the sweeter, and the ocean all other rivers and is never the fresher, so we are apt to receive daily mercies from God, and still remain insensible of them, unthankful for them.

Christian Miscellany.

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

The Divine Pity.

It is over the coffin, or the tomb of the beloved, that our hearts pour forth the hidden depths of gushing love. So is it over a lost world that the heart of God has gone forth, pouring itself out in all its unutterable tenderness of compassion. It is towards his poor wandering prodigal, that the father's heart goes out. Over him he sighs and weeps. He sees him without a home, without a friend, self-exiled from the paternal roof. He thinks of him in poverty, in rags, in filth, in famine, ready to lie down and die. He fancies him drinking the cup of the drunken, sitting among the unclean, joining in the mirth of the profane, gulliest among the guilty. And as he broods over these things, his whole heart is turned within him. He almost forgets the happy circle around him, in the intensity of his yearnings over his outcast boy. So is it with God, in his compassion for this forlorn, this self-banished world. The out-goings of his heart towards it are infinitely beyond that of a father's affection, or a mother's deepest tenderness. This is grace—that feeling which is called forth, not by the worth, but by the worthlessness of the object, which awakens at the sight of want and misery, and guilt.

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Religious Intelligence.

BOHEMIA.

The Protestant Church at Prague.

(To the Editor of Evangelical Christendom.)

Dear Sir,—I forward you a letter I have received from Pastor Kossuth, of Prague. Before I left England, I heard that a good work was going on in that city; and during my stay in Austria and Hungary, I made many inquiries respecting it, and received a very favourable impression of it. Having arranged to spend a Sunday in Prague, I inquired of the persons in the hotel in that place, if they knew Pastor Kossuth. The reply was, that he was a good man, and a great orator; and that, through his means, many Catholics were becoming Protestants.

I was much struck with his place of worship. It is a large upper room; a ball-room, in fact, in the neighbourhood of what would be called, in England, tea-gardens. It was filled with a congregation of attentive and devout worshippers, from seven to eight hundred in number; and, what is very unusual on the Continent, the afternoon congregation was equally good. I wanted to see him after the service, and was much pleased to see the affection with which he was greeted by many of his congregation.

On conversing with him, I found him to be an earnest and fervent man; in personal appearance, not unlike Luther. From all I could gather, he appears to me to be raised up for a great work. Many Roman Catholics flock to hear him; and every month, during the last year, some have renounced Romanism; some months, as many as thirty and forty have done so. Two priests have recently been among the number. While we thus see Romish superstition giving way on the Continent, is it not a sad and mortifying reflection that in some quarters it should be making progress among ourselves? What a triumph to the Romanist, and stumbling-block to the inquiring, it is, to read from time to time in the newspapers that this and the other English nobleman and clergyman have joined the church of Rome! Not the careless and the illiterate, but men of thought and education!

I asked Pastor Kossuth if he had any intercourse with the Jews in this neighbourhood. He told me that he has always some of them attending his ministry; that he has baptised several, who have since their baptism walked consistently; and that he has refused to baptise some others, believing them to be not yet truly converted in heart.

But I need detain you no longer, as his letter will speak for itself; I will therefore only add my earnest hope that Christians may aid and encourage him in his work.

I am, dear Sir, truly yours,
RIDLEY H. HERSHELL.

London, September, 1850.

Respected Sir, and beloved Brother in Jesus Christ,—When you were at Prague, I promised to send you, ere long, some particulars respecting the state of our church in this place, but have hitherto been prevented fulfilling my word. You recollect I was wishing to make a journey to Leipzig, in order to open subscriptions for the benefit of this church; but, quite unexpectedly, insuperable obstacles were thrown in my way, and I found I must relinquish my plan. A passport was refused me; while every means of annoying and oppressing both myself and my people were put into requisition. Such are the difficulties with which we have to contend. But the Lord will not forsake us.

I will now give you a slight sketch of the origin and formation of the communion to which I belong, as also of its present state and future prospects, begging you at the same time to let it appear in England, in those parts of English hearts may be interested in the statement we make, and not refuse us the success which in our need we look for from them.

The Bohemian Evangelical communion of Prague first existed as a society in 1847. The toleration law, indeed, was passed by the Austrian Government in 1781, but it remained unavailable to them, in consequence of its containing a clause which required 500 persons to constitute a church;

a number they were quite unable to muster. The members, therefore, remained destitute of a pastor, and unorganised as a church, till the year 1846, when they received permission to form themselves into a community; and the first time Divine service was celebrated among them at Prague, was the first Sunday in Lent of 1847, when I had the privilege of officiating. The people engaged a dancing room for their place of worship, and in it, with overflowing hearts, listened to the preaching of the cross, and had their souls nourished by and built up in the good word of the Gospel of Christ.—It was a despised and feeble band that assembled in that hired room; by the world they were oppressed, by many laughed to scorn; some hated, others persecuted them;—cast out they were by all. In obscurity the little company lived on; I was their first pastor, accepting their invitation because I felt strong enough in the Lord to take part with them in their afflictions, and share the opprobrium they endured from the world.

With the religious liberty of 1848, a new life seemed to animate our struggling church; I was now at liberty to preach the Gospel freely, in opposition to human systems, superstition, pharisaism, free-thinking, and the silly fables current all around.—The number of my hearers increased every week, so that the roomy apartment was no longer large enough to contain them, for "the Lord added to the Church daily such as should be saved." For two long centuries no man had dared openly to preach the blessed Gospel of the grace of God, and now the famished people fainted for "the living bread." The total inability of persecution, oppression, and all the cunning schemes of Jesuit cruelty, to repress the ardent longing of these souls for Gospel truth is clearly seen in the frequent accession of disaffected Romanists to the Protestant church. Three hundred such persons have already joined us. I have with my own hands administered baptism to two of Abraham's sons; and but very recently two Catholic priests have cast in their lot amongst us. All this has served to engage the watchful attention of both clergy and Government, who eagerly avail themselves of every opportunity that may come in their way to annoy us.

But this is a subject I must not enter upon, as it would swell this letter far beyond its prescribed limits. One instance I may, however, mention, for by it they thought to give Protestantism its death-blow in Prague. I refer to their endeavour to take from us the room in which we had worshipped so long, and their project succeeded; but the mercy of God was mightier than our weakness. We gathered up our little remaining strength, and, though without money, ventured in faith to purchase an old church, trusting in the Lord that he would open benevolent hearts, and raise us up generous benefactors, it might even be in foreign lands, to espouse our righteous cause. Thus, looking above, we bought the church for 27,500 silver gulden—300 of which we are engaged to pay annually; we are unable to do so alone, but trust our brethren will aid us.

To the partakers with us of the common faith, to our brethren in England, we turn and earnestly implore their assistance.—Will you help us to build a house of God, in which the Gospel of Jesus Christ may be fully preached,—in which believers may be established in the faith,—in which, the darkness being excluded, the true light may shine? We are unhappy, persecuted, afflicted brethren who address ourselves to you, and our only desire is a house of prayer, some hallowed spot where we may worship the Father of heaven in peace, where, through the blessing of God on the ministry of the word, we may be "built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." The cause we advocate, and for which we contend, is the Lord's; it is the object of all our efforts; for this we labour, suffer, patiently endure the trials which come upon us daily.

Still many hundreds in Prague might be gained to the side of truth if we had this church, for the great—persons of standing in society—who would have blushed to enter our social meetings in a room, will come

to church. The ground to be cultivated is very good, and it cannot be that the seed of the word should prove fruitless. We hope, and I trust not in vain, that this church shall stand in Prague a lasting monument of the generous liberality you have exercised towards the oppressed, while you have in your own hearts the happy consciousness of having aided the proclamation of the Gospel of peace in this benighted city. God Almighty, in whose name we began this good work, grant his own blessing upon it, bless you all with temporal and eternal benedictions.

FRIEDRICH WILHELM KOSSUTH,
Protestant Minister at Prague.

N. B.—I entreat you, my dear brother, to insert this in some English paper, and do all that lays in your power to help us.—Write to me soon, acknowledging the receipt, and tell me if I could not appeal to the Queen of England, or if you could not intercede for me. I anxiously look for a reply, and commend you to the grace of the Lord.

Prague, Sept. 12th, 1850.

Family Circle.

For the Wesleyan.

Extract from a Letter addressed to Parents on the Loss of an Only Child.

MY DEAR FRIENDS,—I cannot describe to you how much we were shocked and grieved at the mournful intelligence that your letter conveyed. So sudden, so unexpected was the stroke, that I feel it very, very hard to realize that dear little A. is numbered among the dead. Deeply, deeply do we sympathise in your sorrow, and, though absent from you, in spirit we mingle our tears together, for yours is no ordinary loss. An only child, one so richly endowed with personal attractions, and sweetness of disposition,—and who gave rich promise of future years, so suddenly to be snatched from your embraces, to be taken from the home of which she was the light and life,—and laid in the cold and silent tomb, is indeed grief, which none but those who have experienced it, can fully sympathise with. I know, my dear friends, from sad experience, how coldly the words of consolation fall upon the bleeding heart, how it refuses to be comforted,—but yet I rejoice to believe that "Earth has no sorrow that Heaven cannot heal,"—and fain would I endeavour to mitigate, in some measure, though I may not remove your grief, by reminding you of the blessedness of her whom now you mourn. Oh, my dear friends, your loss is her eternal gain,—and though I grieve with you, I may not grieve for her. No, my darling little A., though so dearly loved, I may not wish you back, earth's joys and sorrows to share. He, who gathereth the lambs in his bosom, hath led you to greener pastures, and by the side of stiller waters; pastures whose verdure is unfading, streams never ruffled by tempests. Oh, my dear friends, could you for one moment draw back the curtain that hides the future from the view, could you know what sorrow and trial might have been the portion of your beloved child had she remained longer on earth; how often she might have exclaimed, as most persons at some time or other, even those whose lives have glided calmly on, have done, "Would that I had died when young," you would feel consoled, even in the bitterness of your sorrow, that "tears are forever wiped away from her eyes." And, oh if you were privileged to ask her would she wish to return to earth, what, think you, would be her answer.—Ah from those mansions bright, no eye regretful views its earthly dwelling; no heart ever yearns to mingle again in its scenes, and though, doubtless, your dear A. remembers and loves you with a love even purer and intenser than that of earth, yet, on the bosom of her Father and her God, she calmly waits for the time when her spirit shall welcome yours, to her blest abode on high. Oh, what more could you wish for her? Would your fond hearts have been secured for her wealth? she is now a partaker of "treasures that wax not old, eternal in the heavens." Did you ask for her pleasure? She dwelleth in "a land of pure delight." Were you solicitous that

she should mingle on earth with those distinguished for mental and moral attainments? Her society is that of angels, archangels, and those blest spirits of whom the world was not worthy,—and, more than all, she is numbered among those little ones "who do always behold the face of their Father who is in Heaven." Oh, think, and let it mitigate your grief, that you could not desire for her more happiness than she now possesses.—I know how fondly you anticipated shielding her tender years from sorrow,—but, ah, how often are the fondest hopes blighted; and, perchance, you might have been called away, and she left, early in life, without your tender care, to the coldness of a world, that has, indeed, but little happiness to bestow. But she is safe. She shall not weep in bitterness over your graves; her heart shall not bleed, as, one by one, earthly ties are severed; that brow will remain forever unstamped by care,—and the voice, that had but learned to lip its parents' name, is now tuned to melodies in heaven. Oh, could but one note from that celestial song fall upon your ears; could your eyes, now dimmed with weeping, be permitted to gaze, for one moment, on the ecstatic glories of the upper world, surely grief would be turned to rejoicing,—and in beholding the bliss of your child, you would forget your own loss. But though this may not be, "what thou know'st not now, thou shalt know hereafter," for

"Stricken friends
Are Angels sent, on errands full of love,
For us they languish,—and for us they die."

Oh, my dear friends, she was not yours; she was only lent to you for a season, and now your heavenly Father has reclaimed his own. Do you murmur at his will? Perhaps he saw that you were placing all your affections upon her,—and, in mercy, recalled the gift, lest you forget the giver. Oh then, while you are not forbidden to weep, let your grief be chastened, by the remembrance of the hand that hath dealt the blow, not in anger, but in love, who never wilfully afflicts the children of men.

Holy Wives and Mothers.

We have already observed, in describing the spread of Christianity, where we adduced the testimony of Pagans themselves, as unimpeachable evidence of the fact, that pious Christian females, presenting patterns of genuine wives and mothers, often furnished a beautiful contrast to the prevailing depravation of manners and reckless pursuit of earthly things to be found in the families of Pagans, or of mere nominal Christians. From such wives and mothers, the true religious instruction of the husband, or at least the pious education of the children, often proceeded. By them the first seeds of Christianity were planted in the souls of those who afterwards produced great effects as teachers of the church. The pious Nonna, by her prayers and the silent influence of the religion which shone through her life, gradually won over to the Gospel her husband Gregory, who had belonged to an unchristian sect, and he became a devoted bishop. Their first-born son, whom they had long yearned after, was carried, soon after his birth, to the altar of the church, where they placed a volume of the Gospels in his hands, and dedicated him to the service of the Lord. The example of a pious education, and his early consecration, first received from his mother, of which he was often reminded, made a deep impression on the son; and he compares his mother to Hannah, who consecrated Samuel to God. This impression abode upon him while exposed, during the years of his youth, which he spent at Athens, to the contagion of the Paganism which there prevailed. This son, the distinguished church-teacher Gregory of Nazianzen, says of his mother, that her emotion, when dwelling on the historical facts connected with her faith, overcame all sense of pain from her own sufferings; hence, on a festival day she was never known to be sorrowful, and death surprised her while praying before the altar.

The pious Antusia, of Antioch, retired from the bustle of the world, to which she belonged by her condition, into the still retreat of domestic life. Having lost her husband at the age of twenty, from regard to his memory, and a desire to devote herself

Poetry.

SONG OF DEATH.

Shrink not, O Human Spirit,
The Everlasting arm is strong to save!
Look up, look up, frail Nature, put thy trust
In Him who went down mourning to the dust,
And overcame the grave!

Obituary Notices.

Mrs. Elizabeth Hamilton, of Tiddish, N. B.

"In the midst of life we are in death," is an
assertion of vast importance, and the sudden and
unexpected instances of mortality, with which
we are frequently surrounded, are, in no small
degree, calculated to impress upon our minds,

The late Mrs. ELIZABETH HAMILTON, the
subject of this sketch, was the wife of Mr. R.
Hamilton, of Tiddish, Point de Bute, Canada.
She was born in Ireland, March, 1775, and
married to Mr. H. in marriage, 1802.

After her conversion to God, she joined the
Wesleyan Methodist Church in the year 1809.
She conferred not with flesh and blood; but
resolved, at once, that those whom God had made
the honoured instruments in her conversion,

Truly she was a living "epistle, known and
read of all men," of the power of saving grace.
During the fifty years of her membership she

maintained a consistent and christian character
and evinced that she was an humble and devoted
servant of Jesus. Sister H. was a mother in
Israel,—one who feared God above many. She
was a pattern of piety in the domestic circle; a
keeper at home, looking well to the ways of her
household; a lover of God's cause and people;

"Little and unknown.—
Loved and prized by God alone."
After years of weakness, suffering and pain,
she suddenly passed through death, Sept. 14
1850. The evening of her exit from this world
she retired to rest as well as usual, and, in an
hour or two after, her spirit was liberated from
its material tenement, to associate with disembodied
spirits. Though death came thus suddenly,
it did not find her unprepared. She continued
to praise God, for the religion of Jesus, while
able to articulate a word.—"Blessed are the
dead who die in the Lord. They rest from their
labours, and their works do follow them."

Point de Bute, Oct. 10, 1850.

THE WESLEYAN.

Halifax, Saturday Morning, November 9, 1850.

THE PRESENT LIFE PROBATIONARY.

(Concluded from Page 124.)

In addition to the reasons already given in
proof that the present life is one of trial for the
future, we assign the fact of man's being placed
under a remedial scheme, or project of mercy,
which may be accepted or rejected by the individual
members of our race. That man in his
original state was a probationer none can truthfully
question; he stood—he fell. But God has
interposed through the redeeming acts of Christ
in order to place man in a new state of trial or
probation. His final happiness or misery will
depend on his present course of conduct in
reference to the salvation offered in the Gospel.—
If he refuse or neglect the provision made for
his recovery from sin and his restoration to holiness,
he must perish—if he accept of it and walk
worthily of his high vocation he will be saved now
and finally for ever. But in the mean time he
occupies a position between final acquittal and
final condemnation. This life is not the period
of judgment—that is to be at the end of the
world—but of acting—the place where his character
is formed, or moulded, as he yields to or
resists the influence of the Divine Spirit and the
motives and commands divinely addressed to his
understanding and his heart. The day of judgment,
as previously intimated, will be the time of
examination—when the whole course of conduct
pursued in the present life will pass under
review, and when according to the evidence which
that course shall afford, the everlasting state
of happiness or misery will be unalterably determined.
It is then evident from the whole tenor of the
Sacred Scriptures, that men are here left free to
choose or refuse life; but that they are held
responsible for their choice or refusal; and that in
consequence the complexion of the future will
entirely depend upon the character of the present.
So plain is this, that we may say in the
language of MELLISHAMPE, there can be no debate
with those who admit the authority of the Bible,
that we live at present under the moral government
of God, that we are in a probationary state, and
that they will receive a recompense according to
what they shall have done in the body. The
question, then, for, whether or not man be a
responsible or accountable creature, is completely
settled by revelation; seeing that God's dealings
with man, as set forth in Holy Writ, either tacitly
assume or openly assert the coming of a time,
when there shall go forward a great process of
trial—when the throne shall be set, and the books
shall be opened—and every secret thing, whether
it be good or whether it be evil, shall be
brought into judgment and receive its reward.

If we wanted further corroborative evidence,
it is furnished by the consideration, that in this
life alone can the duties of "repentance toward
God and faith toward our Lord Jesus Christ" be
discharged; and yet on the performance of these
conditions depends present salvation. If so, then
is this life one of trial, as men may or may not
thus repent and believe. God would not com-

mand under awful penalties, what was either
impossible or unavoidable, which would be the
case were the proposition stated in the previous
sentence incorrect. Nor is this the case only
with sinners, but in this life alone may believers
"work out their own salvation," and manifest
that fidelity and perseverance in well doing, the
want of which will result in "shipwreck of faith"
and the loss of the soul. The warfare in which
they are engaged is to be maintained up to the
very close of life—the term of stewardship is co-
eval with the period of earthly existence—the
race to be run continues through the most ex-
tended space of mortal being—at the termina-
tion of which the rewards are placed, which will
be bestowed only on those who have been "faith-
ful unto death." If then during the period of
conflict, there may be a becoming weary in well
doing, if the steward may prove unfaithful, and
the racer be turned aside from his course, and the
prize ultimately forfeited, it is evident that the
present state must be one of probation or trial
for the future, where the final award is to be
made. On the ground of the probationary char-
acter of the present life, the commands, entreaties,
motives, promises, and warnings of the sa-
cred Scriptures only have meaning and force.—
Reverse that character and they would lose all
their applicability, all their influence, all their
consistency. Man would be reduced to a mere
machine, willing and acting only as he was im-
pelled by an external and irresistible agent. His
present conduct would be without personal char-
acter—his future condition would be determin-
ed without just regard to the moral aspects of
his present actions. The present state would be
one grand enigma, which even the light of eter-
nity would fail to solve.

REVIVALS OF RELIGION.

In the Zion's Herald of the 30th ult., we are
glad to see several notices of revivals of religion.
The Wesleyan Seminary at Springfield is being
favoured with a gracious visitation from on high.
Soon after the term commenced, a young lady
rose in our Sabbath evening meeting, and with
great decision declared her purpose to seek the
salvation of her soul, requesting prayers for her-
self. As might be expected she was soon a happy
convert. Ever since the interest has been
increasing. We have now from twenty to twenty-
five for prayers nearly every prayer meeting,
and the interest is increasing every week. This
work is not confined to the school; the number
of converts being about equally divided between
the school and the society." In Norwich North,
Rev. F. W. BELL, writes—"Since our camp
meeting in South Coventry, the members have
been seeking for the quickening and sanctifying
influence of the Holy Spirit.—As many as fit-
teen or eighteen have been converted or re-
claimed. The interest and attendance still in-
crease." Rev. T. HILL writes from New Port-
land and A. S. CROFT—"God has blessed the
means, and souls have been saved. I have had
the happiness of baptizing nine happy converts
in the bloom of life, converted within a few
weeks. More have found peace, others are
mourning.—The flame of revival is spreading,
and by faith in the God of the ancients, we are look-
ing for and expecting a midday shining among
the bones of the valley.—The Lord has been
saving souls on some of the other stations in this
town, and they are still enjoying prosperity.—
From Springfield, Mass. Rev. Wm. M. Mann writes
—"God is most gloriously reviving his work
among the people. Within a few weeks, more
than one hundred have presented themselves,
seeking salvation, and more than fifty of them
have already found peace in believing." The
work of holiness is greatly increasing in the
church, and the prospect is now good for a
continuous revival.—We rejoice in the religious
prosperity of our brethren in the U. S., and hope
we shall soon be favoured with similar records of
the generous dealings of our Covenant-keeping
God with us in the British Provinces. Let us
keep in view the advancement of the Kingdom
of Christ in the earth and pray, and labour in
faith, and in well done on God's blessing, for the
prosperity of Zion. They shall prosper that love
her. We extend our wishes and prayers for
revival seasons to all evangelical churches. We
know of nothing more desirable than plentiful
"showers of blessings" to descend upon the
universal inheritance of God. "Bring ye all the
tithes into the store-house, that there may be
meat in mine house, and provide me now here-
with, saith the Lord of hosts, if I will not

open you the windows of heaven, and pour you
out a blessing, that there shall not be room
enough to receive it."

UNIVERSAL BROTHERHOOD.

A class of persons in England and the United
States, and in parts of the European Continent
have been for some time past labouring to pro-
mote feelings of "universal brotherhood" between
the different nations of the earth. Their grand
object, as we understand it, is to inspire a uni-
versal abhorrence of war, to discourage all appeal
to arms in the settlement of disputes, and induce
the milder, the more christian-like, and as they
contend, the more efficacious reference to the
action and decision of an enlightened arbitration.
Moral means are the powerful instrumentality
which they would employ to determine national
differences or questions of international policy.
The object proposed is one which, whether found
immediately practicable or not, must commend
itself to the approval of every christian person,
and every well-wisher of mankind. Nothing
great or good, it is thought, has ever been gained
by war, which might not have been as effectually
secured by the peaceable action of competent
referees, had such interference been sought with
a resolution to abide by their decision. "Peace
principles" are recognized and sanctioned by the
spirit of the Christian dispensation; and it is evi-
dent that, as the influence of the gospel extends
in the earth, and the leading men of govern-
ments, and the mass of the people, become im-
bued with the spirit of pure Christianity, the
matter of the triumphant song of the Angels who
announced the nativity of the Babe of Beth-
lehem, will become a beautiful fact, and that, then
there will be in reality, and established on a firm
and wide basis, "peace on earth, and good-will
toward men." This consummation must be an
object of ardent desire to every christian philan-
thropist, whilst he can but rejoice at the progress
which the principles of "universal brotherhood"
are making at the present time in the world.—
Much has already been done, and very much
still remains to be done, in strictly prepara-
tory work, in removing prejudices, and securing
the willing ear, the favourable attention, even of
christian men, and persons of influence in the
State or Realm, towards this benevolent project.
The heaven of peace has however begun to op-
erate—the principle has been infused within some
powerful minds—the one will continue its influ-
ence, penetrating deeper and deeper into the
surrounding mass, and the other will increase in
strength and ere long will evolve itself in strong
and energetic action. The friends of universal
peace, though they may not experience imme-
diate freedom from various difficulties calculat-
ed to try their fidelity and moral courage, have
much to encourage them in the unwearied prose-
cution of their high and ennobling enterprise.—
The dawning of a better day may be discovered
through the gloom which has for centuries sur-
rounded our world. In some instances bloody
and destructive wars, with their long train of
evils and calamities, have been averted in defer-
ence to the principles of peace, by the offered
and accepted interposition of some friendly neu-
tral Power, or by the mutual amicable negotia-
tions of the dissatisfied nations themselves. What
is this but a prelude of what will yet take place
on a greater scale under similar circumstances
—when "an arbitration" shall be the universal
practice of settling all national disputes.—Friends
of humanity! labour and toil on—a rich reward
awaits you. The world will feel it owes you an
immense debt of gratitude, and nations unborn
will arise and bless your memory. For the time
will come, when, through the triumphs of the
Prince of Peace, nations shall beat their swords
into ploughshares and their spears into pruning-
hooks; no nation shall lift up a sword against
nation, neither shall they learn war any more."

THE CHRISTIAN VISITOR.

The deliverance of the Christian Visitor, on
our article, headed "THE DIXON AND THE
FRANKLIN CASE," is of such a character as to call
for a passing notice, but his insinuations and
charges should go almost to the world unre-
proved. We retract not an atom of our intro-
ductory remarks in the article alluded to, because
they contained nothing but matters of unques-
tionable fact. The course pursued by a portion
of the Press in England against Methodism is
well known; and an exchange of this week
contains a severe, but merited rebuke, adminis-

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tered to certain descriptions of the Press in the United States, on the very subject referred to previously by us. But though we stated expressly at the time that our preliminary observations were of "general application," the *Christian Visitor*, by a singular ingenuity, has distorted them from their legitimate and intended meaning to a designed crimination of himself. We noticed his selection as only one instance of the general class of open or covert attacks made by an unfriendly Press, of which Wesleyans throughout the world have had just cause to complain. We readily admit that the Provincial Press generally has taken no very active part in the recent agitations of our Church in the father-land; but our complaint touched this point only, that the references, with very rare exceptions, were only *invidious* of the controversy, and that the organ hostile to Wesleyanism, betraying an unmistakable bias, by no means calculated to promote Christian union. Even allowing that Methodism has defects, it must be conceded, that it has its excellencies, but, in times of agitation, where the alleged defects are made the sole objects of exposure, we can regard such a course as dictated only by a spirit of hostility.

The *Christian Visitor* now assumes the open character of invective. Whilst he has himself for the manifestation of past hostility, he falls not to state, in no courteous terms, following in the track of other assailants, that we "well know" that, if he had possessed the disposition, he might have submitted to his readers "a reasonable amount of matter to the discredit of our people." We know he might have resorted in abundance to the calumnies and misrepresentations of an unscrupulous press; but we also well know, that, so far from doing real mischief to our people, the act would have principally done discredit to himself.

Nor does he now hesitate to state it as his belief that the "real fact" of the peace and progress of Methodism are those which the Conference. We return his compliments, and think that in thus speaking, he has not only been "naughty," but more—he has been naughty *very*; and we can regard this instance of gratuitous crimination of our respected fathers and brethren in no other light than one, like scores of others, in which the Conference has been unjustly and cruelly judged and condemned, even though the charge should be accompanied with expressions of regret dropped in honey itself.—This charitable representation of our *Christian* brother may produce an effect on some minds, but it will exercise little influence on the candid and enlightened.

The Conference has other employment, befiting its high and solemn trust, than to revivify the entire ecclesiastical system of Wesleyan Methodism at the ordinary dictation of a small dissatisfied minority even of its own members, or at that of the members of other Churches who are crowded, and in some instances, violently opposed to its Connexional policy. We assume our kind friend that "the pressing demand for reform," to which he so bravely refers, is altogether magnified or over-rated, as the Memorials and other documents presented to the late Conference could hardly show though it is the slender policy of the opponents of constitutional Methodism, and their efforts, to continue to fill the land with their noise. The vast majority of Wesleyan preachers are sound at heart, and united with Methodism as it is, and have the most confidence in the piety and edification of the Conference. Nor are the energies of Methodism, as an instrument in the hands of God of doing good, at this moment, at all impaired. God is smiling approvingly on the efforts of our Church at home and abroad; and even during the last eventful year, though our fronted and attacked on every hand by hostile forces, there were no grounds to God through her means, thus demonstrating to all except the manifestly captious and the wilfully blind, that God is with her of a truth. So far from assailing with the *Christian Visitor* in opinion that Mr. Wesley, were he now alive, would be the first to concede to the present pressing demand for reform, we believe, judging what Mr. Wesley would have done from what alive he did do, that he would rather say to Methodism, "proceed"—than yield to the clamours of men who had been guilty of the meanness and the sin of secretly slandering their brethren whilst retaining their ministerial status, and who, since their righteous expulsion, in vindictive retaliation, have shown themselves so reckless in their mea-

asures, so bitter in their spirit, so violent in their opposition, and so devoid of the graces which should adorn the Christian and ministerial character.

Opening of the Mechanics' Institute.

The Lecture Session of the Halifax Mechanics' Institute was commenced on Wednesday evening last, by an opening Lecture delivered by the Rev. E. EVANS. The subject chosen by the Lecturer—"The Individual and Social Advantages of Knowledge"—was well adapted to the occasion, and to stimulate the members, especially the youthful members, to renewed exertion in the profitably career of mental improvement. Though composed, as we were informed, under disadvantageous circumstances, the lecture was written in a clear and classic style, and was replete with sound sense, apposite illustrations, convincing arguments, and happy allusions. We are not however desirous of doing a panegyric on the Essay of the Lecturer, but commend justly his respectful and reasonable appeal to those who had the privilege and pleasure of listening to his oral delivery, and to those who will read his admirable and interesting treatise with interest and satisfaction. On Wednesday evening next, (November 1st) Rev. A. FOSTER is to lecture on "Sabbath Schools."—*Halifax, J. A. News.*

Episcopal Charity.

At the Methodist Conference of Wales, the evening which was exhibited by the Rev. Dr. PARSONS, a plea for the support of the Episcopalian cause, was not only a rebuke to the dissenting members of the great assembly, but a warning to the Episcopalian members. The President, however, who was a lobster or something of the sort, had a habit of not only excluding the dissenting members, but of excluding the dissenting members from the subject of the Episcopalian cause. The President, however, who was a lobster or something of the sort, had a habit of not only excluding the dissenting members, but of excluding the dissenting members from the subject of the Episcopalian cause. The President, however, who was a lobster or something of the sort, had a habit of not only excluding the dissenting members, but of excluding the dissenting members from the subject of the Episcopalian cause.

Ministry's Willing Fight.

The Ministers of the West-S. Conference, and Ministers of the West-S. Conference, are willing to fight for the cause of the Church.

Religious Enthusiasm in Ireland.

Religious enthusiasm in Ireland is at a high pitch, and the people are very zealous in their religious exercises.

both the Presbyterians and the Episcopalians have largely engaged. And the result has been, that a religious excitement has extended over a large district, and converts from Romanism have multiplied.

Mormons in Paris.

Letters from Paris state that five Mormon "Apostles" or missionaries, have lately arrived in that city, and commenced their attempts at proselytism. They propose to remain several years.

Provincial Appointments.

PROVINCIAL SECRETARY'S OFFICE, Oct. 28, 1850.—His Excellency the Lieutenant-Governor, has been pleased to make the following appointments:—The Hon. James McNair, to be one of the Commissioners of Light Houses in the place of Thomas Maynard, Esq., deceased. The Rev. Hugh McLeod, to be one of the Commissioners of Schools for the County of Cape Breton. The Rev. Patrick Phelan, to be one of the Commissioners of Schools for the Western District of Halifax. The Rev. Stephen Clifton, to be one of the Commissioners of Schools for the County of Richmond. Mr. Adam Dickson, to be one of the Commissioners of Schools for the District of Rowley and District. Mr. Aaron Moser, to be a Collector for the County of Lunenburg.

PROVINCIAL SECRETARY'S OFFICE, HALIFAX, 1st October, 1850.—His Excellency the Lieutenant-Governor in Council has been pleased to appoint the Hon. Joseph Howe, to be the Commissioner and Director of the Provincial Government of Nova Scotia, to proceed on a Special Mission to England. His Excellency is also pleased to sanction the appointment of William H. Keatinge, to be Deputy Provincial Secretary, and Deputy Clerk of Her Majesty's Executive Council, during the absence from the Province of the Hon. Joseph Howe, Provincial Secretary, and Clerk of Her Majesty's Council.

PROVINCIAL SECRETARY'S OFFICE, N.S.W., 6, 1850.—His Excellency, with the advice and consent of Her Majesty's Council, has been pleased to declare Halifax, in the County of Kings, to be a separate Port of Entry and Clearance, for the admission of Foreign and British Shipping and Goods, by virtue of the Imperial Act 13 Vic. Chap. 23, entitled "An Act to amend the Laws in force for the encouragement of British Shipping and Navigation;" and His Excellency has been pleased to appoint Joseph Crane, Esquire, to be Collector of all duties for the said Port.

Sir RUPERT D. GEORGE. Sir Rupert receives a pension of £1000 a year, and has been appointed to the office of Secretary of the Admiralty.

The Rev. Mr. Bell has been appointed by the Government to the second superintendency of the Asylum for the Deaf and Dumb, and the Garrison School for the Deaf and Dumb.

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The population of Glasgow has quintupled in fifty years, being in 1801, 77,385; in 1850, about 367,800.

The Rev. E. G. Hollest, perpetual curate of Frimley, (Eng.) a small hamlet near the Farnborough station of the South-western Railway, has been dreadfully murdered by some miscreants who had broken into his house for the purpose of robbing. One of the parties has confessed, and exposed his accomplices.

A Genoa journal exposes the sham miracle of the winking Virgin of Rimini, and publishes a diagram showing the manner in which, by pulling certain wires, a priest concealed in the drapery produces the pretended miraculous effect. M. Pottevin, the equestrian aeronaut, made his ascent on the 3rd ult., from Paris, mounted on a live ostrich, amidst the cheers of an immense concourse of persons assembled.

A Wilna Jew, under the assumed name of Prince Albert, who pretended to be a Legate from the Pope, on a secret mission to the Court of St. Petersburg, and had provided himself with, or skillfully forged, passports and other legitimations, has swindled the Archbishop of Posen and other ecclesiastics out of some thousands of rubles.

The Greenland fishing, says an English Paper, has been very successful this season; and the consequence is, that a decided impetus has been given to the trade, no fewer than four new vessels being added to the fleet for the coming year.

The prize for the best English essay at Trinity College, Cambridge, has been adjudged to Mr. G. M. Gosham, son of the Rev. Mr. Gosham. The first contribution from the Continent to the Great Exhibition has arrived in England. It consists of a consignment of 89 packages from St. Petersburg.

The Queen of the Belgians died on the 10th September.

Lord General Sir James S. Burns, K. C. B., K. C., died on the 17th ult. A scheme is now in agitation in England for the construction of a line of steamships, of large carrying capacity, between the Meuse and Quebec, in order to promote the prosperity of the Canadian provinces, and the comfort of emigrants and passengers to the settlements of the far west of Canada and the United States. We hope this statement will prove correct.

The Rev. Dr. Dill gave some highly interesting details at the public meeting of the Evangelical Alliance on the evening of the 6th ult., on the beneficial influence and extraordinary success which have followed the establishment of industrial schools in the western counties of Ireland. Hitherto all sects have united in promoting them.

Miss Billin, the celebrated miniature painter, who was born without hands or arms, died recently in Liverpool (Eng.) aged 66.

The Neapolitan Government have granted a sum of 20,000 ducats, for continuing the excavations of Pompeii.

The new planet Victoria, discovered by Mr. Hind, has had its proposed name and laurel symbol accepted by the astronomers of England, Prussia, and Denmark. Its period of revolution, Mr. Hind states, will probably be nearly the same as that of Iris, perhaps a little longer.

The Steamer *Hibernia* has been purchased by the Spanish Government.

The floating Island in Derwent Lake, Keswick, Cumberland, England, recently made its periodical appearance, after having been under water twelve months.

The Marquis of Westminster has lowered his rents ten per cent., and presented his tenants with £2,000 worth of bone manure.

Daly and Mr. Edden, two soldiers of the XVth Regiment, have been landed at Gravesend by a ship from Colombo, having been brought as prisoners from Ceylon to meet a charge of murder committed in England before they went to the East.

Rear-Admiral Sir John Marshall, K. C. II., has been killed in Wales, by being thrown from his carriage. He had served in the navy for half a century.

Exeter Hall has been undergoing great alterations in its interior, with the view of removing its defects as a music hall, and enlarging its capabilities for performances on the greatest scale. Probable cost, £5,000.

His Royal Highness Prince Albert has presented a donation of £50, in aid of the Association for the Establishment of Evening Classes for Young Men.

Wiskey, it is said, has been extracted from mountain-heather in Scotland, which will be taken advantage of by illicit distillers on the hills. Commander Forsyth, R. N., who has returned in the *Porpoise*, from the search for Sir John Franklin, arrived at Portsmouth on the 11th ult., from London, to have an interview, by direction of the Admiralty, with Sir Edward Parry, the well-known Arctic voyager (now superintendent of Haslar Hospital) for the purpose of explaining to Sir Edward Parry every particular with reference to the ropes, canvas, stores, &c., found at Cape Biley, in order to ascertain his opinion as to whether they had belonged to one of Her Majesty's ships. The result is a decided conviction on Sir Edward Parry's part that they are traces of Sir John Franklin's expedition.

Summary of News.
FROM ENGLISH PAPERS.

The will of Sir Robert Peel prohibits the executors investing any of his real or personal property in securities in Ireland.

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Advertisements.

EDWARD BAKER, CONTRACTOR, BROKER, & GENERAL AGENT, No. 7, Prince Street, Halifax, July 27.

MATTHEW H. RICHIEY, ATTORNEY AT LAW, SOLICITOR IN CHIEF, CONVEYANCER, &c. Office at the Arcade, No. 16 Hollis Street, Halifax.

PURE COD LIVER OIL, for Medical use, WILLIAM LANGLEY, 41, St. John Street, Halifax.

JOHN WOODLEY, Your attention is respectfully called to the fact that he has returned from his late visit to the Province of Nova Scotia, and is now in possession of the most authentic and reliable information regarding the same.

DR. S. P. TOWNSEND'S COMPOUND EXTRACT OF SASSAPARILLA. THE WONDER AND BLESSED OF THE AGE! This Extraordinary Medicine is the most powerful and efficacious in the world.

THE WONDER AND BLESSED OF THE AGE! This Extraordinary Medicine is the most powerful and efficacious in the world. It cures with- out vomiting, purging, or debilitating the patient.

It has cured more of the following diseases than all the other advertised medicines together: Scrophulous, or King's Evil, Obsolete Cutaneous Eruptions, &c.

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DR. S. P. TOWNSEND'S COMPOUND EXTRACT OF SASSAPARILLA.

THE WONDER AND BLESSED OF THE AGE! This Extraordinary Medicine is the most powerful and efficacious in the world. It cures with- out vomiting, purging, or debilitating the patient.

It has cured more of the following diseases than all the other advertised medicines together: Scrophulous, or King's Evil, Obsolete Cutaneous Eruptions, &c.

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TO INTEND 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.

The great success which has attended the settlement of the Province of Upper Canada is abundantly evinced by the prosperous condition of the Province 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.

The Canada Company's Lands are offered by way of Lease for Ten Years, or for Sale at a low price. The plan of the Lands is published in the Company's Prospectus.

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

The Lessee has also secured to him the entire benefit of the Improvement and increased value of the Land by every improvement made by him, before the expiration of the Term.

The Lessee has also secured to him the benefit of the Settler's Savings Bank Account.

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TRY ARE YOU DESPAIR. HOLLOWAY'S PILLS.

Extract of a letter from Mr. Benjamin Mackie, a respectable Quaker, dated Greenish, near Longtail, Ireland, Sept 10th, 1840.

RESPECTED FRIEND.—Thy excellent Pills have effectually cured me of an Asthma, which afflicted me for three years to such an extent that I was obliged to walk my room at night for fear of being suffocated off my feet.

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

Extract of a letter from J. S. Mundy, Esq., dated Reading, near Oxford, December 2nd, 1845.

TO PROFESSOR HOLLOWAY.—My wife and I were for some time afflicted with water on the chest, when I heard of it I immediately advised her to try your Pills, which she did, and was perfectly cured.

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

TO PROFESSOR HOLLOWAY.—Various circumstances prevented the possibility of my thanking you for this time for your politeness in sending your Pills as usual.

These celebrated Pills are wonderfully efficacious in the following complaints: Angue, Female Irregularities, Hoarse throats, Asthma, Fits, Scrophulous eruptions, &c.

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