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Poetry.

LINES BY MILTON IN HIS OLD AGE.

This sublime and affecting production was but lately discovered among the remains of our great epic poet, and is published in the recent Oxford edition of Milton's Works.

I am old and blind!
Men print at me as smitten by God's frown;
Afflicted and deserted of my kind;
Yet I am not cast down.

I am weak, yet strong;
I murmur not that I no longer see;
Poor, of all, an I helpless, I the more belong,
Father Supreme! to Thee.

O merciful One!
When men are farthest, then Thou art most near,
When friends pass by, my weakness slum,
Thy chariot I hear.

Thy glorious face
Is leaning towards me; and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognise Thy purpose, clearly shown;
My vision Thou hast dimm'd that I may see
Thyself—Thyself alone.

I have naught to fear;
This darkness is the shadow of Thy wing;
Beneath it I am almost sacred, here
Can come no evil thing.

O! I seem to stand
Trembling, where foot of mortal ne'er hath been,
Wrapp'd in the radiance of Thy sinless Land,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round me throng;
From angel lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes—
When arcs from paradise refresh my brow
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll upon my spirit—strains sublime
Break over me unsought.

Give me now my lyre!
I feel the stirrings of a gift divine,
Within my bosom glows unceasing fire
Lit by no skill of mine.

Christian Miscellany.

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

A Holy Ministry and Membership.

It has often been a subject of wonder that, in a church holding the doctrine of entire sanctification in this life, few among our ministers and members profess to enjoy this state of grace. Though occupying a humble place among my brethren, I have not been a careless observer of the state of religious enjoyment in the church. And I here record what has long been a matter of grief to me, that among the ministry and membership with which I have become acquainted, but a very small minority have professed to enjoy the blessing of perfect love; and but very few have appeared to be earnestly seeking it. Why is this? Is it because it is a matter of indifference whether we have a holy ministry and membership or not?—Surely this is not the case. Is not this doctrine as important as repentance and justification by faith, upon which we dwell so frequently? Did not the Apostle labour to "present every man perfect in Christ Jesus;" and did not our fathers glory in the doctrine? The Lord pardon us in this thing. And is not holiness of heart necessary to make us good pastors? How can we go into every house in order and teach every one in them to be Christians,—how can we bear the insults and wickedness of the ungodly, and the stupidity and indifference of many professors, unless we are saved from all pride and impatience? And how can we sympathize properly with the ignorant,

the poor and afflicted, and "yearn after them all in the bowels of Christ," unless our hearts are overflowing with love? And how shall we warn the rich, gay, and popular sinners—and they must be warned by some one, or go quickly down to hell—unless we have that holy boldness, which knows no man after the flesh? And how important that we of the ministry should enjoy holiness and profess it, for the encouragement of the membership. For if the preacher has entered into its blessed enjoyment, and describes it clearly, how confidently can he invite his flock to be partakers of like precious faith; and what a powerful influence his example and precept will have upon them.

And is it not a matter of the greatest importance, that we have a holy membership? Does not the very constitution and discipline of the church require all her members to have all the graces which constitute holiness? And is it not the very purpose for which God hath raised up the Methodist Church, to spread scriptural holiness over these lands? The church requires her members to be zealous. And the souls that are holy will feel a burning zeal at all times for the glory of God. They will attend all the means of grace; they will feed the hungry, clothe the naked, visit the sick, and diligently follow every good work. The church requires her members to be liberal. And who are so liberal as those who have devoted their all to God? They will give to send the Gospel to the heathen, for they have felt its glorious effects upon their own hearts. They will give for the support of the ministers among them, for they "esteem them very highly in love for their work's sake." They will give to the poor, afflicted and distressed, for their hearts yearn with pity for them. If they have but two mites, like the poor widow in the Gospel, they will cast them into the treasury of the Lord, and pray the blessing of heaven upon them.—The church requires her members to be ardent in prayer. And the souls that are entirely sanctified will pray without ceasing. They will "cry between the porch and altar," saying, "Spare thy people, O Lord, and give not thy heritage to reproach."—And their prayers will be the more successful, "For the effectual fervent prayer of a righteous (or holy) man availeth much." The church requires her members to have strong faith in God. And the souls that have entered into the rest of perfect love, believe every word that God has written. They claim the promises as their own, and doubt not but that they are all yea and amen in Christ Jesus. They believe that God is able to break the hardest heart, to humble the proudest sinner, to overcome all opposition. And if we all had this strong faith in God, Satan's kingdom would tremble, his bulwarks would tumble down, and the shout of victory would be heard throughout the length and breadth of the land.

We perceive, then, that holiness prepares us to fulfil all the requirements of the church. "Make the tree good, and the fruit will be good also." Let us, then, ministers and members, one and all, awake to the all-important subject, and let us ardently pray, and rest not till we see a general struggle in the church for entire holiness of heart and life. Then indeed will the church "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Then shall the earth soon be "filled with the knowledge of the Lord."—*Cor. of Guide to Christian Perfection.*

Maturity of Grace.

Flavel, in his meditations on the harvest season, gives the following three signs of the maturity of grace:—

1. When the corn is near ripe, it bows the head, and stoops lower than when it was green. When the people of God are near ripe for heaven, they grow more humble and self-denying than in the days of their first

profession. The longer a saint grows in the world the better still he is acquainted with his own heart, and his obligations to God; both of which are very humbling things. Paul had one foot in heaven when he called himself the chiefest of sinners and least of saints. 1 Tim. i. 15; Eph. iii. 8. A Christian in the progress of his knowledge and grace is like a vessel cast into the sea—the more it fills the deeper it sinks.

2. When the harvest is nigh, the grain is more solid and pithy than ever it was before. Green corn is soft and spongy, but ripe corn is substantial and weighty. So it is with Christians; the affections of a young Christian, perhaps, are more fervorous and sprightly; but those of a grown Christian are more judicious and solid; their love to Christ abounds more and more in all judgment. Phil. i. 9. The limbs of a child are more active and pliable; but as he grows up to a more perfect state, the parts are more consolidated and firmly knit. The fingers of an old musician are not so nimble, but he hath a more judicious ear in music than in his youth.

3. When corn is dead ripe it is apt to fall of its own accord to the ground, and there shed; whereby it doth, as it were, anticipate the harvest man, and calls upon him to put in the sickle. Not unlike to which are the lookings and longings, the groaning and hastening of ready Christians to their expected glory. They hasten to the coming of the Lord, or, as Montanus more fitly renders it, they hasten the coming of the Lord; that is, they are urgent and instant in their desires and cries to hasten his coming; their desires sally forth to meet the Lord; they willingly take death by the hand; as the corn bends to the earth, so do these souls to heaven. This shows their harvest to be near.

Fatal Generosity.

The negro preachers at the South are often marked by great shrewdness and mother wit, and will not only point the truth, but barb it so, that, if once in, it will stick fast. One of these in Old Virginia was once descending with much earnestness on different ways in which men lose their souls.—Under one head of remark, he said that men often lose their souls through excessive generosity. "What?" he exclaimed, "you tell me you never heard of that before.—You say, ministers often tell us we lose our souls through excessive stinginess, and for being covetous; but who ever heard of a man that hurt himself by going too far the other way? I tell you how they do it.—They set down under the sermon, and when the preacher touch upon this or that sin, they no take it to themselves; but give this part of the sermon to one brother, and that part to another brother. And so they give away the whole sermon, and it do them no good. And that's the way they lose their souls by being too generous."

There is great truth in this remark. The want of a self-applying conscience causes much of the best of preaching to fall like rain upon a rock, from which it soon runs off; or if a little is caught in a hollow, it only stagnates, and then dries away, leaving no blessings behind. A sermon, however true and forcible, thus disposed of, does no good to those among whom it is so silently distributed, while it leaves him who squanders its treasures to perish at last, in the poverty and emptiness of his soul.

Dark Hours.

There are hours, dark hours, which mark the history of the brightest year. For not a whole month in any of the millions of the past, perhaps, has the sun shone brilliantly all the time. And there have been cold and stormy days in every year. And yet the mists and shadows of the darkest hours were dissipated, and flitted heedless away. The cruelest of the ice fetters have been broken and dissolved, and the most furious storm loses its power to harm.

And what a parable is all this of human life—of the inside world, where the heart works at its destined labours. Here, too, we have the overshadowings of dark hours, and many a cold blast chills the heart to its core. But what matters it? Man is born a hero, and it is only by darkness and storms that heroism gains its greatest and best development and illustration—then it kindles the black cloud into a blaze of glory, and the storm bears it more rapidly to its destiny. Despair not then. Never give up; while one good power is yours, use it. Disappointment will be realized. Mortifying failure may attend this effort and that one—but only be honest, and struggle on, and it will work well.

Man's Dignity.

I thank my Maker that I was not created an angel; for if I had been, right sure am I that, left to myself, I should have been among the fallen. I give him praise that I am a native of this favoured earth; that I occupy a place on the soil consecrated by the mission of patriarchs and prophets, and the greater mission of his Son; and that I belong to this habitable earth, where "his delights are with the sons of men;" that I live in a world where that Incarnate One first drew his infant breath, and where one of Adam's daughters called him Son!—Here lies man's dignity, that his nature has been thus associated with Deity. He belongs to the earth the Saviour trod upon, and which was vocal with his prayers, and wet with his tears and blood. And if a believer in Jesus, he is one with that redeemed humanity, in which, from the eternity past to the coming eternity, this Redeemer takes such a joyous interest, and of which he is the accredited, honoured, adored representative in the Court of Heaven.—*Dr. G. Spring.*

The Germ of Greatness.

Faith, that is to say, in all possible spheres the vision of the invisible, and the absent brought nigh, is the energy of the soul and the energy of life. We do not go too far in saying that it is the point of departure for all action: since to act is to quit the firm position of the present, and stretch the hand into the future. But this, at least, is certain, that faith is the source of everything in the eyes of man, which bears a character of dignity and force. Vulgar souls wish to see, to touch, to grasp; others have the eye of faith, and they are great. It is always by having faith in others, in themselves, in duty, or in Divinity, that men have done great things. Faith has been, in all times the strength of the feeble, the salvation of the miserable. In great crises, in great exigencies, the favourable chance has always been for him who hoped against hope. And the greatness of individuals and of nations, may be measured precisely by the greatness of their faith.—*Vinet.*

Strangers and Sojourners.

Am I a stranger and a sojourner with God? Let me realize, let me exemplify the condition. Let me look for the treatment such characters commonly meet with. Like widows and orphans, they are often imposed upon, and wronged, and injured.—They are turned into ridicule and reproach, because of their speech, their dress, their manners and usages. And Christians are a peculiar people. They are men wondered at. The Saviour tells them not to marvel if the world hates them, for they are not of the world, as He is not of the world. This treatment, is, in reality, a privilege, rather than a matter of complaint. It is when I am admired and caressed, and I find everything agreeable in my circumstances, it is then I feel something like a settler. But the disadvantages of my state make me think of home, because this is not my rest.—*Jay.*

Family Circle.

Parental Responsibility.

Would we look for one who is signally the pest and bane of his land, our eyes will pass by him who is summoned to her bar for a breach of her laws; she has a more insidious foe—a foe whose harm is more sure, more extensive, and more abiding; they will fix on him who might have blessed her in his sons, but who has originated evil dispositions, and cradled evil tendencies at his home, has corrupted the fount of honour and virtue there, and thereby has marred it in her senates, her cities, or her marts.

Parents owe a debt to ages yet unborn; for who shall say at what point in the stream of time, the personal character of any individual now on earth shall cease to influence? A sentiment, a habit of feeling once communicated to another mind, is gone, it is beyond recall; it bore the stamp of virtue, it is blessing man and owned by heaven; its character was evil, vain the remorse that would revoke it, vain the gnawing anxiety that would compute its mischief; its immediate, and to us visible effect may soon be spent; its remote one who shall calculate? The characters of the dead are inwrought into those of the living; the generation below the sod formed that which now dwells and acts upon the earth; the existing generation is moulding that which shall succeed it; and distant posterity shall inherit the characteristics which we infuse into our children to-day.

Happily childhood introduces and perpetuates domestic happiness in maturer years. It opens the way for friendship between parent and child when the days of inequality and dependence shall have passed away. It is the base of true and lasting power—power, whose seat is in the heart. It must be so, for it is allied with all that commands reverence and engages love, with all that brings man into near and hallowed connection with his God, the connection which throws sanctity over human ties. Coleridge writes "No emperor hath power to prescribe laws for the heart." The poet is right, but the parent has such power.—*The Parent's Great Commission.*

How to be Miserable.

"How to be happy," is a very common heading to an article addressed to the young. I have seen it in the papers so often that I would not think of writing upon it. But I believe I have never seen anything in print to tell young folks *how to be miserable.*

"How to be miserable, well I guess we don't want to be miserable."

Don't want to be miserable? How so? Then why do you take so much pains to be miserable? I cannot think how a child or a youth who is free from care or trouble, and full of buoyant spirits, can be miserable without trying to be so. But, as I have seen a great many young persons who were not only determined to make themselves miserable, but everybody around them also, I thought, perhaps, they would thank me for telling them how they may do it easier.

In the first place if you want to be miserable, be selfish. Think all the time of yourself and of your own things. Don't care about anything else. Have no feeling for anybody but yourself. Never think of enjoying the satisfaction of seeing others happy; but the rather, if you see a smiling face, be jealous, lest another should enjoy what you have not. Envy every one that is better off in any respect than yourself, think unkindly towards them, and speak slightly of them. Be constantly afraid lest some one should encroach upon your rights; be very watchful against it; and if any one comes near your things, snap at him like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin; for your rights are just as much concerned as if it were a pound of gold. Never yield a point.

Be very sensitive, and take everything said to you in playfulness in the most serious manner. Be jealous of all your friends lest they should not think enough of you. And if at anytime they seem to neglect you,

put the worst construction upon it you can, and conclude that they wish to "cut" your acquaintance: and so, the next time you meet them, put on a sour look, and show a proper resentment. You will soon get rid of them, and cease to be troubled with friends. You will have the pleasure of being shut up in yourself.

Be very touchy and irritable. Cultivate a sour cross and snappish disposition.—Never speak in good nature, if you can help it. Never be satisfied with anything, but always be fretting. Pout at your father and mother, get angry with your brothers and sisters; or if you are alone, fret at your books, or your work, or your play. Never look at or admire anything that is beautiful and good; but fix your eye on the dark side of everything; complain of defects in the best of things, and be always on the look out for whatsoever is deformed or ugly, or offensive in any way, and turn up your nose at it. If you will do half of these things you will be miserable enough.—*N. Y. Obs.*

A Daughter's Education.

When a young lady is seventeen years of age, if she enjoys good health, she is just beginning to have that vigour of mind which enables her to make intellectual acquisitions. Two or three years, then devoted energetically to study, will store her mind with treasures which will be more valuable to her than mines of gold. She will be thus able to command a husband's respect, and retain his love. Her children will feel they indeed have a mother. Her home will be one worthy of the name, where a mother's accomplished mind and glowing heart will diffuse their heavenly influence.

An angel might covet the mission which is assigned to a mother. Your child, who thinks of finishing her education at sixteen, may soon have entrusted to her keeping a son, in whose soul may glow the energies of Milton, or of Newton, or of Washington. God did not make her to play a waltz or to dance the polka. She is created a little lower than the angels. When the waning stars expire, she is still to go careering on in immortality, till she reaches that climax of happiness—in the presence of God. Appreciate the exaltation of her nature, her duties and her destiny. Let not the noble intellect where dwells her immortality be unheeded. The years of youth are soon gone. The moments when a young lady can attract attention by a few superficial accomplishments are as transient as the morning dew. But there are life-long cares, and responsibilities which will weigh upon her. And when she has passed through her threescore years and ten, and venerable in age, she sits by the fireside with her children and grand-children around her, accomplished scholars and honoured statesmen may be among their number, who shall assemble in her chamber with emotions of love and reverence.—*Rev. J. S. C. Abbot.*

Attractiveness of Children.

Children—they are a sacred happiness. Their place in our hearts is marked out in every page of Holy Writ. By the mouth of a child God reproved and doomed his High Priest, when the great house of Eli was to fall, and Hophi and Phineas to die "both in one day." By the example of a child Christ warned and exhorted his disciples, when they would have forbidden the company of those little ones, as intrusive and trivial in the great Presence.

Nearer to glory they stand than we in this world and the next! It was a gentle and not unholy fancy that made the Portuguese artist Squiera, in one of his sweet pictures, form of millions of infant faces the floor of heaven; dividing it thus from the fiery vault beneath, with its groups of the damned and lost. For how many women has this image been realized! How many have been saved from despair or sin by the voice and smile of these unconscious little ones! The woman who is a mother dwells in the immediate presence of guardian angels. She will bear on for her children's sake. She will toil for them—die for them—live for them—which is sometimes harder still. The neglected, miserable, mal-

-treated wife has still one bright spot in her home; in that darkness a watchlight burns; she has her children's love; she will strive for her children. The woman tempted by passion has still one safeguard stranger than all with which you would surround her; she will not leave her children. The angry and outraged woman sees in those tiny features a pleading more eloquent than words; her wrath against her husband melts in the sunshine of their eyes. Idiots are they, who in family quarrels, seek to punish the mother by parting her from her offspring; for in that blasphemy against nature they do violence to God's own decrees, and lift away from her heart the consecrated instruments of His power.

The fact that there are careless and unnatural mothers does not destroy the argument. So there are men who are murderers; children who are monsters. Nature makes exceptions to all her great unswerving rules; but rules they will remain until the end of time; and among them, none more general, more mighty, more unailing, than the love of a mother for her child!

The Evil of a Bad Temper.

A bad temper is a great curse to its possessor, and its influence is most deadly wherever it is found. It is allied to martyrdom to be obliged to live with one of a complaining temper. To hear one eternal round of complaint and murmuring, to have every pleasant thought scared away by their evil spirit, is in truth a sore trial. It is like the sting of a scorpion—a perpetual nettle, destroying your peace, rendering life a burden. Its influence is most deadly; and the purest and sweetest atmosphere is contaminated into a deadly miasma wherever this evil genius prevails. It has been said truly, that while we ought not to let the bad temper of others influence us, it would be as unreasonable to spread a plaster of Spanish flies upon the skin, and not expect it to draw, as to think of a family not suffering, because of the bad temper of any of its inmates. One string out of tune will destroy the music of an instrument otherwise perfect; so if all the members of a church, neighbourhood and family, do not cultivate a kind and affectionate temper, there will be discord and every evil work.—*Morning Star.*

The Old Family Horse.

But where is the deacon's horse? Last year, and for the past twenty years preceding, you could hardly pass the house on a summer evening, without noticing an old gray quietly feeding by the roadside, lazily brushing off with his long switch tail the hungry flies that fastened on his flanks.—The landscape is nothing without the old horse. The deacon reared him on the homestead. When a yearling, he used to come regularly to the back door, and there receive crusts of bread, crumbs of cake, and other delicacies, the free gifts of the children to their pet. He was the most wonderful colt that ever was—as docile as the house dog. When stray poultry trespassed on the grounds, he would lay his little ears back, and putting his nose close to the ground, curling up his lips and showing his white teeth, drive the marauders from the premises with such a "scare," that they would refrain from their incursions for a week to come. But he was incapable of injuring a living thing.

When old enough for use, he submitted to the discipline of bit and bridle without a single opposing effort. And what a fine figure he made in harness! How smartly he trotted off to church, carrying the whole family behind him in a Dear-born wagon! How proud was his carriage when he bore the deacon on his back!

The old man once made a long journey on horseback, to visit a brother who lived in the northern part of New England. A great portion of the way there was only a bridle path to follow through the woods, and this was frequently obstructed by fallen trees. When the impediment was merely a bare trunk, the gallant gray cleared it at a flying leap; when the tree was encumbered with branches, he clambered over it like

a wild cat. Once the deacon was obliged to dismount and crawl on his hands and knees through the dense branches; the sagacious horse imitated his example, and worked his way through like a panther.

But age came upon the good gray. His sight began to fail, his knees to falter. His teeth were entirely worn away.

After a bitter struggle, the deacon concluded to replace him by a younger horse. Life had become a burthen to the old family servant, of which it was a mercy to relieve him. Yet, even then, the deacon was reluctant to give a positive order for his execution.

One day he called his eldest son to him. "Abijah," said he, "I'm going over to W., to get that colt I was speaking about. While I am gone, I want you to dispose of the poor old gray. I shouldn't like to sell him to anybody that would abuse him."

He could say no more—but Abijah understood him. When his father had gone, he went into the meadow, and dug a deep pit, beside which he placed the sods at first removed by the spade. He then carefully loaded his rifle, and called to the old gray. The poor animal, who was accustomed to obey the voice of every member of the family, feebly neighed, and tottered to the brink of the pit. The young man threw a handkerchief over the horse's eyes, and placing the muzzle of the rifle to his ear, fired. The poor old horse fell, without a groan, into the grave which had been prepared for him. With streaming eyes, Abijah threw the earth over the remains of his playmate, and then carefully replaced the sod.

When the deacon returned with his fine new horse, he manifested no elation at his purchase, nor, though he perceived that the stall was empty, did he trust himself to make any inquiries respecting the old gray. Only the family noticed that, in the course of the afternoon, in wandering through the meadow, he came upon the new-made grave, and though the sods had been carefully replaced, he evidently noticed traces of the spade, and he suspected the cause, for he tried the soil with his foot, and was also observed to pass the back of his hands across his eyes. But he never alluded to his old servant.

If there be men who can smile at the grief of a family for the loss of an animal who had been long endeared to them by service and association, be assured that their hearts are not in the right place; and that they are individuals who would exhibit a like callousness to the loss of human friends.

Literary.

Judge Marshall's Concluding Letter, TO THE PEOPLE OF NOVA SCOTIA.

REMEDIES AND CONCLUSION.

Another general remedial measure, proposed by many, as perfectly sufficient, of itself, for effecting these same desirable and excellent purposes, is, that, of bringing those classes more fully under religious means and influences; and imparting to them religious instruction, as universally as possible. This is urged by very many among religious professors, including the great body of Ministers of different denominations, who either oppose the total abstinence reform, or refuse to afford it their sanction or assistance. Their assertion, in effect, is, that religion, or the gospel, is quite sufficient, of itself, to effect the whole reform which is required; and, therefore, that the total abstinence means and operations, are either not at all needed, or, if requisite for drunkards, are certainly not required for members of christian churches. This is a subject, which will, here, require very precise and accurate examination and remark, in order to elucidate and fix the true points of difference of opinion, between the persons first mentioned, and those, who, quite equally with them, believe in the power and efficacy of religious truth and instruction, and also favour and advocate the total abstinence reform. There is a fallacy, or misapprehension, involved on the point of difference, which it is requisite should be accurately

exhibited. posture an mentioned gospel, is: ral and s they mean cluded in use of all i would, at difference end. But They mea ligious or g they insist contained allows the liquors, so that divine from that we, who a stinence ground, cec ble requir cepts, that sake the understand that they —should but as wis worldly lu being stra "crucify t lusts"; sh pearance not every man also "put a st ther"; an or whatso to the glo stainers, c tion whi "Lead us that, acco christianit time, thei body, thei their infl sessions a and empl in their p ner, for t and the g fellow bei ther as to or duty, c least nec use intox an ordina sition we truth ha proved, th the expet or even s different various o the earth, cum-stanc have spo precisely stinence, has been and mind nary cir their con this life: fessors w indeed, n of this pe use of in erage, is of tempti sons, are sin. All I must e candid, v also, inn siently, keep reli We app and asse but that millions a course churches minister every re converte of their l quors h sots, an numbers eternity, minister

exhibited and explained, in order to its exposure and removal. If, when the first-mentioned persons, say, that religion, or the gospel, is sufficient to effect the required moral and social change and improvement, they meant, that this remedy of religion, included in it, an entire abandonment of the use of all intoxicating liquors, their opponents would, at once agree with them, and all difference on the subject would come to an end. But this is not at all what they mean. They mean to say, and do say, that the religion or gospel which they intend, and which they insist is the genuine christian religion, contained in the New Testament Scriptures, allows the moderate, but habitual use of such liquors, so that intoxication is avoided; and that divine grace is quite sufficient to restrain from that evil result. On the other hand, we, who advocate and support the total abstinence cause, even on the very lowest ground, contend, that the religion of the Bible requires, according to its express precepts, that all who profess it, should,—“for sake the foolish, and go in the way of understanding,”—should “watch and pray,”—should “walk circumspectly, not as fools but as wise”;—should deny themselves “all worldly lusts”; and abstain from them, as being strangers and pilgrims here;—should “crucify the flesh with its affections and lusts”; should abstain, even “from the appearance of the evil”;—should “look not on every man on his own things, but every man also on the things of others”; should not “put a stumbling block in the way of another”; and that whether they “eat or drink,” or *whatsoever they do*, they should “do all to the glory of God.” We, who are abstainers, can and do, sincerely utter the petition which our Lord himself taught us,—“Lead us not into temptation.” We think, that, according to the Bible, all who profess christianity, are but stewards, as to their time, their powers and faculties of mind and body, their worldly property, their example, their influence, and as to all their other possessions and means; and are bound to use and employ them all, in every mode and form in their power, and in the best possible manner, for the promotion of the glory of God, and the genuine and permanent good of their fellow beings. We further assert, that neither as to health, the performance of labour, or duty, or in any other respect, is there the least necessity for any person whatever, to use intoxicating liquor of any description, as an ordinary or common beverage. This position we are warranted in holding, from its truth having now been fully tested and proved, through nearly twenty years past, by the experience of hundreds of thousands; or even several millions of persons in all, in different countries; and following all the various occupations of life, in all climates of the earth, and under, nearly all possible circumstances. The multitudes of these who have spoken out upon the subject, declare precisely to the same effect, that entire abstinence, so far from being of any injury, has been greatly beneficial to them, in body and mind; in their employments and pecuniary circumstances; and, indeed, as to all their concerns and interests, both regarding this life and the next. Those religious professors who stand apart from us, must, and, indeed, now, do most fully admit the truth of this position. We further assert, that the use of intoxicating liquor, as a common beverage, is ensnaring and dangerous; is a way of temptation, in which, even religious persons, are liable to fall into intemperance and sin. All of our opponents, as for the present I must call them, who are in any degree candid, will readily admit this, but they will also, immediately say, though most inconsistently, that divine grace is sufficient to keep religious persons from falling into sin. We appeal again to facts and experience, and assert that divine grace has not done it; but that hundreds of thousands, yea, even millions in all of religious professors, through a course of ages, members of evangelical churches, including scores and hundreds of ministers and office bearers, who, there is every reason to believe, were once as truly converted and as spiritual persons as any of their brethren, have, by using those liquors habitually, become drunkards and sots, and degraded characters; and vast numbers of them ruined both for time and eternity. Such instances, we say, both of ministers and members, and not a very few,

but large numbers of them in all, are yearly occurring, in nearly every one even of the most evangelical churches of the United Kingdom, as well as elsewhere. As to all of these persons, then, it is perfectly evident, that the practice of drinking intoxicating liquor, has been one of danger, temptation and evil. But, some of our opponents in the church, will say, it is true it has been a way of temptation to those who have thus fallen, but it not so to us. What is this but reckless presumption. To all such, the divine warning most forcibly applies,—“let him that thinketh he standeth, take heed lest he fall.”

But the religious friends of the reform, further assert, that the drinking of intoxicating liquor, not being at all requisite for health, or nourishment, or the performance of any occupation or duty, but being merely the indulgence of a sensual or fleshly appetite; and there being, of course, more or less of expense attending that indulgence, this altogether unnecessary expense, is a culpable waste of the property committed by divine Providence, merely to the trust of such persons. They scripturally assert, that all persons in a religious view, are but stewards of all property, and other means for good which come into their possession; and that by thus squandering away a portion of such property, to no good purpose, independent of the invariably injurious effects of its application in this way, they are, in the most evident manner, unfaithful stewards of the goods of Him they call Master, who says that “the world is mine and the fulness thereof”; and who has declared, that we are all stewards as to our worldly possessions; that we shall have to give an account of our stewardship, and that, “he that is unjust in the least, is unjust also in much” and has also said;—“if ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches.” Again, the friends of the reform aver, that the drinking of intoxicating liquor at all, is a wrong or evil practice, by way of example to others; more, especially is it wrong in religious professors, whose example, as to any improper act, or course of conduct, is, generally speaking, so much more influential and injurious than that of other persons. We further assert, that it is the duty of all such professors, to let the light of their good example, shine before others; that they are to deny themselves even in lawful things, for the good of others; and not to do anything whereby their brethren may stumble, or be offended, or be led into temptation, be made weak, or be caused to offend; and that, when in the language of scripture, they thus “sin against the brethren,” they “sin against Christ.”

On these three grounds, therefore, most especially; first,—of needlessly and presumptuously going in a way of temptation, contrary to express precepts, and their daily petition;—next,—of wasting or unfaithfully appropriating their master’s goods, committed to their trust, as stewards, to be used for valuable, or good purposes alone; and, lastly,—of exhibiting an injurious example to others, all professors of religion, who drink intoxicating liquor, of any description, as an ordinary beverage, are plainly and directly violating christian duty, or, in other words, are committing sin. This is the unavoidable or inevitable conclusion, as even a child of 10 or 12 years, instructed in a Sabbath school, will at once perceive, on hearing the facts and the precepts. How can it be otherwise? Those drinking professors know the precepts to watchfulness and avoidance of temptation, to self-denial and abstinence from fleshly lusts, or merely sensual gratifications; they know and admit, also, as the abundant proofs compel them to do, that the use of intoxicating drink, is a way of temptation and danger; they know, also, as already explained, that there is no necessity for using them; and yet, with all this perfect knowledge on the subject, they willfully continue to use them. What less can all this possibly be denominated, than a violation of christian duty, in regard to those express precepts to watchfulness, avoidance of temptation, and the other sacred injunctions just mentioned. The conclusion is, also, as perfectly plain, in regard to the other points,—of waste of property, and pernicious example, if they are brought to the test of the express declarations and precepts of the same infallible authority. The religion,

therefore, of such drinking professors, is not, so far as this subject is concerned, the christian religion, as contained in the divine revelation; and, therefore, when they say, that *divine grace*, or *this religion which they profess*, will keep them from falling into intemperance, though using intoxicating drinks, they *misrepresent* the genuine christian religion, and speak untruly also; for this *unscriptural* religion of theirs, has not always kept those who professed it from falling by intemperance, but hundreds, and hundreds of thousands have so fallen, by following the tempting and dangerous practice. On the whole, therefore, the friends of total abstinence are fully and scripturally warranted in saying, that divine grace, if really possessed, or in other words, religion thus *misunderstood* will not prevent its professors from being drawn into the sin of intemperance, and being thereby involved in other evils and offences; and is *not*, therefore, and *never can be*, an adequate or sufficient remedy, or preventive, as regards the moral and social evils and afflictions of the drinking practice. A religion, thus misunderstood, and acted upon, has not, in any past age, been found sufficient, in a vast multitude of instances, to restrain from intemperance; and avert those social evils, and, therefore, there is not the least reason to suppose that it will do so now, or in any future period.—Not to mention anything on the subject, as to former ages and other countries, it may be remarked, as to only the last century, and to the United Kingdom, alone, that within that period, down to the present day, means and ministrations for diffusing religious truth and instruction, among the people generally, have been more numerous and actively employed, than during any former time; and yet, down to the commencement of the abstinence reform, drunkenness had been increasing, and even, still prevails to an awful extent;—that crime, in general, and other moral and social evils, through the use of intoxicating liquors, have been still increasing; and that intemperance as, already particularly shown, has continued to prevail to a very considerable proportionate extent, even among ministers and members in all the churches, including those of the most evangelical description. If the religion of the professors opposed to us, and which permits the limited, but ordinary or habitual use of intoxicating drink, is, as they say, a sufficient preventive of drunkenness, how has it happened, or what is the reason, that it has never accomplished that good result, in any age or country, or in any church whatever. They know, as well as we do, that this religion of theirs, has never prevented the sin of intemperance; and we positively aver, on scriptural authority, that it never will prevent it, because, it is not the “pure and undefiled religion” or *genuine* christianity of the *holy* scriptures. This last, if truly imbibed, and faithfully carried out in the practice, would, of course, prevent all drunkenness, or intemperance in the church, because, as we contend, it does not, for the reasons already given, and others which might be mentioned, allow of *any use* of intoxicating liquor as a *beverage*; and, therefore, if so understood, and universally acted out, total abstinence societies, would, merely as to the church be not at all requisite.

As to the preventive or remedy of the former merely temperance pledge, it is quite sufficient barely to remark, that it was tried for a course of years; and now, all will admit, that it was found quite insufficient to prevent intemperance, or, scarcely, indeed, to diminish it to any considerable extent.

For the Wesleyan.
Mental Science.
NO. XI.

THE EXISTENCE OF THE HUMAN MIND.

The possibility of the existence of the human mind will be admitted by all in the Being of a God. A Being, whose power is unlimited, and whose wisdom is infinite, can, with as much ease, create mind as matter. If it required the exertion of Omnipotent power to create matter, it only required the exertion of infinite power to create mind. Both were within the reach of possibility, and the same power that produced the one could produce the other. If the wisdom and power of God were requisite to form the human body, the same wisdom and power were only necessary to form the human soul. He who could create a material organized body, could create an immaterial spiritual soul. He

who could impart, to mere physical organization, animal life, could impart, to a simple spiritual substance, intellectual life. The one was as possible as the other. All that was required in either case, was the determination of the Divine Being.

That this determination should be carried into effect, in the creation of the human mind, appears not only possible, but, on the lowest calculation, highly probable. That God should create an intelligent being, to govern the world, is no more than we might reasonably expect. In surveying animated nature, or living material organization, we behold a series of beings, rising one above another, from almost lifeless matter up to man. The Divine Being appears to be pleased with regular gradations. This seems obvious from both the animal and vegetable kingdoms. Among vegetables we find some so little superior to inorganic matter, that it is with great difficulty they can be distinguished from it; but vegetation rises, in regular progression, from that which resembles mere lifeless matter to the majestic Banian tree; under whose shady branches, thousands may find room for ample repose. The animal creation also rises, with the same regularity, from extremely minute animalcula, generally invisible to the unassisted sight, to polypes, vermin, and insects; and from them to fishes, birds, beasts, and men. But we are informed of another race of beings, termed angels, who, perhaps, rise in gradual gradation, from the lowest angelic intelligence, to the highest order of created beings. From the regular gradations manifested in material nature, we have reason to suppose that the same gradual progression exists between the highest earthly existence, and the highest heavenly intelligence. This, however, cannot possibly be the case unless man be possessed of a soul. Without the human mind there would be a fearful chasm between angels and the highest earthly existence. We have no reason to suppose that such a chasm exists in the whole of creation. Were we to argue from the analogy of nature we must come to a perfectly opposite conclusion. From what nature unfolds to us, of the works of God, we must believe that no such chasm exists in creation. Hence, it would seem, that the human mind is necessary to form a link between angels and the highest order of irrational creation; or to form a chain from the lowest to the highest order of created beings. It is, then, upon this supposition, to say the least, highly probable, if not amounting to a certainty, that the human soul exists! Locke, one of the great masters of reason, says: “Finding in all parts of creation that fall under human observation, that there is a gradual connexion of one with another, without any great or discernable gaps between, in all that great variety of things we see in the world, which are so closely linked together, that in the several ranks of beings it is not easy to discover the bounds betwixt them; we have reason to be persuaded that by such gentle steps things ascend upwards in degrees of perfection. Observing, I say, such gradual and gentle descents downwards in those parts of the creation that are beneath man, the rule of analogy may make it probable, that it is so also in things above us and our observation; and that there are several ranks of intelligent beings, excelling us in several degrees of perfection, ascending upwards towards the infinite perfection of the Creator, by gentle steps and differences, that are every one at no great distance from the next to it.” This sort of probability, which is the best conduct of rational experiments, leads us from the analogy of nature, to infer the existence of the human soul.

There is but one thing, in the created universe, essentially, or truly worthy of infinite greatness; and that is *mind*,—intelligent, reflecting, accountable, immortal mind! And can we suppose that Infinite Wisdom would create such a world as ours, with its great variety of animal and vegetable tribes, and not place in it a being capable of contemplating his works,—of admiring their nature, structure, beauty, and utility,—and of being led from nature up to nature’s God? The supposition appears to us absurd,—if not a direct reflection on the wisdom of the Most High. Mind is the only medium through which the Divine Being manifests his glory. Without mind the glory of God could neither be discovered nor appreciated. Animals may be happy in their own native sphere; but they cannot duly estimate variegated nature, or the animal creation, so as to discover the glory of God. Matter does not investigate matter. Worlds do not admire worlds. Systems do not comprehend the beauty and harmony of systems. Stars do not confess the loveliness of stars. Atoms do not reflect on atoms. Vegetables do not contemplate their fellow vegetables. But mind is the medium through which the glories of the Divine Being are fully revealed. And is not this mind in man?

Mind is the only capacity for the Divine enjoyments. Without mind they could not be comprehended, estimated, or enjoyed; but mind can take cognizance of those enjoyments which the Divine Being has prepared for mental beings; can appreciate their utility, necessity and importance; and is capable of feeling their sacred influence, and of being the happy recipients of them. Such is the capability of the human mind.

The only subject of *novice*, in the performance of the Divine will is, *mind*. Atoms have to

atoms by mutual attraction. Waters seek their proper level in consequence of their very slight cohesion. The atmosphere, on account of its fluidity, elasticity, and compressibility, is easily put in motion. Vegetables grow and propagate their respective species. Animals act from instinct. But it is mind alone that knows respect for authority, love of excellence, sense of gratitude, and dread of retribution.

GEORGE JOHNSON.
Point de Bute, Sept. 21, 1851.

Correspondence.

For the Wesleyan.

Amherst and Parraboro Circuit.

MR. EDITOR,—In troubling you so frequently with original articles, I have sometimes thought you would imagine I had a great desire to appear as a writer in the columns of the Wesleyan. But this is not the case. My only wish is, in the absence of more competent writers, to contribute something for the Wesleyan that may please, and profit, and at the same time inspire the hearts, and quicken the zeal of your numerous readers in the cause of God, by stating facts, and affording information, respecting the work of God on my Circuit.

On Friday the 5th inst. I left Amherst on a visit to Parraboro, and reached New Canaan at 4 o'clock, where I preached to a willing people and baptized three children. Here I met Bro. Gaetz who had agreed to exchange appointments with me. We had a pleasant and a profitable time. The young converts stand fast in the Lord and in the power of His might.

On Saturday accompanied by a friend and Brother, we proceeded on our way to Advocate Harbour, some twenty-five miles from the Cross Roads, which we reached in the evening, and were hospitably entertained at the house of a kind friend.

The scenery on this route is well calculated to produce the most pleasing effects on the minds of all who have a taste for the sublime and the picturesque. On the right a range of hills lift their hoary heads, having braved many a storm and buffeted many a blast that have through ages swept wildly over them. On the left lies the Bay of Fundy, whose waves have long lashed the iron bound shore, or spent their fury on the sands. In the distance stands out in bold relief Cape Sharp, Cape Blondin, Cape Split, and Cape D'Or. And there, like a monument of mercy, stands Spencer's Island, under whose shelter many a sea-worn mariner with his shattered bark has sought refuge amidst the howling winds and the pitiless storm. A part of our way lay along the sands. At one place the rock projects so far into the sea that you can only pass at dead low water. At the time we passed, there was a heavy surf on shore which threatened to sweep horse, carriage and all into the deep.

Advocate Harbour opens to the South West, and is protected by a Sand Bar that stretches nearly across it. The land around the harbour is level, and there is some excellent marsh which renders it a fine farming country. A more delightful spot you seldom see in so obscure a place. Three or four miles to the west is Cape Chegneto, and at a short distance stands Isle Haut, long known as a resort for sea-fowl. At the harbour we have a neat chapel, and a large and respectable congregation. I preached twice on the Lord's day with much liberty; administered the sacrament of the Lord's Supper, and met the class. We had a precious season,—a time of refreshing from the presence of the Lord. God was indeed in the midst of His people, and that to bless and comfort their hearts. There are about thirty members in Society. Brother Gaetz spends one Sabbath out of four in this place. Could some extra religious services be held here, great spiritual benefit would be all probability be effected. Much good has resulted from protracted meetings.

On my return on Monday I preached at Wood Lawn, six miles from Advocate Harbour. Here and at Spencer's Island we have eleven members in Society. From this point on Tuesday I crossed the country to Apple River, about eight miles, through a barren wilderness. Here is a Harbour for vessels, and a Light House lately erected at its mouth. There is some fine marsh land along the River, but the upland appears barren, and of little worth but for the timber growing upon it. Here I preached to a number of serious people, and baptized a child.

There are eleven members in Society. Brother Gaetz spends one Sabbath out of four in this settlement. A chapel is much needed.

On Wednesday preached at Pritchard's School House, to a serious and attentive congregation. The people appear desirous of enjoying the means of grace more frequently than they do, but what is one among so many. On Thursday preached at Fox River to a small company of pious persons. Here we have a class of ten members. The chapel needs some repairs to make it just what it ought to be. The road from Spencer's Island to this place, is one of the most uneven that I ever travelled. It is said that there cannot be two hills without a hollow; but here are hills without valleys. Preached again at Mill Village, Parraboro, in the evening,

to a large and attentive audience. In this neighbourhood we have a neat chapel and about thirty-five members in Society. Brother Gaetz spends one Sabbath out of four between this place and Diligent River. Five Islands I have not yet visited, but I intend to do so at the earliest opportunity. Here we have thirty members in Society. Brother Gaetz visits this place once in four weeks on the Lord's day.

In this part of the country there is a large field open to us, but more ministerial aid is required, and until it is afforded we cannot occupy the ground as we ought, and as we might do.—Two more ministers might be employed with very great advantage between the three Circuits in this County. If the men were sent, the means would be forthcoming for their support. Now is the time to augment our forces, and to enter the field if we intend to enlarge our borders, or even to maintain our present position.

Yours truly,
WESLEY C. BEALS.
Amherst, 24th September, 1851.

For the Wesleyan.

Letters on Haiti.

NO. III.

INTRODUCTION OF NEGROES. LOW STATE OF THE COLONY.

Las Casas was unquestionably the best friend the Aborigines of Haiti ever had. He was animated by the true spirit of charity and did far more than any other man to protect the suffering natives, and to prevent his countrymen from treating them so barbarously bad. This kind-hearted man was born at Seville in 1474: After having sailed a good deal with Columbus and others in their discoveries of various parts of America, he was made Priest and then Bishop, and chose to spend most of the remainder of his life among the natives of Hispaniola. Sixty-six years of that life were consecrated to that object, and to prevent their utter destruction by the colonists, he endured hardships and sufferings of every kind, he often exposed himself to imminent danger and to the fiendish vengeance of the irritated, gold-thirsty Spaniard. To effect his benevolent purposes he pleaded both publicly and privately the cause of the injured, oppressed Indian. He made known to the whole world by his publications the atrocities of their oppressors. He sent a faithful account to the Court of Spain; he crossed the seas expressly to plead their cause in the presence of Charles the Vth, the accused governors and chiefs of every grade, fearless of all consequences. He made such impression upon the mind of that monarch that he made him "Universal Protector" of the Indians. He returned to the colony with three monks who had been appointed "General Inspectors" of the colonies, and a celebrated lawyer was added to the number. These however, were all soon gained over by the gold of the Spaniards, and neither one nor the other would second Las Casas in his benevolent plans—so that he was left to labour and suffer alone in this righteous cause—unable to arrest the progress of destruction and crime, he at last retired to Madrid broken-hearted and disgusted, where he died in 1566 aged ninety-two years—having lived long enough to see nearly the whole population of Haiti destroyed by the cruelty, oppressions and tyrannies of his own countrymen.

While, however, this great and good man did all he could to save the life of the Indian, he recommended a plan which when once adopted, inflicted incalculable evils upon another race of his fellow-men. To relieve the perishing natives he proposed to transport a number of Negroes to the Island, and Ferdinand approving the plan immediately sent 30 negro slaves to work the royal mines. Thus was opened a dreadful source of evil which has continued to this day, and will probably continue a long time yet—and oh! who can imagine the amount of misery and suffering that have resulted from such a course. The traffic in African slavery now went rapidly on—and thousands were soon dragged across the ocean to suffer and to die. So quickly did this infernal traffic take with all parties that as soon as 1517 we find John Hawkins, an Englishman, sailing from the coast of Africa with a cargo of these poor creatures, and he sold 300 of them to the merchants of Hispaniola. From this time the slave trade knew no bounds, and for a long time tens of thousands of them were annually taken to America. Poor Las Casas soon saw that by such a recommendation he had not at all benefited the Indians, and had done great injury to the Africans—both were to be found now working in the same mines—and so the black and the copper-coloured natives were worked to death, and died side by side in the same horrid chains. Thus millions of gold were yearly transported to their most Catholic Majesties, and two distinct races of men were worked to death by thousands in procuring it. Such was the origin of the black race in Haiti. They are not the aborigines of the Island any more than the white man is—as has been observed in a preceding letter they have long since been utterly extinct, and it is as if they had never been. The gold mines of Haiti were worked with such eagerness and avidity that in 1566 they began to be exhausted and Spain much occupied in Europe paid but little attention to Hispaniola. In 1586

Queen Elizabeth sent an English fleet to the West Indies to attack the Spanish and their colonies. Sir Francis Drake bombarded the capital of Hispaniola i. e. Santo Domingo, and soon had it in his possession—and would not "lacher prize" until the colonists had paid him down £7000 sterling.*

The Colony from mal-administration and mis-government began now rapidly to decline—and the Spaniards instead of cultivating the soil, became Pirates. To punish them for this the home government shut all the ports except Santo Domingo—the coasts were now abandoned, and they withdrew into the interior, where they built themselves miserable huts, and kept cattle, they sunk into insignificance, almost entire strangers to all that took place in the world during the latter part of the sixteenth century. Most of them now lived in concubinage with the few Indians that remained, and their own female slaves. A new race now sprung into existence—the offspring of master and slave—destined in their turn to undergo great sufferings—in Haiti and elsewhere—having fulfilled in them, poor creatures, the awful declaration—"I will visit the sins of the fathers upon the children unto the third or fourth generation in them that hate me."

Up to this time the Spaniards have had the whole Island in their hands, and have done with it as seemed them good. In the short space of one hundred years they have swept off the native race—amounting, say their own historians, to nearly 2,000,000. They have set slavery fully to work by introducing thousands of Negroes from Africa, they have exhausted the bowels of the Island of its millions of gold—they have become Pirates in their turn and have robbed other vessels laden with the precious metals from the continent—they have retired from the towns on the coasts into the interior, and are now living in a degraded, filthy condition, deprived of all energy and given up to lust. The French will now make their appearance in the Island,—their first doings will form the subject of the next article.

W. T. CARDY.
Carleton, N. B., Sept. 15, 1851.

* One of the balls thrown by Sir Francis's great guns entered deeply into the upper walls of the cathedral, and could never be extracted—there it remains, and the opening made by it is yet visible—or at least was when the writer was there in 1843.

THE WESLEYAN.

Halifax, Saturday Morning, October 4, 1851.

THE WORLD IS OUR PARISH.

This was the sentiment of the venerable Founder of Methodism, in reply to those who desired to see his labours restricted within a narrow compass, and who charged him with a violation of Church order in his extraordinary efforts for the salvation of the souls of men,—not uttered in the spirit of grasping ambition, but prompted by the fire of holy love and zeal burning within his breast. This was the cherished sentiment of his whole life, and this he wished to be imbibed by those Societies, in the raising up of which he was rendered instrumental, and to be practically embodied in their movements as a Christian people. Nor was he disappointed. He saw exhibited among his spiritual children this enlarged benevolence and zeal, and he witnessed the fruit thereof throughout the United Kingdom and across the seas; and since his removal to his great reward, his sons and successors have shown that they caught his mantle, and that, by the blessing of God, the example of their father had contributed in no small degree in the moulding of that Missionary character which has more or less marked all their operations as a section of the Church of Christ. Nor has it ever been matter of regret with any Methodist heart, that other portions of the Church have thereby been provoked, zealously to labour for the coming of the kingdom of Christ; but on the contrary they have delighted to witness that others have been disposed to come up with them to the help of the Lord of Hosts, and that these also are being rendered a blessing in widely diffusing the knowledge of the Saviour.

Amid the dense moral gloom yet pervading our world, it is refreshing to the Christian to look abroad over some portions of Protestant Christendom, and to mark the burnings of Evangelistic fire, and the efforts now being made to enlighten and to save a benighted and perishing world.—Nor can we fail to see in this the true spirit of Christian zeal;—the spirit which animated, and was breathed throughout the Mission of the Son of God, and expressed strongly in His last charge to His Church, ere he ascended up on high;—the spirit which His followers in the first century so faithfully maintained, and which their Lord so greatly honoured;—the spirit which inspired the

bosom, and governed the movements of the great apostle of the Gentiles, giving him to say, with a feeling which no words can express, "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." "Not boasting of things without our measure, that is of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the Gospel in the regions beyond you." And, thank God, the same spirit of Christian zeal is in some degree now alive in our world. And so it must be, if Christianity exists in any of its vital power. The Gospel, wherever it finds an entrance, expands and elevates the powers of the heart, enkindling within a holy flame, not to be pent up or restricted by conventional distinctions, or circumscribed within narrow limits, but enlarging in strong desire, that the Gospel's joyful sound may be heard and embraced by every fallen soul of man.

But in view of the wants of the world, and in view of the will of God with respect to the operations of His Church, and in view of what remains to be done, ere prophecy shall receive its glorious accomplishment in the conversion of our race to Christ, how much more largely is the Spirit to be poured out from on high? The labours now put forth, and the sacrifices now made, are but as the drop of the bucket, compared with what is now demanded by the perishing condition of a world still lying in wickedness. Oh! how great is the change which must be wrought within the Church itself! What hindrances to the coming of Christ's kingdom exist in the worldliness, parsimoniousness, indifference, and many inconsistencies of the Lord's people; and how much at the present time does it behoove every Christian, by personal and entire devotedness to the Lord's service,—by earnest pleadings for the Spirit of grace,—and in the holy ardour of self-sacrificing zeal for the cause of the World's Redeemer, to be found labouring for the hastening of the long-predicted period, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." We see the Lord going before His Church,—let us esteem it as among our highest privileges to be found workers with Him; let us prove Him now, if he will not "open the windows of heaven, and pour out such a blessing that there shall not be room enough to receive it." Then shall the prayer of the Church in the Canticles for the coming of the Spirit and the refreshing presence of Christ, be constantly and universally enjoyed.—"Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out. Let my beloved come into His garden, and eat His pleasant fruits."

Among the enlarging efforts now made by the different sections of the Church, for the conversion of the world, Methodists occupy a prominent and honourable place. But of this we cannot boast; we have but very partially fulfilled our vocation in spreading scriptural holiness over the earth. A great work is committed to us; the Lord stretches out our line before us in every direction, and woe unto us if we betray our trust. Let our zeal abound yet more and more, and still be to others a means of holy provocation. From many portions of these Provinces, and from other lands throughout the wide extent of earth, loud calls are heard, "Come over and help us." "The regions beyond" are vast; and Missionaries are to be enlarged abundantly, ever extending the line of their labours and successes, until the circumference of the globe itself shall be comprehended. There is short. Souls are passing away by thousands—Our work is great, and high, and holy. *The field is the world. The world is our parish.*

MICMAC MISSIONARY SOCIETY.

The Anniversary of this Society was held in the Temperance Hall on Tuesday evening last, the President, the Rev. E. Evans, in the Chair. A deeply interesting Report of the Society's operations for the past year, was read by the Secretary, the Rev. P. G. McGregor. The meeting was addressed with good effect by the Chair, the Rev. A. Forrester, Rev. Dr. Twining, M. H. Perley, Esq., of St. John, N. B., P. C. Hill and W. Howe, Esqrs., and also by the Society's Missionary, the Rev. S. T. Rand, who gave a pleasing narration of a recent visit to the Indians at

Bras d'Or, out was of ence, which niversary, speakers with think, can pathy excit Micmac. cepts for meet the es to us Nova required fo ant Mission midst, a co by some no side of the the success pathies of England, a Committee the genero in the Cour deeply touc red men of now have t expenses o strongly ch favour will Churches i factual me unity of th may be, th tions of the translation tongue. No the approp any Micm shall have r Committee baptiz and some diffic mously agr red into M authorized mac termin Christian e the part of ber of the of sentiment not but int rious worki Mission in Some na desire to a ence to one with jealou die Allian minded ma ty exhibit is of perso tion, views yet, being vation of t keep these throw any operations. gracious ca the Church of the Soci of, a Mis adapted in now again, same All- moved the who only d Mr. Ran the year in ing a Micm dinary, a not only to quittance sots herea attention t Mr. Rand from the a of the Ind these char derstand t shortly be don, havin therein—a Society al have expr ing of the which are

Bras d'Or, Cape Breton. The meeting throughout was of a very gratifying character, the audience, which was much larger than at the last anniversary, appeared to listen to the different speakers with great attention, and the result, we think, cannot fail to be a deep and practical sympathy excited in behalf of the long-neglected Micmac. The balance-sheet showed that the receipts for the year were just about sufficient to meet the expenditure; but it is surely humiliating to us Nova Scotians, that of the small amount required for the past year to sustain this important Mission to an injured people, dwelling in our midst, a considerable proportion was contributed by some noble-minded individuals on the other side of the Atlantic; so that had it not been for the success of Dr. Twining in enlisting the sympathies of some friends during his recent visit to England, and the consequent formation of the Committee of co-operation in London, as well as the generous aid of a Nova Scotian now resident in the County Waterford, Ireland, whose heart is deeply touched with desire for the benefit of the red men of his native land, the Society would now have been quite unable to meet the current expenses of the year. But the hope is now strongly cherished, that a more cordial zeal in its favour will be excited in the different Protestant Churches in the Province, and especially, as effectual means have been taken to preserve the unity of the Society, and to command, as far as may be, the confidence of the various denominations of the Christian public, with regard to the translation of the Scriptures into the Micmac tongue. Not only has the Society resolved against the appropriation of funds for the printing of any Micmac translation, until such translation shall have received the approval of the Managing Committee; but further, with regard to the words *baptizo* and *baptisma*, upon which it was feared some difficulty might arise, it has been unanimously agreed that these words shall be transferred into Micmac in the same manner as in the authorized English version, with merely a Micmac termination, thereby, in the true spirit of Christian catholicity, and without compromise on the part of the Society's Agent, or of any member of the Committee, happily avoiding a collision of sentiment and action, which, if aroused, could not but interfere very seriously with the harmonious working of the Society, and be fatal to the Mission in its present infant state.

Some narrow-souled bigots, swallowed up in desire to advance their peculiar views with reference to one of the Christian ordinances, may look with jealousy and suspicion upon this holy Catholic Alliance; but every right-hearted, noble-minded man, must rejoice in the Christian charity exhibited by the Committee, composed as it is of persons of different views upon this question, views entertained strongly by them all, and yet, being anxious for the enlightenment and salvation of the poor Indians, cheerfully disposed to keep these views in abeyance, rather than to throw any obstacle in the way of the Society's operations. Herein do we clearly discern the gracious care and blessing of the Great Head of the Church. His hand was seen in the origination of the Society, and in providing just when needed, a Missionary such as Mr. Rand, so well adapted in every way for the good work; and now again, when difficulties are presented, the same All-sufficient-hand hath interposed and removed them. *Blessed be the Lord God of Israel, who only doeth wondrous things.*

Mr. Rand has been diligently engaged during the year in his work of translation, and in preparing a Micmac-English and English-Micmac Dictionary, a work which will be of immense service not only to the Indians in acquiring a correct acquaintance with the English, but also to any persons hereafter who may be disposed to direct their attention to the study of the Micmac language. Mr. Rand has adopted the Phonetic alphabet, and from the attempts he has made in teaching some of the Indians to read, has found in the use of these characters a decided advantage. We understand that some tracts in the Micmac will shortly be published,—the Tract Society of London, having kindly promised their assistance therein,—and that the British and Foreign Bible Society also, with their characteristic generosity, have expressed their readiness to aid in the printing of the Micmac Scriptures, some portions of which are now nearly ready for publication.

We hope that the Society's appeal will call forth such a response from every evangelical denomination, and from every portion of the Province, as to afford encouragement to carry out the objects of this promising Mission, upon a scale commensurate with its great importance, and with the claims and necessities of the Micmac tribe.

Gold Drops.

Kindness, like the gentle breath of Spring, melts the icy heart.

He who waits to do a great deal of good at once, will never do any.

The zeal which begins with hypocrisy must conclude with treachery; at first it deceives, at last it betrays.

Industry, intelligence, and integrity are qualities more valuable than gold.

He doubles his gifts who gives in time.

Hear no evil of a friend, and none of an enemy.

True politeness is a christian virtue.

In the greatest difficulties true virtue shines the brightest.

Omit no opportunity of doing good, and you will find few opportunities to do evil.

Faith doth not, as the mariners, cast its anchor downwards, but upwards.

In every cloud, the child of God may see shining the rainbow of mercy.

A patient Christian, like the anvil, bears all strokes invincibly.

The *Southern Christian Advocate* contains an interesting article on Dr. Olin. The writer thus remarks on this great man's devotional habits:—

Dr. Olin in his devotions gave me more sensibly the idea, than I had ever had before, of a wrestling in prayer. A pulpit of medium height concealed but little of his gigantic frame from the congregation. Before the sermon, when engaged in private prayer in the pulpit, it was with a species of solemn awe I saw those herculean arms beseechingly raised to heaven, and those prodigious hands grasping as at the impending blessing, every movement of those powerful muscles agitated and strained to their utmost tension, as if giving energy to the language of his soul: "I will not let thee go until thou bless me." And that he came off more than conqueror from that intense spiritual conflict, through Him that loved him and gave him the victory, who that beheld that countenance effulgent from the recent communication of the Divine glory, or listening to those burning words from lips just touched as by a live coal from off the altar—could for a moment doubt? O, if such as he, head and shoulders, intellectually as physically, above his brethren, felt the necessity of taking the kingdom of heaven by violence, that he might thereby "take of the things of God and show them unto us," how much need have they of smaller gifts, to seek for even larger grace!

A *Phonetic Exhibition* was held in Boston on Wednesday evening last, at Chapman Hall, in which a little girl, under six years of age, a scholar of the Boston Phonetic School, was entered against any number of others, of a similar age from the primary schools. An award of ten dollars had been offered to any one who should excel the little Phonetic pupil in these branches. The object of the trial was to make the fact apparent that a child could learn to read and spell quicker by learning the Phonetic method first.—The Phonetic scholar had studied reading one year, and spelling only two and a half months.—Sixteen little competitors contended for the mastery, but although they did remarkably well, the Phonetic art was triumphant.

Newport, R. I., has the boast of 18 churches to 9,500 people, that is a church for every 500 of her inhabitants. This entitles old Newport to the appellation of "the City of Churches."

Syracuse contests the title of the "City of Churches," with Brooklyn or any other city in the country, having twenty-five churches to a population of 25,000—one church to every thousand inhabitants.

A very extended attempt is being made by the most influential dissenting ministers of Glasgow to preach the Gospel in the streets and lanes of that city.

Dr. Cahill, a Roman Catholic, writing upon the present position of the Roman Catholics in the United Kingdom, with reference to the Papal Aggression Bill, looks for aid from France, and in his character as a Christian Priest congratulates his countrymen that France owes England a grudge, which never can or will be forgiven. "There is," he says, "not one Frenchman, or one French woman, or one French child, who would not dance with frantic joy at the glorious idea of having an opportunity of burying their eager swords and plunging their crimsoned French steel in the inmost heart of every man bearing the hated name of Englishman."

Spare minutes are the gold dust of time.—Young wrote a true as well as a striking line, when he affirmed that "sands make the mountain, moments make the year." Of all the portions of our life, the spare minutes are the most fruitful in good or evil. They are gaps through which temptation finds the easiest access to the garden.

METHODISM IN BALTIMORE.—The Episcopal Methodists have forty-five houses of worship in the city of Baltimore, of which five are coloured congregations, under the ministry of white preachers. The number of travelling or circuit preachers in the City is 26; number of members 11,081, of which 3,525 are coloured.

A member of a church, worth fifty thousand dollars, once rebuked a poor widow, a neighbour of his, for giving a dollar per quarter as pay for her preacher. "Why," said he, "ain't I worth half a hundred thousand dollars, and I never give more than a quarter of a dollar." The quintessence of stinginess!

A poor Swiss wooden-shoemaker, being asked why he had left off worshipping the Virgin Mary, replied, "Because she says, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. If she hath need of a Saviour herself, how can she save me?"

CONFERENCE OF CONVERTED JEWS.—The Rev. Dr. Herschell, of London, has issued a call for a meeting of converted Jews in that city, to confer on the best measures for spreading Christianity among their brethren.

INTERESTING FACT.—A fire took place in a chemical warehouse, recently, and the flames were spreading rapidly, when they were instantly subdued by the accidental breaking of a demijohn of ammonia.—*N. Y. Evang.*

The Houston papers say, that the Indian Chief Wild-Cat has 1800 runaway negroes at his town, lately built at Eagle Pass.

It is stated that wooden posts, planted not as they grow, but in inverted order, will remain sound, while others fast decay.

Summary of News.

BY THE R. M. STEAMER.

The R. M. S. *Canada* arrived on Tuesday morning, after a passage of 9½ days from Liverpool. She brought 90 passengers, 16 of whom were for Halifax, and among the number was His Excellency Sir John Harvey. A salute of 12 guns was fired at 8 o'clock, A.M., from the Citadel Hill, in honour of his arrival. The *Canada* reports that she arrived hence at Liverpool, G. B., on the 13th ult, in a run of 8½ days. The following is a summary of the most interesting items:

H. R. II. the Infante Don Juan of Spain, with an attendant, arrived in London, to view the Great Exhibition.

The Prince of Wales, though only in his tenth year, has begun to visit the nobility. He dined lately with the Duke of Somerset.

Lord Brougham appeared at the House of Lords recently. The noble lord appeared in much better health than when he last was in town.

The Queen is enjoying, in short excursions, the scenery of her highland home.

The receipts at the doors of the Exhibition, on the 11th, were £2,637, and the number of visitors 51,800.

A challenge has been sent up from the beachmen, at North Yarmouth, to sail one of their splendid yawls, the Reindeer, against the yacht America, for 100 guineas.

"Every practical success of the season," says the *Times*, "belongs to the Americans. Their reaping machine, their revolvers, and their yacht, are great 'facts,' and every one who is truly English—truly frank and generous—will admire the skill and enterprise that produced them."

A Mr. George Lewis, a blacksmith, has challenged Mr. Hobbs, in the sum of £50 to £25, that he does not pick and open a lock made on a principle in his invention.

The speech of His Royal Highness, Prince Albert, at the Mansion House, translated into the principal European and Oriental languages, has been published, under the sanction of His Royal Highness, by Mr. Horatio Owen.

The weather was very fine for harvesting in England.

TRACES OF SIR JOHN FRANKLIN.—The discovery of traces of the unfortunate expedition under Sir John Franklin, by the Am. vessels *Advance* and *Rescue*, is attracting much interest in England. The *London News* says:

"The intelligence of traces of Sir John Franklin and his companions have been scanned with eagerness by the veteran Arctic explorers now reposing on their laurels at Woolwich, and many of them are sanguine in the expectation that they may yet have the pleasure of welcoming at least the surviving portion of the noble crews who left Woolwich in May, 1845, with the *Erebus* and *Terror*."

The rebellion in China was spreading. The imperial troops could make no impression on the rebels.

Further accounts of the gold discoveries at Australia were received, and were highly favourable. One thousand pounds of the metal had been received at Sydney within a few days.

The intelligence from the Cape of Good Hope is unsatisfactory, the troops at the disposal of Sir Harry Smith being quite inadequate to meet the requirements of the case.

The authorities have ordered Her Majesty's screw-ship *Vulcan*, at Portsmouth, to have her repairs and fittings expedited as much as possible, as the ship is required to convey a regiment of 600 men to the Cape of Good Hope to reinforce Sir Harry Smith's army.

The Duke of Newcastle, being satisfied that a half-yearly return of rent is altogether of an unsatisfactory nature, both to the landlord and the tenant, has determined upon having all his farms re-valued, according to the present circumstances. The monument at Leswalt to the memory of the late Sir Andrew Agnew is now nearly completed. It is a column of nearly sixty feet in height, and, being placed in one of the parishes of Leswalt, is visible from a great distance.

R. O'Gorman, Esq., one of the oldest merchants of Dublin, and a large capitalist, has left Ireland for the United States. The exile of his only son, unfortunately led away by the mania of '48, who is at present practising as a barrister at the American bar, has been the cause of Mr. O'Gorman's departure.

On dit that France and England are decided on preventing a rupture between Spain and the United States, and in preserving for the former her valuable colony, but with the introduction of some indispensable reforms in the internal government of Cuba.

FRANCE.—Louis Napoleon grows more anxious as 1852 approaches, and the alleged conspiracy was supposed to impart strength to his cause; but the Police, as if malicious, throw ridicule on the plot, by making a razzia among some hundred and fifty German tailors—forty of whom, for sheer shame, had to be instantly discharged.

The commercial prospects of France continued favourable.

All strangers arriving in Paris with the intention of remaining there, are required to procure within three days a *permis de séjour*. This ordinance, however, does not apply to travellers who are provided with passports.

Advices from Paris state that instructions have been sent by the commandant of the French squadron at the Antilles, to assist the Cuban Government in repelling the aggressions of the American pirates.

The accounts received from the Brazils state that hostilities with Buenos Ayres were to commence on the 14th August.

GERMANY.—Numerous arrests took place at Pesh on the 31st; in consequence of the exhibition of a statue of St. Stephen, the features of which resembled Kosuth.

AUSTRIA.—A letter from Vienna states that the Austrian government intends to take severe measures against the Press.

RUSSIA.—Advices from St. Petersburg announce the opening of the railway from that place to Moscow, by the Emperor, on the 31st.

It is said that a confederation is about to be formed between the Italian sovereigns and Austria, doubtless as a safeguard against the possible contingencies of the French elections in May next.

A report is current that the King of Hanover, the uncle of Queen Victoria, is about to visit England, with a view of discussing the propriety of introducing a constitutional system into his kingdom, and with the countenance and support of England, endeavour to make Hanover what Prussia ought to have been, the rallying ground of the friends of freedom throughout Germany.

DOMESTIC.

On Saturday last, whilst Lt. Rhoads (97th.) and his lady were enjoying an afternoon's drive round the suburbs of the city, the horse, by repute a restive animal, took fright from some cause unknown, and, mastering the driver, overturned the carriage. It is with extreme regret we learn that the lady of Mr. Rhoads suffered serious injuries, and lies in a very precarious condition.—Sun.

Mr. Perley, of St. John, N.B., is now engaged in collecting trade statistics for a more full and enlarged report to be laid before Congress in February next. For this purpose he visited P.E. Island and Pictou during the past and present week, and in the prosecution of his enterprise called upon Major Norton, North American Consul, for such information as the trade from the various ports of his extensive Consulate could afford. In company with Mr. Norton he visited the Albion Mines, and afterwards met a number of the merchants of Pictou at that gentleman's house. Mr. Perley's untiring diligence in the collection of statistics is well known, and we hope that the report of his visit to this place will tend to give our neighbours a more favourable opinion of our resources than they have hitherto entertained. We understand that his enquiries are to be extended to Newfoundland also.—East-ern Chronicle.

Mr. Perley delivered a deeply interesting lecture in Temperance Hall on Monday evening last, upon Colonial Railways.

LAUNCH.—A splendid new Brig of 200 tons was launched from the Messrs. McKenzie's ship yard, at Baddeck, on the 9th inst. Mr. Neil McGregor was the master builder, and the Highland Lassie, so named by Mrs. McKenzie, is said to reflect great credit upon his skill as a Naval Architect. This vessel is intended to convey a number of persons to South Australia.

RETURNED.—Several of the excursionists from this city to the Boston Railroad Jubilee have returned home. These all speak in the highest terms of the kindness and courtesy received at the hands of the citizens of Boston. We believe that every one of our friends have come back satisfied that nothing will make Nova Scotia a country but Railroads.

THE COMING WINTER.—The young men in the various Stores in Town having by great solicitation at last attained the long deferred privilege of closing simultaneously every Dry Goods Store in the City, at 7 o'clock in the evening, during the Winter months, we hope they will embrace the manifold opportunities of self culture afforded by such Institutions as the Mechanics' Institute, and the Free Discussion Club, so that ocular demonstration may be made to the obstructives of their good measure of the profitable employment of the additional leisure obtained by the business men, as well as the Junior portion of the community, who suffered under the old mode more than the Seniors, who were trained under and accustomed to the working of a system that never recognized man as an intelligent being possessing faculties capable of development; but as a machine capable of performing a certain quantity of work from day to day without the smallest idea of relaxation or improvement—forgetting that intelligence is the handmaid of social order, and that the commercial progress of a community always keeps pace with the moral and intellectual self culture which prevails among the people while the rich products of skill, industry and enterprise are endowed with new vigour and prosperity, and happiness is diffused through every department of life as the reward of rightly directed efforts for self improvement.

Crowd then, young men, to the associations which will elevate you morally and intellectually—through the Mechanics' Institute and the Free Discussion Club—and make the coming winter glorious by your noble achievements in science, literature and art; remember the old adage of "where there is a will there is a way," and lay hold in earnest and you will soon create an emulation that will, ere long, breathe the undying spirit of Progress into many an useful institution—and rouse from apathy and indifference a few of the capacious intellects that exist among us,—for if we are ever destined to rise to the dignity of a nation, it can only be by the influence of free discussion.—Com to B. N. American.

"MURDER WILL OUT!"—The following is the substance contained in an extract from the log of the brig, Star, Mahar, master, on her last voyage hence towards Antigua, with which we have been obligingly furnished by Mr. C. E. Keefer. The Star sailed from this port 29th August last, and one of her crew, named T. O'Neil, who had apparently come on board sober, was observed to be restless—no person on board had seen him closed for six days. The Master surmised that the man had done some harm in his time, and that his mind was troubled in consequence. Laudanum was administered to induce sleep, and that failing the man was bled to the extent of a quart. The man subsequently confessed to the mate that he had murdered a man named Wilson in Newfoundland, and that his victim troubled him night and day. He had killed Wilson coming across the barrens on the 26th December, 1848; the act being perpetrated with a stick. The murdered man was a native of Newfoundland and married. On the sixth day at 7 p. m. O'Neil jumped overboard, the ship was immediately put about; the boat cleared with all expedition; but he persisted in swimming away from the vessel, and finally was drowned. The suicide was deliberate, for the water was smooth and the weather was fair, and as the man was an excel-

lent swimmer, he could easily have saved his life, if he had not been determined to make away with himself.—Chronicle.

LOSS OF BRIGT. BELLE.—CAPTAIN POOLE DROWNED.—The Brigt. Belle of this Port, Capt. Sam. Poole, from Antigua, bound to St. Martin's, in ballast, during the hurricane of the 18th ult., was driven on a ledge of rocks against a precipice, at St. Kitts, at 4 o'clock in the morning, and immediately went to pieces. The Capt.'s wife, with the crew, were miraculously saved. We regret to state that Capt. Poole was lost—in what manner was not known, so instantaneous was the disaster. There was specie to the amount of about \$500 on board. Nothing was saved from the vessel. We understand Mrs. P. met with much sympathy and kindness from the inhabitants of St. Kitts, who were doing all in their power to alleviate her distress.

The Belle was owned by Messrs. N. Utley, W. Rogers and the Captain. She was insured in the Yarmouth Office for £500.—Yarmouth Herald.

It will be remembered that two sons of Caleb Cook, Esq., were among the passengers lost in the Eagle. We regret to hear that his only remaining son was one of the three of the crew of brigt. Independent, who recently died of fever at St. Domingo.—lb.

CASE OF STABBING.—We learn that a boy belonging to the Little Bras d'Or, named McNeil, inflicted a very dangerous, if not mortal, wound upon a lad somewhat younger than himself, by thrusting a knife into his chest. It appears that a quarrel had arisen between them about the carriage of a bag of bread, whilst on the road leading from the Mines to the Bras d'Or, which led to the use of profane and irritating language, and resulted in the boy injured telling McNeil to go to—, whereupon the latter stabbed the former with a knife, and made off. We have not learned anything further respecting this very sad occurrence beyond the above facts. The lad McNeil, with his father, have, we understand, absconded. The wounded boy lies in great danger at the Mines, if not dead.—C. B. News.

COLONIAL.

New Brunswick.

CORONER'S INQUEST.—An Inquest was held on Wednesday, 10th inst., before Stafford Benson Esq., Coroner, on view of the body of James Mullins, who was drowned the night before, by falling from the bow of the American ship Calcutta, now loading at Black Brook. Every effort was made to save the unfortunate man, but with out success. A verdict of Accidental Death was returned. The deceased was a worthy, industrious man, and has left a widow and six children with but slender means of support. The Jury, to mark their respect for his character, and sympathy for his family, requested the Coroner to hand the usual fee to the widow, which was accordingly done.—Gleaner.

ELECTRIC TELEGRAPH.—We are gratified to be enabled to state, that the posts for the telegraph wires are up as far as Richibucto. We understand that contracts have been entered into for putting up the posts from Richibucto to the Bend of Petitecodie, and that the wires and necessary apparatus have been ordered. We hope to see the line in working order this fall.—lb.

COUNTY OF KENT.—Thomas Kinnead, aged 21 years, a native of Whitehaven, was lost overboard from the ship Princess Victoria, Leslie, master, on the 11th of August, while on her passage from Liverpool to Richibucto.—lb.

FIRE.—A barn containing about 25 tons of hay, and a considerable quantity of rye and barley, belonging to the heirs of the late Benjamin Fairweather, of Richmond, was totally consumed by fire on Monday night, the 15th inst.—Woodstock Sentinel.

Canada.

QUEBEC.—The deaths from Asiatic Cholera at Quebec this season, up to the 20th inst., were 157. Two new cases and one death occurred during the preceding twenty-four hours.

A Telegraphic Report from Quebec, dated the 26th inst. to the News Room, states that the weather was beautiful. The health of the City had improved.

The English Bishops of Quebec, Montreal, Toronto, Fredericton and Newfoundland arrived at Quebec on the 24th inst., on board the Montreal. Their Lordships came to hold a Council on the affairs of their respective Dioceses.

It was reported in Montreal on the previous evening that the Canadian Ministry had resigned.

The Montreal Herald says, we regret to hear that sickness has, for the last few days, been somewhat prevalent in our city; and our object, in noticing the fact, is to call the attention of our municipal authorities to the necessity of putting an immediate stop to every practice which has a tendency to render the atmosphere impure, and thus to aid any deleterious miasma which may temporarily prevail.

ANOTHER FATAL ACCIDENT.—On Monday last, in the Parish of Soulanges, a party of farmers started in pursuit of some bears, said to be in the neighbourhood. Vital Lariviere and Joseph Leroux were of the party. The latter fired his gun at what he, doubtless, believed to be a bear, when it was discovered he had shot his friend Lariviere—the entire contents of his gun (a ball and buck-shot) passing through his neck, and causing immediate death.—Montreal Herald.

AMERICA.

United States.

The Railroad Celebration in Boston was a grand affair. All the arrangements contemplated were fully carried out in the midst of splendid September weather. The reception of President Fillmore and Lord Elgin could not but be highly gratifying to those gentlemen as well as creditable to the city. Large numbers of distinguished men from the British Provinces, and various States of the Union, were present on this occasion. The grand escort of the President on Wednesday into the city; his introduction to the Governor at the State House; the great military review by the President on the Common;—the opening of the grand junction Railroad on Thursday; the novel and exciting Harbor excursion and regatta; the reception soirees in the evening, at which the President and Lord Elgin were present;—the glorious procession of military, trades, and associations on Friday; the noble array of children of the public schools; the monster tent on the Common, with the rich display of the tables; the fire-works and illuminations in the evening, altogether rendered this occasion as a celebration one of the most signal and striking which have occurred in this city. The decorations about the city, of flags, banners, emblems, arches, inscriptions, &c., added much beauty to the scene.—Nothing pleased us more than the admirable arrangements for pure cold water distribution on the Common. We fervently wish that such an arrangement could have been carried out through all the departments of this celebration. But we are sorry to be compelled to say that it was far from being a temperance celebration. Wines of various kinds were used freely on board the vessels in the Harbor excursion, and, it is said, without water to temper the strength. Is it not time that wise, patriotic, high-minded men, should discard altogether such dangerous accompaniments? How powerful the example! Little, we fear, do they realize the mischief caused by wickedness in high places.

A gentleman from Portland—one who opposed the new liquor law of Maine—tells us that the law is having a fine effect in the cities and large towns. In Portland the city has already been compelled to hire men to carry on the poor farm; previous to this law there were convicts enough to do all the work required.—Zion's Herald.

JUDGE CONKLING SAFE.—We are pleased to see how the arrogant and hasty threats of an inconsiderate man, even though a U. S. Officer, may be legally braved and escaped:—

The Buffalo Republic of Monday says, our readers will be rejoiced to learn of the escape of this learned and benevolent gentleman from an untimely end. It will be in the recollection of our readers that Mr. Commissioner Smith, at the conclusion of the hearing of the Fugitive case, made the following emphatic declaration:—

"That slave shall go back to Kentucky to his master, according to my decision, and if any one dare to oppose that decision, he shall be shot down!"

The danger, we need scarcely say, was imminent, but the Judge, we are delighted to learn, absolutely escaped from the city with a whole skin, notwithstanding many attempts on the part of the patriots to "blow him up."

The California papers confirm the news received by way of England, as to the existence of quantities of the precious metal in Australia. The attention of the government had been directed to it, and the Governor, Sir Charles Fitzroy, has issued a proclamation in which he forbids any persons working the gold mines until such regulations as may be found expedient shall be prepared and published, on which Licenses will be issued.

Several vessels were filling with passengers at San Francisco for the Australian gold mines, and a large ship had been freighted with flour for Sydney.

MORAL CONDITION OF CALIFORNIA.—An American gentleman who has resided in California for several years, and has had ample opportunities for making correct observations, as to the condition and prospects of that country, thus pictures the degraded state of its society, and the insecurity of life. Under head, Santa Barbara, July 24th, he says:—

"This country is in a dreadful state, given up completely to rapine and plunder. You hear every day of murder, robberies, arson, and a host of other crimes, perpetrated in the midst of crowded cities as well as in the open plain, in broad day-light and at the dead of night. Nor do the wretches care for secrecy, but in the eyes of the world, with impunity, and with no terrors of punishment to thwart them, commit such crimes as they themselves would shudder at if committed by others. Who is safe in such a society? To go unarmed in the streets, or in your own house, would be the height of folly. As for myself, I never retire at night without having my arms loaded ready at a moment's warning. Yet we are at a long distance from the main swarm of locusts that infest this land; but from one end of it to the other, you will find the human species ready to pounce upon the weak and defenceless.

"Our mail rider from above was made away with some three weeks since, about twenty-five miles from this place. It is supposed he was murdered; at all events nothing has been heard of him, or the mails, or even the animal he was riding."

The fine large bridge of the New Jersey Railroad over the Hackensack River was almost entirely consumed this noon by fire, which is supposed to have been communicated by a spark from

the engine of the train which left this city at 11 o'clock.

FRIENDSH.—In Rock Creek, Indiana, Mrs. Drusilola Owen was discovered in an attempt to pour melted lead into her husband's ear while he slept. He woke up just in season to save himself.

MISCELLANEOUS.

A REMARKABLE TUMBLE.—A Buffalo paper states that as two horses were feeding upon the grass near the precipice between the ferry and the Horse-shoe Fall, Niagara, one of them, venturing too near the brink, fell over and was precipitated to the bottom, a distance of nearly one hundred and fifty feet, without receiving any other injury than a few slight bruises. When discovered, he was taking a drink from the boiling fluid at his feet, where never horse drank before. His mate witnessed his fall, and stood looking over at him with much concern.

SEEING THE QUEEN.—Amongst the numbers crowding to London to view the wondrous glass palace and its contents, a farmer from the Stewartry of Kirkcubright, whose failing, if failing it be, is his proneness to melt "neath the soft glance of woman's eye," thought he might treat himself to a jaunt. Gazing around him, at his very first visit, he was startled from his propriety by a shout of "The Queen! the Queen! make way for her Majesty;" and there sure enough she was, attended by Prince Albert. "Oh dear! oh dear! I must see the Queen!" sighed forth a fascinating little sylph, bedecked in the height of fashion, and looking imploringly up at our gaping friend, "Do, my good sir, lift me up; I am sure you will feel honoured by having a lady in your arms." Soon the brawny arms of the "rustic haggis'd" elevated his fair charge far above the crowd of surrounding Cockneys; but still she struggled and screamed "higher! higher!" The pageant passed, much to the relief of the gallant squire, whom arms, kept so long on the rack, felt as if they were like to break, and he gently lowered his fair charge, who gracefully skipped away among her surrounding friends, leaving the gallant in ecstasy. Heaving a deep sigh, he turned away at last, essaying to rest his arms by putting his hands into his breeches pockets; but the sequel may be guessed—some of his fair friend's confederates had lightened his burden by turning them inside out, to a pretty considerable tune.—Dumfries Standard.

FILE YOUR PAPERS.—Having occasion a few days since, to look into the files of this Journal, published twenty and twenty five years ago, we could not but think of the satisfaction every man would enjoy in the possession of such a record. A newspaper is the daguerreotype of its time, and in those diminutive, dingy sheets, we had before us our present village in full life, as it existed a quarter of a century ago. The men of business, and merchandise, and wares, and produce, each eulogistic as now of their stock in trade; the politician, zealous in the maintenance of the right centre solely in him and his party; the competition and strife, the fears and hopes of all were before us as in real life. Here was the announcement of the marriage of those who have long passed the meridian, and are in the "sere and yellow leaf" of age; and here, too, was the record of the departed, whose affiliated successors are among us still. The newspaper itself, with its grotesque advertisements and general typography, is the impersonation of the mechanic arts of those days, and exhibits the contrast between that period and this.

If every young man who takes a newspaper now, will file it carefully, in his old age he will not only have a substantial mirror of the events with which he was cotemporary, to gratify his curiosity, but will have a record of important facts to be obtained from no other source. The trouble and expense of filing and binding your newspapers is slight, and will be well repaid.—James's Journal.

FINE CAMBRIC HANDKERCHIEFS.—A most wonderful piece of linen has been woven for the World's Exhibition in the North of Ireland, near Waringstown, by a weaver named George Haddock. It is a web of fine cambric handkerchiefs. Small print can be read through it, and yet the web is so close and compact that a single thread could not be distinguished without the aid of a microscope, or rather web glass. The cambric, when held up to the light, looks like a fine and airy fabric. In the production of this beautiful gossamer looking cambric, Mr. Haddock almost realized what classic fiction ascribed to the performance of Ariadne, who, as mythologists inform us, was converted into a spider: on account of equaling that ingenious little artist in her production of fine webs.

NEW METHOD OF SHOWING THE EARTH'S ROTATION.—Prof. Strong, of Rutgers' College, has just put in operation a new contrivance for proving the rotation of the earth, which puts the French pendulum mode entirely in the shade. Prof. Strong has constructed a wooden wheel six feet in diameter, but very slight indeed, its weight being only two pounds. The wheel is supported horizontally, the hub resting on a steel needle, in the same manner that a compass is supported. The needle fits into a glass socket. Placed in a room free from currents of air and all disturbance, the motion of the earth around the wheel is perceptible, the wheel apparently performing the revolution in the proper number of hours. It is proper to state that no locomotion is externally communicated to the wheel. This is the latest perpetual motion we have heard of.

HO... Extract of a... The Life of... To Professor... Sir—For... your medical... had tried do... (to no avail)... shortly die... cover I take... did so. I re... cabbage lea... took the pill... enabled to w... a stick, and... out one. I... diaries, quit... more than... Besides my... proof that y... wound or ul... had a bad l... and I gave... soundly hea... your inform... for twenty-f... and was egi... the Peninsu... I was disch... 1833. The C... Lyon, who... of Captain... (Signed)...

Advertisements.

HOLLOWAY'S OINTMENT.

CURE OF RHEUMATISM AND RHEUMATIC GOUT. Extract of a Letter from Mr. Thomas Brunton, Landlord of the Waterloo Tavern, Coatham, Yorkshire, late of the Life Guards, dated September 28th, 1848.

To Professor Holloway, Sir.—For a long time I was a martyr to Rheumatism and Rheumatic Gout, and for ten weeks previous to using your medicines, I was so bad as not to be able to walk. I had tried doctoring and medicines of every kind, but all to no avail, indeed I daily got worse, and felt that I must shortly die.

Besides my case of Rheumatic Gout, I have lately had proof that your Pills and Ointment will heal any old wound or ulcer, as a married woman, living near me, had a bad leg for four years, which no one could cure.

Extract of a Letter from Mr. Andrew Brack, Blacksmith, Eyemouth, near Berwick, dated the 10th of August 1848.

To Professor Holloway, Sir.—With pleasure and gratitude I have to inform you that after suffering for 21 years with a bad leg, which yielded to no kind of treatment, although I consulted, at different times, every medical man of eminence in this part of the country, but all to no purpose.

Extract of a Letter from Mr. Oliver Smith Jenkins, dated Falkirk, August 18th, 1848.

To Professor Holloway, Sir.—I was superintending, about six months ago, the erection of one of our Railway Bridges, and by the fall of a large stone my right foot was seriously bruised, which ultimately got so bad that I was advised to go to Edinburgh to consult some of the eminent Surgeons, which I did, and was told that in order to save my foot, two of my toes must be taken off.

AN EXTRAORDINARY CURE OF A DESPERATE SKIN DISEASE. On the 21st July, 1848, the Editor of the "Wesleyan" Newspaper, published in India, inserted the following Editorial article in his paper.

The Pills should be used conjointly with the Ointment in most of the following cases:— Bad Legs, Contractions and Swellings, Burns, Elephantiasis, Bites of Mosquitoes, and Sandflies, Coco-Bay, Chiefo-foot, Chilblains, Chapped-hands, Corns (Soft).

Sold at the Establishment of Professor Holloway, 224 Strand, London, and by most respectable Druggists and Dealers in Medicine throughout the civilized world.

Star Life Insurance Company. NOVA SCOTIA and other RESIDENTS of this Province, who contemplate insuring their Lives for the benefit of those depending on them, or Lives of others in debt to them, are REQUESTED to TAKE NOTICE, that the next division of profits in the above Institution will be made at their Office 44, Moorgate Street, London, at the close of the year 1851.

Star Life Insurance Company. The Unrivalled Summer Medicine IS WELL KNOWN TO BE Dr. S. Townsend's Extract of SASSAPARILLA, WHICH assertion is endorsed by the following Testimonial from Rev. James Beattie, Pastor of the Third Presbyterian Church, New Orleans, Feb. 7th, 1850.

EAU DE COLOGNE. 80 DOZEN Eau de Cologne, in boxes of 1 dozen each, in short and long bottles, real "Jean Marie Farina" for sale at the ITALIAN WAREHOUSE Bedford Row.

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.

AGENTS: John Naylor, Esq., Halifax. Andrew Henderson, Esq., Annapolis. Daniel More, Esq., Kentville. William H. Troop, Esq., Wolfville. Elder Samuel McKeown, Barrington. T. R. Pattilo, Esq., Liverpool.

CERTIFICATES. 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 by applying Mrs. BERTAUX'S MEDICINE were effectually cured.

This is to certify, that I have been afflicted with the Erysipelas, or the Salt Rheum, as the Doctors call it, for ten years. My hands were frequently so diseased, that I could make no use of them. I employed several physicians, but to no purpose as my suffering only increased.

ANN S. WHELLOCK, Nictaux. August 5, 1847.

This is to certify that my wife was attacked with Erysipelas in the face. I applied Mrs. BERTAUX'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.

ELIAS GRIMES, Wilmot. May 1st, 1848.

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. BERTAUX'S MEDICINE, and applied it, and in the course of one week, the boy was well; and I verily believe if I had not used the above Medicine, that he would have lost his life.

WILLIAM GORDON. Sworn before me, Thomas C. WHELLOCK, Esq. May 16, 1850.

Annopolis, January 3rd, 1851. 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 left no hope of life.

WESLEYAN ACADEMY. MOUNT ALLISON, SACKVILLE, N. B. PRINCIPAL—The REV. HUMPHREY PICKARD, A.M. CHAPLAIN—The REV. ALBERT DESBRISAY. TREASURER—CHAS. F. ALLISON, Esq.

BOARD OF INSTRUCTION. H. PICKARD, A.M., Prof. Mental Philosophy, Ethics, &c. JOS. R. HEA, A.M., French, Latin and Greek. T. PICKARD, A.M., Mathematics and Physical Sciences. STWARD—MR. THOMPSON TRUEMAN.

THIS Institution has been opened and in successful operation upwards of eight years. The manner in which it was founded and established, the principles enunciated at its opening as those upon which it should be conducted, and the arrangements which were made for carrying out its designs in all its departments, in both school and family, were such as to secure for it, from its very commencement, a very high place in the public estimation.

THE PRINCIPAL will give any further information which may be desired, to any person who will apply to him, (if by letter, post paid.) MOUNT ALLISON, July, 1851. A & W Hazard's Gaz., P.E.I., 21, Ledger, St. John's, N. F.

The Unrivalled Summer Medicine IS WELL KNOWN TO BE Dr. S. Townsend's Extract of SASSAPARILLA, WHICH assertion is endorsed by the following Testimonial from Rev. James Beattie, Pastor of the Third Presbyterian Church, New Orleans, Feb. 7th, 1850.

Dr. S. P. Townsend—Dear Sir: I feel it to be both a duty and a privilege to say, that for several Summers past I have used your preparation of Sarsaparilla in my family with the happiest effects. Yours, etc., JAMES BEATTIE. Halifax, January 2nd, 1851.

MR. SAMUEL STORY, Junr. DEAR SIR,—I am happy to inform you that I had an opportunity of perceiving the good effect 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.

JOSEPH WAITERS. Witness Patrick Caulfield, Jy. Constable. April 5. 6mos. 91—116

JUDSON'S CHEMICAL EXTRACT OF



CHERRY AND LUNGWORT, FOR THE CURE OF Coughs, Colds, Hoarseness, Spitting of Blood, Night Sweats, Asthma, Liver Complaints, and CONSUMPTION.

DO NOT NEGLECT IT. CONSUMPTION Can and has been cured in thousands of cases by JUDSON'S CHEMICAL EXTRACT OF CHERRY AND LUNGWORT, and no remedy has ever before been discovered that will certainly CURE CONSUMPTION.

The most strongly marked and developed cases of Pulmonary Consumption, where the lungs have become diseased and ulcerated, and the case so utterly hopeless, as to have been pronounced by Physicians and friends, to be past all possibility of recovery, have been cured by this wonderful remedy, and are now as well and hearty as ever.

THOUSANDS OF CONSUMPTIVE persons have been deceived repeatedly in buying medicines which were said to be infallible cures, but which have only proved palliatives, but this medicine is not only a palliative but a cure for ulcerated lungs.

About 1000 certificates of almost miraculous cures, performed by this medicine, from some of the first Doctors, Clergymen, and Merchants, have been sent us for this medicine, but the publication of them looks too much like Quackery, (will show them to any person, calling at our office.) This medicine will speak for itself and enough in its own favour wherever it is tried.

Wesleyan Day School, Halifax. THE SUBSCRIBER begs leave respectfully to intimate to Wesleyan Parents and to the Public generally, that the RE-OPENING of the above School will take place on THURSDAY, the 21st of this Month, when pupils of both sexes may be enrolled for arrangement in the following classes:—

PREPARATORY AND JUNIOR DIVISIONS. English Reading, meaning, examination and Spelling, Lessons on Objects and Natural History, &c., History of England, Geography, Solutions of Geographical Problems on the Maps and by the Globe, Grammar and Composition, Writing and Arithmetic.

SENIOR AND MATHEMATICAL DIVISIONS. Universal History, Ancient and Modern Geography, Use of the Globes, and Astronomy, Natural Philosophy, Grammar and Composition, Writing, Commercial Arithmetic and Algebra, Geometry and Practical Mathematics.

LATIN AND GREEK. McClintock & Crook's Series of Lessons, Anthon's Caesar, Greek Reader, and the Higher Classics. Hours of Attendance.—From 8 A. M. to 1 P. M., and from 2 to 4 P. M.

A French Class will be formed, at a private hour in the afternoon. Pinney's Practical French Grammar. As new Classes are to be formed in the different departments, a favourable opportunity presents itself for any who may wish to attend the Institution, and avail themselves of the advantages of the system of instruction pursued, which is one calculated to encourage the personal efforts of the Students. It is desirable that pupils should enter at the commencement of the Term.

JUST RECEIVED. And for sale at the Book Store of McLaughlin, Mr. Fuller, and the other booksellers of the City. A PEEP AT UNCLE SAM'S FARM, WORKSHOP, FISHERIES, &c. BY P. TOCQUE.

Opinions of the Press. Mr. Tocque is a "Newfoundlander" but knows more of us Yankees than most of us know of ourselves. His book is quite remarkable, it is full of information, and the very information needed to a fair estimate of the country.

MEDICINES, SPICES, SEEDS, &c. 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. MORTON & CO. May 17. 3m.

NEW ARRANGEMENT!



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

TWO TRIPS A WEEK.

THE American Steamships "ADMIRAL" and "CAROLA" 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 every afternoon.

Steamer "Admiral" will leave Eastport for Portland and Boston every Tuesday and Friday, at 2 o'clock, p.m., or immediately after the arrival of the "Creole." Passengers for Boston on Tuesdays will go by railroad from Portland; on Fridays, leave Eastport at 2 o'clock for Boston direct.

Returning, will leave Boston on Mondays, at 12 o'clock, for Eastport direct. Thursdays, at 10 a.m., for Portland and Eastport, leaving Railroad Wharf; Portland at 7 p.m., after the arrival of the 12 o'clock train from Boston. Passengers for St. Andrews and Calais take steamer "Nequasset," at Eastport.

Table with columns: Cabin Passages to Boston, Portland, Eastport, Deck, St. Andrews, Calais. Fares listed for each destination.

Bills Lading for Freight, must have the names of both Boats inserted. For passage apply to GEORGE THOMAS, Agent.

REVALENTA ARABICA.

FIFTY THOUSAND CURES WITHOUT MEDICINE HAVE BEEN EFFECTED BY DR. HARRY'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 Dr. Harry's Revalenta Arabica Food in a very short time."

General Agent for Nova Scotia. JOHN NAYLOR. April 22.

LIFE AND FIRE INSURANCE.

The Undersigned has been appointed Agent for the "Tasman Mutual Life Insurance Company of Tasmania," United States, and having previously to taking the Agency, received satisfactory proof of the good standing and respectability of the Institution, he begs to inform the public generally that he is now prepared to issue Policies for eligible risks at moderate rates of premium, and to receive proposals for Life Policies, which will be forwarded to the Directors, and if accepted, Policies will be immediately returned.

DANIEL STARR, Agent. Halifax, 16th June.

NEW STYLE OF MELODEON.

THE SUBSCRIBER, having entered into an arrangement with the Inventor of those beautiful Musical Instruments, called the PATENT ACTION MELODEON, now offers them for sale in this Province. They are equally adapted to the Church or the Parlor, having a powerful swell pedal, and are not liable to get out of tune.

These instruments have been examined by persons of the first musical talent in the city, who have declared them worthy of their recommendation. References given if required. Prices from £14 to £25. Please call and examine at THE MELODEON MANUFACTORY, No. 128 Harrington Street.

Orders from the country collected, and will be promptly attended to. August 6, 1851. Wes. & Ath. JOHN HAYR.

TOBACCO & CIGARS.

A FURTHER supply of that choice brand "Virginia Gold Leaf" TOBACCO, (in lump) so much approved of. Also—20,000 very prime CIGARS, various brands and sizes. 10,000 cheap Cigars, from 8¢ to 25¢ per M. Just received and for sale by W. M. HARRINGTON.

August 2. Opposite Commissioners', Bedford Row.

OLD DR. JACOB TOWNSEND'S SASSAPARILLA.

The Subscriber informs the Public, that he is Agent for the sale of the above excellent Compound, in this Province, and invites those desiring in the article, and all who are afflicted with the various diseases, for which the Sarsaparilla is known to be beneficial, to call and try the above, before putting any confidence in the slanders that the agents of its rival in the United States are publishing from time to time.

To be had by wholesale in cases of 12 dozen each, or by retail, at moderate prices, at the Jerusalem Warehouse, June 18, 1850. n. l. DANIEL STARR.

