

# THE WESLEYAN.

NEW SERIES.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, &c. &c. [Vol. 1, No. 42.]

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HALIFAX, N. S., SATURDAY MORNING, APRIL 27, 1850.

(Single Copies,  
Three Pence.)

His Excellency the Lieutenant Governor in Council has been pleased to make the following appointments:

Andrew B. Almon and Edward B. Sutherland, Esquires, to be Notaries and Tabellions Public.

[We observe that the market wharf is at present undergoing thorough repairs, which were much needed, as it has been, for some time past, in a most dilapidated and dangerous condition.—Colonist.]

### To Agents.

In ordering papers for new Subscribers, Agents would greatly oblige by stating the time from which they are to be sent.

Back numbers can be supplied.

### LETTERS RECEIVED.

Since our last letters on business have been received from the Rev. R. A. Chesley (with remitt. 40s.), Capt. R. Chennut (with 10s. for papers.)

### MARRIAGES.

On Tuesday evening, at the residence of H. G. Hill, Esq. by the Rev. F. Smallwood, Mr. John Dool, to Helen Jane, seventh daughter of the late Mr. James Ives.

On Tuesday evening, by the Rev. John Scott, Mr. James Kerr, to Jane, youngest daughter of Mr. William Moir, both of this city.

On Tuesday last, by the Rev. R. F. Unwin, Mr. H. M. Creighton, to Eliza Anne, daughter of James Cogswell, Esq.

On Tuesday evening, by the Rev. Dr. Twining, James Harmon, Color Sergeant of the 97th Regt. to Miss Caroline A. S. Bishop, of Halifax.

### DEATHS.

On Saturday morning, the 15th inst., after a severe illness, John Steele, Esq., a native of Apsalooke, Dumfriesshire, Scotland, aged 73 years, much and severely esteemed.

The Hon. Hugh Johnston, member of the Legislative Council of New Brunswick, died at St. John, on Saturday last.

On Tuesday 16th inst., Mr. James Brown is the 10th year of his age.

Suddenly, in the 42 year her age, Mary Ann, wife of George McKenzie.

### SHIPPING NEWS.

#### ARRIVALS.

Friday 15th.—Brigs: Boston, Caybill, Boston, to R. Wier & Co.; Mayflower, Peigroon, Philadelphia, 9 days, to W. Hamilton and others; Brigs: Tees, Shelton, Philadelphia, 9 days, to J. Tobin; Eastern, Gerritt, Ship Harbour.

Saturday.—Schr Fairy, Locke, Ragged Lake; brig Joseph, Fougere, Arichat, 12 hours; schr Eagle, Fair Fortune Bay, 8 days.—Oxley & Co.; schr Mac, 9 days; Emily, New York.

Sunday.—Revenue Schr. Darling, Darby from the Eastward—could not get to Sable Island.

Monday.—Brig Vixen, Lancaster, Boston, 4 days, to Sizer & Twining; brig Columbia, Malaga, Liverpool, N. S.; brig Lightfoot, Liverpool, G. B. 26 days to Fairbanks & Allison; schr Lady Ogle, McDonald, Porto Rico, 21 days—to Bond & Gibson; brig Fanny, Irwin, Aquidilla, Porto Rico—to W. H. Rudolf.

Tuesday.—Schr Emily, Wood 3 days from New York, to J. Tobin.

Schr. Jane, Forrest 2 1/2 days from Boston, to J. & M. Tobin.

Schr. Sophia, (pkt.) Young, Lunenburg.

A brig put into Sable.

Wednesday.—Brig Cordelia, Forrest, Boston, 3 days, to C. D. Hunter; schr. Mary Jane, Forrest, Boston, 2 1/2 days; brig D. B., returns, Malaga, N. S.; brig Atlanta, Acker, Shelburne, via Liverpool, G. B. 26 days to Fairbanks & Allison; schr. Lady Ogle, McDonald, Porto Rico, 21 days—to Bond & Gibson; brig Fanny, Irwin, Aquidilla, Porto Rico—to W. H. Rudolf.

Thursday.—Brig Mayflower, Cochran, New York, 8 days—to J. McDonald and others; schr. John Eaton, Hector, New York, 4 days—to F. A. B. Buxford and others; barque Rosetta, Liverpool, 36 days, bound to St. Andrew's and St. Stephens.

#### CLEARED.

April 18.—Blower, Gray, St. John N. F. Blah & Brothers; Zebian, Gillis, Newfoundland; J. S. M. Tobin; Harport Holmes, Windsor; Masters; Humming Bird, Tuxo, Porto Rico, Saline & Waterwright; Triumph, Crockett, Porto Rico, Fairbanks & Allison; 16 Tiberius, Brown, Jamaica, Nater & Twining; Reindeer, Bell, Br. W. Indies, W. B. Hamilton; Boston, Laybold, Boston, B. Wier & Co.

#### MEMORANDA.

The Br. Schr. Port au Spain, Cal, from Trinidad, for Philadelphia, was towed into Sable Island last night. On the sight of the 3rd they made Assamung and struck on a shoal. The next day she was abandoned, the sea making a complete breach over her. Soon after, finding the schr moving, the crew returned on board and found her afloat, with loss of rudder. She was afterwards towed to Delaware Breakwater for \$150.—Krepler's Star.

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### POETRY.

#### GLEAMS OF HEAVEN.

BY ADELPH.

Ask't thou of heaven?—  
'Tis a land of deathless, deep repose;  
Where the fount of living water flows;  
Where the bright rose in its beauty's prime  
Fears not the chill, cold blast of time;  
And the peaceful skies no shadows know  
From the sight of earthly toil or woe.

Ask't thou of heaven?—  
'Tis where ten thousand seraph-tongues  
Breathe their immortal, hallow'd songs;  
Where angels pour their notes of praise,  
'Mid the clear, full light of glory's blaze;  
And the hary's rich chords are woke to song,  
Lays sweeter far than to earth belong.

Ask't thou of heaven?—  
'Tis where no sin can blight the joy,  
Nor bliss be mingled with alloy;  
'Tis a land where sorrow finds no place,  
Where the torn heart feels no desolation,  
Where bright hopes take not in their bloom,  
Where eyes weep not o'er an early tomb.

Ask't thou of heaven?—  
'Tis a land where parting is unknown;  
Where, round the everlasting throne,  
Hearts that on earth oft loved to bleed  
In hallowing intercourse, and bend  
At Mercy's footstool, meet at last,  
When the career of earth is o'er.

Ask't thou of heaven?—  
'Tis a realm of peerless glory bright,  
Where, 'mid a radiant host of light,  
He who hath hung yon orb on high  
Dwells in unutter'd majesty;  
'Tis there, beyond, and amid those rays  
Breathe an adoring song of praise,  
That, this is heaven!

### CHRISTIAN MISCELLANY.

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

#### Man's Responsibility for his Thoughts.

It is a mean and unworthy conception of the Deity, that would limit his attention to words and deeds. Thoughts are the living creatures that talk and negotiate with God. He knows their language, and comprehends their every movement. This is his province—his prerogative, and on this prerogative none can, nor dare, encroach. The close observer—the keenest scrutinizer of human nature, often finds that his guesses at the thoughts of his fellow-beings are vague, indifferently and erroneous. God never errs; he looks on the whole miscellaneous crowd of thoughts, and recognizes the character of each, as accurately as if it were the only one on which his scrutinizing glance was fixed. How varied are the scenes, how diversified the attitudes of thoughts, presented to his observing eye. At one time thoughts are observed by him in penitential garb and posture, directed towards his altar, and breathing petitions for pardon and forgiveness,—having no sacrifice but a broken heart,—and no incense but that which the gospel reveals and the eye of faith beholds; yet on such thoughts the God of holiness bestows his smile, and says, 'The sacrifice of a broken and contrite heart, I will not despise.'

The sin of Nebuchadnezzar was, doubtless, one of haughty thoughts and lofty imagings, offensive to that Holy Being, before whom the most seemingly object is the humble spirit—the penitent heart. And the extent of the sin, must be measured by the infliction of displeasure it incurred. It was a sin not so much of words as of thoughts; a soul inflated with pride, presenting its bloated form to the glance of the eternal eye. 'He walked in the palace of the king of Babylon, and said, Is not this great Babylon that I have built for the habitation of the kingdom by the might of my power, and for the honour of my majesty? And while the word was yet in the king's mouth, there fell a voice from heaven, and said, O king Nebuchadnezzar, I have decreed concerning thee, that thou shalt be driven from men, and thy dwelling shall

drive thee from men, and thy dwelling shall be with beasts of the field. The blow was inflicted directly on the sinning and haughty thoughts; into their region the thunderbolt of the divine anger rushes, the pride of intellect is laid low, and reason, reclining from her seat, leaves the man a fit companion for the brute creation. Who can look on this fact without feeling the truth of that maxim of the moral government of God? 'A proud heart is sin.'

The relative extent of this responsibility is beyond all measure. It increases with the widening sphere of influence, and augments with the lapse of time. Sound reverberates through immensity. Thought acts and reacts through eternity. Thoughts uttered centuries past are still telling on the minds of men in the present day. Thoughts, the offspring of the undying mind, inherit an endless duration as their rightful patrimony. And long, long after the worm has fastened on the tongue that uttered, or on the hand that recorded the thoughts, shall the thoughts possess an immortality, in the exercise of which shall they re-unite with their present mind in the enjoyment of bliss, or the endurance of woe without end.—From *Thoughts upon Thought*.

#### An Enemy Softened.

"A man of my acquaintance," says Dr. Dwight, "who was of a vehement and rigid temper, had many years since a dispute with a friend of his, a professor of religion, and had been injured by him. With strong feelings of resentment, he made him a visit, for the avowed purpose of settling with him. He accordingly stated the nature and extent of the injury, and was preparing, as he afterwards confessed, to load him with a train of severe reproaches, when his friend cut him short by acknowledging, with the utmost readiness and frankness, the injustice of which he had been guilty; expressing his own regret for the wrong he had done, requesting his forgiveness, and proffering him ample compensation. He was compelled to say that he was satisfied, and withdrew full of mortification that he had been precluded from venting his indignation and wounding his friend with keen and violent reproaches for his conduct.

"As he was walking homeward, he said to himself to this effect: 'There must be something more in religion than I have hitherto suspected. Were any man to address me in the tone of laughtiness and provocation with which I accosted my friend this morning, it would be impossible for me to preserve the equanimity of which I have been a witness; and especially with so much frankness, humility, and meekness, to acknowledge the wrong which I had done; so readily ask forgiveness of the man whom I had injured; and so cheerfully promise a satisfactory recompense. I should have met his anger with at least equal resentment, paid him reproach for reproach, and inflicted wound for wound. There is something in this man's disposition which is not in mine. There is something in the religion which he professes, and which I am forced to believe he feels—something which makes him so superior, so much better, so much more amiable than I can pretend to be. The subject strikes me in a manner to which I have hitherto been a stranger. It is high time to examine it more thoroughly, with more candour, and with greater solicitude, also, than I have done hitherto.'

"From this incident, a train of thoughts and emotions, commenced in the mind of this man, which terminated in his profession of the Christian religion, his relinquishment of the business he was engaged in, and his consecration of himself to the ministry of the Gospel."

#### The Simplicity of Faith.

The difficulties of religion are not to be understood. The great problem, always before the faithful, is the simplicity of the faith which is to be believed. It is not the

man. It reminds us of a pretty illustration of the child-like simplicity of a Christian's faith, which we once heard in the sermon of a French preacher, Adolphe Monod. Two children were standing at evening on the summit of a hill, watching the setting sun as it seemed slowly to roll along the bright horizon. "What a way," said the elder, "the sun has moved since we saw it coming from behind that tree!" "And yet you remember," said the younger boy, "we learned in this morning's lesson with our father, that the sun never moves at all." "I know we did," replied the first; "but I do not believe it, because I see it is not so. I saw the sun rise there this morning, and I see it set there to-night. How can a thing get all that distance without moving? You know very well, that if we did not move, we should remain just where we are upon the hill." "But our father," said the other, "told us it is the earth that moves." "That is impossible too," replied the elder, "for you see it does not move: I am standing upon it now, and so are you, and it does not stir: how can you pretend to think it moves, while all the time it stands quietly under our feet?"

These simple ones might divide mankind between them, and carry the banner of their parties through the world from first to last, from the gates of Paradise to the judgment seat; there has never been, and there will never be, any other division, but they that take, and they that will not take, their Father's word. Every page of the Bible is a declaration of this truth; every page of human history is a manifestation of it. The believing and the unbelieving, the righteous and the wicked, the happy and the miserable, the saved and the lost, the justified and the condemned, the dead and the living—we may take the scripture definition of the two parties under what terms we please, explain them, discuss upon them, write volumes on volumes to elucidate or to confound them, it comes to the one simple description at last—they that do, and they that do not, take their Father's word. Can the youngest among us, the most ignorant, the most foolish, pretend to say, We do not understand it, we do not know what it is meant by faith? We are not sure if we have faith enough, if we have right faith or wrong faith, or any faith at all; as if it were some strange, mysterious thing.—Let us never forget the simplicity of faith: it is the confidence which a little child puts in his father's word. And let us remember, too, that our eternal destiny hinges on our believing or not believing; for it is declared: 'Him that cannot lie, 'He that believeth not, shall be damned.'

#### Evil Reports.

The longer I live the more I feel the importance of adhering to the rules I have laid down for myself in relation to such matters.

1. To hear as little as possible whatever is to the prejudice of others.
2. To believe nothing of the kind till I am absolutely forced to it.
3. Never to drink into the spirit of one who circulates an ill report.
4. Always to moderate, as far as I can, the unkindness which is expressed towards others.
5. Always to believe that, if the other side were heard, a very different account would be given of the matter.—From *Our Life of Sinners*.

#### Christianity a source of Hope and Consolation.

Christianity offers even to the irreligious, who reject amidst their sufferings, the alleviation springing from the knowledge of their sins, to penitence; and to the pious, who should attempt to console themselves, simply a sufficient and without any reference to the moral and religious state of their minds, would be a source of comfort and consolation. We are to be the recipients of consolation to the poor, is in a strictly appropriate. The objects of anxiety and sorrow are not to be the objects of God's exultation; the

eternal wisdom and kindness in afflicting his children: that this necessary discipline is to refine and exalt them by making them "partakers of his holiness;" that he mercifully regards their weakness and pains, and will not let them suffer beyond what they shall be able to bear; that their great Leader has suffered for them more than they can suffer, and compassionately sympathizes with them still; that this short life was far less designed to confer a present happiness, than to mature them to a fitness for being happy for ever; and that patient constancy shall receive a resplendent crown. An aged christian is soothed by the assurance that his Almighty Friend will not despise the enfeebled exertions, nor desert the oppressed and fainting weakness, of the last stage of his servant's life. When advancing into the shade of death itself, he is animated with the faith that the great sacrifice has taken the malignity of death away; and that the divine presence will attend the dark steps of this last and lonely enterprise, and shew the dying traveller and combatant that even this melancholy gloom is to him the utmost limit of the dominion of evil, the very confine of paradise, the immediate access to the region of eternal life.—Rev. John Foster.

#### A Hundred Years Hence.

It strikes me as one of the most impressive of all sentiments, that, "It will be all the same one hundred years after this!" It is often uttered in the form of a proverb, and with the levity of a mind that is not aware of its importance. A hundred years after this! Good heavens! with what speed and what certainty will these hundred years come to their termination! This day will draw to a close and a number of days make one revolution of the seasons. Year follows year, and a number of years make up a century. These little intervals of time accumulate and fill up the mighty space which appears to the fancy so big and so immeasurable. The hundred years will come, and they will see the wreck of whole generations, every living thing that now moves upon the face of the earth will disappear from it. The infant that now hangs on his mother's bosom, will only live in the memory of his grand-children. These scenes of life and intelligence that are now before me, will be changed into the dark and loathsome forms of corruption. The people who now hear me, they will cease to be spoken of; their memory will perish from the face of the country; their flesh will be devoured by worms; the dark and creeping things that live in the holes of the earth will feed upon their bodies; their coffins will have mouldered away, and their bones be thrown up in the new-made grave. And is this the consummation of all things? Is this the final end and issue of man? Is this the upshot of his busy history? Is there nothing beyond time and the grave to alleviate the gloomy picture? To chase away these dismal images? Must we sleep forever in the dust, and bid adieu to the light of heaven?—Dr. Chalmers.

#### Faith which Justifies.

If we would at once see what a true and saving faith is, we may take the sum of it in this description. It is when a sinner, being on the one hand thoroughly convinced of his sins, of the wrath of God due to him for them, of his utter inability either to escape or bear this wrath; and on the other hand, being likewise convinced of the sufficiency, willingness, and resignation of Christ to satisfy justice and to reconcile and save sinners; both these upon yield a firm and unshaken faith, revealed in the Scripture, and also given to and received by Jesus Christ himself, his officers, and his Prophet, resolving to attend unto his teaching as he had said and King, resolving to rely upon his word alone; and daily, courageously submitting himself, and ever the more sincerely and perseveringly.—This is a faith which justifies; and will certainly save all those it shows it is worth.—*Dunham Hooker*.

WESLEYAN MISSIONS.

(From Wesleyan Notices Newspaper, April 1850)

FRIENDLY ISLANDS.—Tongataboo—Moa.

Extract of a Letter from the Rev. Matthew Wilson, dated Moa, Tongataboo, April 30th, 1849.

From a preceding letter you will perceive that our way to the Moa has been open for some time past. We have access to the whole fort,—to every house, and every ear; and God has given his word access to some hearts. Mr. Miller had been here a year, and had not laboured in vain; yet such was the nature of the difficulties with which he had to struggle, that he had not as yet been able to get a place in which to conduct public worship, &c. In a memorandum of the work at the Moa, which he left, he writes thus:—“Services and prayer-meetings have hitherto been held in our dwelling-house, and the schools in the pantry.” We soon begged a large house, and leave was obtained of the ruling Chief (who is still a Heathen) to place it in the middle of the fort. But another difficulty was that of getting it brought the distance of four miles, and of erecting it; because the few professors of Christianity in the fort were not able to do it themselves. I then assembled all the principal Chiefs of our party, from different villages, within twelve miles round, and stated to them that we were too weak at the Moa, to bring and erect the house for the chapel; and that our object in bringing it was, to preach the Gospel in it; not so much for the benefit of the few professors at the Moa, as to benefit the Heathen population generally; that it was a cause of great thankfulness that God had so far opened our way, as to be allowed to erect a place of worship in the fort; and that, if they did it cheerfully with their people, God would receive it as done to Himself, being done out of love to their Heathen relatives. To this they readily agreed. The day was appointed; they brought it and set it up in the fort. On the evening of the same day, all the people who had come from a distance slept in the fort, that they might finish the house on the following day; when there came a message from a Heathen Chief, brother to the ruling chief, who was away at the Moa, not to proceed any further in the erection of the chapel. The Christian Chiefs came to me, to ask me what they were to do,—if they were to regard him, or proceed; because some of them were greater chiefs than he by rank, and would have proceeded. But I said, that we had better wait a little, until we knew the cause; but we should create a disturbance between the two Heathen brothers. A few days having passed by, and his wrath abated, I went to him, and asked his reason for opposing the erection of the chapel, and if he did not wish us to have a chapel in the fort. He said, that he had no objection to that; but that it was put too near one of their gods’ premises, and too near the road where they go to offer their yearly offering to the gods. And moreover, he said, “Some of the gods have been heard crying, because of the chapel having been brought there.” I then said, “Well, as that is the only ground of your objection, where do you wish the chapel to be?” He mentioned a place which is equally as good as the other. I then said to him, “You see, now, that all the Christian Chiefs, for miles round, who were so kind as to come with their people to erect the chapel, are gone away; and how are we to get the chapel in its place? Will you and your people assist us in it?” He replied, “Leave it to me and my brother,” (the ruling Chief,) “and we will remove it, and set it up for you.” The day was appointed, and scores of the Heathen assembled, and erected our chapel in the place where it now stands. We have worshipped in it for ten months; and many Heathen have bowed the knee in it, for the first time, to the true and only God. Fifty have embraced Christianity in the fort, and one hundred in the different villages contiguous. Among these were four Heathen Priests, and six converted from Popery. I have heard of two only who have gone over from us to Popery, and they were both forced by their parents.

Our increase of members in this part of the Circuit is one hundred. We have preaching at thirteen places: three of these places are entirely new; and in two we have recommenced preaching, having been prevented for a time by opposition from the Heathen. The total number professing Christianity in this part is nine hundred. There is no place yet on this end of the island where all are professedly Christian.— Besides this, there are ten other Heathen villages which we visit. The work here extends over a space of twenty miles in length, and twelve in breadth. You will perceive, that the total number of villages, besides the fort, which are allotted to the labour of one single Missionary, amount to twenty-three; and some of these villages contain above three hundred inhabitants. And though much has been done, much more remains to be done. It is true, that the kingdom of Satan has received a shock, and many of their Heathen god-houses are dropping to pieces; (but very few of them are now kept

in repair;) yet we want to see the entire and eternal downfall of his kingdom.

I never travelled, preached, and visited so much in any previous year. I bless God for that degree of health with which he has favoured me, and given me power to labour for him. And never was there a time when I could say so fully from my heart, as now, “I delight to do thy will, O God!” Yet let no one think that this year has gone by without its trials. Ah, no we have had our share of the cross! Some professors of religion have pained us by their disorderly walk, and given the enemy too much cause to rejoice. We have also had family afflictions, and we have had family partings. Our children have been separated from each other’s embrace, and separated from us. Our family is divided. The time being fully come for them to be educated, and having neither means nor time to educate them here, and our way not being fully open for us to remove with them at present, we have suffered them to go before us to New Zealand. Great God of Missions, save them!

RELIGIOUS INTELLIGENCE.

SPAIN.

(Concluded.)

A few days ago I received a letter from a priest in Madrid, to whom a copy of our second number was sent. He says, “I duly received No. II. of *Catolicismo Neto*, and immediately read it. I was much pleased with the clearness and evangelical simplicity which the author has happily used in favour of the well-being of his countrymen.”

The priest, from whose letter the last extract is taken, (to turn to another subject,) writes as follows:—“I am resolved to fulfil my word, and to carry into effect my proposal (of translating the Old Testament, from the Hebrew.) if your Society will aid me, as I think it should aid all who contribute to the great work of which it is copartnership—namely, that of extending Bible knowledge, through reading in its genuine purity the immortal book of the good news and the wisdom of God. The necessity for such reading becomes more and more sensible every day here in Spain, because impiety increases among us, through lack of reading this great book; and trifling books in the increase. It appears to me very desirable that you should return to this country, and that the Society should turn to account every occasion that may present itself, in furtherance of the great good that can be done for poor unfortunate Spain, by contributing to deliver it from the state of indifference, or practical atheism, in which it lies, the effect of our ignorance, and of the evil devices of the bishops and priests of our religion.”

With this priest I had many interviews when in Madrid, and I have had several letters from him since I returned to this country. He is a learned Hebrew scholar, and professor of that language in the University of Madrid. He has been a diligent and close reader of the Hebrew Scriptures for more than twenty years, and has greatly contributed to extend the study of that language in Spain, a chair for which is now established in the chief universities of the country. He has a very respectable class of students to this study over the country is on the increase. He has lately published a Hebrew Grammar, in two volumes 12mo., and intends to add a third. Perhaps our best Hebrew scholars might reap advantage from this work, as he is a man possessing an original and powerful mind. Some years ago he finished the translation of the whole Book of Psalms. I had this manuscript in my possession for some time, and was much pleased with the work. His version is close to the original, is clear and perspicuous in its style, and possesses considerable elegance. He is now engaged daily, and for many hours a day, in translating the Old Testament generally into his native tongue, a tongue which, from its dignity and variety, will not dishonour the original. I urged this friend formally to undertake this work as soon as the second volume of his Grammar was finished, it being in the press during the latter part of 1848. On the 1st of January, 1849, he commenced his translation with all formality, beginning with Genesis. The following day I had a visit from him, and he came formally to announce to me that he had fairly, and in good earnest, begun his work; and he further stated that it was his purpose, through God’s grace, to prosecute the undertaking until he should have rendered the entire Hebrew Bible into Spanish. In the letter from which I have quoted above, which is dated the 28th of December, he says:—“To-day I have finished to write out a clean copy of the 26th chapter of Leviticus, and expect, God willing, to conclude the book to-morrow. Every day as I go on, and every line I translate, convinces me more and more, and also those around me who read the version I give, that we possess not the Bible either in Greek, or Latin, or Spanish. The Books of Exodus and Leviticus, in these ver-

sions, abound in inexact renderings of a painful kind, and even give false representations, unworthy of the Divine Legislator who commands, orders, and disposes in these writings. Time will show the truth of my assertion.”

I consider that the publication of this new version of the Hebrew Scriptures in Spain, accompanied, as it will be, with valuable critical notes, will form quite an era in Spanish Biblical literature, and will contribute greatly to the general study of the Scriptures, and to the advancement of true religion in the country. At present, under existing ecclesiastical trammels, sustained as they are by the civil government, this work could not be printed in Spain. But I have ventured, in faith, to encourage this Bible labourer with the hope that before he shall have finished his version, Spain will be in a condition to permit him to print his work with all liberty. I do hope, and also expect, that this will be the case; and for early and full religious liberty in that country I pray to God daily. There are some in Spain who are unceasingly praying for the same blessing. And here I would seize the opportunity of requesting all who read this article, and who believe in God as the hearer of prayer, who seek the extension of the Gospel, and the welfare of Spain—I would beseech all such to aid us with their prayers in favour of our object. We will give them thanks for so doing, and will pray for them in return.

This praiseworthy labourer in the Bible field wished I should represent his case to the British and Foreign Bible Society, and beg their aid towards the bringing out his new version. It is to this he alludes in the second extract given above from his letter. I represented his case accordingly, and in the following form. I stated that his version, when published, must needs be accompanied with notes to justify his renderings as distinct from those of others, and as based on a sound knowledge of the Hebrew original. I observed that the Society could not print the Bible with notes, but that it might make an arrangement with the author for leave and right to print the text of his publication, and to any extent required; and for this leave it might be proper in the Society to advance him something in the meantime. Further, I stated, that under such an arrangement liberty would be given to see this work before publication, and to amend anything that was not properly conformable to the original.—A liberty, I was sure, the author would grant, from the communications I had had with him, and deferences he had paid to observations or corrections made; and, indeed, this same liberty he formally conceded when mentioned to him. Such was the case laid before the Society: but the application was unsuccessful.

I would have tried the public at large by a statement of the case, and an appeal to monied individuals; but I have been relieved from this by an intimation in my friend’s last letter, saying, that in the view of these discouragements he has now resolved to bear the burden of the work himself, to venture on it at his own risk, and without any human help. May God help him through, and make his work a blessing and a glory in Spain.

He now writes me to get him a certain quantity of Hebrew Bibles, in sheets or stitched, as he intends to bind up his work with a Hebrew page facing his Spanish page, to enable every one to examine his translation by comparing it with the original text, and also to stir up many to the study of the Hebrew tongue. He desires me to get these Hebrew copies from the Bible Society, and at the cheapest rate possible. But neither here can the Society aid this undertaking, as they are bound down by statute never to issue the Scriptures except in a bound state. It so happened that on the very day I had the letter containing this request, there was mentioned in my presence, in the Bible Society Committee, an offer from Leipzig of a good and cheap edition of the Hebrew Bible in sheets. I am about, therefore, to get him a supply of these; and if any generous individual who may read this, and regretting our strait-lacedness, as I do, would offer a Hebrew Bible donation to this struggling and worthy Bible labourer in Spain, it would be a noble deed, would be nobly received, and would produce noble effects. Who knows what this angling may produce? How glad I should be to tell my friend of such a donation.

This Bible-man and priest talks of paying us a visit here in our paradise, as he styles our country, during the summer months of his college vacation, and has asked me to inform him about lodgings, expense, &c. He purposes to bring his Bible translation manuscripts with him, and to try whether he could not get some or all of them printed here. I have informed him of all our circumstances, and wait to learn his decision. I should like to show him, not the lions, but the lambs of this country—the disciples of the Lamb of God; and believe that an intercourse with our Christian society would be of essential benefit to himself, as well as gratifying; and it would, through him, I doubt not, prove a great blessing to Spain. For his sake, therefore, and for Spain’s, I hope he will come, and I will not doubt of the hospitalities he may meet with among us.

FAMILY CIRCLE.

The Timely Word.

Two men had entered into an agreement to rob one of their neighbours. Everything was planned. They were to enter the house at midnight, break open his chest and drawers, and carry off all the gold and silver they could find. “He is rich, and we are poor,” said they to each other, by way of encouragement in the evil they were about to perform. “He will never miss a little gold; while its possession will make us happier. Besides, what right has one man to all of this world’s goods?”

Thus they talked together. One of these men had a wife and children, but the other had none in the world to care for but himself. The man who had children went home and joined his family, after agreeing upon a place of meeting with the other at the darkest hour of the coming night.

“Dear father,” said one of the children, climbing upon his knee, “I’m so glad you’ve come.”

The presence of the child troubled the man, and he tried to push him away; but his arm clung tighter about his neck, and he laid his face against his cheek, and said, in a sweet and gentle voice—“I love you, father.”

Involuntarily the man drew the innocent and loving one to his bosom, and kissed him.

There were two elder children in the man’s dwelling, a boy and girl. They were poor, and these children worked daily, to keep up the supply of bread made deficient, more through idleness in the father than from lack of employment. These children came in soon after their father’s return, and brought him their earnings for the day.

“Oh, father!” said the boy, “such a dreadful thing has happened. Henry Lee’s father was arrested to-day for robbing. They took him out of our shop, when Henry was there, and carried him off to prison. I was so sad when I saw Henry weeping. And he bang his head for shame—for shame of his own father! Only think of that!”

The man did not reply to the words of his son, but he turned his face partly away to conceal his expression.

“Ashamed of his father!” thought he. “And will my children hang their heads, also, in shame? No—no. That shall never be!”

At the hour of midnight the man who had no children to throw around him a sphere of better influence, was waiting at the place of rendezvous for him, whose children had saved him. But he waited long in vain. Then he said—

“I will do the deed myself, and take the entire reward.”

And he did according to his word. When the other man went forth to his labour on the next day, he learned that his accomplice had been taken in the act of robbery, and was already in prison.

“Thank heaven for virtuous children!” said he with fervour. “They have saved me. Never will I do any act that will cause them to blush for their father!”

Seeking a Wife.

Young man, are you in search for a partner’s helpmate, a second self, one in whom you can confide, who will soften your pillow, smooth your rugged path, and do you good all the days of your life? Has the time fully come for this sacred solemn relationship? Open your eyes, walk softly, prayerfully; look to God for wisdom. One wrong step here may enliven your whole life, plant thorns in your dying pillow! Beware, the crisis is momentous, fearful! Beware of the foot of pride, of folly and fashion’s self-conceit; beware of the slattern; and above all, beware of the novel reader, the vain, giddy, gay, flirting novel reader; beware! there is death in the pot! Call on the lady toward whom you are favourably disposed, when she least expects you. Is everything neat, tidy, orderly about the house, and about her person? Is she modest, industrious, sweet-tempered? Does she understand minutely the philosophy of the kitchen, as well as the parlour? Has she good common sense, with elevated mind? Does she fear God and reverence his sanctuary? Receive her as an angel. “Many daughters have done virtuously, but she excelleth them all.” Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.

The Miser’s Daughter.

One cold winter, when the ground was so covered with snow, that the little birds could not find anything to eat, the little daughter of a miserly rich man gathered up all the crumbs she could find, and was going to carry them out and scatter them on the snow. Her father saw her, and asked her what she was going to do. She told him, and he said, “What good will it do? The crumbs will not be enough to feed one in a hundred of the birds.” “I know it, dear father,” said she, “but I shall be glad to save one in a

hundred of them, if I cannot see the father thought a moment; many poor persons were suffering and he refused to help any, but he helped them all. His conscience held his little daughter to be bread into crumbs for the birds, to scatter a purse of money among them.

“Father up the fragments that I

I rose up from the feast, and went the fresh evening air; as I passed Lazarus, the beggar, was sitting rich upon the very piece of bread that had fallen from my plate—his dog stooped down, and he gave him a morsel. Lazarus, of which Lazarus could afford a delicious meal to poor time I returned, a little flock of pious the ground where Lazarus Trim, and picked up the crumbs from them—they flew off at my their place was instantly seized by flies and other insects, all greedy fragments which remained of the that nothing might be lost, the I got a huge crumb on her shoulder, and under the burden, was carried; a small affair it seemed insignificant as it was, it afforded still a self and family. Go to the anti-consider her ways; and be wise might, how manifold are all the vast range of thy economy no An old Scotch Major.

TEMPERANCE

AUSTRALIA.—Melbourne Total A

“The quarterly meeting of the Abstinence Association was held at the residence of Mr. J. A. numerous assemblage filled the resident Judge presided, the right hand by the right rev. the bourse, on the left by the Rev. byterian minister.

“After an exhilarating repast the meeting that in his honor the justice. His honor observed the pleasure in addressing them on signs, and after a few preliminary to the following effect:—The here had during the last five years beach, coupled with three years’ vos experience as solicitor had led me to observe the lament from drunkenness. From the career I have been of opinion that could be put down very little Sydney, and it has been confirmed particularly, and it becomes a But it is only lately that my called to the great benefits of abstinence societies; for though existence of such institutions is not properly estimate their value, however, of N. S. Wales, (than whom none is more sensible of drunkenness with crime sent visit here, put into my hat the subject: I saw at once that years were fitted to be of such to the best interests of the made up my mind at once to could in support of them. observations, I will address of honest against societies of solvent to two. The first, and ly put forward against taking it is anti-religious—that it is which we owe to a higher po degrading weakness, and sho reliance on ourselves. I do not it does not appear to me to be we should feel reliance on our friend. We pray to be preserved it argues no imputation is selves weak and in danger, we abstain from that which, tempt us to do that which is u in some way or other, it occu domestic relations. A father ing his son’s interperate hab he is about to join a convivial extract a promise from his so The son answers to the wes you need not be alarmed on upon it I will only drink mod replies, “you must be aware, that all your intentions are must have taught you that. Given: where is the immora



cause why we do not prosper in spiritual things, because Christ hath said, "If ye are unfaithful in the unrighteous mammon, who will commit to your trust the true riches? He that is unjust in the least is unjust also in much."

N.—Well you have given me more light upon my duty than I ever had before. I will endeavour from this time to do justly and love mercy with regard to my minister, as well as to all others, and at the same time to walk humbly with God, which I believe neither I, nor any other, can do if we are not "faithful in the unrighteous mammon," and pay all their dues.

C.—I feel thankful that I have succeeded in convincing you of your duty, and as I believe you are disposed to do right, I shall expect a tangible proof of it in future. But before you pay to any minister, ask yourself before God, is this sum less than it ought to be—am I giving what is "equal and just"—or what God and a good conscience command that I should, and am I doing it with a single eye to the glory of God? So, good morning, neighbour.

A LOVER OF MINISTERS.

To the Newfild Readers of the "Wesleyan." No. 3.

DEAR FRIENDS,—In my last letter, I promised to give you an extract from my lecture. "The earth has been one vast battle-field, where men have waged war with Michael and his angels, with the gospel of God, and the gospel of nature, to prove that there was no identity in the origin of the human race. Religion, mistaken, earth-worshiped religion, with her eyes glaring with a fire that never burned in heaven, has rushed like a fury into the combat. With her angel-robes dripping in human blood, she has stood upon the high places of the earth, and brandishing the Bible in one hand, as if it were the scepter of Jupiter, and in the other, the deadliest weapon of carnal warfare, she has blessed for the nations to join her sanguinary banner. And they came. The chieftain, who furnished his armour by the lights of burning Herod, came. The Scandinavian champions of the North led on their trained clansmen from the sunless shores of the frozen sea. The tarred Scot who fought at Bannockburn, marched shoulder to shoulder with the mailed Southson, and both forgot they ever met in angry parlance there, while the claron of a holy war redounded from glen to glen, and from mountain to the sea. All deadly feuds, private griefs, and cleanness animosities were merged into one intense, enthusiastic frenzy, which Religion baptized into a Christian zeal to do God service with the sword. Seizing the standard of the cross, she led the bannered hosts of Europe to the Plains of Palestine, and left them bleaching there, before the walls of Acre, Gaza and Jerusalem, to show the un-circumcised infidels of the East that they had no part nor lot in Calvary, nor in the common blood of man. From Peter the Hermit's time to Buonaparte's, and from his to the earliest despot after the flood, the human race, in concert with every fiendish spirit that hated God and man, have waged perpetual crusade against that great truth which Paul uttered in the midst of Mars Hill. But did they succeed? Did the dark passions of their alienated hosts, or all their crimson issues, put out that light? Nations fell in the struggle. Crowns fell like the stars in the apocalyptic—but did the angel, flying through the midst of heaven with the everlasting gospel, suspend his flight and rest upon his folded wings? No, had we but ears to hear any thing but the din of this noisy, selfish world, we might even now catch the sound of his trumpet, proclaiming as he flies "God hath made of one blood all nations of men."

One blood and one Brotherhood was the capital idea proclaimed by the great Apostle to the Gentiles, in the ears of the cold-hearted sceptics, and philosophers and revilers of Athens. The silence of centuries has stilled those inspired lips, and sealed the ears of that eviling audience. The corroding breath of time has melted away the marble temples of men's hands, to which the "bold sinner forth of strange doctrines" pointed the multitudes, when he uttered the sublime revelation of the unity of humanity. But that great truth lives on, beating its strong and latent life-beats in the great heart of human nature, sending out into the minutest veins of the body corporate of mankind the vital currents of common sympathy. It lives on, in every line of nature's music, warbled by brook, or bud, or breeze, pearly, with heaven's own smile of love, every rain-drop, and dew-drop that distils "upon the just and the unjust." It lives on every inch of sea and dry land, and in the green, gladdening syllables of God's beneficence. Every tree, and plant, and blade of corn, that grateful opens its leaves to drink the honeyed moisture of the air, distilled from distant seas, or to breathe in the breath of the whispering breeze from far off lands—we say it reverently—is one of Nature's Pauls, stand-

ing on another Mars Hill, and in the unconscious inspiration of its own beautiful nature, teaching the same divine lesson. "God hath made of one blood all nations of men."

P. Tocque. Boston, U. S., March 30, 1850. (To be Continued.)

OBITUARY NOTICES.

Memoir of Elijah Forsyth, Esq. of Greenwich.

BY THE REV. T. H. DAVIES.

ELIJAH FORSYTH, Esq. was born at Greenwich, Upper Horton, County of King's, September 6th, 1778. Although awakened to the importance of religion in early life, he did not make profession of a personal interest in it until he was about 60 years of age. During a revival of religion at Greenwich, in the year 1839, he professed publicly the attainment of God's pardoning love. A protracted meeting was held at that time by the Rev. William Cromcombe at Greenwich, and about 40 persons professed the attainment of experimental religion. Mr. Forsyth's profession of the peace and joy he felt in believing on Christ with his heart for present salvation, had an evident and very powerful effect on the congregation, and appeared to spread still more the good influence then operating among the people. He joined the Methodist Church at that time, and was baptized by Rev. William Cromcombe with about 20 other persons, some of them Mr. Forsyth's relatives. Mr. F. had in early life and up to middle age been accustomed to attend the ministry of the Baptists, his friends being of that persuasion; but he manifested a decided attachment to the doctrines of Methodism as soon as he had opportunity to attend our ministry regularly. Mr. Forsyth joined the Methodist Church several years before the time of the revival, in which Mr. Forsyth was made happy. He entertained the Methodist Ministers at his house before he joined the Church; and manifested a decided attachment to Methodism from the time of Rev. Robert H. Crane's being stationed on the Horton Circuit to the day of his death. He frequently accompanied Mr. Crane to different places to introduce him to his friends, and to attend his preaching. Mr. Forsyth did not usually speak in such lively and sanguine terms of religion, and his experimental knowledge of it, as some persons, but he manifested such an attachment to the cause of God, as proved that his judgment was well informed of its nature and importance, and his mind constant in its attachment to its interests.

The last few months prefiguring his death he evinced increased spirituality of heart and freedom from worldly anxieties: his Bible was more than ever his daily companion, and he repeatedly, and earnestly, declared in the Class-meeting his thankfulness for the hope in Christ he possessed, and his desires for further manifestations of divine love and mercy. Mr. Forsyth was a person of pleasing manners, of a firm decided temper of mind, disposed to persevere in a course of duty that his judgment approved: this, by divine grace, gave a steadiness and perseverance to his profession of religion, not always manifested in the Church, by some of its members.

He evinced much interest in the stationed preachers' comfort, and knowing that the Mission-house at Horton was unsuitable, spoke often of the necessity of having a good residence for the Minister: nor did he merely speak of it, but a short time before he died headed a subscription list, for the purpose, with a handsome sum for himself and his partner. His attachment to our ministers was indeed constant: he received them to his hospitable mansion always with a smile of welcome, and seemed to enjoy their company as a privilege. When near death the only wish he expressed about living was, that he might continue to enjoy their society, and minister to their comfort. He said he did not feel at all anxious about living to enjoy the things of this life, but if it were the Lord's will he would like to remain a little longer to be somewhat assistant to his cause. He was attacked by Erysipelas in the face and throat on Thursday evening the 11th March; the disease increased in violence rapidly, so that on Sabbath evening himself and friends feared a fatal termination. On Monday he breathed with great difficulty, and being anxious to arrange his worldly affairs, he made his will; and while remembering his earthly relatives in it, he did not forget the cause of religion: he bequeathed Three Hundred Pounds Currency to be put at interest toward the support of the resident Wesleyan Methodist Minister on the Horton Circuit in all time to come. He said he had no fear of death, that his confidence in God was strong, and not at all shaken by his approach to the eternal world. A friend remarked to him on seeing him rapidly sinking under the power of disease, "You will soon be beyond all the trials, evils, and sorrows of this life."—He smiled and expressed his joyful assent to the remark by lifting his eyes and hands heavenward. He and his pious partner in life lived together forty-three years. She now feels her loss acutely, but mourns not as those who have no hope. His funeral sermon was preached, by the Horton Wesleyan Minis-

ter, to a large and attentive congregation, from Luke xx. 36. The venerable Rev. Theodore Harding exhorted after the sermon, and gave a suitable testimony to the character of the deceased, whom he had known for many years. Rev. G. O. Huestis concluded the service with prayer.

Long will the name of Elijah Forsyth be remembered as that of a faithful relative, pleasing acquaintance, active Magistrate, useful Citizen, benevolent Christian, and preachers' friend.—"The Lord gave and the Lord hath taken away, but blessed be the name of the Lord."—Amen!

Lover Horton, 6th April, 1850.

Biographical Sketch of Augustus Tupper, Esq. of Kentville.

BY THE REV. T. H. DAVIES.

Died at Kentville, King's County, after a short illness of Erysipelas, on Thursday the 11th April, AUGUSTUS TUPPER, Esq. in the 57th year of his age. Mr. Tupper had been for several years a member of the Methodist Church. His sudden death is regretted by a large circle of friends and relatives, by whom he was much esteemed as a person of agreeable manners, and good influence in society. He had for several years been a professor of religion, but did not attain until a few years ago, the religious enjoyment he sought. He and his partner in life were much blessed in a revival of religion at Greenwich in 1839, at which time Mrs. Tupper obtained a joyful sense of acceptance with God. He was much blessed also at Kentville at a protracted meeting held by Rev. R. Weddall, in which he sought a deeper work of grace in his soul, and an increase of religious hope and enjoyment. When death was apprehended, a short time before his departure, he expressed himself to a religious friend, that he had confidence in God, through his Redeemer, but could not say that he was totally divested of fear when he realized that in so short a time he must appear in the presence of God. He called his family into the room and gave them an earnest and affectionate address to induce them to seek the favour of God and a preparation for the bliss of heaven.

Mr. Tupper's children have been afflicted with the loss of both parents in less than six months. A very large and respectable congregation was convened: a funeral discourse was preached by the Superintendent Wesleyan Minister, who had scarcely six months before performed the same sad office over the remains of Mrs. Tupper. May these solemn events speak effectually to the friends and relatives of the deceased, and tend to promote in them increased attachment to their eternal interests! Mr. Tupper was an active Magistrate, an influential as an ardent lover of the cause of Temperance. He was a man of considerable talent, fond of literature, diligent in business, and upright in his worldly dealings. Like too many other persons he found the world, no doubt, often a snare to his affections, hindering him in his religious course of duty and enjoyments. He expressed, a day or two before his death, to his brother Nathan, when speaking of some worldly concerns, the views he had of the superior importance of a preparation for death and eternity to every thing else.

We have within a few weeks past lost two Magistrates, and influential members of our Church. May God sanctify their removal from us to our spiritual growth and improvement! Amen.

Lover Horton, 18th April, 1850.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or remittances, for postage; and entreat us to condescend, with their proper names and addresses. The Editor holds not himself responsible for the opinions of correspondents, unless the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted. Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us. Communications and exchanges should be addressed to the Editor, Halifax, N. S. Issued weekly, on Saturday Morning—Terms Ten Shillings per annum, exclusive of postage—half yearly in advance—Single Copies three pence each. The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents, who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, April 27, 1850.

HUMILITY NECESSARY TO THE ACQUIREMENT OF A CORRECT FAITH.

THE Word of God contains the "mind of the Spirit" on all necessary matters of religious faith, and therefore lawfully challenges a thorough and prayerful investigation.

The right of private judgment on the sublime mysteries of divine revelation is guaranteed by the express provisions of that revelation itself; and when we are remitted to this source of religious knowledge, it may be reasonably assumed, that the instruction we require is sufficiently plain, clear, and simple, to admit of just apprehension and accurate conception on the part of those who are of a teachable spirit. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "And that from a child," says St. Paul to Timothy, "thou hast known the HOLY SCRIPTURES, which are able to make thee wise unto salvation through faith which is in Christ Jesus";—adding the important testimony, that, "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Though in themselves perspicuous and adequate to all saving purposes, there is nothing in the Sacred Oracles absolutely and unconditionally to compel a correct belief. In the exercise of their free agency, men may refuse light, resist conviction, oppose truth, and embrace deadly error. Were it otherwise, there would be nothing commendable in a right, or blameworthy in a wrong, faith. It was not in mere rhapsody, or for rhetorical flourish, that St. Paul uttered the requirement—"If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise"—let him lay aside his own fancied knowledge, and seek wisdom from God. As indicative, therefore, of the necessary disposition, and, on its manifestation, of the certainty of obtaining divine instruction, it is said—"The meek will he guide in judgment; and the meek will he teach his way." Under a conviction of his native ignorance and dependence on divine illumination, the person, anxious to avoid error and secure truth, will, with all humility of mind, address his prayer to the "Father of Lights,"—"Teach me thy way, O Lord"—"Open thou mine eyes, that I may behold wondrous things out of thy law."

"Seek thou," then, "a man wise in his own conceits": there is more hope of a fool than of him." By no class of persons is the truth of this sacred apothegm more fully or more frequently exemplified, than by those who, in the pride of their understandings and of their hearts, attempt to improve the doctrinal statements of the Bible. They lack the very first pre-requisite to candid, sober, and just investigation—humility and docility of mind. They bring to the enquiry pre-conceived notions and a self-confident spirit.—That which is really taught must therefore yield to their crude, mistaken vagaries, instead of their "own conceits" being subordinated to the supremacy of divine truth.—From this unhallowed source, as from a polluted fountain, have issued bitter streams of error, which have poisoned the minds of many, who, alike under the dominancy of a proud and carnal heart, have been in a state fit to imbibe the deleterious potions, adroitly mixed to suit their vitiated taste. That fatal error should be readily received by those, who, "vainly puffed up by their fleshly mind," "think of themselves more highly than they ought to think," cannot be a matter of great surprise, when it is considered, that there naturally exists between their minds and error an attraction as strong as that which subsists between the needle and the leadstone. Proximity is all that is required to develop the latent affinity. Distance neutralizes the tendency of the material substances specified—grace, producing humil-

ty and self-distrust, not only subvert the attraction to error, but cause a repulsion, and disposes to the firm embrace of truth.

The contemporaneous existence of operative grace and belief of false errors—errors touching the religion—is incompatible, involving less than a manifest contradiction. It might as well suppose, that, in heart, and at the same time, pride, faith and unbelief, love could co-exist, and each of these principles have the mastery view, we may justly infer, that who has been truly pious can continue in direct opposition to the verities of divine revelation, or subvert the foundation of the temple, until he has first made "faith" and lost from his heart the controlling grace of God. He will not admit the fact—he willfully blind to his spiritual walk in the vain imagination and lay the flattering unction, hence that all is well, and cry—"but" God, who searches us, has propounded for our acceptance continued in his favour, know "fallen from grace" and his "corrupted from the simple Christ." Such is the teaching of Paul—"holding faith, and once, which some having put off, faith have made shipwreck of such apostasy is a sacred penmen—they lift a against it—and from its fears urge to persistency in the the Gospel. The renunciation long-tenured, evangelical doctrine adoption of novel, pernicious exploded errors revived, or tian principles which can plenty and uninterrupted contentment, on the part of men they may have once stood in glory, cannot, with any show be construed to the damage faith, or militate against the gelical churches on permanent lessen the eminent advantage the one and being intimate with the other. The conclusion are legitimately conducted, is, that, to the acquisition of a correct faith, humble teachableness of disposition, and should, as we value our divine truth, be cultivated in saving grace. Then shall we ready always to give an account that asketh us a reason is in us with meekness and

WINDSOR RAILRO

A large and influential meeting held on Saturday last in the Grand Hall, for the purpose of raising the amount of Stock which the City in its corporate capacity disposed to take in this enterprise. The result will appear in our next issue, which we give herewith as an opinion we perceive a pressing as to the real benefit to be derived from the undertaking. The propriety of pledging the City as One hundred Thousand is furtherance. It is a possibility may be too sanguine in spreading, in their anti-

the right of private judgment on the sublime mysteries of divine revelation is guaranteed by the express provisions of that revelation itself; and when we are reminded of this source of religious knowledge, it may be reasonably assumed, that the instructions which require is sufficiently plain, clear, and ample, to admit of just apprehension and accurate conception on the part of those who are of a teachable spirit. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." "And that from a child," says St. Paul to Timothy, "thou hast known the HOLY SCRIPTURES, which are able to make thee wise unto salvation through faith which is in Christ Jesus";—adding the important testimony, that, "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Though in themselves perspicuous and adequate to all saving purposes, there is nothing in the Sacred Oracles absolutely and unconditionally to compel a correct belief. In the exercise of their free agency, men may refuse light, resist conviction, oppose truth, and embrace deadly error. Were it otherwise, there would be nothing commendable in a right or blame-worthy in a wrong faith. It was not in mere rhapsody, or for rhetorical flourish, that St. Paul uttered the requirement—"If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise"—let him lay aside his own fancied knowledge, and seek wisdom from God. As indicative, therefore, of the necessary disposition, and, on its manifestation, of the certainty of obtaining divine instruction, it is said,—"The meek will be guided in judgment: and the meek will be teach his way." Under a conviction of his native ignorance and dependence on divine illumination, the person, anxious to avoid error and secure truth, will, with all humility of mind, address his prayer to the "Father of Lights,"—"Teach me thy way, O Lord"—"Open thou mine eyes, that I may behold wondrous things out of thy law." "Blessed thou," then, "a man wise in his own conceits? there is more hope of a fool than of him." By no class of persons is the truth of this sacred apothegm more fully or more frequently exemplified, than by those who, in the pride of their understandings and of their hearts, attempt to improve the doctrinal statements of the Bible. They lack the very first pre-requisite to candid, sober, and just investigation—*humility and docility of mind*. They bring to the enquiry preconceived notions and a self-confident spirit. That which is really taught must therefore yield to their crude, mistaken vagaries, instead of their "own conceits" being subordinated to the supremacy of divine truth.—From this unhallowed source, as from a polluted fountain, have issued bitter streams of error, which have poisoned the minds of many, who, alike under the dominancy of a proud and carnal heart, have been in a state fit to imbibe the deleterious potions, adroitly mixed to suit their vitiated taste. That fatal error should be readily received by those, who, "vainly puffed up by their fleshly mind," "think of themselves more highly than they ought to think," cannot be a matter of great surprise, when it is considered, that there naturally exists between their minds and error an attraction as strong as that which subsists between the needle and the loadstone. Proximity is all that is required to develop the latent affinity. Distance neutralizes the tendency of the material substances to coalesce—grace, producing humil-

ty and self-trust, not only suspends mental attraction to error, but causes a revulsion, and disposes to the firm embracement of truth.

The contemporaneous existence of active or operative grace and belief of fundamental errors—errors touching the vitality of religion—is incompatible, involving nothing less than a manifest contradiction. "We might as well suppose, that, in the same heart, and at the same time, humility and pride, faith and unbelief, love and hatred, could co-exist, and each of these antagonistic principles have the mastery. From this view, we may justly infer, that no person who has been truly pious can embrace doctrines in direct opposition to the essential verities of divine revelation, or those which subvert the foundation of the christian system, until he has first made "shipwreck of faith" and lost from his heart the saving and controlling grace of God. He may be unwilling to admit the fact—he may remain wilfully blind to his spiritual lapse—he may walk in the vain imagination of his mind, and lay the flattering unction to his conscience that all is well, and cry "peace, peace"—but God, who searches all hearts, and has propounded for our acceptance the conditions on which men shall be saved and continued in his favour, knows, that he has "fallen from grace" and his mind become "corrupted from the simplicity that is in Christ." Such is the teaching of the Apostle Paul—"holding faith, and a good conscience, which some having put away concerning faith have made shipwreck." The possibility of such apostasy is admitted by the sacred penmen—they lift a warning voice against it—and from its fearful consequences urge to persistency in the true faith of the Gospel. The renunciation of sound, long-tested, evangelical doctrines, and the adoption of novel, pernicious dogmas, or old exploded errors revived, or any anti-christian principles which can plead even antiquity and uninterrupted continuance in their favour, on the part of men however high they may have once stood in christian orthodoxy, cannot, with any show of propriety, be construed to the damaging of a right faith, or militate against the claims of evangelical churches on permanent confidence, or lessen the eminent advantages of possessing the one and being intimately associated with the other. The conclusion to which we are legitimately conducted by this argument, is, that, to the acquirement and retention of a correct faith, humility of mind and teachableness of disposition, are requisite, and should, as we value orthodox views of divine truth, be cultivated in connection with saving grace. Then shall we be able and ready always to give an answer to every man that asketh us a reason of the hope that is in us with meekness and fear."

**WINDSOR RAILROAD.**

A large and influential meeting, agreeably to the requisition of the Mayor, was held on Saturday last in the New Temperance Hall, for the purpose of ascertaining the amount of Stock which individuals, or the City in its corporate capacity, might feel disposed to take in this enterprising scheme. The result will appear in the Resolution which we give herewith. A difference of opinion we perceive exists among the Press as to the real benefits likely to accrue from the undertaking, and to the propriety of pledging the city for so large a sum as *One hundred thousand pounds* in its furtherance. It is a possible case that the sum may be too sanguine, and others too depending, in their anticipations. That the

completion of a railroad between this City and Windsor will prove a great benefit to this part of the Province, there can be little doubt in the minds of those who look dispassionately at the subject. But that it will not interfere with, and postpone for a time, the greater and more important measure of the Halifax and Quebec Railroad, we are not quite sure. The two will not go on simultaneously, unless the latter be mainly assisted by foreign capital, which, at present, we see no good ground to expect. Meanwhile our *gr-a-head* neighbours, the New Brunswickers, will take hold of the Saint Andrew's and Quebec Railroad, and push it forward, and if that should once be completed, of course it will diminish much their zeal in favour of one from Quebec passing through Nova Scotia, with its terminus at Halifax. The existence of the Windsor Railroad will also serve to abate their interest in the one between this and Quebec, as with powerful and swift-running Steamers between St. John and Windsor, the distance between St. John and Halifax will be comparatively annihilated, at all events, the two cities will be brought into such proximity as will tend to make the St. John folk satisfied with their own superior advantages, and leave the Nova Scotians to connect themselves as best they can with Quebec. In addition to this, there will doubtless be constructed a branch railway from St. John to the St. Andrew's and Quebec line, which will answer all the desirable purposes of the business-men of that important and growing City. Looking at the subject in these points of view, we are rather inclined to think, that the better policy for the *Haligonians* would have been, in the first place, to promote in every possible and lawful manner the construction of the Halifax and Quebec Railroad, leaving the one now in contemplation to be taken up subsequently as circumstances and means would justify. Were this course pursued, we take it for granted, that a railroad between this City and Windsor would be doubtless established, only a little later it may be than according to the present movement. But construct this first, and to us, it appears evident, that many years will elapse ere the Halifax and Quebec Railroad will become a *great fact*. In giving these our honest, unfettered opinions, we have lost sight of sectional advantages, and have taken into consideration the more important interests of the Province generally. But if the opinion be soberly entertained, that the direct line from this to Canada is too great an enterprise for us to expect to see accomplished in our day, then by all means proceed vigorously with the present contemplated one to Windsor. However desirous the good folk at Windsor and the neighbouring Townships may be to have a railroad to the river Avon completed, we believe, that were they persuaded it would be the means of indefinitely postponing the greater one to Quebec, or setting it aside altogether, they would be willing themselves to forego their own sectional interests for a time for the superior benefit of the Province. They will not therefore misunderstand our motives in thus giving expression to our matured convictions on this subject, embracing as it does not only the prosperity of the present inhabitants of the country, but that also of their posterity. As to the proportion of the Stock which this City should take in the present scheme we do not feel ourselves called to express an opinion. The citizens themselves, and especially the men of wealth, must be the best judges; and as we have no doubt they will be required to *feel deeply in the matter*, we leave the rest of the matter to their hands.

**Resolution at Railroad Meeting.**

At a meeting of the Citizens of Halifax, assembled in the new Temperance Hall this day, Saturday, 20th April, 1850—His Worship the Mayor having taken the chair, and S. L. Shannon, Esquire, being called upon to act as Secretary, the requisition on which the meeting was called being read—  
His Worship the Mayor proceeded to open the meeting by stating its objects.  
Crafter Unicek, Esq. then addressed the chair and moved the following resolution:  
Whereas the construction of a Railroad to Windsor would greatly facilitate and extend the intercourse between the capital and midland counties of this Province. And whereas by the construction of such Railroad the value of Real Estate in the city of Halifax would be enhanced, and the condition of all classes would be improved. And whereas the Provincial Legislature has pledged the public funds of the Province to the extent of one half the cost of constructing such work—  
Therefore Resolved, that His Worship the Mayor and the City Council be respectfully requested to apply to the Legislature for an Act to authorize the City of Halifax to issue debentures to the extent of £100,000, and to subscribe that amount of stock in the Company about to be formed for the construction of a Railroad from Halifax to Windsor.  
Alderman Jennings seconded the Resolution which was supported by the Honble. the Provincial Secretary in an address to the chair.  
After the meeting had been addressed by A. M. Unicek, Esq., the Honble. Provincial Secretary, and Alderman Jennings, the Resolution was put by the Mayor, and passed.  
A vote of thanks to the Mayor was then proposed by the Honble. Provincial Secretary, seconded by the Hon. J. O. C. Doyle, and passed. The meeting adjourned with three cheers for the Queen, and three for the Railroad.

**S. L. SHANNON, Secretary.**

**CLEANINGS FROM CORRESPONDENCE.**

HORTON: A Correspondent writes—"We have had several sudden deaths here of late by Erysipelas. Two sisters, Miss Leard and Mrs. Stewart, died quite suddenly, only two weeks between their deaths. They resided in the house next the Mission House. They were Presbyterians, and I believe pious and benevolent persons. A Mr. Lyman and his wife died of Erysipelas within two or three weeks of each other, and very suddenly. It is indeed a time of visitation. May we duly try it to heart!—The weather has been very severe for the time of the year. The farmers here apprehend the death of their cattle from scarcity of hay." April 15th.

SYDNEY, C. B.: "We do not expect to lose our fire for a month." April 13th.

ANDOVER, N. B.: "I am happy to inform you that the work of God is prospering on this Circuit. The good work in Williamstown" (see Rev. Mr. Allison's letter in a recent number of our Paper)—"is still progressing. In some other places there are indications of better days. For those things, we thank God, and take courage. Those who take the *Wesleyan* appear to be well satisfied, and I think that during the coming summer the number of subscribers on this Circuit will be increased." April 12th.

We shall be glad to receive the anticipated addition to our list. The sooner the better.

ANANDOLPH: "We have had an interesting Protracted Meeting at Clements, and a number of souls have been converted to God." April—

PETICODIAC: A Correspondent says, that the winter has been stormy and severe, and that fears are entertained that the farmers will lose portions of their Stock owing to the scarcity of hay.

**New Commission.**

It is the intention of the British government, at an early period, to form a new commission, which will take charge of all the public business connected with the prisons and convict establishments of the United Kingdom, now superintended by the House Secretary. The President of the Board is to be a member of the House of Commons, and it is said he will be assisted in his official labours by four or six commissioners.

REBUILDING THE TEMPLE OF JERUSALEM.—It is stated in the *Bagdader Allgemeine Kirchen Zeitung*, that the Jews have obtained from the Porte, granting them permission to build a temple on Mount Zion.—The projected edifice is to equal Solomon's temple in magnificence. Millions are said to have been collected for the purpose in America alone.

**The Bible for Schools.**

The great doctrine of immortality is a cardinal doctrine of the Bible. It is peculiarly the province of the gospel, to "bring life and immortality to light." The children do not guess at this doctrine. They have more. They are pointed to Jesus rising from the tomb, near Mount Calvary. In all schools—week day as Sabbath—the young should be made acquainted with the Bible. It is the Book of books. It is full of truth and spiritual life. It affords the best and fullest revelations of human nature. There are the histories of Christ, of Peter, of John, of Judas, of Mary, of the hypocrites, and of numbers more, all of which present the most interesting pictures of human life. The writers speak of the zeal of Paul, and the love of John; but they tell of the fickleness of Peter, and the treachery of Judas. If they show us the high hopes and glowing expectations of the first Christians, they hide not their deep griefs, nor their bitter disappointments. They give the dark as well as the bright side, and both with the utmost simplicity, and with the profoundest respect for truth. They show the loveliness of virtue, and the ugliness of vice. They paint nothing in false colors. They never cunningly hide faults, nor ostentatiously display excellencies. They are also true to nature. They never misrepresent character. All our leading poets, and painters, and sculptors, have taken from the Bible their best subjects. Familiarize our youth, then, with its sacred contents. Teach them to reverence its hallowed pages. Blind bigotry may proscribe its free circulation, but let Protestantism diffuse it as the health and life of the community.

**Meeting to Receive Dr. Achilli.**

A meeting recently took place at the London Tavern, for the purpose of receiving Dr. Giacinto Achilli, recently a prisoner in the Inquisition at Rome. The chair was taken by Dr. Charles Walker. The Rev. Dr. Achilli was loudly cheered on presenting himself. He addressed the meeting in Italian, Dr. Rodpath acting as interpreter. He expressed his gratitude to God for enabling him to be present here. He had been in this country before going to Rome, and he had received much kindness from Christians here. The prayers of the Evangelical Alliance, of which he was a member, had accompanied him to Rome; and the knowledge of this, and the consciousness of divine guidance, had supported him through all his sufferings. His mission to Rome had been acceptable to his brethren there. He had prayed that believers might be raised up in Rome similar to those ancient Christians of whom we read in the Epistles of Paul, remembering that from Rome the light of Christianity and the knowledge of the Scriptures had been first diffused throughout Europe. He had been delighted to see the effects produced by the diffusion of the Bible in Rome; for three months he had been occupied therein preaching the truths of the gospel; his labours were interrupted by the hands of men, and of the enemy of man, full of envy at seeing the number of souls rescued from his snares. But when thrown into the inquisition, he had still an opportunity of preaching the gospel.

**Religious Instruction.**

The president of the Cork Provincial College has announced to the assembled professors and students the intended course with reference to the religious instructions to be given by the deans of residence. Hitherto these Rev. gentlemen have limited their attention to the students residing in licensed boarding-houses, for whom, as not being under the care of their parents or friends, the religious guardianship of the deans of residence was originally provided. But immediately after the Easter recess a course of religious instruction will commence, at which the students generally are invited to attend, the attendance of those residing in the boarding houses being imperatively required.

**Wesleyans in France.**

The Wesleyan Methodists have, in France, chapels 48; preaching places 78; missionaries 21; Sabbath School teachers 115; local preachers 89; full members 950; Sabbath School scholars 61,099; attendants on public worship 6,160.

**University of Virginia.**

The number of students at the present time is 327, of whom all but 57 reside in Virginia.—In spite of the intentions and efforts of Mr. Jefferson, this university has come under a most Christian influence, and is greatly prosperous.

**Chinese Bible.**

The translation of the New Testament in Chinese is proceeding at the rate of 30 verses a day, and it is hoped will be completed this year.—The missionaries, as they proceed, insert every new word in a vocabulary.

PUBLIC FAST DAY.—Thursday, 11th inst. was appointed by the Governor of Massachusetts to be observed by the people of that Commonwealth as a day of fasting, humiliation and prayer.





CONTRACT.

Mail Conveyance between Truro and Amherst.

SEALED TENDERS addressed to the Deputy Postmaster General, for Conveying His Majesty's MAILS between Truro and Amherst, twice a week, will be received at this Office on TUESDAY the 28th day of May next, at twelve o'clock (noon). The tenders to state the Sum per annum in Halifax Currency.

The Conditions of the Contract are, that the Department reserves to itself the right of fixing the days and hours of departure from either end of the Line, The Coaches or Waggon to be drawn by not less than two Horses, and a uniform rate of Hire, both in Summer and Winter. A Notice of Three Months to be given on either side to determine the Contract, and ample security will be required for the due and faithful performance of the service.

Parties tendering to call themselves at the General Post Office, at the above hour, and must be prepared to become bound as Sureties, accompanied by a Certificate signed by two Magistrates, that they are in eligible circumstances, otherwise no notice will be taken of their Tenders.

The Service to commence on the 6th of July next. Any further information which may be required, can be obtained on application to the Deputy Postmaster General.

A. WOODGATE, D. P. M. G. General Post Office, Halifax, 12th April, 1859.

LANGLEY'S

Antibilious, Aperient Pills.

FOR DYSPEPSIA—All Stomach and Liver Complaints, Headache, Vertigo or Giddiness, Nausea, Loss of Appetite, Habitual Constipation, and all General Family Medicine, (which may be taken at all times, by both sexes with perfect safety) these PILLS are of excellent efficacy; they mild yet effectual operation, and the absence of Calomel and all Mercurial preparations render it unnecessary to undergo any restraint in diet—the pursuit of business—recreation, &c.

Wholesale and Retail at LANGLEY'S DRUG STORE, Hollis Street, first Brick Building South of Province Building, where also may be obtained—

Genuine British Drugs and Medicines, Laces, Perfumery, Seeds, Spices, &c. of the first quality. April 4.

NOTICE.

To the Friends of Temperance AND THE PUBLIC GENERALLY.

WHEREAS Travellers have been put to great inconvenience for want of a comfortable Hotel in Lower Horton, the Subscriber has opened his House as a

TEMPERANCE HOTEL.

The House is large and commodious, with good Stabling, situated in one of the most pleasant parts of the Township on the road leading from Dimock's old Stand to the Packet landing, a few rods from the Post Road, near the Temperance Hall, which can be seen by all Travellers as they pass along. The Road leads out into the Post Road, the Coach often passes that way.

The Hotel will be conducted on strict Temperance principles, and every attention paid to visitors. Persons at town wishing to spend a few weeks in the Country, can be accommodated with Board, House and baggage, and those coming in the Packet conveyed to any part of the coast.

The Subscriber trusts from his long experience in the business to be able to give every satisfaction. JOHN FISHER. Lower Horton, March 23.

Elastic Chest Expanding Braces.

THE SUBSCRIBER.

BEING acquainted with the construction of a Chest Expanding BRACES, recommended as a principal means of the prevention and cure of Consumption, by Dr. Fitch of Philadelphia, a physician celebrated for his success in the cure of that disease, and being urged by several of his friends whom he has furnished with them, to make it known to the public, he therefore takes this opportunity of complying with their wishes.

These BRACES are recommended to all slightly made or narrow chested persons; also for Round Shoulders or Diseased Spine, as a means of expanding the Chest, so as to give full play to the Lungs, straightening and strengthening the Back, and giving sprightness and symmetry to the body.

They will be found beneficial to all ages, but especially to youth. They may be worn without the least inconvenience, precluding the necessity of Stays—for which Ladies would find it greatly to their advantage, as regards health and beauty, to substitute them.

The Subscriber will furnish the Braces wholesale or retail, at prices as moderate as possible. MICHAEL HERBERT. No. 6 Apple Street.

MOTT'S BROMA.

THE following observations having reference to the preparation of BROMA, appeared in a late number of the Boston Medical Journal:—

A few years since a great manufacturer of Bromo sought the opinion of many medical gentlemen of distinction, for the purpose of having an objectionable food for invalids, and was assured that he had fully succeeded. Hospitals, infirmaries, and households generally, should always be provided with it. When given, arrowroot, grouts, barley, starch, rice, farina, and many other things, ordinarily resorted to for patients are of no utility, and those who use it as a beverage will have material diastetic advantages over the consumers of weak coffee. We see it stated that during the summer those individuals who were continually using Choccolite or Bromo neither had attacks of cholera or dysenteric affections, while others of the same families, taking their daily potations of coffee, or simple cold water, were the sufferers, or, if any, we cannot vouch for the truth of this, or, if any, we cannot vouch for the truth of this, or, if any, we cannot vouch for the truth of this.

MOTT'S BROMA has now been before the public for a considerable period, and along with the commendations of the Medical Faculty of this and the neighboring Provinces, it has received the approbation of all classes of consumers.—It is held to be an article of standard reputation, and the demand for it is constantly increasing.

Wholesale for the Proprietor, at HALIFAX, at MORTON'S MEDICAL WAREHOUSE, near the Province Building. Feb 28.

STAR LIFE ASSURANCE SOCIETY.

OF LONDON.

Capital Stock £100,000 Sterling. Chief Office, 41 Moorgate Street. TRUSTEES.

James Hunter, Esq., Compton Terrace, Islington. Fredk. Mildred, Esq., Banker, Nicholas Lane. Thomas Goads, Esq., Liverpool.

Chairman of Directors, Charles Harwood, Esq., F. R. S. Recorder of Shrewsbury.

By Chairmen, John Josiah Buttress, Esq. Agent for Nova Scotia. DANIEL STARR. Medical Examiner, R. S. Mack, Esq., M. D.

THE Agency of the above Company has been in operation in this Province about 1 year, and has made considerable progress, without yet having a claim, the rates are generally lower than any other London or Scotch Company, and the proportion of profit divided among the assured greater by far than any other, being 90 per cent. 10 per cent only to the Stockholders, rendering it at once both a Stock and mutual Society without any risk to the assured; their first Bonuses declared in May last were in some cases over three per cent on the amount of Policy. And on two recent annuities on the amount of Policy. And on two annuities on the amount of Policy.

Persons only had been paid the Bonus added was over 82 per cent on the amount paid in the month among the lives assured by this Society were paid to be 21 per cent. less than had been calculated for. The above are facts in favour of the "Star" which cannot be controverted, and should commend it to the favourable consideration of all persons intending to insure. Policies effected on the participating principle allowed to come in on the payment of 3 annual premiums. Thirty days allowed for the renewal of Policies, without being due, and Policies expired can be renewed within six months, if the parties health is not impaired and the payment of an amount to a certain sum may be obtained for the first five years. No extra charge made for crossing to and from England in Steamers or first class sailing vessels at any season, by advising the Agent of the participating. Policies are sent out by next steamer after arrival of Proposals. The attention of the Public of this Province generally and of Wesleyans in particular, is requested to the favourable terms and privileges offered by the "Star" as above enumerated. It is admitted by all that it is the duty of every person having others dependent on them to provide for them while they have it in their power to do so, and in no way can this be done so effectually or cheaply as by paying according to their means a sum annually on a Life Policy. It has been proved even here to be of much benefit to widows and orphans, and so very uncertain as to health and health, of which we have recently had many sad proofs, that delay in these matters is exceedingly dangerous, the only time to apply is while in Health. Applicants will receive every information and attention to their requests by the Agent in Halifax, who furnishes all necessary Books, and Medical Examiner attends free of expense to the applicant. All communications by mail must be prepaid.

DANIEL STARR. AGENT. Jerusalem Warehouse. Jan 2 1859

You May be Cured Yet!

HOLLOWAY'S OINTMENT. CURE OF RHEUMATISM AND RHEUMATIC GOUT.

Extract of a Letter from Mr. Thomas Brennan, Landlord of the Waterloo Tavern, (Leamtham, 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 medicine, 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. From seeing your remedies advertised in the paper I take in, I thought I would give them a trial. I did so. I rubbed the Ointment in as directed, and kept change lozenges to the parts thickly spread with it, and took the Pills night and morning. In three weeks I was enabled to walk about for an hour or two in the day with a stick, and in seven weeks I could go any where without one. I am now, by the blessing of God and your medicines, quite well, and have been attending to my business more than seven months, without any symptoms of the return of my old complaint.

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 had a leg for four years, which no one could cure, and I gave her some of your Pills and Ointment, which soon healed it when nothing else would do it. For your information I had the honour to serve my Country for twenty five years in the first regiment of Life Guards, and was eight in the Peninsula War, and was at the Battle of Waterloo. I was discharged with a pension on the 2d September, 1833. The Commanding Officer at the time, was Colonel Lygon, who is now a General. I belonged to the troop of Captain the Honorable Henry Baring. (Signed) THOMAS BRUNTON.

Cure of a Bad Leg of Twenty-one Years' Standing!

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. I was frequently unable to work; and the pain and agony I often suffered, no one can tell. My leg is now as sound as ever it was in my life by means of your Pills and Ointment, which I purchased from Mr. I. Davidson, Druggist, Barwick-upon-Tweed, who knows my case well, and will, I am sure, be happy to certify with me, if necessary, as to the truth of this wonderful cure. (Signed) ANDREW BRACK.

REPUTATION OF TWO TOES PREVENTED.

Extract of a Letter from Mr. O. J. Smith Jenkins, Esq., of Falkirk, August 13th, 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 lacerated, 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. In despair, I returned home to impart the melancholy news to my wife, intending to submit to the operation, it was then a thought struck me to try your valuable Ointment and Pills, which I did, and was by their means in three weeks enabled to resume my usual occupation, and at this time my toes are perfectly cured. (Signed) OLIVER SMITH JENKINS.

An Extraordinary Cure of a Desperate Skin Disease.

On the 21st July, 1848, the Editor of the "Mercantile" Newspaper, published in India, inserted the following Editorial article in his paper. "We know for a fact, that Holloway's Pills and Ointment set in a most wonderful manner upon the constitution, as an eccentric Case, called Eliza, employed in our Establishment, was affected with eruptions of Kingworms, which defied all the Medical Doctores, and promised to devour the poor man before he was under ground; we tried "Holloway" upon him, and in a month he was perfectly restored to his former condition and cleanliness of skin. The effect was miraculous.

The Pills should be used conjointly with the Ointment in most of the following cases:—

Table with 3 columns: Bad Legs, Bad Breasts, Baras, Business, Bite of Mosquitoes & Sand-flies, Bites, Cuts, Chapped-hands, Corns (Soft), Cancers, Contracted and Stiff-joints, Elephantiasis, Fistulas, Gout, Glandular swellings, Itching, Lambeago, Piles, Rheumatism, Scalds, Sore Nipples, Sore throats, Skin diseases, Scary, Sore-heads, Tumors, Ulcers, Wounds, Yaws.

Sold by the Proprietor, 244, Strand (near Temple Bar,) London, and by all respectable Vendors of Patent Medicines throughout the civilized world in Pots and Boxes, 1s 1d, 2s 9d, 4s 6d, 11s, 22s, and 32s each Box. There is a very considerable saving by taking the large size. Directions for the guidance of Patients are affixed to each Pot and Box. Sold by JOHN NAYLOR & CO., Agents, No. 152 Granville Street, Halifax, 26 January 26.



SARSAPARILLA IN QUART BOTTLES.

For the Removal, and Permanent Cure of all Diseases arising from an impure state of the Blood or Habit of the System, viz.:

Scrofula or King's Evil, Rheumatism, obstinate Cutaneous Eruptions, Blisters, Biles, Ring Worm, Scald Head, Enlargement and Pain of the Bones and Joints, stubborn Ulcers, Syphilitic Symptoms, Lumbago, and Diseases arising from an injudicious use of Mercury, Dropsy, Exposure or Imprudence in Life.

THIS MEDICINE has acquired a very extended and established reputation wherever it has been used, based entirely on its own merits, which is a superior efficacy has alone sustained. The unfortunate victim of hereditary disease, with swollen glands, contracted sinews, and bones half-carious, has been restored to health and vigor. The scrofulous patient, covered with ulcers, loathsome to himself and his attendants, has been made whole. Hundreds of persons, who had groined sorely for years under cutaneous and glandular disorders, chronic rheumatism, and many other complaints springing from a derangement of the secretory organs and the circulation, have been raised as it were from the rank of disease, and now, with renovated constitutions, gladly testify to the efficacy of this inestimable preparation.

The following is an extract from a letter received from Mrs. Bevan, who had been afflicted several years with Scrofulous Ulcers, Dyspepsia, &c., and recently with an affection of the throat and chest:—

Ballysherry, Va. Dec. 15, 1845. Messrs. M. & M. D. Sarsaparilla. Before I commenced using your Sarsaparilla, my sufferings were almost past expression; my throat was completely choked; I had a dreadful cough, and there were frequently white matter in my throat, and besides, the inflammation from my throat extended to my head, so that my hearing was very much impaired. After taking the Sarsaparilla a short time, my health improved, and my throat is now well; I am as free from cough and tightness of the chest as ever I was, and can hear quite distinctly. My throat has been well about three months, the cure of which has been effected entirely by the use of your Sarsaparilla. Your friend, LOUISA B. BEVAN.

The following testimonial in the value of the Sarsaparilla, is from the Rev. Luther Wright, aged 76 years, Congregational Minister, residing at Woburn:—

Woburn, Mass., March 20th, 1846. Messrs. Sarsaparilla. Gentlemen—From what I have ascertained, and from the information I have recently received from a number of persons of high respectability who have used your Sarsaparilla, I have not the least doubt that it is a most valuable medicine, and that its efficacy is fully sustained by experience, and although its reputation and utility are very extensive, and stand in no need of my humble efforts to increase them, I want all who are afflicted with any of the numerous ailments which are cured by your valuable medicine, to be fully and very respectfully yours, LUTHER WRIGHT.

(S-Sarsaparilla) Sarsaparilla is sold wholesale by appointment, in Nova Scotia, at MORTON'S Medical Warehouse, in Halifax—at the same price as is obtained at the Manufacturers in New York—\$1 per Bottle—6 Bottles for \$5. Feb. 16.

SEEDS! SEEDS!

At Langley's Drug Store, first Brick Building south of Province Building, Hollis Street.

A GENERAL SUPPLY of Garden and Flower SEEDS which may be relied upon as being fresh and true to their kinds, was received late last Fall from England and is now for sale at the above Establishment. April 6.

OLEUM JECORIS ASPELLI.

CLARIFIED COD LIVER OIL! For the cure of Colds, Coughs, Consumption, Scrofula, Rheumatism and cutaneous Diseases. This is the most popular remedy of the age, is now used and recommended by intelligent Physicians in Halifax and elsewhere, by whom its effects are declared to be truly astonishing.

The Subscribers have made arrangements for a constant supply of the Oil, which for sweet taste, lightness, and transparency cannot be surpassed. A pamphlet containing directions for use will be furnished gratis, on application at the Medical Warehouse of MORTON & CO. Halifax, March 9, 1850.

Printing of every Description NEATLY EXECUTED. At the Office of this Paper.

DR. S. P. TOWNSEND'S

COMPOUND EXTRACT OF SARSAPARILLA

61, HOLLIS STREET GENERAL AGENT—HALIFAX, N. S.

HALIFAX, N. S. March 14, 1857. Dr. S. P. Townsend—Dear Sir: I have suffered terribly for many years with the Rheumatism; considerable of the time I could not sit, sleep or walk. I had the utmost distressing pains and my limbs were terribly swollen. I have used four bottles of your Sarsaparilla, and they have done me more than one thousand Ashbur worth of good, I am so much better—indeed I am entirely relieved. You are at liberty to use this for the benefit of the afflicted. Yours respectfully, JAMES CUMMINGS

The Rev. John Began, Of Jersey City, an old and highly respectable clergyman of the Baptist denomination, handed in the following certificate to Dr. S. P. Townsend's office. It speaks for itself.

Dr. S. P. Townsend—Dear Sir: I am constrained to give your statement of the benefit I derived from using your Sarsaparilla, believing, by so doing, I shall render a benefit to those who are suffering as I have been. I was reduced the many months by the Dyspepsia, so much that it was with much difficulty for me to walk or leave my bed. I had also a fever, which covered the most part of my head—which was extremely troublesome and sore; I got to be almost a scab. I used quite a number of remedies for both the complaint, but received little or no benefit, until I took your Sarsaparilla, which, through the blessing of Providence, has restored me to more than my usual health, as I am now enjoying better than I have for a number of years. I am now 60 years of age. I believe it to be an invaluable medicine, and recommend it to my numerous acquaintances, which is very large, as I have been a minister a great many years. I hope this little sketch may be of some benefit to you in your medicine has to do. July 11, 1847. JOHN BEGAN, Jersey City.

Methodist Clergyman.

The following was sent to our Agent in Halifax, by the Rev. J. C. TOWNSEND, of the Methodist Episcopal Church, one of the most learned and respected in the connection—and is another proof of the beneficial effects of Dr. S. P. Townsend's Sarsaparilla on the system.

Friend Francis—Having for some time past, as you are well experienced great weakness of my system, attended with constant and alarming irritations of my throat and chest, I was induced to try Dr. S. P. Townsend's Sarsaparilla. I tried it, I cannot say how long, but I believe it to be an invaluable medicine, and recommend it to my numerous acquaintances, which is very large, as I have been a minister a great many years. I hope this little sketch may be of some benefit to you in your medicine has to do. July 11, 1847. JOHN BEGAN, Jersey City.

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Methodist Clergyman.

This certificate conclusively proves that this Sarsaparilla, by prompt contact over the most sensitive system of the human body, cures in one hour a suppurated throat.

Three Children.

Dr. S. P. Townsend—Dear Sir: I have the pleasure to inform you that three of my children, have been cured of the Scrofulous eruptions which they were afflicted with, by the use of your Sarsaparilla. They were afflicted with the eruptions, but have taken only four bottles of your Sarsaparilla, and I feel myself under great obligations to you for your Sarsaparilla. Very respectfully, ISAAC W. CHAIN, 105 Water Street.

OPINIONS OF PHYSICIANS.

Dr. S. P. Townsend is almost daily receiving orders from Physicians in different parts of the Union.

This is to Certify that we, the undersigned, Physicians of the City of Albany, have in numerous cases prescribed Dr. S. P. Townsend's Sarsaparilla, and believe it to be one of the most valuable preparations in the market.

E. P. FULING, M. D. J. WILSON, M. D. R. B. BRIGGS, M. D. F. E. ELMENDORF, M. D.

Albany, April 1, 1847.

Dr. S. P. Townsend's Principal Office has been removed from 105 Fulton, to No. 200, Street, in the building formerly occupied by the South Baptist Church.

Agents—Roddick & Co., No. 8 State Street, and Mrs. E. Kidding, No. 189 Court Street, Boston; Samuel Kildes, Jr., Lowell; Reed, Frost, Salem; James E. Green, Worcester; Allison & Gould, Concord; J. Balch & Son, Providence; and by Druggists and Merchants generally throughout the United States, West Indies, and the Canada.

For Sale by SAMUEL STORY, 3rd, Agent, 61, Hollis Street.

N. B. Dances, &c. and others, supplied on the most liberal terms.

PURE COD LIVER OIL

For Medicinal Use. WILLIAM LANGLEY, Hollis Street.

SEEDS, SEEDS.

RECEIVED per Steamer Niagara, a Fresh Assortment of Garden and Flower Seeds. ROBERT G. FRASER. April 4. Im No. 139 Granville Street.

JOHN WOODILL, Victualler.

BEGS respectfully to inform his friends and customers that he has removed from his former stand, (opposite Dury's Country Market) to the (old Woodly) stand, No. 52, Upper Water Street, opposite Messrs. Sallis & Wainwright's Warehouse, where he will be thankful for a continuation of favours, liberally conferred on him. May 14.

Pure Cod Liver Oil, FOR MEDICINAL USE,

Just received a fresh Supply of the above, warranted pure and fresh. ROBT. G. FRASER, Chemist, 129 Granville Street.

Dec 28.

