

AUGUST 31.

# THE WESLEYAN.

Vol. II.—No. 9.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, ETC. [Whole No. 61.

Ten Shillings per Annum.  
Half-Yearly in Advance.

HALIFAX, N. S., SATURDAY MORNING, SEPTEMBER 7, 1850.

{ Single Copies.  
{ Three Pence.

ed, to enable us to meet our weekly  
ies with punctuality.

We have removed the *Wesleyan*  
to the Building formerly occupied by  
Mr. W. Valentine as a Daguerrian  
in Marchington's Lane. Boxes and  
printing executed with neatness and  
ch.

## LETTERS RECEIVED.

Our last letters have been received from  
Weddall (remitt. per Chairman 50s. and  
settled on account), Rev. William Smith,  
100s.), and A. H. C.

## Marriages.

Halifax, on the 26th of August, by the Rev. E.  
Mr. James Wilson, to Miss Margaret  
both of Mahone Bay.  
Sunday evening last, by the Rev. John Smith,  
Mrs. Lawrence, to Miss Anne Kennedy, both of  
Halifax.  
Thursday, the 16th of August, at Trinity Church,  
by the Rev. Charles Bennett, Capt. Robert  
Scott, 71st Highland Light Infantry, to Louisa,  
second daughter of T. A. Stuyvesant, Esq., Deputy  
Sector General of British North America.

## Deaths.

Point de St. Pierre, Westmoreland, on the 31st inst. Mr.  
TRENKLE, in the 47th year of his age.  
Friday, the 23rd inst. in Halifax, Mrs. MARY  
W., mother of the late Right Rev. Dr. Michael Power,  
Bishop of Toronto, in the 68th year of her age.  
Thursday evening last, in the 71st year of her age,  
MRS. MURPHY, a native of Phoenix, N. F.

## Shipping News.

### PORT OF HALIFAX.

#### ARRIVED.

FRIDAY, August 25th.—R. M. Steamer, *Cambridge*,  
Boston, 36 hours, to S. Cunard & Co.; *Wing*,  
Halifax, 18 days, to G. & J. Mitchell & Co.;  
Halifax, 18 days, to G. & J. Mitchell & Co.;  
Halifax, 18 days, to G. & J. Mitchell & Co.;  
Halifax, 18 days, to G. & J. Mitchell & Co.;  
Halifax, 18 days, to G. & J. Mitchell & Co.

SATURDAY, 26th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

SUNDAY, 27th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

MONDAY, 28th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

TUESDAY, 29th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

WEDNESDAY, 30th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

THURSDAY, 31st.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

FRIDAY, 1st.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

SATURDAY, 2nd.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

SUNDAY, 3rd.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

MONDAY, 4th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

TUESDAY, 5th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

WEDNESDAY, 6th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

THURSDAY, 7th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

FRIDAY, 8th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

SATURDAY, 9th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

SUNDAY, 10th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

MONDAY, 11th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

TUESDAY, 12th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

WEDNESDAY, 13th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

THURSDAY, 14th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

FRIDAY, 15th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

SATURDAY, 16th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

SUNDAY, 17th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

MONDAY, 18th.—Brig *Bella*, Liverpool, 4 days,  
Wier & Co.; *Brig Decker*, Grant, St. John's, P. E.  
I., to J. Strachan & Co.

## Poetry.

For the Wesleyan.

What thou knowest not now, thou shalt know hereafter.  
—John vii. 13.

Lowly stranger o'er our earth,  
Homeless, friendless, dost thou stray?  
Without kindred or companions,  
Question'st thou thy darken'd way?  
Thou know'st not, not why thus I roam,  
This the future shall make known.

Child of want and pinching hunger,  
Doom'd to feel these sufferings sore;  
Or to snatch the world's cold pittance,  
Thankful from the rich man's door;  
Dost thou ask why thus thy fate,  
Future shall the tale relate!

Soul of deep affliction's wound,  
Bendest thou beneath the rod;  
Anxiously dost thou enquire,  
Why so dire and sad the load?  
He who chastens but in love,  
Shall in time the doubt resolve.

Widow'd mother sunk in sorrow,  
Mourning for thy only son;  
'Mid these pangs of deepest anguish,  
Askest thou why thus alone?  
When the veil of time is rent,  
Thou shalt know, what this is meant.

See whose head is silver'd o'er,  
And whose heart's so sorely press'd;  
Dost thou, bow'd 'neath lengthen'd years,  
Wonder at thy path perplex'd?  
Soon the future shall disclose,  
All the secret of thy woes!

Christian bending 'neath the cross,  
Whilst thy hopes are fix'd in heaven;  
Dost thou wonder that thy path,  
Is so darken'd and uneven?  
Wait in patience, the great day,  
Shall unfold, why thus thy way.

Steps once "a man of sorrow"  
Trod this suffering path before;  
He, the cross, the pain, the anguish,  
Neerly patient, all he bore;  
He will shortly come in glory,  
To reveal earth's wondrous story.

Then we'll learn why pride triumphant,  
Scorn'd the poor man's lowly state;  
Why the wicked prosp'rous flourish'd,  
Why the saint's, such adverse fate:  
Then shall all that earth conceal'd,  
By no man's bright day reveal'd!

All Saints' Day, 1849.

## Christian Miscellany.

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

### "O for a Closer Walk with God."

Often are these words of Cowper on the  
lips of Christians. They express what ought  
to be constantly the language of our hearts  
—a constant "reaching forth unto those  
things which are before." It will be most  
the desire of those whose walk is nearest.  
The nearer they are to him, the more they  
see of his loveliness and glory, and the  
stronger is the attraction to him. Those  
who hate Christ turn their backs upon him,  
and are constantly going faster and farther  
from him. They who love but little are  
distant towards him. As Peter once did,  
they follow "afar off."

But those who love Christ much, love to  
walk with him. How sweet and sacred was  
the privilege of those disciples who walked  
with Jesus on the way to Emmaus! In re-  
ferring to it afterwards, they exclaimed,  
"Did not our hearts burn within us, while  
he talked with us by the way, and while he  
opened to us the Scriptures?" It is often  
said with disciples now. Christ walks with  
them in the way of their pilgrimage, and  
comforts them, and opens to their under-  
standings the more perfect knowledge of  
his Word; and their hearts burn within  
them with love and sweet consolation.—  
They walk with him. They do not merely  
make a ceremonious call, and then go away  
stuffed, without the expectation or desire

of seeing him again: they walk with him  
from day to day, and they are never wearied  
by this walking; on the contrary, to walk  
is to be refreshed.

There is a great difference between walk-  
ing with Jesus, being constantly near to  
catch the gracious words which fall from  
his lips, and only occasionally greeting him  
as we unexpectedly meet with him. Many  
there are, we fear, who have no more com-  
munion with him than this. When he meets  
them, they express great joy; and they  
wonder that they could have been so long  
contented to be absent from him. They are  
sure that they will never forsake him again!  
But, alas! "the early cloud and morn-  
ing dew." The excitement is soon follow-  
ed by a relapse. Again they forsake the  
Saviour, and look for some quiet place of  
indolent repose, or plunge deeper than ever  
into the cares, turmoil, and snare of world-  
liness. There are some who are active in  
the morning, but when the "burden and heat  
of the day" come on, their vigour languish-  
es and their zeal dies. Some at their set-  
ting out in the Christian race seem to out-  
strip all others; but ere long they are out  
of breath, and halt, and fall in the rear, and  
make on the whole slow and sorry pro-  
gress.

It is not the poor pilgrim alone who finds  
it of the greatest importance to look well  
to the company he keeps. If we fall in with  
Mr. Legality, or Mr. Worldly-mind, or hold  
discourse with Miss Talkative, Miss Self-  
conceit, or with Dame Censorious, we shall  
be quite certain to get out of the way.—  
There is no safety but in keeping near to  
Jesus. All the brood of liars-in-wait are  
very shy of the King. They have no relish  
for his instruction, and they dislike his pre-  
sence. If we would shake them all off,  
there is no method so sure as to keep near  
to him. Every day should our prayer be,  
"O for a closer walk with God!" This is  
the way to have the heavenly temper, and  
lead the heavenly life. The nearer we  
are to Christ, the more shall we catch of  
his spirit, and the less shall we be exposed  
to the snares of Satan. The nearer we live  
to Jesus, the more shall we promote his glo-  
ry and the salvation of souls.) Would that  
it were the cry of all—"O for a closer walk  
with God!"—N. Y. Evangelist.

### The True Strength of Men and Nations.

The true, permanent strength of men and  
of nations lies much more in character than  
in outward advantages. A character of soli-  
d worth is itself a permanent spring of  
prosperity. It exerts over external circum-  
stances a plastic power, and shapes them in-  
to subserviency to its own high ends; while  
a weak and vicious character squanders all  
the outward advantages which may have  
been furnished it by the hand of fortune.

Yet few men understand this, and still  
fewer nations. Do we not see thousands,  
instead of cultivating and maturing their  
own powers, wasting their time and strength  
in the search after propitious places?—lay-  
ing the fault of their inefficiency to outward  
disadvantages, instead of to inward imbecil-  
ity?

And how do nations act? Little honour  
can they expect, who are silently and perse-  
veringly labouring to form a sound national  
character by the diffusion of knowledge; and  
religion among the people; because the  
people have little faith in the proposition  
that their true strength lies in those things.  
But propose some noisy, tumultuous way  
of aggrandizing a nation—by war and con-  
quest, for example—and they are all enthu-  
siasts. When a battle is gained, they will  
toss up their caps and huzza for their coun-  
try, as though some great gain had been  
accomplished, and this, though they may be  
unable to defend the justice of the war in  
which the victory has been won. When  
nations understand so little of the real  
sources of their strength, nothing remains  
but that they should be taught their folly  
by bitter experience.—Ohio Obs.

### Moffat the Missionary and his Minister.

Dr. A. and the excellent Moffat had been  
engaged in a missionary service in the  
North of England, and returned for repose  
to the house of a friend. They met in the  
room an aged minister named Caldwell. In  
the course of conversation, Moffat adverted  
to his mother, for whom he entertained the  
most devoted regard. Mr. C., whom Moffat  
did not know, not even his name, mentioned  
that he perceived he was a Scotchman.  
"Yes," said the missionary, "the scenes of  
my boyhood and youth in my native land  
are dear to me. I often think of them  
when far away among the heathen. I often  
think of my excellent mother leading me  
when a little fellow from Cannon Shore to  
Falkirk to the Independent meeting-house,  
to hear an excellent minister, Mr. Caldwell."  
He then spoke with enthusiasm of his mo-  
ther, of the minister, and of the impressions  
he had received then and there. The ven-  
erable listener rose up with tears coursing  
down his cheeks, and exclaimed, "Can it  
be! Are you little Bobby Moffat? Is  
Moffat the missionary the little fellow whom  
his mother used to lead to my meeting-  
house in Falkirk, when many years ago I  
was the minister there?" The mutual re-  
cognition, and embrace, and rapture, may  
be better conceived than described. The  
venerable Caldwell had not till then iden-  
tified the little boy with the man who has  
done so much for Africa. May there not  
be many such blessed surprises when the  
Christian minister enters his rest, and "his  
works do follow him!"

### Scripture Characters.

GAIUS.

Although we know Gaius only as the per-  
son addressed in the Third Epistle of John,  
and the whole of that epistle is contained  
in a dozen sentences, yet there is there  
more complete testimony to the piety of  
any saint! Gaius "walked in the truth."  
He not only knew, or admired, or contend-  
ed for the truth, the gospel truth, but he  
lived according to it. His daily life showed  
that he had received Christianity, not for  
the sake of its novelty, or out of reverence  
to the venerable apostle, but because he be-  
lieved it to be true; and having received it,  
he lived it. "The truth that is in thee,"  
again says the elder—his him; not a mere  
speculation, but in his heart, and manifest-  
ed as the heart manifests all its contents, in  
the living.

One mode of showing that the truth was  
in him, and that he walked in it, was his  
hospitality to the poor Christians, whether  
fleeing from persecution, or going forth to  
carry the gospel. He brought such "for-  
ward on their journey after a godly sort,"  
literally "worthy of God" (and the Divine  
name ought to have been retained in our  
version, because in the next verse, as it  
now stands, "his name's sake" has no an-  
tecedent.) And the apostle testifies that  
what Gaius had done in this way, to the  
brethren and to strangers, he had done  
"faithfully," in a manner worthy of the  
Christian faith, or consistent with it. It  
was a point of Christian principle with him  
to do whatever he could for propagating the  
truth; and it was only by helping the  
labourers and the witnesses on their evangeli-  
cal errands, it was acknowledged as a  
faithful work. The apostle adds to the  
lesson of his example, the declaration that  
we ought to perform such services, "that  
we might be fellow-helpers to the truth."

Let all Christians think of this; those that  
have poverty, or the means of hospitality,  
or the opportunity of obtaining help from  
others for the promotion of Christ's relig-  
ion. Whatever the contribution be, how-  
ever humble, if it be doing what we can,  
we share the honour and the blessing of the  
cause we help. We are "fellow-helpers"  
of the ministry, at home or abroad, of the  
Bible, of every means of spreading the truth,  
and thus "workers together" even with the

### Son and the Father, in and for the truth.

But, perhaps, the most remarkable thing  
in this mention of Gaius, is the manner in  
which the Elder salutes him. Most saints,  
if they have but health enough to be attend-  
ing to their worldly concerns, would be  
willing to say, "O, that my soul were no  
more sick and infirm than my body!" But  
John says to Gaius, "Beloved, I wish  
above all things that thou mayest prosper  
and be in health, even as thy soul prosper-  
eth." What a saint was this! Who can  
venture to make his spiritual prosperity the  
standard and measure of his prayers and de-  
sires for his temporal prosperity? What a  
rebuke it should be to us, in view of the  
riches of God's grace, and the promises of  
his liberality, if we are forced to reverse  
the terms, and say, We shall be satisfied if  
our souls are as well off as our bodies!

### Sabbath Day.

It is an ungodly wicked custom, to leave  
many children and servants at home need-  
lessly upon the Lord's day. Indeed, in  
great and numerous families, where there  
are many small children that might disturb  
the congregation, and where much provision  
is necessary for such as attend upon  
God in the duties of worship, there the ease  
is somewhat altered; for such works of mer-  
cy are dispensed with by God himself. But  
labour to contract the number of absentees  
to the smallest quantity possible; and let ser-  
vants take their turns, that none may be al-  
ways at home: leave none behind thee with-  
out necessary and urgent cause. As for  
such as can be present at ordinances, re-  
member to examine them of what they  
heard; as our blessed Lord, the grand pat-  
tern of our imitation, dealt by his beloved  
disciples, when he had preached that ter-  
rible sermon by the sea-side: Jesus asks  
them, "Have ye understood all that I have  
said to you?" (Matt. xiii. 51.) And when they  
were alone, and apart from the multitude,  
then he expounded and explained all things  
that he taught more fully to them. (Mark  
ix. 31.)—Lee.

### Beautiful Thought.

A military officer being at sea in a dread-  
ful storm, his lady who was sitting in the  
cabin near him, and filled with alarm for  
the safety of the vessel, was so surprised  
at his composure and serenity, that she  
cried out, "My dear, are you not afraid?—  
How is it possible you can be so calm in  
such a storm?" He arose from his chair,  
lashed to the deck, and supporting himself  
by a pillar of a bed place, he drew his sword,  
and pointing it to the breast of his wife, he  
exclaimed, "Are you not afraid?" She in-  
stantly replied, "No, certainly not." "Why?"  
said the officer. "Because," rejoined the  
lady, "I know that the sword is in the hand  
of my husband, and he loves me too well to  
hurt me." "Then," said he, "remember, I  
know in whom I have believed, and that He  
holds the winds in His fists, and the waters  
in the hollow of His hands."

### The Scriptures.

A mud cottage with the Scriptures in it,  
is more enabled in the view of an angel,  
than the palace of the richest emperor on  
earth. David would have descended from  
his throne and have enjoyed our advantages.  
Abraham, at the distance of near two thou-  
sand years, rejoiced to see our day, saw it  
and was glad.—Jan

### A Practical Preacher.

A New England clergyman enforcing on  
his congregation the necessity of practical  
godliness, and contrasting the early Chris-  
tians with those of the present generation,  
very properly remarked, "We have too many  
resolutions, and too little action." "The  
Acts of the Apostles," is the title of one of  
the books of the New Testament; their  
Resolutions have not reached us."

MEMORANDA.  
Kingston, Jam, Aug 14.—Arr'd brig Contest, Halifax,  
arr'd brig Eagle, Halifax; Lady Falkland, do; ar-  
r'd brig Key.

Halifax, Aug 2.—SFD Commodore for Cuba. S-  
cuttle for New York.

Porto Rico, Aug 2.—Ld'g schr Lacy Alton, for Halifax.  
At Demerara—schr Element, Doby.

Halifax, Aug 3.—SFD Commodore for Cuba. S-  
cuttle for New York.

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Porto Rico, Aug 2.—Ld'g schr Lacy Alton, for Halifax.  
At Demerara—schr Element, Doby.

Halifax, Aug 3.—SFD Commodore for Cuba. S-  
cuttle for New York.

## British Conference.

ORDINATION SERVICES.  
EXAMINATION OF CANDIDATES.  
(Concluded.)

**FREDERICK EDMUNDS** was early blessed with pious parents; but, for a considerable period, he did not avail himself of the blessings of salvation. At length, it pleased God to convince him of sin. He had felt God's anger, and earnestly sought his pardon. For a long period, he continued to rise early to pray, and to read God's holy word and Mr. Wesley's sermons. At length, the answer came, and peace and joy took the place of condemnation. In his devotional exercises, he was greatly aided by his father and other religious friends. At the time of his conversion, he was a Sabbath-school teacher, and was subsequently made a Local Preacher, on the duties of which office he entered with fear and trembling. He had long felt an intense anxiety to call sinners to repentance. It was his happy privilege to be admitted into the Theological Institution at Richmond; and he took that opportunity to express his gratitude and deep obligations to those esteemed men who conducted that establishment, for the many advantages he had derived, and which he hoped he should continue to improve. It was his earnest desire to devote himself entirely to the service of God, in which he wished to live and die. As to Methodism, he loved its doctrines and discipline. During the past year, he had frequently wept to see the agitated state it was in. But he firmly believed, that it was of God, and that it would stand. He desired to consecrate himself afresh to it. He considered it as the greatest honour upon earth, to be a Methodist preacher. It would be his endeavour to conserve Methodism, and to extend its advantages, God being his helper.

**JOHN GEDEN** had been faithfully taught and trained in the good way of the Lord, from his earliest years, and could not refer to any period of his life in which the Spirit of God did not work in him a strong sense of the evil of sin, and of the excellency and importance of religion. He had been a scholar of Kingswood, from the time he was eight years of age till he was fourteen, and during a great portion of that period, he had been accustomed, with some others of his school-fellows, to meet for conversation on spiritual subjects, and for prayer. As the time approached for his leaving school, he felt less concerned about salvation than had been his wont; but, in a few months after, from the twofold conviction of his duty to God and justice to his own soul, he formally connected himself with the Methodist Society, and began earnestly to seek for full redemption. A considerable time, however, elapsed before he attained what he sought, partly through great lukewarmness of spirit, and often through the frequent commission of actual sin. It was not till January, 1840, that he was enabled to call God his father. Previous to this time, he had felt a call to preach the gospel, and that life would be to him of no pleasure if he disobeyed that call. He became engaged as a Local-preacher in one of the London Circuits. Feeling conscious of his own unfaithfulness to God, and under a deep sense of the responsibility of the Christian Ministry, he had long anxiously deliberated before he presented himself for the office of the Ministry. In the year 1841, he was accepted by the Conference, and was appointed to the Richmond branch of the Theological Institution. That was the beginning of his chief joys. The discipline of the Institution; the wise instruction and holy examples of its authorities; the society of his brethren, the students, were among his most pleasing recollections of the place. The spiritual knowledge he obtained there had continued to increase, and he earnestly hoped that it would continue to grow and mature while life lasted. He knew that he did not possess the standard of piety which the gospel required. God had been teaching him, of late, that He claimed his whole heart; and he supposed that that offering should not be denied. He had no higher aim than to be a wise and laborious servant of Jesus Christ, in word and doctrine; and he prayed that he might be enabled faithfully to discharge the pastoral charge.

**JOHN W. GREEVES** was the son of religious parents, who had passed from the Church militant to the Church triumphant. From his earliest years, he had been favoured with the advantages of religious instruction and exhortation. Ever since he could recollect, his parents' prayers were offered on his behalf. It was not until he was 13 years of age that he became the subject of deep convictions. His conversion was a subject of great joy both to himself and to his late pious father. He did not, however, obtain adoption immediately;—he had to wrestle for that six months. Since that period he had never left the Church of God, and made shipwreck of the faith; and he had now spent a period in the service of God equal to that which he had spent in the service of Satan. From reading different passages of the Scriptures, he felt a great desire to be the instrument in warning sinners to flee from the wrath to come. But these feelings he suppressed, resting assured that if he was called to the great office of the Christian Ministry it would be a call from God, and so it was. When eighteen years of age, his name was put on the plan as a local preacher, and at the end of two years, he was presented, by the District meeting, to Conference. He had since resided at the Didsbury branch of the Institution; and to the esteemed officers of that branch he owed indeed a deep debt of gratitude. He had now been actively engaged for four years in the duties of a Christian Minister, and he thought them the happiest years of his life. To Methodism he was sincerely attached; and he conscientiously believed that its doctrines and principles were in accordance with God's holy word. He regarded it as one of the greatest instruments for the conversion of the world. It was his earnest and one desire, to live to God and to Methodism.

The President said that he should next call upon one who had been some time engaged in the missionary field, in Western Africa.

**JOHN HARROP** had been, from his earliest years convinced of the absolute necessity of giving himself to God. He well remembered, when attending the Sabbath-school, that the Spirit of the Lord operated on his mind, giving him to see the necessity of personal religion, and an interest in the blood of Christ. He continued in this state from thirteen years of age, till he arrived at twenty, when it pleased God to pour out his Spirit upon him, in rich effusions, one Sabbath evening, when he had been constrained to stay at the Prayer-meeting. He did not obtain immediate consciousness of the Divine favour. He had read, in Mr. Wesley's Journal, an account of a young person, who had been deeply convinced of sin, and the next day received a consciousness of the Divine favour. He was, a short time after, convinced of his remaining depravity, and felt distinctly, on one occasion, while on his bended knee, that the love of God was shed abroad in his heart. He had wrestled hard for this blessing. As regarded his calling to the Christian ministry, he felt persuaded, even before his conversion, that his mission was to call sinners to repentance. He never expressed these feelings to any one, being satisfied, that, in due time, Providence would open a door for him.—He had received great kindness from his then Superintendent, the Rev. A. Watmough. He laboured in the Circuit as a Local-preacher, whence he was removed to Western Africa. He had often heard of the unhealthy nature of the climate; but as he had given himself to God and to his church, he was satisfied that an Almighty hand would support him. Under the impulse of those feelings, he left his native land, and laboured there for 18 months, when his health entirely failed. He was recalled, and placed on a home Circuit; and, during the last twelve months, God had given him many tokens that he had not laboured in vain. He was convinced that God had called him to this work, and he prayed that he might be made instrumental in bringing sinners to Christ.

The President said, they must now bring this interesting ceremony to a close for that evening, and it would be again resumed to-morrow evening. He hoped that the earnest request to which his young friends had given utterance would be responded to by that congregation. Let them pray that these young men might be baptized anew by the Holy Ghost, and that they might be sent forth with fresh sanctification from above.

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The 423rd hymn, beginning, "Let him to whom we now belong," having been sung, the Rev. CORBETT COOKE engaged in prayer, and the assembly separated.

**TUESDAY, August 6.**—The examination of the Young Men was resumed this evening, in the same chapel, which was again very much crowded. The President commenced the proceedings by giving out the 429th Hymn, beginning, "Behold the servant of the Lord;" and the Rev. Dr. ALDER engaged in prayer.

The President said, he again presented those Young Ministers to their further sympathy and prayers. He was happy to state, that since they parted last night these young men had passed through another lengthened examination before Conference, and, he was also happy to add, to the entire satisfaction of their fathers in the Connexion, in whose judgment they were duly qualified for the work and office of the Christian Ministry. He was anxious that the people should have another opportunity to form a judgement respecting the qualifications those young men possessed for the great work to which they were about to be set apart; he would, therefore, as on the preceding evening, call upon them to state what were the circumstances connected with their conversion,—what was the present state of their religious experience,—and what were their views and feelings in reference especially to the great work of the Christian ministry? And, while the young men spoke, he trusted their hearts would be lifted up to the great Head of the Church, to baptise them afresh with his Holy Spirit, that they might be fully qualified for the great work to which he trusted God had called them.

**JOHN BRAMWELL** had been, from his earliest years, under the influence of religious impressions and instructions. He could not tell the exact period when he was converted to God;—the change seemed to have gradually taken place in him. He had no doubt whatever, that he was called to the Christian Ministry. He had, of himself, tried to resist this call; but he found at last that if he continued to resist the influence of the Spirit, it would be at the peril of his soul. It was his great privilege to spend the three happiest years of his life at the Didsbury Institution, to the governor and tutors of which he made a suitable acknowledgment. It was his firm determination, with God's help, to devote his whole energies to the Wesleyan Ministry. The late agitation in the Connexion had greatly disturbed his peace, but he earnestly prayed that everything would be over-ruled for the prosperity of Methodism, to which he was ardently attached.

The President said, that the young Brother who had just spoken, was the grandson of that eminent and devoted Minister, the Rev. Wm. Bramwell, whose character was worthy of the emulation of his grandson.

**BENJAMIN HELLIER** had been brought to a saving knowledge of Christ through the instrumentality of the Rev. John Bedford, a clergyman of the Church of England. He had many difficulties to overcome;—Satan had often tempted him that his religion had no reality; but he had a testimony within which baffled all the wiles of Satan. About twelve months after his conversion, he joined the Methodist Society, where his religious views were confirmed and established. He had not offered himself for the Christian Ministry without great deliberation. The thought of its responsibilities, sometimes, almost overwhelmed him. He felt a great desire to call sinners to repentance. He was sincerely attached to Methodism.

**THOMAS HUGHES** had been the subject of divine influence from his childhood. He had been brought up in the nurture and admonition of the Lord. But bad companions kept him from giving himself to the Lord, till he was 15 years of age, when he found "redemption through the blood of Christ." He then became a new creature; "old things had passed away, and all things had become new." He felt a great desire

to call sinners to repentance; and, with the blessing of God, he meant to devote the remainder of his life to that great object. He should never forget the advantages he had derived during the two years he had resided at the Didsbury branch of the Theological Institution. Since he had entered on Circuit duties, God had, to some extent blessed his labours. His love to Wesleyan Methodism had grown with his growth and strengthened with his strength.

**DANIEL JONES** (a Welsh candidate, whose experience was interpreted by the Rev. Mr. Roberts), had not, in the early periods of his life, many religious advantages. He had been accustomed to attend a Sunday School, where he first received his religious impressions. Subsequently he had been converted to God through the preaching of a Wesleyan Minister. His Christian friends had desired him to present himself to the Conference for the Christian Ministry, and, though conscious of manifold infirmities, he believed his call was from God; and he wished to live and die in the Lord's service.

**SAMUEL MACAULAY** had been under religious impressions since he was thirteen years of age, and had been early converted to God. He wished to be employed in the Christian Ministry, believing that his call to that office was from God.

**WILLIAM MEARNS** had lost both his parents at an early age, and had been brought up under the roof of his grand-parents, who had fostered and matured his first religious convictions. He had been early converted to God; and had since laboured in a Circuit; and his desire was now to consecrate himself to the Christian ministry.

**PAUL ORCHARD** had the privilege of being a son of a Wesleyan Minister, and had been educated at Kingswood, where, in 1840, he had become the subject of deep religious impressions. He had since become a child of God, and wished to devote the remaining portion of his life to the service of Christ as a Wesleyan Minister. His delight and joy were to preach the gospel; and God had hitherto given seals to his endeavours. His attachment to Methodism was strong and unwavering. It would be his aim to preach its doctrines and to maintain its discipline.

**GEORGE SMITH** had at first, considerable doubts and misgivings regarding his religious impressions. He was now, however, in the possession of unspeakable joy, which had been imparted to him through faith in Jesus Christ. With regard to his call to the Christian Ministry, he had no doubt but that it was of God. He should never forget the advantages he received from a residence at the Didsbury Branch.

**JOSEPH JONES**, in early life, had the advantages of religious instructions,—and, when about 15 years of age, was converted to God under the sermon of an esteemed Wesleyan Minister. Very soon afterwards, he began to think seriously of calling sinners to repentance, and God had owned his labours. He publicly acknowledged the advantages he had received at the Didsbury branch of the Theological Institution. To preach the gospel of Jesus Christ was the delight of his soul.

The proceedings were closed by singing the 702nd hymn,—“Salvation, O, the joyful sound,” after which the Rev. T. SQUANCE engaged in prayer.

## General Miscellany.

## Botany.

The natural history of animals, in many respects even more interesting than botany to man as an animated being, and more striking in some of the phenomena which it displays, in other points, less pleasing to a tender and delicate mind. In botany all is elegance and delight. No painful, disgusting, unhealthy experiments or inquiries are to be made. Its pleasures spring up under our feet, and, as we pursue them, reward us with health and serene satisfaction.—None but the most foolish or depraved could derive anything from it but what is beautiful, or pollute its lovely scenery with unamiable or unhallowed names. Those who do so, either from corrupt taste or malicious design, can be compared only to the fiend entering into the garden of Eden. Let us turn to the contemplation of Nature, ever new, ever abundant in inex-

haustible variety. Whether we scrutinize the recesses of woods in the wintery morn when the numerous tribes of mosses are doing their minute but highly interesting struggle, whether we walk forth in the early spring, the ruby tips of the hawthorn bush give the sign of its approaching vegetation, or a little later, when the violet welcomes us with its perfume and the primrose with its beauty: when we contemplate in succession all the profuse treasures of the summer, or the more secret of nature, at the season when fruit seeds are forming; the most familiar objects of nature, will always afford us something new and to admire in their characters, new discoveries will awaken a train of new thoughts. The yellow blossoms of the morning, that their delicate leaves as the day advances that court and sustain the full blaze of and the pale night-scented tribe, which diffuse their sweet fragrance towards us, will all please in their turn. Though the season for hope and for novelty, to mist more especially; yet, the wise and abundant resources of nature in the year, will yield an observing mind pleasure, than the rich variety of her attempts affords to the admirer of her charms. The more we study the works of Creator, the more wisdom, beauty and become manifest; and while we admire, possible not to adore.

—Saf all your incense, herbs, and fruits and I have made a crown to Him whose sun shall shine, whose breath perfumes you, and whose power — Sir J. E. Smith.

## Cultivation of Vocal Music.

Whatever tends to refine, to civilize, the intellectual faculties of man, is not ornamental, but useful. This is the end and purpose of all the arts, whether sculpture, poetry, or music. Rising at beyond the limits of the sensible and they delight in the contemplation of the and the spiritual, and know no bound for the sphere of their exertions. Even and every faculty with which man is was given to be improved and enjoyed is the same mutual adaptation between the eye, the ear, and the ear, and the ear. When the Almighty on the one hand tutored the soul that when deposited in it germinates and grows and produces when on the other he has constituted it that the fruit nourishes and sustains in the most emphatic manner commands to cultivate the earth and to reap its like manner, when he endowed the human with sweetness, compass, flexibility, and made it capable of giving expression emotion of the heart—when he bestowed ear the power of the most discriminating rendered it one of the channels through pleasure is conveyed to the mind; who established those laws which control the production, diffusion, and co-ordination of sound, rendering each beneficent tributary to and dependent upon the uniting all in beautiful harmony; ear that these gifts were dispensed with their enjoyment, or that by culture powers thus bestowed we are not only salting our own happiness, but render God the acceptable tribute of ob Taylor's Greenham Lectures.

## Sincerity of Tears.

There is a sincerity in Tears. If the mark of weakness, but of power speak more eloquently than ten thousand words. They are the messengers of Heaven who of deep contrition, of unexpressed love, of a waiting any argument to prove not mortal, I would look for it in the visible emotions of the breast, when been deeply agitated, when the front are agitated, and when the tears are both in the eyes and on the cheek, a sign of the strength of the weeping. Break not the deep sincerity by raising your footsteps. Despite not woe they are what made Her an angel. The stern heart of manhood is so often to tears of sympathy—they are what we aim at, we breathe. I have no objection. They are passions that are holy. There is a pleasure in tears. pleasure. If there were no more of a tear for me, I should be a man. I have not yet seen a man who has not wept, and wept in the presence of God. — Dr. J. J. Moore.

## Thinking.

The rolling of the sea is a picture of the mind, ever new, ever abundant in inex-

sinners to repentance; and, with the aid of God, he meant to devote the remainder of his life to that great object. He never forgot the advantages he had during the two years he had resided in the Didsbury branch of the Theological Institution. Since he had entered on his duties, God had, to some extent blessed his labours. His love to Wesleyan Methodism had grown with his growth and strengthened with his strength.

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MUEL MACAULAY had been under religious impressions since he was thirteen years of age. He had been early converted. He wished to be employed in the Christian Ministry, believing that his call to office was from God.

WILLIAM MEARNS had lost both his parents at an early age, and had been brought under the roof of his grand-parents, who fostered and matured his first religious impressions. He had been early converted; and had since laboured in a Circuit; his desire was now to consecrate himself to the Christian Ministry.

AUL ORCHARD had the privilege of being educated at a Wesleyan Academy, and had been educated at Kingswood, where, in 1835, he had become the subject of deep religious impressions. He had since become a child of God, and wished to devote the remaining portion of his life to the service of Christ as a Wesleyan Minister. He delighted in preaching the Gospel; and God had hitherto given seals to his endeavours. His attachment to Methodism was strong and unwavering. It would be his aim to preach its doctrines and to obtain its discipline.

GEORGE SMITH had at first, considerable doubts and misgivings regarding his religious impressions. He was now, however, the possession of unshakeable faith, which had been imparted to him through faith in Christ. With regard to his call to the Christian Ministry, he had no doubt that it was from God. He should never get the advantages he received from a deacon at the Didsbury Branch.

OSBERT JONES, in early life, had the advantages of religious instructions, and, at about 15 years of age, was converted to God under the sermon of an esteemed Wesleyan Minister. Very soon afterwards, he began to think seriously of calling sinners to repentance, and God had owned his labours. He publicly acknowledged the advantages he had received at the Didsbury branch of the Theological Institution. To preach the Gospel of Jesus Christ was the delight of his soul. The proceedings were closed by singing the 702nd hymn,—"Salvation, O, the joyful sound," after which the Rev. T. W. WANCE engaged in prayer.

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S—S. All your increase, herbs, and fruits and flowers, In mingled odours to Him whose sun exalts, Whose breath perfumes you, and whose pencil paints?  
—Sir J. E. Smith.

Cultivation of Vocal Music.

Whatever tends to refine, to civilize, to exalt the intellectual faculties of man, is not merely ornamental, but useful. This is the character and purpose of all the arts, whether painting, sculpture, poetry, or music. Rising above and beyond the limits of the sensible and material, they delight in the contemplation of the infinite and the spiritual, and know no bound or limit for the sphere of their exertions. Every power and every faculty with which man is endowed is given to be improved and enjoyed. There is the same mutual adaptation between light and the eye, sound and the ear, seed and the earth. When the Almighty on the one hand so constituted the seed that when deposited in the earth it germinates and grows and produces fruit, and when on the other he so constituted the human body that the first nourishment sustains it, he in the most emphatic manner commanded man to cultivate the earth and to reap its fruits. In like manner, when he endowed the human voice with sweetness, compass, flexibility, and power, and made it capable of giving expression to every emotion of the heart—when he bestowed on the ear the power of the most discrimination, and rendered it one of the channels through which pleasure is conveyed to the mind; when he also established those laws which control and regulate the production, diffusion, and combination of sound, rendering each beneficent provision tributary to and dependent upon the other, and uniting all in beautiful harmony; can we doubt that these gifts were dispensed with a view to their enjoyment, or that by cultivating the powers thus bestowed we are not only best consulting our own happiness, but rendering to their Giver the acceptable tribute of obedience?  
—Taylor's *Gresham Lectures*.

Sincerity of Tears.

There is a sincerity in Tears. They are not the mark of weakness, but of power. They speak more eloquently in a thousand tongues than any other language. They are the messengers of Power which bring relief, or deep contrition, or unspeakable love. If there were wanting any argument to prove that man is not mortal, I would look for it in the strong convulsive emotions of the breast, when the soul has been deeply agitated, when the fountains of feeling are rising, and when the tears are gushing forth in copious streams. Oh, speak not harshly of the freedom soul, weeping in silence, break not the deep tranquillity by rude laughter, or rude footsteps. Despair not woman's tears—they are what made her an angel. Scoff not of the stern heart of manhood, and some times melted by tears of sympathy—the eye is what helps to elevate him above the brute. I have seen tears of affection. They are painful, but rest stilling relief. There is a pleasure in tears—when we weep, we are in communion with God, and we are near Him. If there were none on earth, to weep for us, I should have no way of escape, and I should not have any way of escape, and I should not have any way of escape.  
—Dr. J. Jones.

Trinity.

The Trinity of the Christian Church is the Father, the Son, and the Holy Spirit, who are co-eternal and co-equal, and who together are God.

when making some experiments on the velocity of sound, observed that the explosion of their guns produce a single and sharp sound when the sky was perfectly clear; but when encumbered with clouds, they were attended with a long continued roll that mimicked thunder.

Young Men.

There is no moral object so beautiful to me as a conscientious young man. I watch him as I do a star in heaven; clouds may be before him but we know that his light is behind them, and will beam again; the blaze of others' popularity may outshine him, but we know that though unseen he illumines his own true sphere. He resists temptation, not without a struggle, for that is not virtue, but he does resist, and conquers; he bears the sarcasm of the profligate, and it stings him, for that is a trait of virtue, but heals at his own pure touch. He heeds not the watchword of fashion, if it leads to sin; the Atheist who says not only in his heart, but with his lips, "There is no God!" controls him not; he sees the hand of a creating God, and rejoices in it.

Woman is sheltered by fond arms and loving counsel; old age is protected by its experience and manhood by its strength; but the young man stands amid the temptations of the world like a self-balancing tower. Happy he who seeks and gains the prop and shelter of religion.

Onward, then, conscientious youth—raise thy standard, and nerve thyself for goodness. If God has given thee intellectual power, awake in that cause; never let it be said of thee, he helped to swell the tide of sin by pouring his influence into its channels. If thou art feeble in mental strength, throw not that drop into a polluted current. Awake, arise young man! assume the beautiful garb of virtue! Its difficult to be pure and holy. Put on thy strength then. Let truth be the lady of thy love—defend her—*Miss Caroline Gilman*

Anagrams.

An anagram is the dissolution of any word or sentence into letters as its elements, and then making some other word or sentence from it, applicable to persons or things named in such original word or sentence. The following is a selection of some of the best transpositions:—

- Astronomers . . . . . Moon-Starrs.
- Democratical . . . . . Conical Trade.
- Encyclopedia . . . . . A nice Cold Eye.
- Gallantries . . . . . All great Sins.
- Lawyers . . . . . S'y Ware.
- Nascentrope . . . . . Spare him not.
- Monarch . . . . . March on.
- Old England . . . . . Golden Land.
- Presbyterian . . . . . Best in Proysr.
- Punishment . . . . . Nine Thumps.
- Punitatory . . . . . Nay I repeat it.
- Radical Reform . . . . . Rate and Frolic.
- Revolution . . . . . To Love Run.
- Telegraphs . . . . . Great Helps.

Durability of Oak.

The durability of oak may be known from the fact that the throne of Edward the Confessor is 800 years old; one of the oaken coronation chairs has been in its present situation in Westminster Abbey about 510 years; and the oldest wooden bridge of which we have an account is of oak—it is that famous for its defence by Horatio Coles, and which existed at Rome 500 years before Christ.

Obituary Notice.

For the Wesleyan.  
DIED at sea, on the 8th of March last, in lat. 37° 29' N., long. 79° 53' W., on board the Schooner *H. Dean*, Capt. J. B. Osburn, of Salem, Mass., on his passage to California, after an illness of 5 months, of diarrhoea, in the 25th year of his age, Zeechariah, son of Abel and Hannah Hyatt, of Roseway, near Southampton. This young man was a favorite with his neighbors and friends, beloved by his family, and lamented by those who knew him. From an early age he was noted for the steadiness of his deportment—the industry of his habits—the ardency of his manners, and his anxiety on all occasions to please. It was in the year 1842, under the ministry of the Rev. Mr. Shattuck, then in charge of the Barrington and Southampton Circuits, that he first manifested religious fervor, and in the month of April of that year he was baptized. He was a member of the church of the Rev. J. M. Loring, and he became determined to give his heart to the

and from that period to his departure, he gave evidence of the sincerity of that surrender by a consistent walk and conversation; continuing on all occasions to manifest, besides, a concern for the comfort and convenience of those servants of God—the ministers of the Church of his early choice. Like a large number of his youthful countrymen and compeers he entertained the general idea that the United States afforded not only a wider, but more encouraging field for the reward of industrial toil, than the land of his birth; and accordingly in the autumn of 1847, he sailed for that country and took up his residence at Salem, Mass. There he laboured with untiring zeal for about 2 years in an iron factory; acquiring the entire confidence of his employers and the regard of those who knew him; not forgetful of the imperative necessity of his duty to God, of which his constant and pious attention to his class and on the public and private worship of Jehovah, gave unmistakable proof. Tho' gaining thus by steady habits of industry, a character for honesty and worth as well as a moderate increase to his worldly means, he like thousands in his adopted country, and numbers in his native land, anxiously looked towards the golden shores of California; and accordingly in October last he embarked on board the vessel above named for that land of promise. At the time of leaving and for some time previously he complained of ill health, from a severe spell of which he was then only slowly recovering. He hoped, however, in accordance with medical advice, that the voyage on sea would prove serviceable, rather than as it eventuated. During the five months he survived on board ship, he bore his sufferings not only without a murmur, but with remarkable composure and resignation.

Through strong faith in the merits of his divine Redeemer, he could look the King of Terrors in the face undismayed, and even long for the solemn hour of his departure. The only wish expressed was, that if consistent with the will of God—he should be glad once more to meet his family and friends in Nova Scotia. He retained the entire possession of his faculties to the last, and to the Captain of the vessel—from whom these particulars are obtained, in an affectionate and satisfactory letter written a week or two subsequent to the fatal event, from Valparaiso, and from whom, and his crew and passengers the young man, it is fully believed, received every act of kind attention.—He said, "say to my parents and friends that I die at peace with God and mankind." The day following his death, his body was committed to the blue and tranquil bosom of the Pacific, after reading the sublime service appointed for the burial of the dead at sea; in the strong and consolatory hope of a joyful resurrection—there to rest till the last trump shall wake the slumberers in the grave, and when

"The greedy sea shall yield her dead,  
The earth no more her slain conceal."  
The writer of these remarks knew the subject of these remarks from infancy, until his removal from his native land, and feels therefore, a melancholy satisfaction in paying this tribute to his memory.  
2d July, 1859.

Correspondence.

To the Massachusetts Society of the Wesleyan Church.  
In the Wesleyan, I have seen an account of the sale of the Wesleyan Bazaar, which was held in the City of New York, on the 2nd of July, 1859. It is a great pleasure to me to see that the cause of the Wesleyan Church is so generally and so liberally supported. The sale of the Bazaar was a great success, and the proceeds were \$200,000. It is a great pleasure to me to see that the cause of the Wesleyan Church is so generally and so liberally supported. The sale of the Bazaar was a great success, and the proceeds were \$200,000.

place where the fathers of the Revolution used to meet. It is called the "Cradle of Liberty." The Custom House is situated on India Street, between two of the principal wharves, and not far from the "Cradle of Liberty." The Custom House is built of granite and is considered the most beautiful and substantial building in the country.

The order of its architecture is the Grecian Doric, which style is preserved throughout. The extreme length of the building is 140 feet, and its depth, omitting the porticoes, 75 feet. Externally thirty-two fluted columns are presented, each 3 feet 4 inches in diameter and 32 feet in height. Of these sixteen are three-quarter columns, and form part of the walls, the space between them being devoted to windows. There are four of these columns at each end of the building, and two on each side of the porticoes. Then at each corner is a nearly full column, so that each end of the building presents the appearance of six of these fine columns, and the sides, including the porticoes, severally exhibit twelve columns. Four square pillars stand at the intersections of the porticoes with the body of the building. The porticoes are ten feet deep by sixty-six in width, with six columns each of the dimensions stated above. The entablatures are ornamented with triglyph friezes and mutule cornices on a line with the cornices of the building. The porticoes are reached by eleven stone steps, on the fronts and sides. The roof throughout and the unglazed part of the dome are covered with granite tiles, which are visible from some streets. Passing from the principal external visible features of the building, we proceed to the foundation on which it rests, viz.—three thousand piles, covering an area of nearly four thousand feet. On these piles has been laid a platform of granite, a foot and a half thick, and well cemented together, so as to be impervious to water. On the east, south, and west margins of this platform is built a ten foot shield wall, and within the enclosure thus formed, stands the walls proper of the Custom House. The cellar story is upheld by arches and walls of cast thickness, required to support the immense weight of the internal stone work above. Numerous rooms, however, twelve feet high, are secured for storage, and also an apartment for the furnaces, for heating the whole establishment. The first story open to the light of day is the basement. In addition to the thick wall partitions separating the room, four granite columns, four feet in diameter, and eight, two feet in diameter, are exhibited through the rooms as supporters. In the northwest corner are two rooms for the night inspectors. In the southwest corner is the engine room for carrying the fans by which the heated air is to be forced up for warming the building. The remainder of the rooms are for storage. In the second story, the main feature is the grand entrance vestibule, or rotunda, 68 by 60, formed by twelve granite columns, 4 feet in diameter. From the north and south sides rise two grand staircases, 15 feet wide at the bottom and 7 at the top, terminating in smaller vestibules above, which connect with the third story. Around the grand vestibule are the apartment treasure's apartment, measure's apartments, superintendent's, marker's, weigher's, gauger's, and brewer's apartments, also the vault, or "Sam'l. Sam'l's strong box." In most of the rooms in this story, the ceiling is arched in the middle, and is lighted from the dome and by two side windows opening on the east and west, and two end windows opening on lighted passages. The dome is supported by twelve fluted Corinthian columns of marble, 20 feet in height above them rises the dome, 32 feet more. The lower circumference of the dome is 120 feet. The dome is supported by twelve fluted Corinthian columns of marble, 20 feet in height above them rises the dome, 32 feet more. The lower circumference of the dome is 120 feet.

On the 2nd of July, 1859, the Collector, Surveyor, and public officers of the Custom House, in the City of New York, held a public sale of the contents of the Custom House, which was held in the City of New York, on the 2nd of July, 1859. It is a great pleasure to me to see that the cause of the Wesleyan Church is so generally and so liberally supported. The sale of the Bazaar was a great success, and the proceeds were \$200,000.

(Circular.)

**NOVA SCOTIA WESLEYAN SUPERNUMERARY FUND.**

To the Ministers and Members of the Wesleyan Church and Congregations in Nova Scotia.

Dear Brethren and Friends,

In compliance with the request of the last District Meeting, I beg to lay before you a plan suggested for the formation of a Fund to aid in the maintenance of worn-out Ministers, and the widows and children of deceased Ministers, in the Nova Scotia District.

I suppose it is a generally known fact that the greater portion of our Ministers enter upon the sacred duties of their office in early life—that by the regulations of our body they are prohibited from engaging in any secular pursuits—that their disciplinary allowances from year to year are barely adequate to sustain themselves and families with suitable regard to their comfort, and the position they hold in society—and that the principle has been admitted and acted upon, from the first establishment of the Wesleyan economy, that the Church is under obligation to make a suitable provision for them when providentially unfitted by age or infirmity for the active duties of the ministry, and when removed by death, for their surviving families. This obligation will, doubtless, be cheerfully and practically recognized by the Wesleyan community in Nova Scotia, whose spiritual interests have been so long cared for and promoted by those who have distributed among them the word of life.

The Wesleyan Ministers of Nova Scotia are connected with, and form a component part of the British Wesleyan Conference. The majority of them are subscribers to the Legalized Fund, organized in England, and sustained by the annual subscriptions of its members, by public congregational collections, and the individual donations of our friends. From the number of claimants upon this fund, although the annual subscription is large when compared with the limited resources of the ministers, it is inadequate to furnish for them a suitable provision in their declining years. The proceeds of the fund have therefore, in the case of Supernumerary Missionaries, and the families of deceased Missionaries, to be supplemented by an annual grant from the general Missionary Fund, without which many of them would be in circumstances of painful destitution.

It is contemplated by the Conference and Missionary Committee to establish, as soon as practicable, a Conference, or Conferences, in the British North American Wesleyan Districts, and in all probability to place them in a federal relation to each other, and to the Wesleyan Conference in Canada West, thereby giving greater freedom of action to the Ministers and Societies in the Provinces, and constituting a general confederation of Methodism which cannot fail by its harmonious and united co-operation to give to every branch of it increased power and efficiency. As preliminary to such an organization, it is necessary that the whole financial economy of the Wesleyan Connexion be introduced into each District, and the way thus opened for the due exercise of that influence by the lay-members of the Church recognized by the general principles of the body, and so effectively in operation in Great Britain and Ireland, in Canada West, and in the United States of America.

In view of these facts, the thought suggested itself soon after my arrival in this District, that a plan might be devised by which, without pecuniary inconvenience to any of our members, a District Fund could be established which would after a short period relieve the Missionary Committee from the item of expenditure above referred to, and so enable them the more widely to extend the circle of their evangelistic labours over the destitute portions of the earth,—an object which must commend itself to the judgment and best feelings of all who consistently pray for the speedy universal triumph of the Redeemer's cause.

I apprehend that I need not stay to prove that it is the duty of Wesleyans in the Missionary Districts, as well as in the home work, to endeavour to make provision for those whose best energies have been devoted to sow and cherish among them the seed of the kingdom. The duty will be admitted, and the question to be settled is, How can it be accomplished? The subjoined plan theoretically answers this question, and it remains for our Church and Congregations to give the theory a practical realization.

The plan, it will be seen, is based upon the principle of a joint-stock, or mutual benefit association among the Ministers, assisted by general periodical contributions by the societies and congregations. The average of the collections and subscriptions required in the estimate made are so low that they cannot be regarded as burdensome, or as necessarily interfering with other objects of utility for which contributions are asked from time to time;—while it will be found on examination that the estimated sums cannot fail to constitute and sustain a fund in all future time competent to meet the claims as set forth in the scale of appropriation. The only feature of the plan which has occurred to me as presenting difficulty in its accomplishment is that which requires so large an amount to be paid by the Ministers respectively, and especially by the senior portion of them, as arrears of subscription. This I have

no doubt will be partially obviated by the liberality of our friends exceeding the average estimate of circuit contributions and collections, and thereby enabling the Fund to go into operation even with a lower scale of arrears payable by their Ministers. I am the more encouraged to foster this hope by the successful appeal made to the classes in Halifax at the recent quarterly visitation. The amount subscribed here is nearly four times the estimated average stated in the plan. I trust that this laudable example will be followed up, generally, throughout the District. Should the class subscriptions reach the average of six pence per member per annum this would reduce the payment of ministerial arrears by one half. And why cannot this be accomplished? Let our Ministers and official Members engage promptly and energetically in so good a work, and their united efforts will, through the blessing of God, be successful.

Many of our beloved people are, by the favour of Divine Providence, in circumstances enabling them to assist this desirable object by special donations, which will be thankfully received by the Ministers and Stewards of the respective Circuits.

The feasibility of establishing this Fund has been the subject of much consideration, which has resulted in the firm conviction that it can and will be accomplished. To doubt this were to fix an unwarranted stigma upon the character of Nova Scotian Wesleyans.

The grounds upon which this conviction rests may be briefly stated thus,  
1. There are in the home-work of the British and Irish Conferences 1150 effective Ministers, and 220 Supernumeraries, being nearly in the proportion of one to five. Some of these Supernumeraries are brethren who have been employed in the Mission field.  
2. There are in the Wesleyan Mission work 384 effective Ministers, and 10 Supernumeraries, being one to thirty-eight.  
3. There are in the Canada Conference 115 effective Ministers, and 21 Supernumeraries, being one to five.

4. The total number of effective Ministers thus specified is 1649, and of Supernumeraries 251, being about one to six and a half.  
5. There are in the Nova Scotia District 23 effective Ministers, and this plan proposes to make provision for five Supernumeraries, of the senior class of claimants, being a larger proportion than is found in any of the specified departments of the connexion.  
6. The total number of years spent in the itinerant work by the Ministers of this District, including those on trial, or recommended, is 387. A ministerial subscription, averaging one Pound for each of those years, with the class subscriptions amounting to one penny per quarter per member, and the public collections at the low average of five shillings from each congregation, would produce with accumulation of interest, in 1856, the sum of £1635 8s. 11d., as a fund for permanent investment; the annual interest of which, with the annual subscriptions and collections would place £258 6s. 10d. at the disposal of the Directors for annual distribution, which would more than meet five maximum claims.

As it is not probable that all the Supernumerary claimants will have reached the highest class in the scale of appropriation, this sum will be adequate to meet also the claims of widows.  
7. Should the class subscriptions average six pence per member yearly, the payment of an entrance fee of Five Pounds by each Minister, without requiring the above proposed arrears of Ministerial subscriptions, would place annually at the disposal of the Directors, after 1856, and probably at an earlier period, the sum of £291 19s. 7d., which would enable them to meet the ordinary claims, and leave an annual balance for permanent investment, or for appropriation for the maintenance of children, or to meet cases of special necessity.  
8. The average of the class subscriptions and public collections necessary to realize the amount stated in either of the two preceding paragraphs, is so low that there can be no difficulty in raising it in any place where our means of grace are enjoyed by the people, while in many localities it will be greatly exceeded.

9. The interest on the sums to be invested for accumulation is calculated at six per cent. There may be some loss resulting from necessary delay in making investments, and there may be claims for one or more widows before 1856. But the calculations being based throughout upon the present number of members and congregations, these probable losses will be made up by augmented income, arising from increase of members and the entrance fees of young Ministers, which are not included in the estimate.  
Before closing this communication, I beg to offer the following suggestions as to the best mode of procedure on the respective Circuits.

1. Let the proposed plan be brought immediately before a meeting of the official members for full consideration, and for the suggestion of any alterations which may seem desirable; and let such suggestions be forwarded to the Chairman of the District to be laid before the next District Meeting.  
2. When the concurrence of the official members is obtained, let the diligence be used to ob-

tain the subscriptions in the classes, and to make the collections in every congregation.

3. Let a report be forwarded as early as convenient from each Circuit to the Chairman of the District, stating the amount which may be fairly relied upon, and accompanied by a remittance of the sum collected, which can be immediately safely invested at a productive rate of interest.

4. Let these remittances be made with all practicable regularity, so as to reach the Treasurers by the last day of October, January, and April, and in all cases let the balance in hand be brought to the District Meeting.

5. Let the work be entered upon in humble dependence upon the Divine blessing, and with fervent prayer for his gracious sanction of this attempt to promote the interests of the Redeemer's Kingdom.

Having thus attempted the performance of the task devolved upon me by the District Meeting, I leave the matter in the hands of the Ministers and Members of the Church, confidently anticipating their cordial, united, and successful co-operation.

I am,  
Dear Brethren and Friends,  
Your servant in Christ,  
Halifax, Sept. 3, 1850. EPHM. EVANS,  
Ch'm'n N. S. District.

P. S. John H. Anderson, Esq., of Halifax, having kindly consented to act in connexion with the Chairman of the District, as a joint Treasurer, remittances may be made to either of those parties.

**DRAFT OF CONSTITUTION.**

1. That any Minister now in the District, or who may be hereafter sent thereto, may become associated with the Fund by paying thereinto the amount exhibited in the scale hereto annexed, graduated according to the number of years such Minister may have been in our itinerant work.\*

2. That each Minister employed under the direction of the District Meeting, and each person recommended by the District Meeting, and employed as a Candidate for our Ministry, shall pay annually into the said Fund, at the District Meeting, the sum of One Pound, five shillings, currency.

3. That in addition to the annual payment required by the second article of this constitution, an entrance fee of Five Pounds shall be paid by each new member admitted after the establishment of the Fund.

4. That any Minister, on being removed from the District, shall be at liberty to remain a member of the Fund, by continuing to pay thereinto annually the sum of Two Pounds, ten shillings, or may cease to be a member, and in the latter case shall be reimbursed the full sum he has paid in.

5. That any Minister who shall withdraw or be expelled from the Wesleyan Church shall forfeit the amount he has paid in and shall cease to have any claims on the Fund;—but the District Meeting may return the amount paid in, to any person who, having been a Candidate for our Itinerant Ministry, shall not be deemed eligible for admission into full connexion.

6. That no Minister becoming a Supernumerary before he has travelled the full period of ten years, and paid the required subscriptions, shall have any claim on the Fund.—That no widow shall be a claimant unless her husband shall prior to his decease have travelled the full period of ten years, and paid the required subscriptions.—But the annual Meeting may repay to any such non-claimant widow the full sum paid in by her husband, at the next Annual Meeting after his decease.

7. That the claim of any Minister's widow shall cease on her remarriage. That no widow shall have any claim on the Fund the age of whose husband at the time of their marriage was more than forty years, unless she at the time of their marriage was at least thirty five years of age. On the first marriage of any Minister, a member of this Fund, he shall pay into the Fund the sum of One Pound for each year by which his own age shall exceed that of his wife;—and in cases of second marriage there shall be paid the sum of Five Pounds, in addition to the like sum of One Pound per annum for the said disparity of age.

8. That the following shall be the ordinary scale of annual allowances to claimants; viz:

1. A Supernumerary, having travelled		£25 0 0
30 or more years	-	- 25 0 0
His wife	-	- 25 0 0
2. " 25 and less than 30 years	-	- 22 10 0
His wife	-	- 22 10 0
3. " 20 and less than 25 "	-	- 20 0 0
His wife	-	- 20 0 0
4. " 15 and less than 20 "	-	- 17 10 0
His wife	-	- 17 10 0
5. " 10 and less than 15 "	-	- 12 10 0
His wife	-	- 12 10 0

Widows shall have the same claims as the wives of Supernumeraries.—When the Fund will allow it, after the full payment of the above ordinary claims, the Directors may render such assistance as they shall deem necessary toward the maintenance of the children of deceased Ministers, provided that such assistance

\* The scale here referred to contemplates the raising of a sum equal to 11 per cent. for the whole period of the past business. The Ministers now in the District

shall not be given for boys of more than sixteen, or girls of more than twenty years of age; and to relieve cases of special necessity. If at any time the annual proceeds of the Fund be inadequate to pay the ordinary allowances according to the foregoing scale, then each claimant shall receive his or her due proportion of the sum actually available for distribution.

9. That no Supernumerary shall be chargeable upon the Fund until the District Meeting of 1856, unless it shall appear to the Directors that the state of the Fund will warrant the payment of claims at an earlier period;—but in case of the death of any Minister prior to that period the claims of his widow shall be annually paid, according to the foregoing scale.

10. That a public collection shall be made in all our congregations annually; and application shall be made for subscriptions and donations in every class, to raise the average sum of one penny per quarter from each member. Any Minister neglecting to make the said collections, or application, shall be liable for his default to pay such sum into the Fund as the District Meeting shall judge might have been raised by due exertion on his Circuit;—and any minister who shall refuse to comply with this rule shall forfeit the amount he may have paid in, and shall have no claim for himself or his family, after his superannuation or decease.

Revised copies of this address and constitution, in pamphlet form, will be shortly prepared, and forwarded to the respective Circuits for distribution.

E. E.

**THE WESLEYAN.**

Halifax, Saturday Morning, September 7, 1850.

**CONFERENCE INTELLIGENCE.**

(CONTINUED.)

Wednesday, Aug. 14th.—A protracted conversation took place on the subject of Catechumen Classes, of a highly interesting character, which terminated in the adoption of resolutions intended to give additional efficiency to ministerial effort to promote the spiritual welfare of the juvenile portion of our congregations. A committee was appointed, and authorized in connexion with the Chairman to appoint a suitable person in each Circuit, who shall consider himself particularly charged with the interests of the Catechumen department.

Explanatory statements were made by the Rev. P. Duncan and the Rev. W. Atherton, relative to certain agitations on their respective Circuits—Spitalfields and Wakefield—and of the Disciplinary steps taken under peculiar circumstances. The course pursued was satisfactory to the Conference.

The Stations, as revised, were read without remark, and the Conference adjourned.

At the evening sitting, the Minutes on Mr. Rowland's case were again read. The President enquired of Mr. R. whether he was prepared to apologize to the Conference, as he had been requested. Mr. R. replied in a lengthened address, which he concluded by saying he had no apology to offer, nor did he intend to make one. A long and animated conversation ensued, in which many of the ministers manifested a most fraternal desire to bring Mr. R. to just views of his position and duty. As he persisted in his refusal, it was finally moved, that it was the opinion of the Conference that, while Mr. Rowland held his present principles, he ought not to be allowed to take a Circuit; that he be advised to retire as a Supernumerary; and that three Ministers, who might reside near the place of his location, should be selected and instructed to hold intercourse with him during the year, and endeavour to bring him to a better mind.

The President then put the resolution to the Conference, when it was unanimously adopted, with the exception of two votes.

The President observed that he had great pain in communicating to Mr. Rowland the decision to which the Conference had come, but the course he had pursued had rendered it unavoidable. It was then resolved that Mr. Rowland should be required to remove from Norfolk, where his proceedings have promoted the agitation of the Society.

Thursday.—Mr. Bromley's case.—The committee appointed to consider Mr. Bromley's case brought in their report, recommending that he should have permission to appear before it, to offer any reason he thought proper in extenuation of, or apology for, his proceedings. This recommendation was adopted, and notice was given accordingly to Mr. Bromley.

The Conference was chiefly occupied during the day in considering the Stations for the next year. In the course of the business, several Ministers who had not exercised discipline upon offenders during the last year, were interrogated respecting their intentions for the future.

Dr. Beaumont, in particular, said, that he considered the direction of the Conference his rule, and his only rule, in the exercise of discipline, and should feel himself bound to carry it out. Every

one who did not walk in the grooves cut for him by the Conference ought to be had differences of opinion with many brethren, but had no difference with the principles. As to what he should do in cases which might arise he could not see the Ministerial power, as exercised by members of the Conference, must be brought into harmony with the will of the Conference.

Holt Circuit.—A conversation arose on a letter addressed by two individuals, requesting themselves to be stewards of this Circuit, the Minister appointed there, the will be neither house nor quarterage for these certain alleged grievances were resolved upon by the Conference of Mr. Hadden, the late Superintendent of the Circuit, to return immediately and take possession of the house.

Mr. Bromley's case.—The Committee Bromley's case reported that when they had at four o'clock, Mr. Bromley declined to appear before the Conference, and saying he had nothing to offer in apology, or retraction, in reference to proceedings. The letter, in offensive to what Mr. Bromley had previously stated against the law of 1833. The Committee advised the Conference had no alternative but to separate Mr. Bromley from his connexion as a minister.

A motion to that effect was, after conversation, unanimously adopted by the conference, with the exception of one dissent, which was officially declared from the chair. Bromley was expelled.

Friday.—Nearly the whole of the day was occupied with the consideration of the Stations in the course of the day, a letter was received from Mr. Charles Welch, of Hull, acknowledging receipt of a letter of thanks addressed by the Conference for his pamphlet on the subject of "Lay Delegation." Mr. Welch that he felt thankful to Almighty God for things. First, for a sound Wesleyan view of His father's invariable usage was, of Conference session, specially to commend family altar that assembly of Ministers and protection of God; and the earliest childhood, he was taught to reverence the judicature of the Connexion.

subsequent reading and mature reflection confirmed and amplified his confident divine apparatus of Methodism to sustain the attacks of enemies, and to sustain and glorious undertakings. This of all, he was humbled to think that, difficulties were now called on to be perhaps unsurpassed in Christendom, and descended thus approvingly to notice views.

The business of the day was concluded with the election of Chairmen of Districts and Secretaries.

Loyal Address to the Queen, on the part of the Conference, was read by the Rev. G. Grey, acknowledging the gracious reception of this address.

Saturday.—The Conference of Burt, Chairman of the Newcastle District, closed this subject. After some conversation it was agreed that the Conference should next year in Newcastle-upon-Tyne, to be held on the 11th and 12th inst. A Committee was appointed to fix the number that should attend the District, whose report was subsequent in and adopted.

In the course of the day, a letter was received from the Rev. James Metley, mentioning other subjects, that in a late number of the *Loyal Times*, which he designated a "fabricating journal," he was represented as a "forger of Methodism;"—that he viewed it as a great injury and a flagrant insult upon him, and that as to brethren who were not acquainted with the calculation to lower him in the eyes of the brethren, he begged to assure the Conference, with the class of persons designated Methodism, he had no sympathy, and that he felt the utmost abhorrence of "Methodism as it is." He felt a great deal of pain in communicating to the Conference each of these departments, it had the approval of his judgment and the sincerity of his heart; to be faithful to it, and to be faithful to his conscience, was the dictate of his consistent endeavour of his life.

A letter, couched in offensive to the Rev. G. Grey, requesting the removal from the Norfolk District, a his future residence.

Several Official Appointments were made, and the President and Secretary were appointed to attend the Conference.

The President and the Rev. W. Atherton were appointed to visit Scotland during the Missionary course, and Financial District Meeting.

The President and the Rev. W. Atherton were appointed to attend the South of Scotland Meeting, to be held at Carlisle on the 11th inst.



DOMESTIC.

Education.—The Superintendent of Education has been prosecuting his labours in Halifax during the past week.

He commenced by visiting several of the principal Schools in the city.

On Thursday he held a meeting in the Lecture room, Dalhousie College. Although the meeting was not numerously attended, yet it consisted of some influential men in the city, including members of the Government, Commissioners of Schools, Teachers and Clergymen.

Mr. Dawson made some brief but forcible remarks on the value of education, showing that it is the great deficiency of the Province of Nova Scotia; that this country, for the fertility of its soil, and the value of its natural resources, is superior to some of the Eastern States—but that no comparison could be made between them, in the provision made for education. He attributed this in a great measure to the want of system in Halifax. No attempt had been made in the city generally to provide for education, and introduce a plan which could be adopted throughout the country. Although several of the Schools are well conducted and supported by private benevolence and the Legislative Grant in a respectable manner, yet the furniture in all is very imperfect. The want of uniformity, both in the books used, and in the method of teaching, is a barrier to the combination of Teachers; and prevents the improvement of their Schools and the advancement of the profession.

The Statistics furnished by the Commissioners of the city were referred to, from which it appeared that about 2,500 children are now at School, and if we estimate the population at 25,000, and consider one fifth of that number should be at School, we have brought before us this startling fact—that there are 2,500 children in Halifax whose education is entirely neglected.

Mr. D. showed that the vice which prevails amongst these unfortunate children must act with great power upon those who are well taught, and must destroy to a considerable extent the benefits of education upon them. The only remedy equal to the necessities of this immense evil and capable of providing an adequate supply to meet this demand, Mr. D. conceived was to establish a system of Assessment for the city, so that all might contribute their just proportion, and that the Schools might be FREE TO ALL.

By this means all would be benefited. The poor would receive a considerable boon; the middle classes would not pay more than they do now in Fees; and the rich would be well repaid by the improvement of society around them and the increased value of their property.

A Normal School for the training of Teachers was recommended as the only effectual means of raising the character of teachers and of increasing the number of those well qualified for their work.

If a sufficient number of schools were established, there would be abundant employment for all the Teachers at present engaged in the work, and a considerable addition would soon be required.

The Hon. Provincial Secretary, Hon. J. W. Johnston, Hon. Hugh Bell, Hon. the Speaker, Hon. Dr. Grigor, Hon. G. R. Young, Archdeacon Willis, Rev. Forrester, Rev. McGregor, Rev. Hutchborne, Rev. Conolly, John S. Thompson, James Thompson, and Charles Robson, Esqrs., spoke in commendation of the remarks of the Superintendent, and expressed their desire to see the improvements which he had described introduced into Halifax; and their willingness to cooperate with him and the Commissioners in the accomplishment of so desirable an object.

It was moved by the Hon. Mr. Bell, seconded, and unanimously resolved: That it is the opinion of this meeting that Assessment is the best and only effectual mode of diffusing a good Common school Education, and that the Superintendent, Commissioners of schools, and others, endeavour to raise the public mind to a proper appreciation of this subject.

In the evening, Mr. Dawson met a number of the Teachers for the purpose of consulting with them on the propriety of forming a Teachers' Association.

Several resolutions were unanimously agreed to, and an Association formed for the mutual improvement of its members, the advancement of the profession of Education generally, and the extension of the cause of Education generally.

All teachers to be eligible for membership, and the Commissioners and Trustees to be Honorary members.

The next meeting of the Association will be on Saturday next, the 7th instant, at 2 o'clock in the afternoon, at Dalhousie College.

STEPHEN SLEDEN, Clerk of Commissioners of Schools for the City of Halifax.

The Eastern Chronicle contains a statement of exports from the three ports, of Wallace, Pughwash, and Tatamagouche, with a list of vessels built during the present season.—Battens, 2,037 ft. sup'l; Billets, 250 pes; Deals, 5,491,000 ft. sup'l; Handspikes, 1 doz; Hardwood, 1,311 tons; Pathwood, 29 eds; Oars, 8 doz; Pine and Spruce, 596 tons; Rickers, 146; Spars, 9-1/2. To B. N. A. Colonies—Billets, 21; Boards, 421,600 ft. sup'l; Butter, 196 tubs; Cattle, 35; Deals, 41,600 ft. sup'l; Hardwood, 51 tons; Leather, 45 sides; Pine and Spruce, 36 tons; Plank, 11,100 ft.; Scantling, 172 tons and 25,000 feet; Spars, 55.

Last of vessels built at Wallace.—Mary, 168 tons, D. Davidson builder, owner, and master.—Dove, J. R. Scott, do. do.—Mary, 112, for J. W. Eaton, Pughwash. At Tatamagouche—Castine, 135 tons, A. Campbell & Co.—Gardant 217 tons, do., for Black & Co. of Halifax—Hyades

213 tons, A. Campbell & Co.—Jessie 167 tons do. At Pughwash—Amelia 267 tons, L. W. Eaton—John Toole 222 tons, L. W. Eaton—Ann Thompson 442 tons, L. W. Eaton—Lord Ashley, 577 tons, A. S. Stephens, for Fryde and Jones, Liverpool, G. B.

There are also building at Wallace a brig of 300 tons by R. Gruber—one by D. Davidson—another at Fox Harbour. At Pughwash, three vessels are in course of building. At Tatamagouche, three vessels are building by Campbell & Co., and a schooner by Mr. Roberts.

COLONIAL.

New Brunswick.

SHIPPING.—The Deck Load Law came into operation on the 1st September.—St. John's Obs.

A splendid three decker ship, of 1250 tons, called the Kaszka, (in honor of the Hungarian Patriot), was launched on Thursday last from the building yard of Mr. Alexander Sime, in Lancaster Parish. She is built principally of hancatack, is copper fastened, &c. and is owned by the builder.—H.

A fine first class ship, the Reuben, 606 tons, built at Quaco, by Mr. Jacob Bradshaw her owner, was towed into this port last week. A new brig called the Washburn, built at Quaco, was also towed a few days ago. She is owned by Mr. Washburn, her builder, and Mr. E. Hippley, of this city. These vessels are fitting for sea.—H.

The Hon. Daniel Harnington having been nominated by the Provincial Government, Controller of Customs and Navigation Laws at She-diac, and F. J. N. Dumaresq, Esq. Controller of Customs and Navigation Laws at Caraqueet, the Board of Customs, London, have furnished these Officers with Commissions for their respective Offices.—H.

Canada.

The number of vessels passing through the Welland Canal during the past month of July, amounted to 303—of which 93 went down for American ports and 59 for British, and 85 up for the former and 65 for the latter.

The priests here, regarding or affecting to regard all the endowments of their church, as standing on the same footing with the property of individuals, manifest on all occasions very great zeal for the rights of private property, except it may be at the death bed of some wealthy penitent where the rights of surviving relations are not always so prominently remembered as might be desired. But should there not be an equally conscientious regard for the rights of public property as for the rights of private property? and where was that regard when the Bishop of Bytown proposed to take charge of 160,000 acres of the public land on the Gattineau, nominally for a few Indians who are already provided for by much larger grants than they turn to any use?—This way of favoring the Indians and indeed all minors or other irresponsible persons who have property, would suit the all-grasping church admirably, and we can almost feel for the chagrin of the Bishops at finding the Government and Legislature, for once assume an independent and correct tone and position towards their demands. This coup manque is excused on the score that the Bishop of Bytown is a foreigner. But what state of things is that in which foreigners, in the character of Bishops of the Church of Rome, be the largest property holders in the country, and virtually direct our legislation? Priests of the Church of Rome cannot be good citizens of any country, for their allegiance to Rome invariably controls and overrides their allegiance to the Government under which they live, and yet to this class is largely confided the property and the education of Canada.—Montreal Witness.

An American gentleman, a resident of Louisiana, attracted by the beauty of Monklands, has made a proposition to the proprietor, to purchase the place, offering some \$28,000. The salubrity of our Lower Canadian climate, as freedom from epidemic disease, and its coolness, during the summer months, as compared with the U. States, must render it attractive to opulent American families.—Courier.

A black whale has recently been caught below Quebec. It was sixty feet long, and had jaws measuring seven feet in length.

In the district of Montreal the crops are everywhere above an average. In the Southern and Eastern Townships they are superb. Hay is very heavy. Wheat in the Sagouines is a fair crop. Potatoes, except very partially, have shown no signs of the rot.

Saturday, 1 A. M.—A disastrous fire broke out about half past ten o'clock last night, in some stables at the back of Craig street, completely surrounded with wooden buildings, which in an incredibly short time were in a blaze. The fire communicated first to the broom manufactory of Mr. Armstrong.

The East side of St. Urbain street, from the part where the fire originated, to Craig street, is entirely destroyed. The wind drove the flames across to St. Charles, Bortomae street, St. Bonaventure street and St. Constant street. The damage till 3 A. M. It is impossible to say how many buildings have been consumed—probably a hundred or even more—and many of them were substantial cut stone houses.

The destruction of property is very great. Vast quantities of furniture have been destroyed in the act of removal, or being deposited in places which were thought secure, but which the fire afterwards reached.

The military are out, to protect property, which is lying in heaps in the Champ de Mars, and other places.

One of the firemen, named Goodyear, was seriously injured, by falling from one of the houses.—Mont. Post, Aug. 24th.

Newfoundland.

Letters have just been received from various parts of Labrador confirming the accounts already received from that quarter. The fishery had been only middling up to the 7th inst, but as the herrings had struck in, it was hoped that the voyage would prove much more successful than had been anticipated.—Harbour Grace Herald.

The Rev. Mr. BOTTEKELT, Wesleyan Minister, and Chairman of the Nfld. District, preached here and at Carbonear on Sunday last. The day was not favourable to large attendances but the pulpit ministrations of the Rev. Gentleman are spoken of as highly acceptable. A convocation of Wesleyan Ministers was held last week at Carbonear.—Hbid.

A treat to the children of the Carbonear Wesleyan Sabbath School took place at the County Seat of ROBERT PACK, Esq., on Friday last.—Hbid.

Fifty-three sail of Spanish vessels have arrived here up to this date, fifty of which still remain in port.—St. John's, Nfld. Ledger.

The sun of £130 is 6d. has been collected in this town for the benefit of the passengers of the barque Bridgetown, recently wrecked near Cape Race.—Hbid.

MISCELLANEOUS.

METHODIST MISSIONARIES.—The Rev. E. Bannister and family, Rev. S. D. Simonds and wife, Rev. F. S. Hoy, and wife, Rev. M. C. Briggs, and Rev. John Flinn, will sail from New York in the steamer Cherokee, on the 13th of September, for Chagres to join the Methodist Mission in California and Oregon.

ROMISH INTOLERANCE.—A Canadian correspondent of the Christian Advocate and Journal says, that the Roman Catholic Bishops in Eastern Canada have issued a pastoral letter forbidding the people of their charges to read any Bibles or tracts, or even newspapers, without the authority or permission of the Church.—Evangelist.

CONVERTS.—In Vienna the number of converts to Protestantism increases so fast that the Protestant clergymen are scarcely able to receive the persons presenting themselves. This is the result of the exacting conduct of the Roman Catholic clergy, consequent upon their resumption of privilege.

DESTRUCTIVE FIRES.—An extensive conflagration has again occurred in London, C. W., destroying several blocks of valuable buildings. It is ascribed to incendiarism.

An extensive fire in Montreal, C. E., on the 24th August, is said to have destroyed more property than the Griffin-town conflagration.

FORTY-SECOND ROYAL HIGHLANDERS.—We feel much pleasure in stating that the Trustees of the Wesleyan Church in this town, have very kindly agreed to afford to that portion of this distinguished corps, quartered in Hamilton, such accommodation on every Sabbath as they may require during the time St. Andrew's Church is closed,—owing to the absence from Bermuda of the Rev. Mr. Adams; and that they will be ministered to by the Rev. J. B. Brownell, Superintendent of the Wesleyan Church in these Islands.—Lecturarian.

The Niagara brought out the Rev. Hugh MeLeod, and his family, who are expected here to-day, in the Merlin from Halifax.

We have been requested to state, that through the kindness of the Rev. Mr. Just, who left town on a Missionary visit to Inghamish on Thursday—the Wesleyan Chapel in this place, will be open for Divine Service, to-morrow, at 11 o'clock, forenoon—and in the afternoon at 2 o'clock. Preaching by the Rev. Mr. MeLeod, in the morning in English, and in the afternoon in Gaelic.—C. B. News.

LUON BRIDGE.—On Monday we took a steamer for Menai Straits, in Wales, separating the island of Anglesea from the main land. Our object was to see the great Tubular Bridge, the wonder of the age. We reached Bangor about 1 P. M.; landed near the suspension river bridge, and in a smart shower got into a horse and cart and rode up to the bridge. The second tube for the second track is all completed except one tube, which is done and lies upon the place ready to be floated and raised to its final position. It was to be floated on the Thursday following our visit. But how can I give you an idea of this wonderful structure, the greatest work of art of modern times?

Many of your readers may have seen a minute description of a published not long since in Little's Living Age. I was completely misled by the article, and supposed the tube to be circular. When we speak of a tube we always conceive it to be round like a gun barrel; and this is square, being about a third of an inch more in width, the side being, but the top and bottom double plates of thick iron, riveted together. The space between the plates about 18 inches.

Now imagine a tube of iron a hundred and fifty feet long, made as strong as iron can be, and put it on rollers to prevent a friction, and a train of cars to pass through it, passed down length of the tubes, in the English navy, many pipes of the same shape as the English navy, many pipes under it, and you have some faint idea of the magnitude of this work. There are four tubes on

each side, or track; two of them, those next to the shore, are built in their places by raising, staging, all the others are raised from the water. We walked out upon the top of the bridge, and then went back a mile and took the cars and rode through it. The scenery around the straits is sublime grandeur on every hand remained one while the cultivation of the vales and hillsides is Zion's Herald.

THE HON. EDWARD EVERETT ASPETE Boston CITY LIBRARY.—We mentioned a few days ago a donation made by the Mayor of Boston to the City, for the purpose of founding a free library. Since then the Hon. Edward Everett has offered to appropriate towards the same object his collection of public documents and state papers. The gift is of very great value, amounting to about one thousand volumes, and contains everything of material importance relative to the political history of the country from the foundation of the Government to the year 1840. In making the collection, Governor Everett says he has for thirty years devoted a good deal of time, labor and expense.

WORTHY OF Imitation.—Williston Seminary in the name of a flourishing school in East Hampton, Mass. The expense of building apparatus, &c., amounts to \$30,000; besides a cash on fund of \$20,000. All this was donated by Hos. Samuel Williston, a native of the town.

The editor of the Southern Christian Advocate speaking of the increased attention given to education by the Church South, advises "that some larger provision for the prosecution of Biblical and Theological studies along with the ordinary collegiate curriculum of studies, should be made in our higher institutions of learning."

On Sunday, July 21, the Broadway Baptist Church, New York, was densely crowded to witness the baptism of John Griffith, a converted Jew, by the pastor of the church, the Rev. Dr. Dowling.

The London Christian Times has an epitome of the May meetings, prepared with much care, and the result of great labor, all the items having been verified. From this we learn that the benevolent and evangelical societies of England contributed in one year the sum of \$9,150,000. This is a large amount, but much less, double than that spent by the ungodly on the same field for the maintenance of vice in all its various forms.

The Catholic priesthood, at Scheibach, near Vienna, have been pretending a display of supernatural power, in the person of a girl, out of whose hands, feet, and left side, blood is said to flow every Friday as sweat. On her brow are the letters J. N. R. Hundreds of people hasten to Scheibach to cast their mites into the sacred treasury in honor of the new saint. The courts have investigated the matter, and reported that the whole history turns upon a fraud: that the secretion of bloody sweat is accounted for in a natural manner, and that the initial letters have been produced by chemical agents. Although the fraud has not been so clearly proved, the people's eyes are not open, nor will the priesthood be brought to punishment.

A Romish priest named Don Grignasi, was sentenced on the 15th by the tribunal of Casale, Piedmont, to ten years imprisonment, for swindling various dioceses out of money, &c., under pretence that he was Jesus Christ. Five other priests, his accomplices, were condemned to various terms of imprisonment.

There are 212 missionaries at work in London. Last year they visited 2,945 sick and dying, held 1,311 meetings for prayer and expositions of the Scriptures, prevailed on 2,603 adults to attend public worship regularly, admitted 554 to the Lord's Supper, and sent 5,188 children to school.

LAKE STEAMBOATS.—According to the report of a committee appointed by the citizens of Cleveland to consider the causes of steamboat disasters on the Lakes, it appears that from 1830 to 1850 there were seven explosions on the Lakes, by which 111 lives were lost; during the period between 1850 and 1858, eleven steamboats were destroyed by fire, causing a loss of 894 lives; from 1840 to 1850, a period of ten years, by which more than one thousand lives were lost, by 62 persons were killed. The loss of life on the Lakes during the last ten years, from explosion, fire, and collision, amounting to 77. The committee were unanimous in their opinion of a general system of Congress as setting forth the defects in the present system of lake steam navigation, and recommending the passage of a law embracing suitable reforms.

ROME DENIES THE DEBT.—It is in vain for Papists to say that the Roman Church only professes to be a creditor. The Roman Church of the Pope—Martinus, Arch-bishop of Florence, obtained a bull from his "holiness" in favor of his version, and directed to publish it, yet that is the custom of the Pope in respect to the direction of the church, and after a permission from the Tuscan Government, it is being printed. This war upon the word of God will be the ruin of Rome.

PARVOUS BENEFICE.—A small insect of a bright yellow color, and about the size of a flea, is called the parvo. It has been ascertained that it is the cause of the disease which has been spreading in the West Indies, and bites the stalks of the sugar cane, and ruins it.

It is reported that a good many may be had in the country on the first and sale terms, and that many English and Scotch farmers are buying them.

Advertisements.

MATHEW R. THOMAS, Agent for the... Halifax, N.S.

THOMAS S. DEWOLF, Commission Merchant... Halifax, N.S.

WILLIAM LANGLEY, Commission Merchant... Halifax, N.S.

LIFE AND FIRE INSURANCE. The... Halifax, N.S.

WESLEYAN DAY SCHOOL. The... Halifax, N.S.

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of track: two of them, those next to me built in their places by raising all the others are raised from the water and back a mile and took the cars and ought to. The scenery around the straits is grandeur on every hand remind me of White Mountains of New Hampshire, a cultivation of the vale and hillsides to a high state of perfection.—Correspondent of Herald.

HON. EDWARD EVERETT AND THE BOSTON BRARY.—We mentioned a few days ago on made by the Mayor of Boston to the purpose of founding a free library, the Hon. Edward Everett has offered private towards the same object his valuable documents and state papers. The very great value, amounting to about \$30,000; besides a cash on hand of \$100,000; besides a cash on hand of \$100,000; besides a cash on hand of \$100,000.

OF IMITATION.—Williston Seminary one of a flourishing school in East Hampden, the expense of buildings apparatus, &c., is \$30,000; besides a cash on hand of \$100,000; besides a cash on hand of \$100,000; besides a cash on hand of \$100,000.

WESLEYAN DAY SCHOOL, HALIFAX.—The Sabbath School of the Public Seminary to educate the children of the poor is held on THURSDAY the 15th of this month, when pupils of both sexes may be enrolled for arming in the following Classes:—

COUROUK CANVAS.—Ten lbs. G. Musk Canvas, No. 1 to 6. Just received per G. B. Ellis, of Toronto, G. B.

STEARBOATS.—According to the report committee appointed by the citizens of Grand to consider the causes of steamboat explosions, it appears that from 1830 there were seven explosions on the Lakes, which 111 lives were lost; during the period 1830 and 1830, eleven steamboats were exploded by fire, causing a loss of 804 lives; 1-19 to 1850, a period of ten years, there were thirty-one explosions by steamers, by which 5000 lives were lost. The loss of life on the Lakes during the first ten years, from explosion, and collision, amounted to 877. The cause were numerous in their origin, but in the present system of lake steam navigation, and according the passage of a law enforcing the same.

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WESLEYAN ACADEMY.—MOUNT ALBION, MICHIGAN. N. B. The Rev. Prof. Thos. Hunt, D. D., is now at the Academy. The Rev. Mr. A. M. DeForest, D. D., is now at the Academy.

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MATHER'S... HOLLOWAY'S OINTMENT.

WILLIAM LANGLEY, General Dispenser, &c. (from London) has prepared a new and improved Ointment for the cure of all kinds of skin diseases, such as Itch, Scald-head, Ringworm, &c.

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HOLLOWAY'S OINTMENT.

Extract of a Letter from Mr. Thomas Brant, Landlord of the Wesleyan Free School, York, Yorkshire, dated the 15th of August 1869.

Extract of a Letter from Mr. Andrew Black, Backsmith, Cornwall, near Newark, dated the 10th of August, 1848.

Extract of a Letter from Mr. Oliver Smith Jenkins, dated the 15th of August 1869.

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(Concluded from 5th Page.)
construction. The news from China reports fresh proceedings of the pirates on those seas.

France.
We might dilate at great length upon the grand progress made by the President through the southeastern departments of France, but that we think the fervid excitement displayed by our neighbours too dramatic for us to rely upon its being the genuine, and permanent feeling of the country.

Resolutions on the Circuit Memorials.
The following does not purport to be an Official Document, but it is the substance of the Resolutions which have been adopted by Conference.—Watchman.

UNITED STATES.
EXECUTION OF PROFESSOR WEBSTER.—The prisoner passed Thursday night comfortably, sleeping soundly from twelve till four this morning.

ST. DOMINGO.
Captain Parker, of schooner Navario, at New York in 20 days from Jeremie, reports that the emperor Faustin I, was fitting out an expedition against the Windward Islands, both by sea and land.

BUENOS AYRES.
The political troubles which have so long disturbed the quiet of the country have been finally settled; the particulars were to be given to the public on the 21st August, when a general celebration would take place.

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ST. DOMINGO.
Captain Parker, of schooner Navario, at New York in 20 days from Jeremie, reports that the emperor Faustin I, was fitting out an expedition against the Windward Islands, both by sea and land.

amounting to a proposal to break up the Connexion, and to exchange Wesleyan Methodism for Independency, is not merely inadmissible, but, on the part of those seeking to remain in the Connexion, inconsistent and absurd.

III. The Conference further declares its unalterable resolution to uphold the authority vested in its District Committees, as subordinate and intermediate Courts of Inquiry and Appeal, both for ministers and people, whilst at the same time, to all parties duly respecting that authority, it leaves unfettered the right of an ultimate appeal to the Conference.

IV. The matters above adverted to being disposed of, there still remain some other matters which, though not equally important, the Conference is unwilling to pass over.

MEMORANDA.
Lunenburg, Aug 21.—The schr Dabba of London from New York to St John's, N F, put into Lower Lagoon on Wednesday, looking badly; a survey was made—condemned, and will be sold on Friday 24th inst.

LETTERS RECEIVED.
G. W. Tuttle, new subscribers; Rev. R. A. Chesley, do; W. J. Johnson, there has been no neglect here, shall send in future by mail; J. J. Rogerson, new subscribers; P. Tocque, your request will be attended to on the Editor's return; Rev. F. Smallwood.

Marriages.
On the 2d inst. a marriage took place between Miss Sarah Ann, daughter of the Rev. James P. ...

Deaths.
At Gaspereau, Horton, on the 1st inst., JOHN COLEMAN, aged 79 years.

Shipping News.
PORT OF HALIFAX.
ARRIVED.
FRIDAY, August 30th.—Steamer Falcon, from Bermuda, to Cunard & Co; brig Lord Lyons, Lawrence, New York, 13 days; schr Twining; ...

Shipping News.
DEPARTURE.
FRIDAY, August 30th.—Steamer Falcon, from Bermuda, to Cunard & Co; brig Lord Lyons, Lawrence, New York, 13 days; schr Twining; ...

Christian Miscellanea.
Much strenuous effort in this lost for want of a definite and eloquent preaching is practically because not designed to achieve, and well-understood purpose.

INFORMATION WANTED.
THE WIFE OF ISAAC BURTON BOWSER, lately a seaman in the Brig Walton, Capt. ...