

THE WESLEYAN.

NEW SERIES.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, &c. &c. [Vol. 1. No. 9.]

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{ Three Pence.

POETRY.

Milton on his Loss of Sight.

From the Oxford Edition of Milton's Works.

I am old and blind!
Men point at me as smitten by God's frown;
Afflicted and deserted of my kind,
Yet I am not cast down.
I am weak, yet strong;
I murmur not that I no longer see;
Poor, old, and helpless, I the more belong,
Father Supreme! to Thee.

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

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

On my bended knee,
I recognize Thy purpose, clearly shown;
My vision Thou hast dimmed that I may see
Thyself, Thyself alone.

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

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

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

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

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

Give me now my lyre!
I feel the stirring of a gut divine—
Within my bosom glows unearthly fire,
Lit by no skill of mine.

CHRISTIAN MISCELLANY.

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

FOR THE WESLEYAN.

The Subjects of King's Government.

God is a universal King: he reigns over all intelligent beings, and maintains a constant and minute oversight of his whole creation: his possession of Almighty power, infinite wisdom, unfeigned truth, unstained goodness, and perfect righteousness, implies the governance of all his hands have made. His authority is absolute, and his government, therefore, universal. He reigns in all places, on all occasions, and in all times; and will reign in the same perfect manner forever. The number of worlds he rules, and the number of orders of Beings he governs, he has not seen fit to reveal to us, at present; but he has given us some right to judge, by the number of the stars and planets that are seen from our world,—that his dominion over created nature and being is vastly extensive. As the Holy Angels are connected with mankind by the plan of redemption—as they are employed through this plan in waiting upon men as ministering spirits, God has favoured us with some knowledge of them: He has removed the veil that hid them and their world from our knowledge; and informed us, in the Scriptures, of several truths relative to them, illustrative of their wisdom, humility, zeal, devotion, and benevolence. We learn that they are the happy subjects of God's government: amenable to his holy will, constantly

delighting in his sacred service. To righteous men the knowledge of those holy angels will be intimate in eternity; and it may reasonably be supposed, that in a world where the higher orders of Beings are known and loved, there will be a vast accession of knowledge, in reference to God's extensive empire; numerous orders of holy and happy beings, existing in the regions of space, may then have our pleasing affection, and give us the noblest ideas of God's dominion, and excellence.

We learn from the sacred scriptures that all the beings God governs are not good. He rules the Angels who fell from, as well as those that kept, their first estate. He rules them as fallen revolted spirits who have resisted his will, forfeited his favours, and lost their original excellence. And though the power they possess to do evil, to oppose God's work and tempt his people, is mysterious to us at present, we have good reason to believe, that it is allowed for a season in order to illustrate more fully than would otherwise be the case, the power and perfection of the Divine Being,—and shew how good the Lord is in protecting and in saving his redeemed people from such formidable enemies,—as fallen, apostate, malicious angels, whose aim is constantly to ruin mankind and destroy every trace of good in our world.

God reigns over all mankind. When we look at the vice and wickedness that prevail, so largely among nations, and the oppression and misery that masses of the human family have to submit to, through the selfish bigotry, pride, and intolerance of influential chiefs and rulers, we may for a moment be staggered by doubts of the existence of a minute, constant, general, and just Providence: but our doubts will be but momentary if we bring the light of the scriptures to bear on the subject. Viewing man by this light, we shall see how the Supreme Being has loved the men of every nation and what is his will concerning their present and future state, and how repeatedly he charges his Church to communicate to them his Revelation—the antidote to all their evils, and sorrows. Bad as the world is there is abundant proof that God powerfully restrains, and often subdues, its wickedness. When we remember the universal and total depravity of mankind, their natural alienation from God and goodness, and their proneness to sin,—we must confess our belief, that were it not for the government of God exercised over mankind, there would be soon a universal prevalence of wickedness and crime, without one virtue to mitigate the general gloom of profligacy, misery, and death, that would prevail. T. H. D. Doctor, N. S. August, 1849.

The Book I am Writing.

How serious and responsible a thing it is for any man to write and publish a book; to write what may influence hundreds of other men while he lives, and perhaps thousands after he is dead! What a mighty power for good or for evil does that man possess who can use his pen effectively, and how responsible is he for what he may write! How careful ought he to be, he who writes, that he may not contaminate and injure others, and cause any at the last day to arise and testify against him as the cause of their ruin! The man who publishes a book influences those whom he has never seen, nor perhaps ever will see in this world; he leaves not the minds which come in contact with what he has written the same as he found them; they are either improved, or the worse, they are impressed for good or for evil; thoughts have been elicited in their minds, resolutions have been strengthened or weakened, habits confirmed or broken. Indeed, he who writes a book cannot so easily over-estimate the responsibility attaching to the act.

And, on a smaller scale, are we not all thus responsible; do we not all write a book? Every man is a writer, in a certain

sense; and his life, his daily actions and habits, is the book he is writing; and as actions are greater than words; so this book is more impressive to those who read it, than anything that could be more wisely written by the pen. The sincerity of written sentiments is sometimes doubted, but no one doubts the sincerity of actions that are habitual; to read these is to read the man himself, and therefore the book of the life, so eloquent, so forcible, is, indeed, a responsible thing to write; a book which engages the attention of the most thoughtless in our circle, and is read by the most ignorant.

Let the solemn thought, then, dwell upon your mind, that whoever or whatever you are, you are writing a book, and others are reading what you are writing; and that they are the better or the worse, in the same degree in which your book is good or bad. Even when you have ceased to live in this world, your book will still be read by many; your actions and habits will be remembered, and as one wave of the ocean assists to fashion another, so your book will even then be exerting an influence in forming the character and habits of another generation. While you live you ever write something, nor can you prevent others from observing what you write, for no man can live to himself.

Are you a father of a family? You are writing a book for your children, and they are reading it attentively, and committing it to memory. What is the tendency of your book? Is it at all adapted to improve your children? Do they read in it the happiness of loving and serving God? Does it allure them to walk in Wisdom's ways? Can they learn from it that the favour of God is the most desirable thing upon earth, and his displeasure more to be feared than anything else? Or do they learn from you indifference about sacred things, worldly-mindedness, or covetousness? Do they read that to get money is the chief business of life, and to enjoy oneself the most desirable thing; that the Lord's day is merely a convenient season for worldly pleasure and indolence, and the house of God a mere lounge for those who have no particular engagement elsewhere? Remember, thoughtless parent, the book you are writing. If you love your children; if you have any regard for the best interests of those who surround you, write such a book for their perusal, as will cause them at the last day to bless God for the relationship in which they stood to you on earth. Beware lest you give a curse, instead of a blessing, to the children God has given you, and the circle in which you move.

Are you a professing Christian? You are writing a book, and more are reading it than you imagine. Worldly men who come in contact with you, are scrutinizing your actions, standing over the pages, and scanning the sentences they read there; and they are reading your life more attentively than they read the Bible, and are comparing your conduct with your profession. How great is your responsibility who are writing a book which many are so attentively reading! Do they, by your consistency may depend the character of many; and some who are halting between two opinions may decide for religion, or worldliness, as your example may influence them. Does your book recommend piety to others, by the fervour of your temper, the cheerfulness of your deportment, the liberality of your dealings? Are you so earnest, so consistent, that those who read your life, even the most indifferent, are won over to exclaim with Agrippa, "Alas! thou persuadest me to be a Christian!" Is it so pure, so peaceful, that other Christians are the better for reading it? Does it encourage holiness; does it rebuke worldly-mindedness, covetousness, and pride; does it allure to purity and piety? Think not lightly of your responsibility because your lot is humble, and your condition obscure. You know not what good a single expression, a devout sentiment, a small and mean circle. Even though your

life be one of suffering, and though you may be called to exercise the passive rather than the active virtues, yet even here the silent eloquence of resignation and acquiescence in the will of God, may be read with deep feeling by those who surround you, and with an impression never to be obliterated. O, keep the pages of your heart and life "with all diligence," and however mean your condition, and narrow your circle of influence, you will not live in vain. "Ye are our epistle," says the apostle, "known and read of all men." ii. Cor. iii. 2; and if your conduct be consistent, bless God that you have this honour conferred on you of writing a book or an epistle for him. But, beware lest, with a Christian profession, your book lead others to sloth, uselessness, and formality. Beware lest you be found pleading the cause of half-heartedness and indecision. It is to be feared, that there are many who pass current among Christians, from whose lives we learn little of the beauties of holiness, or the pleasures of piety, and who exemplify but very feebly the doctrines of Jesus Christ. This is a great stumbling-block to the men of the world, that they find the book of the professing Christian's life so much at variance with his principles. Endeavour to write such a book as the Leightons, the Howards, the Wesleys, and the Methuens have left behind them, whose consistent lives even infidelity itself has been compelled to respect and admire. Write such a book as shall tend not only to make the bad good, but the good better, and even your Christian brother more like Christ. Let your book be so full of meekness and love, that those who read it may, by God's blessing, be won from their love of the world, and sensuality, and covetousness. Let your book aim to convince the worldling that there are indeed true pleasures in a holy life, far above anything that can be found in the world. Let it be of such a purifying and improving nature, that your circle of acquaintance, if not persuaded to decide to turn unto God, may be, at least, restrained from evil, and by your thus raising the standard of morality and religion among them awed into a fear of doing evil, if not a love of doing well. Let it be your ambition to live such a life, to write such a book, as will bring glory to God, and promote peace and good will on earth; so that men, seeing its purity and consistency, may be led to the study of that holy Book which contains the principles you profess, embrace that salvation which you yourself value above all things, and learn to fear that God, whose truth you advocate, and whose service you recommend.

Public Visitations.

Public afflictions call for serious inquiry. "Is there not a cause?" said David to his brother Eliab. Can you answer this question? for "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." Shall we look through the nations of the earth for the answer? rather let us limit our views to the aboundings of iniquity in our own country. How prevalent is unbelief! how awfully the Sabbath profaned! how much does drunkenness abound! how daringly is the Divine name blasphemed! what slighting and opposition to the "glorious gospel of the blessed God!" But let us confine our views still more. Look at the visible church of Christ; the divisions and party strife; the heart-burnings and contentions about things which are only "the meat and the drink of the kingdom of God," while the essentials, "righteousness, and peace, and joy in the Holy Ghost," are too often lost sight of in the contest; the formality which marks the religion of many; the frequent neglect of family religion and discipline; the low state of personal piety in numbers; and then say, "Is there not a cause?"—But let us come home at once to our own hearts, and inquire, Is there not a cause within ourselves? The sins of na-

Wesleyan Day School.

SUBSCRIBERS beg leave respectfully to state to Wesleyan Parents and to the generally that the above School has been in operation, and is still open for the benefit of the youth of both sexes. The Education embraces the following branches:

Primary Department.
Writing, Arithmetic, English Grammar, Geography.

Higher Department.
Latin and Modern History, Ancient and Modern Geography, use of the Globes, Grammar, and Commercial Writing, Commercial Arithmetic and Algebra.

Mathematical and Classical Department.
Trigonometry, Mensuration, Land Surveying, Natural Philosophy, Astronomy, LATIN, FRENCH, LOGIC, and Rhetoric.
Room adjoining the Argyle St. Chapel, attendance from 9 A. M., to 3 P. M.
French Language would be opened sufficient number of Pupils offer.
of the different Classes made known on at the school Room, or at the Subscription Office, No. 30 Brunswick Street, 4th. W. ALEXANDER S. REID.

Hardware.

SPRING, 1849.

SUBSCRIBERS have received their Spring supplies, per Acadia, Perthshire, Adelaide and Ocean Queen, consisting of: 1000 Chain Cables and Small CHAINS, all kinds, 1000 and Composition Spikes, 1000 Shear, Blister, Spring, and Tilted Steel, m's genuine White-Lead, Black, Yellow, and Red PAINTS, Ochres, Linseed Oil, Slick Window Glass, Lead Shot, Lead Pipe from 1/2 in. to 1 1/4 in. diam. 1000, 1000, 1000, 1000, Grain Tin, Iron Pipe, and 1000's prime and double refined steel, Siddles, Anvils, Bellows, Vices, Cart Boxes, and File Pipes, 1000 Stone Mills, Cast Plough Mounting, 1000's Patent Scotch Screw and Bolt Augurs, 1000's, Bake Ovens and Covers, Fry Pans, Sauce Boils, 1000's Bell-Metal and Enamelled Masin Dies, 1000's Pistols, Spades and Shovels, an excellent assortment of Locks, HINGES, Nails, Brushes, Files, Carpenters Tools, &c., which they offer for sale at very low prices. DAVID STARR & SONS, 4th May 20th, 1849.

A CARD.

Archibald Morton

NETMAKER AND UPHOLSTERER
SUBSCRIBERS respectfully notify his friends that he has removed to his new premises, 117 St. John's Street, Halifax, N. S., where he will be happy to wait on purchasers in person from the country.
He also offers his services as FUNERAL DRAUGHTER.
May 5.

Life Assurance Company.

OF LONDON.
AGENCY of this Company has been established in this Province about three years, and made some progress, and up to the present without a claim being made upon it. The Agents have recently instructed the Agent to persons insuring for the whole term of Lives, one half the premium for the first five years, and give a rate bearing interest for the remaining half, upon the same condition as the London and Lancashire Association. As the profits of this Association are the Policy holders, and the rate of interest is greater in this than any other office being 10 per cent.—it therefore recommends itself to the favourable consideration of all persons intending to insure, the rates being as low as any other Company. If persons would give up their Life Assurance their serious consideration, they would be convinced that it is the best investment to be found for a moderate sum of money, for the benefit of their families they are taken from them. The attention of families in this Province generally, and of Halifax in particular, is earnestly invited to this subject, and while the meeting is in session, to call upon the Agent of the Association for admission into the Society, who will furnish all necessary blanks, and every information requisite at his office, 100 Waterhouse, Hollis Street.
DANIEL STARR, Agent.

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ORIGINAL POETRY.

FOR THE WESLEYAN.

The Old Cottage near the Sea.

That dear old cot, hard by the shore, O spare it for the sake Of those who in long years ago, its shelter did partake;

From that old cot, for many an hour, was cast the anxious look, Far off upon old ocean's breast, whose waves the welkin shook;

How I love that old worn cot, now sinking in decay, And doomed like all of Earth and Time to moulder fast away;

In that old cot, I first was taught to hush the infant prayer, When kneeling at a mother's side, first learn'd that God was there;

There many a weaned tressome wight—old ocean's hardy sons— Or it might be a stranger-guest—of Europe's wandering ones—

Within that cot an age has passed, and yet I love it still, Tho' distant far from city noise—or village busy mill;

And loathe to leave a spot so dear, for life's vast thronged path, Will memory fondly linger then, quite down life's vale to death;

BIOGRAPHICAL SKETCHES.

At North East Harbour in the township of Shelburne, generally regretted, on the 19th May last, after a lingering and painful illness, during which not a murmuring voice was uttered by her, and in a humble hope of a resurrection to eternal life, died HANNAH, the affectionate wife of CAPT. BENJ. PERRY, Senr., of that place, in the 64th year of her age.

own Church, as well as those of others, for more than thirty years, there are not wanting now living witnesses among the ambassadors of Christ. For some weeks before her death her mind—doubtless induced by her physical debility—appeared to be clouded and obscured, her hope faint, her views indistinct, and her assurance weak.

Bled at Cornwallis, on the 19th of August, SARAH LOUDEN, in the 22d year of her age. About three years ago she was awakened to a sense of her guilty and dangerous condition by nature; the eyes of her understanding were opened to perceive her exposure to the wrath of God, and her liability to perish forever.

Her last illness was severe and protracted, but she was enabled to glory in tribulation. She viewed the approach of death with the utmost composure. Seldom indeed has it been my lot to witness a more patient and resigned sufferer on the bed of death.

FAMILY CIRCLE.

For the Wesleyan

The Dream.

Written in the United States, Feb'y. 25, 1849. I had been absent from home for a long winter, the first absence from the parental roof where I had spent many happy years. But with the sunny skies, the warbling birds, and fair flowers of spring, I had come gaily back, and even they received not as hearty a welcome.

yet sweet, to me how sweet, lay,—and my favourite parlour-plants, by their profusion of blossoms, told that loving hands had watched tenderly over them. There too lay my harp,—how I longed to waken its chords again; the little table still held my darling volumes, and work-basket, and, but for the vase, which contained a handful of withered roses, roses plucked the day before I left, and placed therein, which had been carefully preserved, I might deem that I had never left home.

But a shadow darkened the door. A man, whose brow seemed written all the worst traits of human nature, stood on the threshold. Another moment his hand was on my arm, and his low and fiendish voice sounded in my ears as he whispered "you are my property." I flung with contempt his hand away, and, clinging closer to my mother, scornfully inquired his pretensions. He laughed exultingly, and handed his certificate. I snatched, I gazed, I flung it away. Yes, it was true, I was a slave; inexpressible, mysterious as it seemed, I was a slave.

I awoke; the morning sun was streaming into my apartment; it shone on the pretty paper that covered the walls of my pleasant chamber. "Can it be?" I started up, looked around; yes, yes, thank Heaven, it was but a dream, and bursting into a flood of tears, I exclaimed, "I am free!" It is true that the wide sea rolls between me and my home, but I have the pleasant prospect of seeing all my beloved friends again, and no oppressor can tear me away.

Social Affection.

How sweet is social affection! When the world is dark without, we have light within. When care disturbs the breast—when sorrow broods around the heart—what joy gathers in the circle of love. We forget the world, with all its animosities, while blest with social kindness. The man cannot be unhappy who has hearts that beat in sympathy with his own—whom is cheered by the smiles of affection and the voice of tenderness.

Who would not Labour?

Labour is life! 'Tis the still water falleth; Idleness ever despoileth, bewaileth. Let the watch wound for the dark rust assaileth. Flowers droop and die in the stillness of noon. Labour is glory! the flying cloud lightens; Only the waving wing changes and brightens; Idle hearts only the dark future frightens; Play the sweet keys, would thou keep them in tune.

Here a Little and there a Little.

Impressions are made on children, as on rocks, by a constant dropping of little influences. What can one drop do? You scarcely see it fall; and presently it rolls away, or is evaporated; you cannot, even with a microscope, measure the little indentation it has made. Yet it is the constant repetition of this trifling agency which furrows, and at length hollows out the very granite.

How to Ruin a Son.

- 1. Let him have his own way. 2. Allow him free use of money. 3. Suffer him to roam where he pleases on the Sabbath. 4. Give him full access to wicked companions. 5. Call him to no account for his evenings. 6. Furnish him with no stated employment.

Commentary on the Ninth Commandment.

At the examination of an Infant School, a little boy was asked to explain his ideas of "bearing false witness against your neighbour." After hesitating, he said it was "telling lies." On which the worthy and reverend examiner said, "That is not exactly an answer. What do you say?" addressing a little girl who stood next, when she immediately replied, "It was when nobody did nothing, and somebody went and told of it." "Quite right," said the examiner, amidst irrepressible roars of laughter, in which he could not help joining, the gravity of the whole proceeding being completely upset.

STANDING REGULATIONS.

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

THE WESLEYAN.

Halifax, Saturday Morning, September 8, 1849.

EMPLOYMENT OF LOCAL HELP.

This peculiarity attaches to the ecclesiastical polity of Wesleyan Methodism—the provision by constituted authority for the orderly and habitual exercise of the gifts and graces of all its members. One of our prominent principles, is, "a place for every person, and every person in his place;" the practical development of which has given our Church an expansion, and an efficiency for good, to which, under other circumstances, it could not have attained. Those who feel themselves moved by the HOLY GHOST to devote their time and energies exclusively to the sacred office of the Ministry,—after having given satisfactory evidence of their conversion, call, and qualifications, and passed through their probationary term with acceptance,—are, in due form, set apart to this solemn and important work, and find in our economy abundant scope for the unremitting engagedness of their consecrated talents.

In our membership there are others, who—destitute of those convictions which would lead them to the confident belief of its being the will of God that they should enter upon—in the highest sense—that ministerial career to which reference has been made, nevertheless,—are so "constrained by the love of Christ," so impressed with a sense of the value of souls, and of their own personal responsibility, as to be more than barely willing, as circumstances and opportunities permit, to exhort their fellow-sinners to flee from the wrath to come, and speak words of comfort and encouragement to "labouring, burden'd, sin-sick souls," and to urge those already gathered into the Church, by diligence and perseverance in well-doing,

to "make their call this, with God's help, bounden duty; nor, I Day, dare they with For such men, as Ministry, Methodist and, to us, it is doubt Church has provided censive a lay-agency plan, as our own. men of various ta quirements, but of love, and ardent z to the ministry in th phrase, yet not bei knowledge superio been able to reach sible, owing to th ministers compar'd everywhere spread agents, to proclaim hundreds of village ample and shelter thousands of prec Shepherd died," th instrumentality, w have either remain bassadors of Chris wander in "sin st "stumble upon the shadows of death,

The use of local beginning a wise, important, adaptat our ecclesiastical atities of the age— people. Nor mus fact, that after a fiets, of sacrifices is now reaping th ed and practical w his coadjutors, he preferred the salu sion of the Redeem of God, by the dis and zealous layme interests to sustain undeviating alle by their opponer strict compliance cluded the entire and debarred our ticipation in the l souls of their fell divine glory in th kingdom.

In the present our Father-land, drol and nurture sents the appear or decrepitude o proportions and rous manhood. honourable part, thousands. In zeal ardent. Th rest is undeniable Ministers, they uing the bread of and speaking " saint of the Lo tions thousands religious instru fits of their min are known—ot and by far the will be rever the Lord." This i ed and greatly of the empire lantic, as the pa of our cause, in abundantly au should it not be and faithfully which lies on t

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 and greatly blessed of God, in that part
 of the empire on the other side of the At-
 lantic, as the past history, and present state,
 of our cause, in that highly favoured land,
 abundantly and satisfactorily testify. Why
 should it not be more generally introduced
 and faithfully employed in that part of it
 which lies on this?

to "make their calling and election sure"—
 this, with God's help, they feel to be their
 bounden duty; nor, in view of the Judgment-
 Day, dare they withhold themselves from it.
 For such men, as subsidiaries to the regular
 Ministry, Methodism has ever had a place;
 and, to us, it is doubtful whether any other
 Church has provided for the use of so ex-
 tensive a lay-agency, and on so systematic a
 plan, as our own. By the employment of
 men of various talents and diversified ac-
 quirements, but of decided piety, fervent
 love, and ardent zeal, though not set apart
 to the ministry in the usual acceptation of the
 phrase, yet not being without proper and ac-
 knowledged superintendency, Methodism has
 been able to reach places otherwise inacces-
 sible, owing to the paucity of its regular
 ministers compared with the vast population
 everywhere spread around; and, by these
 agents, to proclaim the Gospel in scores and
 hundreds of villages, and gather within the
 ample and sheltering folds of the Church,
 thousands of precious souls "for whom the
 Shepherd died," that, but for this peculiar
 instrumentality, would, in all probability,
 have either remained unvisited by the am-
 bassadors of Christ, or have continued to
 wander in "sin and error's paths," and to
 "stumble upon the dark mountains" amid the
 shadows of death, to their eternal undoing.

The use of local help has been from the
 beginning a wise, and by no means an un-
 important, adaptation of the capabilities of
 our ecclesiastical organization to the neces-
 sities of the age—the pressing wants of the
 people. Nor must we be unmindful of the
 fact, that after a century of toils and con-
 flicts, of sacrifices and labours, our Church
 is now reaping the reward of the enlight-
 ened and practical wisdom of our Founder and
 his co-adjutors, in this particular. They
 preferred the salvation of souls, the exten-
 sion of the Redeemer's reign, and the glory
 of God, by the disinterested labours of pious
 and zealous laymen, to the allowing of those
 interests to sustain damage, by a close and
 undeviating adherence to what was urged
 by their opponents as ministerial order; a
 strict compliance with which, would have ex-
 cluded the entire machinery of lay agency,
 and debarred our local brethren from all par-
 ticipation in the blessed work of saving the
 souls of their fellow men, and promoting the
 divine glory in the enlargement of Christ's
 kingdom.

In the present operations of Methodism in
 our Father-land, where Methodism was crad-
 led and nurtured, and where it now pre-
 sents the appearance—not of the weakness
 or decrepitude of old age, but the comely
 proportions and dignified mien—of a vigor-
 ous manhood, our local brethren bear an
 honourable part. Their number counts by
 thousands. In effort they are laborious—in
 zeal ardent. Their freedom from self-inter-
 est is undeniable. In the absence of stated
 Ministers, they pervade the country, carry-
 ing the bread of life to famishing multitudes,
 and speaking "a word in season" to many a
 saint of the Lord. From their ministra-
 tions thousands receive almost their all of
 religious instruction. Of the spiritual bene-
 fits of their ministry, some of the instances
 are known—others are matter of record—
 and by far the greater number, it may be
 will be revealed only in "the day of the
 Lord." This instrumentality has been owned
 and greatly blessed of God, in that part
 of the empire on the other side of the At-
 lantic, as the past history, and present state,
 of our cause, in that highly favoured land,
 abundantly and satisfactorily testify. Why
 should it not be more generally introduced
 and faithfully employed in that part of it
 which lies on this?

Rise of Methodism in France.

The readers of the Christian Advocate have
 frequently had their attention directed to the
 numerous illustrations of the providence and the
 grace of God which are furnished by the rise and
 progress of Methodism in both hemispheres. A
 page or two of that history relate to France, and
 they are not unworthy of the rest. Our first in-
 troduction to this important field of labour ought
 not to be buried in oblivion. It was, it is said, in
 1790: just at the time when the mine laid by the
 French encyclopedists had exploded, and a vol-
 cano of impiety and misrule had begun to pour
 out its destructive torrents on the continent of
 Europe. Then, "when the enemy" was indeed
 coming in like a flood, "the Spirit of the Lord"
 lifted up "a standard against him."

It was indeed "a day of small things," of
 weak things of the world, which God had chosen
 to confound the mighty, of things of naught in
 human estimation. John Angel, a Guernsey
 Methodist, had some business to transact in
 France, and being at a village called Courceuil,
 in Normandy, on the Lord's day, found out a
 little company of Protestants, without a pastor,
 who assembled in the morning to hear prayers,
 and a sermon read by one of their elders. A
 meeting was announced for the afternoon, to
 which he went, but only a few women were
 present, who, seeing a stranger there, requested
 him to read the Bible and the prayers for them.
 He refused at first, but at last consented. He read
 the fourth chapter of the Gospel of St. John.
 His heart was warmed by his reading, and by
 the attention and earnestness of the poor fe-
 males who were thus assembled, and, in illustra-
 tion of our Lord's discourse with the woman of
 Samaria, and its results, he related his own ex-
 perience of the grace of God in his conversion,
 and the circumstances of his religious life.
 When he had done, a woman present said,
 "Well, for forty years I have been persecuted
 for my religion, but I never knew till now what
 religion really is!" He inquired whether they
 would receive a preacher, if one were sent to
 them, and they answered that they would, with
 great thankfulness. In consequence of these
 circumstances, France appears on the minutes of
 conference for 1791.

William Mahy, who was the first preacher
 appointed, was received as an angel of God;
 many persons were awakened and converted to
 God under his ministry in Normandy, in the vil-
 lages of Courceuil, Cresseron, Beuville, and Pe-
 riers. He soon extended his labours to Conde-
 on Noireau, a town about thirty-five or forty
 miles from Beuville where he resided. He visited
 in the neighbourhood of Conde the Protestants
 Saint Honorine, Athis, Montilly, Pertilly,
 Frene, Cleferne, and Mont Thabor, and in all
 these places much good was done, of which the
 fruit remains to this day. Many years since a
 Protestant of that neighbourhood was speaking
 of some orphans to the clergyman of his village,
 who, in the presence of your correspondent, ex-
 pressed his apprehensions, that, as some of their
 relations were Catholics, the religious instruc-
 tion of these children might be neglected, or
 perverted. To this it was immediately replied,
 "O, you have nothing to fear on that score, for
 their 'bonne' (their nurse) is one of the pious
 women of Periers!"

Mr. Mahy was indefatigable in his travels and
 labours, and when many of the priests of the
 country had perished on the scaffold, or emigra-
 ted, his labours were welcomed by an increasing
 number of persons who attended on his ministry,
 and testified their approbation of his doctrine.
 Unfortunately, he was seized soon after by
 the most distressing, perhaps, of human diseases.
 His reason was affected. This has been attrib-
 uted to the vexatious conduct of the enemies of
 the truth, and to his being separated from his
 Christian friends at Guernsey, with whom the
 war between France and England effectually
 hindered his intercourse. With great difficulty,
 however, he at last obtained permission to re-
 turn to Guernsey, from the French Emperor.
 His friends sent him to England, to an asylum
 where his disorder could be attended to, and
 he died in 1812, near Manchester, his last words
 being, "All my trust is in the mercy of God."

It was undoubtedly a mysterious providence
 by which Wm. Mahy was withdrawn from la-
 bours by which God was glorified in so high a
 measure, and which were so useful to the peo-
 ple among whom he laboured. The Lord of the
 harvest, however, was preparing another mes-
 senger of good tidings, in answer to the prayers
 of the little flock in Normandy. Among the nu-
 merous emigrants who sought a shelter in En-
 gland from the horrors of the French revolution
 was a member of a distinguished family of Brit-
 tany, Pierre de Pontavire. He had reached
 the island of Jersey, and while there, as a teach-
 er of the French language, he made the ac-
 quaintance of the Rev. Richard Rover, (whom
 you have had in the United States, as one of a
 deputation from the British Conference) as
 well as of other Methodist preachers who
 were stationed in that island. This led to his
 being awakened to a sense of his danger and
 misery. He afterwards travelled with Dr. Coker
 at his invitation, and with him visited Sheffield,
 where, in a revival of religion, while the Rev.
 William Brewster and others were exhorting on

God in his behalf, he entered into "the glorious
 liberty of the children of God."

Having experienced the mercy of God, he be-
 gan to show that mercy to others. His call to
 the ministry was examined and approved of;
 and after having laboured some time with great
 acceptance and much fruit in Guernsey and
 Jersey, he returned in 1802 to his native land.

This measure was not unaccompanied by
 danger. The laws against emigrants were very
 severe. According to them he might have been
 at once conducted to execution, on the mere es-
 tablishment of his identity; but his zeal for God's
 glory, and the salvation of his fellow countrymen,
 rose above this obstacle. He visited his family,
 who earnestly desired to retain him with them,
 but after a short stay he hastened to visit the vil-
 lages of Normandy, in which he was received as
 an angel from heaven, and was made an instru-
 ment of extending the work of God by the con-
 version of sinners, and, more especially, of
 deepening that work in the hearts of those who
 had believed through grace. Lace-making is
 the principal employment of most of the fe-
 males of Beuville and Periers. In their po-
 verty they congregate in stables during the
 winter, the heat of the animals supplying that
 of fuel, which is too expensive, and enabling
 them thus to "shuffle their cords about the
 live-long day." To these stables M. de Ponta-
 vire used to resort, and read to them while
 they worked, translating the best religious
 writings of that day, such as Fletcher's and
 Wesley's Works, into French as he read, or re-
 lating to them interesting anecdotes concerning
 the work of God. The inhabitants of Periers
 still love to relate how perseveringly and affec-
 tionately he laboured among them, and what a
 pure and ardent Christian friendship they felt
 for each other, while the depth of their piety,
 and the extent of their spiritual and experimen-
 tal knowledge, testifies, in the few that remain, to
 the riches of the Gospel blessings that were thus
 communicated.

There was, at that time, a great scarcity of
 Protestant pastors in France, and M. de Ponta-
 vire was solicited to take the spiritual charge of
 one of the vacant Churches: at the same time
 he was opposed by some of the Protestants of
 Conde on Noireau, in consequence of his not
 being a minister of the Reformed Church. Af-
 ter having well considered the circumstances, he
 applied to M. Rabaut, at Paris, who, with his
 colleagues, Mess. Arceat and Marron, replied
 favourably to his request. A call was addressed
 to him from some Churches in what is called the
 "Pays de Caux," and in them he exercised his
 ministry to the day of his death, and thus the
 heaven was placed in another measure of meal,
 in which it has since spread and extended itself
 greatly. An eminent evangelical minister, who
 is now the President of the Consistory of the
 Reformed Church in one of the largest cities in
 France, acknowledged to the writer, that he
 owes his conversion to God to M. de Pontavire's
 labours in the "Pays de Caux."

Though thus separated by the providence and
 the grace of God, as he believed, from the Me-
 thodist societies of the neighbourhood of Caen,
 he endeavoured to supply the void occasioned
 by his removal by his epistolary correspondence,
 which was very useful to them for many years
 after his death, and while they were without a
 preacher in consequence of the war between
 France and England. With the same view, he
 visited them as frequently as the duties of his
 new station permitted; and when, after two
 years hard labour, he fell into a decline, he was
 removed to Beuville, "to die," as he said,
 "among my beloved friends." The heavenly in-
 fluence which filled his soul, in his last illness,
 with purity and joy, was so great that he did not
 willingly suffer any converse in his presence
 that was foreign to the interests of the country to
 which he was about "to take his last triumphant
 flight."

He died in December, 1810, forty years of age
 only. His memory is embalmed in the hearts of
 his spiritual children and his friends. How su-
 perior in the eyes of the Supreme Being, and of
 holy angels, are the fruits of labours and suf-
 ferings like his, to the results, even when they
 are good, which is rarely the case, of the skill and
 labours of the men whom the world calls great.
*Paris Correspondent of the N. Y. Adv. &
 Journal.*

State of Religion in the United States.

The present state of religion in our country
 should alarm and arouse all good men. We
 have lately referred to the declension of the pub-
 lic morals; along with and chief cause of this
 wide spread evil there has unquestionably been
 an unusual decay of piety. The Holy Spirit has
 not universally withdrawn his gracious influence;
 revivals are occasionally reported, but they are
 seldom, and seem not to be extensive or pro-
 found. These general and powerful religious
 impressions which have marked the history of
 the country all along for more than half a cen-
 tury, seem to have ceased during several late
 years. They were attended, unquestionably, by
 some individual revivals, but who will deny that
 were glorious visitations of God, however mar-
 ked by human imperfection; and who even is

not convinced that those once frequently recur-
 ring and almost universal seasons of religious in-
 terest have chiefly contributed to the strength,
 numerical and moral, of the American church?

Nevertheless, it is to be feared that many
 among us look with distrust on the memories of
 those better times. Let us beware how we
 grieve the Holy Spirit of God by our worldly-
 wise speculations. God's operations are perfect,
 but they have to do with imperfect subjects, and
 are affected by the infirmities of imperfect agents.
 The true evangelical philosopher can never lose
 sight of this fact in considering the history of spir-
 itual religion in the world, and the Christian
 pastor who, rather than incur the incidental im-
 perfection referred to, would sacrifice the wide
 spread advantages of those seasons of deep reli-
 gious interest which wake up the multitudes to
 call upon God, and would prefer to conduct his
 charge with the scarcely appreciable progress of a
 quiet, unawakened parish life, mistakes woefully,
 we think, the urgency of his divine call
 and the exigency of souls. He will certainly
 not find his justification in the ministry of the
 prophets of Christ, of the apostles, or of those la-
 ter great "workmen," Luther, Edwards, Wes-
 ley, &c., under whose powerful labours persecu-
 tion and fanaticism have raged, but who have,
 nevertheless, called forth thousands unto the re-
 surrection of spiritual life.

Let us, then, not lose our confidence in "revi-
 vals." Let us avoid their usual defects as much
 as possible, but hail them with grateful welcome
 as the times of refreshing from the presence of
 the Lord. How many of us now reading these
 lines, owe all our spiritual hopes to them? How
 few of us have reason to believe that any of the
 usual monotonous means of those formal church-
 es which object to such seasons, would have
 reached us in our reckless course? How many
 of us emerged into the light of the "excellent
 glory" amidst the mockery of scorn or the
 confusion of weak and erring men, as we expect
 to arise in the last glorious day, amidst the blas-
 phemies of the lost and the confusion of disolv-
 ing worlds!

The spiritual necessities of the times not only
 demand a return of these special influences of
 the Spirit, but we think somewhat favourable
 circumstances exist at present to encourage us
 to labour and pray for them.

We repeat, not only do the necessities, but al-
 so many favourable circumstances of the times,
 call upon all evangelical labourers to be up and
 at work, looking for and hastening unto better
 days. Behold the fields are already white unto
 the harvest. Thrust in the sickle then, and gar-
 ther the sheaves into the garner. Let especially
 our numerous feeble churches, recently planted,
 seek to reinforce their strength, and save the
 things which are ready to perish, by labouring
 for a profound work of grace in their midst, and
 let us all place this object before us as the
 great idea of the times—the express aim of our
 preaching, praying and living. According to
 our faith shall it be unto us.—*Zion's Herald.*

Methodism in Montreal.

The Wesleyans in Montreal have three fine
 churches. An esteemed brother, who has been
 a few weeks in the sister city, informs us that
 the congregations are pretty good. The remo-
 vals from Montreal no doubt have materially
 affected the congregations. One of the church-
 es is situated in Griffin Town, another in Que-
 bec suburbs, and the principal one in St. James
 street. This last is, we presume, the finest Wes-
 leyan church in British North America. Ref-
 ering to these edifices, every way creditable to
 our friends in Montreal and to Methodism in Can-
 ada, our correspondent says, "These churches
 were erected under the auspices of our worthy
 and deservedly esteemed President, Dr. Richey;
 and it is very pleasing for me to be able to state,
 that no minister commands the love and esteem
 of the Protestant community here more than
 does the honoured individual now at the head of
 our ecclesiastical affairs, in Western Canada.—
Christian Guardian."

Sinful Amusements.

The Conference in its late Pastoral Address
 affectionately urged upon the members of the
 Wesleyan Church in Canada the necessity of
 abstaining from all amusements calculated to lead
 the heart from God. The subject is one of vast
 importance. In every part of America there is
 a danger to be apprehended from a compromise
 with the world in this matter. Many have lost
 their confidence and peace by indulging in im-
 proper amusements. Such an indulgence has
 been the spiritual ruin of hundreds and hun-
 dreds more are in jeopardy. Fully alive to this
 all the Bishops of the M. E. Church at a general
 meeting in New-York unanimously adopted the
 following, and pledged themselves to read or
 communicate the substance of the document to
 each of the several Conferences throughout the
 work:

Information received from reliable sources
 has occasioned us to entertain serious fears that
 there is an increasing tendency among some
 brethren and sisters in the Church, and in vari-
 ous

TEMPERANCE.

The Light of Hope.

BY JOHN MILL.

Oh! could'st thou bring me back again,
With all their love and truth.
The happy thoughts which could sustain
The dawning hope of youth;

The Cholera.

In China, according to Dr. Reiche, "the
disease selected its victims from among such
of the people as lived in filth and intemperance."

Receipts for Newspapers.

A Correspondent has kindly sent us an
article intended as a travelling paragraph for
our public papers. It is very desirable that
this mode of making known some of the most
striking facts of a popular character, in
connection with our cause, should be adopted as
extensively as possible.

Table with 2 columns: Item and Amount. Includes SPIRITS WAS, WINE, MALT and HOPS.

Total amount of duty only . . . £15 639,235
in one year, on Spirits, Wine, Malt, &c.
The gross annual expenditure of this nation
on intoxicating liquors, the chief source of
demoralisation, pauperism, and crime, was
lately asserted by Mr. Brotherton, in his
speech in the House of Commons, to be upwards
of £60,000,000.

It is a well-known fact that the labour
required for the manufacture of that amount of
intoxicating liquor would not be above three
fourths of what would be necessary to supply
an equal amount of manufactured goods for
clothing, articles of furniture, and other
necessaries of life, and that consequently several
millions sterling per annum would be earned
by British workmen, more than is now the
case if the money spent in strong drink was
laid out in the necessaries of life.

In a country burthened with poor-rates and
over-run with unemployed paupers, this subject
is entitled to the especial notice of the
public generally.

A Mistake.

At a densely crowded meeting, held in the
Court House, Leeds, intended to promote the
objects of the "Colonization Society," one
of the speakers, with the air of a man who
thinks he is about to make a decided "hit,"
told the audience that "if they could not get
real Yorkshire stings in Australia, they might
have capital ale."

"We won't have ale," was shouted from
every part of the room. It was like the sudden
discharge of a park of artillery.

The speaker stared in astonishment. When

the noise had subsided, he exclaimed with
great emphasis,—"I tell you, you may get
capital ale in Australia."

"We won't have ale," shouted the audience,
with stentorian lungs.

"Why, then," exclaimed the astounded
gentleman, "there are abundant means of
getting native wine."

"We won't have wine," thundered out the
audience.

He looked at the gentlemen on the platform
for some explanation of this strange phenomenon,
and was not at all relieved by seeing
them all laughing very heartily.

The Mayor, T. Carbutt, Esq., who presided,
and who is a staunch teetotaler, whispered
in his ear, "the people here are teetotalers."

"O! aye; I see;" and making his bow to
the audience, drank off a tumbler of water
amid great cheering.

This unmistakable evidence of the progress
of our principles, was especially gratifying
to those who had to advocate their claims,
in the town of Leeds, amid frequent
demonstrations of an opposite character.

The fact that more than 250,000 persons
leave our shores for distant lands, to form,
probably, the nucleus of great communities,
suggests the unspeakable importance of temperance
principles, not only to England, but
the world at large, and a powerful motive to
increased and persevering efforts on the part
of temperance reformers.

A Pint of Ale and a Newspaper.

How strangely the value of different things
is estimated in some minds. A few grains of
toasted barley are wetted, and the juice
squeezed into a little water, with a taste of
the leaves of the pop-plant—the value of both
being too small to be calculated; and a very
slight tax is laid upon the mixture, which
also costs so little labour as hardly to be
reckoned in our coinage. A pint of this sells,
retail, for fourpence; and if of good flavour,
it is reckoned cheap, and well worth the
money. It is drunk off in a minute or two—it
is gone. On the same table on which this
is served lies a newspaper, the mere white sheet
of which costs one penny-farthing, and the
duty thereupon one penny, with no deductions
for damage, crooked, or over-printed
copies made ready for sale, and charged too
for carriage and stamp-office at a distance;
and it is covered with half-a-million of types,
at a cost of thirty pounds for itself and other
sheets printed at the same office the same
day; and this sells for no more than the pint
of ale, the juice of a little malt and hops!
And yet after one person has enjoyed it, affording
him news from all parts of the world
and useful thoughts on all that interests him
as a man and a citizen, it remains to be
enjoyed by scores of others in the same town
or elsewhere; and it promotes trade, and finds
employment, and markets for goods, and
cautions against frauds and accidents, and
subjects for conversation; and there are
some who think this article dear, though the
swifly gone barley water is paid for cheerfully.
How is this? Is the body a better pay-
master than the mind, and are things of the
moment prized more than things of moment?
Is the transient tickling of the stomach of
more consequence than the improvement of
the mind, and the information that is essential
to rational beings? If things had their
real value, would not the newspaper be worth
many pints of the best ale?—Liverpool Mercury.

Death of the "Bard of Colour."

INCREDIBLE INTEMPERANCE. — Robert Rose,
West Indian, who is the author of several
poems, and known as the "Bard of Colour,"
died suddenly at the Salford Lock-ups, under
the influence of a fit of delirium tremens.
For some time past he has been very intemperate
in his habits, and on the evening of Saturday
last he is said to have drunk the incredible
quantity of a pint of whiskey, a pint of
brandy, two quarts of ale, and three bottles of
porter; and on Sunday morning, the servant
of the house where he lodged fetched him
some more liquor. For seven or eight days
previous to this, he is said not to have been
in bed at all, and to have taken no food since
Friday last. On Monday evening last he had
been spending the evening with some friend,
at the Manor Inn, Salford, and at 12 o'clock
was taken home in a drunken state. On getting
home, however, he behaved in a very
violent manner, and eventually turned out
into the street, where he commenced to undress
himself. After being entreated to be quiet in
vain, he was subsequently taken to the lock-up.
He was brought before the magistrates
at the Salford Borough Court on the following
morning, when it was so evident from his
behaviour that he was labouring under delirium
tremens, that he was remanded back to
the cell, and notice was given to the relieving
officers of the Stafford Union, that they might
remove him to the workhouse, in order that

he might afterwards be sent to the lunatic
asylum. The chief constable, on being informed
of the state in which he was, sent for
medical assistance, but before this arrived he
expired. An inquest was held upon the body,
when a verdict—"Found dead" was returned,
the jury at the same time expressing their
opinion that his death was caused by excessive
drinking of ardent spirits.—Standard of
Freedom, June 23, 1849.

Touching Incident.

At the Temperance Hall, in Cherry-street,
Philadelphia, while one of the lecturers was
speaking, a man who had been occupying a
seat in a distant part of the room, arose, with
a little boy in his arms scarce six years old,
and came forward to the speakers' stand; all
gave way for him. He placed his child on
the stand, and while the tears were running
fast down his cheeks with his trembling
accents addressed the speakers—"My little boy
said to me, Father, don't drink any more!
Gentlemen, I have taken my last drink!"—
Spanish Publications.

ADVERTISEMENTS.

ADVERTISEMENTS, not inconsistent with the professional
character of our Paper, inserted on the following
terms. A square or under, first insertion, 3s. 6d.; and
each continuance 1s. Larger advertisements in proportion. Auction sales on the usual terms. Yearly advertisements inserted on moderate terms—the
prices to be fixed according to their size and frequency
of changes.

As this paper will circulate extensively through all parts
of Nova Scotia and New Brunswick, and in Prince
Edward Island, it will form a desirable medium of
advertising.

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THE COURSE OF STUDY is extensive, systematic,
and thorough; including all the Branches of a
Common English, a Literary and Scientific, and a
Classical Education.

TERMS.—The Academical Year consists of two
Terms: The first of twenty-four weeks from the
first Thursday in January,—the Second of nineteen
weeks from the first Thursday in August.

EXPENSES.—For Board, Washing, Fuel, Lights
&c., and Tuition in the Primary Department; for
First Term (21 weeks) £14 0 0
Second " (19 " " 11 0 0
Or for the Academical year, N.B. City, 25 0 0

Additional charges are made for instruction in
the higher Departments, but the expenses for
Board, &c., and Tuition will in no case exceed
£30 per annum. Ten shillings per week is
charged for those who remain during the vacations.

The amount of the ordinary expenses is
required in advance—half at the beginning,
and the remainder at the middle of each Term.

The Academical Building is delightfully situated,
and is spacious, convenient, and comfortable
and well furnished and furnished throughout.
The Institution is supplied with Maps, Globes,
Chemical, Philosophical, and Astronomical Apparatus
and a well selected Library.

The strictest attention is paid to the morals and
general habits of the Students; efforts are
constantly made to aid each not only to acquire
knowledge, but also to form a high-toned, a religiously-
principled moral character.

It is desirable that students should enter at
the commencement of the Term; but they will be
admitted at any time. The next Term will begin on
Thursday, August 2nd. April 5th 19.

Card.

THE Subscriber conceives it but due to his
friends to thank them for past encouragement
and presumes to solicit the continuance of
their favours. He expects shortly to receive his
usual stock of London Paints, which he warrants
Brandsma's No. 1. Orders left at his shop No. 30,
Jacob Street, or (for the convenience of residence
in the north end of the city) at his dwelling,
opposite the east front of the Round Church, Brun-
swick street, will receive his best attention.

A man and two boys wanted.
April 20, 1849. JOHN F. SMYTH.

A CARD.

Archibald Morton CABINET MAKER AND UPHOLSTERER

BEGS LEAVE respectfully to notify his friends
and the public, that he continues to manufac-
ture all articles in his line of business, at low
rates, at his establishment, No. 23, JACON'S ST.,
where he will be happy to wait on purchasers in
the city or from the country.

He also offers his services as FUNERAL
UNDERTAKER. May 5.

Water! Water! Pure Water! From the Lake running through our City.

WASHING, WRINGING & MANGLING MACHINES.

ALL thorough Housekeepers should have one
of those first rate improved Patent Washing,
Wringing and Mangling Machines, in their Laundry.
They have long since been tested and proved to be a
good and useful article, combining in economy the
saving of Soap, Labour and Fuel, and less wear and
tear of articles, than when washed by the hands. The
machine will wash large articles, such as Blankets, Flannels,
&c., in a very short space of time, superior to anything
of the kind done by the hand, being enabled to use
boiling water, or water so hot, that it is impossible
for hands to work in; it softens, opens the grain, and
follows out the wool, and is made nearly dry by passing
through the wringing machine. This machine will
Mangle all kinds of articles, such as Table Linens,
Towelling, Sheetings, and all other articles as done by
the old Mangles; can be used at any time without that
boiling over the fire in heating and ironing this hot water.
The Machine occupies very little room, not more
than two barrels.

Also—Two or three small Patent CHURNS on
hand, and a very superior Patent Cheese Press.
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opposite Messrs. SALTUS & Wainwright's Wharf,
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Primary Department. Reading, Writing, Arithmetic, English Grammar, and Geography.

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