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Poetry.

THE SETTING SUN.

BY THEODORE SEDGEWICK FAY.

Farewell, O Sun!
To the horizon's rim,
Low bowed, thy glory dim,
Thy journey done:
So some fallen monarch lies,
Blinding the sight no more,
At still-scanned careless eyes
By common eyes.

Lower—more low—
The broken edge, between,
Of our old earth is seen
Ascending slow;
As its unwavering bound,
With mountain, sea, and plain,
Nation and town, again
Comes steadily round.

Linger awhile!
Still let thy crimson beam
Through the dark forest stream,
O'er the field smile.
In vain! thy hour is past:
Never on earth was given
A glory so like heaven,
And given to last.

Now almost gone,
How mournfully we gaze
On thy slow-sinking blaze.
Farewell, O Sun!
So some beloved one dies,
And takes, in faith's warm light,
His everlasting flight
From our wet eyes.

Thou dost not set;
Though plunged our globe beneath,
Though quenched in seeming death,
Thou shinest yet
In God's appointed time,
Thou wilt, like him once slain,
Before our eyes again,
Uprise sublime.

Yes, even now,
O'er realms, to thee revealed,
From our small view concealed,
Bendeth thy brow:
Thou seest, from pole to pole,
Blue gleaming at thy feet,
With many a shore and fleet,
Atlantic roll.

Beneath thy eye,
Arctic ice-cliff and plain,
Warm field of golden grain,
And India valley lie;
While on the ship's lone way,
A round the Cape, storm-tossed,
The dark and frowning coast
Stares in thy ray.

And so, when I,
Life's weary traveler o'er,
Reach that black fatal shore,
At length to die!
Almighty God! teach me,
As Earth's brief phantoms fade,
To follow undistressed,
Trusting in Thee!

Beyond Death's night,
Let nobler prospects rise,
Now fields and fairer skies
Break on my sight:
And so, my tired race run,
May my last moments shine,
Radiant and calm, like thine,
O'er setting Sun!

WHAT IS LIFE?

O! what is life? 'Tis like a flower
That blossoms—and is gone:
It flourishes its little hour,
With all its beauty on;
Death comes—and like a wintry day,
It cuts the lovely flower away.

O! what is life? 'Tis like the bow
That glitters in the sky:
We love to see its colours glow,
But while we look they die:
Life fails as soon; to-day 'tis here,
To-morrow it may disappear.

Lord, what is life? If spent with thee,
In humble praise and prayer,
How long or short our life may be,
We feel no anxious care:
Though life depart, our joys shall last
When life and all its joys are past.

Christian Miscellany.

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

For the Wesleyan.

The Originality of the Bible.

BY THE REV. R. COONEY, A. M.

The divinity of this sacred volume has been repeatedly and abundantly authenticated. Its celestial origin has been the subject of deep and searching investigations, of learned and elaborate disquisitions, and of numerous polemical discussions. In these, Light has triumphed over darkness, and Truth has vanquished error. They are indeed the *process verbal* by which the divine character has been fully established. No marvel then, it will be said, that originality, striking originality, is a distinguishing and pervading feature of "THE HOLY BIBLE."

This is apparent in every part of it; and must of necessity be so, as it had no predecessor. It contains the VERY FIRST SPECIMENS of History and Legislation; of civil and criminal Jurisprudence; of Poetry, and Biography—of political science in all its branches, of ecclesiastical polity, of natural and moral philosophy, &c., &c.

But "The Originality of the Bible" is very clearly seen in the numerous, wonderful occurrences, mentioned in the earliest periods of its history. These had no antecedents—no preliminaries. In themselves, they form the most extraordinary events, and are as sublime in their operation and effects, as they are mysterious in their origin, and ancient in their calendars.

We hear a great deal of the vigilant Dragon that guarded the golden apples of Hesperides; and how often have we been delighted while reading the history of Deucalion the son of Prometheus. We have all heard of the labours of Hercules—of the devotion and self-sacrificing spirit of Iphigenia—of the friendship of Damon and Pythias—of Apollo driving the chariot of the sun; of Xion, and the perpetual revolutions of his torturing wheel—of the travels of Ulysses and Aeneas—In a word, who has not heard of, who has not read of, the marvellous exploits of "THE HEATHEN GODS," and of the great military feats performed by their ancient warriors and heroes.

But the fictions and fables of HESPERIDES are only an erroneous and distorted version of the prohibition and expulsion of PARADISE—The history of DEUCALION was suggested to the Epic Poets by the history of NOAH—The labours of HERCULES had their origin and type in those of SAMSON—the character of IPHIGENIA, and her installation as High Priestess of Diana, are a mere reprint of the case of JERTHA's daughter. Of the friendship of DAMON and PYTHIAS we would have never heard, but for the love of DAVID and JONATHAN. The travels of ULYSSES and AENEAS are as nothing, compared to the journeyings of the Children of Israel, and were surpassed perhaps, by even the migrations of Abraham. The wonderful achievements of their solar charioteer would have never been found in the allegories or myths of the Heathen theology, if Enoch had not been translated; and in Xion's ceaseless tortures, the endless duration of future punishments is clearly exhibited.

The Bible is indeed a kind of spiritual Diorama.—Here all these stupendous events are brought out in all their diversity, and in a constantly varying light; and "THE CROSS," the mysterious cross is the centre of this celestial exhibition, and on this sacred spot, various lights, issuing from quarters, meet together and form one confluent stream of light. A beam, somewhat shaded, issues from the manger of Bethlehem; a bright and beautiful one comes shining from the banks of the Jordan; from Thabor, from the Lakes of Galilee, and from the Mount of Olives. These shine throughout the whole Christian dispensation, and shew us, in THE

BIBLE, an inexhaustible mine containing "The Pearl of great price." "The golden wedge of Ophir"—The diamonds that embellish "The Crown of Life"—the precious stones of "The Urim and Thummim"—"The unsearchable riches of Christ"—"The treasures of wisdom and knowledge"—"The pure gold, the beautiful pearls, and the brilliant gems of which the Heavenly City, the New Jerusalem is built." And, while we devoutly, and with an enlightened understanding, explore this mine, and seek after its hidden treasures—"THE ORIGINALITY OF THE BIBLE" will be fully demonstrated—its gracious and hallowing influence will be experienced—and the hopes and visions of future glory will be realized by faith—

"By faith we already behold
That lovely Jerusalem here;
Her walls are of jasper and gold,
As crystal her buildings are clear;
Innovably founded in grace,
She stands, as she ever hath stood,
And brightly her builder displays,
And flames with the glory of God."

What I love too little.

I too little love to *examine my own heart*. Were I faithful in self-examination, I should know better where my affections were centred, and should be less liable to love improper objects, or to love proper ones excessively. I know that my heart is proud, treacherous, deceitful, and greatly wanting in pure love to God; and I feel towards the work of self-examination a reluctance, such as one who has to enter upon the investigation of the conduct of a disobedient child. I hesitate, and defer, and meanwhile evils are continually accumulating, and my case is being aggravated. How far better to come at once to the light, that the deeds of my wicked heart may be reformed, and that repentance and peace may ensue!

I love *reproof* too little. If I loved it, and counted the wounds of a friend faithful, how much more ready would friends be to give me needed admonition and reasonable reproof! How much more should I profit from it, when it was given; and how much less should I need it! But it is not merely the reproofs of brethren that I misimprove; but those also which come from the hands of my heavenly Father. "He that refuseth reproof erreth."

I love *labour*, and *sacrifice*, and *self-denial* too little. How reluctantly do I go into a vineyard where I know there is a burden to be borne! How easily do I excuse myself from doing something that is crossing to the flesh! I can easily say, "I am not fit for that work, or some one else can do it better than I," and so I pacify conscience by neglecting duty and living in idleness. It is easy to talk of self-denial, and of taking up the cross; but talking and doing are different things. Alas! what single thing have I renounced—what labour am I pursuing—or what sacrifice or self-denial of mine are there, to give testimony of the strength and the sincerity of my love to Christ?

I love *God's holy Word* too little. If I suitably loved it, should I not read it more and remember more, and *practise* more?—"The entrance of thy words giveth light," Should I stumble so much in darkness, if I suitably loved and pondered the divine testimonies? Could my heart be so cold, and so much a void, if it were well instructed in the wisdom of inspiration? Could I so far wander from God, if I made his word the constant lamp to my feet and light to my path?

I love the *souls of men* too little. Witness my want of fervour, earnestness, and importunity in praying for them. Witness my want of tenderness and faithfulness in reproving them of sin, and endeavouring to lead them to the Saviour. Witness my worldliness and trifling conversation, by which I hinder instead of promoting the salvation of souls. Ah! what witnesses against me will there be, who are living in impenitence, and who hear no admonition nor entreaty from my lips, but who, by my example of stupidity, are confirmed in unbelief.

I love the *Saviour of sinners* too little. I might as well have confessed this at first.—This is sufficient to account for all other evils and defects. Love to Christ is the fountain of all holy affections, and the source of all true obedience; and where this love is wanting, no marvel if its fruits are wanting. Here, then, is the cause of all my sins and sorrows. I have forsaken the Fountain of living waters, and have hewn out to myself broken cisterns, which can hold no water; and, of necessity, I am found wanting in all respects. What, now, shall I do? Where is the way of return to duty and peace?—Hasten, O sinful soul! with contrition, and confession, and tears, to the cross of Christ.

Humility—A Dream.

I thought I stood at the entrance of an immense palace, and saw a poor mendicant waiting opposite me. He seemed a man of broken spirit, his face was wan and pale, his words ever and anon were "Admit me, pray admit me to the palace."

But he, like myself, seemed to apply to the wrong persons for admittance. As I saw him leaning dejected against the doorway, I cast in my mind what advice to give him, forgetting, alas! that I too was ignorant. Then came the doorkeeper to him. I applied for admittance as a right, while the poor beggar only showed his rags and wept to him. "The doorkeeper gave attention; he took him by the hand, and so they went in together, and the gate closed on me."

Then I saw the beauty of humility. Not long after, I met the humble man of tears, but how changed! His garment was costly; his feet were shod with strange but substantial shoes; his face wore no longer its sad expression. "Now I accosted him and said, 'What means this change?' and what of the palace?" He answered me with solemnity, "This change is the free and unmerited gift of the great King. This," pointing to his garb, "is the robe of his righteousness, and he who admitted me is truly as the door of the palace. Through him alone can you enter. Go," said he, "and apply with humility and faith. His voice never yet sent away the humble suppliant." "What," said I, "can none but he admit me?" "And art thou not content?" he said, "Could a thousand others give me a place there, I would prefer the hand that led me so gently in; go," he said, "and learn humility."

The earnestness of his voice startled me. I awoke, and plainly saw that my dream had showed me Jesus the only way of salvation. Alas! I said, as I roused myself, that so many go away disappointed because too proud to depend on the meek and lowly Saviour.

Coming to Christ.

Once more, coming sinner! think of the Saviour who inviteth thee; full of grace as well as of truth. He complaineth if thou come not; he is displeased if thou call not upon him; he can bear with thy weakness; he can pity thy ignorance; he can be touched with the feeling of thy infirmities; he can affectionately forgive thy transgressions; he can heal thy backslidings, and love thee freely. His compassions fail not; he will not break the bruised reed, nor quench the smoking flax; he can pity where no eyes pity, and be afflicted in all thy afflictions; he will bow his ear to thy stammering prayer; he will accept the weakest offering, if there be in it but thy heart; he hath strewed all the way from the gate of hell where thou wast, to the gate of heaven whither thou art going, with promises.

Behold how the promises, invitations, calls, and encouragements are mixed with the names of mercy, goodness, love, pity, and pardon! In his book they are fairly written, that thou through patience and comfort of the scriptures might have hope. Coming sinner! blessed art thou, for "flesh and blood have not revealed this unto thee, but thy Father who is in heaven"—*Douglass*.

British Conference.

(From the London Watchman, August 15.)

Recognition of Returned Missionaries.

On Monday evening, August 11th, an interesting Service took place in Sans Street Chapel, Sunderland, namely, the formal Recognition of Six Missionaries, as Members of the British Conference. The Rev. GEORGE MARSDEN was deputed to conduct the proceedings, and among the Preachers in attendance were, the Rev. Dr. ALDER, the Rev. Dr. RICHEY, the Revs. R. NEWSTEAD, T. C. INGLE, W. H. RULE, W. ARTHUR, the Ministers of the Circuit, &c.

The 446th Hymn—"Jesus, the word of mercy give," &c., was sung; after which the Rev. Wm. ARTHUR engaged in prayer, and the Rev. Dr. ALDER read Acts xiv. from the 8th verse. The Hymn, p. 210, "See how great a flame aspires," &c., was also sung.

Dr. ALDER, addressing Mr. Marsden, then said—You, Sir, are deputed by the Conference, now sitting in the neighbouring town of Newcastle, to preside over the present assembly,—an assembly convened for the purpose of receiving communications from several of our brethren, who have been employed, during a long series of years, as Missionaries, in different parts of the world, and all here are to witness, through you, their solemn recognition as members of the British Conference. I have, therefore, much pleasure in presenting to you these brethren, who have earned a good degree in connection with the Missionary department of our work; and some of them will, this evening, furnish to us information which cannot fail to inspire increased confidence as to the success of the great work in which they are engaged—the subjection of the world to the faith of our Lord Jesus Christ. As representing the Wesleyan Missionary Committee on this occasion, I beg to introduce to you, and to this assembly, Mr. JOHN THOMAS for upwards of a quarter of a century employed in Missionary work on some of the islands in the Southern Ocean;—Mr. R. D. GRIFFITH, for several years a devoted labourer in India;—Mr. PEARSON, (from the Bahamas);—Mr. FIDLER, (from Antigua);—Mr. HURD and Mr. BIGGS (also from the West Indies.) They have well and faithfully performed the duties to which, in the order of divine Providence, they have been called; and I have great satisfaction in presenting them, because several of them are about to return, and to devote themselves further to missionary service in distant lands. I rejoice in such opportunities as the present, for two reasons—they afford to our friends the means of making themselves acquainted with the great work which God, by the instrumentality of his church, is accomplishing in different parts of the world, and they also furnish us with means of forming a correct judgment of the character of the great enterprise to which we, as the friends of Christian missions have devoted ourselves, and enable us rightly to estimate the amount of success with which our efforts have been crowned. We need encouragements. The same agents and agencies which are assailing our operations at home, are endeavouring to damage our interests abroad: but when you see before you men stationed in different parts of the world, and hear from them the great work which God by their means has accomplished in the places where they have been stationed, you cannot but be gratified to the Father and Giver of all good, for the tokens of favour which he has been pleased to confer on the labour of his servants. Very signal were the interpositions of Jehovah on behalf of his ancient people. "In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them, all the days of old." No method was more frequently employed to preserve the Jews from apostasy, than to cherish in their minds their entire dependence upon God.—than that of reminding them of the great things which the Most High had accomplished on their behalf. The deliverances which he wrought out for them in Egypt, at the Red Sea, in the Wil-

derness and in Canaan, were often set before them, and they were enabled to say—"In God is my salvation and my glory, the rock of my strength, and my refuge is in God." While we, therefore, listen to statements made to us by servants of the Lord, employed as agents of our own Church in distant lands, let us be encouraged to persevere in the work of faith and labour of love, to which we are called; and learning from their testimony, that it pleases God, by the instrumentality of his truth, to turn the hearts of men everywhere, where this truth is proclaimed, to "the obedience of the faith," let us gather motives to devote ourselves more earnestly to the dissemination of that truth, by means of which the hearts of the disobedient may be turned to the wisdom of the just.

The meeting was then addressed in an interesting manner by Messrs Thomas, Griffith, and Hurd, who entered into details of their experience in the Missionary work, describing their trials, and their successes, and pleading in behalf of the Missions in which they had severally been labouring. Our space will not admit the insertion of the addresses of these brethren.

Mr. MARSDEN expressed his regret that, on account of the lateness of the hour, he could not call on the other Missionaries—Messrs. Pearson, Fidler, and Biggs.

Dr. RICHEY, in moving the recognition of the Missionaries—(addressing Mr. Marsden and his Christian brethren)—said, in substance,—He was impressively reminded, on that occasion, of his own ministerial views and obligations. He was reminded, particularly,—by the circumstances in which, through a singular coincidence, he found himself placed,—of the rapid lapse of time, and of the necessity of giving "full proof of his ministry," while health, in any tolerable measure, and energy, in any degree, to do the will of God, were continued to him. Just eleven years had elapsed since he occupied the position in which brethren stood, to receive recognition, in that very place of worship, which he then entered for the first time, and had never again entered till the present hour. They were in the habit, in the Colonies, of speaking of England as "home;" and, when about taking a voyage to England, they said, we are about to visit "home;" but he should, on that occasion, have felt much more at "home," had he stood before the Venerable Chairman and that assemblage to be again recognised rather than to have the honour devolve upon him, unworthy as he was, to request them, in the name of the Conference, to extend the expression of cordial recognition to these noble-hearted men, whom God had animated with the true evangelistic spirit. It might not be out of place, for one moment, to allude to the field from which he came himself;—a field with the important operations of which the name of Mr. Marsden, as President of the Canadian Conference some years ago, and that of his eminent friend Dr. Alder, were and ever would be historically interwoven;—that field, though not presenting some of these attractions and associations which distinguished the return of Missionaries from the more remote parts of the earth, was, nevertheless, one of the most important scenes of Missionary effort under the auspices of their great Institution. It was a land which had already given the most comfortable, happy, independent home to tens of thousands of Englishmen;—a land, the most destitute settlements of which were visited, as evangelical pioneers in the cause of the Redeemer, by their messengers; for scarcely had a tree been levelled by the axe, in the endeavours of the emigrant to penetrate the forest or to rear himself a hut, ere their Ministers came to tell him of the love of Christ, and either to revive the remembrance of better and happier days, or to lead him, amidst the privations of the wilderness, to the consolations of the Gospel. In that land, the work was prospering, he might say, without exaggeration, on a magnificent scale. Only conceive of an augmentation of the funds in Canada, last year, to the amount of £1,000 above any previous year; only think of an increase, by their Missionary exertions, during the last year, of 1,200 souls;—nay more, for

there was that numerical increase when all removals, by death, or otherwise, had been supplied. It must, therefore, be a rich remembrance to the Chairman, as well as his distinguished friend Dr. Alder, to look back upon the troubles and trials of former years, and now to see that with one heart and soul, with concentrated energies, they were carrying out, under the blessing of the Great Head of the Church, this glorious work in Canada. . . . But he must not forget the object for which he had been called to stand before them—the ministry of the word,—the Missionary ministry of the word,—the recognition of these holy men of God, who had already given "full proof of their ministry," and came before them, not as probationers, not as candidates, not as persons of doubtful claims, but to receive spontaneous and cordial recognition as their brethren, as "messengers of the churches and the glory of Christ." He was reminded, that the ministry was the great essential gift of Christ to the church and the world, when he "ascended up on high," and "obtained gifts for men." Conquerors had oftentimes distinguished days of triumph by the distribution of large benevolences; princes had signaled the day of their coronation by distributing among their subjects manifest displays of their generosity; but when the great Head of the Church triumphed, when he was coroneted in the heavens as Prince of Life and Peace, "he gave some apostles; and some, prophets; and some evangelists; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till all came in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Was it not an impressive view of the dignity and importance of the Christian ministry—(he used these terms in their pure and spiritual import and bearing)—that though the object of Christ's ascension as Mediator after his complete work of atonement, was that he might fill, provide, spiritually enrich, and sanctify all things, yet he chose to do this through the medium principally of the ministry; and, in order to accomplish the work, he gave them, and had given ever since, in uninterrupted succession which should continue to the end of time, men anointed with the spirit of regeneration and then with the spirit of the ministry, to carry in triumph, the banner of the Cross around a redeemed and regenerated world. Those Ministers who had addressed them, and the others who were to be then recognised, were the gift of Christ to the Church,—to the people of God,—to them, his friends in Sunderland,—and to all who were associated with them in the bonds of Christian fellowship. No education could have moulded their minds into their present shape;—no earthly fire could have ignited the flame that burnt in their bosoms for the salvation of souls; no energy but that which was in the arm of God himself could have accompanied their testimony with those "signs and wonders" which they have been enabled to detail, as the fruits of their toil and the seals of their Ministry. They knew nothing of man-made Ministers: they desired none but those that Christ called. If the fountain of his mediatorial bounty was exhausted, the work was exhausted, and the world must perish. He had not trusted to human hand the work of forming, authorising, or creating a ministry. He revealed himself to their hearts, and having given them the grace of salvation, he then imparted to them the grace of the ministry; and, by the intimations of his own Spirit, as well as by the voice of providence and of the church, he pointed out fields which he had selected, saying to them by the voice of the Spirit, "Go ye into all the world, and preach the gospel to every creature." They had gone;—they had preached that gospel; and now, that they had come back for a season, many of them impatient to return, for they thought of the souls they had left behind ripening for the skies. Now, he could, with a good grace, and without the slightest particle of humiliation or mortification, stand ejected from the pale of the Christian Church,—falsely so-called by Papal and Puseyite heresies,—so long as the hand of the Lord was so signally with them, carrying on his work by their instrumental-

ity, and giving such seals of apostleship. Let him say then, that he felt the most unmingled satisfaction in being the organ of expressing a request, that these brethren might be publicly recognised on behalf of the Conference as associated in that Ministry, now in many respects calumniated; but determined, by the grace of God, through evil report and good report, to prosecute the same career of duty, feeling that "the reproach of Christ" was the highest honour. Nor would he forget, that one great object of this Ministry was to lead to the blessed consummation, when all should "come into the unity of the faith, and of the knowledge of the Son of God." This unity would be a realization, on an universal scale, of the Saviour's sacrificial prayer. He prayed, that, as Ministers and people, they might keep at the remotest distance from all who were "given to change," or who delighted in hurling the weapons of schism into the fold of Christ; and that they might contribute their efforts to promote that unity which was the object of the Redeemer's highest desire. In conclusion, he proposed that the Brethren be formally recognised as in the Ministry.

Mr. R. NEWSREAD, in briefly receding the proposition adverted, as a characteristic of the "true Church," to the fact, that hitherto all who had engaged in that service had been, as Missionaries, in the field of the world.

Mr. G. MARSDEN then, with great solemnity, addressed a few words to the Brethren before him, and concluded by formally recognising them, as Ministers associated with the Conference, "in the name of the Father, and of the Son, and of the Holy Ghost."

After singing a Hymn, the service was concluded with prayer.

Family Circle.

The Mother's Music.

What is music? I would fain know what music is. I seek it as a man seeks wisdom. I walked late in the moonlight, in the beautiful avenue of lime trees on the banks of the Rhine, and I heard a tapping noise and soft singing. At the door of a cottage, under the blossoming lime tree, sat a mother with her twin babes; the one lay at her breast, the other in a cradle which she rocked at her foot, keeping time to her singing. In the very germ, when the first symptom of life appears, music is the nurse of the soul; it murmurs in the ear, and the child sleeps; the tones are the companions of his dreams, they are the world in which he lives; he has nothing; the babe, although cradled in his mother's arms, is alone in spirit, but tones find entrance into this half-conscious soul, and nourish it as earth nourishes the life of plants. Mother, do you soothe your infant by singing one of the songs of Zion to it? Angels would like to sing to your baby of Him whom they praise in heaven?

Hint for a Prayerless Mother.

As a little boy sat looking at his mother one day, he said, "Grandpapa will be in heaven!—aunt will be in heaven!—Mary will be in heaven!—baby is in heaven!—but mamma!" here the child paused, and looked very solemn. "Well, dear," said the mother, "what about mamma? Will not mamma be in heaven?" The little fellow shook his head very gravely, and replied "Oh, no, no!" "Why do you say so?" asked the mother, deeply affected. "Oh, you do not pray," he replied, "so you will not go to heaven!" "Yes, my dear, I do; I often pray for you when you do not see me, very often indeed!" "Ah, I never saw you then. Kneel down now, and let me hear if you can pray." The mother knelt by her child, and prayed aloud for herself and little one, and that day learned a lesson she will never forget. Mother! are you going to heaven? Do your little ones think you are going, by all they observe in your daily walk and conduct? Are you leading the way to heaven? Do they often hear your voice going up to the throne of God for them? Those who do not pray on earth, may pray when life is

past, but their prayer then will not be answered. The rich man prayed for a single drop of water—a very small request—but he did not obtain the boon he asked. May you be anxious to pray now, that your prayer may be heard and answered.

The Ties of Friendship.

Are you a brother? In what manner do you treat this relation? Have the voices that were once pleasant to you lost their tone? Have the cold and pitiless storms of the world frozen the current of your kindred feelings within you; or have they lost their power, and wasted in selfish cares, and hollow, heartless formalities? O! cherish, at home or abroad, the dear ties of kindred, and amid all the turmoil, and all the change of earthly pilgrimage, never, never, forget the obligations which they entail upon you. Summon back the bright visions of boyhood. Call up the stream, the hill-side, and the woodland—call him up whose face so often reflected the joyousness of your own, and whose hand at night warmly clasped in yours—call up her whose voice, like every sister's voice, was around your sunny path like music—call up those who with you

—played
Beneath the same green tree,
And every evening knelt and prayed
Around one parent knee."

And though they may be far or near, though the ocean may separate, or the grassy grave hide them from you—never in all the rush and shifting lights and shadows of existence, never forget that you are a brother.

Treatment of Children.

Some people do not govern and manage their children well because they have not the ability; some because they do not know how; and others because they are not willing to use the necessary thoughtfulness, and submit to the necessary self-denial, for such self-control as is necessary. For some of these difficulties there is no outward and applicable remedy; others may be aided by a few simple reflections.

Do not lay useless commands upon children and allow them to be violated. If a command is fit to be made it ought to be obeyed, and if it is not fit to be obeyed it ought not to be made. Many parents deem it incumbent on them, in order to vindicate their authority over their children, to give a great many useless or absurd commands, without reflecting on their absurdity till they are carried out; when they must stand before their children committed to a false position, to which they must adhere for the sake of authority or consistency, or recede from it for the sake of common sense with the loss of their respect, or must suffer a silent disobedience for the same reason with the loss of their authority.

Do not threaten punishment unsuited to the case, or which, from the nature of the case, cannot be inflicted. Children soon learn what the real import of such threatening is; and thus acquire contempt for the authority of their parents, and learn the habit of falsehood at the same time.

Do not attach a threat of penalty to every command. Children ought to obey their parents and teachers because they command them. A habit of obedience merely to avoid punishment is one of the worst that can possibly be acquired. A child should learn to do what is right, because it is right.—This will be a correct rule for him now and always.

Do not contract a habit of talking in a scolding or obnoxious manner to children. It discourages them from trying to please you, at the same time, that they will themselves contract a similar habit, to be exhibited whenever their occasion shall come.—*Prairie Farmer.*

Infant Education.

A mother once asked a clergyman when she should begin the education of her child, which she told him was then four years old. "Madam," was the reply, "you have lost three years already. From the very first smile that gleams over an infant's cheek, your opportunity begins."

Literary.

Mental Science.

NO. VIII.

But what was the theory of morals adopted by these rejecters of mind, referred to in the last number? Herbert declared "That the indulgence of lust and anger is no more to be blamed than thirst or drowsiness." Hobbes, "That every man has a right to all things, and may lawfully get them if he can." Bolingbroke, "That the chief end of man is to gratify the appetites and inclinations of the flesh." Hume, unblushingly asserts, "that adultery must be practised;" and Voltaire advocated the unlimited gratification of the sensual appetites. Thus, these materialists and infidels, both in their religion and morals, evinced the absurdity and wickedness of rejecting mental philosophy, and the Christianity of the Bible. But did they demonstrate the trick of their system in death? Voltaire, when dying, endured horrors never to be expressed, and even confessed to a Priest, and signed his recantation of his former principles. Hume, instead of meeting death with the calmness of a philosopher, played the buffoon in that awful hour, proving, by his comic actions, his anxiety to drown serious thought. Diderot and Gibbon discovered the same anxiety, by deeply interesting themselves in the most trifling amusements. The last hours of Paine were such as might have been expected from his previous immorality, infidelity, and unprincipled habits. During his paroxysms of distress and pain he would sometimes invoke the name of that Jesus whom in his writings he had so fearfully blasphemed. At length he expired as if forsaken of both God and man. The conduct of these champions of infidelity, when leaving the world, proves that there was one spark of horror in their souls which all their philosophic efforts were unable to extinguish! In health they were the antagonists of revelation, and some of them, the utter rejecters of mental science; but, in death, their conduct belied their professions and reiterated assertions; for they certainly gave indubitable evidence that they were in the possession of souls, which they feared, if not believed, would survive the dissolution of the body; and that the Gospel, with its divine author, they considered of greater importance, when on the borders of the grave, than through life, they had been willing to admit. Were not this the case, would Voltaire have cried out, in plaintive accents, "Oh Christ! Oh Jesus Christ!" and then complain that he was abandoned of God and man? Or would Paine have called upon the name of the Saviour, and then have exclaimed in dreadful agony of mind: "I think I can say what they make Jesus Christ to say,—My God, my God, why hast thou forsaken me?"

We must, however, admit that the whole system of religion and morals, as revealed in the Bible, has an especial reference to man, considered as a spiritual being. He is not there dealt with as a mere mass of animated matter, designed to exist for a few months or years, and then to become extinct for ever. The religion presented for his consideration and attention, and the morals and duties enjoined upon him, and to which he is required to submit, at once convince him of the spirituality and immortality of his nature, as well as his accountability to the Great Author of his existence, and his capacity for either enjoyment or suffering. In that system, which is divine, he is treated as a compound being destined for a two-fold state of existence. Both its religion, morals, duties, threatenings and rewards, directly refer to man's mental nature, and are designed to teach him, that he is in the possession of a soul which will survive the death of the body. The worship which is due to his Maker, and which is absolutely obligatory upon him; the duties which he owes to himself, to others, and to God, as well as the whole of revelation,—though having reference to his present state, and the various circumstances of life,—have an immediate relation to eternity and to the interests of his never dying spirit. With what overwhelming importance, to every believer in mental science, who has proper philosophic and scriptural views of this momentous subject, must appear the language of Jesus: "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Mental Science is likewise of the utmost importance in the whole of social and political life. The instruction, the government, the discipline, the rewards and punishments, the approval and disapproval, in the domestic circle, especially refer to man's mental nature. He is not instructed as if he were only a mass of animated flesh and blood, destitute of an immortal soul, but as a being possessed of an immortal spirit. The parental or domestic authority is exercised, and rewards and punishments are imparted, on the ground of man's rationality and accountability. He is not dealt with as a mere organized matter, or as a mere machine, having no power but his own volitions and action; but as a spiritual, conscious, free being, endowed with the liberty of choice, with power to act; and, consequently, accountable for his actions. Upon what other principle can the education, restraints, chastisements, and acquittals, during his minority, be

accounted for, or attended to? Let then those who deny the existence of the human soul, inform us why it is that parents instruct their children differently to their domestic animals, reward and punish them for their conduct, and so frequently manifest their pleasure or displeasure at their deportment! Should they act towards their children as they do towards the brutes which surround them? No! This would be preposterous. Mental Science, therefore, has an especial relation to the social circle, and forms the great leading feature of it; and the social circle, or the effects resulting from it, have a particular bearing on both the present and the future. And it is only that instruction which is in accordance with the injunction of Solomon: "Train up a child in the way he should go"—in the path, or course of life, in which he should walk; and, ordinarily, "when he is old, he will not depart from it,"—that can be really suitable to his mental nature, spiritual capacities, and ever during existence!

GEORGE JOHNSON.

Point de Bute, August 20, 1851.

Correspondence.

For the Wesleyan.

Pastoral Letters, No. 2.

To the Members of the Wesleyan Bible Class, Barrington.

(Concluded.)

4. *Unice salis* is a dangerous error to the influence of which you may be exposed. Universalism is certainly SEMI-INFIDEL; for it disbelieves and denies all the Bible says about the future punishment of the wicked. But you know that it is a doctrine most clearly taught in the Scriptures, that the happiness of the righteous and the punishment of the wicked are the same as to duration; for you read Matthew xxv. 46; "And these shall go into everlasting punishment, and the righteous into life eternal." I have explained to you in our Bible Class that the word in the original is in both members of the sentence the same word.

But the error by which you are most likely to be influenced is on the subject of Christian Baptism. This is not a dangerous error; nevertheless the view that is taken of it by many around you is certainly erroneous. For you hear it almost constantly asserted; that the word "Baptize" has only one meaning, and that is, to immerse or dip: that our blessed Lord was immersed; and some in the exuberance of their knowledge and zeal; will tell how he "went down the banks of the Jordan," and was "buried in the liquid grave." You are also most confidently told that the Eunuch was immersed; and that "immersion is the way, add the only way."

My dear young friends let me beseech you never take rant for argument; or the bare assertion of any man for scripture doctrines.

The subject of Baptism we have frequently held up in our Bible Classes. And you will remember that we have shewn:

1. That it is not correct that the word Baptize is confined to one meaning; that it has many meanings, and one of its meanings is certainly to sprinkle. Sprinkle is the meaning of baptize in 1 Cor x. 1, 2. "All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." You must certainly see that the Israelites could not be dipped or immersed in the "cloud" because it was over their heads; nor could they be dipped in the sea; for its "waters were a wall unto them, on their right hand, and on their left," Exodus xiv. 22. It is evident the baptism the Israelites had in the sea, was by sprinkling; for the Psalmist when referring to that event says, "The clouds poured out water." Psalm lxxvii. 17.

The manner in which our Redeemer was baptized, is not described or stated in the New Testament. Still we are not left without information on this subject. And to understand it you must remember our blessed Lord was not baptized for the purpose for which we are baptized; or for which christian baptism is administered; that is for admission into the Church, for he was received into the church by the then existing rite of circumcision, see Luke ii. 21. The baptism of our Lord was his consecration to the Priesthood, and it was to be done in his case as the Divine law required Jewish Priests to be baptized; for said the Saviour unto John;—"Suffer it to be so now; for thus it becometh us now to fulfil all righteousness." Mat. iii. 15; which sentence must mean, "Do it as the law requires"; and this consecration by baptism as required by the law of Moses, was by sprinkling for it is written: Num. viii. 6, 7. "Take the Levites from among the Children of Israel, and cleanse them. And thus shalt thou do unto them to cleanse them, sprinkle water of purification upon them." Here is therefore the strongest reason to believe that our Lord was baptized by sprinkling.

The assertion that the Eunuch was baptized by immersion is nothing but unfounded conjecture. There is nothing in the narrative that would lead an unprejudiced person to conceive that he was immersed, for certainly "going into the water"

is not what is meant by immersion. It was "a desert," and there is no reason to suppose that there was water enough for immersion. Moreover he was reading a passage in the Prophet Isaiah, where the word sprinkle occurs. For the commencement of the paragraph is Isaiah lii. 13; "Behold my servant shall deal prudently, he shall be exalted and extolled and be very high"; and in v. 15, we read, "So shall he sprinkle many nations." The word sprinkle was before the Eunuch as he was sitting in his chariot, reading "Esaia's the Prophet"; and it was doubtless this that induced him to say to Phillip, "See water, what doth hinder me to be baptized?"

The inference then is, that the Eunuch was not dipped or immersed but sprinkled; and the ditty you sometimes hear,—"The silver stream ran full in sight;" should be treated as a poetic fable.

And now my dear young friends, I commend you to "God and to the word of his grace"; attend the ministry of the word, and all the ordinances of religion regularly; strive constantly to increase your stock of knowledge; let your external deportment be consistent with the laws of our holy Christianity; live to God by prayer, and strive to be useful in whatever situation Divine Providence may place you; and that I may meet you all in Heaven at last is, and shall be the prayer of your late Pastor and still your affectionate friend.

WILLIAM WILSON.

Yarmouth, June 16, 1851.

For the Wesleyan.

Barrington Circuit.

Death, the offspring of sin, the foe of man and the universal conqueror of the world and yet the sanctified friend and harbinger of everlasting felicity to the dead who die in the Lord, has visited us on this Circuit in several instances, during the past few weeks. Mrs. Wilson, the beloved wife of Mr. Geo. Wilson, fell suddenly dead while engaged in the affairs of domestic life.—Fourteen years ago I knew her as Miss Bell of Shelburne; and was intending to call upon her about the very time when I heard of her unexpected death. She was beautiful in her person, intelligent in her mind, amiable and courteous in her manners, hospitable to strangers, pitiful and kind to the poor and afflicted, benevolent to, and an active promoter of good institutions, a kind friend, a good neighbour, a social companion and a dutiful affectionate and faithful wife and parent. These intellectual and moral graces which endeared her to her family and friends, will long live in their remembrance, but the fading glory disappears, the short-lived beauties die away. O! 'tis grace alone that can under such afflicted circumstances enable us to say

Let sickness blast, and death devour,
If heaven must recompense our pains;
Perish the grass, and fade the flower,
If firm the Word of God remains.

By her sudden death we are reminded (and the living need such remembrances) that in the midst of life we are in death, and by it we are powerfully addressed. Be ye also ready for in such an hour as ye think not, the Son of Man cometh.

Mrs. Smith, a woman of 25 years of age died of consumption a few days ago, but died in the blessed hope of a glorious life beyond death and the grave. About fourteen years ago, when for a few weeks I supplied the place of the Rev. Mr. Knowlan on this circuit, I visited the residence of the deceased, and invited her to a class meeting. She immediately availed herself of the privilege and was found that self-same day among them that feared the Lord and spoke often one to another. She soon felt that "the Lord hearkened and heard," for in a little while she too could say with them, "Come all ye that fear God and I will tell you what He hath done for my soul." We may learn from the above circumstances which occasioned her conversion to God, the duty of enquiring into the spiritual state of our people and furthering the gracious desires of the well disposed by inviting or leading them to a class meeting—a meeting which the Lord the Spirit has made the means of the conversion and final salvation of thousands. And, allow me to add, a means that will ever be prized and faithfully attended (excepting lawful hindrances) by all pious Methodists. A back-sliding heart and a worldly-minded spirit leads to disbelief, vain excuse and neglect. The deceased continued faithful to God, and to the people of her conversion and choice until the end. Her path was that of the shining light which shineth more and more to the perfect day. She manifested during her illness a vigorous faith—an ardent and quenchless love, and a blooming hope; and thus shewing to all around that 'tis religion that can give sweetest pleasures while we live. 'Tis religion that can supply solid comfort when we die. The Lord seemed so near to her that she requested that none would watch with her. "I am not alone—I have plenty of company with me. Jesus bids me come. Angels beckon me away, and stand ready to carry me away to the Paradise of God," were the substance of her last expressions to her husband and friends. Her death, or rather her sleep in Jesus was improved by an address from the xc. Psalm and 1st verse; words expressive of the faith and of the abiding

Home of all Zion's followers from the beginning of the world. "Lord thou hast been our dwelling place in all generations."

And death has called away another—and shall we pass it by, though an infant? Ah no! for Jesus takes our children in His arms, and calls them heirs of heaven. A little promising babe, a few months old, was on the Sabbath offered to God with 5 others, and initiated into the Christian Church by the water of Baptism, on the next day sickened, and in a few hours after died. This little rose was nipped by the wind's unkindly blast, rather than parch'd by the sun's directer ray—but we believe that it is now a conscious spirit resting in the bosom of the great and the good Shepherd of the sheep with the lambs of his flock, for of this hath he assured us when he said "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven." And allow me to add interrogatively, Did not its baptism signify the same great comforting truth? Doth it not say to us—an infant is born of or baptized with the spirit before its admission into Heaven without faith, so may it be baptized with water without faith. It is received into the General Assembly and Church of the first-born whose names are written in heaven without faith—so may it be received into the General Assembly of the Church by baptism without faith. As circumcision shewed that the infant Isaac was within the bonds of the covenant of grace as well as his believing father, though as an infant he could not believe; so baptism, the new seal of the same covenant, declares the same truths both as regards the baptized infant and the believing parent. Yes, Jesus has died for our children and put them into His redeeming covenant, has enclosed them within the precincts of His mediatorial Kingdom, and Baptism as Circumcision is a sign of the blessing of the Covenant to these little ones without faith, as well as of the righteousness of faith to them that believe as did Abraham; for "if ye be Christ's then are ye Abraham's seed and heirs according to the promise." It is the sign, outward and visible, but the Lord keep us from believing it to be, as many do, the invisible and spiritual grace *ex opere operatum* for prior to, and independent of the rite of either Circumcision or Baptism, little children are of the Kingdom; while the rite is the sign and seal of that blessed relation to their mediatorial King, and does not constitute the relation itself: nor does the new seal Baptism suppose that the baptized must not in adult life personally repent and believe in order to the righteousness of faith. In this sense it agrees with circumcision, which enjoined faith upon Isaac in future life in order to be a partaker of like precious faith in the righteousness thereof, with his father Abraham; and as circumcised Isaac was not re-circumcised upon his believing, neither should the baptized in infancy, be re-baptized upon their believing—as there is one faith, so there is one Baptism. J. V. J.

Barrington, September, 1851.

Letters on Haiti.

NO. I.

DISCOVERY OF THE ISLAND, AND OTHER FACTS CONNECTED WITH ITS EARLY HISTORY.

This Island has no less than four names, which are given to it according to the circumstances under which it is spoken of. 1.—The name given it by Columbus was *Hispaniola*, or *Espanola*, i. e. little Spain; by this alone it was known in Europe for some time, and some speak of it yet by the same designation. 2.—The French settlers gave it the name of Saint Domingue—from which the English have their Saint Domingo; by this name it is at the present time better known both in Europe and in the United States. 3.—Its present possessors, particularly those inhabiting the French part of the Island, that is by far the more numerous part, call it by nothing else than that of Haiti, which is the name it bore among the Indians who were found on it by Columbus and his fellow-adventurers; this word in their language signified the "Hilly or Mountainous Country," which it really is, so that from whichever point of the compass it may be seen, it presents beautiful, lofty mountains, which rise one above the other as far as the eye can reach. 4. It is yet again known by the expression, "The Queen of the Antilles." This may be said to be its poetic name—and to the French colonist, "La Reine des Antilles" must have conveyed something which it is difficult for us to realize.

To all it conveys an idea of natural beauty, grandeur and superiority to the Islands surrounding her. To this she has a just claim, and I believe it is allowed on all hands that Haiti is the most beautiful of all the West India Islands. She seems to sit in great state, a little to the south-east of Cuba, and nearly to the east of Jamaica; and from one of her eminences may be seen, on a clear day, both one and the other. Haiti is nearly as large as England proper, being about 180 miles in its greatest length, and about 180 in its greatest width.

On the 6th of December, 1492, Columbus cast anchor in one of its numerous bays, and gave to it the name of "Saint Nicholas," which it bears to this day. Then, for the first time, the natives of Haiti saw the face of the white man,

before whom, in a few years, their whole race was to disappear. On his arrival in the Island, he saw no less than two millions of souls, if the Spanish historians of that age are to be credited. The inhabitants were of a copper colour, with long, straight black hair; their origin seems never to have been much inquired into. The Spaniards had no time or inclination for that, until it was too late to ascertain much about it. They were divided into five kingdoms, and living in the greatest harmony. Their chiefs were called *Caciques*, and exercised the power of kings. As their pretensions were not very great, their wants but few, and their land fertile, well watered and abundant, they seem not to have made war often upon one another, but to have lived in friendship and peace.

The writers of that age give very opposite views of them; some represent them as an innocent, lamb-like, happy people—others again represent them as the contrary of all this. The following seem to be, however, matters of fact. When the Island was discovered, both men and unmarried women lived in a state of perfect nudity—the married women only wore a garment, from the waist downwards. They all practised Polygamy, and some of them to a great extent. They were averse to all kinds of labour, their time was passed in cultivating, to a small extent, the soil, in fishing, eating, dancing and sleeping. Their religion was such as may be supposed—evil spirits were dreaded and worshipped, snakes and crocodiles ranked among their divinities. Their priests, called by them *Batios*, were a kind of sorcerers—temples were rare, and they seem not to have had any stated times for worship of any kind. Such appear to have been the original inhabitants of Haiti, when Divine Providence brought them into contact with a race of men professing themselves followers of Him, who came to seek and to save that which was lost. We shall see how far the disciples were like their Master. This will be the subject of a following letter. W. T. CARDY.

Carleton, N. B., 3rd Sept., 1851.

THE WESLEYAN.

Halifax, Saturday Morning, September 13, 1851.

EDITORIAL CORRESPONDENCE.

MY DEAR BROTHER,—I have safely arrived at this city, after a pleasant journey of four days from the time I left Halifax. I regret to say, that in various parts of Aylesford, Wilmot, and Lawrence town, the corn and potatoes seem to be entirely destroyed by frost; buckwheat also in those localities is seriously injured from the same cause. Grass, wheat, and oats, throughout the counties I passed through, will be about an average yield, a circumstance which calls for unfeigned gratitude to the Author of all our temporal, as well as spiritual, mercies.

The company I met with in the coach was agreeable. We beguiled the way by friendly and religious conversation. It is often too much the case, that professors of religion, whilst travelling, carefully abstain from introducing religious topics in the way of conversation; but this course is not to be commended. By pursuing it we lose many a blessing, and separate from our fellow-travellers with a painful conviction, that we have been ashamed of our divine Master, neglected our duty, and deprived ourselves of a high privilege. The truly pious delight to embrace all favourable opportunities to speak of the things of God, and to encourage one another in their journey heavenward; and I have no doubt, that references to religion, judiciously introduced, even in a Stage-coach, have not been unattended in many cases with signal benefit to those thus providentially thrown together for a season.

Last Sabbath was the time appointed for the Annual Missionary Sermons in the Annapolis Circuit. I had the privilege of preaching on that day; twice at Annapolis Royal, and once at Granville Ferry. A gracious influence attended the services, especially in the morning at the Church in town; and I am led to hope that the fruit may be seen after many days. I was pleased to have the opportunity of rendering assistance to Brother Pickles, who was disappointed in not receiving that aid which he was led to anticipate from the appointment of a Missionary Deputation.

Whilst at the house of my friend A. Henderson, Esq., I saw an elderly Lady, who had nursed me in my infancy. How strange that after the lapse of many years, she and I should thus meet again! May God tenderly guide her through the remaining period of her earthly pilgrimage, and may we meet at last in our Father's house above to part no more for ever!

Some friends have kindly assured me that they will use increased efforts to enlarge the circulation of *The Wesleyan*, and I have no doubt they will fully redeem their promises.

I am now under the hospitable roof of my old and endeared friends, Mr. and Mrs. G. A. Lockhart of this city; and my earnest prayer is, that God may abundantly reward them for the kindness they ever have shown to me and mine. Tomorrow, (D. V.), I leave St. John for Boston via Portland, from which place, if opportunity offer, I will write you again.

St. John, N. B., Sept. 7, 1851.

BRITISH CONFERENCE.

(Continued.)

[ABRIDGED FROM THE LONDON WATCHMAN.]

TUESDAY, August 12.—The final Report of the Committee of Privileges was read and approved. Messrs. Prest, Vasey, and J. G. Wilson, were appointed Secretaries.

At three o'clock Conference adjourned till Wednesday to give time for the large Committee on Circuit Memorials to meet.

WEDNESDAY, August 13.—Several changes of appointments were made. The Chapel Building Committee reported. The cases in which the conditions had not been fulfilled, were investigated. Letters were directed to be sent to the Superintendents and Trustees urging the speedy reduction of the debts within the prescribed limits. Resolutions of Committee recommending the separation of the Chapel and Education Funds were adopted.

THURSDAY, August 14.—Committee on the Form of District Minutes appointed at a previous Conference reported. The Committee was re-appointed, with instructions to revise and present them as complete as possible for adoption by the Conference.

Further alterations of Stations were made. Dr. Alder was appointed Superintendent of the Bedford East Circuit. Mr. George Jackson expressed his earnest desire to resign the office of Chairman of the District in favour of Dr. Alder, who was forthwith elected. Dr. Alder expressed his gratitude for this mark of confidence, and his purpose, by the help of the Lord, so to discharge his duties as to promote the great object of spreading scriptural truth and holiness.

The Minutes and Resolutions of the Missionary Committee were presented.

Mr. Scott, on behalf of himself, and Mr. Farmer, acknowledged the vote of thanks to the Treasurers.

Dr. BUNTING, as the senior Secretary, now retiring from office, felt humbled before God on the occasion,—nevertheless he was gratified by their vote. He believed that it was now in the order of Providence for him to retire; from the position which, by the kindness of the Missionary Society and his Brethren, he had so long occupied. Not merely during the last eighteen years,—whilst he had had an official connection with the Mission work,—had he felt his affections bound up in it; but for many years before that time. His first Missionary engagement was undertaken at the instance of the late venerable Dr. Coke. The Doctor wanted somebody to copy letters for him, from Missionaries, for the Magazine, and sent them to him, for that purpose, for a long time. Perhaps in that way, amongst others, he acquired a strong interest in the Mission work, and in Missionaries. Then, when the Missionary Society was formed, and he was subsequently called to take an active part in its support, he must say, that it was a department of the work of God to which he had rendered his best services. He was sensible of their inadequacy; but he had done his best. At all events, he could say he had acted faithfully and uprightly. He was glad to leave the post which he had thus occupied, with the entire and cordial approbation, as of many friends without, so of his brethren within the Conference.

Dr. ALDER said, he was deeply grateful for their vote; and, in separating himself from his official connection with the Missionary Society, he lost no part of his attachment to that great and noble Institution. He was a Missionary before there was a Wesleyan Missionary Society; and he had been connected with the first Auxiliary (as he believed) which had been formed in a foreign land. He assured the Conference, that

in any position in which it might please God to place him, they would find him ready at all times to render any service in his power.

The EX-PRESIDENT next read the Minutes of the General Committee, and also of the Missionary Committee, relating to *Dr. Bunting's Retirement*,—offering to him the continued occupancy of the house in Myddleton-square, and recommending that a permanent record of the resolutions should be entered on the Minutes of the Journal of the Conference.

Mr. T. JACKSON seconded the proposal. Mr. JOSEPH HEATON made some remarks expressive of his veneration for Dr. Bunting's character, which he had opportunities of observing, when residing under his roof.

The motion was unanimously and most cordially adopted.

Dr. BUNTING said—When these Resolutions were brought before the Committee of Review, he had lost the complete command of his views and feelings, but he did wish to express to them, and to the Conference, his affectionate thanks for their concurrence in that vote. He must say that he never had any knowledge of the resolution respecting himself, until it had been passed by the Committee. He supposed it had been concealed from him, lest his sense of independence should have led him to object to the proposal. He had sought no distinction from his brethren. He was willing and content to retire from the regular work,—he said "the regular work," for he reckoned the Mission-house duty to be a part of "the regular work," without any such resolution;—nay, he believed it would have been more agreeable to his own feelings to take seat and lot with his brethren. He had always wished to do so. When the plan of three years' stations first began, he had hesitated for some time to accept an invitation for a third year, just because he felt wishful that there should be no difference between the brethren. The same feeling actuated him still. Why, then, had he accepted the offer of occupying his present house? He would reply, first, because of the extreme kindness with which they had pressed him to do so, and his unwillingness to set himself in opposition to them; secondly, because the Committee had determinedly refused to receive his notice of retirement twelve months ago, and even in February last. When they did accept of it, there was not time for him to do all that he thought he ought to do, before retiring absolutely from everything with which he had been connected in public life. The occupancy of the house would, therefore, be a convenience to him for the present. Hence he thought it best to accept their offer, until a more convenient arrangement could be made. Yet such was his feeling—perhaps he might say his pride,—that he should be unwilling finally to accept it, if there were any demur, even that of a small minority, in the Conference. In that case, he would give it up at once. But, having been a public man since 1806, he had had correspondence with various parties, and he ought carefully to examine all the papers in his possession, to take care, at least, that they might do no harm. He should, however, be willing to make way, at any time, for any one else, when the Committee desired him to do so. . . . He should not feel easy if he did not say, that he thought he had not been—not at the hand of God, but of men, of the friends of the Mission cause—underserving of that kindly recognition of his services. (Cheers.) But he would not injure himself and perhaps get wrong, by adding more. He could only say—"Ten thousand thanks to you, and ten thousand thousand blessings upon you."

The EX-PRESIDENT next read the resolutions relative to the *Retirement of Dr. Alder*, which concluded with a similar request, that the Conference would place on record, in its Minutes or Journal, the sense which the Committee entertained of his valuable services.

This proposition having been unanimously and very heartily adopted,

Dr. ALDER begged the Conference to accept his best thanks for the vote. He wished to be allowed just to say, that there were two matters connected with his official career, on which he should always reflect with satisfaction. The first was, that, by the blessing of God, he had succeeded as an humble instrument in forming a union with the Canadian Conference,—a work which he

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believed, would exert great influence on the rising province of Canada, and the whole work of God in that part of America. The second was, that it had pleased God, in the order of providence, to employ him in securing some advantages for the Indian tribes of that country, which he trusted, would confer lasting blessings, not only on them, but on their children and children's children. . . . He was deeply sensible of his own unworthiness; but he wished to magnify the grace of God for any amount of service which he had been enabled to render; and in reference to anything which he had accomplished, he would himself say—"Not unto me, not unto me, but unto thee, O Lord, be all the praise."

The Ex-PRESIDENT said—It had occurred to him that, in placing on record these resolutions respecting their honoured Brethren, it might be proper to act upon the precedent of 1846, in reference to the retirement of Mr. Reece and others. (Here Dr. Beecham read the Record referred to, and then continued)—Dr. Bunting had honourably agreed to render all the aid he could to the Mission House and the Theological Institution, and it struck him (the Ex-President) that the Conference would feel it right to make an earnest request to Dr. Bunting, that, so long as he was spared and his health enabled him to travel, he would annually visit the Conference, and afford them his valuable advice and assistance. Taking this consideration into account, he would submit, that a suitable resolution, of which the record in 1846 might be the model, embodying the feelings which they all cherished, should be prepared, and with an earnest request that Dr. Bunting would continue to honour the Conference with his presence.

This proposal, being seconded by Mr. P. McOWAN, was unanimously and cordially adopted; and having been communicated to Dr. Bunting, in suitable terms, by the President,

Dr. BUNTING replied, that he felt deeply obliged, and should be gratified, so long as he was able, to attend the Conference, and witness its proceedings.

A vote of thanks was unanimously passed, acknowledging the liberal aid long rendered by the British and Foreign Bible Society to the Wesleyan Missions, and recommending that noble institution to the support of Wesleyan Methodists throughout the world.

The Missionary Deputations were appointed. The Report, &c., of the Preparatory Committee on the Theological Institution were submitted and adopted.

A Few Minutes with Authors.

DECISION OF CHARACTER.—It is of great importance in order to be successful in every undertaking, that a man possess a good degree of firmness:—because if after he has undertaken any business or enterprise, he becomes discouraged merely because he meets with a few difficulties and embarrassments which he did not anticipate, his abilities for conducting his business will be paralyzed, and his efforts weak and ill-directed, so that his failure will almost of necessity be the result. But if a man of a firm and decided cast of character meet with obstacles to his prosperity, he nerves himself to meet them, taxes his utmost ability, and directs all the energies of his mind and body to remove the causes of his embarrassment, and the result in nine out of ten cases will be complete success. He could scarcely fail to be successful, unless he has engaged in an enterprise for which he possesses no qualifications, and to which his energies are inadequate; which is rarely the case with a man of firmness. Such men, generally speaking, "weigh well the means, the manner, and the end," of their designs, before attempting to put them into execution, and when their resolutions are once taken, trifles do not stop them. Decision of character is especially needful in the service of God, as without it eminence in piety cannot be attained, nor anything great be done for the spiritual benefit of the world.

On Sunday afternoon, 17th ult. the Methodist Church at New London, Pa., was struck with lightning during divine service, and the pastor, Rev. James Bisee, who was in the pulpit, was almost instantly killed. The building sustained no damage.

An extraordinary calculating machine, the invention of a Polish Jew, named Staffel, a native of Warsaw, has been placed in the Russian Court of the London Exhibition. It works sums in addition, subtraction, and multiplication, with astonishing rapidity and precision, performs also the operation of extracting the square root and the most complicated sums in fractions, and is about the size of an ordinary toilet. The inventor calls it—*Arithmetica Instrumentalis*.

An English Journal says that hundreds of lives might have escaped the effects of poison by this simple receipt: A large tea-spoonful of made mustard mixed in a tumbler of warm water, and swallowed as soon as possible. It acts as an instant emetic, sufficiently powerful to remove all that is lodged in the stomach.

At the Peace Congress recently held in London, there were present about 1200 delegates; a thousand of them were from England, sixty from the United States, and the rest from the European Continent. Sir David Brewster presided. It is said, that in Belgium the government has suppressed the Peace efforts.

A plan for the exploration of the interior of Africa has recently been submitted by Lieut. Watkins of the U. S. Navy, to the United States Government, which, if carried out, promises to be of essential benefit to the natives, and to the interests of commerce.

In consequence of continued drought, a prospective famine is beginning to be dreaded in the Southern States, especially in Georgia, Alabama, and Mississippi. The west and the middle States will however have a super-abundant supply.

Dr. Franklin, in summing up the domestic evils of drunkenness, says, "Houses without windows, gardens without fences, fields without tillage, barns without roofs, children without clothing, principles, morals, or manners."

Could we all resolve to do as much good as is in our power, acting upon the resolution, what incalculable happiness might we win for ourselves, what gladness might we diffuse over the existence of others.

A monument is about being erected by the Emperor of Russia at the capital of Kamshatka, in honour of the celebrated traveller, Behring, who discovered the Straits to which he gave his name, in 1724.

A small quantity of vinegar will generally destroy immediately any insect that may find its way into the stomach, and a little salad oil will kill any insect that may enter the ear.

The first allusion to electric telegraphs on record, is in Job xxxviii. 35:—"Canst thou send the lightnings, that they may go and say unto thee, here we are?"

There is a woman now living in Georgia one hundred and thirty-three years old, and has the active use of her faculties, reads without glasses, and is only slightly deaf.

The Erie Railroad cost the sum of \$23,000,000; it is estimated that the increased value of real estate, through which it passes, more than equals that sum.

A bell, weighing 23,000 pounds, has been cast in Boston for the city of New York, to be used there as a fire alarm bell.

The American Association for the Advancement of Science now numbers upwards of six hundred members.

Father Matthew, whose health has greatly failed, will leave the United States during this month for Ireland.

Upwards of thirty thousand Mormons, or latter-day saints, are supposed to be in England at the present time.

The probability is, that sugar will ere long be manufactured to considerable extent from water-melons.

Red wafers are poisonous, as they contain red lead. Children should not eat them.

It appears now that Col. Crittendon, son of the Attorney General of the United States, was among those who were executed in Cuba. A communication received in Charleston, S. C. mentions the fact, that the gallant Crittendon, when ordered to turn his back to his executioners and kneel, indignantly replied—that he was an American citizen, and knelt only to his God, and never turned his face from his foes—a response as heroic as any handed down to us from ancient times.

THE BOSTON EXCURSION.—It is said that upwards of one hundred and thirty persons have left this city for Windsor, en route for Boston, to be present at the great Rail Road Jubilee on the 17th, and two following days. Among the departures yesterday, was His Worship the Mayor of this city. It is reported that others of our citizens will take the *Esopra* on Monday next, for the same destination.—*Chronicle*.

PROVINCIAL SECRETARY'S OFFICE, SEPTEMBER 9, 1851.

His Honor the Administrator of the Government, by the advice of the Councils has been pleased to appoint Mather B. Desbrisay, Esquire, to be a Notary and Tabeillon Public within the Province of Nova Scotia.

The gross proceeds of the late Bazaar at Fredericton, are now known to be over £600, but in consequence of unavoidable drawbacks and expenses, the nett amount is about £525, with about £100 worth laid over for a future occasion.

MILITARY.—Two companies of the 72d Highlanders, marched for Windsor on Monday morning, at 5 o'clock, there to embark for St. John, N. B. They were escorted some distance of the way by the splendid Bands of the 42nd and 72d Regiment.

His Excellency Sir John Harvey is expected in the steamer from England.

The frame of the New Wesleyan Church in Grafton street is now being erected.

In the World's Fair, American invention at least in the useful arts, is beginning to show its superiority. At a trial of various ploughs, the first prize was awarded to Prouty & Mears, of Boston, for their improved patterns, as performing the most perfect work of any on the ground, and immediate orders from Englishmen, Belgians, and Frenchmen, were given for twenty or thirty of these ploughs to be imported at once. A still more decided triumph was obtained by the working of a grain cutter; (McCormick's) which is thus described by Mr. Greely of the New York Tribune:—"The brown, rough, homespun Yankee in charge jumped on the box, starting the team at a smart walk, setting the blades of the machine in lively operation, and commenced raking off the grain in sheaf-piles ready for binding, cutting a breadth of nine or ten feet cleanly and carefully, as fast as a span of horses could comfortably step. There was a moment, and but a moment, of suspense; human prejudice could hold out no longer; and burst after burst of involuntary cheers from the whole crowd proclaimed the triumph of the Yankee "tread mill." That triumph has been the leading-topic in all agricultural circles. The *Times*' report speaks of it as beyond doubt, as placing the harvest absolutely under the farmer's control, and as ensuring a complete and most auspicious revolution in the harvesting operations of this country."

Another fugitive slave case occurred last week at New York. A man nearly white, by the name of Bolding, claimed by one Barnett Anderson from Columbia, S. C., was arrested on the 25th ult. in Poughkeepsie, by the U. S. Marshal, on a writ from U. S. Commissioner Brigham, of New York District. The warrant was promptly executed by the U. S. Marshal; the alleged fugitive was found at his work in a shop next door to the Eastern Hotel. Without having any opportunity of arranging his business, or of taking leave of his family, he was hurried off to a place of confinement, where he was detained until the whistle of the cars announced that the time of their departure had arrived. He was then run on board and locked. He was soon in this city, and spent last night in the Tombs.

AN HONORABLE JUDGE.—The Hon. Wm. B. Kelly, of the Philadelphia Court of Quarter Sessions, in a temperance meeting last week, stated that he was now in the midst of a criminal session of the Court. And that without an exception every case that had come before him, resulted directly from intemperance; and that nine hundred and ninety-nine thousandths of all criminal cases were directly or indirectly the result of the intemperate use of alcoholic stimulants. There is the testimony of a man of honor, untrammelled by the power of appetite. Look at it, tax-payers!

Death of Dr. Olin of M. E. Church.

The Rev. Stephen Olin, D. D., L. L. D., has left these earthly shores, and gained the port of peace. He has exchanged the cross for the crown—labour for rest—the din of the battle for the hallelujahs of heaven! We mourn his loss, but rejoice in his triumph.

The disease of which Dr. Olin died was dysentery, which continued from two to three weeks. From the moment of his attack he had little hope of recovering. "These doctors," said he to Dr. Floy, "profess to have some hope in my case, but my hope is in Christ." He was perfectly resigned, and manifested the utmost patience under his sufferings. During the last few days of his life, Bishop Janes, Dr. Holdich, and Dr. Floy, were with him, and they report from his mouth the following sentences, which, few and short as they are, afford the most decisive and satisfactory evidence of his readiness for this great change. When perfectly free from mental wanderings, he said: "I am resting on the old foundation."—"That is safe," said Bishop Janes. "Yes," he answered, "I shall be saved, though it be as by fire." The Bishop asked, "Is your mind clear on that point?" "Yes," he answered, "entirely," and with energy he repeated, "entirely clear." His last words were: "My trust in God, and my reliance on Christ, are implicit." Thus died our great and good Dr. Olin.

"Servant of God, well done!
Rest from thy loved employ;
The battle's fought, the victory's won,
Enter thy Master's joy."
—*Christian Advocate*

M. E. Church in Canada.

We learn from the *Canada Christian Advocate* that the M. E. Church in Canada has at the present time about one hundred and forty churches and parsonages, the average value of which may be estimated at one thousand dollars. "When we recollect that sixteen years ago we had none, and that these have all, with the exception of two or three, been built within that time, and most of them within six years past, we may truly exclaim in the language of one of our old, 'What hath God wrought!' It is worthy of remark, too, that the most of them are entirely free of debt: the aggregate amount of debt on the whole would amount to but a trifling sum. On Barton Circuit four substantial churches have been built within less than four years. One has just been completed and dedicated."

St. James's St. Church, Montreal.

The Wesleyan Chapel is the largest Protestant Church in Canada, and the most commodious Methodist Church in America. I have never seen a church combining so many excellencies of architecture as this. Every foot of space is employed to the best advantage. The seats are arranged in the circular style, very compact and comfortable. The gallery is much higher than in any of our churches, and holds by far the greater proportion of the worshippers. I did not learn the dimensions of the building, but the pastor assured me it would comfortably seat 2500, and on extra occasions 3000 could be crowded in. It is used on all public religious occasions by the Protestants in Montreal, as is the Tremont Temple in this city. On the wall beside the pulpit is a seal bearing this inscription: "To the memory of Rev. Robert L. Lusher, died July 10th 1849." I observed several others of a similar character upon the walls. I wish this method of preserving the memory of our fathers would prevail in our churches in Boston—it certainly would cost but little, and no objection could be held against it.

If any of our friends design to build a church and wish to combine the most spacious accommodations with the most limited area, let them secure the model of this building. The area of this church is not larger than that of the Bronfist St. Church, in Boston, yet it will hold nearly three times as many people.—*Cor. Zion's Herald*.

Infallibility Illustrated.

The following is from the last number of the *Archives du Christianisme*: "In the seventeenth century Galileo was solemnly condemned by the Infallible Church of Rome, for having taught that the earth turns on its axis. At the present time, in the Pantheon at Paris, and the Cathedral at Rheims, there is in process of construction a collection of apparatus to demonstrate the fact, for the teaching of which Galileo was compelled to suffer. In these temples, consecrated to the infallibility of the Romish Church, lay-members of that very body are preparing to demonstrate that this church is fallible. *Peccavit ecclesia! The earth turns on its axis!*"

A fact is stated in connection with general education in the State of New York. Out of nearly 28,000 persons convicted of crime in that State during the last ten years, only 128 had enjoyed the benefits of a good Common School education; 414 only had received a tolerable share of learning; and of the residue one half could neither read nor write.

COLONIAL.

New Brunswick.

BAZAAR AT FREDERICTON.—We take the following account of the late Bazaar, from the *Fredericton Reporter* of Friday last:—

"The Bazaar, which opened yesterday at 11 o'clock, was as we anticipated doubtless the most splendid affair of the kind ever known in the Province, and will, if we are not much mistaken, exceed the most sanguine expectations of its projectors. The day turned out one of those fine warm and cloudless ones so peculiar to the summer climate of Fredericton; and the beautiful scenery around the residence of Judge Wilmet, seemed even to exceed itself in loveliness. It is impossible for us at the present moment to do any thing more than guess at the proceeds thus far realized; but between the entrance money, the Bazaar Tables, the Refreshment Tables, and the Tea at which we suppose about thirteen hundred persons were partakers, the amount must indeed be large. The Ladies (Heaven bless them!) were the foremost in every good word and work throughout the whole arrangement; and it was somewhat amusing to see many of the first in Society as well as in personal attractions, selling fine slices of ham and biscuit, or custards, jellies, and bread and honey to their numerous customers. His Excellency the Lieut. Governor and Lady, Lieut. Colonel Lockyer and family, Lieut. Colonel Hayne and family, Hon. Judge Street and family, and the Rev. Messrs. Brooke and Churchill, with several others of the highest distinction were present during a great part of the day and bought at the Sales' Tables. A Table kept by about half-a-dozen very young Ladies, was the subject of much attraction, and their sales of fancy ware must have been pretty large; while a Soda Fountain introduced on the ground by Mr. Brayley realized nearly £10. The Tea Tables in the evening were really magnificent and extremely well attended to; and it is generally owned that the display of fire-works, under the superintendence of S. K. Foster, Esq., of St. John, was the finest ever seen in this part of the Province. The noble band of the 97th, lent for the occasion, with his usual urbanity, by Col. Lockyer, "discoursed sweet music" throughout the greater part of the day and evening, and added greatly to the general festivity. The sales will of course be continued to-day, as we imagine not more than one half of the rich and rare goods have yet been disposed of. This sketch, hastily written as it is, will of course be subject to future enlargement or correction."

[The proceeds of the Bazaar are at present variously estimated at from £500 to £700—a noble sum truly in aid of the excellent object for which it was got up—the rebuilding of the Wesleyan Church at Fredericton, destroyed in the great fire in that city last November.]

We observe that the *Courier* gives an authoritative contradiction to the rumours which have been circulated of late, that our Government is pledged to support Mr. Howe's Railway schemes. We always thought, notwithstanding positive assertions to the contrary, that Mr. Chandler was much too cautious a man to pledge his Government to the support of any project, in the face of the unanimous vote of our Legislature last Session, especially since no intimation has been given that the stringent terms proposed by Earl Grey are to be modified. The subject, however, will probably again be submitted to the Legislature after Canada and Nova Scotia have pronounced upon the matter, and as it ought to be viewed in all its bearings and thoroughly discussed, we will, for the purpose of drawing attention to this great question, make a few remarks upon it.

There are two modes proposed by which the Halifax and Quebec, and the European and North American Railways may be constructed. The first is that the two Roads should be separate undertakings, the former, along the North Shore to Quebec, on the joint account of the three Colonies, and the latter to be constructed by New Brunswick on her own account, the funds for the whole to be provided by the British Government.—The other mode is that recommended by Mr. Keeler, that the Halifax and Quebec, the European and North American, and the St. Andrews and Quebec lines should form one, the Road proceeding from the boundary of Nova Scotia to the Bend, thence to St. John and up the Douglas Valley until it intersects the Road from St. Andrews, on which line it would proceed to Quebec. We understand that this line would be 1100 miles longer than the other. There is one advantage presented by this latter plan, which ought not to be overlooked by those who have the interests of New Brunswick at heart. On the former, Halifax would be the natural Atlantic terminus to the line from Canada; on the latter plan, all the freight designed for shipment to Europe, would find its nearest and best Atlantic port at St. Andrews or St. John. On the former plan, the two roads would give their joint tribute to the Nova Scotia line; on the latter, the whole business would pass over one set of rails. In few words, the former would be the Quebec and Halifax Road, with a Branch to St. John; the latter would be the Quebec and St. John Road, with a Branch to Halifax. By the one Road we would build up Cities at Woodstock, Fredericton, St. Andrews and St. John; by the other we would sacrifice New Brunswick and all her interests to build up Halifax. No doubt the people of Halifax, and Mr. Howe and his admirers, will proclaim that we are selfish. We admit it. We decidedly prefer the interests of our own country to those of any other.

But to take another view of the subject: and that is as relates to the question of Finance. Mr. Howe's plan is that the Colonies should borrow

the money from England, and construct the Road at their own sole cost and risk. By this plan, granting that they can comply with the terms and give sufficient security in the shape of permanent taxes for the whole sum wanted, it is quite clear that this expenditure would absorb the whole resources and securities of this Province. There would be nothing left for Branch lines, say to Miramichi and to Fredericton.

There are other plans proposed, however, by which, at half the cost to us, we might have all the Trunk lines and the Branches too. The Province is at present pledged to give Twenty Thousand per annum to the Halifax and Quebec Road, Eighteen Thousand to the European and North American, and about Ten Thousand to the Saint Andrews and Quebec—in all Forty Eight Thousand. Now for this sum, with the guarantee of the British Government, Companies and Contractors would build all these Roads at their own risk, giving the Province dividends on the amount invested, and leaving us with means sufficient not only to provide amply for the ordinary expenditure, but to build Branches to Fredericton, Miramichi, and wherever else it might be necessary.

It may be true, or it may not, that it would be better that the Province should build and own all these Railways. As far as we can understand the matter, we do not see how the question affects us. It is quite clear that we have not the means to own even one of these Railways, far less the whole of them. It is quite a different thing, although some people do not seem capable of comprehending the difference, to risk one's own money, from risking *bor. owed* money.—*Observer.*

The accounts from all parts of the Province represent the crops as being highly encouraging to the farmers. Hay and oats are excellent in quality and quantity; potatoes, though partially affected in many localities, will turn out much better than was lately anticipated; and wheat promises a heavy and remunerating crop in most places where it was sown.—*Id.*

Last week's *New Brunswick*, after copying the extract from the *St. John Courier*, stating that the Government of that Province were not pledged to Mr. Howe's scheme, says—"We are advised that the *Courier* has no authority whatever for publishing the foregoing statement; and that it is intended to convey an impression directly at variance with the true state of the case."

Canada.

The Canadian legislative assembly have, at the suggestion of the government, passed resolutions authorizing a grant of 50 acres of land to every member of certain companies of enrolled military pensioners, to be brought from England, and to be stationed in various parts of the province, to act as a local police, in case of disturbance.

Prince Edward Island.

An Inquest was held before the Coroner of Queen's County, on the morning of Thursday, the 22nd ult., on view of the body of Mr. Alexander McAulay, "Hermitage Farm," Charlottetown, found dead on the Princetown Road, within a few hundred yards of Charlottetown. The deceased left town late on Wednesday evening, with a horse and cart, for the purpose of returning home, and we regret to say, having been the worse of liquor, he drove the horse on one side of the road, and one of the wheels coming in contact with the edge of a plank forming a small bridge, the cart overturned, threw the deceased out and fell on him. He was discovered quite dead, about half past ten at night, and the horse lying on his back.—*Id.*

Newfoundland.

A storm of thunder, lightning, and hail, passed over this town last Sunday evening between 7 and 8 o'clock. The hail was the largest known to have fallen here for twenty years.

The potatoes are still healthy, though in some cases they are decidedly behind what they ought to be at this season of the year. The hay crop in this part of the district will not be a heavy one, but the oats, we think, will be unusually productive.—*N. F. Ledger.*

The ceremony of laying the foundation stone of the new Congregational Chapel took place on Friday last pursuant to announcement. Shortly after eleven o'clock there was a considerable assemblage of ladies as well as gentlemen interested in the proceedings of the day, besides others who were attracted by the novelty of the scene. Associated with the Rev. Mr. Schuyfield, the respected pastor of the Congregational Church in this town, were the Rev. Mr. Scott (temporarily officiating in the St. Andrew's Kirk), the Rev. Mr. Muir, of the Free St. Andrew's Church, and the Rev. Messrs. Botterell and Addy, Wesleyan Ministers—thus evincing the kindly feeling and the Christian sympathy which happily exist among the ministers of these several religious denominations. The ceremony was opened by an address from the Rev. Mr. Schofield; the foundation-stone, under which was deposited a bottle containing a suitable inscription, some British coins, and two or three of the latest newspapers of the town, was then laid by Thomas B. Job, Esq., followed by a brief but appropriate address from that gentleman. Prayer was then offered up by the Rev. Mr. Schofield, which having been succeeded by a hymn and the usual benediction, the interesting ceremony terminated.—*Id.*

On Thursday night last, a small vessel, bound from hence to Pouch Cove, was upset by heavy wind; she was owned and commanded by Mr.

John Neil, of Freshwater, who, together with his crew of two men escaped in the boat, while a man and wife and five children passengers were all lost. We have heard that the cause of the accident was the insufficiency of the ballast.—*N. F. Courier.*

West Indies.

JAMAICA.—The Kingston papers contain no news of general interest. Cholera still lingers on the island. The small pox has broken out in several parts, and the extreme heat of the last fortnight, succeeded by heavy showers, had led to the prevalence of an epidemic resembling influenza, attended with fever. The 13th anniversary of the freedom of the slaves on the 1st of August, was in consequence celebrated with much less spirit than usual.

THE CUBAN NEWS.—It is difficult to arrive at the facts in relation to the invasion of Cuba.—Much which is published upon the side of the patriots is intended to create sympathy in this country, and to push forward the work of enlisting men and obtaining means for the subjugation of Cuba. Upon these accounts no dependence can be placed. For instance, we received yesterday by telegraph from New Orleans a despatch purporting to be one day later, stating that four thousand Spanish troops had joined the insurgents! Supposing this statement true, it must be obvious that the government of Cuba was placed in a critical situation. This would be immediately discovered by the mercantile classes, and the consequence would be a sudden and immediate enhancement of the prices of every article produced on the island. But it is a significant fact that commercial circulars and letters received from Cuba quote no particular change in the prices of sugar, molasses, or coffee. The correspondents of one or two of the leading mercantile houses engaged in the Cuba trade, treat the insurrection as an affair which will be readily suppressed. This feeling is certainly inconsistent with the report that one half of the Government troops had joined the insurgents. The advices at New Orleans, it turns out, are not so late as those received here, and the inference is that the story was manufactured to enlist further sympathy and aid.

Another story, evidently designed to effect a similar object, has created no little sensation.—In the original account of the execution of the unfortunate and misguided invaders who were captured by the government, it was stated that the bodies were abandoned to the negroes, by whom the senseless clay was stripped and maintained in a most shocking manner. This story turns out to be false in every particular. The New York papers state that Messrs. Adams & Co., the express company, had on board the Cherokee two special messengers, one from California, another in charge of the freight and specie of their New Orleans and Mobile Express. Mr. Spear, the New Orleans messenger, was present at the summary execution of these men at Havana, and contradicts the story of dragging the bodies through the streets, &c. He says the execution was conducted with solemnity, and the bodies of the slain were removed to the place of interment in hearses as respectfully fitted out and caparisoned as any in this city.

The assertion that the individuals who were shot were unarmed when captured, is now contradicted by the authority of a correspondent who is obviously friendly to the Cuban movements, and who states that they were proceeding to attack a fort. This statement is important, as tending to show that the execution of the invaders was not a mere wanton display of power, but was an act of retributive punishment.—*Carlton Sentinel.*

AMERICA.

United States.

New-York, August 26.—J. M. Baldwin, the fugitive slave arrested at Poughkeepsie last evening, and brought to this city for sale keeping, left his masters, Messrs. Barnett & Anderson, of Columbia, S. C., about four years ago, since which time he has been doing business as a tailor at Poughkeepsie, where he married and now has a family. His final examination will take place tomorrow, before Commissioner Bridgman.

New-York, August 27.—The case of Balding, the fugitive slave, came on for hearing this morning, but was postponed until to-morrow on account of the indisposition of Mr. Com. Bridgman. Negotiations are in progress for his purchase, and the price fixed is between \$1500 and \$2000, but his owners stipulate that he is first to be taken back to South Carolina and there released.

HORRIBLE.—Miss Barnes, a young lady in Cincinnati, entered a closet with a lighted candle when a gust of wind shut her in, and her clothes being ignited, she was burnt to death without chance of escape.

The Springfield Republican says—"A succession of heavy rains visited Springfield on Friday, the severest being during the afternoon, and accompanied by wind almost equal to a hurricane. More rain fell than in the storm a fortnight ago, and considerable damage was caused to the roads, trees, shrubs and crops, by the water and wind. Branches were blown off the trees in many cases, and several trees were wholly blown down. The roads were seriously gullied and cut up, the water pouring down in torrents for a considerable while. The most serious item of damage, that we hear of however, was to the house of Mr. Wm. Orne, which is building at the corner of Maple and Central streets. The brick walls were just up complete for the roof, and nearly all of the upper

story was blown down. One of the chimneys on the John Hancock Bank Building, on the Hill, was blown over. During a portion of the storm there was much and powerful thunder and lightning, and except the hail it was much such a storm as that of Saturday, the 9th. At Northampton it was less severe. A note from Mr. Parks, the jailor, informs us that the rush of the water on his premises was so great, that the culvert under the building having become obstructed, the whole lower part of the House of Correction and the yard were flooded to the depth of from one to two feet.

In New York men are at work in the Washington Parade Ground, preparing for the construction of a large fountain. The basin is to be 100 feet in diameter.—Another of same size is to be constructed in Thomkins square.

It is estimated that there are at present one hundred and twenty-five miles of sewers in New York, to which about thirteen miles will be added this year.

At Monmouth, Illinois, a new style for gentlemen's dress has made its appearance. It is a sack coat reaching to the hips, with pants closely fitting the body and limbs, and fastened at the knee, after the manner of the old style, with long stockings to match. Tassels are attached to each knee, and complete the suite. We suppose there to be a set off to the change in the ladies' costume.

FIRE.—At Oswego, N. Y., a few days ago, an extensive fire destroyed property to the amount of \$100,000; and at Concord, N. H., on Monday night last, a destructive fire occurred, by which property, in houses and goods, to the value of upwards of \$100,000 was consumed.—supposed to be the work of an incendiary.

New-York, August 18.—The total amount of specie exported from this port since 7th January last, exceeds \$26,000,000.

The Great Fire Alarm Bell intended for the Tower erected in 31st street, New York, was successfully cast at Boston on the first attempt.—This bell weighs about 23,000 pounds; fourteen tons of metal was melted for the casting. The metal was poured in on Saturday, 10th August, and the mould opened on Wednesday morning following, when the bell was found still very hot. It bears the seal of the City of New York, with these words around it, "Sigillum civitatis Novi Eboraci."

Steamship Union, bound from San Francisco to Panama, with 300 passengers and \$300,000 in gold dust, was totally wrecked the fourth day out on St. Quinlan's reef. The passengers and gold, with the exception of \$6000, were saved. The loss of the ship was the result of carelessness, the man at the wheel being too intoxicated to see where the vessel was going. She struck about 3 o'clock in the morning, and the passengers were compelled to wait until daylight, the ship every moment growing weaker and weaker, before they could escape, which they finally did in small boats. The Northerner have in sight and carried the unfortunate passengers to Panama.

E. & N. A. RAILWAY.—A large and enthusiastic meeting of the friends and supporters of the European and North American Railway, was held at Portland on the 19th ult.—Hon. C. Noyes in the chair. Several gentlemen addressed the meeting, and a number of resolutions in favour of carrying out the project, were adopted. We subjoin the concluding resolution:—

Resolved, That, while we regret the existing uncertainty in New Brunswick and Nova Scotia as to the particular mode by which they will construct the portions of the road within their borders, as liable unfavourably to affect the appeal for subscriptions to our own citizens, we see in it, from our knowledge of the circumstances, no reason for such unfavourable influence; no reason to delay the subscription for the completion of the part in Maine; no reason to doubt that those Provinces will early determine between the several modes now under their consideration, and early enter upon the construction, and prosecute to completion in full time to run their cars in connexion with our own the portion within those Provinces respectively.

When I wrote to you last, I mentioned that the Mississippi had gone over its banks to an extent never before witnessed by the oldest inhabitants of this country. The water is still up unusually high, and the crops are entirely destroyed in the low bottom lands along the Upper Mississippi.—Many a poor labourer has been deprived of all his hard earnings for the last five or six months, and many a family has been rendered homeless by this extensive overflow. I saw a friend, a few days ago, who lately moved to this place from a town some distance up the river, (Canton, I think, is the name of the place,) who told me that the water had been about eighteen inches deep in his parlour, and other rooms on the first floor, for more than a month past. His furniture showed unmistakable signs of the inundation.

There were a few cases of cholera in Quincy, early in June, which, however, created no serious alarm, and it was generally believed that it would soon pass away. This, however, has not been the case. It gradually increased during the month of June and July until about a week ago, when there were no cases reported for several days, and we hoped that this fearful visitor had left us entirely, but in this we have also been disappointed. Within a few days past we have had a number of cases again, and as high as seven deaths in one day.

There has also been considerable cholera throughout the country in various directions. Some who fled to the country for safety have returned to the city, feeling more safe where medical aid can immediately be obtained.—*Cor. of N. Y. Advocate.*

Advertisements.

HOLLOWAY'S OINTMENT.

Extract of a Letter from Mr. Thomas Brunton, Landlord of the Waterloo Tavern, Contham, Yorkshire, late of the Life Guards, dated September 28th, 1848.

For a long time I was a martyr to Rheumatism and Rheumatic Gout, and for ten weeks previous to using your medicine, I was so bad as not to be able to walk.

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

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

Extract of a Letter from Mr. Oliver Smith Jenkins, dated Falkirk, August 13th, 1848.

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TO THE PUBLIC. An Effectual and Never-failing Cure for Erysipelas.

THE SUBSCRIBER has for some time prepared a medicine for the cure of ERYSIPELAS, and Eruptions of the SKIN, which has not only immediately relieved all who have used it, but effectually cured them.

Of persons who were suffering from severe attack of Erysipelas, who had tried the many remedies which are usually prescribed from which they found no relief, but by applying Mrs. BERTAUX'S MEDICINE were effectually cured.

This is to certify, that I have been afflicted with the Erysipelas, or the Salt Rheum, as the Doctors call it, for ten years.

This is to certify that my wife was attacked with Erysipelas in her face, and the first application stopped its progress, and continuing to use the medicine, in less than a week my wife was quite well.

This is to certify that my daughter about a year ago had a very severe attack of Erysipelas in her head and face, so much so that there was little hope of life.

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

THE SUBSCRIBER would direct the attention of the necessitous to his manufacture of water proof and winter BOOTS.

THE SUBSCRIBER has just received a large and valuable assortment of BOOKS and STATIONERY, which together with their former extensive stock they offer on the most reasonable terms.

THE highest Market price paid in Cash for any description of Wool or Hides by F. A. HUNT.

SPRING IMPORTATIONS. HALIFAX CLOTHING STORE. No. 4. ORDANCE ROW.

The Subscriber has just received by the recent arrivals from England his SPRING SUPPLY, consisting of a large Stock of READY MADE CLOTHING.

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

UNIVERSAL HISTORY, Ancient and Modern Geography, Use of the Globes, and Astronomy, Natural Philosophy, Grammar and Composition, Writing, Commercial Arithmetic and Algebra, Geometry and Practical Mathematics.

McClintock & Crook's Series of Lessons, Anthon's Cæsar, Greek Reader, and the Higher Classics. Hours of Attendance.—From 9 A. M. to 1 P. M., and from 2 to 6 P. M.

THE SUBSCRIBER, having entered into an arrangement with the INVENTOR of the PATENT ACTING MELODEON, now offers them for sale in this Province.

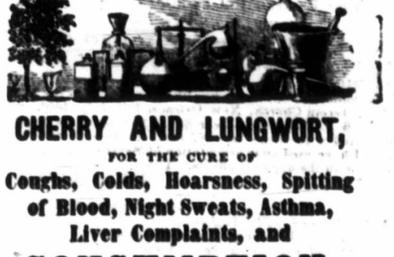
Resolved, That Public Notice be given that the Hay Scales erected by Mr. Jos. Fairbanks, at the head of Fairbanks' Wharf, are acknowledged as Public Scales for the weighing of Hay, and all other articles, and that Mr. William Doyle be sworn weigher for said scales.

NOTICE. A LARGE assortment of GROCERIES sold cheap for cash wholesale and retail, Tobacco, Molasses, Sugar, FLOUR, Coffee, Rice, Tea, Candles, Soap, MEAT, LARD, and other articles too numerous to mention.

SHAD, SHAD. A FEW barrels and half bbls. of superior Cumberland SHAD, and the superior Family BUTTER on Hand and for sale by the subscriber.

Wool and Green Hides. THE highest Market price paid in Cash for any description of Wool or Hides by F. A. HUNT.

JUDSON'S CHEMICAL EXTRACT OF



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

Its operation is mild, yet efficacious; it loosens the phlegm which creates so much difficulty, relieves the cough, and assists nature to expel from the system all diseased matter by expectoration, producing a delightful change in the breathing and chest, and thus, after the prescriptions of the very best medical men and the inventions of kind and sorrowing friends and Nurses, have yielded to give the smallest relief to the Consumptive sufferer.

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

NEW ARRANGEMENT! Steamers "Admiral," Capt. Wood, and "Creole," Capt. Deering. TWO TRIPS A WEEK.

THE American Steamships "ADMIRAL," and "CREOLE," will for the remainder of the season, run in connection, meeting at Eastport, commencing on Tuesday, the 8th instant, as follows:

STEAMERS "ADMIRAL" AND "CREOLE." Capt. Wood, and Capt. Deering. TWO TRIPS A WEEK.

JUST RECEIVED. And for sale at the Book Stores of Mr. Graham, Mr. Fuller, and the other booksellers of the City.

Opinions of the Press. Mr. Tocque is a "Newfoundlander" but knows more of us Yankees than most of our knowers of ourselves.

