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Poetry.

For the Wesleyan.

LYRIC STANZAS.

MAY, DROOP NOT DESPONDINGLY.

Nay, droop not despondingly; bright days are near,

The darkness will vanish, and sunshine appear;
Give not place to repining, for, even now, the
The clouds that so long have overshadowed the
sky,—

And quickly the dawning of heaven's own light,
Shall dispel the deep gloom, and the sadness of
night.

Oh say not, life's thorns have exceeded its flow-
ers,—

Or its seasons of sorrow, its happiest hours;
Look back on the past; doth thy vision not rest
On the green paths, thy wilderness-journey, that
blest?

On the fountain, refreshing that sprang in the
glade?

On the tree, whose broad branches gave shelter
and shade?

Of the days of thy childhood, oh, think for a
while,

When thy tears were all chased by a fond Mo-
ther's smile;

Of the charms of thy home, and its fireside dear,
And the circle that lived in its pleasures to share;
O the glorious and golden enchantments of youth,
When earth seemed the bright habitation of truth.

And oh, if, while turning thy thoughts to the
past,

Thou mourn that its loveliness faded so fast;
Remember the present, what blessings are thine,
Above, and around thee, then, accost to repine:
Still clearest doth the sunshine, all Nature is glad,
The streams sing contentment, thou, only, art sad.

What though Penury's blasts, may have chilled
the warm heart:

Though friends that caressed thee, now haste to
depart:

Though vanished are glances, that blest thee of
yore,

Which time, ever-changing may never restore:
Still, still, let Hope whisper, the future hath
cheer,

Bath scenes of enjoyment, as well as of care.

Then oh, like the willow-tree, bend to the blast,
Nor fear that the tempest forever shall last;
Forget not whose gracious Hand, gently doth
guide,

Through life's thorny mazes,—then, faithful
abide,—

And soon shall Heaven's sunshine more radiant
appear,

As it chases away all the shadows of care.
M. E. H.

EVENING PRAYER.—Anon.

Not on a prayerless bed, not on a prayerless bed,
Compose thy weary limbs to rest!
For they alone are blest

With balmy sleep, whom Angels keep.
No, not through by care oppress,
Nor thought by many a coil perplex,
Lay not thy head on prayerless bed!

Christian Miscellany.

We need a better acquaintance with the thoughts and
feelings of pure and lofty minds.—*D. S. Sharp.*

For the Wesleyan.

The Honour Belonging to Christ.

"Honour and Majesty hast thou laid upon him."
Ps. xxi. 5.

The honour of illustrating and of harmonizing the Divine perfections, on behalf of mankind, was laid upon Christ; and nobly indeed did he fulfil the task. Those perfections in the Divine Being, which in their very nature closed up to man the well springs of salvation, he made, by his work of Redemption, the proper and ready channels to convey to the sinner the grace, gifts, and glories of Heaven. That Justice of God which frowned on man's crimes, and demanded his death and ruin,

becomes the sinner's friend, through the work of Christ, and will give the rewards of Paradise to every soul that sincerely, faithfully, and forever, depends upon his atoning blood for pardon and eternal life. The Truth and Holiness of God too forbade that unredeemed, polluted sinners should be admitted to participate in the reward, and pleasures proper to obedient and heavenly creatures. But these attributes no longer prevent man's access to the paradise of God; they having received their clearest illustrations in the glorious scheme of redemption; in which Christ, God's only begotten and well beloved Son, became the substitute of sinners, to undertake their cause and endure their sorrows. Jehovah is made known by this plan in a manner perfectly astonishing to angels and men,—and the truth that God is Love is here set forth with a meaning ever to be pondered upon by God's creatures with adoring praise. The honour of accomplishing this great work,—the revealing to creatures the fulness of the Divine perfections,—the glory of God as a Being full of Mercy and Love, belongs to Christ.

The honour of saving man belongs to Christ. The idea of merit is altogether absurd and preposterous applied to any other being than to Christ. What merit is there in the beggar receiving alms? What merit in the sinner receiving mercy as the free gift of God? How can man have merit whom God can condemn at any moment? How can man have merit who cannot give an account to Heaven for one sin among a thousand he has committed? But still there is such a thing as human merit, if we may so speak, but it belongs wholly and forever to Christ. His human actions were meritorious, for they were the actions of one whose Divine Nature shed a glory on all he wrought as man.—His humanity is rendered glorious by his Divinity, and will receive from God its reward of merit, and from redeemed and glorified men, its meed of praise. Christ will ever appear as Man's Saviour in Heaven. John saw there in the midst of the throne as it were a Lamb slain: upon that throne the stamp of Christ's merit in saving sinners will be imperishably affixed. That merit will be the theme of immortal songs. The honour of Christ shall be commensurate with eternity. His work is too great and stupendous to be lost,—or erased from the memory of the universe. It is inscribed on the heart of God, and must abide for ever in its glorious results—*God honoured and man saved.*

The honour of overcoming man's enemies belongs to Christ. Man has an enemy in his own wicked, worldly, impure, rebellious heart, sufficiently inveterate and formidable to keep him from heavenly happiness; but when we view him surrounded by creatures equally depraved with himself, and accessible to fallen angels, whose whole aim is to keep the shackles of sin fast on the human soul, we perceive man to be indeed in a lost and helpless state. Without a divine remedy he must perish. None but God Almighty could save him in such circumstances. The power of Heaven was put forth, in the person of Christ, to do it. He assumed a weak creaturely nature to endure it with strength and righteousness, with virtue and merit, on man's behalf.—Fallen angels were emboldened to resist a scheme that had in its foundation a creaturely nature,—they hoped to defeat a plan that was founded partly on the doings of a human being: but the wisdom of God, defeated their designs. He made the very weakness,—the sufferings,—the death of Christ, the strong foundation of the sinner's salvation. It was by the death of Christ, which Satan had urged the Jews to accomplish, that he slew the powers of evil, foiled their plans, and sent them discomfited, disappointed to their own place. The honour of the victory belongs to Jesus.

The honour of bringing vast numbers of worshippers to Heaven belongs to Christ.—

The praises of God in Heaven will be much increased through the admission of mankind to glory. The beauty of Heaven will be increased by the appearance of a new order of beings to occupy the seats of the fallen angels, and equal the wisest, most beautiful, and holiest creatures, in their obedience to God and in their resemblance to his own glorious perfections. What an honour will it be to Christ to be the medium of their admittance there,—to have gone down to earth and to the grave, to raise them from it, to sit with him, his Father, the Holy Spirit and blessed Angels for ever and ever in Heavenly places! What bursts of holy affection,—what gushes of extatic melody,—what ardent expressions of sincere praise, shall go to the throne of Christ from all the hosts of redeemed men forever! Thanks be to God for his unspeakable gift.

Horton, Nova Scotia. T. H. D.

For the Wesleyan.

Reflections on the Happiness of the Heavenly State.

BY THE LATE MR. WM. JOHNSON.

"Behold, I create new heavens and a new earth." (Isa. 65. 17.)—God has promised that He will prepare mansions for them that love him. What a good and gracious God to condescend to bless man with this promise of Paradise!—these heavens above spangled with stars of gold! How beautiful are the works of nature! The sun, the moon, and all the heavenly bodies, are the works of a powerful Being; but what are these when compared to the "new heavens" and the "new earth"? What a happy country! Neither sin, disease, nor death, shall dwell in that delightful land. There the saints shall receive a recompence for all their trials and troubles. No tempting devil there to disturb their calm repose; no more fears: no more evils of any kind. There they shall enjoy happiness, such as the world knows nothing of.

O my soul meditate on this heavenly country! What beautiful scenes shall delight thee! What a heavenly place thou shalt shortly dwell in! What music shall delight thy ear! What a glorious company shalt thou have for thy companions! There thou shalt see Abraham, Isaac, and Jacob, Moses and David, and all the scripture worthies; and, above all, thou shalt see thy blessed Jesus! Thou shalt see angels and archangels, and all the glorious martyrs.—If thou prove faithful, thou shalt gain a crown of glory, and palms of victory thou shalt bear!

What a Paradise! It is said in Scripture, the lion and the lamb shall lie down together! What a heavenly country!—The ferocious lion is become like unto a lamb. What a glorious city shall God create in this beautiful country, even the "new Jerusalem!" What are all the cities on earth compared to this city? What are all the pomp and vain show of this world compared to that celestial city? All, all, is as nothing. The cities on earth are the work of poor finite mortal man; but the new Jerusalem is the work of an infinite God. The length breadth and height of this beautiful city are equal. It needeth not the light of the sun, moon, or stars, because the Lamb of God is the bright luminary that enlightens it.

The blessed Jesus shall reign in that city, seated on his sublime throne, robed in Majesty and Glory,—his countenance beaming goodness,—love and mercy shining in his seraphic face,—all his perfections pictured there. What glory shall adorn those temples once crowned with thorns! O my soul consider. Is this the man of grief and sorrow, who was once despised by men?—the persecuted Messiah, who was mocked, spit upon, derided, oppressed, even unto death, the ignominious death of the cross? What love! what unbounded love to man!

He now shines in divine splendour, clothed, even his human nature, with immortality and glory. What a crown of dazzling brightness shall adorn his beauteous head!

Saints and Angels shall enjoy the beatific vision of Almighty God throughout eternity. They shall dwell in his temple, and serve him continually. They shall praise and adore their Redeemer forever. What melodious songs of praise! They shall sing the song of Moses and the Lamb for evermore.

O my soul, be thou faithful unto death, and thou shalt receive a crown of life.—Yes, a crown that fadeth not away. Thou shalt drink of those streams of everlasting love, which flow from the pure river of God. O my soul, the period shall arrive when thou shalt be admitted into the presence of thy Lord, to behold his glory: yes, if thou be faithful unto death, God will wipe all tears from thy eyes. Thou wilt no more be exposed to pain or sorrow, to suffering or death. Thou shalt be united to thy glorified body, in those delightful regions, where an enemy shall never enter, and from which a friend shall never depart. There thou shalt have satisfaction without alloy,—day without night, and joy without weeping. There will be a difference in the degree of happiness; yet all will be full of love, without dissimulation:—excellency, without envy; multitudes, without confusion; harmony, without discord; where thy understanding shall be astonishingly enriched, thy will satisfied, and thy affections all transformed. There will be peace, love, concord, joy,—where he who is seated on the throne shall feed thee, and lead thee to living fountains of waters; where God shall be the light and glory of the place for ever and ever! O my soul reflect on these important subjects until thou art ravished with delight, and thou art wholly absorbed in wonder, love, and praise; until thou art filled with unutterable glory, and wholly enraptured with the presence of God. Then thou shalt bathe thy weary soul in seas of heavenly rest, and not a wave of trouble shall cross thy peaceful breast.

Christian Joy.

The joy of the Christian as an emotion, vivid and intense, like every emotion of joy has its source in the mind and is influenced by external circumstances. Joy is also derived from the exercise of the affections.

The exciting external circumstances producing Christian rejoicing differ from the excitements of worldly joy. A peculiar manifestation of the presence of Christ to the believing heart, which is the privilege of those who love God, to whom the Father and the Son will come and abide with them, produces unutterable joy. The conversion of sinners awakens emotions with which worldly joy cannot be compared. The parent who has long prayed for his child, on witnessing his conversion adopts the language of John, I have no greater joy than to hear that my children walk in truth. A clearer view of heaven to the dying saint produces rapture—he rejoices with joy unspeakable and full of glory.

The emotion of joy is from its nature of limited duration; but as a fruit of the Spirit, derived from sanctified affections, is of a more permanent character. It is then a calm, humble delight in God as reconciled through Christ. It is characterized by humility, confidence in God, gratitude to him, prevailing desire to please him in all things, and resignation to his will.

God is the object of the Christian's joy, and in him he may evermore rejoice. In prosperity, in all the exigencies of life, God is the same object of trust and joy to them that love him. The objects of earthly happiness may be taken from us, friends may leave us, but God forsakes the righteous never. A holy heart will always be the abiding home of Christian joy.

Missionary Intelligence.

(From Wes. Miss. Notice, Sept., 1850.)

Western Africa.

SIERRA LEONE.

Extract of a Letter from the Rev. Walter Gurry, dated Freetown, Sierra Leone, June 13th, 1850.

Though for the last twelve months I have had much affliction, yet I have had more blessings, for which I feel grateful to God. I was appointed, as you will doubtless have learned before this, by the last District-Meeting, to take charge of the Native Training Institution. This appointment has very considerably increased my labours, as I take with the rest of my brethren a full share of Circuit work, besides devoting four hours every day, except Mondays and Saturdays, to the spiritual and intellectual improvement of the students. However, I pray for grace and strength to enable me faithfully to discharge every duty which devolves upon me. We have at present twelve students in the Institution, most of whom are very promising young men. One of them, William Pitt by name, I proposed at our last Local Preachers' Meeting, to come on the Plan as a Local Preacher on trial. A deputation from the Meeting was appointed to hear him preach his trial-sermon, which gave much satisfaction.

We watch over the Institution with anxious solicitude, and sincerely hope and pray, that in it many will be raised up and qualified, who will go forth and declare among their benighted countrymen the "unspeakable riches of Christ." I am happy to report that the students have made very gratifying progress in their studies. The major part of them have translated some considerable portion of the first book of the *Æneid* of Virgil, and are reading through St. John's Gospel, in the original language in which it was written, with tolerable fluency.

The work of God in the Circuit, I am thankful to say, continues to assume a healthy aspect. "The Lord of hosts is with us; the God of Jacob is our refuge." We commenced the present year under evident tokens of the divine favour and blessing. Most of our chapels, during our interesting watch-night service, were very well attended. I preached at Croo-Town, on that solemn occasion, to a large and attentive congregation, from Deut. xxxii. 29; and after the close of the service, I held a prayer-meeting, at which no less than fifty-five persons were, we believe, convinced of sin; and out of this number, thirty-five have found peace with God through our Lord Jesus Christ. To the Lord be all the praise and the glory!

In conclusion, I beg thankfully to acknowledge the receipt of the kind and affectionate letter of the 29th February last, from the Rev. Dr. Beecham. My heart was gladdened at the thought, that even the least and the most unworthy of your Missionaries is not overlooked by your Committee.

ASHANTI.

Extract of a Letter from the Rev. Frederick Hart, dated Cape-Coast, June 29th, 1850.

Though I feel a little feverish, and am not able to write at much length, yet I think it a duty to write a few lines. On the 18th of May, I left Cape-Coast for Kumasi, in company with the Prince [JOHN ANSAM] and his attendants. We reached our destination on the evening of the 21st. I was glad to behold in that dark, wicked, cruel, superstitious town, a Mission-house &c., and also to be received with kindness into its enclosure by a few who dared to call themselves the followers of Christ. I no sooner had entered Kumasi, than I beheld in many directions both human bones and skulls, and a crowd of rude people engaged in the foolish customs of the country. The King sent word that he would see me with his Chiefs and Captains on the morrow. In the morning the King sent his messenger to say, that he was waiting to see me. When I entered the court-yard, at the end of which he sat, with a smiling face and a lifted hand, gave tokens of friendship. Having stayed for a short time, by the permission of the King I returned to the Mission-house, with a promise that the King would see me pri-

ately; for he is not willing that any religious question should be made public until he understands it himself. There is wisdom in so doing, as he dare not act without his Chiefs. The cruelties of the Ashantis are most extreme, of some of which I will try to forward an account in a week or two, with the particulars of my journey to Kumasi, and proceedings while there. But so far as the character of the King has been brought out before me, he appears much higher than might be expected, in spirit, conversation, and manner.—

When compared with the low customs of the country, you would never think, from his kind treatment in private, that he could sit in the market-place and sanction the sacrifice of twenty-seven persons in one day, as was the case while I was in the town. I shall not soon forget my feelings when I was told of the slaughter of poor helpless slaves, that was to take place in the town. And the night before we gathered as many of the people as possible into the Mission-house, and there, with a glow of delight, not knowing what would follow, I tried to prove, (and I believe myself to have had success to some extent at least,) that the spirits of the slaves about to be sacrificed could not attend as servants on any Chief after death. Every Sabbath, while in Kumasi, I got all that I could to assist me, and preached to the natives, who well attended the service of the word of life, while several were being sacrificed amid sounding of drums, horns, &c., at but a little distance from the spot where a small number of us were met to worship God. I was happy in preaching from, "God is love," especially as one of the greatest Chiefs in the country was sitting to hear, who was most attentive, and thanked me after the service for the discourse, said that he would have gone with us to the Mission-house, but that the King had sent for him. Kumasi is a trying place for a Missionary. He has to stand alone in an important sense, and plead the cause of his God. He needs much of heavenly wisdom to direct, and grace to sustain. I am happy to say, that the young Prince, who is now stationed there as a Catechist, is working hard to advance that cause for which he feels it his delight to live and labour, and that he has the affections of the King, and of many of the people; but he greatly needs your prayers, and the prayers of the churches at home. Our field of labour in this country is extremely large, and increasing in extent almost every week. I do not see how the state of Kumasi can continue as it is for any long period. Many things promise a change. May the Lord hasten it! The climate in Kumasi is more congenial to European constitutions than the Coast. My health was good during the month that I was there; but I felt a change as soon as I reached the Coast.—The houses of Kumasi are so small that they are hardly worth the name. The streets are wide, but so unlevel, that unless you are careful your equilibrium is soon lost.

GOLD-COAST.

Extract of a Letter from the Rev. Thomas B. Freeman, dated Cape-Coast, July 1st, 1850.

I am glad to say that all is well with the work in the District; we see great causes of encouragement around us. The Lord is fighting for us with the sword of His Spirit, and we feel constrained to cry, throughout this part of the District, "The Lord of hosts is with us, the God of Jacob is our refuge."

A few days back, at a small village, in the immediate vicinity of one of the strongholds of Pagan superstition, I admitted as candidates for church-membership thirty persons, two of whom are Fetishmen, who seem to have been brought under a divine influence. These candidates have already commenced building a temporary chapel for divine worship in their village. I have taken three children from them for education, and their place comes on our plan for this quarter on which we are just entering.

We are all feeling a strong desire to have connected with our Mission here a School-master and mistress capable of finishing off children from the minor schools, and affording means for taking boarders from the families of respectable native residents.—

There is anxious feeling on the subject, both within our Missionary circle and out of it. I am busy preparing a plan on the subject to submit to your consideration. I wish it could be sent by this opportunity; but I have been rather over-worked lately, and have, unfortunately, felt very poorly for the past three days. It will come, however, I trust, by the brig "Emily" in a few weeks.

Mr. Hart returned safely from Kumasi on the 27th proximo.

Family Circle.

For the Wesleyan.

Advice to the Young.

Youth is the time for mental and moral improvement. Young persons may acquire a large share of knowledge by devoting a portion of the evenings fast lengthening to reading and study. They would find it to their advantage if they would turn their attention to the perusal of some of the standard works of history such as—Macaulay's History of England, Allison's History of Europe, and D'Aubigne's History of the Reformation. I have been recently reading Allison's History of Europe myself and have found it very entertaining and instructive, and have no doubt that it will prove the same to all who will follow my example.—I would also recommend them to make themselves familiar with the biography of eminent persons, such as—Wesley, Fletcher, &c., the lives of good and wise monarchs and of literary and scientific men. In the course of a short time how striking would be the contrast between those who had spent their time in this manner, and those who had squandered away their time in reading novels, romances, and books of such light and trifling character, which can only serve to foster evil passions and give distorted views of life. The minds of the former would be stored with useful knowledge, fitting them for the discharge of important duties; whilst the minds of the latter would for any good purpose be left worse than empty, being filled only with vain and injurious notions.

October 22d.

AMICUS.

Family and Social Reading.

The benefits of social reading are manifold. Pleasures shared with others are increased by the partnership. A book is tenfold a book, when read in the company of beloved friends, by the ruddy fire, on the autumnal evening; and when our intellectual pleasures are bathed in domestic affection. An elegant writer, commending the practice of reading aloud, says:

"Among a thousand means of making home attractive—a main point in ethics—this stands high. What is more pleasing? What more attractive? What more rational? He would be a benefactor indeed, who should devise a plan for redeeming our evenings, and rally the young men who scatter to clubs, and taverns, and brawling assemblies. Such a reformer and inventor would deserve a garland of hearts' ease, from the hands of slighted woman. Families which are in a state of mutual repulsion, have no evening together over books or music.—The master is at the frequented bar-room. The boys are at some public room or place of amusement. The girls are abroad in full dress. The mother sits at home in spectacles. And the several parties straggle in, weary and sometimes surly, at such hours as suit their whim, and then only as nature demands sleep. It is well even if this, at length, is not sought from home."

Girls.

Have you a father, have you a mother? Do you love them? Girls, do you know the value of your mother, if you have not lost her? Nobody loves you, nobody will love you as she does. Do not be ungrateful for that love; do not repay it with coldness; or a curse of coldness will rest upon you, which you can never shake off. Unloved and unloving you will live and die, if you do not love and honour your father and mother.

One thing, never call either "old man" or "old woman." It is quite a habit in the

country for young people to name their parents thus. This is rude, impudent and undutiful. Any aged person is an old man or an old woman. There should be something sacred, something peculiar, in the word that designates parents. The tone of voice in which they are addressed should be affectionate and respectful. A shout, early answer from a child to a parent falls very harshly on the ear of any person who has any idea of filial duty. Be sure, girls, that you each win for yourselves the name of a dutiful daughter. It is so easy to win, that one should be without it. It is much easier to be a good daughter than a good wife and mother. A child's duties are much more easily performed than a parent's, so that she who is a good daughter may fail to be a good wife or mother; but she who fails in this first, most simple relation need never hope to fill another so well. Be sure, then, that you are a good daughter. It is the best preparation for every station, and will be its own reward. The secret you dare not tell her is a dangerous secret, till one that will be likely to bring you sorrow. The hours you spend with her will not bring you regret; and you should never feel disappointed or out of humour, for not being permitted to go to some place to which you wish to go. You should love her as well that it would not be felt a punishment to give up the gayest party to remain with her.

Nothing is more beautiful than to see a girl take off her things, and sit smilingly down with her mother, because she wished it. Go and kiss mother, as you used to do when a child, and never grow too large or wise to be a child at her side.

Similitudes.

The fragrant white clover thrives, though trampled under foot; it furnishes the bees with stores of pure honey, without asking or receiving the credit of it. Meekness and disinterestedness.

The vine clinging to the elm acknowledges its weakness, and at the same time makes itself strong. Faith.

The Morning Glory makes a fair show at sunrise, but withers as soon as it becomes hot. Excitement without principle.

To cut off the top of the dock destroys the god; its roots must be eradicated. Sin is the dock root.

The Thistle has a beautiful blossom, but it is so armed with spikes, everybody abhors it. Beauty and bad temper.

The Elder bush produces delicate and fragrant blossoms, but the farmer abhors it, because if he give it a foot it will take a red. Obtrusiveness.

The grasshoppers eat the silk of the corn there will be no harvest. Irreligious principles in childhood.

If you go into a field of beggar ticks in autumn, when you come home, your clothes will reveal the fact. Vulgar companions.

Cranberries hide themselves among the moss; he who would find them must look for them. Modest worth.

You see how such of the trees as bow their branches to the winter torrents, escape unhurt; but such as resist, perish root and branch. Yielding to the opinion of others.

The blossoms of the bayberry blast grain in their vicinity. Bad temper.

Woman's Economy.

Governor Barbour, of Virginia, in an address before an agricultural society, says:—Let every man have the fortitude to look his affairs in the face, to keep an account of his debts and items of expenditure, no matter how long or black the list: if he don't look into it, his neighbour will; and more, let him show it to his wife, if he has one.—If a prudent woman, it will be of service; if imprudent, it will do no harm. But there are few of the latter, and I cheerfully bear evidence to the care and economy of woman. When in a situation to observe, I can safely say, that I never knew a woman left to the care of an embarrassed estate, that did not extricate it, if it were possible.

A Good Motto.

The young should take Dr. A. Clarke's motto: "Through desire a man having separated himself, seeketh and intermeddles with all wisdom."

General Miscellany.

A Perilous Adventure.

On Wednesday last, the 2d inst., during the prevalence of the excessive high winds which continued with unabated vigour during the greater part of that day, and amidst the extreme fury of the storm, one of the most miraculous "hair-breadth 'scapes" occurred that it has ever fallen to our lot to record. The circumstances are as follows:—A Mr. Hetherington residing on the Lake Shore, near the Highland Creek, on the town line between the townships of Scarbro' and Pickering, accompanied by his son, a lad about 14 years of age, and a man-servant in his employment took a scow and went on board of a small schooner (of which he is the owner) lying at anchor in front of his place, a short distance from the shore, for the purpose of baiting her out. After having done what was necessary on board the schooner they all got into the scow to return to the shore. The wind was blowing off the land with tremendous fury at the time; and notwithstanding every effort made by Hetherington and his companions to regain the shore, each succeeding blast drove them farther into the Lake, and they soon found themselves on the broad blue waters of Lake Ontario, in a miserable scow capable of holding only one cord of wood, tossed hither and thither, at the complete mercy of the winds and waves, which threatened every moment to engulf them in the rolling abyss. By this time a number of persons had collected on the shore. Hetherington immediately made a signal by means of his coat to induce them to follow him with the schooner; but not being accustomed to navigate vessels, none of them had sufficient confidence or courage to venture out, and Hetherington and his companions with their frail bark were left unprotected, save by the hand of Him

"Who plants his footsteps on the sea, And rides upon the storm."

Finding themselves thus situated, with no hope of escape from the fury of the elements the apparently doomed party displayed, nevertheless, great firmness and presence of mind. They placed a pole, which they had with them, along the scow and fastened it at each end by a boat's painter, which fortunately happened to be attached to the scow. By this means they were enabled to keep themselves firmly seated by holding on to the pole. They had also a small paddle with them which they managed to fix in some way so as to serve the purpose of a rudder—and which rendered great assistance in keeping the scow before the wind. In this situation they remained in the greatest terror and anxiety, steering their bark as they best could and expecting every moment to be swallowed up in the huge waves which encompassed them on every side. At last, after eleven and a half hours of tossing and tumbling on the troubled surface of Lake Ontario, the scow and her terror-stricken crew were safely landed at the 18 mile creek on the American shore and thrown by the force of the waves high and dry about fifteen yards on the beach. Thus, Hetherington and his companions were by the hands of an All Wise and merciful Providence, piloted in safety across the Lake in their frail bark, and rescued from a watery grave, amidst one of the most severe gales which has occurred this season. Having found themselves safely landed on terra firma, the party felt truly grateful for their miraculous preservation, and after fastening the old scow which had so majestically borne them over the tempestuous billows, they started with all possible despatch for Niagara, which was distant about 18 miles; and where they reached in safety. From Niagara they took passage in the steamer America for Toronto, and landed home the same evening safe and sound to the great joy and gratification of a disconsolate wife and distressed family, who together with numerous friends had been mourning over the sad event, which as they supposed had just deprived them of their only and support.—Toronto Colonist, Oct. 24.

Boiling Ponds in New Zealand.

On the edge of a great swampy flat, I met with a number of boiling ponds: some of them of very large dimensions. We forded a river flowing swiftly towards the lake, which is led by the snows melting in the valleys in the Tongarirua. In many places in the bed of the river, the water boils from the subterranean springs beneath, suddenly changing the temperature of the stream, to the imminent risk of the individual who may be crossing. Along the whole tract of ground, I heard the water boiling violently beneath the crust over which I was treading. It is very dangerous travelling; for if the crust should break, scalding to death must ensue. I am told that the

Roturua natives who built their houses over the hot springs in that district for the sake of constant warmth at night, frequently met with fatal accidents of this kind; it has happened that when a party have been dancing on the floor, the crust has given way, and convivial assemblies have been suddenly swallowed up in the boiling cauldron beneath.

Some of the ponds are ninety feet in circumference, filled with transparent paleblue boiling water, sending up columns of steam. Channels of boiling water run along the ground in every direction, and the surface of this calcareous flat around the margin of the boiling ponds is covered with beautiful incrustations of lime and alum, in some parts forming flat saucer-like figures. Husks of maize, moss, and branches of vegetable substances were incrustated in the same manner. I also observed small holes or wells, here and there, among the grass and rushes, from two inches to as many feet in diameter, filled with boiling mud, that rises up in large bubbles, as hasty-pudding; these mud pits send up a sulphurous smell. Although these ponds boiled violently, I noticed small flies walking swiftly, or rather running, on their surface. The steam that rises from these boiling springs is visible at a distance of many miles, appearing like the jets from a number of steam engines.

Picturesque Scenery of the Lower Nile.

There is much that is at first amusing even on the lower Nile, though the scenery is, on the whole, somewhat monotonous. The villages of mud huts, embowered in palm groves that line the bank, with their pretty white minarets and their noisy babbling crowd of Fellahs; the glimpses of the vivid green valley and its yellow desert boundary, like life and death in startling juxtaposition and contrast, the sandy shoals covered with pelicans or ibises of brilliant white plumage, large flocks of wild fowls and of pigeons from the villages; the picturesque boats with their gay-colored passengers; the men paddling along on rafts of water melons or pottery; the little thronged cafes under the deep shade of a grove of acamora and palms; the creaking "sakias," or water-wheels used for the purpose of irrigation, all form a sort of slow, moving panorama, which, seen under a brilliant sky, by their lively novelty, served to amuse for a while theedium of our noonday progress. Though the characteristics of the scene have never materially changed, the river must have been infinitely more lively in former times, and the boats innumerable, from the state vessels of the kings and principal personages, with their high prows, hieroglyphic inscriptions, banks of oars, and brilliantly-painted, and richly-ornamented sails, down to the ordinary passage boat for the humbler classes. These sails, unlike the present triangular ones, were square, and more safe and manageable. The crowd upon the banks must have been necessitated, with chariots and horsemen. Each village then was grouped around its elegant temple amidst groves of palm. The extensive villas of the richer inhabitants, in a style half-gay, half-grave, with gardens and vineyards, now unknown to Egypt, studded the plain, which was, besides, in a far higher state of cultivation than at the present day. Then there were the costumes of the different castes, and their infinite variety of avocations, to add to the life and beauty of the picture in the Pharaonic ages.—The Nile Boat.

Hints for Correspondents.

- A contemporary lays down the following pithy code of newspaper by-laws. They are the best we have ever seen drawn up:
1. Be brief. This is the age of Telegraphs and Steamships.
2. Be pointed. Don't write all round a subject without hitting it.
3. State facts, but don't stop to moralize. It's drowsy business. Let the reader do his own dreaming.
4. Eschew prefaces. Plunge at once into your subject, like a swimmer in cold water.
5. If you have written a sentence that you think particularly fine, draw your pen through it. A pet child is always the worst in the family.
6. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms. We want thoughts in their quiescence.
7. When your article is complete, strike out nine-tenths of the adjectives. The English is a strong language, but won't bear too much "reducing."
8. Avoid all high flown language. The plainest Anglo-Saxon words are the best. Never use verbs when legs will do as well.
9. Make your sentences short. Every period is a mile-stone, at which the reader may halt, and rest himself.

10. Write legibly. Don't let your manuscript look like the tracks of a spider half drowned in ink. We shan't mistake any one for a genius, though he write as crabbedly as Napoleon. Finally, to all who obey these injunctions, we will through our columns grant an immortality of a week. A special edict.—Meth. Prot.

Good Advice.

John H. Prentice, of the Louisville Journal, in his recent valedictory on retiring from the editorial chair, which he has filled for forty-two years, has the following:
"No man should be without a well conducted newspaper. He is far behind the spirit of the age unless he reads one, is not upon an equal footing with his fellow-man who enjoys such advantage, and is disregardful of his duty to his family, in not affording them an opportunity acquiring a knowledge of what is passing in the world at the cheapest possible teaching. Show me the family without a newspaper, and I venture to say that there will be manifest in that family a want of amenity of manners, and indications of ignorance most strikingly in contrast with the neighbour who allows himself such a rational indulgence. Young men, especially, should read newspapers. If I were a boy, even of twelve years, I would read a newspaper weekly, though I had to work by torchlight to earn money enough to pay for it. The boy who reads will learn to think and analyze; and, if so, he will be almost sure to make a man of himself, hating vicious indulgence, which reading is calculated to beget a distaste for."

Pertness Rebuked.

"What is the difference, my lord," said a pert subaltern, the other day, to a certain dignified maker of jokes—"what is the difference between an ass and an archbishop?"
A pause ensued.
"Do you give it up?"
"I will give it up," quoth the dignitary.
"Well then," quoth the young flippant, "It is that the ass's cross is upon his back, while the Archbishop's lies upon his breast."
"Good, indeed; but let me ask in return, continued his grace, "what is the difference between an ass and an officer—say, in the army."
A longer pause ensued. The subaltern gave it up. "I cannot make it out: The difference? the difference? No I cannot see it."
"Neither can I," said the grave prelate.

Temperance.

Plans for the Season.

The autumn and winter seasons are those in which we expect the greatest activity and efficiency in all our moral, benevolent and religious movements. The temperature, the lengthening evenings, the close of summer's toils and recreations, combine with other circumstances to favour sober, steady, continuous thought and effort. Social gatherings become practicable, and if turned to valuable account in the way of self-improvement or to the doing good to others, we may be sure of gathering precious fruits. We take leave, therefore, to throw out a few thoughts to induce our readers, in their respective neighbourhoods, to take an early start, and strike out plans for the benefitting of themselves and others.

And first, we would propose that in every neighbourhood to which our counsels may extend, an early effort should be made to start the temperance reformer. If there is the germ of a temperance organization, let some friend of the cause take it in hand to get the members together, talk over the condition and demands of the reform, and begin early in the season to work with system and effect. If no organization exists, a little effort will create one, and set it to work holding meetings, distributing tracts, exploring the place and ascertaining its wants, relieving the families of inebriates, &c.

An early effort to improve the autumn and winter seasons, by bringing into every neighbourhood superior means of moral and mental improvement, would be a most laudable undertaking. We will suppose the case of a town of five hundred or a thousand inhabitants, where there is little or no systematic instruction, not much reading, good, bad, or indifferent, and to whose post-offices only a few flimsy newspapers come. Now suppose half a dozen, or even one or two right-minded men should set themselves earnestly at work early this fall, to reform that town in regard to its mental character. Suppose they should introduce interesting, instructive, high-toned family papers, loan them around and persuade the neighbours to read them and subscribe for them. Let them form social gatherings for mental improvement—and now and then get up an instructive lecture in the place. Let them encourage good schools for the young and aid the teacher with their influence, and in all practical ways aim to raise the standard of intel-

ligence and morality, and the results of a single season would repay them for all their trouble.

Our space permits us only to hint at methods, but in addition to that culture which every one owes to his heart and mind, and which should be regularly and earnestly pursued, there are countless ways in which the well-disposed may diffuse light and happiness around them, if they can only be brought to undertake, seriously and with system, to live and act for the good of others.—A few ladies in a place who should unite their influence with the view of creating a better standard of manners, of intelligence, of benevolence, would soon make their mark on society; they would render scandal and small talk contemptible, and encourage and dignify all that is generous and honourable.

The time has come when we should understand that a better, and purer, and happier state of society is to be brought about, not merely by wishing for it, or hoping for it, or talking about it, but by working for it. Let us begin now.—Everywhere at once, let some one be found leading off in an honest, whole-souled effort to do good and augment the knowledge and happiness of our fellow-men.—New York Organ.

Intemperance.

What strange infatuation is it that tempts men to drink alcoholic liquors, when facts, and reason, and nature, and religion, are continually warning them of the inevitable train of disasters and evils consequent thereon?—When our senses warn us of the immediate danger of a precipice close at hand, have we not prudence to avoid it, clinging to life as we do with a cowardly tenacity? And when physicians demonstrate to us the poisonous, deadly influence of ardent spirits upon the system, and all experience illustrates the truth, why have not men sense and consistency enough to forsake the miserably foolish indulgence of drinking the poison? No rational man, who could once feel sensible of the delights of temperance, would, unless by an infatuation as gross as insanity, ever be tempted into its opposite. And no individual who can in truth profess to be virtuous or patriotic, can consistently wish that profession, ever give countenance to intemperance in others, by the contagious influence of his own example.

J. B. Gough.

Mr. Gough delivered three lectures in the Cote Street Free Church of this City last week, which were very numerously attended, by highly respectable and deeply interested audiences. Indeed, in several parts of his lectures, the interest was wound up to such a pitch of intensity, as we have seldom or never witnessed before; and we have already heard of several cases in which long cherished and almost inveterate habits and customs have yielded to his eloquence. Oh that all who use that snare and destroyer intoxicating drink, would come and accord a candid attention to his arguments and appeals, and then, if they find them based on truth and philanthropy, go home and turn out that insidious jodel the bottle, which demands more human sacrifices than ever Moloch or Juggernaut did. We think Mr. Gough's forte is to touch the conscience and the heart by cogent reasoning and thrilling appeals. May the impressions for good which have been produced, prove lasting!

We hoped that Mr. Gough would be able to make an extensive tour through Canada, but regret to learn from him that previous appointments in the States prevent him from doing more at this time than visit Montreal, Quebec, Kingston, Toronto, Hamilton, and one or two places west of that. But he intimates his desire and intention to pay a more general and extensive visit to this country at some future time. Mr. Gough purposes going down to Quebec next Monday evening.—Montreal Witness, Sept. 30th.

Truths for some to Chew.

The Temperance Protector says, and says truly, that the cause of temperance can no more triumph without the aid of the press, than the machinery of our cotton mills can be set in motion without motive power. The temperance cause is too poor to have a temperance paper, too poor to smoke cigars, drink mineral water, buy flash magazines and flashier novels, and squander every week ten times the price of such a paper, in one folly and another. No man, who is not absolutely disabled, a bankrupt or a pauper, is too poor to take a newspaper—and no temperance man, who has the faintest glimmering of his duty to himself and the cause he professes to love, will consent, except through an absolute necessity, to be destitute of a journal devoted to that cause.

National Currency.

- 10 Loafers make 1 Grog-shop;
1 Grog-shop makes 50 drunkards;
50 Drunkards ruin 50 families;
50 Ruined Families fill 1 Poor-house and Jail;
1 Poor-house and Jail make 1 great bill of costs;
1 Great bill of costs makes 1 poor town;
1 Poor town drains the County Treasury;
1 Bankrupt County is a great State tax;
1 Great State tax drains the National Funds.

Poetry.

"FAITH'S SILVER THREAD."

BY MISS M. D. BALFOUR.

[A little girl, when dying, was told by her mother that all along through the dark valley there ran a silver shining thread, which, if she would grasp and hold firmly, would bear her safely across the cold river, and, at length, land her upon the opposite shore of life and glory.]

When thy trembling feet are pressing, Jordan's cold and swelling stream, Yield thee not to fears distressing, Death is not the foe we deem. Cherished daughter! Light from Heaven shall on thee beam. Catch that silver thread and shining, Which thy struggling faith discerns; Let it now, thy heart entwining, Hold thee while the conflict turns. Dying daughter! How my spirit o'er these years! From a mother's fond embracing, Early thou art called away; Still that little thread be tracing, Till it leads to endless day. Oh! my daughter! Can I here consent to stay? Yes, my God, thy time abiding, I beneath thy cross will spend; Ever in Thy grace confiding, Watching always to the end. Thus, my daughter! Where thou'rt gone, my steps shall tend. —Ouse Branch.

THE WESLEYAN.

Halifax, Saturday Morning, October 26, 1850.

THE PRESENT LIFE PROBATIONARY.

Probation, from probatio, which from probare to try, signifies a trying, and a state of probation simply means a state of trial. Used in a religious sense the phrase, probationary state, is significant of a state of trial in reference to the future and eternal world. The question has been mooted, no little to our surprise, in these modern days by professedly evangelical men, whether or not the present life is, in the sense above described, one of probation or trial for eternity; and to our utter consternation it has been affirmed that it is not either to saints or sinners! We need scarcely say that we believe the negative of the above question includes an error of such magnitude, that its practical tendency cannot be otherwise than fatally injurious. The almost universal sense of mankind is against it; as, with few exceptions, and these of an infidel cast, the future state is acknowledged to be one of rewards and punishments. But if the future state of existence be one of rewards and punishments, then the present must be one of trial for those rewards and punishments—the terms themselves conveying this necessary idea. The Sacred Scriptures affirm the rewardable and punitive character of the future state, and therefore confirm so far the character of the present as one of probation.

The same truth may be concluded justly from the admitted premises that there will be a day of judgment, and that men shall then be judged, and acquitted or condemned, for the deeds done in the body. If the present state be not one of trial in reference to the future, then the inference cannot be honestly escaped, that the judgment of the last day must be only a pretence, without reason, and contrary to all sense of right. If the personal state of saints and sinners had been definitely and unalterably fixed from eternity—by the sovereign decree of the Almighty—irrespective of their individual conduct, or at least ere they were born, or during the period of their earthly being, we are inevitably conducted to the same conclusion. But the Word of God affirms that God will judge the world "in righteousness," and that "then he shall reward every man according to his works," "to them, who, by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness,—indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, &c.; for there is no respect of persons with God." The truthfulness of this affirmation establishes the probationary character of the present life,—the theatre on which these respective characters act their parts, perform those acts for the which by the "righteous judgment" of God they will be treated as above represented.

If the actions of the present life have a necessary and an inseparable connection with the

character of the future state, then must the present state of being be one of trial. But the Inspired Oracles affirm that connection, and therefore justify our conclusion. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." In the language of Dr. E. PORTER, "the practical truth intended to be taught in this text, is, that the present actions of men bear a relation to their eternal condition, analogous to that which seed sown in a field bears to the harvest, that is to spring from it;" and from this just view of the case, this modern divine proceeds to illustrate and enforce the solemn truth, that "the present life is a state of PROBATION for eternity." In agreement with these sentiments, Dr. WATTS, in his "Caveat against Infidelity," tells us that "we must believe, as a necessary requisite to salvation, that the great God, the righteous Governor of the World, will call us to an account hereafter, how we have behaved ourselves here, and will sit as a judge upon our past conduct in this life;" and after referring to the discoveries of "the light of nature" respecting the rewards and punishments of the future world, he adds—"but the light of Scripture gives us much clearer and surer discoveries of a heaven and a hell, a state of rewards and punishments, according as our works shall be.—It is the voice of reason, and it is the language of revelation, that there is a future state to set all things right, and to account for the scenes of disorder in this present life."

(To be Continued.)

THE POWER OF THE PRESS.

We are being continually reminded of the power of the Press. Men of the first minds have expatiated on the subject, and exhibited the most satisfactory illustrative proofs. But whilst the abstract principle is conceded, it should not be forgotten that this power is for good or evil, according to the principles and character of those who direct and control the operations of this mighty engine. When rightly and honourably conducted it is a blessing to the community—when prostituted from its legitimate use to purposes of private malice, personal slander, ridiculing religion, sneering at pious God-fearing men, countenancing and encouraging impiety and garnishing vice, it is a curse. Unhappily for the well-being of social life, this potent instrument, in not a few instances, is employed in pandering to the depraved appetites and base passions of unprincipled men. The world is teeming with productions calculated, if not expressly designed, to unsettle the foundations of good order, morality, and religion. Infidelity and the worst features of communism are openly avowed and advocated, and the great evangelical organizations of the age are made the objects of ribald jeers and bitter attacks. These pernicious prints find, alas! many patronizers, who imbibe their demoralizing principles, and are influenced by their injurious representations. None can truthfully deny that these emanations from the Press whether in book, pamphlet, or newspaper form, are plague spots in society, spreading abroad a moral infection, and tending to corrupt the body politic in the fountain-head, and to circulate the malignant poison through its various and far-reaching ramifications. It is impossible adequately to describe the extent of infidelity and immorality secretly nurtured and openly abetted by this prostitution of the Press.

It is well however there are in vigorous and extensive operation counteracting instrumentalities. Portions of the Press are at least moral in their tendencies; and another part, by no means small, is decidedly evangelical in principle and religiously beneficial in influence. In some instances the conductors of the latter, are men of distinguished talents, high literary attainments, and unquestionable piety. Their energies and varied qualifications are devoted, through the powerful agency of the Press, to the regeneration of mankind, to the inculcation of truth and the subversion of error, to the promotion of a healthy tone in politics, morality and religion, and to the advocacy of schemes which promise to be of real utility to the world. They are to be classed among the best benefactors of our race; and if judged of by the amount of evil they prevent and the amount of good they are the means of effecting, they should stand high in the estimation of all true patriots, and of an enlightened, christian public.

Whilst therefore the Press is so powerful an agency for good or evil, christian parents, and all who wish well to the morals and religious principles of their families and to the safety of society generally, should, as a solemn duty, scrutinize very closely the character of the periodicals they admit within the domestic enclosure. We repeat our previously expressed conviction that those prints, which embrace all opportunities, and when none lawfully exist, make them, to ridicule and sneer at religion, a subject which lies near the hearts of thousands,—to speak contemptuously of the philanthropic efforts of christian people,—and to slander and defame men whose only fault is that they are zealous and persevering in promoting objects of real utility, and cannot be turned aside from their benevolent purpose and patriotic course by arbitrary dictation,—are a sore evil to any community; and as such, should receive but little, if any, encouragement from the wise and good. This principle acted out would produce a most salutary effect on the moral tone of the press, rescue it from its downward and vicious tendencies, render it a handmaid to virtue, preserve the sacredness of private character from being ruthlessly invaded and cruelly violated, and would teach the parties transgressing that, if they have no respect themselves for what is good and excellent, they cannot pursue the malevolent course of maligning it in others altogether with impunity.

LITERARY NOTICES.

1. PROPOSED PLAN of a Wesleyan Supernumeraries' and Ministers' Widows' Fund, for the Nova Scotia District, pp. 12. Halifax, N. S. Printed at the Wesleyan Office. 1850.

This unpretending, but really valuable and important pamphlet has been laid upon our Table; and from the subject on which it treats as well as from its intrinsic worth, we strongly recommend it to the serious attention and thoughtful perusal of the persons to whom it is especially addressed—viz., "The Ministers and Members of the Wesleyan Church and Congregations in Nova Scotia." It has been drawn up with great care by our respected CHAIRMAN and GENERAL SUPERINTENDENT, whose mature experience, practical wisdom, and business talents, have eminently qualified him to propose a plan, at once feasible and efficient, for the establishment and successful working of the Fund in question. The reasons for such an effort are clearly set forth in the pamphlet itself, with which we heartily concur, but to the cogency of which we can scarcely hope to add any thing by any remarks of our own. If it be true—and we believe it is—that "the Church is under obligation to make suitable provision" for Ministers "when providentially unfitted by age or infirmity for the active duties of the ministry, and, when removed by death, for their surviving families,"—then a strong case is made out for the establishment of a Fund similar to that under our present notice; and when the appeal is made in behalf of the one now proposed we unite with the Reverend Author in expressing the conviction, that the "obligation" above referred to, "will, doubtless, be cheerfully and practically recognized by the WESLEYAN COMMUNITY in Nova Scotia, whose spiritual interests have been so long cared for and promoted by those who have distributed among them the word of life."

The Ministers of this District, it will be seen, will themselves contribute largely to the Funds by entrance subscriptions in proportion to the time they have travelled, in some anticipated cases by entrance fees, and in every instance by regular annual subscriptions. The design is not to throw the entire burden of commencing and sustaining the Fund on the members of our Church and Congregations, to the entire relief of our Ministers; but to solicit and secure such supplemental aid as is within the average ability of our members and congregations, and also necessary to realize the object on the scale of provision proposed.

We conclude this notice by intimating that all that is now required to ensure the establishment and prosperity of *The Wesleyan Supernumeraries' and Ministers' Widows' Fund for the N. S. District*, is the prompt and hearty co-operation of our Ministers and people in the good work. "Their united efforts will, through the blessing of God, be successful;" and to that blessing we cordially commend the undertaking.

We are authorized to state, that John H. Anderson Esq., of this City, having kindly consented to act in connexion with the Chairman of the District as a joint Treasurer, remittances may be made to either of those parties.

2. The Forty-Sixth Report of the British and Foreign Bible Society; 1850, with an Appendix and a List of Subscribers and Benefactors. London.

An abstract of this interesting Report of one of the most important and useful Societies of the day, was read at the public Meeting of the B. & F. B. S., at Exeter Hall, London, May 1st of this year. The Bible in whole or in part is now printed in 144 Languages or Dialects; in these, the Society has promoted the distribution, printing, or translation of the Scriptures in whole or in part, directly, 85, indirectly 59. The number of Versions (omitting those which are printed in different Characters only) is 166. Of these 114 are Translations never before printed. In connexion with this Society, there are in Great Britain, Auxiliaries 428, Branches 351, Associations 2,408, Total 3,187; in the Colonies, other Dependencies, &c., Auxiliaries 63, Branches 302, Associations 190, Total 496, which added to those in G. B., makes a grand total of 3,678. Foreign Bible Societies, formerly or at present assisted by the British and Foreign Bible Society, have issued an aggregate number of 15,410,113 copies of the Scriptures. The total issues of the B. & F. B. S. have now amounted to Twenty-three millions, one hundred and ten thousand and fifty copies; of which One Million one hundred and thirty-six Thousand, six hundred and ninety-five copies were issued the last year, being 29,177 more than in the preceding year, viz.—from the Depot at home 783,203—from the Depots abroad 583,492, showing an increase from the Depots abroad of 48,107 copies. This is a very gratifying circumstance. During the forty-six years of the Society's existence it has expended a gross sum of Three millions, six hundred and forty-eight thousand, and twelve pounds, four shillings, and three pence; of which Ninety seven thousand, Three hundred and forty-six pounds, One shilling and two pence were expended during the last year.

It is impossible to describe the vast amount of benefit which must have accrued to our world by this immense circulation of the Word of Life; and as time advances, and persons wake up to a sense of duty and of privilege, the British and Foreign Bible Society, already so honoured of God, will continue to increase its issues in a ratio that we can contemplate only with feelings of admiration and unmingled delight. May God still speed it in its onward course of benevolence to our fallen world, until the copies of the pure Word of God shall be as numerous as the inhabitants of the earth.

3. Cunnebell's Nova Scotia Almanac, and Farmer's Manual for the year of our Lord 1851. Halifax, N. S. Published by W. Cunnebell, No. 8, Corner's Wharf.

This is No. 1 of a New, being the Third, Series of this popular Almanac. As far as we have examined it, it appears to have been judiciously compiled, and calculated to answer all the purposes for which it is intended. It contains an account of the Celebration of the Centenary Anniversary of the settlement of the City of Halifax, on the 8th June 1849, with the Oration delivered on the occasion by Beamish Murdoch Esq.—Chronological Summary—Astronomical Notices—Agricultural Items—Random Readings—the usual, but enlarged, Lists of Departments, Religious and Benevolent Societies—Courts—Army and Navy—Post Office—Various Associations, &c., &c., &c., with a copious Index. We direct attention to the Advertisement on our last page.

DR. DIXON AND THE ITINERANCY.

Methodism is regarded, it appears, by many of the conductors of the Press, as an object worthy of especial attack and misrepresentation, as if its polity and evangelically Arminian creed—things by a certain class peculiarly hated—outweighed all the good it has done and is still doing in the world. Hence every opportunity is seized upon, both in original and selected articles, to aim a blow at it, and, if possible, to damage it in public estimation. The parties know their own motives, which, judging from the overt act, are every thing but commendable. These remarks are of general application. We notice, among other things, our cotemporary, the *Christian Visitor* of St. John, N. B., has copied an article from the *London Patriot*—a paper which has taken a violent part against the Wesleyan Conference in the recent agitations—in which Dr. Dixon is represented as existing among the Wesleyan Methodists. Our cotemporary might have judged the Doctor more charitably, ere he spread abroad so unfavourable a representation. We find a correspondent even in the *Wesleyan Times*, a paper whose aim appears to be to undermine the

whole system of Methodism, and to produce the following effect:—

"I do not think that under a school as speaking, wishing to have it altered when he was enjoying his course among a few years he had felt so his removal to another situation, he (no gave free and unrestrained personal constitution all. All who are acc Doctor's habits and, in he surprised, that, in quietness—especially judge in such sentiment

Of course if our extract in question was new to his readers, he and profit them; but of those articles only a disparaging character promote brotherly nominations, at the disposal to overlook polity and church do present day. Reprisally if we wished to p hear respecting other give the following qu himself a Baptist—Munition Baptists:—

"The right of re has received; of refu nently holy men, on berses of opinion, i sect or community i ception of the major while they are at va on a point of such n ing their brethren c presumed to resist t on a subject of no p an obscure and neg while their singular consequences, de church, and pronou nication on the whol

This statement by bert Hall places on odious light—but th red ones, has-bei have never re-publi now to convince who live in glass b they cast stones at are confident, that its alleged faults, ce own body, with "p communication on t

The Itinerancy l ces, to which Wes tinghished by talen less favoured breth ed advantages, whi ficial effects, great The *Stationary* ch posed to a regular frequently only in acting on the sam place to place, as t calls of churches n inconveniences, w of a systematic itin

In common wit fellow citizens gen favourable answer to the application assistance in beha American Railwa it to pass through readers to our si: repentence whic Harvey and the ject. The reply fessedly by surpr dental policy, if to encouragement Home Governme of "Annexation the refusal. Th imagined that th plated Railway, iron rails, the Provinces with nately lead to the links of th without the aid would not be fo of the British G

whole system of Methodism, using language to the following effect:—

"I do not think that Dr. Dixon intended to be understood as speaking against the system, or of wishing to have it altered; but rather, at a time when he was enjoying the pleasures of social intercourse among a people with whom, for three years, he had felt so happy, and contemplated his removal to another station under very different circumstances, he (not anticipating publication) gave free and unrestrained expression to his own personal, constitutional objection to moving at all. All who are acquainted with the worthy Doctor's habits and natural disposition will not be surprised, that, when in a place of peace and quietness—especially just now—he should indulge in such sentiments."

Of course if our cotemporary thought that the extract in question would afford peculiar eligibility to his readers, he was at liberty to please and profit them; but we think the re-publication of those articles only or principally, which are of a disparaging character, not at all calculated to promote brotherly union among Christian denominations, at the furtherance of which many, disposed to overlook minor differences in church polity and church doctrines, are aiming at the present day. Reprints might be taken very easily if we wished to publish all the little tattling we hear respecting other denominations. We might give the following quotation from ROBERT HALL, himself a Baptist Minister against the close communion Baptists:—

"The right of rejecting those whom Christ has received; of refusing the communion of eminently holy men, on account of unessential differences of opinion, is not the avowed tenet of any sect or community in Christendom, with the exception of the majority of the BAPTISTS, who while they are at variance with the whole world on a point of such magnitude, are loud in accusing their brethren of singularity. If we have presumed to resist the current of opinion, it is on a subject of no practical moment; it respects an obscure and neglected corner of theology; while their singularity is replete with most alarming consequences, destroys at once the unity of the church, and pronounces a sentence of excommunication on the whole christian world."

This statement by so celebrated a man as Robert Hall places our Baptist Brethren in a very odious light—but though the passage, with kindred ones, has been long in our possession, we have never re-published it till now—and only now to convince our cotemporary that those who live in glass houses should be careful how they cast stones at their neighbours. Of this we are confident, that Wesleyan Methodism, with all its alleged faults, cannot be charged by one of its own body, with "pronouncing a sentence of excommunication on the whole christian world."

The Itinerancy has doubtless its inconveniences, to which Wesleyan Ministers however distinguished by talent must submit as well as their less favoured brethren; but it has also its decided advantages, which in their practically beneficial effects, greatly overbalance the former.—The Stationary character of some Ministers opposed to a regularly itinerant system is not unfrequently only in appearance, for we find them acting on the same principle and moving from place to place, as their own convenience or the calls of churches may require. They endure the inconveniences, without enjoying the advantages, of a systematic itinerancy.

The Railway.

In common with our cotemporaries and our fellow citizens generally, we deeply regret the unfavourable answer which EARL GREY has given to the application to the Home Government for assistance in behalf of the European and North American Railway, or at least of that portion of it to pass through this Province. We refer our readers to our sixth page for a copy of the correspondence which has passed between Sir John Harvey and the Colonial Secretary on the subject. The reply of Earl Grey took many professedly by surprise. It was thought that prudential policy, if nothing more, would have led to encouragement and aid on the part of the Home Government. But it may be that a dread of "Annexation" may have been the cause of the refusal. The Colonial Secretary may have imagined that the construction of this contemplated Railway, connecting with all the force of iron rails, the principal Cities of the Lower Provinces with the United States, might ultimately lead to a closer union; and supposing that the links of this chain could not be supplied without the aid of British Capital, and that this would not be forthcoming without the guarantee of the British Government, he may have thought

the quietest way of preventing annexation would be to withhold that security. The effort can only be to retard the accomplishment of the scheme. We take it for granted it will not be abandoned. The Railway must be built—the railway will be built—whether by the aid of Great Britain or by that of the United States time will determine. On the best means now to be employed to bring the subject before the Imperial Parliament, or the Home Government, to induce a favourable issue, we offer at present no opinion. The matter deserves mature deliberation, and we would advise parties who may feel most concerned, not to act on hasty notions or immature plans. The country we think would be pleased with an early meeting of the Legislature.

The Black Law.

Under this significant caption, the Zion's Herald of the 16th inst., has a strong article in condemnation of the Fugitive Slave Bill recently passed by the U. S. Congress. From it we learn that an intense and wide-spread excitement is displaying itself in New England on the subject of this infamous law. Meetings have been held in various places, presided over by distinguished men, condemnatory Resolutions have been passed, and the most telling speeches delivered, which have been received with enthusiastic applause. We give a sample of the spirit of the Resolutions proposed at New Bedford:

"Resolved, That any man among us who shall lend himself to the purposes of this law, shall henceforward be held to have forfeited all the confidence and fellowship of all good men, and that we will by every lawful means discountenance every such dereliction from the duty of a northern citizen, as conduct the most infamous and unworthy."

"Resolved, That as citizens of Massachusetts, as men, and as Christians, we protest with our whole hearts against the law; we protest against it for that it endangers the free as well as the bond, for that it brings all the worst horrors of an accursed system upon our free soil, for that it arrays in opposition to our own selves the two noblest principles of free government—the love of loyalty and the love of liberty, and for that it is opposed both to the law of God, and the rights of man."

The spacious City Hall of Worcester, Mass., says the Christian Citizen, was crowded on the evening of the 11th inst., almost to suffocation, by the largest and most earnest audience that we have ever seen congregated within its walls.—We clip the following Resolution among others that were passed:—

"Resolved, That inasmuch as the most desperate efforts are being made to reclaim fugitives from slavery, we feel called upon by every consideration of duty and philanthropy to retain them to freedom, and that as God is our helper, we will not suffer any person charged with being a fugitive from labour, to be taken from among us, and to this resolve we pledge our lives, our fortunes, and our sacred honor."

From the above we may form an idea of the feelings with which this iniquitous measure is regarded in the Northern States; and although we have no direct interest in the matter, we deem it right to assure the friends of the slave and the enemies of oppression that they have our sympathy, and must have that of the good in all lands. Thus opposed, the obnoxious law sooner or later must be repealed. For this consummation they have our hearty wishes.

We are obliged to our attentive correspondent at Worcester, Mass., for the excellent speech on the "Fugitive Slave Bill" which he so kindly forwarded.

Micmac Mission.

The Annual Meeting of the Micmac Mission Society was held on Wednesday evening last at the Rev. P. G. McGregor's Church, Poplar Grove. A large and respectable audience was in attendance. The Rev. E. Evans was in the Chair, and presided ably over the business of the Meeting. After some excellent introductory remarks by the Chairman, the Rev. P. G. McGregor, Secretary, read an able and interesting Report, detailing the operations of the Society during the past year and stating its prospects for the future.—Several Resolutions were moved, seconded, and carried. Leonard Shannon Esq., the Revs. Messrs. Millar, Nichol, Rand, and Martin, addressed the Meeting eloquently and effectively. Two of the aborigines were also present on the occasion, with whom Mr. Rand occasionally conversed in the Micmac language, to the great pleasure of the audience. We are happy to learn that the Society's funds have been sufficient to meet the current expenses of the year. The

future prospects of this important Mission are encouraging; and we hope that the Meeting of Wednesday evening last will give a renewed impetus to the good cause.

NOTICE.

The Grand Division of the Sons of Temperance of N. S., will commence its sittings in this City on Wednesday next. It is to be hoped that this gathering of our Temperance friends from various sections of the Province will not only be of advantage to the general interests of the cause, but also be a means of enkindling to increased ardour the zeal of the brotherhood of the Order in this City. It is contemplated to have a Procession and public Meeting at some time during the Session, of which due notice will be given.—Let the friends of the cause show themselves to be proud of the position which they are called to occupy. Advocates of Temperance! the times call for energy, decision, zeal, activity. Arise then, and act! The cause in which you are embarked is the cause of God and of humanity. Let it be seen that you are in earnest.—Communicated.

On motion of Alderman Noble, the City Council have resolved not to permit obstructions on the sidewalks of the City.

The Ida Foundry at Dartmouth is at present in full operation. Success to it.

The Ida, it is said, on her late passage to New York, only gained twenty minutes by not calling in at Halifax.

Mr. Harris, Gardener, has planted during the season nearly 2,000 trees in the Cemetery beyond the Common.

The Chronicle states that a Peack, grown in the open air on the premises of Wm. Murdoch Esq., near Fort Massey, and which was presented to him on Wednesday last, weighed a trifle over six ounces. Nobody need peack Nova Scotia after that.

The weather for the last few weeks has been remarkably fine.

Dr. Geener's Kerosene Gas has been introduced in Morton's block of buildings.

Mr. Kellogg, Temperance Lecturer, is expected to visit Halifax next month.

The Montreal Pilot states that the Post Office will not be transferred to the Colonial authorities until January next.

A squash is now growing in the Government House Garden, Frederickton, N. B., measuring only 8 feet 11 inches in circumference!

New Brunswick papers state that Messrs. Wilson, Brown and Wark are to be elevated to the Legislative Council.

As an instance of CHEAP FARE we notice that one of the Steamers, plying on the St. John N. B. River, advertises to take passengers between St. John and Fredericton, a distance of 80 miles, for Two shillings and sixpence! That's the way to go a-head.

There has been quite an increase this year, in the Canadian imports at Oswego, over those of any previous season.

The famous Bejapore Gun, soon to be taken to England, is stated to be 14 feet long, nearly 4 feet in circumference, and to carry a ball of 2,000 pounds weight. Rather a formidable opponent, and calculated to make a great noise in the world.

The first hog-head of sugar from the new crop was received in New Orleans, on the 5th inst.

Sugar and Cotton in Texas are not more than half a crop this season.

The Savannah Republican 7th, says the new Rice crop is well cut, and is abundant and superior in quality.—The crop was never harvested so late before.

Accounts from the interior of Cuba state that the cholera was still prevailing among the plantations.

An auctioneer in selling a polyglot Bible announced it as Polly Grott's Bible, valued especially for the sake of the publisher, who was the widow of a celebrated German book-seller, and had been left with a large family of children to support. Rather a copious mistake.

The Roman Catholic Bishops in Canada East have issued a pastoral letter, forbidding the people of their charges to read any Bibles, or tracts, or even newspapers.

A correspondent of the Louisville Christian Advocate states that Judge M'Gee, of Woodville, Miss., has given to the several Methodist churches, in and around New Orleans, not less than one hundred thousand dollars.

The Bible and Education.

When men speak of discarding the Bible from Education, it is enough to set the world on fire. Where, in the wide earth, is there a book like it? In what library will you find such narratives, such wisdom, such pictures of domestic life,

such panoramic exhibitions of natural history, such glowing poetical visions, such inimitable simplicity and powers of diction? There is not a book in the world to be compared with it, even although it were not the book of God; and admitting it to be His, kings may well place their crowns beneath it, and philosophers sit with it on their knees, and merchants carry it with them in their travels, and sailors and soldiers deposit it in the safest corner of their chests, and missionaries go forth with it as beyond price, to give it to the heathen. Take it away, and it would be as if you were to quench the sun, so that the gloom and confusion of a second chaos would fall upon the condition and prospects of mankind.

Sometimes it would appear as if it were supposed that, in contending for this fundamental use of the Bible in the work of education, we meant that the Bible should supplant everything else. But there can be no greater mistake than this. Take the Bible, we say, for what it is,—a book of religion and morality. In connection with these, it contains some history, poetry, and prophecy; but its proper character is, that it is a popular book, that is, a book designed for the mass of mankind on these subjects. If you can educate the young without religion and morality then you may educate without the Bible; but if you cannot, then the Bible you must have, because it is, in all respects, incomparably the best, and, in many most important respects, the only book on these subjects.

Let parents and teachers consider their responsibility, as superintending the formation of character in the young. They have a prodigiously important trust in hand; and all their schemes and labours distinctly manifest that they are alive to this fact. Let the young themselves awake to the obligation of rightly improving the precious season allotted for education, and now fleeting so rapidly away; and, above all, let them be careful to listen to the voice of God, proclaiming in his Word, that "the fear of the Lord is the beginning of wisdom." How can they learn with so much ease and proficiency as now; and their study should be, to learn the Scriptures, and to learn them with diligence and care. Let Christians every where awake to the commanding claims of the religious education of the young. Other means of doing good are not to be neglected; but this should occupy a very high and prominent place. "Educate, educate!" is a voice that comes from every corner of the land on the ear of patriotism; and that education may accomplish its lofty end, in forming the character, and preparing for a holy and spiritual life, the Bible must be its basis, and eternity the sole boundary of its aims.—Scottish Christian Herald.

Summary of News.

FROM ENGLISH PAPERS.

It is understood that Sir Denis Le Marchant will succeed to the late Mr. Ley, as Clerk of the House of Commons, on a reduced salary of £2,000 per annum. Mr. Booth, the Examiner of Recognizances and Counsel to the Speaker, is likely to succeed Sir Denis Le Marchant as Legal Secretary of the Board of Trade. Mr. Booth's office will be abolished.

A letter from Athens announces the sudden death of Lord Wm. Clinton, the fourth son of the Duke of Newcastle. The deceased nobleman, who was attached to the British mission, was in his 96th year. It appears that he had rather imprudently started on a tour into the interior, during the great heats, was taken dangerously ill, and in forty-eight hours after his return to Athens, was a corpse.

Baron Brunow, (the Russian Minister,) has returned to London from St. Petersburg. His Excellency had only reached the Russian capital a few days, before he received the distressing news of the demise of Mlle. Olga de Lechue, his step-daughter.

The Queen has been pleased to appoint, by letters patent, Edward Adolphus Seymour, Esq., (commonly called Lord Seymour,) Charles Alexander Gore, Esq., and the Right Hon. Thomas Francis Kennedy, to be Commissioners of Woods, and Land Revenues, &c., &c.

PORT NATAL.—We understand that the Lidgett's ship, the Herald, arrived out, at Port Natal, in 69 days. All the passengers were landed in good health, and were about to proceed, at once, to their land, by the river Umgenia.—Mr. Methley having secured 12,000 acres, in a fertile and well-watered country. Mr. Land, connected with the parties who proceeded by the Herald, expresses himself highly satisfied with the soil, climate, &c., and the emigrants were pleased with the prospects.

A paragraph having appeared in the Scottish press to the effect that Mr. Stuart Wortley will not reintroduce into the Lower House the Bill to legalise marriage with the sister of a deceased wife, we are glad to hear, for the sake of the many thousands interested in the subject, that that gentleman has arranged with Lord St. Germans for its early introduction into the House of Lords. As the Lord Advocate of Scotland has expressed his opinion that these marriages are already legal there, we understand the bill of 1851 will not extend to that country.—Sun.

