

# THE WESLEYAN.

Vol. III.—No. 9.] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, ETC. [Whole No. 113

Ten Shillings per Annum }  
Half-Yearly in Advance. }

HALIFAX, N. S., SATURDAY MORNING, SEPTEMBER 6, 1851.

{ Single Copies,  
{ Three Pence.

## Poetry.

For the Wesleyan.

### THOUGHTS

OCCASIONED BY A TRANSIENT VISIT FROM A RETURNING CALIFORNIAN.

Go, wanderer go, a mother's smile will greet thee,  
A mother's love chase sadness from thy brow;  
And smiles of joy dispel the deep'ning gloom  
That mournful memories hang around thee now.

Go, for they miss thee at the evening hour,  
Thou dost not listen to the Sabbath bell;  
Fears, tortuous fears, gnaw ceaseless at the heart,  
And dreams re-echo one sad word—farewell.

Go, for thine heart is sad, thy spirit lonely,  
By thy long roamings from the sweets of home,—  
And lov'd ones mourn for thee, as one who sleepeth  
The long, deep sleep—in some far foreign tomb.

But stay, whence comes that trace of with'ring care?  
Whence the dark shadowing of a sudden'd thought?  
Whence the deep sighing of a burthen'd spirit,  
That tells sweet peace is not with treasures bought?

Could California's heaps of glittering dust  
Not lull the heavy heart to dreams of pleasure?  
Nor thy far wanderings 'neath those sunny skies  
Fill up the vacuum of thine hours of leisure?

Go, chase the brooding shadows from thy brow—  
Go, light thy brow from lamps of social gladness—  
Go, smile the bright smile of the glad and free—  
And let thy spirit eye forget its sadness.

Friend, of a fleeting hour—companion, of a day—  
Our spirits sicken at the parting token;  
Something like sorrow lurks in every eye,  
Which seems to wish farewells were never spoken.

Wilmot, July 8, 1851. AMELIA.

## Christian Miscellany.

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

### The Benevolence of Christianity.

We hold that in every act of his government, GOD designs to impress the whole intelligent universe with a fuller idea of his character and perfection, and thus draw to himself the homage and the confidence of every creature. But such an effect could never follow were not his administration one of supreme benevolence. Wisdom and power we may admire; but viewed alone, and uncombined with any other quality, they would never so act on the heart as to enkindle its love. The homage which we pay these high attributes is not the homage of the heart. Admiration there may be; but to call forth affection, the majesty of power and the perfection of wisdom must be blended with the plenitude of goodness. It is this which raises the soul into adoration, and the adoration always corresponds to our apprehension and experience of the divine goodness.

Now this goodness has been so expressed and set forth in that one great act of the divine government by which provision has been made for the recovery and happiness of man, as to leave every other exhibition of it at an immeasurable distance. Nor is it possible, we think, that even the infinite GOD should ever by any subsequent act exceed what he has already done. In that great stupendous scale of miracles which his conduct towards this fallen world embodies, we ascend step by step in the contemplation and discovery of his character, but in the scheme of mercy we at once rise to the very summit. The divine nature is one immense goodness, and this goodness all centred in the Saviour of the world. He was full of grace—the very sum and perfection of benevolence.

Of this benevolence his ministry was the grand expression. We know of no merely human system whose aim has been the amelioration and improvement of human nature, which has not left man still destitute of the chief good. But mark, Christianity looks upon him in his known physical, intellectual, and moral condition; and not only professes to raise him, in his whole nature and being, to a level with the first and purest born of GOD's creation, but to put him in possession of that good which cannot fail to render

even an immortality of existence supremely desirable and happy. There is nothing restricted—nothing exclusive, in the genius or the provision of Christianity. Looking at the conduct and the distributions of divine providence from a certain stand-point, we should be apt to conclude that the whole arrangement was nothing more than a dispensation in favour of some chosen number. While these are thrown into the lap of abundance, the great majority are reduced to the most absolute dependence, and not a few are called to endure the extreme pressure of poverty or privation—to bear up beneath its most crushing force. At the introduction of Christianity the question stood to be resolved, whether the same restrictions and apparent partiality were to characterise the distributions of divine grace. All doubt disappeared with the first intimation with which the Saviour opened his ministry. He was sent to preach the Gospel to the poor, and his whole ministry was to them an assurance, that they in common with all men, and to an equal degree, were to partake in the provisions of infinite mercy—that their poverty should be no impediment to the full enjoyment of all the blessings of eternal love. And would but the poor accept the offered provision of heaven, they would find that "godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come." Christianity positively improves the present condition of men. It has converted many a dwelling of deepest poverty and wretchedness into the abode of comfort and happiness. It has lit up with the beams of inexpressible joy many a countenance formerly shrouded in gloom. It has snatched many a hopeless victim from the dark margin of despair and ruin. It promises and proffers to heal every hurt, and bind up every wound of our suffering humanity. Nor does it overlook the deeper anguish of the mind. Inward distress exceeds outward destitution; mental sorrow is greater than any physical suffering, and it was therefore to be expected that the state of the mind would receive from the Saviour of men at least equal attention with the condition of the body. In the midst of the deepest gloom that can settle on the human spirit, Christianity reveals a light which brightens into the effulgence of eternal day. In the depth of earthly sorrow, she pours into the cup most impregnated with all that is bitter and distasteful, the purest consolations of divine love. Beneath the heaviest and most crushing load of mental suffering, she supplies a power which is omnipotent and all-sufficient. But for such gracious succour and support, and how many hearts must have sunk beneath their weight!—how many purer and nobler spirits must have been bruised and broken! Not only does He bind up the bleeding soul, but sets it free from every enslaving force. The Saviour came proclaiming deliverance to all that were bound; and while he loosed many that were bound with disease, he introduced others into the glorious liberty of the children of GOD. Nor has Christianity ever ceased, by the temperance, and purity, and virtue, which it enforces, to free men from many bodily distempers. It is conservative of health, and gives freer circulation to the stream of life; and could we bring its mighty principles to act on the spirit that is now enslaved, every fetter would of itself fall off, and the man stand up in all the conscious erectness and dignity of his moral freedom.

Such is the benevolence of Christianity, and Christianity has its fixed and definite period for the manifestation of this benevolence. The present is the dispensation of mercy, and with the close of this dispensation will come the end of the world, and the retributions of eternity. This is that everlasting age whose progress is to be marked by the triumphs of simple truth—the growth of civilization and social improvement—the accomplishment of prophecy—the renovation of the world—the recovery of humanity

—the universal brotherhood of man—the completion of GOD's great remedial plan, and the final union of earth and heaven. Now, if this be the age which GOD has selected for the most splendid revelation of his benevolence and his mercy—for the lavishing of his munificence and immeasurable goodness on the children of earth, what infinite consequences are involved in the part which we now act. We can never be otherwise than in circumstances which will call for the provisions of Christianity. Such are the capacities and the yearnings of man's soul, that nothing less and nothing else can satisfy him. Worlds are but shadows to a spirit which has no superior but GOD, and which will hold on its course when that of nature ends. It must find its happiness in an object corresponding with its own spiritual nature, and as immortal as itself. Christianity reveals that object. It sets before men THE SUPREME GOOD. And in nothing does its benevolence come out more conspicuously than in the fact, that it is the only system which contemplates man in the whole of his nature, and through the entire duration of his being. There is neither shade nor modification of character—there is no imaginable state or degree of wretchedness—whether physical, intellectual, or moral, to which it does not reach. It deals with humanity in all the conditions in which humanity is found. And to raise, improve, renovate, and render this humanity for ever blessed, is its immediate and specific end. No child of Adam is excluded from its provision. Its calls and its overtures are addressed to all. It speaks to each individual man as if he were the only one with whom it had to deal; and in strains of melting tenderness and ineffable love, beseeches him to accept the gift of GOD, which is eternal life.—Pathway.

### Business and Prayer.

If a professed disciple would not have his secular business become a millstone about his neck to drown him in perdition, he must be a man of prayer; he must daily secure spiritual communion with GOD. If he suffer his business to consume his time and spirits so as to deprive him of opportunities for prayer, reading the Bible, and real communion with GOD, he must decay in piety, and his service of mammon eat up his service of GOD. No one who believes that GOD answers prayer, will think of omitting either secret or family devotion for want of time, even when business is unusually urgent. Which is worth most to you or your family, an additional period of your own unblest labour, or the blessing of GOD on your efforts, won by spending that time in pleading with him in prayer? The plea of want of time is essentially atheistical; none should urge it but those who regard prayer as an empty mockery that never receives an answer from the Lord. Let the day begin with communion with GOD, let the disciple pass the whole day in the spirit of prayer, and all his duties will become spiritual duties, and all its scenes be inscribed with "Holiness to the Lord."

But this must be real communion with GOD, and not a mere formal prayer. Many morning prayers are a sort of paying compliments to the Most High. A Frenchman, it is said, visited his chapel in Paris to say his daily devotions, but he found no priest in attendance, and the building undergoing repairs. He walked up to the altar, laid his card on it with a low bow, and withdrew, well satisfied with the homage he had paid to the Lord. It is to be feared that too many of the morning prayers of the closet and the family are little more than laying a card upon the altar, a complimentary presentation of respects. But nothing less than such a communion with GOD as touches the heart and draws forth its earnest desires, can be any safeguard to us in the busy scenes of the day. Hence it would be well if every christian would make and keep the

resolution by which some have been profited, to have so many seasons of prayer, and to continue them so long as to keep the heart in a tender, lively, spiritual frame, so as never to leave the closet without some meltings of the heart, some sensible manifestations of GOD's love.

This point may best be enforced by the words of a devoted disciple of Christ. He said with great earnestness and simplicity, "I have made a discovery this summer which I regard as of great value. I used to defer my morning's devotions till after the first work of the morning. But this summer immediately on rising, before doing aught else, I pray; and I pray till I feel GOD's presence. Then I read the scriptures till breakfast, when I find my heart warm and ready to engage with interest in family prayer. At noon the hay wants turning; but I push off to spend a season in prayer; and the heart having become warm in the morning, it needs but little to restore its fervour, and I am soon at work again with a lively sense of GOD's presence. When all is done, I look back on a day spent with GOD, and give thanks for all his mercies, commending myself to him. And now, (he added with great animation), I can commend this plan to all Christians. It has carried me all through haying and harvesting, and in the busiest of it all I have had as much enlargement of heart and spiritual joy as ever in my life."—London Tract Magazine.

### Profane Swearing.

Profane swearing is a great sin, because it is a sin against GOD, and because it so spreads to others. It doth eat like a canker. Companions and children learn it. The profane person has a class of disciples around him. All experience shows how easily children pick up the horrid oaths. Their anxious parents are surprised to be greeted with profane words by their children whom they have carefully sought to guard against it. They have heard it from some black-throated wretch in the street, when playing or going on an errand. It has often been the case that a whole neighbourhood has been polluted by some one person. His oaths were repeated in all corners with strange correctness, even to the tone of voice and accompanying motions; and when his foul heart had invented a new one, it was almost as by lightning spread abroad and stereotyped by many hearts who could turn off copies of it with pleasure. Sins of the tongue are easily taught. How true it is, as all experience shows with reference to profaneness, "that James says, 'The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth.' And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts and of birds, and of serpents, and of things in the sea is tamed, and has been tamed of mankind. But the tongue can no man tame, it is an unruly evil, full of deadly poison. Beware of it, boys, as you value your life; and if you would avoid swearing, avoid drinking."—Lan. Express.

### Conversion of the Aged.

In a sermon to young men, Dr. Bedell said, "I have now been nearly twenty years in the ministry of the Gospel, and I here publicly state to you, that I do not believe I could enumerate three persons over fifty years of age, whom I ever heard ask the solemn and eternally momentous question, 'What shall I do to be saved?' Another distinguished, and still living divine of our country, has said, 'I will not say that none are converted in old age, but they are few and far between, like the scattered grapes on the outermost branches after the vintage is gathered! Remember thy Creator in the days of thy youth.'

ST 50

B. by the  
e. Wesleyan  
AFMAN, Esq.  
ian, to Miss  
Eza Bent.  
MS II Box,  
Hiram P.  
the Rev J G  
u, Merchant,  
of the late  
St John.  
s, by Rev R  
Chester, to  
pince.  
LES HEAVY  
e.—The de-  
sion of the  
Cumberland  
period, the  
was univer-  
sally cha-  
andler, of  
ng illness, in  
noon, Ship-  
the late Ma  
68 years.  
JAMIN AB-  
third year  
nora, Lett-  
owns, Liver-  
Ritchie, Me-  
Glasgow.  
ec, 23 days,  
Barr,  
dors, Rich-  
avee, PEL-  
ge's Bay, to  
slany, Wil-  
Geo's Bay,  
n, Fort Roy-  
97th Regt,  
s, to Creigh-  
Hong Kong,  
rises Nancy,  
Essex & Cog  
Stairs &  
ys, to Fair-  
St John's.  
l, Boston, &  
ly, Siteman,  
an, Placem-  
r, O'Bryan,  
Porto Rico,  
ana, to Fal-  
Cape Sable.  
erpool, G R.  
ston—J Isles  
y, Kingston,  
Montreal—  
yan, Boston  
ba—Creigh-  
Baltimore—  
y St George  
rham—Mac-  
Fairbanks  
cur—G & A  
ndies—John  
ston, Jam-  
St John, N.B.  
ata, Young,  
and others,  
ons; Fame,  
Quebec—T  
bec & Mont-  
t; Dolphin,  
; Good In-  
ve, Hardy,  
Wyman, Be-  
allace, Hal-  
New York.)  
Bollong, He-  
s, Halifax—  
cy, Taylor,  
per, Banks,  
Providence  
Image, Har-  
ship board  
cad, and do-  
llivan, Jam-  
at Antigua;  
ay for Hal-  
writing car-  
h, 23 days;  
to land for  
erel \$6.

Wesleyan



Wesleyan Day School, Halifax.

THE SUBSCRIBER begs leave respectfully to intimate to the Parents and to the Public generally, that the Exercises of the above School will take place on THURSDAY, the 31st of this Month, when pupils of both sexes may be enrolled for arrangement in the following classes:—

INITIATORY AND JUNIOR DIVISIONS. 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.

SENIOR AND MATHEMATICAL DIVISIONS. 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.

LATIN AND GREEK. McClintock & Upson's Series of Lessons, Anthon's Greek Reader, and the Higher Classics. Hours of Attendance.—From 9 a. m. to 1 p. m., and from 2 to 4 p. m.

A FRENCH Class will be formed, at a private hour in the afternoon. Finney's Practical French Grammar. An new Class is to be formed in the different departments, a favourable opportunity presents itself for any who may wish to attend the Institution, and avail themselves of the advantages of the system of instruction pursued, which is one calculated to encourage the personal efforts of the students. It is desirable that pupils should enter at the commencement of the Term.

Halifax, August 10th 1851. ALEXR. SIMPSON RFD.

The Unrivalled Summer Medicine

IS WELL KNOWN TO BE Dr. S. Townsend's Extract of Sarsaparilla.

WHICH assertion is endorsed by the following Testimonial from Rev. James Beattie, Pastor of the Third Presbyterian Church, New Orleans, 18th July, 1850. Dr. S. P. Townsend—Dear Sir: I feel it to be both a duty and a privilege to say, that for several Summers past I have used your preparation of Sarsaparilla in my family with the happiest effects. Yours, &c., JAMES BEATTIE.

Halifax, January 2nd, 1851.

MR. SAMUEL STORY, Junr.

Dear Sir,—I am happy to inform you that I had an opportunity of perceiving the good effect derived from the use of Dr. S. P. Townsend's Sarsaparilla, on Mrs. Rebecca Robinson, of Shelburne, who was considered in a decline, having a severe Cough, with symptoms of Asthma. She took large quantities of COD LIVER OIL, but without any benefit derived from it; at my request she was induced to try your valuable Sarsaparilla, and am happy to say with great success. She has taken five Bottles, and is now able to go about her house as usual, before taking it she was confined to her bed and not expected to live. Your obedt. servt. JOSEPH WAITERS.

Witness Patrick Caulfield, Jy Constable. Halifax, 5th. Emos. 91—115

LIFE AND FIRE INSURANCE.

The Underigned has been appointed Agent for the "TRENTON MUTUAL LIFE INSURANCE COMPANY" of "New York," United States, and having previously taken the Agency, received satisfactory proof of the good standing and respectability of the Institution, he begs to inform the public generally that he is now prepared to issue Policies for eligible fire risks at moderate rates of premium, and to receive proposals for Life Policies, which will be forwarded to the Directors, and if accepted, Policies will be immediately returned. The Capital stock of the Trenton Mutual is now \$250,000, well secured in good productive Stocks, Mortgage on Real Estate, and Cash in Banks—and is doing a very large and as yet from its commencement in 1847, a very successful business.

In the Life Department they issued the first year, ending 1st October, 1849, 957 Policies—a number which very few Companies of which are standing ever reached in the same time. The benefit of the mutual system in Life Assurance is very apparent, and is most favourable to all Policy holders in this Society, inasmuch as they receive a portion of each year's profits yearly, being deducted from the Premiums then payable, which are lower than any of the English Companies and not subject to stamp duty—all the particulars of which are fully set forth in the Pamphlets which the Agent has for distribution, who furnishes all Blanks and every necessary information, together with the Medical Examiner's Certificate gratis. All persons intending to insure are invited to call on the Agent, who will give them every information.

ROBTS S. BLACK, Esq., M. D. is Medical Examiner for the Company. DANIEL STARR, Agent. Halifax, 15th June.

PIANO FORTES

For Sale or to Let. THE Subscriber has Eight PIANO FORTES on hand, consisting of Cottage, Piccolo and square, rosewood and mahogany cases, of London manufacture, which he offers for sale at very low rates from 40 upwards; or to let by the year at a low rent. As these instruments have been in use a short time they can be warranted to stand the climate.

Persons wishing to obtain a good Piano at a lower price than it can be imported, or manufactured here, will do well to embrace the present opportunity. July 12. 2a. inside. PETER NORDBECK.

Waggons, Wheelbarrows, Brooms, &c.

Ex BELLE from Boston, just received.

10 WILLOW Waggons, or Cradles, 20 Children's Wheelbarrows, assorted sizes, 10 dozen best Corn Brooms, 10 new Painted Tubs, Bathing Tubs, Flour Buckets, Better Moulds and Butter Prints, Alicant, R-pe and Marilla Mats, for sale at the Italian Warehouse, by W. M. HARRINGTON.

OLD DR. JACOB TOWNSEND'S SARSAPARILLA

The Subscriber informs the Public, that he is Agent for the sale of the above excellent Compound, in this Province, and invites those dealing in the article, and all who are afflicted with the various diseases, for which the Sarsaparilla is known to be beneficial, to call and try the above, before putting any confidence in the slanders that the agents of its rival in the United States are publishing from time to time.

To be had by wholesale in cases of 2 dozen each, or by retail, at moderate prices, at the Jerusalem Warehouse, June 18, 1850. DANIEL STARR.

TOBACCO & CIGARS.

A FURTHER supply of that choice brand "Virginia Gold Leaf" TOBACCO, (in lumps) so much approved of. Also—20,000 very prime CIGARS, various brands and sizes.

10,000 cheap Cigars, from \$6 to \$8 per M. Just received and for sale by W. M. HARRINGTON. August 2. Opposite Commissariat, Bedford Row.

EAU DE COLOGNE.

80 DOZEN Eau de Cologne, in boxes of 4 dozen each, short and long bottles, real "Jean Marie Farina" for sale at ITALIAN WAREHOUSE, Bedford Row.

REVALENTA ARABICA.

FIFTY THOUSAND CURES WITHOUT MEDICINE HAVE BEEN EFFECTED BY DU BARRY'S REVALENTA ARABICA FOOD.—Twenty-five years' nervousness, constipation, indigestion, and debility, from which I have suffered great misery, and which no medicine could remove or relieve, have been effectually cured by Du Barry's Revalenta Arabica Food in a very short time. W. R. Reeves, Po 1 Anthony, Tiverton. "Eight years' dyspepsia, nervousness, debility, with cramps, spasms, and anæmia, for which my servant had consulted the advice of many, have been effectually removed by Du Barry's delicious health-restoring food in a very short time. I shall be happy to answer any inquiries. Rev. John W. Flavell, Bullington Rectory, Norfolk. "Three years' excessive nervousness, with pains in my neck and left arm, and general debility, which rendered my life very miserable, has been radically removed by Du Barry's health-restoring food. Alex. Stewart, Archdeacon, of Ross, Shilbreen. "50 years' indigestible agency from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness at the stomach, and vomitings, has been removed by Du Barry's excellent food. Maria Jolly Wortham, Ling, near Diss, Norfolk. Copies of testimonials of 50,000 cures (including those of Lord Stuart de Decies, Major-General Thomas King, Drs. Ure, Shortland, and Harvey) gratis. In caskets, with full instructions, 1lb. 3s. 6d.; 2lb. 5s. 6d.; 5lb. 12s. 6d.; 12lb. 27s. 6d. super-refined quality, 5lb. 27s. 6d.; 10lb. 45s. 3d. Du Barry's Palmolive Biscuits, a nice, safe, and effectual remedy for coughs, colds, asthma, and all affections of the lungs, throat, and voice, are of unrivalled excellence. In boxes, at 1s. 6d. 3s. 6d., and 5s. Du Barry & Co., 127, New Bond-street, London. Genuine only with Du Barry's signature. For sale in Halifax by JOHN NAYLOR, General Agent for Nova Scotia. April 25.

NOTICE.

A LARGE assortment of GROCERIES sold CHEAP for cash, wholesale and retail, To-becco, Molasses, Sugar, FLOUR, Coffee, Rice, Tea, Candles, Soap, Meat, LARD, and other articles too numerous to mention. Opposite the Exchange, head of Steam Boat Wharf, MICMAC No. 271 Water Street. JOHN IRVINE, Agent. August 25.

DIGBY HERRINGS.

50 BOXES No. 1 DIGBY HERRINGS, in good order, for sale by W. M. HARRINGTON.

FANCY SOAPS & PERFUMERY.

THE SUBSCRIBER offers his present extensive stock of FANCY SOAP & PERFUMERY, at very reduced prices. Jan. 25. ROBT. G. FRASER.

Equitable Fire Insurance Company

of London. (COMPLETELY REGISTERED AND INCORPORATED under 7th Ed. of the Act, and 9th Victoria, Cap. 110.)

Offices—26, Cornhill, London, and 9th Victoria, Cap. 110. 26, Prince Street, Edinburgh, 15, College Green, Dublin.

Capital—£500,000 Sterling.

LOCAL DIRECTORS AT HALIFAX. James Tremain, Esq., Chairman. Hon'ble S. Currier, T. C. Kinnear, Esq. Henry Pryor, Esq. John Strachan, Esq. P. Carrier Hill, Esq., Agent.

THIS Company is now ready to insure on all descriptions of Buildings, ships on Stocks, Goods and Merchandise.

ALL Losses adjusted, and paid in Halifax without reference to London.

The engagements of the Equitable are guaranteed by a responsible proprietary and an ample Subscribed Capital.

The insured are free from the liabilities of a Mutual Insurance Society, and entitled, according to the plan of the Company to a return of half the profits on a policy of three years standing.

No charge made for Policy or Survey. Blank forms of application for Insurance and every information afforded by applying to P. C. HILL, Agent, August 30. 1m. Halifax Bank Building.

Temperance.

Another Death in the Whisky Jug.

Another demonstration of the blessings of rum, and of the rum traffic, was on Monday night, May 19th, presented on the railroad near the grand junction in Worcester! Michael Donevan, of Stoneville, having there a wife, and four children, was about 7 o'clock seen staggering and hooting along the track, with a jug of rum in his hand, which he had obtained of some of the vendors of "liquid death" in Worcester, and the next morning was found dead, and horribly mangled, with limbs torn asunder, and blood, brains, and bowels strown some one or two feet along the iron rails,—the whole freight train of cars having probably passed over his body during the night—but the JUG!—there it stood, by the side of the road about half full of rum, in the midst of the scattered fragments of another murdered and immolated victim of the rum-sellers, a silent memento, and a befitting monument of the cause, and of the consummation of the bloody and awful catastrophe. O! the power, and the ubiquitous presence of rum!—how manifest, and admonitory are they seen and felt in this, and ten thousand other similar cases all over the land! How much longer will the do-nothing and apathetic friends of temperance fold their arms to slumber upon the heaving bosom of an alcoholic volcano, with the red hot and surging lava thus occasionally bursting forth at their feet!—How much longer will the Legislature of Massachusetts refuse the same facilities of enforcing the statutes against the lawless rum-sellers, that have ever been afforded by law for the obtaining of testimony and conviction against thieves, gamblers, counterfeiters, and vendors of lottery tickets and immoral publications! In view of the past, and the prospective continuation of such licensed, or permitted diabolical deeds of rum, large and sober masses of the community are ready to cry out in the language of one of our old—"How long, O, Lord, how long!"—Massachusetts Cataract.

The Good Effects of Total Abstinence.

A gentleman residing in one of the parishes in England has been able there to collect 700 persons who have become total abstainers. Among these more than forty men have been entirely reclaimed, and the general effect has been, that numbers of these have been brought to church, have become men of prayer, have prayer in their houses, the love of God in their hearts; and not one of them for the last four years had been brought before a magistrate, or applied for parochial relief. This speaks volumes in favour of the cause.

MORE LIQUOR SEIZED—Portland, Me., Aug. 1

—Another seizure of liquor of various kinds was made this morning on Steamboat Wharf; 34 barrels, six half barrels, and three kegs being taken. They had just been landed from the steamer from Boston. The owner or owners are unknown. Under the 12th section of the law, the liquor must be advertised two weeks before it can be condemned and destroyed. Besides the seizure of a large quantity in Portland, we learn from the Rockland Gazette, that 33 barrels, including 22 of New York rum, were seized in that town on Wednesday, and that the contents will be destroyed. Importers, at this rate, will soon find themselves engaged in a losing business.

THE LIQUOR TRAFFIC ABANDONED IN AUGUSTA

!—On Sunday last—being the day on which the Mayor's sixty-day proclamation expired—the several liquor dealers in this city, great and small, including hotel-keepers, apothecaries, and all others who had to any extent previously participated in its sale, voluntarily abandoned the traffic; and now, on this seventh day of August, in the year of grace 1851, not a single glass of intoxicating liquor, of any kind, is sold, or can be obtained for love or money, or for any purpose whatever, in the city of Augusta! So, at all events, we are informed, and verily believe.—Augusta (Me.) Age, Thursday.

SUIT FOR DAMAGES IN A LIQUOR CASE.

—One of the liquor sellers in Augusta, Me., whose stock was destroyed by the city authorities a few days since, brought an action of trover against the officer who seized it, to recover the value of the jugs and liquor, representing that he had the liquor in his possession for medical purposes, and not for sale. The Judge decided, under the 16th section of the liquor law, that no action could be maintained in which any portion of the property sued for is composed of intoxicating liquors.—Judgment accordingly.

By a letter from Constantinople, 15th ult., it appears that all the members of the family of the late Mehemet Ali Pacha have decided on quitting Egypt, and taking refuge at Constantinople.

Election Intelligence.

(From Yesterday's Papers.) Halifax Township. Doyle, Wier, Allison. 1149 1031 819 Halifax County. Esson, Annand, Grassie. 1562 1321 1115 But there are yet four Districts to be heard from, including Musquodoboit. Pictou, Holmes, Wilkins, and Murray [Conservatives] elected All Railway supporters. Colchester. The four Liberal Candidates elected. Amherst. Mr. Bent elected. Plodged to sustain the Railway. Isle Madame. Mr. Martell has been returned without opposition.

TO CORRESPONDENTS.

Bridgetown, Rev. A. M.: None can more regret the circumstance to which reference is made than ourselves. The Papers are regularly mailed at the Post Office here in time to reach Bridgetown the first mail after issue. We have laid your letter before the Deputy Post Master General, who will make immediate enquiry into the matter, and use his exertions to ascertain the cause of failure. We hope the recurrence of annoyance and disappointment will be prevented for the future.

These remarks will apply also to Aylesford.—Subscribers ought not to visit the omission of others so summarily on our heads. We do our best to give satisfaction to all. If subscribers at Aylesford would prefer to have their papers sent by Coach as formerly, we have no doubt we could arrange the matter for them. Please let us know.

LETTERS AND MONIES RECEIVED.

Capt. P. Mackay, Bridgetown, (on Vol. I. 5s., Vol. II. 10s.), Rev. F. Gaetz (Vol. III. 6s. 6d.—12s. 6d. to be appropriated as directed—1 new Sub.), Rev. J. Marshall, Windsor, (on Vol. II. 30s. 7d.), Rev. G. Johnson (10s.—1 new sub.—Articles with thanks.)

Marriages.

On Sunday the 17th inst, at Sackville, N. B., by the Rev Humphrey Pickard, Principal of the Wesleyan Academy, Mount Allison, A LEBERT D CHAPMAN, Esq. Seizing Officer, son of Capt Thos Chapman, to Miss FRANCES, fourth daughter of the late Mr Ezra Bent.—Also, by the same at the same place, Mr JOHN H BENT, to Miss Sophia Augusta, fourth daughter of Hiram Ferguson, Esq. At Lunenburg, on the 17th inst, by the Rev J C Cochran, Mr WILLIAM NORMAN ZWICKER, Merchant, to FRANCES AUGUSTA, second daughter of the late Henry Swymmer, Esq, Barrister at Law, of St John. At East Branch River Philip, on 11th inst, by Rev B Smith, Mr PHILIP STOKERHOUSE, of West Chester, to Miss SARAH JANE METCALF, of the former place.

Deaths.

At Amherst, on the 13th inst, CHARLES HEWITT CHANDLER, Esq, in the 84th year of his age.—The deceased came to this Province at the conclusion of the peace in 1783, and has been a resident in Chumberland for the last sixty years. He held, for a long period, the office of High Sheriff of the County. He was universally esteemed as a man of upright and honorable character. He was father of the Hon E B Chandler, of Dorchester. On Tuesday morning last, after a lingering illness, in the 65th year of his age, Mr EDWARD NONWOOD, Shipwright, formerly of H M Dockyard, son of the late Mr Winkworth Norwood. On the 23rd inst, MICHAEL DOYLE, aged 68 years. At Windsor, on Tuesday, 19th inst, BENJAMIN ALFRED, son of James L DeWolf, Esq, in the third year of his age.

Shipping News

PORT OF HALIFAX.

ARRIVED. FRIDAY, Aug. 22.—R M steamship Europa, Lott, Boston, 44 hours; barques Jane Duffus, Downs, Liverpool, GB, 50 days; to Oxley & Co; Duncan Ritchie, Melville, St Stephens, NB, 5 days, bound to Glasgow; leaky; brig Queen of the Isles, Gray, Quebec, 12 days; to Almon, Hare & McAniff; schrs Mary, Bond, Barin, NF, 6 days; to G H Starr; Mary Ann, Delory, Pictou, to G Tobin & J Cochran; Francis, Lavee, Pictou, to J B Fay; Dolphin, Morris, St George's Bay, to Oxley & Co; Dove, Hardy, P E Island; Galaxy, Wilson, LaPelle, 8 days; Victory, Parsons, St Geo's Bay. SUNDAY, 24th—H M barque Edmondston, Port Royal, Jan, 25 days, with the remainder of the 97th Regt, brig Brooklyn, Mitchell, Matanzas, 17 days, to Creighton & Grassie. MONDAY, 25th—barque Orpheus, O'Neil, Hong Kong, 130 days; to Almon, Hare & McAniff; brig Nancy, Taylor, Philadelphia, 7 days; to John Esson & Co; Palermo, Marsters, Glasgow, 30 days; to W Stairs & Sons; brig Rapid, Crowell, Matanzas, 17 days; to Fairbanks & Allison; schr Outlaw, Campbell, St John's, PR, 13 days; to W H Rudolf. WEDNESDAY, 27th—brig Belle, Laybold, Boston, 4 days; to B Wier & Co and others; schrs Sally, Siteman, Pictou; Lucy, O'Bryan, do; Emily, O'Bryan, Pictou, 12 days; to Lalter & Twining; Stranger, O'Bryan, Cod Bay, NF, 8 days; to H S McNeil. AUGUST, 28th—brig Antionette, Smith, Porto Rico, Thos Bolton; brig Compeer, Brown, Havana, to Fairbanks & Allison; H M steamer Columbia, Cape Sable. CLEARED. August 22—steamship Europa, Lott, Liverpool, 6 R.—S Cunard & Co; brig Boston, Laybold, Boston.—J Isles and B Wier & Co; brig Muta, Cleverly, Kingston, Jam—N L & J T West; Virginia, Boucher, Montreal—Fairbanks & Allison; schr Clifford, O'Bryan, Boston—Carman & Wright. August 23—brig Petrel, Crockett, Cuba—Creighton & Grassie; schrs Margaret, Quillman, Baltimore—Carman & Wright; Providence, Legg, Bay St George—W Lawson. August 25—brig Richard, Brown, Rudderham—Master; schrs Independence, Ermond, Quebec—Fairbanks & Allison; Mary, Boutillier, Bay Chaleur—G & A Mitchell. August 26—brig Plato, Lawrence, B W Indies—John Strachan. August 27—brig Emily, Menard, Kingston, Jam—W Pryor & Sons; schrs Charles, Whipple, St John, NB.—John McDougall & Co and others; Muta, Young, Charlottetown, P E Island—S Cunard & Co and others; Thomas, Doyle, NF—Fairbanks & Allison; Fame, Nickerson, Boston.—Carman & Wright. August 28—schrs Providence, Fournier, Quebec—T C Kinnear & Co; Victoria, Fournier, Quebec & Montreal—Fairbanks & Allison and J J Wyatt; Dolphin, Morris, St George's Bay, NF—Oxley & Co; Good in tent, Shelmut, NF—Salter & Twining; Dove, Hardy, P E Island—John B Fay and others.

MEMORANDA.

Quebec, Aug 12th—arr'd brig Kingston, Wyman, Halifax. Havana, Aug 14th—arr'd brig Mary, Wallace, Halifax—cargo unsold. (Per Telegraph from New York.) Baltimore, Aug 15th—arr'd schr Cinara, Bollong, Halifax; 21st—arr'd brig Nova Scotia, Bruce, Halifax—(Per Telegraph.) Philadelphia, Aug 16th—sld brig Nancy, Taylor, Halifax. Fredericksburg, Aug 7th—arr'd schr Jasper, Banks, Halifax. St George's Bay, Aug 7th—Prussian brig Providence from Wallace for London, put in to repair damage, having been run into the day previous by a large ship bound to the westward, carrying away bowsprit head, and doing other damage. Matanzas, Aug 17th—arr'd Velocity, Sullivan, Jamaica—(by Telegraph from New York.) Schr Outlaw reports—sold outward cargo at Antigua; left brig Antionette, Smith, to sail next day for Halifax; brig Dashes, Grant, 23 days, hence, waiting cargo; brig Scotia, Berwick, hence, arrived 5th, 23 days; sold cargo—sailed same day for Arceibo, to load for Halifax; sold cod \$3 2-4, scale 3 1-4, mackerel \$6.

THE WESLEYAN

Is published for the Proprietors, at The Wesleyan Office, Marchington's Lane.



# THE WESLEYAN.

Vol. III.—No. 9.]

A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, ETC.

[Whole No. 113

Ten Shillings per Annum }  
Half-Yearly in Advance. }

HALIFAX, N. S., SATURDAY MORNING, SEPTEMBER 6, 1851.

{ Single Copies,  
Three Pence. }

## Poetry.

For the Wesleyan.

### THOUGHTS

OCCASIONED BY A TRANSIENT VISIT FROM A RETURNING CALIFORNIAN.

Go, wanderer go, a mother's smile will greet thee,  
A mother's love chase sadness from thy brow;  
And smiles of joy dispel the deep'ning gloom  
That mournful memories hang around thee now.

Go, for they miss thee at the evening hour,  
Thou dost not listen to the Sabbath bell;  
Fears, tortuous fears, gnaw ceaseless at the heart,  
And dreams re-echo one sad word—farewell.

Go, for thine heart is sad, thy spirit lonely,  
By thy long roamings from the sweets of home.—  
And lo! 'd ones mourn for thee, as one who sleepeth  
The long, deep sleep—in some far foreign tomb.

But stay, whence comes that trace of with'ring care?  
Whence the dark shadowing of a sudden'd thought?  
Whence the deep sighing of a burthen'd spirit,  
That tells sweet peace is not with treasures bought?

Could California's heaps of glittering dust  
Not lull the heavy heart to dreams of pleasure?  
Nor thy far wanderings 'neath those sunny skies  
Fill up the vacuum of thine hours of leisure?

Go, chase the brooding shadows from thy brow—  
Go, light thy brow from lamps of social gladness—  
Go, smile the bright smile of the glad and free—  
And let thy spirit eye forget its sadness.

Friend, of a fleeting hour—companion, of a day—  
Our spirits sicken at the parting token;  
Something like sorrow lurks in every eye,  
Which seems to wish farewells were never spoken.

Wilnot, July 8, 1851. AMELIA.

## Christian Miscellany.

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

### The Benevolence of Christianity.

We hold that in every act of his government, GOD designs to impress the whole intelligent universe with a fuller idea of his character and perfection, and thus draw to himself the homage and the confidence of every creature. But such an effect could never follow were not his administration one of supreme benevolence. Wisdom and power we may admire; but viewed alone, and uncombined with any other quality, they would never so act on the heart as to enkindle its love. The homage which we pay these high attributes is not the homage of the heart. Admiration there may be; but to call forth affection, the majesty of power and the perfection of wisdom must be blended with the plenitude of goodness. It is this which raises the soul into adoration, and the adoration always corresponds to our apprehension and experience of the divine goodness.

Now this goodness has been so expressed and set forth in that one great act of the divine government by which provision has been made for the recovery and happiness of man, as to leave every other exhibition of it at an immeasurable distance. Nor is it possible, we think, that even the infinite GOD should ever by any subsequent act exceed what he has already done. In that great stupendous scale of miracles which his conduct towards this fallen world embodies, we ascend step by step in the contemplation and discovery of his character, but in the scheme of mercy we at once rise to the very summit. The divine nature is one immense goodness, and this goodness all centred in the Saviour of the world. He was full of grace—the very sum and perfection of benevolence.

Of this benevolence his ministry was the grand expression. We know of no merely human system whose aim has been the amelioration and improvement of human nature, which has not left man still destitute of the chief good. But mark, Christianity looks upon him in his known physical, intellectual, and moral condition; and not only proffers to raise him, in his whole nature and being, to a level with the first and purest born of GOD's creation, but to put him in possession of that good which cannot fail to render

even an immortality of existence supremely desirable and happy. There is nothing restricted—nothing exclusive, in the genius of the provision of Christianity. Looking at the conduct and the distributions of divine providence from a certain stand-point, we should be apt to conclude that the whole arrangement was nothing more than a dispensation in favour of some chosen number. While these are thrown into the lap of abundance, the great majority are reduced to the most absolute dependence, and not a few are called to endure the extreme pressure of poverty or privation—to bear up beneath its most crushing force. At the introduction of Christianity the question stood to be resolved, whether the same restrictions and apparent partiality were to characterise the distributions of divine grace. All doubt disappeared with the first intimation with which the Saviour opened his ministry. He was sent to preach the Gospel to the poor, and his whole ministry was to them an assurance, that they in common with all men, and to an equal degree, were to partake in the provisions of infinite mercy—that their poverty should be no impediment to the full enjoyment of all the blessings of eternal love. And would but the poor accept the offered provision of heaven, they would find that "godliness is profitable unto all things, having the promise of the life that now is, as well as of that which is to come." Christianity positively improves the present condition of men. It has converted many a dwelling of deepest poverty and wretchedness into the abode of comfort and happiness. It has lit up with the beams of inexpressible joy many a countenance formerly shrouded in gloom. It has snatched many a hopeless victim from the dark margin of despair and ruin. It promises and proffers to heal every hurt, and bind up every wound of our suffering humanity. Nor does it overlook the deeper anguish of the mind. Inward distress exceeds outward destitution; mental sorrow is greater than any physical suffering, and it was therefore to be expected that the state of the mind would receive from the Saviour of men at least equal attention with the condition of the body. In the midst of the deepest gloom that can settle on the human spirit, Christianity reveals a light which brightens into the effulgence of eternal day. In the depth of earthly sorrow, she pours into the cup most impregnated with all that is bitter and distasteful, the purest consolations of divine love. Beneath the heaviest and most crushing load of mental suffering, she supplies a power which is omnipotent and all-sufficient. But for such gracious succour and support, and how many hearts must have sunk beneath their weight!—how many purer and nobler spirits must have been bruised and broken! Not only does He bind up the bleeding soul, but sets it free from every enslaving force. The Saviour came proclaiming deliverance to all that were bound; and while he loosed many that were bound with disease, he introduced others into the glorious liberty of the children of GOD. Nor has Christianity ever ceased, by the temperance, and purity, and virtue, which it enforces, to free men from many bodily distempers. It is conservative of health, and gives freer circulation to the stream of life; and could we bring its mighty principles to act on the spirit that is now enslaved, every fetter would of itself fall off, and the man stand up in all the conscious erectness and dignity of his moral freedom.

Such is the benevolence of Christianity, and Christianity has its fixed and definite period for the manifestation of this benevolence. The present is the dispensation of mercy, and with the close of this dispensation will come the end of the world, and the retributions of eternity. This is that everlasting age whose progress is to be marked by the triumphs of simple truth—the growth of civilization and social improvement—the accomplishment of prophecy—the renovation of the world—the recovery of humanity

—the universal brotherhood of man—the completion of GOD's great remedial plan, and the final union of earth and heaven. Now, if this be the age which GOD has selected for the most splendid revelation of his benevolence and his mercy—for the lavishing of his munificence and immeasurable goodness on the children of earth, what infinite consequences are involved in the part which we now act. We can never be otherwise than in circumstances which will call for the provisions of Christianity. Such are the capacities and the yearnings of man's soul, that nothing less and nothing else can satisfy him. Worlds are but shadows to a spirit which has no superior but GOD, and which will hold on its course when that of nature ends. It must find its happiness in an object corresponding with its own spiritual nature, and as immortal as itself. Christianity reveals that object. It sets before men THE SUPREME GOOD. And in nothing does its benevolence come out more conspicuously than in the fact, that it is the only system which contemplates man in the whole of his nature, and through the entire duration of his being. There is neither shade nor modification of character—there is no imaginable state or degree of wretchedness—whether physical, intellectual, or moral, to which it does not reach. It deals with humanity in all the conditions in which humanity is found. And to raise, improve, renovate, and render this humanity for ever blessed, is its immediate and specific end. No child of Adam is excluded from its provision. Its calls and its overtures are addressed to all. It speaks to each individual man as if he were the only one with whom it had to deal; and in strains of melting tenderness and ineffable love, beseeches him to accept the gift of GOD, which is eternal life.—Pathway.

### Business and Prayer.

If a professed disciple would not have his secular business become as a millstone about his neck to drown him in perdition, he must be a man of prayer; he must daily secure spiritual communion with GOD. If he suffer his business to consume his time and spirits so as to deprive him of opportunities for prayer, reading the Bible, and real communion with GOD, he must decay in piety, and his service of mammon eat up his service of GOD. No one who believes that GOD answers prayer, will think of omitting either secret or family devotion for want of time, even when business is unusually urgent. Which is worth most to you or your family, an additional period of your own unblest labour, or the blessing of GOD on your efforts, won by spending that time in pleading with him in prayer? The plea of want of time is essentially atheistical; none should urge it but those who regard prayer as an empty mockery that never receives an answer from the Lord. Let the day begin with communion with GOD, let the disciple pass the whole day in the spirit of prayer, and all his duties will become spiritual duties, and all its scenes be inscribed with "Holiness to the Lord."

But this must be real communion with GOD, and not a mere formal prayer. Many morning prayers are a sort of paying compliments to the Most High. A Frenchman, it is said, visited his chapel in Paris to say his daily devotions, but he found no priest in attendance, and the building undergoing repairs. He walked up to the altar, laid his card on it with a low bow, and withdrew, well satisfied with the homage he had paid to the Lord. It is to be feared that too many of the morning prayers of the closet and the family are little more than laying a card upon the altar, a complimentary presentation of respects. But nothing less than such a communion with GOD as touches the heart and draws forth its earnest desires, can be any safeguard to us in the busy scenes of the day. Hence it would be well if every christian would make and keep the

resolution by which some have been profited, to have so many seasons of prayer, and to continue them so long as to keep the heart in a tender, lively, spiritual frame, so as never to leave the closet without some meltings of the heart, some sensible manifestations of GOD's love.

This point may best be enforced by the words of a devoted disciple of Christ. He said with great earnestness and simplicity, "I have made a discovery this summer which I regard as of great value. I used to defer my morning's devotions till after the first work of the morning. But this summer immediately on rising, before doing aught else, I pray; and I pray till I feel GOD's presence. Then I read the scriptures till breakfast, when I find my heart warm and ready to engage with interest in family prayer. At noon the hay wants turning; but I push off to spend a season in prayer; and the heart having become warm in the morning, it needs but little to restore its fervour, and I am soon at work again with a lively sense of GOD's presence. When all is done, I look back on a day spent with GOD, and give thanks for all his mercies, commending myself to him. And now, (he added with great animation), I can commend this plan to all Christians. It has carried me all through haying and harvesting, and in the busiest of it all I have had as much enlargement of heart and spiritual joy as ever in my life."—London Tract Magazine.

### Profane Swearing.

Profane swearing is a great sin, because it is a sin against GOD, and because it so spreads to others. It doth eat like a canker. Companions and children learn it. The profane person has a class of disciples around him. All experience shows how easily children pick up the horrid oaths. Their anxious parents are surprised to be greeted with profane words by their children whom they have carefully sought to guard against it. They have heard it from some black throated wretch in the street, when playing or going on an errand. It has often been the case that a whole neighbourhood has been polluted by some one person. His oaths were repeated in all corners with strange correctness, even to the tone of voice and accompanying motions; and when his foul heart had invented a new one, it was almost as by lightning spread abroad and stereotyped by many hearts who could turn off copies of it with pleasure. Sins of the tongue are easily taught. How true it is, as all experience shows with reference to profaneness, "hat Jam's says, 'The tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth.' And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defleth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts and of birds, and of serpents, and of things in the sea is tamed, and has been tamed of mankind. But the tongue can no man tame, it is an unruly evil, full of deadly poison. Beware of it, boys, as you value your life; and if you would avoid swearing, avoid drinking."—Lan. Express.

### Conversion of the Aged.

In a sermon to young men, Dr. Bedell said, "I have now been nearly twenty years in the ministry of the Gospel, and I here publicly state to you, that I do not believe I could enumerate three persons over fifty years of age, whom I ever heard ask the solemn and eternally momentous question, 'What shall I do to be saved?' " Another distinguished, and still living divine of our country, has said, "I will not say that none are converted in old age, but they are few and far between, like the scattered grapes on the outermost branches after the vintage is gathered! Remember thy Creator in the days of thy youth."

1ST 30

N. B., by the  
the Wesleyan  
LAPMAN, Esq.,  
man, to Miss  
Ezra Bent—  
ON H BENT,  
of Hiram Fus-

the Rev J G  
in, Merchant,  
of the late  
of St John.  
st, by Rev B  
at Chester, to  
place.

LES HENRY  
ge.—The de-  
of the  
Cumberland  
g period, the  
was univa-  
sionable cho-  
Chandler, of

ing illness, in  
wood, Ship-  
the late Ma-

68 years.  
N. JAMIN A-  
third year

urora, Lot,  
owns, Lives-  
Ritchie, Me-  
Glasgow—  
ec, 12 days,  
Bond, Burin,  
dory, Rich-  
avee, P. El-  
go's Bay, to  
luxury, Wil-  
Geo's Bay,  
n, Port Roy-  
97th Regt,  
s, to Creigh-

Hong Kong,  
rize Nancy,  
Esson & Co  
N Stairs &  
ys, to Fair-  
St John's,

l, Boston, &  
ly, Siteman,  
an, Placem-  
r, O'Bryan,

Porto Rico,  
na, to Fal-  
Cape Sable.

erpool, G B  
son—J Isles  
y, Kingston,  
Montreal—  
yan, Boston

ba—Creigh-  
Baltimore—  
St George

ham—Ma-  
Fairbanks  
ur—G & A

idice—John

ton, Jam-  
St John, NB,  
ta, Young,  
and others,  
ms; Fame,

Quebec—T  
ec & Mon-  
; Dolphin,  
; Good In-  
ve, Hardy,

Wyman, Be-

lance, Hal-  
ew York.)  
ollong, He-  
Halifax—

y, Taylor,

per, Banks,

Providence  
smage, har-  
ship bound  
ad, and do-

ivan, Jam-

at Antigon,  
y for Hall-  
nating car-  
23 days;  
o load for  
rel \$6.

Wesleyan



## Missionary Intelligence.

France.

PARIS, July 31, 1851.

One good result of the uncertainty as to the future, which is the prevailing feature of our domestic politics, may be remarked—an increasing number of citizens are sick of politics, and are turning their attention to religion. I mentioned, some time ago, that the sale of Bibles by booksellers had greatly increased. Besides a fine edition of DeSacy's Bible, with plates, which is expensive, an Abbe has published an *emasculated* edition, under the title of "*Bible des gens du monde*," in which whole books are left out, (all the apostolic epistles, for example;) but which he recommends, as containing all that is necessary or important for laymen to know of the Bible. There are, I believe, other editions published on speculation, but, besides all these, and the Bibles sold by poor people in distress, the supply to the booksellers from the depot of the French and Foreign Bible Society has numbered six hundred in a month!

Our labours (those of the Methodists) have been principally directed by the good providence of God to the centres of the Protestant population, and we have contributed not a little to the revival of religion among the Protestants in France. Many, now faithful ministers of the Reformed Church, ascribe their first religious impressions to the instrumentality of Methodist preachers. A considerable number of young students, at Montauban, some five or six and twenty years ago, met in class regularly with a Methodist preacher, and have since that time been centres of Gospel light and influence in different parts of the country. And some of the principal laymen who now devote, in different ways, their leisure hours to the Redeemer's kingdom, owe their salvation to the same instruments. How great, from these and similar causes, is the spiritual change produced among the Protestants of France since the conclusion of the last war with England. Immediately after the peace, some pious English, who visited Paris, were unable to find a copy of the Bible there. Your Matthias Bruen, who visited Paris from New York, with Dr. Mason, in 1816, describes "a first Sabbath in Paris as a day of unmingled pain, when they attended a Protestant place of worship, with a handful of people under a cheerless ministry; then strayed, with sinking spirits, into two or three of the churches, where there was the recital of prayers, in an unknown tongue, and no auditors; and at last took refuge in their own apartment, to pass the evening in tears and prayers for the thoughtless and prayerless multitudes around them."

At that time there were not more than five or six evangelical ministers in France; three or four in the neighbourhood of Nimes—two of whom still survive, and are still near each other in a different part of France—the presidents of the consistories of Toulouse and Montauban, and one or two in the North, who are since dead. Those in the South had received Gospel light from the Moravians, and one of them had in his church a few souls converted by his ministry, and formed into a Moravian society.—One of them was a native of Lyons, in Switzerland, the birth-place of John Fletcher, whom he had seen in his infancy, and whom he resembled much in countenance, and in his spirit and temper. In Normandy, at that time, we had two small societies, in the neighbourhood of Caen.

At present there is reason to believe there are scores of evangelical preachers in the Reformed and Protestant State Churches; two Bible societies, a Tract society, three Evangelical societies, or even four—if that of Lausanne, which employs labourers in France, be reckoned—a Missionary society, whose agents are labouring successfully in South Africa, and a number of churches, supported by voluntary contributions, and independent of the State. These have lately, notwithstanding that a few of them are Presbyterians in their principles, joined together in a union of churches, and adopted a confession of faith, from which the expression of the peculiar tenets of Calvin is omitted.

The progress of the Methodist societies has not been proportioned to that of the general extension of the truth in France.—We have not been able to employ the press, which, in a reading country like France, exercises great influence; the little that has been done in this way has been done by the individual efforts, and at the personal risk, of one or other of the preachers. Our missionary society, with the wants of the world pressing on its means, has been obliged to limit its efforts in France to the support of the ministry, and of public worship. Our young converts who manifested zeal for God have been often taken out of our hands by other societies, who employed them as colporteurs, received them into their institutions of education, for schoolmasters or missionaries, and though these have often preserved an affectionate remembrance of our labours, their talents and piety have been employed to fertilize other fields than those which we have occupied. Our connexional principle has hitherto prevented our applying for help for these subsidiary efforts, which are nowhere more necessary than in France, to our brethren in Europe personally—while persons who had no connexion with us could make collections in England, to which our friends subscribed liberally, for the support of schools, the education of schoolmasters, &c. It must be remembered that the Protestants in France are a minority, a small minority, and must look for help elsewhere to carry on any extensive system of evangelization. We have been even obliged to diminish the number of our preachers. We are two less than we were in 1842.

Notwithstanding this, our prospects just now are very good, especially in the South of France. In a recent visit to the principal stations, I found at most of them not only larger congregations than heretofore, but a more earnest and decided spirit of hearing. There is, just now, such premonitions of an outpouring of the Spirit in some places, as excites the hopes and quickens the prayers of our pious members greatly, but more men are wanting in that neighbourhood.

We have twice been favoured in the South by gracious revivals. The first was in 1831. It took place in the villages of a valley near Nimes, and produced for a short time a general awakening in two or three villages. Our numbers in France were doubled that year; and again the year following, (quadrupled in two years.) About thirty persons professed entire sanctification during the revival, and they were, in my judgment, most of them, consistent witnesses of that great Christian privilege.

Another revival, which took place more recently, was confined to two villages, and Nimes itself, and only children were its subjects. Of the children then brought in, we have now two travelling preachers, a catechist, six or seven local preachers, and several school-mistresses. About fifty children were converted at that time in the three places, as it were, simultaneously; and by far the greater part are still in the fold of the Gospel. We are thankful for these demonstrations of Divine power and goodness, and at present many are expecting a similar power of Divine grace. I hope the knowledge of these circumstances will encourage the readers of the Christian Advocate and Journal who know the power of prayer, to stretch forth the hand of faith toward this country in prayer to God for his blessing. There are many who are looking upward just now. O that God would rend the heavens and come down, that the mountains might flow down at his presence!

We have some encouragement in poor, frivolous, sensual Paris. Our catechist here preaches in the Faubourg St. Marceau, the quarter of the chiffonniers, the rag-gatherers, where M. Pilatte, who is now in New York, laboured some time; and where M. Rousset, the author of the Tracts on Popery, has since opened a place of worship. M. Rousset, during his absence in England, whether he has gone to preach to his countrymen, who are in England for the Exhibition;—these poor people hear the word with the greatest attention, and there is good reason to believe that some are under Divine influence.—*Paris Cor. to Chris. Adv. & Jour.*

## Family Circle.

Father Gruber and short Dresses.

A reminiscence of this Methodist pioneer, is preserved by the Christian Advocate and Journal, who obtained the facts from eye-witnesses:—

Father Gruber, it is well-known, was rather a stickler for plainness in everything, and especially in apparel. Nothing could be more offensive to him than any, even the least dispositions to copy the fashions of the world. Being at the time—say 35 or 40 years since—a presiding elder, he attended a camp meeting held in the neighbourhood of Franklin, Venango county, Penn. It was about the time a certain kind of female attire, then known as the "petticoat and habit," came first into fashionable, and then into general, use. The latter article resembled a gentleman's coat, and associated with other articles, rather tended to a graceful display of the female form. Some of the "better" sort of Methodist young ladies, dressed after the new fashion, attended the camp meeting in question. Their appearance attracted the by-no-means favorable regards of the Presiding Elder. So displeased was he, indeed, that he determined, if possible to inflict upon them a public mortification. The opportunity soon occurred. During some of the social exercises, these young fashionables, grouped together, were singing a hymn very popular about those days, but much less so, I am happy to say, in these modern times—of which the last line of each verse was a kind of chorus—"I want to get to heaven, my long-sought rest;" in which they were most cordially joined by the presiding elder.

They perceived him in their midst, and inspired by the presence of so distinguished a functionary, sang one with more than ordinary zeal and pathos. At length, however, it was discovered by those who were standing next to him, that when the presiding elder came to the closing lines of the verse, instead of "following copy" as the printers say, he sang, "I want to get to heaven, with my long short dress!" As fast as they detected the variation they stopped singing; first one, then another, till all had ceased, save the elder. But so far was he from stopping, that he really seemed to acquire momentum from progress; so that when he had engrossed the entire attention of the social circle, he was still singing at the top of his voice, and to the unutterable chagrin and mortification of the young sisters, "I want to get to heaven with my long short dress!" It is hardly necessary to add that the "long, short dresses" were quite scarce during the rest of the meeting.

### A touching Scene.

A French paper says: Lucille Romee, a pretty little girl with blue eyes and fair hair, poorly but neatly clothed, was brought before the Sixth Court of Correction, under a charge of vagrancy.

"Does any one claim you?" said the magistrate.

"Ah, my good sir," she replied, "I have no friends—my father and mother are dead. I have only my brother James, but he is as young as I am. O, dear, what could he do for me?"

"The Court must send you to the house of correction."

"Here I am; do not fear," cried a childish voice from the other end of the court. And at the same instant, a little boy with a sprightly countenance started forth from the midst of the crowd, and stood before the magistrate.

"Who are you?"

"James Romee, the brother of this poor little girl."

"Your age?"

"Thirteen."

"And what do you want?"

"I came to claim Lucille."

"But have you, then, the means of providing for her?"

"Yesterday I had not, but now I have. Don't be afraid, Lucille."

"O, how good you are, James!"

Magistrate, to James: "But let us see, my boy—the Court is disposed to do all it can for your sister. However, you must give us some explanation."

James: "Just a fortnight ago my mother died of a bad cough, for it was very cold at home. We were in great trouble. Then I said to myself, I will become an artizan, and when I know a good trade I will support my sister. I went an apprentice to a brushmaker. Every day I used to carry her half my dinner, and at night took her secretly to my room, and she slept in my bed while I slept on the floor wrapped up in my blouse. But it appeared the little thing had not enough to eat, for one day she unfortunately begged on the Boulevard. When I heard she was taken up, I said to myself, come, my boy, things cannot last so—you must find something better. I very much wished to become an artizan, but at last I decided to look for a place; and I have found a very good one, where I am lodged, fed and clothed, and have twenty francs a month. I have also found a good woman, who, for these twenty francs, will take care of Lucille, and teach her needle-work. I claim my sister."

Lucille, clasping her hands: "O, how good you are, James!"

Magistrate, to James: "My boy, your conduct is very honourable. The Court encourages you to persevere in this course, and you will prosper."

The Court then decided to render up Lucille to James, and she was going from the bar to join her brother, when the Magistrate, smiling, said: "You cannot be set at liberty till to-morrow."

"Never mind, Lucille," said James, "I will come and fetch you early to-morrow." Then turning to the Magistrate, he said: "I may kiss her, may I not, sir?" He then threw himself into the arms of his sister, and both wept tears of affection.—*Sailor's Magazine.*

### Maternal Influence.

During a lecture on Popular Education, recently delivered, Governor Briggs, related the following impressive incident:—

"Twelve or fifteen years ago, I left Washington three or four weeks during the spring. While at home, I possessed myself of the letters of Mr. Adam's mother, and read them with exceeding interest. I remember an expression, in one of the letters addressed to her son, while yet a boy, in Europe; says she, 'I would rather see you laid in your grave than that you should grow up a profane and graceless boy.'

"After returning to Washington, I went over to Mr. Adam's seat one day, and said to him, 'Mr. Adams, I have found out who made you.'

"What do you mean?" said he.

"I replied, I have been reading the letters of your mother. If I had spoken that dear name to some little boy who had been for weeks away from his dear mother, his eye could not have flashed more brightly, or his face glowed more quickly, than did the eye and face of that venerable old man when I pronounced the name of his mother. He started up, in his peculiar manner, and emphatically said:

"Yes, Mr. Briggs, all that is good in me I owe to my mother."

"O, what a testimony was that from this venerable man to his mother, who had in his remembrance all the scenes of his manhood! All that is good in me I owe to my mother! Mothers, think of this when your bright-eyed little boy is about you! Mothers, make the first impressions upon the minds of their children, and those impressions will be the last to be effaced."

### Honour Your Parents.

General George Washington, when quite young, was about to go to sea as a midshipman; everything was arranged, the vessel lay opposite his father's house, the little boat had come ashore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and saw the tears starting from her eyes. However, he said nothing to her; but feeling that she would be distressed if he went, and perhaps never be happy again, he turned round to the servant, and said, "Go and tell them to bring back my trunk. I will not go away to break my mother's heart." His mother was struck with his decision, and she said to him, "George, God has promised to bless the children that honour their parents, and I believe he will bless you."



Literary.

Mental Science. NO. VII.

This science, therefore, instructs us to cultivate these virtues which constitute the true happiness of man. By virtues we understand the perfect opposite of vices, or vicious practices; and by the cultivation of the former we obtain true happiness. Vice tends to dis-sipation, misery and wretchedness; sometimes destroys health, and frequently induces a premature grave; fills the mind with guilt and condemnation, which are the complete antipodes of peace; annihilates the true happiness of man; vitiates his mental powers, cramps them in their growth and energy, and consequently debases and degrades them; prevents man from answering the noble end of human existence; and exposes him to the displeasure and wrath of his Maker, who will be to the "wicked a consuming fire." But virtue, when properly attended to, leads to uprightness, justice, health and comfort; often prolongs life to a good old age; delivers the mind from guilt, misery, condemnation and remorse; invigorates the intellectual powers, and renders acuteness to that inward monitor, by which we judge of the character of our own actions; enables man to accomplish the grand design of his existence, redemption and talents; to live a sober, righteous and godly life; saves him from the wrath of a sin-avenging God, "who will render to every man according as his works shall be"; and thus constitutes the true happiness of man. Mental science then is designed to preserve the mind from everything which would render it vicious, impair its capabilities, deprive it of true happiness, or prevent it from accomplishing the original purpose of its Great Author in its creation.

This science is essentially requisite to the proper conduct of education. Man is not an irrational animal, guided in his actions by natural instinct, given in lieu of rationality; but he is a spiritual and rational being, capable of thought, perception, judgment, reason, disposition and action. He is not to be governed by instinct, but by reason. Man must be measured and instructed as a being possessed of a soul; for the "soul's the standard of the man." What could be more absurd than to presume to similarly educate both man and brutes? The idea is preposterous, and the attempt would lead to ridicule and disappointment. To educate man, as if he were an irrational animal, or to instruct a brute, as though rational, would be perfectly absurd and impossible. Man must be instructed as man,—as a spiritual being destined to exist in both time and eternity; and it is only that education which has reference to the present and the future,—to this world and that which is to come,—that is suitable for a rational and accountable being. Mental science, therefore, teaches us that to rightly educate an immortal spirit, it must have an especial relation to both worlds,—to the visible and the invisible; and the quantum imparted, in relation to either, should be in proportion to their magnitude. If time is of more importance than eternity, mental science would require the education of the mind more in relation to the present than the future; but if eternity, and eternal realities, are of infinitely greater consequence than the things of time, it is only that education, which has a secondary respect to time, with a primary or especial reference to eternity, that can be in accordance with the requirements of man, and this noble science. The primary claim will, doubtless, be readily recognized by all those who believe in, and properly distinguish between matter and mind, time and eternity!

Mental science is the foundation of every just theory of religion and morals. How vague, mysterious, unphilosophical, and absurd, must appear every theory, of either religion or morals, which has not for its basis the science of mind. The materialist may boldly assert that the human soul is "nothing but matter"; and that the faculty of thinking merely results from certain physical organization. The sceptics of the eighteenth century, may declare to us that "death is an eternal sleep"; and blaspheming infidels may deny the existence of God, angels or spirits. These are the different branches into which infidelity shoots—the distinct parts of one great whole. But it is of little consequence whether it assumes the false philosophy of materialism, or the scepticism and blasphemy of atheism, the identity of its nature is not thereby changed. And what have been the religion and morals of these rejecters of mind,—these material and infidel advocates? Have not most of them adopted the religion of nature, and worshipped the Goddess of reason? The greater part of them have followed the mere impulse of depraved nature, and indulged in the unallowed desires of the flesh and of the mind. With all their eulogy, and devotion to, reason, they were the veriest slaves to their passions. Hobbes asserts, "That all religions are ridiculous"; Collins,—"That christianity stands wholly on a false foundation"; Pindal and Morgan,—"That natural religion is so plain that God could not make it plainer"; and "that we are not to receive anything on the authority of revelation"; Hume,—"That man is a mere machine, and that matter and motion are the cause of thought";—And Shaftsbury represents "salvation as a ridiculous thing." Chubb,

Bolingbroke, Rousseau, Voltaire, Paine, and others, with those of the above mentioned, conspired to annihilate the Christian religion, and with it the science of mind, and thus to establish their own infidel dogmas. Hence, we need not wonder at their materialism, infidelity and irreligion! GEORGE JOHNSON. Point de Bute, August 12, 1851.

Correspondence.

For the Wesleyan.

Pastoral Letters, No. 2.

To the Members of the Wesleyan Bible Class Buntington.

MY DEAR YOUNG FRIENDS,—I have often met you in order to read the sacred scriptures together; to converse with you on scriptural subjects; to sing God's praises, and to call upon his holy name. In those meetings we took much pleasure; and I doubt not but they were reciprocally advantageous. They are now, forever, terminated, and must be numbered with the things that were.

But, my dear young friends,—although I am separated from you, and cannot meet you as formerly, yet I do not forget you; I do not cease to pray for you; and I still feel a deep interest in your behalf.

You will, therefore, in retiring from you, permit me to make a few remarks on the different subjects, we have had under consideration at our Bible Classes, in order to press those subjects permanently on your minds.

The Divine Authority of the Holy Scriptures. I have endeavoured to show you that they are revelations from heaven; and that they are therefore replete with wisdom. They contain the most ancient history in the world; they also contain predictions which were literally fulfilled many ages after the predictions were given; their miracles are the most convincing; their philosophy is the most profound; their morality the most perfect; and their theology is calculated to enlighten and save the world. Many parts of the Bible we have read critically; and the information you have thus acquired may be of much assistance to you in your future reading. When you meet with a text you do not understand; do not be discouraged, meditate upon it, pray over it; and compare scripture with scripture; and in time you will be enabled, if not fully to comprehend it, yet you will so far apprehend its meaning, as to derive from it the "reproof," "correction" or instruction in righteousness which it is intended to convey. It is written;—"The wise shall understand." Dan. xii. 10.

The leading doctrines of the Holy Scriptures we have brought under your consideration, and have endeavoured to guard your minds against prevailing errors. These doctrines with the scriptures by which they are sustained and proved, I trust you will retain in mind, as they are the same doctrines you will always hear from the Wesleyan Pulpits.

Among the scriptural doctrines in which you have been instructed are the following:—

1. Original Sin. Here I would guard you against the errors of what is sometimes called Campbelliteism, which teaches that man is not a sinner by nature; but only by practice. You know that man is a sinner both by nature and practice, for we read Gen. vi. 5.—"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Here the thoughts of man's heart, as well as the actions of his life, are said to be "evil." Again David says, "Behold I was shapen in iniquity and in sin did my mother conceive me."

2. The proper essential Divinity of our Blessed Lord. In your association with the world you may meet with persons who hold the dangerous doctrine of Arianism, which teaches us that Jesus Christ although more than man, is less than God; or with those, who hold the blasphemous sentiment of the Socinians; which is, that he was a mere man. But you have learned from the Scriptures, that our Redeemer is truly and properly, "The Great God"; that Godhead was essential to render his death an atonement for the sins of the world; and if Christ be not God no sinner can be saved.

3. You have been instructed in the great scriptural fact, that the atonement of Christ was for all mankind without exception; and you are aware that the antagonistic doctrine to this is Calvinism. You do not indeed hear much of Calvinism in your own immediate neighbourhood, but elsewhere you may hear it preached as the gospel.

Calvinism is founded on the misapplication of three words—Election; Predestination; and Reprobation. Election has been defined by Calvinistic writers as the selection, or choosing from among mankind from all eternity, those persons whom God designed to redeem, to sanctify, and to save. This however is certainly not the meaning of the word Election in the New Testament. Whenever the word Election is applied personally, in the Scriptures, it is always spoken of as taking place in time; and after the individuals have believed in Christ. To fix this upon your minds I would quote the two following texts—2 Thes. ii.

13 But we are bound to give thanks always to God for you, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth." Here the Thessalonians are said to be chosen "from the beginning." Now "Beginning" cannot mean Eternity, which has no beginning; but must relate to time, and seems to refer to the time when they first heard the gospel. Again they were "chosen," through "sanctification of the spirit" and belief of "the truth"; consequently they were not "chosen" until they were sanctified, and they were not sanctified until they believed "the truth." The term Election is here clearly synonymous with Adoption.

The other text is 1 Peter i. 2—"Elect according to the fore-knowledge of God the Father, through sanctification of the spirit, unto obedience and sprinkling of the blood of Jesus Christ." Here the persons spoken of are said to be elected "through" or by "sanctification"; their sanctification, therefore, certainly took place before their Election. Here also election is shown to be identical with adoption; and the blessing of Election or Adoption is communicated "according to the fore-knowledge of God"; that is in accordance with the plan God had devised to save sinners; which was by "repentance towards God and faith towards our Lord Jesus Christ." That is, men, 1. Repent; 2. They believe in Christ; 3. They are pardoned, sanctified, and elected or adopted into the Heavenly Family.

They have learned that the word "Predestination" is found only in two chapters of the Bible; but it occurs twice in both those chapters. It is first found in Roman viii. 29, 30. In this text the Apostle clearly explains his own meaning. In the 29th verse he says, "Whom he did fore-know he also did predestinate to be conformed to the image of his Son." Here you see, Predestination is not to Eternal life; but to a conformity to "the image of his Son"; that is, to holiness. What this text seems to teach is, that before the gospel was known in the world, God "Predestinated" or predetermined that all that should be saved by it, should be saved by holiness; or by being conformed to the image of his Son. V. 30; is an exemplification of this doctrine.

The other place where the word occurs is in the first chapter of the Epistle to the Ephesians; and to understand it you must take it in its connection.

In v. 3, the Apostle speaks of the great blessings which believers enjoy under the gospel, "Who has blessed us with all spiritual blessings in heavenly places in Christ." In v. 6, 7, he tells us what those blessings are, "acceptance in the beloved"; and redemption, or "the forgiveness of sins." v. 4, he informs us that the communication of these blessings was in accordance with a plan which God had predetermined: "According as he hath chosen us in him" before the foundation of the world." v. 5, he calls the devising this plan; "Predestination"; "Having predestinated us unto the adoption of children by Jesus Christ." In v. 9, he calls Predestination the mystery of the Divine will; "Having made known unto us the mystery of his will." And in v. 10, he informs us that God has "Predestinated"; or the "mystery of His will is: "That in the dispensation of the fullness of time he might gather together in one all things to Christ, both which are in heaven, and which on earth, even in him."

Thus the term Predestination has a three-fold meaning in the New Testament. 1. That God has Predestinated, or predetermined to confer certain blessings upon mankind under the gospel; 2. That those blessings should be conferred by the way of holiness; or that their recipients should be conformed to the image of his Son"; and 3. That the offer of those blessings should be made to all; and that in the end, all nations should be brought under the influence of the gospel of Christ.

Reprobation. This word is nowhere found in the Bible. The word "Reprobate" is however found there, but it is remarkable, that although "Reprobate" is found both as a noun and as an adjective; it is never found as a verb; and therefore never found as implying any act whatever. What is then sometimes termed the act of reprobation, is mere chimera without any foundation in the Book of God.

(To be continued)

For the Wesleyan.

Amherst Circuit

MR. EDITOR,—Whatever relates to the cause and prosperity of Wesleyan Methodism in these Provinces, or indeed in any part of the world, must elicit the gratitude and engage the attention of your numerous readers. With what eagerness is The Wesleyan sought after, from week to week, and with what avidity are the soul-cheering and heart-reviving subjects contained therein, received and digested. No Wesleyan that has had the pleasure of perusing from the commencement this very useful publication, could tolerate for a moment the idea of dispensing with it on any account. The well-chosen miscellaneous pieces—the ably-written and appropriate original articles, and the well-selected general news of the day, form an amount of useful and important matter, not to be found perhaps in any periodical of its size in the Provinces. It is both pleasing and gratifying to know that The Wesleyan has so

wide a circulation, and that the number of paying subscribers is on the increase. May we not confidently hope that it will still go on increasing, until every Wesleyan family, and every friend of Wesleyan Methodism in the Provinces shall possess a copy of a weekly paper so highly appreciated.

A brief summary of Wesleyan Methodism in this Circuit may not be unimportant and unacceptable to your readers.

AMHERST is now the Head of the Circuit.—Here we have a large and commodious church, erected under the auspices of the Rev. William Wilson. Owing to the paucity of ministerial labour, two sermons in three weeks are all that can be afforded to this congregation on the Lord's day. Could there be regular service every Sabbath, the congregation would no doubt greatly exceed its present numbers. Here is a large field and a dense population, yet little can be done to advance the cause of Methodism until more labourers are employed. There are two classes connected with this church, numbering in all about fifty members. Many of these are deeply pious and much attached to our beloved Methodism. The Mission House is only a short distance from the church; it is pleasantly situated, affording an extensive prospect and a beautiful landscape.

At Amherst Head, six miles from Amherst, on the road leading to Pugswash, we have a neat little chapel. There is preaching here once in three weeks on the Lord's day. The congregation is comparatively small, but attentive and serious. Here we have one and twenty members in society.

At Tidnish Road, six miles further east, is another neat and commodious chapel, built and opened for divine worship, under the superintendency of our much esteemed and laborious Father Crocombe. This chapel does great credit to all concerned in its erection. Here there is preaching once in three weeks on the Lord's day. The congregation is large and devotional. There are about forty members connected with this chapel. Here a revival of religion took place in connexion with its opening.

At Smith's, six miles further on, we have a preaching place, but can only give them one sermon in six weeks, on a week day.

At Nappan, six miles from Amherst, on the road to Parrsboro', we have a chapel, which was built many years ago. There are sixty members connected with this place of worship, the most of whom are in a good state, evidently prospering in the Divine life. There was a revival of religion in this place during the time of my predecessor's occupancy of the Circuit. Here there is preaching once in three weeks, on the Lord's day, and once in six weeks on a week day evening.

At Maccan, about seventeen miles from Amherst, we have an old chapel, a thin population, and a small congregation. The number of members is twenty-five. They are a pious people, and greatly alive to the interests of Wesleyan Methodism. Preaching once in three weeks on the Sabbath. This was once the Head of the Circuit. The old Mission House is yet unsold, and, in all probability, it will be a long time before it is. Pity but we could have the second married preacher, and then he could occupy the house.

At Maccan Mountain, six miles from Maccan Chapel, we have a preaching place. The congregation is large and attentive. We need a chapel very much, and should Providence smile upon us, we intend to have one. This is purely Methodist ground; no minister but a Wesleyan sets his foot here, and none other would be acceptable to a people so thoroughly Wesleyan. There are forty-five members in the society. Preaching once in three weeks, on the Lord's day.

At West Brook, five miles from Maccan Chapel, on the road leading to Parrsboro', we have a small congregation, who worship in a free chapel. Here there is preaching once in six weeks, on the Lord's Day, and once in six weeks on a week day. There are fifteen members in society.

New Canaan, seven miles from Maccan Chapel, in a southerly direction, was not regularly visited by my predecessors, but their lack of service has been supplied by Brother Lodge, a local preacher, whose labours have been much blessed to the people. Here we held some religious services some three or four weeks ago. Brother Gaetz, and two excellent local brethren, Lockhart and Lodge, kindly came to our assistance. God heard our prayers for Zion's prosperity; he blessed the ministrations of His word, and sent the healing influences of His Holy Spirit upon the people. It was a very gracious season to many precious souls. God's name was glorified, and repenting, believing sinners were saved.—Here I baptized four adults. One of the four was blessed with peace and pardon during the administration of the ordinance. While the water was being poured by the minister upon the person, God poured his spirit into her heart, thus attesting in the clearest manner the validity of the Sacrament, as administered by us. Twenty-six gave in their names as candidates for membership, and we expect others will do so at the earliest opportunity. Only four members were returned from this place. I intend to visit here and preach once in three weeks on a week day.



May the good work extend to every part of the Circuit.

At *Spring Hill*, nine miles from the Maccan road, we have a small congregation, and a class of twelve members. Preaching once in three weeks, on a week day.

At *River Hibbert*, some six or seven miles from the Maccan Road, we have two or three members. This place has not been often visited by Wesleyan Ministers. I preached here a few weeks ago to a very large and deeply attentive congregation. This people are evidently thirsting for the waters of life. I intend to preach here once in six weeks, on the Lord's day, and as often on a week day as possible.

At *Leicester*, some ten or twelve miles from Amherst, we have two preaching places. This settlement is visited by the superintendent once in three weeks, on a week day. Here we have forty-four in society. This place was also visited with the outpouring of the Spirit during the last year Father Crocombe laboured on this Circuit. In this County, which includes Amherst, Wallace and Parrsboro' Circuits, we have a large body of pious, holy and devout people, who love Methodism, and are willing to conform to its rules and usages. But we want more Ministerial labour, and until it is afforded we cannot occupy the ground as we ought to do, and as we might do.

A collection is now taken up every Lord's day, where there is preaching, and a commencement made to pay Class and Ticket money.

Yours, truly, &c.,

WESLEY C. BEALS.

Amherst, August 27, 1851.

## THE WESLEYAN.

Halifax, Saturday Morning, September 6, 1851.

### BRITISH CONFERENCE.

(Continued.)

[ABRIDGED FROM THE LONDON WATCHMAN.]

WEDNESDAY EVENING, Aug. 6.—The question respecting *Alterations in Circuits*, the employment of additional Ministers, or the reduction of their number in some places, was again brought under consideration. Some of the proposals made were at once adopted—others modified—some declined—and one or two referred to Committees.

THURSDAY, Aug. 7.—The inquiry, relative to *Alteration in Circuits*, was resumed, and further arrangements made. Several proposed alterations were referred to a large Committee, appointed for the general consideration of Methodist Affairs in Scotland.

Dr. Bunting said, he had received from his old and valued friend, James Fildes, Esq., of Manchester, a donation of £20, to be divided among the Connexional Funds as he thought proper.—In connection with the SPECIAL FUND FOR PERSECUTED MINISTERS and Injured Circuits, Dr. Bunting suggested, whether it might not be continued, in accordance with the wishes of some kind friends, and made permanently available, not only for the help of agitated Circuits at present, but for the support and extension of the work in future. Mr. Scott concurred in the suggestion. The further consideration of the question was postponed. A cordial vote of thanks to Mr. Fildes for his donation was adopted.

The thanks also of the Conference was cordially voted to John Hartley, Esq., of Wolverhampton, for a liberal donation of £100, sent to the Ex-President, to be divided among different Funds.

Mr. Rule was formally appointed *Co-Editor*, with Mr. Thornton.

Mr. Osborn and Mr. Arthur were appointed to the *Missionary Secretariat*, to fill the vacancies occasioned by the resignation of Dr. Bunting and Dr. Alder.

Mr. Scott was appointed Principal of the *Normal Training Institution*, Dr. Alder observing, that he knew no man so fit for the office, and who had done so much to promote the success of the undertaking.

FRIDAY, Aug. 8.—The Report of the AUXILIARY FUND was brought up, from which it appeared, that there was a deficiency upon the last year, as compared with the year preceding, of about £1000, which, added to a former debt, left the Treasurer considerably in advance. Various plans were proposed for liquidating the debt, and preventing a recurrence of it. Among other things, it was resolved, that a deduction should be made from the amount of the several claims of claimants for the current year, of one-sixth part in the case of Supernumerary Ministers, and of one guinea in the case of each widow—such deduction to be made on the half-yearly

payments due at this Conference, and in February next.

On motion it was resolved, that the Ex-President should be requested to publish his ORDINATION CHARGE. Dr. Beecham said he would prepare it for the Magazine.

The COMMITTEE OF PRIVILEGES was re-appointed, and two vacancies, which had occurred during the year, were supplied. *Inter alia*, it was resolved to refer to a Committee the resolutions of the Committee of Privileges on the Papal Aggression, in order to their formal adoption by the Conference; and a decisive declaration, on its part, of the views entertained by the Connexion on this deeply interesting question.

Papers containing the Resolutions of the PROTESTANT ALLIANCE were circulated among the Ministers present, who were strongly recommended to give this Body their influence and support.

On motion, the Rev. Samuel Jackson was re-appointed the GOVERNOR of the Richmond Branch of the Theological Institution, and the Rev. John Farrar, *Classical Tutor*.

Mr. Mason brought in the Report of the BOOK ROOM, from which it appeared, that the efforts of the enemies of Methodism to injure it have been unsuccessful.

MONDAY, Aug. 11.—The President laid before the Conference fifty CIRCUIT MEMORIALS, containing 598 signatures, and 160 Communications from individuals, carefully arranged, and classified, and nominated a large Committee to take them into consideration.

A second communication was read from the Secretaries of the "Delegates," proposing to refer the matters in dispute with the Conference to some third party. An answer, declining the proposal, as inconsistent both with ministerial responsibility and legal obligations of the Conference, was unanimously adopted. Dr. Beaumont observed—"I beg to say, that I quite agree with that answer."

An interesting meeting was held in the evening, in Sans Street Chapel, Sunderland, for the RECOGNITION OF RETURNED MISSIONARIES. The Rev. George Marsden was appointed to preside; Dr. Alder, Dr. Richey, and Mr. Newstead accompanied him and took part in the proceedings. The Missionaries thus publicly recognized as Members of the Conference, were Mr. John Thomas, Mr. R. D. Griffith, Mr. Pearson, Mr. Fidler, Mr. Hurd, and Mr. Biggs.

TUESDAY, Aug. 12.—The second reading of the *Stations* was completed. The Chairmen of Districts were elected, and the Financial Secretaries appointed.

A Letter from Thomas Bagnall, Esq., of Great Barr, near Birmingham, was read to the Conference, including a donation of £100, to be applied in aid of such funds as the President might appoint, and expressing his deep sympathy with the Ministers of the Connexion in their trials and persecutions. A vote of thanks was cordially and unanimously passed to Mr. Bagnall.

Mr. Waugh, from Ireland, by instructions from the Irish Conference, solicited temporary supplies of ministerial help, from among the young men, for Ireland. Dr. Bunting said, he could not see on what Christian principle they could refuse such a request. It would not do to set up conventional arrangements, and thereby run the risk of starving the work of God. Mr. Waugh's application was agreed to.

Several Brethren expressed their satisfaction with the statement made by the Secretary, that, after all the efforts which had been made by adverse parties, to withhold supplies from Ministers, and to reduce the number appointed to Circuits, there should be found comparatively so few Young Men, now ready for the work, waiting for employment.

The PRESIDENT of the Conference was appointed to preside at the next meeting of the Irish Conference, and the Ex-President (Dr. Beecham) and Dr. Newton were requested to accompany him.

The PRESIDENT and the Rev. F. A. West were appointed to visit Scotland, at the usual time, and to make particular inquiries into the state of the work in that country.

The PRESIDENT and Dr. Newton were appointed to attend the next Annual meeting of the North Wales District Committee; Mr. Young was deputed to attend a similar meeting in South Wales, and Mr. Haswell to visit the Shetland Islands.

The Rev. Enoch Wood was appointed President of the next Canadian Conference, and Dr. Richey, Co-Delegate.

### Prospective Stations.

[FROM THE LONDON WATCHMAN.]

#### THE NOVA SCOTIA WESTERN DISTRICT.

Halifax, Matthew Richey, D. D., John M'Murray; William Bennett, William Crocombe, Supernumeraries.

Halifax County, Alexander W. M'Leod, D. D., Frederick W. Moore.

Lunenburg, Richard Weddall. Liverpool and Mill's Village, Roland Morton, One Wanted.

Shelburne, James Armstrong, 2nd.

Barrington, Jeremiah V. Jost.

Yarmouth, William Wilson, 1st; Richard Williams, Supernumerary.

Horton and Cornwallis, Frederick Smallwood, George W. Tuttle.

Windsor, Henry Pope, 1st, John Marshall, Supernumerary.

Newport and Maitland, Thomas H. Davies, Henry Pope, 2nd.

#### BERMUDA.

Hamilton, &c., John B. Brownell, George Douglas, 2nd, Assistant Missionary; James Horne, Supernumerary.

M. Richey, D. D., Chairman of the District and General Superintendent.

#### NOVA SCOTIA EAST AND PRINCE EDWARD ISLAND DISTRICT.

Charlottetown, Ephraim Evans, James Narraway; John B. Strong, supernumerary.

Truro and River John, George O. Heustis.

Amherst and Maccan, Wesley C. Beals.

Parrsborough, Thomas Gaetz.

Wallace, Richard Smith.

River Philip, One Wanted.

Guysborough and Canso, William M'Carty, Joseph Herbert Starr.

Sydney, Cape Breton, Robert E. Crane.

Ship Harbour, One Wanted.

Pownal, Alexander B. Black.

N. B.—The Pownal Preacher is placed under the direction of the Charlottetown Superintendent.

Bedeque and Tyron, James Buckley.

Ephraim Evans, Chairman of the District and General Superintendent.

#### THE NEW BRUNSWICK DISTRICT.

St. John, South, (Germain-street, &c.), James G. Hennigar, John Allison, One Wanted.

St. John, North, (Portland,) William Smith, 2nd.

St. John, West, (Carlton) William T. Cardy, One Wanted.

Fredericton, Charles Churchill.

Nashuaak, One Wanted.

Sheffield, William Smithson.

Mill Town, Robert Cooney, A. M.

St. Stephen's, &c., Ingham Sutcliffe.

St. Andrew's, William Temple.

Sackville, Richard Knight.

Point-de-Bute, George Johnson.

Petitcodiac, William Allen, 2nd.

Hopewell, Robert A. Chesley.

Sussex Vale, Richard Shepherd.

Woodstock, &c., Arthur M'Nutt, John G. Manly.

Annapolis, George M. Barrett.

Bridgetown, Michael Pickles.

Aylesford, Christopher Lockhart.

Digby, &c., George Miller, James Taylor, 2d.

Miramichi, Joseph F. Bent.

Richibucto, R. Alder Temple.

Bathurst, John Prince.

Dalhousie, &c., One earnestly requested.

Wesleyan Academy, Mount Alison, Westmoreland, Humphrey Pickard, A. M., Principal; Albert Desbrisay, Supernumerary, Chaplain.

N. B.—Henry Daniel is returning home.

Richard Knight, Chairman of the District, and General Superintendent.

#### THE NEWFOUNDLAND DISTRICT.

St. John's, Edmund Botterell, John S. Addy.

Harbour-Grace, Samuel W. Sprague.

Carbonear, W. Angwin.

Black Head, James Norris.

Perlican, Adam Nightingale.

Island Cove, One Wanted.

Port-de-Grave, Thomas H. Smith.

Brigus, William E. Shenstone.

Trinity Bay, Vacant for the present.

Green Bay, John Brewster.

Burin, John S. Peach.

Grand Bank, Elias Brettle.

Hant's Harbour, William P. Wells.

Hermitage Cove, One wanted.

N. B.—John Snowball is to proceed to the New Brunswick District in the spring.

Edmund Botterell, Chairman of the District, and General Superintendent.

### Flippancy Rebuked.

To the would-be pungent, but really pointless, remarks of *The Christian Visitor*, respecting our article on the MICMAC MISSION, we reply, that his arrant sectarian spirit will but little serve the spiritual benefit of our aborigines. He does not "question the propriety of dispensing with the aid of those who would turn their back upon the poor Indian rather than he should know the mind of Christ, the most eminent scholars of all denominations, Wesleyans among the rest, being

judges." That is, he assumes that the word *baptizo*, when applied to the ordinances of baptism, means *immersion exclusively*, and affirms this meaning alone expresses the "mind of Christ," and to justify this constrained sense, he brings in as witnesses, or "judges," "the most eminent scholars of all denominations, Wesleyans among the rest." Will the *Christian Visitor* favour us with something more than his mere dictum for this assertion, or rather insinuation? Take the *Visitor* for an infallible expositor of "the mind of Christ," and he would decide this vexed question summarily indeed! It is not true, that those evangelical denominations, who do not see eye to eye with our Baptist brethren on this controverted point, "would turn their back upon the poor Indian rather than he should know the mind of Christ." They are undeserving of this unmerited censure. They have proved their interest in the spiritual welfare of the "poor Indian" quite as much, we suppose, as the man who can thus write so thoughtlessly of their christian principles. No—the Editor of *The Christian Visitor*, and persons of his stamp, we should judge from the tone of their writings, would rather the Word of God should not be given to the Micmac in his own dialect, than that the word *baptizo* should not be rendered by a word signifying *immersion*. They are welcome to such a sectarian spirit if they think proper to indulge in it—but they cannot expect others who are as conscientious in their views as they, to encourage and support it.

Worthy of the *Christian Visitor* is the following liberal sentiment: "If this," the translating the word *baptizo* by a word signifying *immersion* only, "makes a sectarian Bible, the fault is not in the translator, but the discrepancy"—there is then it appears a discrepancy—"arises from the fact that counsel was not sought in making the original revelation from those of a mind with the Wesleyan." This is mere verbiage—pure assumption. The "original revelation"—is of course just what the *Visitor* takes on himself *ex cathedra* to decide it to be! "Counsel was not sought from those of a mind with *The Wesleyan*"—and what is more, "counsel was not sought from those of a mind with *The Christian Visitor*"—though from his dogmatism, one might suppose, that he really thought he was in the council of the Almighty ere the "original revelation" was given. A little more modesty in the said Editor would not be amiss; and a little more charity too, as he charges us unjustly with seeking "to throw obloquy upon revelation by such epithets as sectarian, because it will not give uncertain sounds, and be so ambiguous as to suit any party and all parties." "To seek to throw obloquy upon Revelation"—we repel the crimination—and tell the *Christian Visitor*, that the result of such an allegation can only be "to throw obloquy" upon himself. The sooner he gets rid of such an acrimonious spirit the better will it be for his own peace of mind, and the less will he embroil himself with disputes of his own raising.

### John B. Gough in Worcester.

The *Massachusetts Cataract* contains a series of eulogistic Resolutions respecting the labours of John B. Gough in that city. He drew crowded houses, and the lectures produced a very favourable impression on the minds of the numerous auditory. Wherever Mr. Gough raises his voice against King Alcohol, and eloquently pleads in favour of total abstinence, the only counteracting principle to the debasing and imbruting habit of intoxication, great effects have followed; and we rejoice to know that his sincere and zealous efforts are duly appreciated by the moral and respectable portions of the various communities in which he has delivered his soul-stirring Lectures. May God speed him in his course of philanthropy!

### Conversions from Romanism.

After alluding to various obstacles thrown at the beck of the priest-party by the Austrian Government in the way of persons in Hungary renouncing the communion of Rome, a Correspondent of the *New York Observer* says:—

"Despite of these obstacles, conversions of papists increase in Hungary, and one cause of this religious movement is the strict alliance formed between the Romish clergy and the government of Vienna. The Jesuits and Bishops act as very tyrants; they are intriguing, and act as spies for the advantage of absolutism. Hence many Hungarians, fearing to fall completely un-



the word  
of hap-  
and affirms  
"mind of  
sense, he  
"the most  
Wesleyans  
an Visitor  
his mere  
suation?  
positor of  
decide this  
It is not  
utions, who  
brethren  
turn their  
he should  
undeserv-  
ive proved  
re of the  
oppose, as  
tlessly of  
Editor of  
his stamp,  
r writings,  
ld not be  
than that  
red by a  
welcome  
proper to  
thers who  
they, to  
he follow-  
anslating  
immersion  
ult is not  
— there is  
from the  
aking the  
with the  
pure as-  
— is of  
himself ex  
was not  
Wesleyan"  
t sought  
in Visitor  
suppose,  
ouncil of  
on" was  
id Editor  
charity  
ing "to  
epithets  
uncertain  
ny party  
obloquy  
nation—  
result of  
o throw  
gets rid  
will it  
s will be  
raising.  
a series  
ours of  
crowded  
favour-  
umerous  
is voice  
leads in  
eracting  
habit of  
ed; and  
zealous  
oral and  
nunities  
ng Lee-  
course of  
own at  
lustrian  
ungary  
Corres-  
—  
ions of  
ause of  
alliance  
d the  
Bishops  
and act  
Hence  
ely un-

der the yoke of priests, embrace another religion which secures better their liberty of thought and conscience. In the course of last year, more than a hundred respectable Hungarian families entered the Reformed communion. A popish chaplain, named *John Kuppis*, remaining in the city of Buda, has become protestant. A noble lady of the same city of Buda, declared her intentions to embrace the Protestant religion, and was received into the evangelical communion.—Last Easter, three heads of families in Buda, and the same day a lady of Pesth, with her two sons, embraced the Protestant faith, and publicly abjured Romanism. This movement continues, and will perhaps become much more extensive."

One of the most wealthy gentlemen in Mexico—a Mexican—refused on his death-bed to confess to the Priests who appeared at his bed-side. His friends were in great distress, when the dying man observed—"My will, after my death will explain to you why." Immediately after his death they read his will, and to their amazement he enjoined that he should be buried in the English burial ground, with all the forms and ceremony of those of the true English Protestant faith; which, after six days' delay, occasioned by his friends and the Government, was done. It is generally thought, says a Correspondent of the *Church and State Gazette*, from whom we have abridged this notice, that half the higher orders of the inhabitants of Mexico are in heart, of the same mind as this gentleman, but dare not declare it.

At Rochfort, France, says the *Archives du Christianisme*, a movement in the favour of the Gospel has taken place, the result of which has been that twenty-seven persons have abjured the errors of the Romish Church. A religious movement is also going on in the lower Alps. Several families attend the preaching of the Word because they believe the Gospel to be the truth of God. In some places an earnest desire to hear the Gospel has induced persons to draw up petitions with that view.

Two Protestant booksellers have been tried, and condemned to a fine of 300 francs and three months' imprisonment, at Paris, for having sold two or three tracts against popery. A colporteur has been condemned to two months' imprisonment and 200 francs fine for selling similar tracts.

Mr. Venillot, the principal editor of the *Univers*, a paper patronized by almost all the French Bishops, and in high favour at the court of Rome, has written thus:—"What I regret, to speak frankly, is, that John Huss was not burnt sooner, and that Martin Luther was not burnt as well as he—that no Prince was then to be found *pious enough*, or politic enough, to set on foot a crusade against the Protestants!" One would suppose that Rome has committed butcheries enough to satisfy the most sanguinary desires of this blood-thirsty religionist.

At a recent public meeting in London, Pastors Rousell and Francois gave highly interesting accounts of the growing desire among the people of Paris, and other parts of France, to discard Popery and embrace Protestantism.

**Rills from the Spring.**

It has been eloquently and truthfully said, if Christianity were compelled to flee from the mansions of the great, the academies of philosophers, the halls of legislators, or the throngs of busy men, we should find her last retreat with woman, at her fireside. Her last audience would be the children gathering around the knees of a mother—the last sacrifice, the secret prayer, escaping in silence from her lips, and heard, perhaps, only at the throne of God.

The Emperor Sigismund was reproached for rewarding instead of destroying his enemies, and by that means giving them the power again to injure him. "What?" said the noble-minded monarch, "do not I destroy my enemies when I make them my friends?"

Lost wealth may be regained by a course of industry, the wreck of health repaired by temperance, forgotten knowledge restored by study, alienated friendship soothed into forgiveness, even forfeited reputation won back by penitence and virtue. But whoever again looked upon his

vanished hours, recalled his slighted years, and stamped them with wisdom, or effaced from heaven's book the fearful blot of a wasted life!

Be frank with the world. Frankness is the field of honesty and courage. Say on every occasion just what you mean to do; and let your intention be to do what is right, whether the world is pleased or displeased. Never do a wrong thing to make a friend or keep one. Never buy friendship nor abuse it. Deal kindly but firmly with all. Eschew hypocrisy. Do not be one thing to a man's face and another behind his back. If you have a complaint against any one tell him, not others, of it.

**Gold Drops.**

The lessons of adversity are often the most benignant when they seem the most severe.

A companion that is cheerful, and free from swearing and scurrilous discourse, is worth gold.

He that spends his time in sports, and calls it recreation, is like him whose garment is all made of fringes, and his meat nothing but sauces: they are healthless, chargeable, and useless.

Justice is often pale and melancholy; but Gratitude, her daughter, is constantly in the flow of spirits and the bloom of loveliness.

Know that not all are friends whose faces are habited in courteous graces.

**Notes by the Way.**

On one occasion, when Beau Nash was called on by the masters of the Temple for certain accounts, among other items he made this odd charge—"For making one man happy, ten pounds." "What is the meaning of this, sir?" said one of the dignitaries, in his gravest and most authoritative manner. "Why, to tell you the truth," replied Nash, "I happened a few days ago to overhear a poor man, who had a large family, say that ten pounds would make him happy for life, and I could not resist the opportunity of trying the experiment." The masters were so much struck with the singularity of this explanation, that they not only allowed the charge, but even insisted on doubling it, in testimony of their approbation of Nash's benevolence. Inference—benevolence never loses a reward, either from others, or from one's own mind—sometimes from both.

A boy, in the olden days of Webster's Grammar, found this definition in his book: "A noun is the name of a thing, as horse, hair, justice."—But he chanced to misconceive it, and read it thus: "A noun is the name of a thing, as horse-hair justice." He was of a reflecting turn, and long he pondered over the wonderful mysteries of a noun. But in vain; he could not make it out. His father was a justice of the peace, and one day, when the boy went home, the old gentleman was holding a justice's court. There he sat in state among a crowd of people, on an old-fashioned horse-hair settee. A new light now broke in upon the young hero's mind. "My father," said he mentally, "is a horse-hair justice, and therefore a noun!" Inference—simplify the grammar.

One day, as a gentleman was passing along a street, he saw a school-boy, "with satchel on his back," looking wistfully upon the delicacies in a pastry-cook's window. "What, my lad," said the gentleman, "I suppose you are in the *optative* mood." "Yes, sir," rejoined the youth, "and I hope you are in the *dative* case." The boy got a shilling for his quickness. Inference—we sometimes get by *declining*.

Rev. C. Maclay writes from California to the Mission Rooms of the M. E. Church, N. Y., and thus encouragingly speaks of the work of God in that distant land:—"Nine persons have been added to the Church during the past week. Our congregations are good; class meetings well-attended and very spiritual; things are quite encouraging in this part of the work. Such an opening for the Gospel I never saw before, and doubt if I ever shall again."

Reliable intelligence from Havana, as late as the 23rd ult., states that Lopez is everywhere triumphant, and marching on that City with two thousand men. In a battle with the Spaniards, on the 17th, the Spanish Commander-in-Chief was killed. Great excitement.—Sun.

Of the prosperous state of the Oneida Conference, which held its session in Ithaca, N. Y., a correspondent of *Zion's Herald*, thus writes:—"The past year has been a year of in-gathering. The Bishop stated our increase to have been 6,602.—Holiness was never more preached and enjoyed by preachers and people than during this last year.—Our missionary collections were \$2,700 in advance of the last year."

The National Temperance Convention at Saratoga, N. Y., continued two days, and was a grand demonstration of the right kind of Temperance sentiment and spirit—christian and kind, earnest and bold. Twelve strong and important Resolutions were unanimously passed by the Convention, which was composed of three hundred men from seventeen States and the British Provinces.

The corner stone of a new M. E. Church, was laid during last month in Brooklyn; the probable cost of the edifice, when finished, will be about \$13,000. "Methodism," says a New York correspondent of *Zion's Herald*, "is taking a strong hold in our beautiful sister City, (Brooklyn,) which now numbers almost 100,000 citizens."

In the Sandwich Islands, there are 441 Protestant Schools, with 12,949 scholars, and 102 Roman Catholic, with 2,359 scholars.

It is estimated that there are 800,000 nominal Christians among the native population of India, of whom 11,000 are communicants.

In Turkey there are eight Protestant Churches, spreading abroad divine truth, and opposed only by Roman Catholics.

The superfluities of professed Christians would send the Bible and the preached gospel to every part of the world.

Mrs. Judson was at Cape Town on the 26th May, in good health, and about to sail for England.

The Jews propose building a Temple in Mount Zion to equal Solomon's in magnificence.

**General Election.**

The following is a complete list of the Representatives elected to serve in General Assembly from the various part of the Province.

Halifax, J. Esson, W. Annand, L. O'C. Doyle, B. Wier; Hants, B. Smith, N. Mosher, J. D. Fraser, E. Young, I. Dimock; Colchester, Hon. S. Creelman, A. G. Archibald, G. W. McLellan, — Campbell; Cumberland, Hon. J. Howe, S. Fulton, W. Bent; Pictou, J. Holmes, R. Murray, M. I. Wilkins; Sydney, W. A. Henry, — McKinnon; Guysboro, J. J. Marshall, S. Campbell; Inverness, W. Young, P. Smith; Richmond, Hon. J. B. Uniacke, H. Martell; Victoria, H. Munro, J. Munro; Cape Breton, D. N. McQueen, James McLeod; Lunenburg, J. Creighton, B. Zwicker, H. S. Jost; Queens, S. P. Freeman, J. Campbell, A. Cowie; Shelburne, Thomas Coffin, — Locke, Josiah Coffin; Yarmouth, Thomas Killam, Jessie Shaw, John Ryder; Digby, F. Bourneut, A. F. Comeau, J. Wade; Annapolis, J. W. Johnston, A. Whitman, S. S. Thorne; Kings, John C. Hall, D. Moore, Dr. Brown, S. Clupman.

On Friday night, 29th ult., the house of Luther Porter, of Cornwallis, was destroyed by fire, and we regret to add, a grandchild was burned to cinders, and Mr. Porter himself was so seriously burned, that he expired on the Sunday morning following.

The Newton University of Baltimore, Maryland, has recently conferred the honorary degree of *Doctor of Divinity* upon the Rev. A. W. McLEOD of this city.

Mr. Gough left our city for Boston on Wednesday morning in the R. M. Steamer *America*.

The Editor of this Journal left town yesterday, and will be absent for a short period.

TRENTON MUTUAL FIRE INSURANCE OFFICE, Jerusalem Warehouse, Halifax—Rates as moderate as any similar Institution. The Agent, having insured Wesleyan property in the Province, will be happy to receive further applications from Ministers or Trustees, for insurance on Chapels, Mission Houses, &c., prompt attention paid to all orders—blanks and every required information furnished by DANIEL STRAUB, AGENT. See advertisement. Halifax, August 23, 1851.

**Summary of News.**

**BY THE R. M. STEAMER.**

The R. M. Steamer *America*, Capt. Shannon, arrived at this port on Wednesday last bringing Liverpool dates of the 23rd ult. By reference to the English papers we observe that the proposition for making Galway a Transatlantic Packet Station is exciting considerable attention.—The Liverpool people of course oppose the scheme.

Trade was considerably depressed in England, and several failures have occurred. The harvest was progressing favourably, and flour had declined 6d. per barrel.

The Halifax and Quebec Railroad is receiving increased attention in England, and many of the British Journals are treating the subject with the consideration its importance demands.

The Exhibition was drawing far less in money and numbers than heretofore. The receipts on the 21st August were little more than two thousand two hundred pounds, or more than one thousand pounds less than on several days within the previous fortnight. In fact the grand rush is over, and the excursionists diminishing greatly in numbers.

"Blackfriars' Bridge," in the city of London, has so far sunken in the centre as to be dangerous. In fact a portion of the masonry actually fell in, and the Bridge has had to be closed for repair.

The Queen was to pass through London on the 27th August on her way to Scotland.

The Queen is to visit Liverpool and Manchester on her return from Scotland.

The great Roman Catholic Meeting at Dublin had passed off without producing so much excitement as had been expected; but the sentiments propounded by the more violent speakers, cannot but have a pernicious effect upon the mind of the Irish populace.

THE WORLD'S FAIR.—Nova Scotia has sent to the EXHIBITION a fine collection of iron ores and iron products through the medium of one of her most enterprising inhabitants, Mr. C. D. Archibald. The mineral property of this gentleman is exhibited in the rough ores, which appear not only rich in quantity of metal, but of excellent quality; and a systematic arrangement of pig, bar, steel, tin-plate, wire, and manufactured articles, (knives, grates, &c.), deserving high credit, as evincing energy and skill, as well as methodical industry, to exhibit these very valuable productions in a young colony. Gray copper-ore and native copper, of fair quality, appear on this table, and some oxide of manganese. Some interesting fossils of the carbonaceous series have been sent by the Central Committee of Nova Scotia, and one lump of coal of good bituminous quality.

Sir James Emerson Tennent has addressed a long letter to one of the gentlemen who has taken an active part in promoting a meeting to be held in Dublin on Thursday, at the Mansion House, for the purpose of taking measures to establish steam communication between the ports of Galway and New York. In this letter Sir James enters at length into the whole subject of Transatlantic navigation, roundly condemns the report of the Commissioners, and avows his decided preference for the bay of Galway as a packet station over any other port either in England or Ireland.

The affairs of FRANCE are just now exciting a good deal of attention, and it is thought the Councils General will decide in favour of a revision of the constitution. It is the prevailing opinion that the Prince de Joinville will be started as a candidate for the Presidency.

Mr. Gladstone has represented the state of society at NAPLES as frightful in the extreme, and similar barbarities are reported to have occurred in ROME. The French troops are said to be tired of keeping down Liberal opinions in Italy.

Efforts are being made to relieve HAMBURG and HOLSTEIN from the Austrian troops quartered in those places.

The news from GERMANY is of trifling importance. Mr. Warren, late Consul General of the United States at Vienna, and Editor of the *Lloyd* newspaper, has been expelled from the Austrian territory.

It is believed that Kossuth will be released at the time specified. The Russian and Austrian Envoys at Constantinople still oppose it, but the influence of Sir Stratford Canning is said to be in the ascendancy with the Porte. Should Kossuth be released the diplomatic intercourse between Austria and Turkey will probably be suspended for a time.

By the Overland Mail the news has reached England that the EAST INDIA Company have resolved to interfere in the affair of the Nizam's dominions, and a further cession of territory will take place in order to satisfy the debt due the Company. It is said that Gholab Singh's troops have mutinied, and extensive disturbances taken place in his outlying dominions. It is said that four British officers have lost their lives in consequence of killing a cow.

The rebellion in CHINA is prostrated in consequence of the prevalence of banditti.



COLONIAL.

New Brunswick.

THE CROPS.—From all parts of the country we continue to receive the most encouraging accounts of the crops. Probably there has never before been such a prospect of abundance. In Carleton County, we are informed, a very large breadth of wheat was sown, and it is now approaching ripeness without the slightest appearance of disease. The potato disease has affected the leaves, more or less, in every section that we have heard from, but, owing to the prevalence of clear cool weather, since the disease first showed itself, it has not advanced with its former rapidity. As the bulbs are now nearly full grown, it is to be hoped they will be a fair crop. Hay on upland is heavier than has been cut for many years, and oats are everywhere excellent.—Saint John N. B. Courier.

THE RIVER ST. JOHN.—At this season of the year there is no excursion more pleasant than one up our noble river. The scenery along its banks is pronounced by travellers as scarcely inferior to any that is to be witnessed in North America, and every excursionist to this Province should not fail to have a peep at its beauties.—Daily steamers leave for Fredericton, and during the present season, a steamer has run regularly to Woodstock, a distance of 62 miles above the Seat of Government, and occasionally to the Grand Falls, 60 miles further up the river. We have heard it estimated by intelligent parties on the banks that the whole length of this noble river exceeds 370 miles, 200 of which are navigable for steamers a certain portion of the season, and if the obstructions above Woodstock were removed, the entire distance could be traversed the whole summer. The Government and Legislature have had their attention of late turned to the importance of having these obstacles removed, and a sum of £10,000 has been granted for this purpose, a certain portion to be expended every year until the whole is disposed of. At the Grand Falls the navigation of the river is impeded by the rapids, so that steamers cannot ascend beyond this point. We do not doubt, however, but that so soon as the improvements spoken of in the river below are completed, that a steamer will be built to run regularly from the Grand Falls to the head waters of the St. Francis. The country watered by the St. John and its tributaries is rapidly increasing in wealth and importance, and from the extent of the lumbering operations carried on in this territory, the timber with which it abounds being the finest in the world, and the fertility of the soil, it must eventually teem with a busy population.—New Brunswick.

NEW BRUNSWICK HONEY.—Yesterday we saw in the Drug Store of Messrs. Coy & Son, about twenty pounds of virgin honey, which formed part of the produce of one of the hives cultivated by E. H. Wilmot, Esquire, of Fredericton, and is as fine a specimen of that article as can be produced in any country. We have heard that it is the intention of the owner to send this specimen to the Provincial Exhibition in St. John, and we hope the rumour is correct, for there can be no doubt that bees will by-and-by be cultivated in this Province to a much greater extent than hitherto, and with profit to those who have time and taste enough to take proper care of the hives.—Head Quarters.

THE ST. JOHN N. B. OBSERVER, says—Preparations for the erection of the Fountain on King's Square, were commenced yesterday (25th Aug.) under the superintendence of the Committee of Common Council, appointed for that purpose.—Also that Robert Reed, John Duncan, Edward Allison, Robert Jardine, of St. John, and James Donaldson, of Halifax, have been unanimously elected Directors of the N. B. Elec. Telegraph Company for the ensuing year—Mr. Jardine re-elected President.

Canada.

CANADA AND THE SABBATH.—By the debate upon Mr. Bell's Sabbath Observance Bill, and especially by the division, will be seen whence the opposition to the Divine institution of the Sabbath comes. The Lower Canada Roman Catholic members first declared that the measure would not suit Lower Canada; but as it went no further than to give the majority of legal voters in each locality the right of deciding for themselves, whether the Post Office for that locality should be opened on the Sabbath or not—this declaration was tantamount to affirming that local self-government was not suitable for this unhappy Province. Lower Canada was then declared to be in no danger from the operation of the Bill, and yet the Lower Canada Roman Catholic members voted in a body against Upper Canadian Protestants being allowed to judge for themselves how they would have the Sabbath kept at their own doors. The iron heel of Popery was never stamped more boldly or cruelly on the face of any prostrate people, than in this instance. The opposition of some nominal Protestants to the bill in question does not require notice—the spirit from which it emanates is too obvious. It would however, be gratifying, as a mere matter of curiosity, to see Mr. H. Sherwood try to make out how this would prove, as he says, "detrimental to religion."—Montreal Witness.

FIRE-WATER AMONG THE INDIANS.—The Indians, of whom there are a number in Durham, Canada East, suffer from "fire water." It is to them a withering scourge. They own much good land in Durham, but if they can manage to be supplied with tobacco and whiskey they are

content to yield to their native indolence, and leave their lands to waste. Truly, how difficult for them to forget their origin, and adopt the habits of civilized life. A sad incident occurred among them while we were there. A party of them returning from their winter's hunt, near Maine, on the head waters of the St. Francis, floated down one day to the rapids in Durham. Here they must make portage. Some of the party, went for horses, leaving one of their number, who had been drinking freely, in charge of their treasures. On the return of the Indians with the horses, what was their disappointment and dismay to find that their drunken companion, with the fruits of their winter's toil—bear-skins, moose-skins and tallow, had gone to the bottom, and all were irrecoverably lost.—Corr. Montreal Witness.

ROMAN CATHOLICS IN CANADA EAST.—In the Lower Province of Canada there are one Archbishop, six Bishops and five hundred and fifty clergymen. The Church owns two millions one hundred and seventy-nine acres of land.—Intelligencer.

West Indies.

SAN DOMINGO.—Dates from Aux Cayes to the 1st ult. have been received.

The English and French consuls have given public notice that if the Haytiens commence hostilities with the Dominicans, they will blockade every port on the island. The writer adds that he does not apprehend a rupture. The first parcel of new coffee had been delivered at Aux Cayes. There is now no doubt of the fact that the crop is immense, and a fall in price has consequently taken place from \$100 to \$75, Haytian currency.

CUBA.—The accounts from Havana are of the most serious character. It appears that the Habanero, Spanish government steamer, while cruising off a place called Bahia, forty miles west of Havana, captured a party of fifty men, belonging to Gen. Lopez's expedition, who were in four boats. They were brought to Havana on the 16th inst., and at one o'clock in the morning placed on board a Spanish frigate lying in port. They were taken on shore about noon the same day, and executed in the public road in Havana, in the presence of at least twenty thousand persons.

A despatch from the American Consul at Havana, states that all the prisoners were tried (probably by a military tribunal) previous to their execution.

AMERICA.

United States.

THE REVOLUTION IN CUBA.—The execution of fifty of the invaders of Cuba, by the authorities of that Island, has caused considerable feeling in several sections of the United States, and indignation meetings have been held to denounce the act. It is stated that at a Cabinet Meeting at Washington on Saturday last, it was resolved to send a Messenger to Cuba to inquire into the facts of the U. S. Mail steamer Faicon having been fired into, and the circumstances of the capture and execution of the invaders.

EFFECTS OF THE HAVANA MASSACRE.—A despatch to the Charleston papers, dated New Orleans, 21st inst., says that a party of Cuban liberators, mostly western men, exasperated by the tone of the Spanish paper "La Patria," attacked the office of that paper, broke in the windows and doors, and threw the press, cases, types and furniture into the street; in fact they destroyed every thing belonging to the office. After demolishing the Union office, the rioters proceeded to the sugar store on the corner of St. Charles and Gravier streets, broke in the doors and windows, and destroyed all the stock and fixtures, which were very valuable. At seven o'clock the rioters went to the office of the Spanish Consul and destroyed desks, furniture, and property of all kinds.

Another despatch dated 22d, says a mob of 2000 men surrounded the city prison this morning, where the Spanish Consul had taken refuge, and threatened to demolish it unless he was delivered up to them. Nearly all the sugar shops kept by Spaniards were destroyed. Yesterday minute guns were fired from sunrise till night, in honour of the murdered "liberators." Three or four Spanish Coffee Houses were also destroyed. The military were called out.

The Cuban news created great excitement at Savannah. A tremendous town meeting was held there on Thursday evening. A committee was appointed, and after several speeches an adjournment was carried till Friday.

New Orleans, August 22.—The excitement on Cuban affairs is still very great, and there are no signs of abatement. The principal streets are thronged with rioters, and the property of Spaniards is destroyed in all directions. The Spanish Consul has been burnt in effigy; in the meantime our authorities are doing nothing to check the lawlessness of the mob, which seems to reign supreme.

Philadelphia, August 25.—An immense Mass Meeting was held in Independence Square this evening, to condemn the proceedings of the Spanish authorities in shooting the American prisoners at Havana. The meeting evinced great enthusiasm throughout the proceedings, and was one of the largest assemblages ever convened in this city.

Large meetings of sympathisers have also been held at New York. In Boston, though the accounts received have

excited considerable interest, people have kept quite cool, compared with the inhabitants of New York and Philadelphia, not to speak of more Southern cities, where the events which have happened would quite naturally cause great excitement. The meeting in New York city last evening was quite respectable to all concerned.

Pittsburgh, Aug. 27.—The news of the Cuban massacre has created great excitement here, and a meeting is called for this evening.

The New York Post of last evening says that the Spanish Minister has distinctly denied having received any despatch respecting the capture of Lopez, as reported yesterday in the Journal of Commerce. This discredits the whole story.

We learn from the Boston papers that a terrific tornado lately passed over the villages of Weston, Waltham, Watertown, West Cambridge and Medford, levelling in its course dwellings, barns, &c., and tearing by the roots trees of twenty to thirty years standing. The scene is described as truly terrific—timber and trees flying in all directions, and women and children screaming through fear. The tornado appears to have covered a space of about forty rods square, and the height of the column appeared to be about a mile.

The Steam Fleet now plying between the port of San Francisco and other parts of the Pacific, consists of 29 steamers, all first class ships. This great fleet has sprung up in less than two years and a half.

A tremendous fire broke out in the town of Concord, New Hampshire, on Monday night last, which destroyed property to a large amount. The best of the business portion of the town is laid in ashes. The loss is estimated at from \$100,000 to \$150,000. The fire is said to be the work of an incendiary, and a negro, called Jack Robinson, is suspected, and has been arrested.

The capital employed in the 42 railroads of Pennsylvania (embracing 1134 miles) is \$60,000,000, and of their canals (1000 miles) \$30,000,000.

MANSFIELD, Ohio, August 27.—A fire broke out at one o'clock this morning, which destroyed the Eagle Hotel and the American House, together with an entire block of buildings. The town presents a truly deplorable aspect.

The receipts of Cotton at New Orleans, at the different points up to the 29th July, slightly exceeds 2,300,000 bales.

It is said that Mr. Vanderbilt is making arrangements to establish a regular steamship line from San Francisco via Nicaragua and New York to Liverpool.

There are 240 expresses in Boston, communicating with 1500 cities and towns. It is estimated that they carry 16,000 packages daily.

The Potsdam Democrat says, Pennsylvania alone, from a fragment of her soil, pointed forth coal in 1859 to the value of \$20,000,000.

BUSINESS WITH CANADA.—Hill, Sears & Co., of this city, received by the steamer Canada, at this port, about one twentieth of her cargo, in bond, to be forwarded to Canada.—Boston Post.

EXPULSION OF ABOLITION MISSIONARIES.—Alfred Bartlett, of Grayson County, Va., having lately been murdered by negroes, and John Clements dangerously wounded, the citizens of Wytthe County held a meeting and resolved to expel from South Western Virginia, all pretended missionaries hailing from free states, who have preached abolition doctrines.

REVOLUTION IN CARTHAGENA.—Carthagena dates to July 24, reports that a revolution had broken out in Antiochia and Popayan, the two richest provinces, and will soon be all over the country. Gen. Boreano at the head of 1000 men raised the standard of rebellion in the Medellino, and has since received large accessions to his forces.

A letter from Pernambuco of July 24th, states that a contagious fever had broken out in the garrisons and among the men of war at that station. Both services are suffering from its deadly effects. It has also slightly appeared among mercantile shipping. No case has yet been announced on shore.

A GOOD CONDITION.—Mexico owes about \$100,000,000—has an income of \$8,000,000 annually, and expends \$11,000,000.

MISCELLANEOUS.

THE WHALING FLEET OF THE UNITED STATES.—The Whaling List, of New Bedford, contains some interesting statistics, from which some idea of the immense extent of the whaling business may be formed. By far the greater portion is confined to Massachusetts. The whole number of vessels employed is six hundred and five. New Bedford has two hundred and seventy five large ships and barks, and more than half the tonnage. Nantucket, New London and Fairhaven have about an equal interest in the business. There are now one hundred and thirty-two large ships and barks in port, fitting for sea, and they will require nearly four thousand men for officers and crews. The total amount of property invested in the whaling business must be between twenty and thirty millions of dollars, and the oil taken must amount to rising ten millions of dollars yearly to make it a paying business; but from an examination of the list we should judge that the sperm whalers are not doing a profitable business, many of them having been out three years or more, and yet are now reported with

small fares. The first seven months of this year, there has been landed about \$2,800,000 worth of sperm, \$4,500,000 worth of whale oil, and \$1,200,000 worth of bone, making a total of \$8,500,000 for the first seven months, giving, for a year, nearly \$15,000,000.

GALWAY STEAMERS.—Subscriptions on behalf of this object have been received in New York, to the amount of \$170,000; and assurances have been given that \$250,000 will be taken in Ireland—total \$420,000—which is more than will be requisite to build the first vessel. Subscriptions will be received until \$800,000, or enough to build two vessels, is secured.

Her Majesty has conferred a pension of £100 per annum on Mrs. Jamieson, the eminent authoress.

Miss Bremer has been busy observing and taking notes on the condition and character of American society, and will produce a work in her native tongue, on this country, which will attract great attention. Her book will be translated into English by Mary Howitt.

The Yarmouth Herald of the 23rd inst. says, that a large bear was killed at Little River the Sunday previous, which weighed 400lbs. He had committed great depredations in the neighborhood, and was destroyed by several of the inhabitants, after a hard fight. Mr. Andrew Mc Gray, one of the party who pursued him, was struck by the enraged animal in the back, with such violence as to throw him a distance of about 15 feet. The bear had killed a great many sheep, and occasionally, by way of a change of diet, he would carry off a pig. The fat on his ribs was 3 or 4 inches thick.

RAILROAD JUBILEE AT BOSTON.—This great celebration by the Municipal authorities of the City of Boston, of the final completion of the lines of railway, which now unite the tide water at that city with the Canadas and the great West, has been fixed for the 17th of September. We understand that it was originally intended the celebration should have been held on an earlier day, but that our Boston friends have courteously postponed it, until the 17th proximo, so as to enable such of their Canadian guests, as are engaged in their legislative duties, to attend. The Governor General, it is also understood, has accepted the invitation to be present on the occasion.—Montreal Herald.

MORE LIQUOR SEIZED.—At Bath, (Me.) on Wednesday, the liquor which was lately seized in the store of J. S. Donnell, after having been duly gauged, was poured into the dock. On the same day, the City Marshal seized five casks and a demijohn at the apothecary store of J. M. Keef, which will probably share the same fate. The Bath Tribune says:

"The execution of the law seems to make little stir among us,—while the criterion is found in sight we generally see a knot of ruminants looking on, probably deploring the waste of so much that would minister to their happiness, but when the liquor is gone, they are gone, and so ends the matter.

Those who lose by the seizures take it very calmly, doubtless finding consolation in the fact, that while they lose money, they help to sustain the laws."

ENTHUSIASM FOR SCIENCE.—Mr. Gibbs, says the New Haven Palladium, who founded the magnificent cabinet of minerals at Yale College, was once travelling in a stage coach in the northern part of Vermont. On the mantle-piece of a tavern where he stopped he observed some fine crystals; being informed that they were collected in the neighbouring mountains, he ordered his baggage to be taken out, and obtaining a guide, went in search of the place where the crystal had been found. He soon collected a number of interesting specimens, and for a period of three weeks employed three or four workmen in breaking the rocks to pieces. His money was soon exhausted, and finally he began to dispose of his clothes in payment for his debts. One day a passenger in the coach, being acquainted with Mr. Gibbs, shook hands with him, and mutual expressions of kindness were passed. Observing the landlord took the stranger aside, and informed him that his friend, Mr. Gibbs, was insane; he had been employing men for nearly a month in battering stones to bits, and if he had any friendship for that gentleman he ought certainly to inform his family of his condition!

ELECTRICITY.—It has now become very well known that the electric fluid pervades all nature, and that its properties are in many respects analogous to those of light and heat. It is probably identical also with the attraction of gravitation, and some have even supposed that it is one and the same thing with the vital principle. Electricity and magnetism are also one, and the opinion that it is the one universal force, of which all others are merely modifications, is rapidly gaining ground. The velocity with which the electric current travels along metallic wire is prodigious. Further observations may probably show that light and electricity are altogether identical.

The electric fluid pervades all matter, all bodies, and all space. The earth is full of it—some objects, such as metals, being better retainers of it than others. Some human beings are fuller of it than others, and possess the power of giving off sparks of electricity when in particular states of health. Many animals are highly electric—the cat, when rubbed before a fire, becomes an electric machine, and there are fishes and eels which communicate a smart electric shock when touched. They often use it to stun their prey or defend themselves against an attack.

THE S...  
COAT...  
JACK...  
TROW...  
OUTFI...  
ser...  
pel...  
por...  
liv...  
lis...  
A lat...  
Ta-ed...  
and o...  
Asso...  
INGS...  
toget...  
partne...  
in the...  
proce...  
IT C...  
short...  
June...  
TI...  
WHI...  
me...  
Pract...  
Dr. S...  
July...  
part...  
July...  
daily...  
MR. S...  
Dear...  
part...  
use of...  
Robins...  
-bavin...  
She tou...  
out any...  
duced...  
it may...  
is now...  
it she...  
WIRE...  
AUG...  
NI...  
THE S...  
with...  
ments...  
e adap...  
well p...  
These...  
the fr...  
them...  
we if...  
requir...  
Please...  
r. S. B...  
E. S...  
prompt...  
Aug...  
LIFE...  
INSUR...  
I lower...  
of all...  
any E...  
partic...  
hitherto...  
paid on...  
Blocks...  
R. S. B...  
Aug...  
N...  
A furth...  
EART...  
Stand...  
THE S...  
IACA...  
Ten, five...  
and deat...  
oil, and...  
blers, W...  
Shades...  
Stand...  
Crocks...  
Cups an...  
Aug...  
THE S...  
const...  
and in...  
Gee. S...  
let by...  
been in...  
the clim...  
Person...  
price th...  
do well...  
July...  
MED...  
A FRE...  
A. V...  
had been...  
tion and...  
tavour...  
St. Cor...  
May...  
THE S...  
the B...  
and the...  
dis Corn...  
apply to...  
Aug...  
80 DO...  
sho...  
at...  
August



Advertisements.

SPRING IMPORTATIONS.

HALFAX CLOTHING STORE.

No. 4. ORDINANCE ROW.

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

READY MADE CLOTHING,

—AMONG WHICH ARE—

COATS—Men's, Youths, and Boys, Cashmerettes, Cashmeres, Pricetta, Dorskin, Tweed, Drill, Canton, Brown and White Linen. JACKET—of various descriptions. TROUSERS—from 34 to 36, VESTS of all qualities. OUTFITS—White, Red, and Blue, striped cotton, and blue Serge Shirts, Lamb-wool, Merino, brown Cotton, flannel and chamois Drawers and Vests, silk and cotton pocket and neck Handkerchiefs, Men's Hosiery, blue and black Cloth Caps, India Rubber, Web and Cotton Hosiery; in fact every thing necessary for Men's wear.

A large assortment of Cloths, Cosimere, Dorskin, Tweeds, Cashmeres, Cashmerettes, Casinetta, Pricetta, and other reasonable Goods. Also—a splendid assortment of rich fancy SATIN VESTINGS, and a general variety of Tailor's Trimmings, which together with his former Stock, forms a complete assortment as it is to be found in any Clothing Establishment in the city, all of which are offered for sale at the lowest prices.

IF Clothing of every description made to order at the shortest notice, and in the best style. CHARLES B. NAYLOR, Wes. & Ath. TAILOR & CLOTHIER. June 18.

The Unrivalled Summer Medicine IS WELL KNOWN TO BE, Dr. S. Townsend's Extract of Sarsaparilla,

WHICH is certified by the following Testimonial from Rev. JAMES BEATTIE Pastor of the Third Presbyterian Church, New Orleans, 18th July, 1850.

Dr. S. P. Townsend—Dear Sir: I feel it to be both a duty and a privilege to say, that for several summers past I have used your preparation of Sarsaparilla in my family with the happiest effects. Yours, &c. JAMES BEATTIE.

Halifax, January 2nd, 1851.

MR. SAMUEL STORY, Junr., Dear Sir,—I am happy to inform you that I had an opportunity of perceiving the good effect derived from the use of Dr. S. P. Townsend's Sarsaparilla, on Mrs. Rebecca Robinson, of Shelburne, who was considered in a declining—having a severe Cough, with symptoms of Asthma,—she took large quantities of COD LIVER OIL, but without any benefit derived from it; at my request she was induced to try your valuable Sarsaparilla, and am happy to say with great success. She has taken five Bottles, and is now able to go about her house as usual, before taking it she was confined to her bed and not expected to live. Your obedient servant, JOSEPH WAITERS, Witness Patrick Caulfield, Jy. Constable. April 5. 6ms. 92—116

NEW STYLE OF MELODEON.

THE SUBSCRIBER, having entered into an arrangement with the Inventor of these beautiful Musical Instruments, called the PATENT ACTION MELODEON, now offers them for sale in this Province. They are equally adapted to the Church or the Parlor, having a powerful swell pedal, and are not liable to get easily out of tune. These instruments have been examined by persons of the first musical talent in this city, who have declared them worthy of their recommendation. References given if required. Prices from £15 to £25. Please call and examine at THE MELODION MANUFACTORY, No. 125 Barrington Street. Orders from the country solicited, and will be promptly attended to. August 6, 1851. Wes & Ath. JOHN HAYS.

THE TRENTON MUTUAL LIFE AND FIRE INSURANCE COMPANY.

Capital \$185,000 Safely Invested.

INSURES on Buildings, Stocks, Furniture, &c. at the lowest rates of premium compatible with safety; and on all insurable lives at rates of premium far below that of any English or Scotch Company, and all Policy holders participate in the profits of the Company, which have hitherto amounted to 45 to 50 per cent. on the amount paid in, and divided annually. Blocks, pamphlets and every information furnished by R. S. BLACK, Esq., M. D. DANIEL STARR, Medical Examiner, Agent.

NEW GOODS—Ex Industry.

A further supply just received of CHINA, GLASS and FARTHENWARE, Japaned TEA TRAYS, Cruet Stands. THE Subscribers intend removing in a few weeks to ACADIA CORNER, off at REDDEN PLACE, Dinner, Tea, Breakfast, Dessert and Toilet Sets, new patterns and designs; a variety of Electro Plated, Britannia Metal, and Black Cruet Stands, Japaned Tea Trays, Tumbler, Wines, Decanters, Jelly and Custard Glasses, Lamp Shades, Fish Globes, Salt Cellars, Hopsouth Glasses, Fruit Stands, China Flower Vases, Figural, Preserve and Butter Cruets, Fixtures, Ginger Beer Bottles, Milk Pans, Bowls, Cups and Saucers, Teapots, Mugs, &c. August 9. Im. CLEVERDON & CO.

PIANO FORTES For Sale or Let.

THE Subscriber has Eight PIANO FORTES on hand consisting of Cottage, Piccolo and square, rosewood and mahogany cases, of London manufacture, which he offers for sale at very low rates from £20 upwards; or to let by the year at a low rent. As these instruments have been in use a short time—they can be warranted to stand the climate. Persons wishing to obtain a good Piano at a lower price than it can be imported, or manufactured here, will do well to embrace the present opportunity. July 12. 2m. inside. PETER NORDBECK.

MEDICINES, SPICES, SEEDS, &c.

A FRESH supply of the above, which comprise all the various descriptions usually required by the public has been received per the recent arrivals from Great Britain and elsewhere, and will be disposed of on the usual favourable terms at the Medical Warehouse, Granville St., corner of George St. MORTON & CO. May 17. 3m.

3 SHOPS TO LET.

THE unexpired Lease of the 2 Shops now occupied by the subscribers in Granville Street and Ordinance Row, and the North Shop in Granite Buildings, known as Acadia Corner. Possession given 1st Sept. For particulars apply to August 9. Im. CLEVERDON & CO.

EAU DE COLOGNE.

80 DOZEN Eau de Cologne, in boxes of 1 dozen each, short and long bottles, real "Jean Marie Farina" for sale at ITALIAN WAREHOUSE, Bedford Row. August 2.

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. She is desirous that those who are afflicted with what, in many cases, is considered incurable, and that all who are suffering from its attack, may have the benefit of the WONDERFUL POWER OF HER OIL OF THIS MEDICINE, and removing all diseases of ERYSIPELAS OR SALT RHEUM.

MRS. C. BERTHAUX, Nictaux. It may be procured from any of the following: John Naylor, Esq., Halifax; Andrew Henderson, Esq., Annapolis; Daniel More, Esq., Kentville; William H. Troop, Esq., Wollville; Elder Samuel McKinnon, Barrington; T. R. Pattin, Esq., Liverpool.

CERTIFICATES. Of persons who were suffering from severe attack of Erysipelas, who 3 tried the many remedies which are usually prescribed for which they perfectly free from all applying Mrs. BERTHAUX'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. My hands were frequently so diseased, that I could make no use of them. I employed several phylactics, but to no purpose, and after a long and painful illness, I applied Mrs. BERTHAUX'S MEDICINE for a short time, and was soon cured of every vestige of the disease. The relief which I felt, on the long and painful disease being removed, was much more than tongue can express. And three years from the time when I used the Medicine, was threatened with a relapse or return of the disease. I applied the Medicine and the disease disappeared. From that time to the present, I am perfectly free from all symptoms of Erysipelas or Salt Rheum. I therefore heartily recommend it to all who are similarly afflicted, as a speedy and effectual remedy. ANN S. WHELOCK, Nictaux. August 5, 1847.

This is to certify that my wife was attacked with Erysipelas in the face. I applied Mrs. BERTHAUX'S MEDICINE, and the first application stopped its progress, and continuing to use the medicine, in less than a week my wife was quite well. ELIAS GRIMS, Wilnot. May 1st, 1848.

This is to certify that my son was severely afflicted with the Erysipelas in his leg last summer, so badly that he scarcely slept for five successive nights. I then procured some of Mrs. BERTHAUX'S MEDICINE, and applied it, and in the course of one week, the boy was well, and I verily believe if I had not used the above Medicine, that he would have lost his life. WILLIAM GORDON. Sworn before me, THOMAS C. WHELOCK, Esq. May 16, 1850.

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 left no hope of life. Medical aid was called, but the word was, that all was over as the dreadful disease had overpowered the system, and continuing to ravage distracted. In this extremity I had accidentally heard of Mrs. BERTHAUX'S MEDICINE. I went and got a small phial, and proceeded to apply it as directed; and almost instantaneously the disease was arrested from further progress, and in a few days, the swelling was gone, and her natural colour returned, and she is now alive and well. WILLIAM McEWAN, Wesleyan & Atholton, 6 mos. ex.

WESLEYAN ACADEMY. MOUNT-ALLISON, SACKVILLE, N. B.

PRINCIPAL.—THE REV. HUMPHREY PICKARD, A. M. CHAPLAIN.—THE REV. ALBERT DENRISAY. TREAASURER.—CHAS. F. ALLISON, Esq. BOARD OF INSTRUCTION. H. PICKARD, A. M., Prof. Mental Philosophy, Ethics, & JON R. BEA, A. M., " French, Latin and Greek. T. PICKARD, A. M., " Mathematics and Physical Sciences. SEWARD.—MR. THOMPSON TRULMAN. THIS Institution has been opened and in successful operation upwards of eight years. The manner in which it was founded and established, the principles enunciated at its opening as those upon which it should be conducted, and the arrangements which were made for carrying out its designs 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. And the Committee of Management of this Province, therefore, confidently invited to it as an Institution, at least equal to every respect, for the purposes for which it was founded, to any in British America.

The next Term will begin on Thursday, the 7th August, and continuing nineteen weeks, end on Wednesday, the 17th December. Expenses.—For Board, Washing, Fuel, Lights, &c. 4 Dollars in Primary Department, £25, New Brunswick currency, per annum. In the higher Departments, from £25 to £30 per ann. The Principal will give any further information which may be desired, to any person who will apply to him, (if by letter, post paid.) MOUNT ALLISON, July, 1851. A & W LEITCH'S Gaz. P. E. I. 21, Ledger, St. John's, N. B.

LIFE AND FIRE INSURANCE. The Undersigned has been appointed Agent for the "TRENTON MUTUAL LIFE INSURANCE COMPANY OF TRENTON," United States, and having previously taken the Agency, received satisfactory proof of the good standing and respectability of the Institution, he begs to inform the public generally that he is now prepared to issue Policies for eligible fire risks at moderate rates of premium, and to receive proposals for Life Policies, which will be forwarded to the Directors, and if accepted, Policies will be immediately returned. The Capital Stock of the Trenton Mutual is now \$250,000, well secured in good productive Stocks, Mortgage on Real Estate, and Cash in Banks; and is doing a very successful business.

In the Life Department they issued the first year, and by 1st October, 1849, 957 Policies—a number which very few Companies of long standing ever reached in the same time. The benefit of the mutual system in Life Insurance is very apparent, and is most invariable to all Policy holders in this Society, inasmuch as they receive a portion of such year's profits yearly, being deducted from the Premiums then payable, which are lower than any of the English Companies and not subject to stamp duty—all the particulars of which are fully set forth in the Pamphlets which the Agent has for distribution, who furnishes all Blank and every necessary information, together with the Medical Examiner's Certificate gratis. All persons intending to insure are invited to call on the Agent, who will give them every information. RUFUS S. BLACK, Esq., M. D. is Medical Examiner for the Company. DANIEL STARR, Agent. Halifax, 12th June.

TRY ARE YOU DESPAIR. HOLLOWAY'S PILLS.

Extract of a letter from Mr. Benjamin Mackie, a respectable Quaker, dated Greenah, near Loughall, Ireland Sept 11th, 1850. Professor Holloway, Buxtehude, Prussia.—Thy excellent Pills have effectually cured me of an Asthma, which afflicted me for three years to such an extent that I was obliged to walk my room at night for fear of being suffocated if I went to bed by cough and phlegm. Besides taking thy Pills I rubbed plenty of thy Ointment into my chest night and morning. (Signed) BENJAMIN MACKIE.

CURE OF TYPHUS FEVER, WHICH SUPPOSED TO BE AT THE POINT OF DEATH. A respectable female in the neighbourhood of Loughall, was attacked with Typhus Fever. She lay for five days without having tasted any description of food. She was got over by the Surgeon, and preparations were made for her journey. Mr. Benjamin Mackie, the Quaker, who was referred to above, heard of the circumstance, and knowing the immense benefit that he himself had derived from Holloway's Pills, recommended an immediate trial, and eight were given to her, and the same number was continued night and morning for three days, and in a very short time she was completely cured.

From advice just received, it appears that Colonel Deane who was in the Regiment in India, then 21st Fusiliers, cured himself of a very bad attack of Fever by these celebrated Pills. There is no doubt that any Fever, how ever malignant, may be cured by taking night and morning copious doses of his fine medicine. The patient should be induced to drink plentifully of linned tea, or barley water.

CURE OF DROPSY IN THE CHEST.

Extract of a Letter from J. S. Mundy, Esq., dated Kennington, near Oxford, December 2nd, 1848. To Professor Holloway, Sir,—My shepherd was for some time afflicted with water on the chest, when I heard of it I immediately advised him to try your Pills, which he did, and was perfectly cured, and is now as well as ever he was in his life. As I myself received so astonishing a cure last year from your Pills and Ointment, it has ever since been my most earnest endeavour to make known their excellent qualities. (Signed) J. S. MUNDY.

THE EARL OF ADBOROUGH CURED OF A LIVER AND STOMACH COMPLAINT.

Extract of a Letter from his Lordship, dated Villa Messina, Leghorn, 21st February, 1845. To Professor Holloway, Sir,—Various circumstances prevented the possibility of my thanking you before this time for your politeness in sending your Pills as you did. I now take this opportunity of sending you an order for the amount, and at the same time, to add that your Pills have effected a cure of a disorder in my liver and stomach, which all the most eminent of the Faculty at home, and all over the Continent, had not been able to effect; nay! not even the waters of Carls, Bad and Barmenbad. I wish to have another box and a pot of the Ointment, in case any of my family should ever require either. Your most obliged and obedient servant, (Signed) ALDBOROUGH.

CURE OF A DEBILITATED STOMACH. Mr. Mate, a storekeeper, of Gundaga, New South Wales had been for some time in a most delicate state of health, his constitution was debilitated, but his death was shortly looked upon by himself and friends as certain; but as a forlorn hope, he was induced to try Holloway's Pills, which had an immediate and surprising effect upon his system, and the result was to restore him in a few weeks to perfect health and strength, to the surprise of all who knew him. He considered his case so extraordinary that he, in gratitude, sent it out for publication to the Sydney Morning Herald, in which paper it appeared on the 2nd January, 1848. A few doses of the Pills will quickly rally the energies of both body and mind, when other medicines have failed.

These celebrated Pills are wonderfully efficacious in the following complaints: Female Irregularities, Sore throats, scrofula or king's evil, Fevers of all kinds, Stone and Gravel, Secondary Symptoms, Dropsy, Headaches, Tic Douloureux, Indigestion, Ulcers, Constipation of bowels, Jaundice, Venereal Affections, Consumption, Liver Complaints, Wounds, all kinds, Debility, Lumbago, Weakness of an Dysentery, Rheumatism, whatever cause, Erysipelas, Rheumatism of the Urine, &c. Directions for the Guidance of Patients are affixed to each box. Sold at the Establishment of Professor Holloway, 244 Strand, London, and by most respectable Druggists and Dealers in Medicine throughout the civilized world. Prices in Nova Scotia—1s. 9d., 4s., 6s. 3d., 10s. 6d., 15s., 20s., and 30s., each box. There is a considerable saving in taking the larger sizes. Sub Agents in Nova Scotia—Dr. Harding, Windsor; Mrs. Neil, Lunenburg; T. R. Pattin, Liverpool; N. Tupper, Cornwallis; Locker & Smith, Truro; J. A. C. Jost, Guysborough; F. Cochran & Co., Newport; G. N. Fuller, Horton; B. Legge, Mahone Bay; S. Fulton & Co., Wallace; J. P. Moore, Chedoke; T. A. J. Jones, Sydney; J. Corrie & Co., Bras d'Or; P. Smith, Port Hood; Mrs. Robson, Pictou; E. Sieras, Yarmouth. JOHN NAYLOR, Halifax, General Agent for Nova Scotia. CAUTION. None are Genuine unless the words "Holloway's Pills and Ointment, London," are engraved on the Government Stamp, posted on every Pot and Box; with the same words also on the water mark of the Book of directions wrapped round the medicines. Also, be careful to observe that the address on the Labels, to the covers of the Pots and Boxes, is "244, Strand, London," (and not 210, Strand, London) and that there is no initial, as "H.," or any other letter before the name "HOLLOWAY," nor is the word "Genuine," on the labels. December 21.

Waggons, Wheelbarrows, Brooms, &c.

10 WILLOW Waggons or Cradles. 20 Children's Wheelbarrows, assorted sizes. 10 dozen best Corn Brooms, 10 new Painted Tubs, Bathing Tubs, Flour Buckets, Butter Moulds and Butter Prints, Abreast, Rope and Marilla Mats, for sale at the Italian Warehouse, by August 2. W. M. HARRINGTON.

OLD DR. JACOB TOWNSEND'S SARSAPARILLA. The Subscriber informs the Public, that he is Agent for the sale of the above excellent Compound, in this Province, and has three dealers in the article, and all who are afflicted with the various diseases, for which the Sarsaparilla is known to be beneficial, to call and try the above, before putting any confidence in the slanders that the agents of its rival in the United States are publishing from time to time. To be had by wholesale in cases of 2 dozen each, or by retail at wholesale prices at the Boston Warehouse, June 15, 1850. DANIEL STARR, Agent.

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.

DO NOT NEGLECT IT. CONSUMPTION Can and has been cured in thousands of cases by JUDSON'S CHEMICAL EXTRACT OF CHERRY AND LUNGWORT, and no remedy has ever before been discovered that will certainly CURE CONSUMPTION.

The most strongly marked and developed cases of Pulmonary Consumption, where the lungs have become diseased and ulcerated, and the case so utterly hopeless, as to have been pronounced by Physicians and friends, to be past all possibility of recovery, have been cured by this wonderful remedy, and are now as well and hearty as ever. It is a compound of medicaments which are peculiarly adapted to and essentially necessary for the cure of COUGHS 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 this, after the prescriptions of the very best medical men and the lavations of kind and sorrowing friends and Nurses, have failed to give the smallest relief to the Consumptive sufferer.

THOUSANDS OF CONSUMPTIVE 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. It contains no deleterious drugs, and one trial will prove its astonishing efficacy better than any assertions or certificates in curing consumption and all diseases of the Lungs, such as Spitting of blood, coughs, pain in the side, night sweats, &c. &c.

About 1000 certificates of almost miraculous cures, performed by this medicine, from some of the first Doctors, Clergymen, and Merchants, have been sent us for this medicine, but the publication of them looks too much like Quackery (will show them to any person, calling at our office.) This medicine will speak for itself and enough in its own favour wherever it is tried.

CAUTION.—This medicine is put up in a large bottle, and the name of Judson & Co., Proprietors, New York on the splendid Wrapper around the Bottle. All orders must be addressed to Comstock & Brother, No. 9 John Street, New York.

Sold wholesale for the Proprietor in Nova Scotia at Morton's Medical Warehouse, Halifax; in Windsor by Mrs. Wiley, in Dartmouth by Dr. Farrell, and by one agent in every town in N. S. and N. B. Enquire for Comstock's Almanac for 1852 which is given to all gratis. 105 July 12.

NEW ARRANGEMENT!



Steamers "Admiral," Capt. Wood, "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: Steamer "Creole" will leave St. John for Eastport every Tuesday and Friday morning, at 8 o'clock, returning same afternoon. Steamer "Admiral" will leave Eastport for Portland and Boston every Tuesday and Friday, at 2 o'clock, p.m., or immediately after the arrival of the "Creole." Passengers for Boston on Tuesdays will go by railroad from Portland; on Fridays, leave Eastport at 2 o'clock for Boston direct.

Returning, will leave Boston on Mondays, at 12 o'clock, for Eastport direct. Thursdays, at 10 a.m., for Portland and Eastport, leaving Railroad Wharf; Portland at 7 p.m. After the arrival of the 12 o'clock train from Boston, Passengers for St. Andrews and Calais take steamer "Nequasset," at Eastport.

Table with 2 columns: Destination and Fare. Includes entries for Cabin Passage to Boston, Portland, and Eastport, and Deck passage to Boston, Portland, and Eastport.

Bills Lading for Freight, must have the names of both Boats insured. For passage apply to GEORGE THOMAS, Agent. July 12.

JUST RECEIVED.

And for sale at the Book Store of Mr. Graham, Mr. Fuller, and the other booksellers of the City. A PEEP AT UNCLE SAM'S FARM, WORKSHOP, FISHERIES, &c. BY P. TOCQUE.

Illustrated with Engravings, price 5s., dedicated by permission to His Excellency Sir John Gaspard Le Marchant Governor of Newfoundland.

Opinions of the Press. Mr. Tocque is a "Newfoundland" but knows more of us Yankees than most of us know of ourselves. His book is quite remarkable, it is full of information, and the very information needed to afford a just estimate of the country. Its statistics are abundant, but they are woven into a kitchen, personal and general, in such a manner as to relieve them of dullness. It treats of our manufactures, shipping, navy, public men, slavery, religion, and we know not what it omits. It ought to be a reliable volume.—Boston, Zion's Herald, May 21st.

Such is the quaint title of a neat duodecimo volume, which we find upon our table. It is just what it professes to be, a peep at the Massachusetts corner of Uncle Sam's great homestead by a citizen of Newfoundland. Mr. Tocque appears to have travelled with his eyes open, and between the covers of his book the reader sees and a large amount of valuable and interesting reading matter.—Boston, Zion's Herald, May 21st.

June 7th 1851.



