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## Poetry.

### ALL THINGS EARNEST.

Time is earnest,  
Passing by;  
Death is earnest,  
Drawing nigh.  
Sinners! wilt thou smiling let  
Time and Death appeal to thee?

Life is earnest:  
When its close,  
Thou return'st  
Never more  
To meet Eternity,  
Wilt thou never serious be?

Heaven is earnest:  
Solemnly  
Float its voices  
Down to thee.  
O thou mortal, art thou gay,  
Sporting through time earthly day?

Hell is earnest:  
Fiercely roll  
Burning billows  
Near thy soul.  
Wilt thou then, if thou able  
Unredeem'd, unsanctified!

God is earnest:  
Kneel and pray  
Ere thy season  
Pass away—  
Ere he set his judgment throne,  
Vengeance ready, mercy gone.

Christ is earnest,  
Bids thee "come!"  
Forth thy spirit's  
Piousness sum.  
Wilt thou span thy Saviour's love,  
Kneeling with thee from above?

Thou refusest!  
Wretched one!  
Thou despisest  
God's dear Son!  
Madness! dying sinner, turn!  
Till his wrath with thee burn.

When thy pleasures  
All depart,  
When wilt soothe thy  
Fainting heart?  
Frenzies, desolate, alone,  
Kneeling a world not known?

O, be earnest!  
Loitering  
Thou wilt perish:  
Tarrying  
Ere he come, and see  
That thy Saviour waits for thee!

—*Ind. poet.*

### AUTUMN.

Autumn! thou'rt welcome as a dear old friend;  
Thy presence many a joyless hour will cheer,  
To lead with treasures of the plow and year,  
That make thy Hercules should less be heed.  
Hail! March of the Season! thou dost lend  
To me a boon which I prize so dear,  
I love, at viewless evening to stand  
My silent way, while stars are beaming bright,  
And hear thy voice amid the rustling trees,  
Murmuring in wild, unmeasured cadence;  
Then I feel Fancy, volant, bursts her wings,  
Life seems relieved of half its weary load,  
Hope, long estranged, her general throne regains,  
And Gratitude pours fervent thanks to God.

## Christian Miscellany.

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

### Common Faults at Prayer-Meetings.

The social prayer-meeting is a source of great spiritual profit to a church, without the influences of which, in ordinary cases, it can hardly be expected to grow in grace. Those Christians are generally the most eminent and distinguished for piety, whose habits and feelings lead them to embrace every opportunity of attending the prayer-meeting. Of such great value, it is of the last importance that these meetings should be made much

more attractive than in many cases they are. Very much depends on the Pastor, or the conductor of the meeting. But much also depends on the brethren who are called upon to participate in its service. Very frequently much of the interest is destroyed by injudicious prayers. Perhaps a notice of some of the ways in which mistakes are made by those who take part in the prayers of the social meeting, may not be without benefit.

A very common complaint is, That the prayers are too long. Some brethren, whatever other gifts they may lack, have a remarkable gift of fluency, and can pray by the hour. They are at no loss for topics, and know how to enlarge upon every one of them. If these are exhausted, they can fall back upon themes already introduced, and present continued varieties of the same thought.—Some seem to think that they must pray for everything that comes to mind, whether appropriate to the occasion or not; and that it is time enough to stop when nothing else remains to be prayed for. If two persons are to pray in succession, the first will sometimes leave nothing for the second to do but to utter the same petitions. At times a brother will appear to be drawing his exercise to a close, and be almost ready to say "Amen," when a new thought will seem to strike his mind, and he will branch out again into a second prayer, longer than the first, and each of them too long for profit. We have known a request to be made for prayer in relation to a particular person, or class, or benevolent object; and scarcely any notice taken of it until everything else almost had been remembered, and no time left for a remembrance of the particular object, until every one had become wearied by the service. Some have a favourite topic, and can never engage in social prayer without introducing it, however irrelevant to the occasion.

Prayers are very apt to partake more of the nature of preaching than of praying.—There may be didactic prayers, doctrinal prayers, argumentative prayers, controversial or polemic prayers, and even hortatory prayers. But these distinctions are unprofitable and wearisome. Every one who engages in social prayer should understand that there is no need of going through a system of theology in a single prayer, nor of praying for everything that comes to mind, nor of enlarging upon every particular, nor of going over the same ground again and again, nor of praying as long as he can. That is ordinarily the most acceptable and profitable prayer, which is mainly the breathing of intense desire for some one thing. Such is nature's language. Attention to this matter would greatly reduce the quantity, and vastly improve the quality, of each prayer offered in the social meeting.

The interest of the people in some prayers is greatly marred by the frequent recurrence of a favourite form of expression. Sometimes a particular name of the Deity is so often introduced as to become even painful to a devout mind. If not taken in vain, or irreverently, it is used as a mere expletive, and should be omitted.

There are some who seem to forget altogether the capacity of the room in which they are assembled. Large or small, they always pray with the same quantity of voice. Some pray low enough in family worship for a cathedral; others, again, especially in the commencement of the prayer, speak so very low that not one in ten can hear what they say. Every one who leads in prayer should speak, ordinarily, just loud enough to be heard by all who are in the room. A low tone of voice is very suitable for the closet, but not for the social meeting; and a loud vociferation may answer in the open air, but it is very much out of place in a room or parlour. It is a fault of other good brethren, whose voice and manner are very acceptable in personal conversation, that they put on an entirely different tone, or fall into some disagreeable habit or other, by which the comfort of those who

unite with them is sadly impaired.

We might prolong this long list of faults and inadvertencies of good men in prayer; for it is always easy to find fault. But when the great importance of social prayer, and the sweet comfort which might be derived from it, if properly engaged in, are considered, the censure of habits which impair and destroy its effect will be fully justified. A kindly word of admonition may sometimes correct a grievous fault; and there are few if any sensible men who have not on detecting in themselves some unexpected foible or deformity, been thankful for the discovery, and taken pains, if possible, to correct it.

### Telling Jesus.

"Things always go smoothly with you," said a complaining disciple to Mr. F. "I never hear you make any complaints."

"I have found out an effectual way of guarding against that fault," said Mr. F.

"I did not know that you ever had any reason to complain."

"I don't know that I ever had; but I used to find myself doing it, until one day, in reading the Bible, I came across this passage, 'The Apostles gathered themselves unto Jesus, and told Him all things, both what they had done, and what they had taught.' It occurred to me, that, when I had any trouble, before I told any one, I should first tell Jesus. And I found, on trial, that, if I told Him first, I seldom had any occasion to tell anybody else. I often find the burden entirely removed while I am in the act of telling Him about it, and trouble which has its burden removed is no longer trouble."

"We ought to pray for deliverance from our trials; but Jesus needs no information respecting them. He is omnipotent, and has no need that anything be told Him."

"That is true, and yet He listened with complacency and kindness when His disciples told Him all things. In His sympathizing condescension, He permits us to repeat to Him our troubles, cares, and joys, though He knows them all. He listens to them with interest; just as the tender father listens to the narrative of his child, though it conveys no information. And He has connected great blessings with this exercise of filial confidence. It lessens one's sorrows and doubles joys, and increases faith and love. The more assiduously we cultivate an intimate acquaintance with the Saviour, the greater will be our happiness, and the more rapid our progress towards heaven. If we should make it a rule to go to Jesus every night, and tell Him all the events of the day, all that we have purposed, and felt, and said, and done, and suffered, would it not have a good influence on our conduct during the day? It certainly would. The thought that we should have to tell Jesus about it, would restrain us from many an unwholesome act. We could not wilfully indulge in what caused the agonies of the garden and the cross, if we were to make it the subject of conversation with Him before committing ourselves to slumber."

"It seems to me, that for me to tell Him all my experience would be occupying His attention with trifles; I should have nothing but sin and folly to tell Him."

"Sin and folly are no trifles; and the way to get a right view of the evil of sin is, to speak it out before Him in our confidential intercourse with Him. You may depend upon it, my brother, that if you will go to Jesus every night, and tell Him things that have occurred during the day, it will speedily lift you up above the world. It will do much towards making the will of Christ your guiding, governing principle. It will enable you to bear your crosses without repining. It will make you in mind and temper like Him with whom you hold this most intimate communion. O, that all Christians were in the habit of closing the day by going to Jesus, and telling Him all the things that they have done, and omitted

to do, during the day!"—*Christian Miscellany.*

### How to meet an Infidel.

In the year 1828, a devoted young man, then studying for the Ministry, was requested to officiate at an evening prayer-meeting held in a private house. Knowing that two or three Deists were present, some remarks were made upon the authenticity of God's Word. The president of an infidel club arose and interrupted the speaker, who mildly said to him, "Sit down, and after meeting I will talk with you." When the service closed, there was hardly time for conversation, and an appointment was made that the parties should meet at the house of a friend on the following morning. At the appointed hour, the president, with several infidel books under his arm, and a large handkerchief full of pamphlets and papers, made his appearance, in company with two members of his club. No sooner were the parties seated, and the large table covered with his religious dissecting knives, than the infidel began with much warmth to pour forth his contempt for the Bible.

"Stop, sir, stop," said the student. "Let us commence right, and then we shall end well. Do you believe there is a God who made all things; a God who has a mind?"

"I do."

"Do you believe he created you, feeds, clothes, and watches over you and yours without any reward?"

"Certainly, I do."

"Well, sir, that we commence right, please lead in prayer. Ask the God in whom you believe to direct us to the rejection of that Bible, if it is false, and if it is true, to receive it. We do not want to be deceived."

The man hesitated and said, "I never pray. I do not believe in prayer."

"Never pray, sir; do not believe in prayer when your God has done so much for you; never thank him for his goodness?—Have you had a father?"

"Yes, sir."

"Did you never thank him? If you had a child, whom you had always blessed, would he not thank you when you bestowed upon him some little trinket?"

"I suppose he would."

"Well, sir, commence right. Just pray; pray, and thank God."

"I can't pray."

The student then turned to his infidel companions, asked them to pray, and they both declined. With indescribable feelings, he knelt, and with great freedom poured out his whole heart to God. As he finished, they all three arose from their seats. The president passed his fingers into his hair, and as he gathered up his books, said:

"I think we will not talk any more—it will do no good."

The student waited upon them to the door, and in a short time heard that the club had disbanded.

### Conscience.

What pitiful things are power, rhetoric, or riches, when they would terrify, dissuade, or buy off conscience from pronouncing sentence according to the merit of a man's actions?

When conscience complains, cries out, or recoils, let a man descend into himself with a suspicion that all is not right within; for surely that hue and cry was not raised upon him for nothing.

It is most certain that no height of honour or affluence of fortune can keep a man from being miserable, or indeed contemptible, when an enraged conscience shall fly at him, and take him by the throat; so it is also certain that no temporal adversities can cut off from those inward, secret, invisible supplies of comfort which conscience shall pour in upon distressed innocence in spite and in defiance of all worldly calamities.—*South.*

## General Miscellany.

## The Forbidden Paradise.

When the islands of the Pacific Ocean were first discovered by Europeans, some of the natives were found very timid and friendly, while others were fierce, treacherous and warlike. For many years after their discovery, these islands were visited only by those who were on voyages of discovery, or who were in the pursuit of gain. The natives were treated with great inhumanity: and drunken seamen, rioting their villages, and trampling upon all the laws of right-doing, soon introduced all the vices of civilized life to be added to those of the savage state. The natives generally became exasperated, and were ever watching for opportunities to cut off the ships and massacre the seamen. A Nantucket whale ship was at one time wrecked upon one of the Fee-je Islands. The crew escaped in their boats to the shore, and, after a long and bloody battle, all the sailors were slain except two little boys, whose lives were spared. One after the lapse of many years escaped on board a whale ship which stopped at the island. The other has never been heard from. Such was the condition of these islands when the English missionaries, taking their lives in their hands, went among them to Christianize the inhabitants. The missionaries were ridiculed, opposed, and traduced by thousands at home, and they endured every species of privation and hardships from the habitations of cruelty, in the midst of which they took up their abode. God smiled, however, upon their exertions, and soon these wild men and women turned from their idols and their sins, and cultivated the arts of peace. A few years after the missionaries had commenced their labours an American whale-ship came in sight of an unknown island in the Pacific Ocean. They had been for six months cruising in search of their gigantic game without having seen any land. Scurvy, that terrible scourge of seamen, had seized one after another of the crew, till there were not enough left in health to navigate the vessel in safety. Scurvy is a disease caused by living a long time upon salted provisions, without any vegetables; and the sufferers are almost immediately restored to health when they can breathe the fresh air of the land, and eat freely of fruits and herbs. Here was this ship, several thousand miles from the South American coast. The crew were emaciated and dying. Before them rose, in all the beauty of tropical luxuriance, those islands of the ocean which appeared to the mariner, weary with gazing for months upon the wide waste of waters, like the Garden of Eden. But they dared not approach these shores. A foe, more treacherous and dreadful than disease, they apprehended there. The club of the savage, and the demoniacal revels of the cannibals dancing and shouting around their roasting victims, were more to be dreaded than death by slow and lingering approaches in the ship. They dared not draw near the shore, for they were too feeble to prevent the natives, should they come out in large numbers in their canoes, from climbing up the sides and taking possession of the ship. But with their glass they could distinctly see the clear streams of water foaming down their channels in the mountains. Meadows faded away in the distance, enchanting the eye with their shady groves and their rich verdure. The cocoa-nut tree reared its graceful head upon the beach, laden with its precious and its life giving treasures; and forests rich with tropical fruits, juicy and luscious, were every where spread around. These emaciated and dying men crawled from their berths, and gazed with wistful eyes upon this tantalizing scene. Slowly they were borne along by a gentle breeze, and forest crowned headlands, and luxuriant valleys and groves, bending beneath the burden of fruit, glided by, like the changes of a kaleidoscope, and still no canoe pushed out from the shore, and the huts of the natives were to be seen. They began to cherish the hope that the island must be uninhabited, and cautiously approached it. But ere long they saw canoes upon the beach, and smoke here and there ascending

from the cocoa-nut groves; and still to their astonishment, no natives made their appearance, and no sound of human voices reached them from the shore. As they rounded a promontory, which opened before them a quiet and lovely bay, a thickly clustered village of the natives burst upon their view, and in the centre of it was reared a Christian church. A simultaneous shout of joy rang through the ship, as the cry passed from stem to stern, "The missionaries are here!" It was the Sabbath, and the natives had learned the Divine command,—"Remember the Sabbath day and keep it holy." And the temptation of a ship entering the bay did not lure a single canoe to leave the shore. The crew were almost crazed with joy at the sudden change in their prospects. They speedily cast anchor, furled their sails, and entering the ship's boats, went on shore. As soon as the natives were informed of their sick and suffering condition, they received them with the utmost hospitality, and supplied them with all the fruits and vegetables they could need. The next day the natives aided the emaciated crew in taking a sail from the ship, and spreading a large tent upon the grassy bank of a mountain stream. And here the crew reposed in inexpressible luxury. They bathed their limbs in the pure water, and quaffed it in its coolness and its freshness, like the Elysian nectar. They rolled with childish glee upon the green grass—Cocoa-nuts, and bananas, and lemons and oranges, and other luscious fruits of the tropics were brought to them in great abundance by the friendly natives. In a few days, the disease that had brought so many of them to the verge of the grave, began to disappear. The missionaries, from their little stock of medicines, administered to their wants, and treated them with fraternal kindness. In the course of two or three weeks, all were restored to health and vigour. They filled their casks with fresh water; laid in stores; supplied themselves with pigs and poultry, and then, with invigorated bodies and rejoicing spirits, they raised their anchors, and unfurled their sails, and departed on their adventurous way.—*The Whalman's Adventures in the Southern Ocean.*

## The Philosophy of Advertising.

This is a subject, which until within a comparatively short period, has excited but little attention. A city merchant confined his advertising to one or two city papers, and the country merchant favoured the country with one or two advertisements on the return of business each spring and fall. Of late years a great and very desirable change in public sentiment, on this subject, has taken place. Now-a-days no man can expect to carry forward a successful business, unless he calls the public attention to his store, his shop, his farm, or any other place in which he may do business. And the reason for this is very obvious. At the present day, nearly every family are subscribers to some well conducted newspaper, containing not only the news of the day, but which calls attention to the particular business of the individual who sees fit to use its columns, in making his business known. Let us illustrate: Here is a farmer who has produce of some description, for which he would like to have the cash. He is a subscriber to the Eagle, and is well posted up in the market value of the article which he has for sale. Now, what is the most expeditious and easy method for him to realize a good sale. Everybody answers make the facts known; and the more extensively known the better. If he confines the information to a few neighbours he is an unwise man, for the article may not be worth two-thirds as much to a neighbour as to some person in another town. And the person who wants the article most, will give, the greatest price for it. Hence then, the great advantage of circulating the information through the columns of a newspaper. For instance the Eagle makes weekly visits to some fifteen hundred families, situated in every town in our own and adjoining counties and states. How easy, therefore, to scatter the information on the wings of the wind! The expense is sometimes thought of as an objection; but when the matter is once understood, every man

readily sees that the expense is returned with a large interest, in the shape of better prices and quicker sales, to his own pocket. To a mechanic of small means or business this is a subject of vast importance. If he would make money and enlarge his business, he must break away from the system of his fathers, and to make use of facilities now offered him, which the men of other days did not possess, or did not understand. The most enterprising merchants of the present day invariably advertise most liberally, and sell their goods at the lowest rates. There are two reasons for this: In the first place, such men well know that more money is made by quick sales and small profits, than by dull sales, how heavy soever the profits may be. And in the second place, they also know business is drawn to them, not only from towns in the vicinity, but an extensive acquaintance is thus readily made in other countries, and with the citizens of other states.—*Claremont, N. H. Eagle.*

## Regard for the Sabbath.

The following interesting incident occurred at the beginning of Queen Victoria's reign, a striking evidence of her Majesty's reverence for the duties of the Sabbath. One of her Majesty's ministers arrived at Windsor late on Saturday night, and informed his youthful sovereign that he had brought some papers of importance for her inspection: "but as they must be gone into at length," he added, "I will not trouble your Majesty with them to-night, but request your attention to them to-morrow morning." "To-morrow morning?" repeated the Queen, "to-morrow morning is Sunday, my Lord." "But business of State, please your Majesty—" "Must be attended to, I know," replied the Queen; "and as, of course, you could not come down earlier to-night, I will, if these papers are of such vital importance, attend to them after we come from church to-morrow morning." To church went the royal party, and also the noble statesman, and, much to his edification, we hope, the sermon was on the duties of the Sabbath. "How did your lordship like the sermon." "Very much your Majesty," said he, with the best grace he could assume. "I will not conceal from you," said the Queen, "that last night I sent the clergyman the text from which he preached. I hope we shall be all the better for it." The day passed without a single word on the subject of the papers; and at night, when the Queen was about to withdraw, she said, "To-morrow morning my Lord, at any hour you please—as early as seven if you like—we will go into these papers." His Lordship could not think of intruding at so early an hour on her Majesty; "time would be quite time enough," he said, "As they are of importance, my Lord," observed the Queen, "I would have them attended to earlier, but at nine be it."

## Franklin at the Fireside.

Never have I known such a fireside companion as he was, both as a statesman and a philosopher; he never shone in a light more winning, than when he was seen in a domestic circle. It was once my good fortune to pass two or three weeks with him at the house of a gentleman in Pennsylvania, and we were confined to the house during the whole of that time by the unremitting constancy and depth of snow. But confinement could not be felt when Dr. Franklin was an inmate. His cheerfulness and his colloquial powers spread round him a perpetual spring. Of Franklin no one ever became tired. There was no ambition of eloquence, no effort to shine in anything which made any demand either upon your allegiance or your admiration. His manner was just as unaffected as infancy. It was nature's spell. He talked like an old patriarch, and his plainness and simplicity put you at once at your ease, and gave you the full possession and use of all your faculties. His thoughts were of a character to shine by their own light without any adventitious aid. They required only a medium of vision, like a pure and simple style, to exhibit in the highest advantage their native radiance and beauty. His cheerfulness was

unremitting. It seemed to be as much the systematic and salutary exercise of the mind, as of its superior organization. His wit was of the first order. It did not show itself in occasional coruscations, but without any effort or force on his part, it shed a constant stream of the purest light over the whole of his discourses.

Whether in company with commoners or nobles, he was always the same plain man, always most perfectly at ease, his faculties in full play, and the full orb of his genius forever clear and unclouded. And the stores of mind were inexhaustible. He had commenced his life with an attention so vigilant, that nothing had escaped his observation, and every incident was turned to advantage. His youth had not been wasted in idleness, nor overcast by intemperance. He had been all his life a close and deep reader, as well as thinker, and by force of his powers had wrought up the raw materials which he had gathered from books with such exquisite skill and felicity, that he had added an hundred fold to their original value, and justly made them his own.—*Wm. Wirt.*

## The Schoolmistress and Her Dog.

One of the most touching instances of canine attachment of which we ever heard was related to us the other day, by a matron of the neighbourhood where the finale of the melancholy event transpired. A young lady of one of the northern towns of this county, while engaged in teaching school, the past summer, a few miles from her home, was singled out, towards the close of her engagement, without any apparent inducement, by the dog of one of her employers as the peculiar object of his regard, which soon unaccountably increased to such a degree, that he could scarcely be beaten from her side, or prevented from entering the school house, to which he daily repaired. At the termination of her school, which she left in failing health, when about to start for her parental residence, the dog gave signs of his determination to follow her, which perceiving, she turned to the owner, and soon effected a purchase of the animal, which now joyously attended her home. Her first words on entering the house were—"Mother, I have come home to die, and have brought a friend here to watch over my grave." After making this announcement, she immediately took to her bed, and sunk rapidly in a typhoid, which, in about a week, terminated in her death. During her whole sickness, the faithful, and evidently sorrow stricken dog, never but for a few moments at a time left the sick room constantly lying directly near the head of the bed, and seeming but too blest when permitted to lick her fevered hand, which was occasionally extended for his tender caresses. As her final hour drew near, he became indifferent about food, and soon refused it altogether. After her death, which he seemed to comprehend, he continued to watch by the corpse, only at one time leaving it, and that was, when the coffin case, which, having arrived with the coffin, was carried and placed by the side of the grave, previously dog in an enclosure near the house. He then, having somehow become made aware of what was going on, came out of the house, went to the case, and, with his paws on the side, looked in, and seemed to examine it attentively. He next jumped down into the grave, and appeared to inspect that also with equal care and attention. He then came out, and hurried back to his post beside the corpse, which he continued to watch till it was brought out for interment, when he closely followed the coffin, and looked sorrowfully on, as it was lowered into its final resting place, and the grave filled up. When his human fellow-mourners retired, however, he remained behind, and, lying down at the head of the grave, could not be induced to leave the spot, refusing, for the first few days, all food, then, for a week or two, sparingly receiving it when brought to him, and at last going occasionally to the house for it, but only to despatch in haste what was set before him, and return to his sad and lonely vigil, which, night and day, he continues to keep up over the remains of his beloved mistress.—*Vermont Freeman.*

Miamec Mission.

Report of the Committee

Of the Miamec Missionary Society, from Oct. 23rd, 1850, to Sept. 30, 1851.

But it is high time to direct your attention to Mr. Rand's later operations. Early in June, he paid a visit to the Indians in some parts of Cape Breton, which has not been surpassed in interest, by any previous excursion. He took passage from Charlottetown, in H. M. Surveying Schooner Gulnare, and after a brief stay in Pictou, proceeded to the Strait of Cansuau, expecting to find the Indians encamped there as usual for the summer. Disappointed in this expectation, he returned to the vessel which was going on to St. Peters, about eight miles from an Indian settlement. Here he met an old friend, in whose wigwam he had once stayed all night, and was asked to visit him next day. The interesting narrative which follows, must be given in Mr. R.'s own words, extracted from his letter of date June 24th, 1851.

It happened very well for me that Captain Orlebar was to remain here about a week, and that his business led him down to Indian Island, where the Indian Chapel is, with a settlement of Indians contiguous, about (as I said before,) 8 miles from our floating house. This gave me a capital chance of going and returning. At first there were but few families at home, but as the Sabbath drew on, they began to assemble in greater numbers. I learned that Sabbath was a high day among them, and that they were expected from all quarters. Provisionally the priest would not be there. I proposed to them to go down and go into their chapel and keep quiet until after their prayers were over, and then to come out and read to them out in the open air. They assented to this, and a young man volunteered to come up and convey me down in a canoe. He came accordingly on Saturday evening, remained till morning, and the wind came ahead and blew pretty fresh, but we accomplished the passage without any trouble. I found upwards of a hundred Indians, old and young, and was very politely introduced to them by my friend. They all gave me leave to go into the Chapel, where they provided me an eligible seat, and the service commenced. I cannot describe it, for want of time and space. I could not understand what they chanted and muttered, but I could understand what I saw. The prostrations, the kissing of the floor, and the toe of an image of St. Ann, and the offering of a half-penny in two several places, all this going on continuously was plain enough. One old man led on the rest, and after the singing was over, he gave them an exhortation. As he spoke slowly, and in measured style, I could understand the most of it. He said many good things, seated by the way, like the Rabbins of old, and some which were not so good. As soon as they issued out, my old friend said to me, "If you have anything to say, now's your time before they scatter." It was proposed that we should occupy the Priest's house, which stands a few rods from the chapel. Thinking it had probably never been devoted to a better purpose, and very likely never would be again, I did not object. I found a table and a chair, which I immediately occupied. They crowded in, and filled up the room. "Are you ready?" I inquired. "Not quite; there are a few more to come yet." I assure you, dear brother, it was a solemn moment. For often have I addressed an audience, because custom had drawn them together, and custom required a sermon. It was different now. These immortal beings who sat before me had come because they supposed I had a message for them. I had collected them because I had something to tell them. I was to address them extemporaneously in their own language. I looked up to Heaven for wisdom, and help. I had determined to tell them all about the mission for an introduction, then to read a chapter and expound it, by way of conclusion. I did so. I could see by their eyes that I was succeeding in making myself understood, and in riveting their attention. I could not tell how long my address lasted; there was no necessity of taking out my watch. After a while, quite in Missionary style, I was interrupted with questions. They were all put, however, in a kindly manner, and I answered them as well as I could. The purport of the questions was to ascertain more fully my views and aims. "Did the Queen send you," they inquired; and had I any immediate temporal benefits to bestow?—I explained. By and bye, the bell rang for vesper. Most of them retired, but six or seven remained, some of them intelligent looking old fellows. "Never mind," said they, "we need not go. Tell us more about it." Finally, one more gave his opinion. "If we contemplated instructing their children, and giving them books, it certainly could not be anything evil we were designing. For his part he would not be afraid to send his children." I concluded the whole by prayer. Vespers were now nearly over. As soon as they issued out of the chapel they collected in groups, repeated what had passed, and a very warm discussion ensued. This was just what I desired. Some sparks of thought would probably be elicited. I looked on and listened. The worthy old man who had played the preach-

er in the morning, was evidently not pleased.—He had not attended my lecture in the lodging place of his "Retereence." I occasionally put in a word, helping each party as occasion required. All parties separated soon, apparently in friendly terms. I got a couple of Indians to convey me in a canoe a couple of miles across a cove, and then walked homewards. It was now past four o'clock. I had eaten a very early breakfast, and taken a bite in my pocket, which I gave nearly all to the two Indians, who paddled me across the cove, on learning that they had had no breakfast. But I was neither hungry nor weary. Had I the pen of Leigh Richmond, I could tell you what a delightful winding road I travelled. How it would occasionally shoot into the woods, just putting on the livery of Spring, and then emerge out upon the Bras d'Or, studded with little Islands—then rise over an eminence, giving a most commanding view of the surrounding country. But let that pass. I reached home after a couple of hours, and found my friends just assembling on the half-deck for evening service. You will scarcely need to be told that after we were assembled in the gun room, I recounted the events of the day. We sang a few hymns, and prayed together, and betook us to our beds. It was long before I could go to sleep. The earnest, interesting countenances of those old, hoary-headed, venerable looking Indians were before me. The Indian words were ringing through my head. I do think I could pray sincerely that the blessing of God would rest upon the labours of the day, notwithstanding all my defects and failings. Next day I went back in Capt. Orlebar's boat. I again heard and saw their devotions, again I heard the old *Sakumow* preach. After chapel was out, we sat down together out of doors, and had a very interesting conversation. Finding that they did not get offended, I took the opportunity of telling them what we conceive to be their errors, both in principle and practice. They in turn tried to puzzle me. "Tell us," said one old man, "where is heaven?" "It is above," said I. "And don't the earth turn over every day?" he rejoined. "Yes, it does." "Well then, if heaven is up at noon, where is it at midnight?" This was a difficulty, truly, but he seemed satisfied with my explanation.

But I will have done, and tell you the rest when I see you. I returned in the Gulnare, and arrived home Saturday before last. I expected my teacher would have been gone to Nova Scotia. Instead of that I found him sick. I took the opportunity to visit him and the Indians in that region. I found it a good opportunity to read and talk to him and others. My trip to Cape Breton answered a valuable purpose. The shy ones would draw near and listen, when they heard me *telling news* in Miamec. The Chapter which I had read in the *Pallisagooom* came in as a matter of course, as a part of the story, and what I had said, and what they had said, worked in also.

Since that time, Mr. Rand has been presenting the claims of the Indian to christian sympathy and help, at Pictou, New Glasgow, Green Hill, West River, Onslow, Cornwallis and Pughwash. From some of these places, aid has been received, from others it is forthcoming. At Pughwash Mr. R. spent some time in correcting his translations. The portions of the Scriptures translated are the Book of Genesis, the Gospel of St. Luke, and the Acts of the Apostles. The portions which approach the nearest to the proper standard are the two latter. The Gospel of St. Luke was first translated, but the Acts of the Apostles being more recently done, required less labour in revision. Both will soon be in that state in which Mr. R. will feel himself warranted in placing them in the hands of the Committee for publication; trusting that although imperfect, as they necessarily must be, yet that they will present to the Miamec, in his own tongue, the sayings and doings of our Lord Jesus Christ—the words of *eternal life*.

The Committee feel that they as well as the translator now occupy a responsible position.—They know how desirable it is that those, when issued, should remain for years, if not ages, standard productions. They know however that translations into the English and into other languages, which were marred by imperfections which increasing knowledge ultimately removed, were blessed to the salvation of souls. In these circumstances they have felt constrained to take the preliminary steps towards publishing, and are now in negotiation with the Secretary of the British and Foreign Bible Society for the accomplishment of the contemplated measure, so soon as Mr. R. and the Committee shall have been satisfied that they are fully prepared for such a step.

In the mean time the Committee think it desirable to state, that the subject on which the greatest difficulty was apprehended, and on which some predictions were hazarded by persons unfriendly to the Mission on its present basis, (the rendering of Baptizo and Baptisma) is likely to be arranged in a way, which, if not perfectly satisfactory to all, will not, it is hoped, prove very grievous to the conscientious scruples of any. By the Constitution of this Society, which was adopted after much deliberation, no part of the funds can be applied to the publishing of any translation till sanctioned by the Committee. It was

therefore, and is now evident, that some concession must be made, else one object of our union must fail of its accomplishment. In these circumstances, Mr. Rand and his Baptist brethren while conscientiously differing from the Committee on the points referred to, have continued their co-operation with the Committee, a majority of whom have resolved on their own responsibility, that these words shall be transferred, after the example of the English authorized version.

The Committee in concluding would, with increasing confidence and earnestness, recommend the prosecution of the work to the Society, and to the Christian public. The conversion to God of those poor ignorant children of nature is not impossible, is not impracticable. They need much, but not more than the death of the Saviour can provide for them, and not more than the Great Spirit can do for them. The Saviour lives, and by his life can secure all that is necessary to make the exertions of your Missionary successful. And the object for which he labours is dear to the Saviour. It is the object for which he poured out his soul unto death; and for which he now in his intercession, pours his soul into the bosom of his father. And what He asks shall be granted. The Holy Ghost will be given. A blessing will descend on means, on such means as have his approval, and such are the circulation of His own word, and the preaching of Christ. Union among ourselves, in applying these will also have his approval. How striking are his own words! "Neither pray I for these alone, but for them also who shall believe on me through their words; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou has sent me." Surely with this example before us, we should pray that the Lord would guide and bless our Missionary, that the Holy Spirit may descend upon him, and upon the Indians, to whom he bears the tidings of salvation, and upon ourselves, that we may continue "like minded one towards another, according to Christ Jesus, that we may with one mind and heart glorify God, even the father of our Lord Jesus Christ." "Come then, O Spirit of the Lord, from the four winds, breathe on the dead that they may live, and let the wilderness become a fruitful field, and the fruitful field be counted for a forest." "Then shall judgment dwell in the wilderness, and righteousness remain in the fruitful field, and the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever."

If good men in some instances, decline our union, and prefer other departments of the Master's service, we wish them God-speed; and feel assured, that a sufficient number will remain, who feel it an unspeakable honour to be employed in the effort to save their brethren, and to be associated with the Redeemer himself in the highest and holiest of enterprises.

Literary.

For the Wesleyan. Mental Science. NO. XIV.

THE EXISTENCE OF THE HUMAN MIND.

The existence of the mind appears from that attribute of the soul termed sensation. Were it not for sensation the mind would not become conscious of either pleasure or pain, joy or sorrow, light or colour, cold or heat, hard or soft, or any of the objects of sense. By it the mind contemplates things as it were out of itself, and acquires a proper knowledge of corporeal representations, or sensible objects. This sensation then is produced by the impression of external objects upon the organs of sense.

The organs of sense are the sight, hearing, taste, smell, and touch. The effects of the knowledge, through them, which it attains, which these indels produce upon the mind, and in all their varied ramifications, will never be fully known in time, and must run parallel with eternity. By the eye, the organ of sight, the mind acquires the sensations of light, colour, visible figure, magnitude, motion and position. By hearing, the sense of sound, and the information derived from language, are communicated to the mind through the ear. The external ear collects the undulations of sound, and conveys them to the sensorium in the brain, which is the organ of sensation. Taste is that exquisite sensibility, which resides in the palate and tongue; and conveys to the mind the impressions which produced by bitter and sweet, and such substances as are cognizable by the taste. The smell is that nice susceptibility which is excited in the mind, by the impression of odiferous, or the contrary, particles, arising from surrounding bodies. Feeling is that sensation which extends to every part of the body, whether external or internal; and the sensations generated by it are multiform.

We are perfectly conscious that we feel cold, heat, hunger, and thirst; that we taste, bitter, sour and sweet; that we are capable of smelling that which is agreeable, or disagreeable; that by sight we behold light, colour, motion and visible figure; and that by hearing we attain a knowledge of sounds, and are able to distinguish one sound from another. By these senses we learn the existence, properties, and powers of external objects, and the co-existence of different attributes in the same objects. We are evidently as conscious of the truth of these positions, as we are of our existence. We find something within ourselves of quite a different nature, and possessed of essentially different properties, to the four elements, of which our bodies are said to be composed,—viz., earth, water, air, and fire,—something, having no relation to these. We find something in ourselves that thinks, and becomes conscious of the objects of sense, by the external senses, and can reflect on its own existence, properties, and capabilities, which neither earth, water, air, fire, nor any mixture of them, can possibly do: something which sees, hears, smells, tastes, and feels, all of which are so many modes of thinking. We go further still: Having perceived objects by any of these senses, we form inward ideas of them. We judge concerning them; and we discover whether they agree or disagree with each other. We reason concerning them, that is, we infer one proposition from another, and we reflect on the operations of our own minds.

As we can see, hear, smell, taste, feel, think, become conscious, judge, reason, and reflect, we infer and conclude, that we have a living, active, mental principle within us, which is not matter, which exists perfectly distinct from matter, and which can, and will, exist independent of matter. Mere matter, however organized, cannot possibly produce all these wonderful effects. The mind, then, cannot be matter, because, it thinks, reasons, reflects, and so forth, which are properties eternally separated from matter, and every particle of it. As matter and mind are diverse from each other, and as they cannot, in their essence, and essential properties, be united, we must believe, from these very properties, of which we can take cognizance, that the soul exists, distinct from the body; that it is not of the body, or is not the result of any particular material organization; and that thought, consciousness, reason and reflection, are the processes of a spiritual substance, whose external sources of knowledge are the organs of sense; and yet, in this life, they are mysteriously united, by what is to us an unknown tie.

Consciousness, which is considered one of the principle faculties of the human mind, may be adduced in proof of the soul's existence. Consciousness appears to be that faculty of the mind whereby we are made sensible of anything; viz., of love, hatred, joy, sorrow, desire, fear, hope, guilt, or innocence, and a whole train of other inward emotions, termed passions or affects. By it we are assured that we do exist; that we can reflect, judge, reason, and dispose; that we feel hunger, thirst, cold or heat; that we are conscious of external objects; and that we can hear the human voice or thunder.—We are as conscious of these particulars as we are of our existence. If we study, meditate wish or fear, we are also conscious of the inward acts and our minds perceive their own thoughts, wishes, fears, and so forth.

Consciousness, having no positive existence in itself, demonstrat the positive existence of some substance, in which it inheres; for consciousness implies both a source and an object. Consciousness, being the internal perception of what passes in our own minds, must have its origin in the soul; and at the same time, there must be an object which is perceived, or of which the mind becomes conscious. The activity of the mind implies both a source and an object, in all its operations. It is, therefore, a sufficient demonstration that consciousness, volition and perception do exist, and from this existence an active principle must follow.

Consciousness cannot be an essential property of matter, nor result from it, merely considered as matter. Neither can it result from any particular modification of its parts, or combinations of these particles of which any material being is composed. A being which is physically incapable of being conscious in any state, must, if it be the same, be necessarily incapable in every state. And to

conceive that consciousness can result from any modification of these parts, is to conceive that the whole possessed a power of which *all and every* part, of which it is composed, are totally destitute. Or that it is capable of producing consciousness, and yet incapable at the same time.

To make consciousness result from any modification of matter, we must deny the existence of all consciousness, prior to that which results from a modification, which must be the effect of consciousness itself.—“But to suppose consciousness to result from anything which is of itself unconscious, is to suppose that what is, could be begotten by that which is not,—that nothing itself is capable of acting, although we admit that it has no existence.” The unavoidable and undeniable consequence, therefore, is, that consciousness cannot result from matter, nor from any modification which it may assume.

GEORGE JOHNSON.

Point de Bute, October 9, 1851.

**Obituary Notice.**

For the Wesleyan.

Died in peace at Portland, N. B., on the 6th inst., in the 25th year of her age, Margaret, the wife of Joseph Rollson.

The day before she died the Lord mercifully granted her that indubitable evidence of her acceptance with God through our Lord Jesus Christ without which she had feebly declared her dread of dying; but which having happily received she was enabled to meet death with calm confidence.—She replied in the most satisfactory manner to the various important enquiries proposed to her, repeated as her strength permitted several hymns expressive of her humble happy state, especially that commencing with “Jesus lover of my Soul,” exhorting her friends around her not to weep as it was the will of God. On the morning of the day on which she died, at her request, I administered to her the Lord’s Supper, and it was indeed a season of grace and sweet delight, for while her hand feebly took the sacramental pledge of everlasting life her faith vigorously grasped the great and glorious prize, and while with united heart and voice we declared our persuasion of the ability of Christ to save to the uttermost, he answered for himself to the joy of our hearts.

The circumstances of her conversion are replete with interest, shewing the goodness of God to his sinful creatures, and his solicitude for their salvation. Two years ago our deceased friend was deeply affected on witnessing the death of an acquaintance, and became serious and considerate of salvation, nevertheless, as is the case with many others, through the prevalence of unbelief, she remained without the blessing of conscious pardon, when about six weeks ago she dreamed that her deceased friend appeared unto her, and that in reply to her exclamation—“Why, is that you, I thought you had been dead!” she received a solemn warning to prepare to follow shortly. Though but a dream, she received it as from God, and became more increasingly in earnest to obtain the pardoning love of God. Deeply convinced that he alone could save, and that it was his prerogative to certify the fact of his acceptance to the subject of such grace, she urged her blood-bought plea before the Throne until as we have seen, he heard her cry, dried up her tears of sorrow, and filled her heart with peace and joy in believing, and thus enabled her meekly to commend her husband and children, the youngest of whom was only four days old, into the hand of her covenant God, W. S.

Portland, N. B. October 13, 1851.

**THE WESLEYAN.**

Halifax, Saturday Morning, October 25, 1851.

**FEEJEE MISSION NOT A FAILURE.**

Undeniable facts strongly contradict the unsupported assertion that Christian Missions at the Feejee Islands have proved a failure. Did we wish, throughout the vast Mission-field, to point to one place more than another, where Protestant Missions have won the most signal triumphs, we should select

Feejee. Before the introduction of the Gospel, the native Feejeans were in the lowest state of moral degradation, in which it is possible to conceive human beings to be; embroiled, and cannibals of the most ferocious character, exhibiting the most disgusting specimens of fallen humanity. But what hath God wrought! The preaching of the cross of Christ in those dark regions has produced its wondrous effects. Schools have been established—a translation of the New Testament in the native language has been effected, and that of the Old Testament is in a state of forwardness—great changes have been induced in the moral character and habits of thousands—some have died in the faith of Christ, whilst a goodly number are at this day members of the Church, and others under religious instruction. In LAKEEMBA, VIWA, BUA, and NANDY, the Central or Principal Stations, there were, according to the last returns, in connection with Wesleyan Missionary operations, chapels, *fifty-one*; other Preaching places, *thirty-five*; Missionaries and Assistant Missionaries, *seven*; Paid Agents, Catechists, &c., *fifty-eight*; Unpaid Agents, viz., Day School Teachers, *two hundred and seventy-one*, Local Preachers, *fifty-three*; Full and Accredited Church-Members, *One Thousand Nine hundred and ninety-three*; on trial for Membership, *four hundred and forty-eight*; Day-Schools, *ninety-eight*; number of Day-scholars of both sexes, *Two Thousand Nine hundred and twenty-two*; Attendants on Public Worship, &c., nearly *five thousand*.

These Statistics furnish the most conclusive refutation of the charge to which advertency has been made, especially as the Feejee Mission is of comparatively recent formation, having been commenced in 1835.

We append the following extracts from the Report of the Wesleyan Methodist Missionary Society, 1851, which abundantly confirm our statements. We shall give further extracts in our next number:

The state of this (FEEJEE) Mission is, upon the whole, highly encouraging. The latest accounts announce an event which has long been desired and prayed for, and which is adapted to exert a powerful influence for good on our future Missionary operations in Feejee. Tuina-yau, the King of Lakemba, and of several adjacent Islands, has at length publicly renounced Heathenism, and embraced Christianity,—an example which has already been followed by several influential Chiefs. This event has tended greatly to encourage the brethren in this District, who have been labouring amid many difficulties, arising chiefly from an inadequate supply of Missionaries. It is cheering to learn that, notwithstanding all discouragements, and in the face of much opposition from the surrounding heathen, involving in some instances great personal peril to the Missionaries and their families, these faithful men have been enabled not merely to “hold the ground already attained,” but also, “to enter upon new ground.” The Statistics show a net increase of nearly three hundred Church-members.

The religious condition of the Societies is very gratifying. “Perhaps the most marked feature of our people’s state,” says the official Report, “is their general advancement in personal piety; from this fact we draw encouragement respecting the future.” The Missionary Press still serves as a valuable auxiliary. Some thousands of Hymns, and Sermons on Christian Theology, have been printed during the year; and several books of the Old Testament are now in the course of translation. The Institution for training young men is also “in active operation;” and these young men are described by the Missionaries as “pious and devoted,” “the hope of the Churches in Feejee.”

The Lakemba Circuit is, in many respects, the most important in the District. There are twelve towns on the Island of Lakemba. “Of these nine are wholly Christian (i. e., at least, in profession), and in the other three the greater part are such also.” The principal town is Tambou, where the King of Lakemba resides, whose conversion to Christianity has already been recorded. The Chief next in rank to the King is a professing Christian. The third Chief, since the publication of the last Report, has also renounced heathenism. “He has begun to meet in Class,” and “is a changed man. His conduct is very consistent;” and, in proof of his sincerity, “although there were many obstacles in the way to pre-

vent it, he has given up all his wives but one, to whom he is married.”

There are eighteen other islands connected with this Circuit, which are under the care of Native Teachers. Some of these are “forty and fifty miles distant” from Lakeemba, and can only be reached by means of a canoe. Mr. Calvert has, with “hard labour and much trouble, built a good, strong canoe for the purpose. All the islands have in this way been visited by the Missionaries within the year, and their visits have been made a blessing.”

At *Nagau*, an island about eighteen miles distant, “the Chief and all the people are in earnest” about religion, “and God abundantly blesses them.” “The time we spent there,” says the Missionary, “was a season of much good; and we returned to Lakemba, glorifying and praising God for all the things that we had heard and seen. Their teacher is a good, praying man, and is much beloved.” “War is still raging at *Vavambalaen*, and is found a powerful obstacle to the progress of the Gospel of Peace.” “All the teachers are more or less exposed to danger, yet they all willingly remain at their posts of duty.” At *Mago*, “the cause flourishes.” The Chief of Mago was married during the visit of the Missionaries to the Island, and now “desires to meet in class.” At *Thebea*, “the work is in a prosperous state.” “All the inhabitants of two towns have embraced Christianity.” “At the other two towns, a few of the Chiefs have renounced heathenism, and we hope soon to see the whole of the people of this island at least professing Christians.” “Our little Society at *Ogea* is doing very well.” “Their earnestness is spoken of by all who visit them.”

The Reports from *Vatou* and *Ono* are very satisfactory.

The Native Teachers “have been regularly met,” and have received instruction on the “principal evidences, duties, and institutions of Christianity,” with “a few lectures on Church History and on the errors of Popery.” The latter course of instruction has been suggested by the necessity of the case, as Popery presents the chief obstacle to the progress of the Gospel in this Circuit. “The Romish Priests,” says the Missionary, “busy, indefatigable, and bitter enemies of the true Gospel, have caused us much anxiety and trouble; but the Lord has confounded them, and brought them lower in the estimation of the people than ever.” The recent conversion of the King of Lakemba has been the occasion of one of the most developments of the spirit by which the emissaries of this Apostate Church are actuated. “The Papiests tried every manœuvre to gain the King; but in vain. They are now using every means in their power to win him over to them, or turn him back to Heathenism.—The Lord rebuke them!” “Because they cannot,” otherwise, “succeed, they have tried what effect intimidation would have; but it is all fruitless.” To God be all the praise!

**Evangelical Alliance at Cape-Town.**

The Rev. Wm. Moister, Wesleyan Missionary at Cape-Town, S. A., writes:—“As a Church and people, we have peace and harmony among ourselves; and we are labouring to cultivate the same spirit with all with whom we have intercourse. Indeed, few places exhibit more of genuine Evangelical Alliance principle than Cape-Town. There is not only a general good feeling among members of the respective Churches, but the Ministers of most of them meet together to breakfast once a fortnight, at each other’s houses, in rotation, when an hour is spent in religious conversation and prayer. At the first meeting of this kind which I attended, there were present one clergyman of the English Church, three Wesleyan Ministers, two Independent Ministers, one Minister of the Dutch Reformed Church, and one Minister of the Scotch Church. Behold, how good and how pleasant it is for brethren to dwell together in unity!”

**Meetings of the Week.**

On Monday evening Mr. BENISON had an “Exhibition” at Temperance Hall for the purpose of showing the progress his scholars had made in the art of “sight-singing.” The Hall was crowded—the exhibition gave general satisfaction—and we have no doubt the result will prove beneficial to Mr. Benison as a teacher of vocal music.—We understand he proposes soon to have a concert in the same place, when a still greater treat will be given to the music-loving public.

On Tuesday evening—a public meeting was

held in the T. Hall “for the purpose of making explanations and increasing interest” on the important subject of building a GENERAL HOSPITAL. Dr. Sawers was in the chair, and several gentlemen moved and seconded appropriate Resolutions. We trust this movement will lead to some effective action in the premises. The zeal and untiring efforts of the promoters of an Institution so much and so long needed, cannot be too highly appreciated or commended; and we hope they will be liberally sustained in the prosecution of their humane and laudable project by their fellow citizens, and by the Provincial Legislature, when an appeal for assistance is made.

On Wednesday evening the Sons of TEMPERANCE had a Grand Demonstration at Temperance Hall. Owing to the inclemency of the weather, the procession, which was to have taken place at 2 o’clock on that day, was postponed until Thursday afternoon, when there was a great “turn out” of the Sons and other friends of Temperance. From the same cause, the meeting on Wednesday evening was not so large as otherwise would have been the case; yet, those who were able to attend, were amply rewarded by the excellent and eloquent speeches delivered on the occasion.

**General Hospital.**

A numerous and respectable meeting was held on Tuesday evening last, in Temperance Hall, with a view to awaken an interest in the public on behalf of a General Hospital.

Dr. Sawers, Health Officer, was called to the Chair, and the Rev. Mr. Gaskie, (Independent Clergyman,) having opened the meeting with prayer, the Chairman stated that the meeting had been called at the instance of the Hospital Committee, which consists of sub-committees of the different Benevolent Societies existing in the city, and of the various divisions of the Sons of Temperance—and that the Committee had grown into existence under the following circumstances:—

Numerous indications of the necessity for a Hospital having occurred in this community during the past twenty years, and several attempts having in consequence been made by requisition to the authorities, and otherwise, to get one established, but without success. The Legislature also, having four or five years since granted £600 towards the attainment of the above object, on condition that £200 was raised by assessment on the county, and this condition having never been complied with—and the prospect of obtaining a Hospital, therefore, being as distant as ever, the Benevolent Societies are used into action, by circumstances of a melancholy nature having recently occurred in consequence of the arrival of the ship “Infanta” in our harbour with malignant fever on board. had taken the initiative in this instance, to stimulate the public to fresh exertions on behalf of an institution so much needed and so long desired. That each of them had passed resolutions at their respective meetings, expressive of the importance and necessity of an Hospital, and of their readiness to aid, by the individual contributions of their members, in raising the funds necessary to obtain one. That these Societies unwilling to arrogate to themselves any undue prominence in this enterprise, had called this meeting to explain their position, as one altogether temporary and contingent, inasmuch as in the event of the meeting approving of the object they were ready to resign their functions as a distinct Committee, and become blended with any General Committee that might be appointed by the meeting for carrying out the proposed object.

We gathered from the Chairman that one of the Societies had either given or was pledged to give at least £100 toward the object—and that there was some reason to hope that each of the other Societies, (six in all,) would not do less, though he did not wish the meeting on the one hand to understand this as a promise—nor the societies on the other as a dictation, but as the mere expression of a hope of what might be done—and in such case he thought that no difficulty would be experienced in obtaining the remaining third from the merchants and citizens—that then the general committee or the city au-

...for the purpose of making explanations and increasing interest” on the important subject of building a GENERAL HOSPITAL. Dr. Sawers was in the chair, and several gentlemen moved and seconded appropriate Resolutions. We trust this movement will lead to some effective action in the premises. The zeal and untiring efforts of the promoters of an Institution so much and so long needed, cannot be too highly appreciated or commended; and we hope they will be liberally sustained in the prosecution of their humane and laudable project by their fellow citizens, and by the Provincial Legislature, when an appeal for assistance is made.

The Chairman stated that the meeting had been called at the instance of the Hospital Committee, which consists of sub-committees of the different Benevolent Societies existing in the city, and of the various divisions of the Sons of Temperance—and that the Committee had grown into existence under the following circumstances:— Numerous indications of the necessity for a Hospital having occurred in this community during the past twenty years, and several attempts having in consequence been made by requisition to the authorities, and otherwise, to get one established, but without success. The Legislature also, having four or five years since granted £600 towards the attainment of the above object, on condition that £200 was raised by assessment on the county, and this condition having never been complied with—and the prospect of obtaining a Hospital, therefore, being as distant as ever, the Benevolent Societies are used into action, by circumstances of a melancholy nature having recently occurred in consequence of the arrival of the ship “Infanta” in our harbour with malignant fever on board. had taken the initiative in this instance, to stimulate the public to fresh exertions on behalf of an institution so much needed and so long desired. That each of them had passed resolutions at their respective meetings, expressive of the importance and necessity of an Hospital, and of their readiness to aid, by the individual contributions of their members, in raising the funds necessary to obtain one. That these Societies unwilling to arrogate to themselves any undue prominence in this enterprise, had called this meeting to explain their position, as one altogether temporary and contingent, inasmuch as in the event of the meeting approving of the object they were ready to resign their functions as a distinct Committee, and become blended with any General Committee that might be appointed by the meeting for carrying out the proposed object.

He concluded that christianity, by a just regard to their own character, and benevolent feelings, and the treatment of the poor, and the maintenance of a Hospital, &c.

The meeting addressed on shall, the Hon. Grigor, Rev. borne.

**Death of Mr.**

It is with the death of a young African, who took place at a village called Kouka, the he and the e and Overwe Damergou, they separate Dr. Overwe ing the direc it would see and before l from Kouka much from ing reached baled for th refreshed he days’ more t greatly incr Mollaha. March, they Ungurua, weak that h evening he but became ported by h and threw h sleep. His he asked fo it. He re strength,” a of his wife,

on their behalf, would be in a high position to apply to the Legislature with confidence, for additional aid, for an act of incorporation for the Hospital, and a constitution for its government.

The Chairman expressed a hope and belief that the Hospital, once established, would soon be followed by other institutions of a similar character, where the deaf and the dumb, the blind and the lunatic, and the orphan, might all meet with appropriate sympathy. He gave it as his opinion that such institutions should have nothing in them of the character of pauper establishments—that they should be models of good housekeeping—where comfort and cleanliness, regularity and kindness, and christian discipline, should be seen to pervade every nook and department in them; and that thus conducted they would form a stratum, as it were, of institutions based on christianity, which would radiate a benign and humanizing influence on the community, not to be imparted so effectually in any other way.—They would, he thought, have the effect of cementing the various grades of society into a happy and legitimate "family compact." Whereas, without such, the social system was radically defective in respect to a class of institutions as much the objects of specific missionary zeal, as the propagation of "the glorious gospel" (which by Divine appointment is the special work of the Church, which lies at the foundation of the social fabric, and which is the basis of all excellence), of Education, of Temperance, or of any other Institution essential to the well-being of Society, each of which requires, and can not do without, its specific adjuncts. The Church for example, its Cathedrals, its Chapels, and its Meeting Houses; Education, its Schools, its Colleges, and Universities; Temperance, its Halls, and Division Rooms; and Benevolence, its Hospitals, its Asylums and Retreats. To be without these Institutions, he said, was to be behind the age—to be in a degree barbarous, and to be quite inconsistent with ourselves as a humane and christian people. He alluded, as illustrative of this, to the treatment of the Ship Infanta, and other circumstances, all indicating the necessity for an Hospital.

He concluded by imploring the meeting by all that christianity enjoins upon us, by the appeals of humanity, by the requirements of science, and by a just regard to our own interests and our own character,—not to hesitate nor delay the undertaking and accomplishing of this most worthy and benevolent enterprise.

The meeting was eloquently and appropriately addressed on the same subject by Judge Marshall, the Honbles. Joseph Howe, Hugh Bell, Dr. Grigor, Rev. Dr. Crawley, and Rev. Mr. Hichborne.

The thanks of the meeting were proposed for the delightful entertainment afforded by the excellent Band of the 97th, and the meeting separated, apparently satisfied with the proceedings of the evening, and resolved upon having a Hospital established forthwith.—*Com. to Sun.*

The resolutions will be given in our next.

#### Death of Mr. Richardson, the African Traveller.

It is with deep regret that we have to announce the death of Mr. James Richardson, the enterprising African traveller. This melancholy event took place on the 4th of March last, at a small village called Unguruta, six days distant from Kouka, the capital of Bornou. Early in January he and the companions of his mission, Drs. Barth and Overweg, arrived at the immense plain of Damergou, when, after remaining a few days, they separated, Dr. Barth proceeding to Kanu, Dr. Overweg to Guber, and Mr. Richardson taking the direct route to Kouka, by Zinde. There it would seem his strength began to give way, and before he had arrived twelve days' distance from Kouka, he became seriously ill, suffering much from the oppressive heat of the sun. Having reached a large town called Kangarra, he halted for three days, and feeling himself rather refreshed he renewed his journey. After two days' more travelling, during which his weakness greatly increased, they arrived at the Waddy Mellaha. Leaving this place on the 3rd of March, they reached in two hours the village of Unguruta, when Mr. Richardson became so weak that he was unable to proceed. In the evening he took a little food and tried to sleep—but became very restless, and left his tent supported by his servant. He then took some tea and threw himself again on his bed, but did not sleep. His attendants having made some coffee, he asked for a cup, but had no strength to hold it. He repeated several times, "I have no strength," and after having pronounced the name of his wife, sighed deeply and expired without a

struggle about two hours after midnight. Early in the morning, the body wrapped in linen, and covered with a carpet, was borne to a grave which was dug four feet deep, under the shade of a large tree, close to the village, followed by all the principal Sheichs and people of the district, the Sultan of Bornou has given orders that all respect and honour shall be paid to the grave of the ill-fated British traveller.—*Maba Times.*

#### Descriptive Fire at St. Stephen.

A despatch to the news Room states that the Union Mills at St. Stephen were destroyed by fire on Sunday morning at 3 o'clock, together with the dam, &c., and 500,000 feet of lumber. The total damage is estimated at about \$30,000, on which about \$8,000 was insured. The sufferers are Messrs. F. H. Todd & Co., W. E. McAllister, Joseph Granger, Abner Hill, junr., and Charles Hatch. The fire is thought to be the work of an incendiary.—*New-Brunswick.*

Hon. R. D. WILMOT has been returned for St. John N. B. County, to the House of Assembly, by a majority of 225.

The *Observer* of Tuesday last says—We learn that the Hon. Charles Simonds, Speaker of the House of Assembly, and W. J. Ritchie, Esquire, have this day resigned their Seats, in consequence of the return of the Hon. R. D. Wilmot.

The intelligence from the Coast of Cape Breton, respecting the Seine and Net fishery, is very discouraging. Little, if any, pickled fish has been taken this autumn; and the season is now almost too far advanced to look for much success in this branch of the Fishery with any degree of confidence.—*Cape Breton News.* Are "pickled fish" ever taken?

Our latest Jamaica intelligence is that a serious riot between some soldiers and citizens, in which a man and woman were stabbed, and injuries received by others, had occurred. It arose out of improper conduct by a gunner of the artillery towards a citizen.

The Right Rev. William Fraser, D. D. Roman Catholic Bishop of Arichat, died at Antigonishe on Saturday 4th inst., in the 72nd year of his age.

The Moravians commenced their first mission in Surinam in 1733. They have now 68 stations, 281 missionaries, including 7 assistants, 66,557 converts and persons under instruction, of whom 20,373 are communicants. Of these, 3,285 are Greenlanders and Esquimaux, 450 Indians, 55,948 Negroes and persons of colour, and 6,874 Hotentots, and other natives of South Africa.

The number of Hymn Books sold at the Wesleyan Book-Room, London, during the past year, was 112,000; the number of Tracts sold, 7,000,000; the total amount of sales for the year about £10,000.

There are 75 Protestant Missionaries at the several stations in China, connected with 15 different Missionary Associations, or one to about every five millions of souls. Since 1842, the year when the five ports were made accessible to Christian Missionaries, the number of Missionaries has increased from 20 to 75.

It is related that when a Duke of Saxony and a good bishop of Germany were at variance, the duke sent messengers to see what preparations the bishop was making, who, on their return, told him he was making no preparation at all. The duke asked, "What says he, then?" They replied, "He says he will preach the gospel, visit the sick, and be found in his duty; and as for the war, he is resolved to commit the whole of it to God." "O, then," said the Duke, "if he be of that mind, let the devil wage war with him, if he will, for I will not."

All the various errors in doctrine, the false opinions, the superstitious notions, which have debased the christian character, are corruptions of the genuine doctrines of Christianity—the perversions of truth, or human opinions introduced under the covering of divine truths, like base metals plated over with thinnest laminae of sterling silver.

The Christians of Tahiti have outlived all the efforts of the French Papists to seduce or crush them. The storm has passed over, and the Church is unharmed; numerous additions have been made to it, Queen Pomare continues steadfast as a Protestant and consistent as a Christian; not a single Islander has been seduced from the true faith. We regard this as no ordinary triumph of truth, and as an encouraging exemplification of the power of endurance induced by deeply lodged christian principle. Thus may all the unsanctified efforts of Romish proselytism perish.

At a recent Protestant Episcopal Convention, held at Pekin, Illinois, the Rev. Dr. Niglas renounced the doctrines of the Roman Catholic Church.

The venerable christian poet, James Montgomery, will be eighty years old on the 5th of November. The people of Sheffield are preparing suitable honours for the occasion.

The *Puritan Recorder* states, that the New School Presbyterian Synod of the Western Reserve, Ohio, have formally condemned the practice of dancing, and enjoined on church sessions to institute discipline whenever it occurs among their members.

The *New Brunswick Churchman*, published at Fredericton, N. B., under the patronage of the Bishop, is discontinued. In its death throes, it makes a thrust at the *Church Witness*, which we should suppose will prove quite harmless.

Several of the Parishioners of St. Saviour's Leeds, who went over to the Church of Rome with Messrs. Minton, Ward, &c., it is said, have returned to the Church of England.

The Hon. and Rev. Wm. Towry Law, the Chancellor of the diocese of Bath and Wells, has resigned his living and Chancellorship, and has seceded to the Church of Rome.

Tractarianism is an inclined plane down which men may glide imperceptibly into all the errors of Rome.

In the Scriptures, that is called a *mystery*, which had been kept secret, which had not been generally known, which is not discoverable by human reason, and which is not revealed in all its relations.

A Temperance Society, on the plan of those in England, is about to be organized in Paris. A number of persons in high positions, principally in the ranks of the clergy, and the public offices, have joined it. Its object is to do away with drunkenness among the working classes. We hope it will soon reach the upper classes.

It is supposed that upwards of two millions and a half of the population of Cochinchina, have perished by Cholera.

True scientific exertion is not the voyage of discovery of a Columbus, but the pilgrimage of a Ulysses.

Place a basin of cold water by the side of your bed. When you first awake in the morning dip your hands in the basin, and wet your brow; and sleep will not again seal you in its treacherous embrace.

Miss Howard, one of the most benevolent of England's daughters, has invested £47,000, in the hands of trustees, for the purpose of building twenty houses at Pinner, near Harrow, for gratuitous residences for widows of officers of the navy and army, and endowing each house with £50 a year.

A correspondent of the *London Times* gives a very encouraging amount of the progress of Protestantism in the West of Ireland. In a district, through which he had travelled during one week, he was informed by credible witnesses, that nearly 5,000 persons had left the Church of Rome, and entered the Protestant fold. The *Dublin Evening Post* states that at a recent confirmation by the Bishop of Cashel, there were converts confirmed in the Parish of Doon, 107; of Tuogh, 66; of Pallasgrean, 102; in all 275 adults.

"Alabama" signifies, in the Indian language, "Here we rest!" A story is told of a tribe of Indians who fled from a relentless foe to the trackless forest in the south-west. Heavy and travel-worn they reached a noble river, which flowed through a beautiful country. The chieftain of the band struck his tent-pole in the ground and exclaimed: "Alabama! Alabama!" ("Here we rest! Here we rest!")

The *London Watchman* states that the Romanists were exceedingly desirous of obtaining a re-entrance into Japan, from which they have been excluded for the last two centuries; and France, the strongest and the most efficient horn of the Papacy, it is reported, is about to send a naval force to open a way for them into that kingdom.

The editor of a newspaper at Mayence has been sentenced to a months' imprisonment for quoting from the *Berlin National Gazette* a report of Pater Gavazzi's lectures in London, where expressions "derogatory to the Catholic Church" were found!

It is stated that an order, in pursuance of certain statutes agreed upon at the Synod of Thurles, is about to be issued to the monastic institutions in Ireland, which will have the effect of making great changes in their costume, discipline, and general government; and that it is by no means likely that this order will be received with satisfaction by the bodies to whom it is to apply.

Popery has much declined in Switzerland since the revolution of 1848, and Protestantism has considerably risen in favour and influence.

Strange as it may be, says the Rev. John Jordan, Vicar of Eastone, at this very day a clergyman of the Church of England may be ejected from a living by canons of a council (that of Lotheran, A. D. 1179) held 672 years since, that is more than 350 years before the Reformation.

The notable Bishop of Exeter has refused to accept the signature of the Archbishop of Canterbury, to the testimonials of a gentleman seeking admission in the diocese of Exeter!

The Sultan has given his daughter Fatima to Ali Gulib Bey, third son of the Grand Vizier, Reshid Pasha, and has appointed his son-in-law, Mushsir, a member of the Great Council.

The Russians have discovered four important veins of silver ore in the Caucasus—one in the defile of Sadon, another in that of Orдова, a third in that of Dogorsk, and the fourth near Paltchick. The veins are rich in the yield of silver, and the working of them has been commenced.

Her Majesty has transmitted from Balmoral a donation of £5 to a young woman of the parish of Elora, born without arms or legs, who had, through the minister of the parish, written to the Queen, writing with her pen in her mouth, for assistance.

COLONIAL.

New Brunswick.

NEW BRUNSWICK ELECTION.—The polling commenced in the several Districts this morning at eight o'clock, and will close at four this afternoon. We subjoin a statement of the votes at the several polling-places heard from before our paper went to press.

Table with columns for Wilmot, McLean, and various wards (King's, Queen's, Duke's, Sidney, Carleton, etc.) with corresponding vote counts.

The several polls will be summed up, and the member elect declared at the Court House, by the High Sheriff, on Monday next, at eleven o'clock.—Courier, 18th.

At a public meeting at Woodstock on the 3rd inst., at which Resolutions were passed approving of the objects of the New Brunswick Society for the promotion of Agriculture, Home Manufactures and Commerce; it was also resolved on motion of Charles Ferley, Esq., seconded by H. E. Dibblee, Esq., to request Dr. Holmes, the celebrated American lecturer, to visit the County of Carleton, and deliver a course of lectures on the subject of Agriculture.—lb.

Fairs were held on Tuesday and Thursday of last week, at Golden Grove and Loch Lomond, both in the Parish of Simonds. We are informed that the grain, roots and cattle exhibited were highly creditable to that part of the County, and show a very decided improvement within the last few years. Wheat was shewn weighing 65 lbs. per bushel, a sample from two acres, of similar quality, and various samples of oats were shewn weighing 46, 43, 50 and 51 pounds per bushel.—This latter weight is the heaviest we have ever heard of, and is a striking proof of the Agricultural capabilities of the country. Such oats will readily sell for three shillings or more per bushel, and as they are a crop subject to no diseases or casualties, and as a yield of 30 to 40 bushels per acre can with ordinary care be always ensured, we do not see why farming should not be more certain and profitable here than in Illinois or Wisconsin, where their chief business is to raise 15 to 25 bushels of wheat per acre, which on an average of seasons will not command over half a dollar per bushel in those States.—St. John Observer, 14th.

THE REVENUE.—The Freeman says that "the sum received at the Treasury Office for the port of St. John alone on the 31st of last month, was 3,250; on the 3d of the present month the receipts reached a still higher point, the amount being 23,350. From the 1st September to Saturday the 11th inst. inclusive, the duties paid at this port amounted to 28,500.

The Morning News states that "steps are being taken to have a Bill prepared to be laid before the Legislature next winter, praying for an Act of Incorporation for a Joint Stock Company, to build a Bridge across the Flats. The Bridge, it is supposed, will cost about £3000."

Canada.

QUEBEC.—Lord Elgin may shortly be expected in Quebec, and great preparations are being made to receive him, in a manner befitting his exalted position as Governor General of the British North American Provinces. This is as it should be. Apart from his position as Governor General, Lord Elgin is no ordinary man. As a public speaker he is far in advance of most of the inhabitants of this province, and unlike his countrymen he is neither slow nor stammering in his speech. As the representative of our Sovereign he is entitled to the highest respect; but care should be taken not to indulge too much in expressions of personal regard. Yet even in this respect it may be difficult to err. As the patron of literary institutions, as the friend of internal improvements, His Excellency commands our admiration. And his respect for constitutional rule should not be overlooked.—Quebec Morn. Chron.

About 40 tons of rock, projecting from the brink of Niagara Falls, near the centre, fell into the basin below on Thursday evening last; the concussion was heard for a considerable distance.—lb.

The St. Francis Telegraph says:—The track of the St. Lawrence and Atlantic Railroad is laid to within a short distance of the village of Richmond, which it is expected to reach this evening or to-morrow morning. We are authorized to say that the celebration will take place at Richmond on the 15th inst., and the road will be open to the public on the 20th.

His Excellency and the Countess of Elgin had signified their intention of being present on the occasion of breaking ground by the Ontario and Huron Railroad Union Company on the 15th inst.—the day on which the Railroad is to be opened between St. Hyacinthe and Melbourne.

CANADIAN MINISTRY.—We learn from Toronto, that the new Canadian Ministry, as far as announced, is composed as follows: Mr. Hincks, Inspector General; Dr. Ralph, President of the

Council; Malcolm Cameron, Post Master General; W. Morris, Commissioner of Crown Lands; W. B. Richards, Attorney General for the Western Province; Mr. Drummond, Attorney General for the Eastern Province, and Mr. Moran, Provincial Secretary. Three other members of the Cabinet have yet to be appointed.

CHOLERA AT QUEBEC.—We learn from the Canada papers that the cholera has been prevalent at Quebec during the present season. It made its appearance about the 25th of August, and continued until early in the present month. The whole number of deaths by it was 236.—N. Y. Com. Advertiser.

In Canada West, there are now 3059 public schools, with 151,891 children connected therewith. In 1847 a Provincial Normal School was established at Toronto, in which 618 teachers have since been trained. A new building for its accommodation will be finished this season.

Prince Edward Island.

We are pleased to be informed that a gentleman in England, Captain Sleight, has purchased Mr. Charles Worell's large estate on this Island for £17,000 sterling, and that he has written that he will be on the Island in the beginning of November next. He intends to reside on the property, and to locate upon the lands a large number of settlers of capital, from Gloucester, in England.—Charlottetown, P. E. I. Islander.

Newfoundland.

DAUGHTERS OF TEMPERANCE.—A paragraph in a late number of the Courier announces the pleasing intelligence that a branch of the Daughters of Temperance has been established in Saint John's, under auspices which we cannot but think will greatly strengthen the cause of total abstinence in the metropolis of our island. The gifted Mrs. Peace takes a prominent part in the movement, from whose mental energy and singleness of purpose we anticipate much good. We hope that this estimable and heroic band, who have thus nobly come forth to wage war against the fashionable vices of society, may speedily diffuse their leaven through the whole colony, until all those who rejoice in the name of wife shall become, what from the beginning they were intended to be, not hinderances but help-mates to their affianced lords. It is woman, after all, that has the deeper stake in this momentous struggle. The silent tear and lacerated bosom fall to her lot. Shall this humiliating state of things continue? We fear it must unless some such effort as the foregoing be made to remedy it. Let us then encourage the sex in this their most praiseworthy attempt to co-operate with us in reorganizing society; even self-interest obliges us thereunto; for it is to woman that childhood looks for support, manhood for happiness, age and infirmity for consolation, and oftimes expiring nature for that strength (under God) which enables us to enter upon our last and fearful journey whence there is no return.—Harbour Grace Herald.

The Rev. E. Butterell, Chairman of the Wesleyan Missions, has recently visited this and the neighbouring localities. He preached to large and attentive congregations in this place and in Perlican on Sabbath last; he expressed himself much pleased with the appearance of our Chapel and the school conducted here under the superintendence of Mr. John Lewis (which he examined) was far beyond what he had anticipated in point of order and efficiency.—Conn to Harbour Grace Herald.

The Wesleyan Ministers of this District held a synod here on the 17th and 18th inst. The meetings were presided over by the General Superintendent of the mission, (the Rev. E. Butterell), who delivered an interesting discourse in the Wesleyan Church on Wednesday evening, on which occasion there was a godly attendance.—lb.

The wires intended for the Electric Telegraph between this Bay and St. John's, arrived here last week in the Victoria, to Messrs Ridley & Sons.—We perceive they are about one eighth of an inch thick. The poles are nearly all erected. Mr. Miller (Mr. Gasborne's assistant) is now here.—lb.

INFORMATION reached town last evening, by persons from Trepassay, of the total loss, at St. Shott's, on Wednesday or Thursday last, of the brig Mary, of this port, owned by Mr. Maurice Cummins, on her passage from Sydney hither.—We are happy to be enabled to state that the Captain and crew had escaped, and had arrived safely and well at Trepassay, on Sunday. They were expected here last night.—St. John's, N. F. Morning Courier, 8th.

AMERICA.

United States.

THE LATE GALE.—In Gloucester, Newburyport, and other sea-ports, the greatest excitement prevails, and the families of those who are on board the various vessels are in a state of suspense which is truly agonizing, fearful as they are that the next hour will bring them sad tidings of fathers, husbands and brothers who have found a watery grave. In the town of Gloucester every one is more or less interested in the fishery, and it is estimated that there was property in the bay, belonging to that town alone, to the value of \$600,000—there being 140 sail of fishing vessels out, manned by 800 men. The Mutual Office in that place has risks amounting to over \$400,000 on the vessels alone; and 40 first class schooners,

averaging \$400 each, were added to the fleet this year. The office being conducted on the mutual principle, the loss will fall heavily on those who escape with their lives, or who escape the gale, and will seriously check the prosperity of this sea-port. Most of the vessels were also full of fish, and were about returning home.

Last week a most disastrous gale swept over Lake Erie, in which a number of lives were lost. The brig Christiana, of Port Sarina, was thrown on her beam ends, and when boarded off Wellington, the corpse of Capt. Lang was found lashed to the mast—her crew, nine in number, having met a watery grave. The Kentuckian is also reported to have been lost, with all hands. The brig Ormer, and Kingston, and schrs. Everett, Courtland, and Oswego, went ashore at Cleveland; but it was expected they would be got off without much difficulty.

ANOTHER RAILROAD OPENED.—The Hudson River Railroad was opened on Wednesday last, and trains of cars, conveying the Directors, Stockholders, and their friends, arrived at Albany from New York city in three hours and fifty-five minutes, running time. They were saluted with cannons, &c., all along the line, and about 1000 persons sat down to a grand banquet at Albany.—The party returned to New York in the afternoon, and had a superb entertainment at the Astor House in the evening, to commemorate the opening. They thus passed twice over the entire length of the road, taking breakfast in New York, dining at Albany, and returning to the city in time for supper, all within about twelve hours, and by daylight.

FREIGHT FOR CANADA.—It is stated that the various railway lines which connect with the road to Canada, are now doing an immense business in forwarding freight. The utmost capacity of all the roads, in furnishing cars, and room to receive freight, is called in requisition, and the receipts for the month will greatly exceed the returns. We learn that a train of eighty cars left the Lowell Railroad station yesterday, for the Vermont Central Railroad, the freight being principally destined for Canada and the West. The cars now run through to Ogdensburg and Montreal, without breaking bulk, the boat used for crossing Lake Champlain fully answering all the purposes of a bridge.—Boston paper.

CANADA TRADE.—One commission house in Milk street, Boston, sold domestic woollen goods last month to the Canada trade, to the amount of \$52,000. The sales of upwards of \$40,000 of these domestic manufactures were made to parties of the first mercantile standing, who had never before visited the Boston market. This statement is from but one of our business firms. We have no doubt that there are other commission houses in our city whose books for the last month would exhibit a much larger aggregate of sales to new customers in Canada, than the one above given.—Traveller.

PROPOSED FUND FOR KOSUTH.—In expectation of the arrival of the Hungarian patriot, Mr. John F. Genin, the celebrated New York harter, (the purchaser of the "Jenny Lind" ticket), has addressed a letter to Mayor Kingsland, proposing the raising of a "Kossuth Fund" of \$100,000, and asking His Honour to act as Treasurer, to which request the Mayor has acceded. Mr. Genin heads the list with \$1000.

NEW YORK FINANCES.—The amount of tax levied in New York city for the present year, is within a fraction of \$1,000,000. The appropriation for the almshouse is nearly \$100,000, and for police upwards of \$500,000.

The new and splendid steamship S S Lewis, the first of the American line of Ocean Steamships from Boston to Liverpool, took her departure from the former port on Saturday forenoon 4th inst. She goes out heavily laden—so full indeed of freight was she, that it was impossible to take more, notwithstanding the numerous applications for the purpose. She is said to be the noblest propeller ever constructed in the United States, and the most costly vessel ever owned by Boston merchants.

FIRE AND LOSS OF LIFE.—At Cincinnati on Wednesday, the Queen Assin was entirely destroyed by fire. There were 106 boys in the asylum, and 100 of them escaped. Three dead bodies have been taken from the ruins. Many were bruised by jumping from windows.

Fifty persons are digging for gold at Stratford, Conn., in the expectation of finding from \$7,000,000 to \$10,000,000, said to have been buried there by a Spanish captain.

The death of James Buchanan, Esq., formerly the British Consul in New York, is recorded in the Montreal papers. He died at Elmwood, near that city, in the 81st year of his age.

FROM MEXICO.—Dates to the 9th inst., from Brazos, bring interesting intelligence respecting the Sierra Madre war, and the onward march of the revolutionists. The liberating army was still on a successful move, and had taken the town of Roynosa, meeting with but little resistance. One field-piece and a quantity of other arms fell into their hands.

FLORIDA SALT.—It is estimated that from 20,000 to 40,000 bushels of salt are made annually at Key West by solar evaporation. The salt is said to possess superior qualities for saving meat, and is much sought after. The business is now carried on to a small extent, but can easily be extended a thousand fold, as the natural salt ponds are very extensive. It is predicted that it will become a very important trade in a few years at Key West.

MISCELLANEOUS.

REMOURED MINISTERIAL CHANGES.—The Morning Advertiser asserts that the Marquis of Lansdowne has fixedly determined to withdraw from official life before next session, in consequence of the infirmities incident to old age, and the discharge of public duties occasioned by the death of the Marchioness. The Advertiser also affirms that Sir George Grey's return to official duty is entirely dependent upon the state of his health, which is still far from being satisfactory. The loss of these two ministers will be a heavy blow to the Russell cabinet. Lord Lansdowne lent it the prestige of respectability, and Sir George Grey that of official tact and diligence, and the services of a cool, steady, and formidable debater. Upon the character of their successors will greatly depend, not merely the existence of the present administration, but the class of measures it is likely to introduce next session.

FROM THE CAPE OF GOOD HOPE.—An arrival at Boston on Wednesday brings accounts from the Cape of Good Hope to the 3rd September—upwards of a month later than our previous advices.

The accounts are more favourable for peace. The Cape Town Mail of the 2nd says, that they have at length encouraging news from the frontier. The Government has been reinforced by two fine regiments, and 100 artillerymen, in all 1500 men. The Governor, Sir Harry Smith, was in high spirits at the more favourable prospects, and said he would conclude no treaty of peace short of the unconditional submission of the Caffirs.

THE NAVIGATION OF SHIPS AT SEA.—It has long been the practice of vessels upon a wind meeting each other to pass in the port side, the vessel on the starboard tack keeping her course, and the one on the larboard tack giving way. But this rule was not till recently embodied in our statute law. Steam vessels were, by a former act, required to exhibit lights, and pass on the larboard tack; but by the 14th and 15th Vic., cap. 79, ss. 26, 27, and 28, the law formerly applicable only to steam-vessels, is now extended to sailing-vessels. The new act received the royal assent so lately as the 7th of August last, and will come into operation on the 31st December next.

The scarcity of volunteers for the navy is felt now, not only by the large ships, but by small vessels, which were wont to be manned in a few hours. There is scarcely a ship at the ports that has her complement, whether flag ship, harbour ship, advanced ship, or full seagoing vessel.—United Service Gazette.

SINGULAR CASE.—The Round Courier records the following singular case:—About a month ago, the daughter of a citizen of Napanoch, Ulster county, fell into a deep sleep, at about midnight, without any previous complaint, lasting an unusual time; and since then recurrent attacks have to be feared at intervals, one of which, an apparently profound slumber, lasted within a few hours of six days! During all this period of sleep, about a wine-glass full of milk was the nutriment that could be administered. Every effort to arouse her from these torporous fits, save with a remarkable exception. The voice of a former pastor of the church at N appears to arouse consciousness, and with some exertion on his part, the spell is broken for a time. The case seems to baffle all medical skill thus far. The girl is about fifteen years of age.

SIR JOHN FRANKLIN AND THE CLAIRVOYANT.—The Edinburgh Advertiser calls attention to the following singular circumstance connected with the search for Sir John Franklin:—

"On the 17th of February last a clairvoyant, whose revelations are given in Dr. Gregory's late work, stated that Capt. Austin was at that moment in lon 95 deg. 45 min. west, which corresponds exactly with the actual position of the place where he is now found to have perished the winter. According to her statement, Sir John Franklin was at the same time in lon. 191 deg. 45 min. of about 400 miles to the westward; he had been previously relieved, and a third ship was then frozen up along with his two."

THE QUICKEST VOYAGE TO CHINA.—The Chrysolite, a clipper ship, built at Aberdeen by the Messrs. Hall, for the Liverpool and China trade, has recently made the voyage from Liverpool to Anjer in eighty days. This is the quickest trip on record. The C. was built to contest the voyage with the Oriental, a ship which had previously gone the distance in eighty nine days.

A SPANISH PRINCESS.—The infant Princess of the Duke and Duchess of Montpensier, was baptised at the palace of Santelmo, at Seville, by the cardinal archbishop, and received the names of—Maria Amelia Luisa Henriqueta Felipa Antonia Fernanda Christina Isabella Adelaida Justa Josefa Joaquina Ana Francisca de Asia Justa Rufina Francisca de Paula Ramona Elena Carolina Babiana Polonia Gaspara Melchora Baltasara Augustina Sabina.

A LITERARY DISCOVERY.—We learn from Hanover that, in the course of a revision of the archives of Celli, a box has been found containing a collection of important documents from the thirty years' war—viz., part of the private correspondence of Duke George of Brunswick-Luneburg, with drafts of his own epistles, and original letters from Pappenheim, Gustavus Adolphus, and Piccolomini.—Literary Gazette.

The venerable John Philips, Superintendent of the London Missions in South Africa, died on the 27th August.

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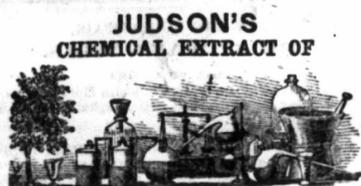
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JUDSON'S CHEMICAL EXTRACT OF CHERRY AND LUNGWORT

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

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.

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 inventions 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 advanced Bronchitis. 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 D. 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.

BEVAVENTA ARABICA. FIFTY THOUSAND CURES WITHOUT MEDICINE HAVE BEEN EFFECTED BY DR. BARRY'S BEVAVENTA ARABICA FOOD.—Twenty-five years' nervousness, constipation, indigestion, and debility, from which I had suffered great misery, and which no medicine could remove or relieve, have been effectually cured by Dr. Barry's Bevaventa Arabica Food in a very short time. W. R. Reeves, Po-1 Anthony, Tiverton.

April 25. CARLETON'S Condition Powders for Horses and Cattle. The changes of weather and season, with the change of use and feed, have a very great effect upon the blood and sinews of horses.

REMOVAL!!! CLEVERDON & CO. BEG to inform their friends and the Public in general that they have removed to the Granite Building, known as Acadia Corner, nearly opposite Her Majesty's Ordnance Gate, where they are opening an extensive assortment of EARthenWARE, CHINA, GLASSWARE, suitable for City and Country Trade, which they will dispose of at their usual low prices.

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

PRINCIPAL.—The REV. HUMPHREY PICKARD, A. M. CHURCHMAN.—The REV. ALBERT DESBRISAY. TREASURER.—CHAS. F. ALLISON, Esq.

BOARD OF INSTRUCTION H. PICKARD, A. M., Prof. Mental Philosophy, Ethics, &c. JOS. R. HEA, J. M., " French, Latin and Greek. T. PICKARD, A. M., " Mathematics and Physical Sciences. STEWARD.—MR. THOMPSON TRUEMAN.

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.

EXPENSES.—For Board, Washing, Fuel, Lights, &c. and Tuition 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, only 1851. A & W Hazard's Gaz., P. E. I., 21, Ledger, St. John's, N. B.

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 "Neptune," at Eastport.

Table with columns: CABIN PASSAGE to Boston, FARE, Deck, St. Andrews, Calais.

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

LIFE AND FIRE INSURANCE. The undersigned has been appointed Agent for the "TAXON 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 \$2,500,000, well secured in good productive Stocks, Mortgage on Real Estate, and Cash in Banks—and is doing a very large and active business from its commencement in 1817, a very successful business.

LANGLEY'S ANTIBILIOUS, APERIENT PILLS. FOR Dropsical, all Stomach and Liver Complaints, Headache, Vertigo or Giddiness, Nausea, habitual Constipation, and as a GENERAL FAMILY MEDICINE (which may be taken at all times, by both sexes, with perfect safety) these Pills cannot be excelled; their mild but effectual operation, and the absence of Calomel and all Mercurial preparations, render it unnecessary to undergo any restraint in diet—the pursuit of business, recreation, &c.

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 nests Painted Tubs, Bathing Tubs, Flour Buckets, Butter Moulds and Butter Prints, Abrant, Rope and Mattilla Mats, for sale at the Italian Warehouse, by August 2. W. M. HARRINGTON.

AUTUMN AND WINTER GOODS. JUST AND KNIGHT. No. 2, Granville Street.

INVITE attention to their importation of new and seasonable GOODS, per Mic-Mac, Moro Castle, Prince Arthur, Chimy, Canada, from Great Britain. Their Stock—Wholesale and Retail—includes Imperial 3 ply CARPETING, Druggists, Heart's Breeches, Wool Mats, Danmarks, Printed Furniture, Table Linens, Towellings, and other FURNISHING. Long and square Wool and Paisley filled SHAWLS, Tweed, Cloth and Gait CLOAKING with a variety of DRESS MATERIALS. Black and colored Silk Velvets and SATINS, plain, fancy and Glace Silks, Ribbons and Lace Goods, Ladies Neck-Ties, GLOVES and Hosiery, MUSLINS and Trimmings, Gent's open and aerial TIES, black and printed BANDANNAS.

H. G. LAUBILLIARD. HAS received a choice selection of Materials for GENTLEMEN'S WEARING APPAREL, among which are—Finesh, Cashmere, Satin, &c., for Vests; black and fancy cold Cashmere, Doeskins and Tweed—cross-lam, stripes and plain for Trowsers; best black and other colored Cloth, Exhibition ditto, Camel hair, Beavers, Witley, &c., for Over-Coats—which he is prepared to make up in good style and at moderate prices.

DRUGS AND MEDICINES. Ex Moro Castle from London, the subscriber has completed his Fall supply of DRUGS and MEDICINES, Patent Medicines, Soaps and perfumery. Also on hand a large assortment of Tooth, Nail, Cloth, and Hair Brushes, for sale very low at No. 153, Granville Street. Oct. 24. ROBERT C. FRASER.

Temperance. Massachusetts Convention. We are pleased to find that Massachusetts is the first to move in the direction pointed out by the grand National Temperance Convention at Saratoga.

The movement, we trust, will result in good. If it shall be thought by the State Convention called to meet at Worcester, that the people of this Commonwealth are prepared to carry and sustain a thorough going law of suppression against the traffic in intoxicating liquors we hope they will proceed with energy to procure its enactment. They must expect in such a course, strong, it may be violent opposition; but if the great body of the people demand the law, it will eventually triumph, and will commend itself to the approval of its foes by its blessed results.

Such a law as that of Maine, requires for its maintenance a high tone of moral principle in a community, a wide, comprehensive knowledge of their true interests. The principle of it is substantial truth. To the perception and conviction of this truth, men have been brought by the gradual development and vast accumulation of facts, in the progress of the temperance enterprise—an enterprise still gigantic and momentous, demanding great mental and moral energies to sustain it. Intemperance is still the monster evil of the whole land, of the world. Appetite, passion, interest, custom, prejudice, the most powerful of human impulses, are enlisted in its behalf. To destroy it seems like shaking down the framework of society. But it is evil, only evil, and that continually, and must be condemned, opposed, overthrown. And that which feeds and fattens the monster is the traffic. Cause that to cease, and the invigorating air of purity and sobriety will make men breathe freer, awaken their moral sense, and by the freshness and beauty which it sheds around them, will make them realize the blessedness of their freedom, and be astonished at their long unquestioned subjection to a disgusting and hellish bondage.

We trust that wisdom, candor, unanimity, settled conviction and firm determination will characterize the approaching Convention. No cause in Massachusetts is more important at this moment than this, and we rejoice that temperance men of all grades and classes are called together to deliberate on this subject. This great subject should harmonize all parties, all organizations. If all believe that society has the right to protect itself by law from the evils of the traffic in intoxicating drinks, then such a law should be passed as can most certainly and effectually suppress the traffic. Legislation on this subject has wined at the matter, compromised, dallied with the tempter. It has not spoken out and called the traffic by its true name, a nuisance and a curse—the fountain of untold misery and crime—to be ranked with gambling, counterfeiting, (which it is) and every infamous moral evil. This is its true character, and no self interest, no long established custom, no fond appetite can change it to a good. Only let the people view it aright; let them really open their eyes to behold its hideous deformity, and they will resolve to abolish it at once and forever.—Zion's Herald.

LETTERS AND MONIES RECEIVED. Rev. Wm. Smith (1 new sub.), Rev. J. F. Bent (1 new sub.), Rev. R. Shepherd (41s. on Vol. II.), Daniel Pierson Esq., Newark, N. J. (10s.), Rev. R. Weddall (15s. appropriated per order.)

Agents in New Brunswick District, &c., will oblige by forwarding the advance. We are much in want of money.

Marriages.

At River Hibbert, Cumberland, on Thursday the 16th inst, by the Rev W C Beals, Mr. ABRAHAM HIGGS, to MARY JANE, only daughter of Mr Daniel Dickenson, of the above named place. Oh! I have loved in Youth's fair vernal morn, To spread imaginations widest wing, To sober certainties of life to seem, And seek the visioned realms that poets sing.

On Tuesday, the 7th inst, by the Rev F Smallwood, Mr JAMES WISNER, of Cherry Valley, NB, Lot 40, to Miss MARGARET BEAR, of the same place. On Wednesday, 22nd inst, at the residence of the Bride's father, by the Rev Alexander Forrester, CAROL THOMPSON, to ELLEN, eldest daughter of the Hon Joseph Howe, Provincial Secretary of Nova Scotia.

At Bridgetown, N.S., on the 9th inst, by the Rev J Ring, Mr STEPHEN TAYLOR, of Wilmot, N.S., to Miss FRANCES GABRIEL, late of Fredericton NB. At Petite Riviere, on Sunday the 14th inst, by the Rev R Morter, Mr GEORGE BOKHNER, of Liverpool, to LAVINA, daughter of William Drew Esq., of that place. At Jersey City, New York, on the 1st inst, by the Rev Dr Barry, Mr LEWIS J PARRITT, of Philadelphia, to Miss EDWAL MERRAY, of St Georges, Bermuda.

On Tuesday, 21st inst, at Musquodoboit Harbour, by the Rev G O Huestis, WILLIAM MORRIS SMITH, of Maitland, to SARAH ANN, eldest daughter of Leonard Gaetz, of the first named place.

Deaths. At Dartmouth, on Wednesday morning, after a long and protracted illness, Mr THOMAS FRANKLIN, in the 52nd year of his age, a native of Carlow, Ireland. At South Boston, on the 9th inst, HENRY, only son of Mr Thomas Moser, Printer, late of Halifax, aged 16 months and 24 days. Of Scarlet Fever, at King's College, Windsor, on the 16th, SAMUEL, third son, aged 2 years, and on the 20th WILLIAM, eldest son, aged 6 years, the beloved children of Thomas and Catherine Weir.

Shipping News. PORT OF HALIFAX. ARRIVED.

FRIDAY, October 17.—Bright Brothers, Dumcomb, Quebec, 14 days, to F C Kinnear & Co; seals Betsy, Frigate, Wombopnet, St Peter's, N F, 14 days, to P Furiorg; Mary Ann, Loring, Labrador, 10 days, to B War & Co; Pleasant, Come on, do, 9 days, to Dunlop, Tupper & Co; Zealous, Byer, do; Niger, McLeod, Sydney, 8 days, to Dickson, Furnam & Co; Lark, Toronto, same day, to J & M Tobin; Elizabeth, Joyce, Pictou; Volant, McLean, Shelburne, 24 hours; Ruby, Barrington; Sarah, Digby.

SATURDAY, 18th.—Bright Esther Elizabeth (Am) Shunk ford, Alexandria, 14 days, to Creighton & Grassie; bright Commodore, Hall, New York, 8 days, to Bauld & Co; on-shore, Dunlop, Marston, Trinidad, 20 days; schs Velocity, Pictou, New York, 7 days; Ocean, Green, Boston, 2 days; to E Boyd and Jas F Avery; Stranger, O'Bryan, Barlast, 4 days; to J & M Tobin; Betty, Bear, Canso, to B War & Co; Thistle, Port Medway. SUNDAY, 19th.—Bright Mary, Marshall, Philadelphia, to N L & J T West.

MONDAY, 20th.—Mail schr Harriet, Allen, St John, N F, to S Canard & Co. TUESDAY, 21st.—Bright D B (of Arichat) Bondret, 6 days from Pictou, coal laden, bound to Portland U.S.—has put in early; brig Plato, Lawrence, 18 days from Lunenburg, salt to J Strachan; schr William, Goodwin, 14 days from Arcebo, P R, sugar and wrecked materials, to J Whitman; reports arrived hence in 21 days; Acadia, Lockhart, hence at Ponce in 31 days.

WEDNESDAY, 22nd.—Bright Irene, Bondret, from Sydney, with coals for Boston; packet schr Liverpool, McCleary, 12 hours from Liverpool—has 32 passengers; schr Good Intent, from Manilla, C B, 100 qts coal, 25 tons oil to order; schr Mechanic, from Shelburne 80 lbs lps, 30 do oil, 100 qts coal to order; Am fishing schr Ohio, from Bay Chaleur, bound to Portmouth; schr Mary Elizabeth, Lenoir, 6 days from Sydney, with coal for New York; returned from sea, schr Mary, Tyrrel, from Sydney, with coal bound to Boston.

THURSDAY, 23rd.—schr Shannon, Sydney. CLEARED. Oct. 17.—Bright Boston, True, Boston—B Wier & Co; schr Marie Jane, (Am) Yates, Eastport—Master. Oct. 18.—Bright Wyck Regis, Menous, St John, N B—Fairbanks & Allison; brights Skylark, Berwick, Jamaica—G & A Mitchell; Ranger, Pictou, Bermuda—GR Fifth & Co; seals Sarah, Meservey, St John, N F—Curran & Wright and others; Victory, Parsons, Bay St George—W Lawson and R Melern.

Oct. 20.—schr Puskar, Raymond, Kingston, Jamaica—J H McNab. Oct. 21.—Brights Manilla, O'Bryan, P E Island—This Bolton and G H Starr; Brisk, Evans, Jamaica—G & A Mitchell; schs Ocean Queen, Swan, B W Indies—Satter & Twining; William, Goodwin, Quebec—J Whitman; Brezee, O'Bryan, Bay Chaleur—Curran & Wright and others.

Oct. 22.—Bright Lender, Marmad, Quebec—H Y Mott & Son; schrs Hector, Sterling, B W Indies—Yeomans & Francis, Lavee, P E Island—E Albro & Co and others. Oct. 23.—Bright Cygnat, Campbell, Quebec—Fairbanks & Allison. Boston, Oct. 15.—arr'd Vine, St Martins; Harriet, Wild Glasgow. New York, Oct 14.—arr'd Jenny Lind, Cadiz, Canada, Turks Island.

DISASTERS. A Windsor or Cornwallis brig from Pictou for Boston reported ashore near Shad harbour, Prospect, on Sunday night. Bright Maitland, Day, from Labrador for Port Medway, struck a ledge at the entrance of Owl's Head harbour Monday—vessel will be a total wreck—crew safe.

THE WESLEYAN is published for the Proprietors, at The Wesleyan Office, Marlborough Lane. JOB PRINTING executed at this office, with neatness and despatch.

Vol. III. — N

Ten Shillin Half-Yearly.

A RHYME

Glory to Peace Now sh To th Always As w And rej To be Nobly h Bright Well ha Ever Yes—f High And th All th Narrow Preju Hand i Man While v Child And th All th For it is Alber Greatly And Stirring Thus And, w Help God be All th Crowdi Roun God be Engh Thus h And

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