

WESLEYAN LITERATURE.

The Wesleyan Conference; its Duties and Responsibilities; with a Vindication of its Recent Acts of Discipline. By THOMAS JACKSON, President of the Conference, MDCCCXIX. London: J. Mason. 8vo., pp. 68.

Extracts.

THE "FLY SHEETS," THEIR CHARACTER AND EFFECTS.

Within the last three or four years the peace of the Wesleyan Connexion has been seriously interrupted by the publication of a series of malicious and libellous pamphlets, which have been extensively circulated, by post and otherwise, for the purpose of correcting various alleged abuses, both in the Conference and several of its institutions. These pamphlets are all strictly anonymous, containing no author's name, and the name of no printer, but professing to be the joint production of a Corresponding Committee, the members of which were said to be resident in some of the principal towns of England and North Britain. They contain direct and repeated attacks upon some of the most gifted, useful, laborious, and esteemed Ministers of the body, representing them as indolent, proud, selfish, ambitious, and morally dishonest; especially the men whom the Conference has intrusted with the management of its important and widely extended Missions. The writers represent the members of the Conference generally, as mean and spiritless, not daring to think and act for themselves, but consenting to be blindly led by a few ambitious individuals, who are intent upon managing everything for the gratification of their own selfishness, caprice, and vanity. These nameless authors profess to relate private and confidential conversations, to disclose the secrets of domestic life; and they even assail with strong but unrighteous censures the memory of the pious dead.

Those things are dwelt upon by the writers, not in a tone of sorrow and regret, that evils of such magnitude should exist among religious people, so as to dishonour Christ, to neutralize the effect of his truth and ordinances, and to retard his work of mercy in the world. They are rather dwelt upon in a tone of scorn and of bitter malignity, bearing, indeed, a character of personal hatred and vindictiveness; and in various instances the writers manifest a fearful disregard of truth. For a time it was hoped that the spirit of these writers would defeat their object, especially among religious people, whose sanctified nature instinctively abhors that which is evil; so that these vehicles of slander and defamation would sink into deserved neglect and forgetfulness. But, alas, appeals to the bad passions of our fallen nature are seldom harmless. Reflections upon the personal and public character of several of our Ministers were, by these anonymous scribes, pressed upon the attention of the Methodist mind with such pertinacity, and even harshness of repetition, that at length a feeling of distrust was somewhat extensively produced in the body; and even men of pure minds, who were unwilling to believe evil of any one, and especially of the honoured Ministers of Christ who were recklessly assailed, began to fear that there might be some truth in the allegations.— Evil surmising and evil speaking were extensively promoted, and religion was wounded in the house of her friends.

Here then was a sin of fearful magnitude and aggravation, committed in the bosom of a Christian community; the sin of slander, reviling, and defamation; the sin of propagating and placing upon public record flagrant untruths, which the writers knew, or might have known, to be such; the sin of attempting to render the public services of gifted, pious, and even aged, Ministers of Christ useless, both to the church and the world; the sin of promoting evil-speaking, jealousy, and wrath among religious people, and that to the widest possible extent; the sin of attempting to shake the public confidence in the management of one of the largest and most successful Missionary Societies in the world, and of thus depriving self-denying Missionaries of their support, and of withholding the word of salvation from the perishing Heathen. This sin was not hastily committed, under the impulse of temporary and excited feeling; but was deliberately planned, and then pertinaciously perpetrated through a series of years, and that with unabated malignity; the writers never betraying the least signs of relenting towards the men whom they so bitterly unguessed. Speaking of Mr. Wesley, the late Robert Hall has said, "I would not incur the guilt of that virulent abuse which Toplady cast upon him, for points merely speculative, and of very little importance, far ten thousand worlds." Yet the abuse which Toplady lavished upon Mr. Wesley never surpassed, in rancour and malice, the abuse which the "Fly Sheet" writers have poured upon several living Ministers of the Wesleyan body.

These proceedings, when compared with the law of Christ, appear in all their atrocity.

The violation of these holy precepts, on the part of the "Fly Sheet" writers, was the more

Hall's Works, vol. v., p. 423.

inexcusable, because, as Methodists, and, above all, as Methodist Preachers, they were not only at liberty to seek the removal of any abuses in the Connexion that might come under their observation, but were bound and even pledged to seek their removal in a constitutional and honourable manner. They knew that the regular courts of the body were open to them continually. A distinct challenge was also given to them twice every year, in the District Meetings and in the Conference, to prefer any accusation against the Missionary Secretaries, and the Rev. Treasurer: the meeting of the Missionary Committee of review, which is held every year on the day which precedes the opening of the Conference, was accessible to them; and there they might have sought an explanation of anything in the management of the Missions, which they might deem unsatisfactory, and there they might have even urged their complaints. But in all these places the accusers were as silent as death; they never showed their faces to the men whom they accused; they never preferred any complaint before the tribunals that were competent to deal with them; thus leading every disinterested observer to the conclusion, that these writers sought the removal of no grievances, but rather the gratification of some private resentment or jealousy, and the introduction of general confusion.

The duty of the Conference to attempt the extinction of this evil, few persons, it is presumed, will deny. It was an injury to some of the most useful men that the Wesleyan Connexion ever knew; and these men naturally looked for protection and redress to the Conference, whose faithful servants they were. The matter was an occasion of triumph to infidel scoffers, of deep and bitter sorrow to multitudes of devout people in our own societies, and an occasion of scandal to other denominations of Christians, who saw men publicly professing and teaching spiritual religion, thus biting and devouring one another. In the year 1847 the Conference published a strong and decisive testimony against this organized system of calumny; but was not able at that time to lay its hand upon the guilty parties, who, it has since been ascertained, had pledged themselves to an inviolable secrecy.

CHOICE OF MEASURES THAT CONFERENCE MIGHT HAVE ADOPTED.

Two courses only were therefore open to the Conference: either that of passing the matter over, acknowledging the suspected men as brother Ministers, appointing them to our pulpits, and to the pastoral charge of our societies; or that of subjecting them to a personal examination as to their guilt or innocence in this matter. The continued recognition of them as brother Ministers, vehemently and generally suspected as they were of a fearful amount of moral guilt, appeared to be utterly incompatible with the solemn trust which the Conference sustained; for it necessarily involves unfaithfulness to Christ, and to the spiritual interests of his people. Can the purity of the evangelical ministry be lawfully sacrificed to a mere technicality? The Conference has from the beginning possessed the unquestioned right of examining not only Candidates for admission into connexion with it, but its own members, on all points affecting their Christian and ministerial character, or the peace and prosperity of the body; and it resolved to exercise this right in the case of these suspected men. Through the whole of their ministerial life every one of them had been annually questioned on the subject of his orthodoxy, and his continued attachment to the Wesleyan economy; and it was felt to be perfectly fair, in this fearful emergency, to question them as to whether or not they were concerned in this grievous system of immorality, by which the whole Connexion was dishonoured. Feeling that the law of Christ had been violated by one of the most vile and malignant conspiracies that ever disgraced a religious community; feeling at the same time that it was now in a situation to deal with the evil, and that if it neglected the opportunity, it would be a partaker of the sin; the Conference first called the suspected ringleader of the mischief, and through the medium of its own officers, asked him whether or not he was concerned in the authorship, or in the publication, of the "Fly Sheet." He replied, that to this question he would give no answer. If charges were preferred against him, he would meet them, and defend himself; but to no such question as that which was now proposed, would he return any reply, even upon pain of expulsion. Other men, who were suspected of being in the confederacy, tensely concerned in the mischiefs of agitation, were questioned in the same manner, and avowed the same determination. Attempts were made to bring them to a different mind. A Committee, comprehending some of the most aged Ministers of the body, with others who had filled offices involving great trust and responsibility, was appointed, to meet with the men who thus placed themselves in an attitude of hostility towards their brethren, to hear their reasons, and, if needful, to remonstrate with them; but to no purpose. He who first made the declaration of refusal to answer, declined, even when sent for, to meet either the Conference or the Committee, with reference to any argument on the subject

of the others, two who met the Committee not only persisted in their refusal to answer the question proposed, but even to give any pledge of abstinence from future agitation. The Conference therefore deemed it to be a matter of solemn duty, both to God and his church, by three successive votes, to sever these men from ministerial connexion with itself.

MR. EVERETT AND MARTIN LUTHER.

To thoughtless persons, listening to popular oratory amidst the excitement of a public meeting, it seems a marvellous exhibition of moral courage, that three men should have dared to set the whole Methodist Conference at defiance, and they think the men worthy of being compared with the great German Reformer, when he stood before the Diet of Worms. They forget that Luther stood there for the announcement and defence of the truth; and these three men for the concealment of sin.

CORRESPONDENCE.

Original Matter is particularly requested. This Paper such as, Local Intelligence—Biographies—Notices of the Introduction, rise, and progress of Methodism in Circuits, Revivals, and remarkable Conversions—Articles on education, temperance, literature, science, and religion—Illustrations of Providence—Sketches of Scripture characters—Interesting anecdotes—Descriptions of natural scenery—Papers on any prominent feature of Methodism, &c. &c. as a general rule, should be short and pithy; as a judicious variety in each number is the secret of newspaper popularity and usefulness.

For the Wesleyan.

MOUNT ALLISON, SACKVILLE, N. B. 29th September, 1849.

MY DEAR BROTHER,—It has been determined by the Wesleyan Ministers on this, and some of the neighbouring Circuits, to hold Preachers Meetings semi-quarterly during the present District year. The primary object of this arrangement is the promotion of our own personal piety, and the encouragement of each other to diligence and fidelity in the great work to which we are called. To secure this object we design employing several hours, together,—1st, in reporting the apparent progress of the work of God in our own souls, and through our instrumentality, in our different spheres of toil, as ministers of Jesus Christ; 2nd, in earnest prayer to the Captain of our Salvation, that He may more perfectly qualify us for the duty to which He calls us; and 3rd, in fervent supplications for the more general and copious effusions of the Holy Spirit upon our assemblies, that our efforts for the promotion of the Divine Glory may be rendered increasingly efficient.

But we think that we may secure a second object—that by connecting with our meetings some public special religious services, these occasions may be rendered interesting and profitable to the members of our Church and congregation in each of the different places in which we may assemble—accordingly we design inviting our lay friends to meet repeatedly with us, when we are together, for public prayer, exhortation, and other religious exercises.

Our first meeting is to be held (D. V.) in Sackville, on Tuesday the 16th October next.

The Preachers are to meet at 2 o'clock, p.m. Public exercises on Tuesday evening, Wednesday forenoon and evening.

Love Feast and Sacrament of the Lord's Supper on Wednesday afternoon at 2 o'clock.

The Brethren Crosscombe, Smithson, Hemmigar, DesBrisay, Pickard, Allan and Chesley have engaged to be present, and a cordial invitation is given to any of our Brethren in either of the Districts, who can make it convenient to join us in these services.

We hope that many of our lay members and friends also will make arrangements to be present—seeking spiritual good. We can answer for our Sackville friends, that they will make provision for the comfortable accommodation of all who may come with that intent. We say then, friends, let us come together, anticipating "a time of refreshing from the presence of the Lord."

It is designed to hold our second meeting at Point de-Butte, but of this due notice will be given hereafter.

Yours, truly, H. P.

For the Wesleyan

NOTICES OF NEWFOUNDLAND.

[No. 5.]

If in meeting with a murmurer against Newfoundland you were to put the question, "What are the evils of which you complain?" I think he would be obliged to pause for an answer, that

is for a reasonable and just answer. In the reports he probably feels the loss of cultivated society, there being seldom more than two or three families in one place who have any taste for things literary and refined; and these are generally the merchant, the magistrate, the parson and the doctor. Such places as Harbour Grace, Carbonear and Brigus have a greater number; but in general Newfoundland is as barren in the intellectual and moral as it is in the natural world. But while the merchant gets rich he does not care for society; and while the magistrate is able to keep order among her Majesty's subjects he is content; and while the doctor gets paid and keeps in patience with his patients he is equally pleased; and as for the minister, if he have not learned with the apostle to be content in whatever station he is placed, the sooner he learns the lesson or gives place to a better man, the better it will be for his own soul and the people's! I can sympathize with the poor worldly merchant, magistrate, and doctor, should they feel discontented in a desolate district; but the Missionary is supposed to have counted the cost. He confesses in apostolic language, "Lo we leave all and follow thee!" He professes to embody and personify the spirit and doctrine of self-sacrifice. Instead of fearing poverty and hardship and death he professes to "glory in tribulation." If he therefore murmur he has either lost his religion or he never had any. If he find fault with the country he finds fault with God for sending him here. Let him look at Fejee, at Gambia, at Western Africa, let him count the graves of missionaries at Sierra Leone, and be thankful God sent him to such a healthy clime as Newfoundland. Probably the murmurer complains of the want of those many convenient and nice things for the body and domestic comfort as are easily obtainable in large market towns. But with industry, prudence and economy his house and cellar may be tolerably well furnished. He surely can dig a garden and plant vegetables, potatoes and cabbage in particular—he may grow fruit also; he may enclose as much ground as he please and fence it; and if he have any income above an ordinary labourer he may purchase many of the luxuries of life. If therefore a man cannot live comfortably in Newfoundland he cannot live any where. It is the fisherman, the hardy, storm-beaten fisherman, who has cause, if cause there really be, to complain. His life is daily exposed, above the ordinary and common exposure to danger and death. He draws his means of subsistence from the very gulph of death. His wife and children, in eating the bread he has earned, feel something as David felt when his three mighty men cut through the host of the Philistines and drew him water from the well of Bethlehem. He said, "My God forbid it me, that I should do this thing: Shall I drink the blood of these men that have put their lives in jeopardy? for with jeopardy of their lives they brought it." 1 Chron., 11: 17. The fisherman prepares his gear, and early in the morning he leaves his family and home and commits himself to the God of providence as he hoists the sails. The morning he and his companions bid us farewell, is fair and beautiful. They expect to leave us for a few days at least, and we bid them God speed, and stand idling a minute or two on the beach to see them sail away, remarking "What a fine time away they have!" The day passes, the night comes, and with it signs of gathering storms. A swift passing cloud and howling blast come like heralds of an approaching foe. The howling wind increases in strength, and the night is darker. But the fisherman's wife is not yet alarmed. A dreadful blast now strikes the cabin and every timber shakes. "Children," she remarks, "father will have to lie to to-night, he will not be able to fish," and this with great calmness. But hark! A deep hollow noise is heard. 'Tis not thunder; nor "the sound of abundance of rain;" as

"The rattling showers rise on the blast."

What noise is that? 'Tis the first growl of old ocean who is at length roused from his slumbering calm. These hollow blasts which swept singly and swiftly along at first were messengers from the vast body of "waters above the firmament" to the body of "waters under the firmament;" and that distant roar, booming in a thousand eaves, spoke of the operation of a law by which the two mighty bodies sympathize and move in unison. How speedily a clap of thunder followed! As if each wing of the two invincible hosts fired royal salutes on their meeting. Hark, again! Oh, another booming sound from the sea! Now look at the fisherman's wife. Fear takes hold upon her. Perhaps at that moment a little one has been awake from his sleep by the thunder, and he calls out "Father." She goes and takes him up. "Tay father is gone child, and if God be not very merciful this night thou wilt see him no more." She kneels; her children are around her on their knees. Now the fierce elements rage. She hastes with her child to a neighbour's house. Her alarmed and trembling mothers are there, equally anxious for the fate of their loved one. All night the storm rages, and if for a moment the watcher is over-come with anxiety and fatigue as to sleep a moment, in her visions she sees her loved sons and husband struggling in the storm, or on a broken spar, or hears the last call for God for

help. Morning comes, the day passes, storm rages as if it would

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But they come not. At length a sail is seen ploughing its way round the another once more. She listens to secure once more. She listens to others to enquire the likelihood of th those they have left behind. Encourag held out; and she returns. The nig passes, and morning comes, and the ca the storm. Yet they come not. "Th has sheltered in some harbour." Ho her up; the week passes, and yet th not and then the overwhelming convic her to the ground—"THEY ARE LOST supports the widow? Who provide fatherless babes? He who has said thy fatherless children, and I will press alive; and let thy widows trust in M colonial government is most humane i actor, and its efforts to relieve the de most prompt and ample. Such a fa as the above, leads you to the chief Newfoundland's misfortunes. 'Tis not th healthiest in the world; 'tis not th ness of its soil, for the "treasures of a greatly compensate. It is the risk and of its ocean sons to daily danger and death. Perhaps the words of England bard, would be too strong an applicat above:—

"—each new morn
"New widows howl, new orphans
"Strike heaven in the face!"

because when we consider this daily wonder is we have not more shipw loss of crews. Our bays and harbour commodious and safe. But it is astoni what a fearless and reckless spirit our launch out into the deep. They off the side of the sailor who in course of co was asked by a gentleman, "When father die?" "At sea." "And when grandfather die?" "At sea." "The not read of going to sea?" "No." "Pray where did your father die?" said the gentleman. "And where grandfather die?" "In bed." "Th not afraid of going to bed?" asked Ju is the force of habit, and when, as i stances, it is founded on faith in God the hardy fisherman to sing—

"If a storm should come and awake
"What matter? I still can ride and"

I conclude my present "Notice" wi your patience, and that of your reader passing so long upon matters which i terest you so much as those which r mission work in the colony. But as much for the interest of your Newfou scribes as for others, another "Noti nature and cause of that distress whi presses heavily upon the colony, may acceptable to them.

For the Wesleyan.

LEAFLET,
No. 6.

INSTINCT.

A traveller rested on a plain which was clothed with miniature short grass, and wild flowers, and large. Tea berry bushes and sweet fine fragrance to the September breeze freshened a neighbouring expanse where sail boats sped through the gulf, and a gentle surge rolled to beach. A rock, warmed by the sun, the traveller instead of sofa or ch lounge was enjoyed with the zest w imports. Crumbs fell on the rock the herbage at its side. The ex trilling circumstance was of some a small tribe was located at a lit some furlongs from the camp, or a able table discovered the provision, e table bled crushed. One ant after tised on the crumbs, and, instead the moment, commenced tugging; bear away the prizes—to carry th to the common store house, as a addition to the winter stock. Some little creatures seized on lumps large selves, and with their usual perseve dragged or pushed, as the nature o admitted,—anxiously intent, appar accomplishing the prudent plans wh their community. The nearness of seemed not to give them any conce too much removed from their sphi observation, any more than a tree ing rock might. A step of his, t but, might crush some of the tri fore saw not the danger, and a no- vitation was, as if an object, some feet high, should suddenly appear bonhood of human habitations. case, however, the apparition wou taken for some old mountain, and and consternation would result. The traveller soon went on his

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"Confound and swallow navigation up."

But they come not. At length a solitary boat
 is seen ploughing its way round the breakers,
 another follows, and soon they drop their anchor
 secure once more. She hastens down with
 others to enquire the likelihood of the fate of
 those they have left behind. Encouragement is
 held out; and she returns. The night again
 passes, and morning comes, and the calm after
 the storm. Yet they come not. "Perhaps he
 has sheltered in some harbour." Hope buoys
 her up; the week passes, and yet they come
 not, and then the overwhelming conviction strikes
 her to the ground—"They are lost!" Who
 supports the widow? Who provides for the
 fatherless babes? He who has said "Leave
 thy fatherless children, and I will preserve them
 alive; and let thy widows trust in Me." Our
 colonial government is most humane in its char-
 acter, and its efforts to relieve the destitute are
 most prompt and ample. Such a faint picture
 as the above, leads you to the chief cause of
 Newfoundland's misfortunes. 'Tis not its climate,
 the healthiest in the world; 'tis not the barren-
 ness of its soil, for the "treasures of the deep"
 greatly compensate. It is the risk and exposure
 of its ocean sons to daily danger and premature
 death. Perhaps the words of England's greatest
 bard, would be too strong an application to the
 above:—

— each new morn
 "New widows howl, new orphans cry; new
 sorrows
 "Strike heaven in the face!"

because when we consider this daily exposure
 the wonder is we have not more shipwrecks and
 loss of crews. Our bays and harbours are so
 commodious and safe. But it is astonishing with
 what a fearless and reckless spirit our fishermen
 launch out into the deep. They often remind
 me of the sailor who in course of conversation
 was asked by a gentleman, "Where did your
 father die?" "At sea." "And where did your
 grandfather die?" "At sea." "Then are you
 not afraid of going to sea?" "No," said Jack.
 "Pray where did your father die?" "In bed,"
 said the gentleman. "And where did your
 grandfather die?" "In bed." "Then are you
 not afraid of going to bed?" asked Jack. Such
 is the force of habit, and when, as in many in-
 stances, it is founded on faith in God, it enables
 the hardy fisherman to sing—

"If a storm should come and wake the deep,
 "What matter? I still can ride and sleep!"

I conclude my present "Notice" with begging
 your patience, and that of your readers, for trespass-
 ing so long upon matters which may not inter-
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 much for the interest of your Newfoundland sub-
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 nature and cause of that distress which at present
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For the Wesleyan.
 LEAFLET,
 No. 6.

INSTINCT.

A traveller rested on a pleasant hill-side,
 which was clothed with miniature shrubs, and
 short-grass, and wild flowers, and varied her-
 bage. Tea-berry bushes and sweet fern gave a
 fine fragrance to the September breeze, which
 freshened a neighbouring expanse of water,
 where sail-boats sped through the glistening ripples,
 and a gentle surge rolled to the pebbly
 beach. A rock, warmed by the sunbeams, served
 the traveller instead of sofa or chair; and a
 lunch was enjoyed with the zest which exercise
 imparts. Crumbs fell on the rock, and among
 the herbage at its side. The comparatively
 trifling circumstance was of some consequence.
 A small tribe was located at a little distance;
 some foragers from the camp, or rather city of
 the wild, discovered the provision, and considerable
 bustle ensued. One ant after another, fast-
 ened on the crumbs, and, instead of feasting at
 the moment, commenced tugging and tugging to
 bear away the prizes—to carry them, probably,
 to the common store-house, as a magnificent ad-
 dition to the winter stock. Some of the active
 little creatures seized on lumps larger than them-
 selves, and with their usual persevering industry,
 dragged or pushed, as the nature of the ground
 admitted,—anxiously intent, apparently, at ac-
 complishing the present plan which regulated
 their community. The nearness of the traveller
 seemed not to give them any concern. He was
 too much removed from their sphere to excite
 observation, any more than a tree or a projecting
 rock might. A step of his, to the right or
 left, might crush some of the tribe,—but they
 were not the danger, and heaved not. The
 visitation was, as if an object, some ten thousand
 feet high, should suddenly appear in the neigh-
 borhood of human habitations. In the latter
 case, however, the apparition would not be mis-
 taken for some old mountain, and astonishment
 and consternation would result.

The traveller soon went on his journey, think-

ing for a moment of the pigmy tribe, whose store
 he had so unexpectedly and cheaply replenished—
 and revolving in his mind the wonders of in-
 stinct, its apparent relation to reason, and the
 exquisite government which seemed to pervade
 creation.

Anon the path was bounded, at either side,
 by trees of the wilderness,—through openings of
 which the sun beam occasionally strayed, and var-
 rious winged insects passed, in play, or in
 search of the day's sustenance. The path was
 not one of frequent travel, and across it the
 spider, at some parts, had spread his delicate
 barriers, almost invisible, except where the light
 was reflected from the tiny thread, or where it
 appeared pencilled on the pearly back ground of
 the sky. Amid herbage, about the roots of the
 trees, curious funnel-shaped webs were formed,
 and higher, among the branches, a fine net work,
 in elegant parallel lines, was spread with geomet-
 rical accuracy. These were in accordance with
 the vocations of the proprietors. They were fly-
 snarers by instinct, and were wonderfully pos-
 sessed of the required materials and implements
 and skill. What trapper, belonging to the human
 species, would pretend to spread his lines
 with such beautiful exactness? and then these
 glutinous filaments, are altogether the produce
 of the creature itself,—while no learning of by-
 gone times, no rule or compass, assisted in the
 laying of the delicate fabric. From the radiat-
 ing and concentric lines of the web, the travel-
 ler was diverted by the leaves of the poplar,
 flapping musically in the breeze, and elegantly
 distinct on the azure, and interlaced light clouds,
 of the horizon.

Again he paused, where a stream gurgled
 along a woody dell, and stooped to ally his thirst
 in the liquid element. A receptacle was scooped
 out, whence the cattle of the settlement
 might obtain supply,—and higher, a well-like
 concavity appeared, and seemed as the urn
 whence the rivulet flowed. There, just beyond
 the deepest shade, a few slight creatures, some-
 what of the wasp-form, moved, in rapid and
 graceful mazes, as if guarding the darker recesses
 over which shrub-roots and mosses impended.
 They were seeking and enjoying their food, prob-
 ably, amusing themselves, meanwhile, with many
 sportive evolutions. They stood, and darted,
 on the surface of the water, with firm energetic
 movement,—and yet scarcely causing the small-
 est ripple on the mirror of the well. They are
 called Skates, familiarly, in consequence of their
 motions being like that of skaters on ice. Their
 plane of motion, however, was the summer well
 or pond, where the light darts would be absorbed
 and sink;—the skates of winter sound along
 thick-ribbed chrysalis conchologies.

The feet of these gay creatures seemed web-
 bed, but by what curious conformation did they
 sustain themselves so firmly, and move so eleg-
 antly and rapidly, on the yielding element? What
 richness of adaptation did themselves and
 their lives exhibit,—what instinct to detect and
 secure food, in that strange sphere of action.

Again the traveller proceeded, thinking of
 the life, and the mysteries, by which he was sur-
 rounded.

What exuberance of skill and elegance seem-
 ed bestowed on the tribes which were almost un-
 noticed by man. Among those minute crea-
 tures, inhabitants of waters and herbage, what
 worlds of exact prudential instinct may be sup-
 posed to exist. How are the lords of the lower
 creation to explain the profusion of that fact
 which they call instinct, which they distinguish
 from reason, although they know so little of the
 separating line, or of the nature of that about
 which they speak. Why is this mysteriously beau-
 tiful system; this, apparently, over-abundance
 of the riches of design and adaptation?

Is it, that from the lowest animal organization,
 —from the zoophyte that lives, rooted on the
 rock, up to ambitious man, and his spheres of
 science and literature, that there is a series of
 grades, one above the other, with brief intervals
 between, and each possessed of that degree of
 intelligence suited to his destiny? Thus, a re-
 quisite and yet wonderful harmony may be dis-
 served,—and a fitness and a keeping, in ac-
 cordance with the intent of infinite Wisdom. Thus,
 no wasp, no conchology, appears,—all such a
 strangely elaborate labyrinth alone, may meet
 the hasty glance of the presuming scologist.

Respecting these various grades, low conspi-
 cuous by inconsistency seems the proud creature
 man. How marked is his fall from his original
 sphere. How active is he, often, to secure his
 own misery, while in pursuit of fancied happi-
 ness. How wilfully perjured, while he boasts of
 more than eagle vision,—how grovelling, when
 he assumes impious rank. Other creatures
 seem to fulfil calmly, the intents of their crea-
 tion;—man rebels and riots and suffers.

Happy, however, man, in some instances,
 has appeared to nearly regain his original rank;
 —to almost fulfil his destiny, to be in consist-
 ency and wisdom. Religion gives a halo to
 reason and intelligence, and the human being
 appears only a little lower than the angels.

Alas, may we not imagine some glowing
 scenes of charient and seraphim, and find
 nothing like the position of the human being?
 How vain? What visions are there of beings
 and places, and employments, and divine
 joys, which will satisfy the grandest

reason,—and lead to unspeakable admiration
 and gratitude.

WESLEYAN MISSIONS.

FEEJEE.

Extract of a Letter from the Rev. Jas. Cal-
 vert, dated Vaea, January 18th, 1849.

At our last District-Meeting we examined
 three Tongans who have long been employ-
 ed as Native Helpers in Feejee, who were of
 good report, in order that they might be em-
 ployed as Head Teachers in important parts
 distant from the Mission Stations. A fourth,
 a Feejean, was also connected with them;
 but his health is not very good, so that he,
 though equally valuable, resides on this Sta-
 tion.

Their Christian experience is very genu-
 ine; and their knowledge of our Church dis-
 cipline and doctrines was most satisfactory.
 The appropriateness and correctness of the
 passages which they quoted in proof of the
 doctrines on which they were examined sur-
 prised us.

On the Sabbath, after being addressed, they
 related their Christian experience and call
 and love to the work in Feejee, before a large
 congregation. They also preached accepta-
 ble sermons.

Joel Bulu said: "I make known my mind
 before the Lord. I embraced Christianity
 when I heard that the Christian, when he
 dies, goes to heaven. I believed it to be true.
 I then heard Mr. Thomas preach from Matt.
 xiii. 50. That sermon fastened on my heart
 I was thereby very greatly afraid. I then
 liked to pray continually to the Lord, and con-
 fess my bad deeds to him. I did not know
 the way of faith. I wandered about. I had
 the spirit of bondage. I feared only. If I
 heard anything, I believed God was coming
 to punish me. I was so night and day. When
 the love-feast day arrived, I went, and heard
 the good things those possessed who believed
 in Jesus. I then understood faith. I believed
 in Jesus from the foundation of my heart,
 and thereby found the love of God; and then
 the Holy Spirit made known to my spirit
 that I had become a child of God. I then
 knew that God loved me, and I then loved
 him. I then loved Jehovah, because I knew
 he was my Father; and love sprang up in
 my heart to every man. Therefore I desired
 to come to Feejee, to make known the love
 of God. My love to Feejeans is not ex-
 hausted; it springs up and increases, because
 I know their state is very bad without reli-
 gion."

Paula Vea said: "When the Missionaries
 came to the Friendly Islands, my mind wish-
 ed to love; but my relatives prevented me.
 My desire was great. I embraced religion,
 but followed children. The Lord wrought
 powerfully in my heart, and I left the child-
 ren. The Lord began the work of prayer
 in my heart, then I gave up useless voyages
 in canoes. I loved the Missionary, and went
 to live with them, believing them to be the
 servants of God. One day I knew that God
 loved me. One God and Friday I read in the
 New Testament. Light sprang up in my
 mind. I saw the face of Jesus, and wept.—
 On the following Monday I saw clearly the
 love of Jesus to me. My relatives tried to
 keep me from following the Missionaries. I
 determined to follow them, even if death re-
 sulted therefrom. I was called to the work
 of preaching, and I made known Jesus. I did
 not wish to stay at home. My mind was led
 to desire to make known Jesus. I wished to
 go hence to Feejeans. To Samoa I went,
 and preached daily. I came to Feejee, and
 you requested me to work here. My soul
 and body years over lands ruled by the
 devil. I like to do the work of the Lord with
 all my strength. My body is ill; my friend-
 say, 'Come home.' No! I have given my
 body and soul to the work in Feejee, where I
 shall die, and be buried. I am not very use-
 ful; but what I can do, living and dying, I
 wish to do."

Wesley Lange said: "I heard of repentance,
 and believed the doctrine. I heard of
 faith in Jesus, and had hold of Him as my
 Saviour. In the land I have lived in, I said,
 'I do not wish to hide the love of God. My
 life I take in my hand, that God may dispose
 of me. I leave behind all selfish motives.'
 The love of Christ I have in my heart, and I
 would not hide it, because many have it not.
 I heard of the business of Feejee. I came.
 The work of the Lord in my soul has saved
 me from the fear of being murdered or being
 beaten. Living here, God's love has strength-
 ened me. I love a man; but the Lord has kept
 me from fear. When I was first, and look-
 ing on my wife and children trusting to me
 for food, my mind was moved homeward, I
 then felt, 'Now, my mind is settled. To the
 work of the Lord in Feejee I devote myself
 entirely.'

Joshua Mate-e-nu-nu, the Feejean said:
 When I first went to Tonga, I did not
 know the *laba* at all. On my second voyage
 I saw it but did not like it. Waiting, the

Lord wrought on my mind. Some Sunday,
 I proposed going to the service, but did not.
 One Sunday I went to the chapel, and was
 ashamed and afraid in hearing of God. I
 feared God greatly, and wished to give up
 sin, and believe the truth. When the mis-
 sionaries desired me to come with them to
 Feejee, I desired to come with them. I wish-
 ed to follow what they said. I loved Almighty
 God; I loved Jesus, and wished to make
 him known. Many things I did not under-
 stand in the Scriptures; but Jesus I knew,
 and wished to make known as the Saviour of
 sinners. And I am not tired in making
 known Jesus, nor of loving Jesus, nor of lov-
 ing sinners. There is nothing I wish to live
 long for, only that I may make known
 Jesus."

By a note from Mr. Wataford, dated La-
 kenba, January 15th, 1849, we have the
 pleasure of hearing that they were all pretty
 well. The following are extracts from his
 note:—"There has been a little stir here
 about the Papists. A Tonga Local Preacher
 was preaching at Tarekatai (the town where
 the French Priests reside) last Friday week.
 During the sermon a gun was fired in the
 Priest's yard, and the shot rattled against the
 rocks and thatch of our preaching-house.
 The Tonguese were up at once; but Alexan-
 der prevented them from doing anything, and
 came for me. We went down to the sea-
 side, and sent Reuben (the principal Tongu-
 ese Protestant Chief) to ask the meaning
 of it. They (the Papists) said the Tonguese
 were liars; that they had fired in another di-
 rection at some fowls, and the shot could
 not fall on the preaching-house. The preach-
 er and all his hearers contend that the shot
 did fall on the preaching-house. The gener-
 al opinion is, that they shot at the house. If
 so, it was a bold step. But what will our
 Popery do? It was the new Friar who fired
 the gun. They say that he is a good shot.
 "Danuue, the young Tonguese Chief, is
 feeling a little; but he is indeed bound down
 with twice ten thousand ties. The Lord save!
 I feel very much for these Tonguese. They
 are very civil indeed. We want more Teach-
 ers. I had intended to visit last week; but
 the morning we were to have gone, Mrs.
 Wataford was taken very ill, and I had to
 stay. I cannot go now till after her confine-
 ment; but if all is well I shall then visit all."

Permission was given at the District Meet-
 ing to Joel Bulu to baptize in urgent cases
 at Ono, that place being very distant from
 any Missionary. We wish to know your
 views on the subject.

By a letter from Joel Bulu, dated Ono,
 December 25th, 1848, we have good news
 from that important island. He says: "The
 work of God prospers at Ono. Some of the
 young men repent and have begun to meet
 in class. The people are in earnest. I also
 endeavour to be in earnest. I visit the house,
 and from house to house. I question them,
 instruct them, and pray with them; and we
 are at rest in the love of God. We have had
 a profitable infant-school feast. I endeavour
 to teach the youths the meaning of the holy
 Scriptures. At our love-feast at Ndoi, the
 Holy Spirit wrought mightily in our hearts,
 and many declared their enjoyment of the
 divine favour. In one week I go to Waine,
 and meet the classes; one week to Ndoi, and
 one week at Ono. Seva; and this I shall at-
 tend to quarterly. Please write to me, and
 tell me what I must do; for there is no Mis-
 sionary near, to whom I can apply for in-
 formation as to how I shall act in some cases.
 Remember me in your prayers, that I may
 have help, and that my mind may be enlight-
 ened to know what is right for me to do in
 the church at Ono."

The subject of having native Assistant Mis-
 sionaries for occupying important posts at a
 distance from the Missionary, was one that
 our late brother Hunt felt to be deeply impor-
 tant. And the views of all the brethren coin-
 cide with his. The four candidates are men
 of the right kind. We shall be glad of your
 sanctioning them to administer the ordinan-
 ces in cases of necessity. We doubt not their
 call of God. We have given you extracts
 of a letter received from Joel Bulu, of Ono,
 which shows the character of the man,—a
 Pastor after God's own heart. We rejoice
 before the Lord that he has raised up such
 men; and you with us will pray that he raise
 up many more of the same kind.—*Wesleyan
 Notices Newspaper for September.*

SANDWICH ISLANDS.—An interesting com-
 munication has just been received, in which
 the history of this mission is continued to
 May, 1842. At least one tenth of the native
 population has been swept away by the
 recent epidemics; and more than two thousand
 three hundred church members have died
 during the past year. The friends of Mis-
 sions will be glad to learn that the Divine
 blessing has not been withdrawn from the
 labours of the missionaries. The whole num-
 ber admitted to the different churches on the
 profession of their faith is about one thou-
 sand six hundred.

POETRY.

For the Wesleyan.

LINES.

In reply to a Gentleman, who in a moment of relaxation, enquired of a Lady—"how do you feel, when you think? can you hear your thoughts? do they rattle?"

Nay,—they come, as the foot-fall of time? And they gently, and softly depart, They mingle with feeling, and sometimes they chime, As they pass o'er a Chord, that winds close round the heart.

Of times in approach, they are coy,— And as soon as perceived they retire, Thus timid, they only annoy, As the hope, that exists to expire!

If I haste, to arrest them, I find, Like the leaves, of a delicate flower, Disturbed, by a premature wind, They scatter; I have them no more!

At others, they live, in my view, I hold them, with safety and ease, And transcribe them, a portraiture true, If they happen to serve and to please.

But I cannot thus always secure, Their image so deeply impressed, All within, must be calm, must be pure, Would their embryo-form be possess'd.

Yet I find they love dearly to flow, And to wind, in their own native course, 'Tis in vain any pains to bestow, They will not, be governed by force.

But as in their own, simple garb, They come lowly, and plainly attir'd, I would not, their progress retard, If but useful, though not much admir'd.

And most, I would have them to rise, And rest near the fountain of Love! That grace, may afford her supplies, And diffuse, as received from above.

I would have them, to circle, that theme! Which swells, in the Heavenly Choir: And sound,—He hath died to redeem! His Love, my whole heart shall inspire. G.—N. S.

OBITUARY NOTICES.

For the Wesleyan.

How true are the words of Job: "man dieth and wasteth away, yea, man giveth up the ghost, and where is he?" Since 1st of last July, several of our people here have gone to another world.

The 1st was Mrs. Wm. Mabey, who joined the Church many years ago, under the ministry of the late Rev. D. McColl. As a Christian, she had her failings, but still she was an excellent woman, and much beloved, by her neighbours, and fellow travellers to Zion. She lived to a good old age, and died in peace, at last.

The 2nd was Mrs. Dodd; she was one of the little Church gathered out of the world, by the labours of that man of God, Mr. McColl, about 60 years ago. She was rather of a gay turn of mind and delighted in humorous conversation; but towards the close of her long life she became more solemn, spiritual and devout; and on her dying bed, gave a clear evidence of her acceptance with God, through faith in the blood of the Redeemer. The goodness of her Heavenly Father—the affectionate attention of ministers (especially the late Mr. McColl), and the unwearied kindness of her friends; were subjects on which she delighted to dwell as far as her decayed powers of body and mind would allow. Her age was fixed at 108 years.

The 3rd was Miss H. Armstrong. About 19 years ago she lost a beloved sister. This sorrowful event brought death and judgment with all their kindred subjects before her mind, and she became deeply distressed. While in this state of mind a good woman advised her to seek relief from God by faith and prayer; accordingly, she went to the Lord, threw herself at the feet of Jesus, and found redemption in his blood, even the forgiveness of sins according to the riches of his grace. She immediately united herself with the Church; of which she remained a pious, steady, and consistent member till death. She was one of those that highly prized Class and Prayer Meetings. O! that these means of grace were more highly valued by our people generally! Although she was a great sufferer, she murmured not, but bore her affliction with

meekness and patience till she fell asleep in Jesus, in the 49th year of her age.

The 4th was Mr. Joseph Reid, of Tower Hill, who had been a member of our Church some 16 or 17 years; and who by the honesty of his principles, the simplicity of his manners, and gravity of his conversation, showed to the world that he had been with Jesus. He lived a holy life, and died a happy death, aged 40 years.

The 5th was Mrs. Martin Hopps, who some time ago was in a good state of mind and enjoyed the privileges of the Church; but at length she grew weary and fainted by the way. But when sickness came on, and death looked her in the face and told her she must die, she awoke from her slumbers, examined her prospects for another world; and, finding she had no well founded hope in the Saviour, she became greatly alarmed and sent for the Elders of the Church to pray with her, and after many a struggle to give up all for Christ, we hope, yea, believe, she found peace at last. Glory be to God for free salvation.

The 6th was Mr. Theo. Voasey, a member of our congregation, who has gone to the grave at 24 years of age. Although he was a steady, sober, peaceable, and moral youth, and that from a child—yet he knew not God, as his reconciled Father in Christ Jesus our Lord. He remained a stranger to true religion until confined to his room and mostly to his bed. He long cherished hopes of recovery, but as the progress of disease, with the anxieties and aspect of his friends swept these hopes away; and eternity began to unveil its solemn realities to his view, he became more and more concerned for the salvation of his precious soul. And after a struggle with self and unbelief, he gave his heart to God, and was made happy, in his sweet forgiving love. Then death lost its sting, the grave its gloom, and eternity smiled. From that hour till he died, his aspect was mild and lovely, and his language spiritual and heavenly.

"Happy souls, your days are ended, All your mourning days below; Go, by angel guards attended To the sight of Jesus, go!" G. M. BARRATT. St. Stephens, N. B., Sept. 20th, 1849.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and unless they put on the names of new subscribers or remittances, free of postage; and entrust us in confidence, with their proper names and addresses.

The Editor holds not himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted.

Communications on business, and those intended for publication, when contained in the same letter, should, if practicable, be written on different parts of the sheet, so that they may be separated when they reach us. Communications and Exchanges should be addressed to the Editor, Halifax, N. S.

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The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents; who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, October 6, 1849.

THE CLAIMS OF GOD ON THE YOUNG.

On persons of every age the Divine Being has unquestionable claims—claims on their hearts and on their lives—on the whole man—and these are sustained by reasons the most weighty, sanctions the most solemn.—With especial force does this truth apply to the young; who are in the halcyon period of life—

"With its flush of years, Its morning clouds and dewy prime!"

That, at this interesting period, the mind should be furnished with such instruction, and such a direction to the life be given, as would secure the greatest amount of substantial enjoyment, create a sphere for honourable activity and extensive usefulness, and lay a firm foundation on which the loftiest hopes of a blessed immortality might be safely built, must appear, to the thoughtful and judicious, a matter of the utmost importance. The want of this divine instruction and of the guiding and governing principle of religion, has, in many instances, proved a rock on which the carering bark of youth has been wildly dashed, and a consequent wreck of happiness, and usefulness, and honour, and hope, and eternal interests.

has been fatally suffered. The utterance of faithful, affectionate warning, is an act of charity, great in proportion to the perils from which deliverance is proposed to be sought—tender in proportion to the grace and glory designed to be secured. Let then our youthful readers for a moment lend an attentive ear, whilst we endeavour to exhibit the claims which God—their joy and safe-guard—has upon their choice.

The young are under solemn obligations to devote themselves to the service of God—a truth, alas! too generally overlooked and practically neglected. Acting as if the spirit and strength of youth were given only to furnish opportunities of unreserved self-gratification, in the pursuit of varied courses of carnal pleasure which allure their eagerly-pressing footsteps,—they forget God—their ears are closed to his warning voice and inviting calls—and in the ways of heedless folly, dissipating pleasures, and sinful revelry, they alike stifle at first the strong, and then the feeble, remonstrances of conscience.

But during these seasons of criminal self-indulgence, the claims of God have not been abated—they have existed in continuing force—and had they allowed themselves to listen, they might have heard, amid the tumult of passion, and the boisterousness of mirth—a voice, forth-issuing from the "sacred oracles," burdened with the utterance of imperative commands, saying unto them in tones of supreme authority,— "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them"— "How long ye simple ones, will ye love simplicity? and the scorners delight in scorning, and fools hate knowledge? Turn you at my reproof: behold I will pour out my Spirit unto you, I will make known my words unto you."

A moment's consideration would satisfy the minds of the young, that these requirements are neither arbitrary nor unreasonable. They spring from the unalterable relations subsisting between them and their God. He is their Creator—and they his creatures. He is the sustainer as well as the giver of life. "In him they live, move, and have their being." Whatever of natural gifts they possess, or of providential blessings they enjoy, is to be traced to Him as the source. He has distinguished them from inferior animals by the bestowment of an intellectual nature. So that, if they have understanding, and other powers of mind correspondent,—if, in this sense, they occupy an exalted position in the scale of being—if they have an eye to perceive and a heart to appreciate the beauties of nature, the sun in his brightness, the moon in her loveliness, the far-off stars in their array of splendour, the flowing river, the majestic ocean, the pleasing landscape, "the human face divine"—if they have had fond and loving parents who have watched over their infant days, and childhood's years, and nurtured and supported them—or if they have now skill to plan and power to execute, and go forth beneath the wide-spreading cope of heaven only "a little lower than the angels"—it is to God they are primarily indebted for these priceless favours, these ennobling attributes. Were there no other ground of obligation to unreserved consecration, than that which these considerations supply, that alone were sufficient to induce them to adore Him, and, by a course of unwerving obedience, to show forth his praise.

But he sustains another, and if possible, yet more endearing relation to them. He is their redeeming God. That intellectual

nature has been debased and polluted by sin, and is exposed to endless suffering. Unredeemed, it would be the ever-during seat of self-torturing passions, a victim to divine vengeance, a prey to eternal despair. But in the might and tenderness of infinite love, God has come forth to their rescue; and by means, which have not ceased to excite the wonder and admiration of angelic minds—by the gift and sacrifice of his only begotten Son, who "suffered the just for the unjust that he might bring us unto God"—he has made provision for the deliverance of that nature from the guilt and defilement of sin, for its renewal in its pristine holiness, and for its everlasting communion with himself in a higher and nobler state of existence. Such are the wondrous developments of God's infinite and unmerited Grace!

This redeeming act forms His crowning claim upon the love and obedience of all the race. But especially does he by it appeal to the generous sensibilities of the young for that sincere and ardent affection, that entire devotedness, and holy obedience, which, if cheerfully and fully rendered, would constitute a "service," in the strictest sense, "reasonable," and just,—one which is only His rightful due. "Ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." In urging on the young the practical recognition of these claims, we appeal to their sense of honour, and justice, and we would include their undeniable obligations to the giver of all good, and the God of all grace,—then let them without delay, "return unto God the things that are God's," and in this high-way of obedience, they will find, what in vain they will seek from other sources, a good conscience and "rest unto their souls."—"And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever."

SETTLING ACCOUNTS.

We are by no means satisfied with the cautiously worded disclaimer of the Presbyterian Witness, respecting the relation that paper sustains to the Free Church of Scotland. We designated it "the organ of the Free Church in this Province." But in his "Word to the Wesleyan," our cotemporary begs to inform us "that the Presbyterian Witness is not the official organ of the Free Church in these Provinces." It may be, the present Editors are not acquainted—as we presume they were not at the time in Nova Scotia—with certain stubborn facts, of which we take the liberty of reminding them. The "Circular," containing the Prospectus of the Witness issued January 9th, 1846, in the "specimen number," has the following significant title—

"TO THE MINISTERS, ELDERS, AND MEMBERS OF THE PRESBYTERIAN CHURCHES, adhering to the Westminster Standard, and approving of those Scriptural principles contended for by the FREE CHURCH OF SCOTLAND."

In assigning reasons for the undertaking, this "Circular" commences with this notable sentence—

"Though it might be considered our duty, rather to apologise for our present position, than to solicit your confidence and support; yet such is the present exigency, as expressed, after mature consideration, by OUR REVEREND AND MUCH RESPECTED SYNOD at their late Con-

vention.—That a well conducted Paper, faithfully advocating their views, and principles of true Presbyterianism generally, become a desideratum; and such the circumstances over which we have no control, has been, subsequently strengthened and extended, as to make imperative upon us to step forward, and our humble abilities in supplying the deficiency."

In accordance with these statements Witness was advertised in the Herald as a "Periodical—devoted to the dissemination and advocacy of the Principles of the FREE CHURCH OF SCOTLAND, Lower Colonies."

These, then, are the facts of the case. The Reverend and much respected after mature deliberation, decided that a periodical advocating the views of the Church was required—the Presbyterian Witness was professedly started to the deficiency—A Circular was addressed to Ministers, Elders and Members who approved of Free Church principles. It was advertised broadly through the Free Church of Scotland in the Colonies. As such it has been, and patronized by the Ministers and members of that Church. From its commencement to the present time it has steadily object in view—and yet we are told that this Paper is not the organ—style it the "official organ," but one person in a hundred, we are told, can be found—acquainted with the of the Witness, or who knew she for the first time the extracts we told—but would justify our design this Periodical as the organ of the Church. The professed object of Witness has never been publicly disavowed by the Free Church of this City or Province, and until this be done, with the facts narrated before us, we shall regard and describe it as possessing a character we have already assigned any private understanding between us and the authorities of the Free Church we have nothing to do. That ministered by themselves. But as far as christian public are concerned, it stands forth as the organ of the Free Church and will be so considered. And all last editorial expresses great concern for its Editorial department has not been or less, but especially recently, in the of Free Church Ministers, and that articles reflecting upon the Wesleyan which have called forth our defence not written by them?

Our Standing Regulations contain a notice to the effect that our Ministers and agents of our Paper. The Witness "Word" to us, goes out of his way to fling at us, and vent a little spleen, thinks it "altogether beneath the dignity of a Minister of the Gospel—to be fussing the country for subscribers in any way in the capacity of a Minister of the Gospel." These words are only formidable. Does it follow necessarily that a Minister of the Gospel must canvass the country? Canvassing, in almost any sense, is an odious term to be associated with the conduct of Ministers of the Gospel. Its introduction here would be to the sting. But as it regards our co-adjutors in this good work, an attack is harmless. Each one can say in the language even of a

He moris ac nus Et conscire sibi, nulla pallescere culpa. But let us turn his attention to the

been debased and polluted by sin, posed to endless suffering. Unre- it would be the ever-during seat of ring passions, a victim to divine e, a prey to eternal despair. But ght and tenderness of infinite love, come forth to their rescue; and by lich have not ceased to excite the nd admiration of angelic minds— d and sacrifice of his only begotten) "suffered the just for the unjust ight bring us unto God"—he has vision for the deliverance of that om the guilt and defilement of sin, ewal in its pristine holiness, and erlasting communion with himself er and nobler state of existence. e the wondrous developments of nite and unmerited Grace!

deeming act forms His crowning on the love and obedience of ace. But especially does he by to the generous sensibilities of the r that sincere and ardent affection, re devotedness, and holy obedience, f cheerfully and fully rendered, stitute a "service," in the strict- e, "reasonable," and just,—one only His rightful due. "Ye are own, for ye are bought with a price: glorify God in your body, and in rit, which are God's." In urging ound the practical recognition of ms, we appeal to the sense of hol- d justice, and we would include their duty also,—and, if such be their de obligations to the giver of all d the God of all grace,—then let thout delay, "refer unto God the at are God's," and in this high-way nee, they will find, what in vain ll seek from other sources, a good ee and "rest unto their souls."— hon, Solomon my son, know thou of thy father, and serve him with t heart and with a willing mind: Lord searcheth all hearts, and uneth all the imaginations of the : if thou seek him, he will be found but if thou forsake him, he will cast for ever."

SETTLING ACCOUNTS.

re by no means satisfied with the y worded disclaimer of the *Presby- itness*, respecting the relation that stains to the Free Church of Scot- We designated it "the organ of the urch in this Province." But in his to the Wesleyan," our cotemporary inform us "that the Presbyterian is not the official organ of the Free in these provinces." It may be, the Editors are not acquainted—as we they were not at the time in Nova with certain stubborn facts, of which, the liberty of reminding them. The ur," containing the Prospectus of 1846, in its number," has the following title—

SEMINARIES, ELDERS, AND MEMBERS of the Presbyterian Churches, adhering to the Standard, and approving of those principles contended for by the FREE CHURCH OF SCOTLAND.

igning reasons for the undertaking, "cultural" commences with this notable

gh it might be considered our duty, apologise for our present position, than your confidence and support; yet such sent exigency, as expressed, after ma- deration, by our REVEREND AND SELECTED SYNOD at their late Con-

vention;—That a well conducted Periodical, faithfully advocating their views, and the principles of true Presbyterianism generally, is now become a desideratum; and such the influence of circumstances over which we have no controul, that this opinion has been, subsequently, so much strengthened and extended, as to make it almost imperative upon us to step forward, and enlist our humble abilities in supplying the deficiency."

In accordance with these statements, the Witness was advertised in the Morning Herald as a "Periodical—devoted to the dissemination and advocacy of the Principles of the FREE CHURCH OF SCOTLAND in the Lower Colonies."

These, then, are the facts of the case. The Reverend, and much respected Synod, after mature deliberation, decided that a Periodical advocating the views of the Free Church was required—the Presbyterian Witness was professedly started to supply the deficiency—A Circular was issued, addressed to Ministers, Elders and Members who approved of Free Church principles—It was advertised broadly through the country as being devoted to the interests of the Free Church of Scotland in the Lower Colonies. As such it has been, and still is, patronized by the Ministers and adherents of that Church. From its commencement to the present time it has steadily kept its object in view—and yet we are informed that this Paper is not the organ—we did not style it the "official organ," but the organ of the Free Church! *Quis esset illi?* Not one person in a hundred, we are persuaded can be found—acquainted with the history of the *Witness*, or who now should read for the first time the extracts we have cited—but would justify our designation of this Periodical as the organ of the Free Church. The professed object of the *Witness* has never been publicly disavowed by the Free Church of this City or Province; and until this be done, with the previously narrated facts before us, we shall continue to regard and describe it as possessing the character we have already assigned. With any private understanding between the Proprietor and the authorities of the Free Church, we have nothing to do. That must be settled by themselves. But as far as the christian public are concerned, the *Witness* stands forth as the organ of the Free Church, and will be so considered. And although the last editorial expresses great concern for ministerial dignity, will the *Witness* affirm that its Editorial department has not been more or less, but especially recently, in the hands of *Free Church Ministers*, and that the very articles reflecting upon the Wesleyans, and which have called forth our defence, were not written by them?

Our Standing Regulations contain a notice to the effect that our Ministers are the agents of our Paper. The *Witness*, in his "Word" to us, goes out of his way to have a fling at us, and vent a little spleen. He thinks it "altogether beneath the dignity of a Minister of the Gospel—to be found canvassing the country for subscribers, or acting in any way in the capacity of Agent." These words are only formidable in sound. Does it follow necessarily that a Minister to act as an agent must canvass the country? Canvassing, in almost any sense, we know is an odious term to be associated with the conduct of Ministers of the Gospel; therefore its introduction here would give point to the sting. But as it regards ourselves and our coadjutors in this good work his attack is harmless. Each one can, for himself, say in the language even of a Pagan—

His morus ac nus esto, Nil conscire sibi, nulla pallescere culpa.

But let us turn his attention to the Circular

afforesaid. What, we ask our cotemporary, means the following language?

"We propose naming our Paper the *Presbyterian Witness*, and respectfully solicit ALL our CLERGYMEN, and in those places where there are none settled, the Elders and all appointed by them to act as Agents in extending it, in obtaining the names of subscribers, and in forwarding their own names and the names of such subscribers to us at an early day."

And has this call never met with one response from all "our Clergymen"? Has not one minister of the Free Church obtained the names of subscribers to the *Witness*, and forwarded them to the publisher? If not, he has not been very warm in the work, and in encouraging a Periodical "got up" for the express purpose of supplying a full desideratum? But we press not this point.

Really, "in sober mood," we ask, what degradation is it for a Minister to solicit members of his own Church and congregation to subscribe to a religious and denominational Paper? In our opinion, it would be no more beneath the proper dignity of a Wesleyan Minister to ask persons to subscribe to a paper such as the Wesleyan confessedly is, than it would be beneath that of a Free Church Minister to lecture his congregation from the pulpit on the subject of a College, and urge them to contribute but-ter; only the latter would certainly be a much more *notable* subject.

Another item or two remains to be noticed in this settlement of accounts. Our cotemporary, with a gravity which we can but admire, says, "Whenever the *Wesleyan* shall see fit to bring the 'peculiarities of Methodism'—to the law and to the testimony, we shall be glad to enter into controversy with him." Some years ago we published a small work against Universalism. Not long since it was put into the hands of a Universalist Preacher. He at once wrote us, stating, if we wanted to defend our work, he was ready for us. We replied that we had nothing to defend, it would be time enough to do that, when the work was attacked. The *Witness* will understand the application. We have not now at this late period of the day to bring Wesleyan Methodism "to the law and to the testimony." That has been done long since, to our perfect satisfaction. But whenever the *Witness* "shall see fit" to attack it—as he has recently done—he will find us at our post. We cannot however say with him, we shall be glad to enter into controversy with him; as we think that both he and ourselves can find better employment—he, than breaking the peace, stirring up strife, and disturbing the harmony that has hitherto subsisted between the respective denominations—and ourselves, than occupying our space in showing up the learned logic displayed in the first editorial essay of the *Witness* against Wesleyan Methodism.

Nor did we intimate that "any selfish consideration" should lead the editors of the *Witness* to "keep in abeyance the principles of Presbyterianism as these are distinguished from Methodism;" so that the *peculiarly*, or something very much like it, attaches somewhere else rather than to us. We did however state—a fact which the *Witness* seems very unwilling to comprehend—that the recent attack on the British Conference, at this peculiar crisis, by the organ of the Free Church of the Lower Provinces, was conducted very different from the conduct of Wesleyan Methodism towards the Free Church of Scotland in the time of her need; and we will add, et uterque vane. With the loud professions of gratitude we have heard verbally made. Forgetfulness of past kindness, returning evil for good, are the things which we charge on the Organ of

the Free Church here. Not that we would solicit an improper and undeserved lenity towards our honoured Conference, the righteousness of its acts being its best and most ample justification; but we think it would have been more seemly for the *Witness* to have remembered the kindness of the Sister Church in the days of the Free Church's affliction, than on the first opportunity occurring in which that act could be reciprocated, to, as the expositor of Free Churchism, in these Provinces, should lift up the heel, and lend his aid, feeble though it be, to injure her reputation. We call to mind with thankfulness the lofty bearing of such honoured men as CHALMERS, CANDLISH, NORMAN McLEOD, and others, who, with a true nobility of soul, and "keeping in abeyance" the comparatively minor differences between the two Churches, have, in their advocacy of the claims of Wesleyan Methodism to public confidence, awarded her their willing meed of praise as being among the most zealous and useful of modern Christian Churches, and occupying a commanding position in the christian world; and we heartily recommend the conductors of the *Witness* to imbibe more of their spirit, and imitate more closely their example.

To the personalities of the *Witness*—unless they be of that offensive character which may demand some notice—we shall pay no further attention. His arguments shall receive due and prompt consideration.

We cannot conclude this article, without expressing our deep regret, that by the position in which we have been placed by the ungenerous treatment of the *Witness*, we are made to assume an aspect of hostility towards the other respected Presbyterian Bodies of this City and Province. We assure them we have not the slightest feeling of ill will towards them, but on the contrary unabated esteem. We have used the general term "Presbyterianism" in our defence, only because our cotemporary has employed it in his unprovoked attack on Methodism.

Methodism in the Channel Islands.

The good folks of the Isles are not insensible to the commercial and political advantages of union with England; but of all the results of that union, the most signal was that the Reformation, which was so deplorably checked among their neighbours in France, was carried out universally among them. When John Wesley arose to spread vital godliness throughout the land, his zeal did not overlook these charming islands. His labours here, as everywhere, were blessed. At that time, the people, though always remarkable for correct morality in the main, were generally without any knowledge of true piety, and were much addicted to amuse the Sabbath by cock-fighting and similar games. Both in English and in French, the Methodists preached repentance toward God and faith in our Lord Jesus Christ. Mr. Brackenbury, a gentleman of large property in Lincolnshire, especially distinguished himself by his labours. Jeanne de Quetteville, a native of Guernsey, soon became a most successful evangelist. In time, not only the two chief islands, Jersey and Guernsey, but also Alderney, had their regular stations, and flourishing societies, both in French and English. At this day, scarcely a parish exists in either island that does not contain its Methodist chapel; the total number of members being between three and four thousand. Their liberality to the cause of missions is great. They send annually a sum which averages a sum of about ten shillings per member. This is, of course, exclusive of all they do in supporting their own ministry, and in local charities. Lately, in Jersey, the French branch of the society has built a very noble new chapel, which may be considered as, on the whole, the best place of worship on the island. Jersey is the largest of all the islands, its capital, St. Helier, being a town of about 30,000 inhabitants. In St. Peter's Port, the capital of Guernsey, the French Methodists are also in the point of building themselves a new sanctuary.—*Correspondent of the Advocate and Journal.*

Baptismal Regeneration.

To expect that Sir Herbert Jenner's judgment will bring the Church any nearer agree-

ment on the doctrine in question, is unreasonable. So far from settling anything, the agitation and discussion will be greater than ever, and we fear, by the uncompromising bigotry of the Bishop of Exeter, that the Church will be rocked to its very centre, as it by a convulsion. Long ought one to ponder before pressing to adjudication a doctrine on which the great body of the Church are divided. Fearing it is the responsibility of putting brethren, as it were, to the sword, in a matter where authority cannot force reason and conscience—where the mind cannot yield to the strong arm of power, without a sacrifice no true-hearted Christian should make.

What is to be done in the English Church? Here is Mr. Gorham prevented from becoming the minister of a Parish, because he does not hold the doctrine of the Church in the opinion of the Bishop of Exeter and Sir Herbert Jenner. Suppose this judgment be affirmed by the Privy Council, what is the consequence? Behold the Archbishop of York representing, if not a majority, at least a very large body, in the Anglican Church, holding the very doctrine for which Mr. Gorham is condemned. One Bishop is sustained, substantially, in silencing a clergyman, for holding doctrines which the Archbishop of York publicly advocates. What folly, to urge to the last point, such a subject of difference; and where, it is anxiously asked, will it end? Can this controversy do anything less than distract the Church? We fear, indeed, the Bishop of Exeter has raised a tempest most difficult to still.—*Protestant Churchman.*

Wesleyan Tea Meeting at Burton, N. B.

On Wednesday, the Tea party announced in our last, was held in the new Wesleyan Chapel at Burton, and was, as might be expected, patronized by a large and respectable assembly, both from Fredericton and the surrounding country.

At 12, the steamer Forest Queen, having on board a party of 175—several others having gone in earlier—left the centre landing, and in less than two hours she landed them at the Burton shore, about a mile from the new Chapel. The short land excursion which followed, was really delightful, and we have no doubt, tended to increase the zest with which our Fredericton friends shortly afterwards partook of the excellent and abundant provision made for them by the hospitality of the ladies of Burton and Sheffield, who really left nothing wanting to add to the comfort of their visitors. The Tea was served at four o'clock; after which, the Rev. Mr. Temple proceeded to make some general and practical remarks upon the general occasion of the meeting. After the Rev. Gentleman had ceased, the Hon. Attorney General was called upon, and gave, in his usual happy manner, a brief address, in which he dwelt principally upon the graces of christian love and mutual good will, through which alone men may be qualified for the duties of either rulers or subjects. The Rev. Mr. Porter followed, and in a speech truly characteristic of himself—breathing christian love and unity, as well as real eloquence throughout—deeply interested his audience. A few moments then followed, occupied by the Editor of this paper, after which the younger Mr. Temple, who sometime since commenced his probation for the Wesleyan Ministry, delivered an address, on the nature and excellence of the Christian Church; evincing a strength of judgement and ease of expression, which, with the blessing of the Great Head of the Church, yield abundant promise of his future usefulness. The Doxology was then sung, and the benediction pronounced by the Rev. Mr. Smith of Sheffield; after which the delightful and delighted party broke up, and the Fredericton part of it were shortly after taken on board the Reindeer, which stopped for the occasion, and rapidly conveyed to Fredericton.—*N. B. Reporter of the 21st Sept.*

Priestly Imposture.

The Government of the Canton Fribourg, in Switzerland, has just published the result of an inquiry into the case of Miss Clara Blafond, who, it was alleged, being left an orphan with some property, was unlawfully prevailed upon to enter the nunnery of St. Ursula, at Fribourg, and to make over the whole of her property to the treasury of that religious society. The inquiry was caused by the rumour of cruel treatment to which this lady was exposed. The commissioners found her in a cell, lying on straw, and with her feet chained to a post. Her food was scarcely fit for an animal. It appears that the wretched woman had suffered this treatment for fourteen years, and that she had become insane in consequence. The commissioners ascertained that the abbess and the bishop were both privy to this disgraceful cruelty. The nuns displayed, in their examination, the most revolting heartlessness, cunning, and reserve. The Government of Fribourg, as a matter of course, decreed that the poor creature should be given up to the friends of her family.—Another instance of religious perversity is reported from the Canton of Unterwalden. M. Fuster, the parish priest of Buecher, thought proper to offer a young lady of delicate health an asylum in his house, but to

order to turn his charity to account, he circulated a rumour of miracles of which the young woman in question was the object. He said she every Friday died, and descended for some hours to purgatory, where she conversed with the dead. By the interposition of the Holy Virgin she was afterwards allowed to come to life again, with a full consciousness of what she had seen and heard in purgatory. This news caused the people of the surrounding districts to come in crowds to see the young lady, and inquire for the fate of their friends and relations who had passed the bourne from whence it would appear people do return sometimes. Of course, the young lady was not sparing in her description of the purgatorial torment, and she enunciated it as a great truth that there are but three means to liberate the poor souls from purgatory, viz., offerings to the Church, legacies to the Church, and pilgrimages. Of course, this applied only to wealthy families, and large sums of money were consequently given to the Rev. M. Easter. At length it was stated that the young lady intended to make a public death at one o'clock, p. m., on the following Friday, and that she would be carried to church, where the Virgin would wake her at four o'clock precisely. Crowds of people assembled from all parts of the country to see the miracle. Virgins dressed in white, and holding wreaths of flowers, stood prepared to carry the sanctified maiden to the church. The church clock struck one, and time wore on, but the fair saint did not die. The appointed time was past by half-an-hour, and still she lay with closed eyes, but as much alive as any of the bystanders. At length the Rev. M. Easter leant over her and whispered in her ear. He received an answer in the same tone of voice, and, turning to the impatient crowd, he informed them that the Holy Virgin had left the maiden the option either to die at that hour or at a later hour, and that she preferred dying at a later hour. Some people thought this too bad, but the crowd cried— "Miracle!" and marvelled vastly.

DEATH OF A NATIVE TEACHER.—David Africaner, a Native Teacher in connection with the Wesleyan Mission in the Nisbett Bath Circuit, South Africa, died at Blyde Verwachting, Great Namaqualand, S. A. on the 1st May, 1849. He was converted many years since, and was well known to those eminent Missionaries, the Albrechts, Ehner, and R. Moffat; by the latter of whom many interesting notices respecting the African family are furnished in the 13th chapter of his "Missionary Labours and Scenes in South Africa." David was of a lovely disposition, modest and retiring, but quick and intelligent, and highly exemplary as a Christian man and teacher; whilst his services to the Mission were extremely valuable. He died in great peace, and as his brother expressed himself, "speaking many good words."

Halifax Wesleyan Female Benevolent Society.—We copy from the 33d Annual Report,—of this unostentatious yet truly useful Society,—which has just issued from our Office, the following statements, and hope the appeal of the Committee will meet with a hearty response:—

The Committee beg leave respectfully to assure its patrons, that the funds placed at their disposal during the last year have been faithfully and economically expended in relieving the pressing wants of the necessitous; and, in thus doing the good that has been within their power to their suffering fellow creatures, they feel they have discharged a bounden duty and imitated the example of the blessed Redeemer. The whole amount collected during the past year, as will be seen by referring to the General Account herunto appended, is as follows:—

In Cash, - - - - -	£39 15 2
Materials, - - - - -	17 17 6
Total, - - - - -	£57 12 8

How much good this sum, though in itself not very large, has been the means of doing, to the aged and infirm, to the sick-poor, and to widows and orphans, your Committee need not say. The unprecedented severity of the last winter will remind the patrons of this Society, that but for their charity, the sufferings of many would have been greatly enhanced, and others in all probability would have pined away in absolute want. The necessity for the operations of this Society still continues; and whilst returning thanks for past favours, the Committee earnestly solicit a continuance of their well known liberality.

The following Ladies are requested to act as the

Committee of the Society for the year ensuing, viz.—

Mrs. C. S. Evans,	Mrs. E. Bennett,
" M. Smallwood,	" S. Knowlan,
" M. Crane,	" E. Troup,
" M. Livingston,	" G. Nordbeck,
" L. Starr,	" M. Starr,
" M. Morris,	" E. Anderson,
" S. Black,	" A. Northup,
" S. A. Valentine,	Miss Crane.
" M. Bars,	

Mrs. ANN BELL, Treasurer.
MARY LOVELAND, Secretary.

Accord and Futina.
Mr. J. S. CUNNABELL, practical teacher of these and other instruments, desires to state, that, from the system pursued by himself in teaching, he will be able to give strangers, visiting the city for a short period, such instructions, in the course of 12 to 24 lessons, as will enable them to perfect themselves in their performance on these interesting instruments. Application may be made at the office of this paper, where terms &c. will be stated.

SUMMARY OF NEWS.

BY THE R. M. STEAMER.

On Tuesday morning last the R. M. Steamer *Canavia* arrived at this port, bringing 75 passengers. We give our usual summary of intelligence.

GREAT BRITAIN.

In business circles business has been dull since our last advices. Public sales in the produce markets in London and Liverpool, have been inactive, and the cotton trade languid—higher prices have been paid for headstuffs—Accounts from the manufacturing districts are unsatisfactory—Rates of flour about the same as last quoted. *Irish's Birmingham Gazette* says, there is little alteration to notice in the appearance of the iron trade, business seems excessively flat, with rather a declining tendency.

GERMANY.

The affairs of Germany continue to be a serious subject of anxiety throughout all Europe. The result of the late visit between the King of Prussia and the Emperor of Austria at Toplitz has not transpired, and up to this period the proposed scheme of German unity, according to the plan proposed at Berlin, appears about as little likely to be carried into effect as ever. The subject of the late Frankfurt Assembly. The object of the most enlightened and moderate Elements in Berlin seems now to be to have a treaty properly after the model of the United States of America, in which the rights and powers of the several independent federal states may be defined, as well as the supreme state government, the whole being in one harmonious, free, and liberal representative system.

ITALY.

The Pope has quitted Gaeta, and has proceeded to Naples, where he has taken up his abode in the Pontifical palace. His reception at Naples was of the most striking and popular character; and even the King of Naples, who had not appeared in public for a whole year, was received with every demonstration of respect and attachment. The Pope evinces no intention of returning to Rome at present; and, notwithstanding all the negotiations and intrigues with which we are daily inundated, no real progress seems to be made towards a satisfactory solution of the Italian question.

AUSTRIA AND HUNGARY.

With the exception of the siege of Comorn now regularly established, military operations have ceased throughout all Europe. Peterwaradin having yielded, it can scarcely be expected that the fortress of Comorn, however strong, and however well provisioned can much longer hold out. It is said that the garrison can defy the besiegers for an entire year.

IRELAND.

In Ireland we learn that the manufacture of pikes is again resorted to, and a few desperate schemers are instigating the most benighted among the people to political crime. The clergy, however, are using all their influence to counteract these mischievous machinations, since not only can be more destructive of the hopes of Ireland than a recurrence to a system of secret organization.

During the week the most unquestionable proofs have been adduced, that the fatal potato disease has re-appeared. In the Dublin market the supplies of the diseased tubers are increasing, and from the south credible statements are made of many districts being ravaged by the calamity. A par-

tial deficiency of the potato crop seems now to be generally anticipated; whether the increased yield of the present season will compensate for the portion which has been, or may yet be destroyed, is now the question. Up to this period, the prices are very low all over the country, whilst large supplies of corn and Indian meal have arrived at Cork.

The re-appearance of the disease has not occasioned the least despondency; on the contrary the tone of all the journals is one of very great satisfaction at the generally favourable report of the harvest throughout the country, which it is agreed on all sides is more abundant than any which has been gathered in for several years. We are sorry to add that our last accounts from Ireland report fresh outbreaks. A police barrack has been attacked at Cappoquin in Waterford. One man of the storming party was killed, and forty-four pikes were left on the battlefield. An effective military and constabulary force has been sent to put down these lamentable disturbances, which are purely of a local character.

FRANCE.

The excitement produced by the letter of Louis Napoleon concerning the affairs of Rome having subsided, Paris has relapsed into its previous state of political tranquillity. The country is generally tranquil, and with the exception of discoveries of the clandestine manufacture of gunpowder, and a few of those little incidents which denote that the Montagnards are as active as ever in concocting plans of insurrectionary movements, France is in the enjoyment of a greater share of prosperity than she has enjoyed since the first revolution last year.

The Cholera appears to have permanently diminished in Paris. Rear-Admiral Bonaparte Desfosses succeeds M. le Prédour in the command of the French naval forces in La Patta.

The President of France has quire recovered his health. He is still living in a studied retirement at St. Cloud.

Business has of late been reviving in Paris. Agents from the departments are at present in the capital buying up goods and giving orders to such an extent that in some cases a refusal has been given for want of hands to execute them. "We have seen," says the *Presser*, "in alluding to this subject—"We have seen several establishments for articles of luxury, which had required since the Revolution only two or three workmen, and which, in the course of the last fortnight, have been obliged to engage fifteen or twenty new ones."

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have taken refuge in the Turkish territories. The fine so cruelly levied by Haynan upon the Jews of Pesth and Buda has been remitted by the Emperor.—These two cities present an aspect of deplorable desolation. The Hungarian army is being broken up.

A vast number of executions have taken place; and a poor schoolmaster of Buda, who taught his pupils the use of arms, and to sing Kossuth hymns, has been condemned to eight years' imprisonment in heavy irons.

The venerable Marshal Radetzky has entered Vienna, and has been received with the honours of more than a Roman triumph. The versatile Viennese showered upon the conqueror of Custozza and Novara the greatest demonstrations of affection; and the procession formed was graced by the presence of Jellachich, three of the Austrian arch-dukes, Gen. Haynan, Prince Leichtenstein, and all the ministers of the empire.

RUSSIA.

DEATH OF THE EMPEROR OF RUSSIA'S BROTHER.—A Berlin letter of the 12th announces the death of the Grand Duke Michael of Russia at Warsaw. It will be remembered that the Prince lately had an attack of apoplexy, which was from the first believed to be fatal.

SYMPTOMS OF INSANITY IN THE EMPEROR.—The death of the Grand Duke-Michael has effected the czar deeply. The violence with which the emperor has been snatched suddenly from the excess of joy to extreme grief, has lent more than ever a countenance of reality to those fears which have lately been entertained, lest the reason of this extraordinary sovereign should give way. The violence with which the symptoms of his grief burst out was equal to the extravagance with which he manifested the opposite sentiment upon hearing of the decided successes of Russian armies in Hungary. The physicians exhausted the resources of their art to tame the furious expression of the passion of sorrow which dominated this overgrown will. Only by the continued application of force to his head during a whole night could the emperor be calmed; or rather, for this remedy, it was the opinion of his medical attendants that he would have fallen a victim to the same malady which struck his brother.

A Postscript of the *European Times* informs us that the Turkish Sultan had refused to give up the Hungarian Provinces to Russia and Austria. A change had taken place in the Dutch Ministry.

THE IONIAN ISLANDS.

The *Independence* Edge publishes the following:—It does not give any authority.—The inscription for the Island of Cephalonia has gained ground since the last accounts. The troops sent to quell it have not proved sufficient. The Lord High Commissioner succeeded there in reason, but had a narrow escape of his life. A soldier was sent down at his side. Martial law is in full vigour. Some of the insurgents have been sentenced to death and executed. A portion of the English squadron stationed at Corfu is under weight to Cephalonia, and it is hoped that tranquillity will soon be restored.

DOMESTIC.

CIVIC ELECTIONS.—We perceive by the City papers that the following gentlemen have been elected as Aldermen to serve in the City Council. Ward No. 1, Henry Pryor Esq. No. 2, Hon. A. Keith and Mr. B. Smithers. No. 3, W. Caldwell Esq. No. 4, John Naylor Esq. No. 5, Mr. W. Johns and Mr. C. Roche. No. 6, J. H. Anderson, and John King, Esquires.

A Schooner belonging to Mahone Bay, was seized by the Revenue Officers last week for a breach of the Revenue Laws—some of the crew having been detected retelling bad spirits—but the master having made affidavit to the effect that he was not aware of his being in the vessel, she will probably be returned to her owners.—*Chronicle of this week.*

COMMERCIAL MEMORANDA.

We refer our readers to the last number of the Wesleyan for a review of our market the past week; there is no change of any consequence to note, and very little business has been transacted in the way of making sales.

Advertisements.

We refer our readers generally, and particularly those in the Country, where our paper has so wide a circulation, to our Advertising columns of to-day.

The Wesleyan circulates generally in all the Counties, and in the numerous Villages of Nova Scotia Proper and in Cape Breton; also in New Brunswick—Prince Edward Island—and Newfoundland; and forms a valuable medium of communication to the advertising public.

Notice.

A Tea Meeting will be held at the Harbour, on Wednesday, the 10th of the month at 5 o'clock, P. M., in aid of the Wesleyan Church now in course of building at the above named place. Admission, 3d.

Persons favourable to the erection of the Building are kindly invited to attend the meeting, and to be present at the pleasure of their personal attendance. It is expected that a most wholesome fare will be provided, adorned with music, both vocal and instrumental, and that a pleasant and happy evening will be in attendance.
Wallace, Sept. 27th, 1849.

LETTERS RECEIVED.

Since our last, letters on business have been received from Rev. R. Morton (August 28th), Rev. G. M. Barratt, A. Temple, Rev. W. Wilson, and I. C. Boals.

TO CORRESPONDENTS.

Several articles from Correspondents under consideration. Our poetical contributors will oblige by sending us articles too lengthy for a weekly paper. Our notices are precious.

COPIES OF THE WESLEYAN MAY BE

obtained at MISS SMITH'S BOOK STORE, 13, St. Paul's Church-yard, London, or at the same address, where also subscribers will pay their advance.

Several articles of News have been lately crowded out.

"OF INTEREST TO ALL

TO THE LADIES.

The genuine Balm of Columbia, for restoring

"Long hair is a glory to woman." If you wish a rich luxuriant head of hair, do not fail to procure the genuine Balm of Columbia. In cases of it will more than exceed your expectation, who have lost their hair for twenty years, it restored to its original perfection by this Balm. Age, state, or condition, no obstacle whatever; it also causes the hair to grow with the delicate tints, which means thousands have had their hair restored to its natural colour by this invaluable Balm. In all cases of fever it will be found a pleasant wash that can be used. A few drops only are necessary to keep the hair from falling out. It strengthens the roots, it imparts a rich glossy appearance, and as a toilet it is unequalled. It holds the hair as much as other miscellated hair restoratives more effectual.

Never buy it unless you see the name of Colman & Co., proprietors on the wrapper of each bottle.

Sold wholesale for the Proprietors, Scott at Martin's Medical Warehouse.

MARRIAGES.

At Advocate Harbour, Cumberland, on Friday the Rev. W. Crosscomb, Mr. James N. Mac Sarah Ann Dunn, both of that place.
At River Philip, on the 23d ult., by the Rev. Beale, Mr. John Weatherly to Miss Sarah F. At her father's residence, Clair Mount, N. B., by the same, Mr. Ezra Mills, of Napier, Elizabeth Cove of the former place.
On Thursday 27th Sept., by the Rev. A. I. Chaplain of the Wesleyan Academy, Mr. Anderson, of Mount Allison, N. B., to Miss Elizabeth Foster, of Fort Lawrence, N. S.
At Wrentham, Sept. 28th, by the Rev. J. Jesse B. Gillman, of Horton, to Harriet S. of Brooklyn.

DEATHS.

On the 29th ult., after a severe illness, Mr. rest child of Archibald Scott, Esq., aged 2 years and 4 months.
At Liverpool, on the 23d ult., Miss Eliza J. aged 41 years. She was for many years a respected member of the Wesleyan Church in this city.

SHIPPING NEWS.

ARRIVALS.

Friday—Steamer *Opava*, Corbin, St. F. & Co. Valonia, Crowell, Boston, 4 days.
Whipple, St. John, N. B., 4 days; Cathartes.
Saturday—Bank Alert, Card, Liverpool, 7 days.
Sunday—Scir. Claude, Kennedy, Labrador.
Monday—Admiral's Yacht, from New Brunswick, via Lucey, O'Brien, Pate, General, Philadelphia, via Barrington, 7 days.
Tuesday—Steamer *Concord*, Judson, Liverpool, via St. John, N. B., 4 days; Mayflower, O'Brien, Pate, 4 days; Sydney, Margaret, Conroy, Peterborough.

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RUSSIA. OF THE EMPEROR OF RUSSIA'S BROTHER. A letter of the 12th announces the death of Duke Michael of Russia at Warsaw...

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AUCTION.

Flower Roots. Flower Roots. The usual importation of Dutch Bulbs have just been received per Ship "Devon" via London, from the extensive firm of V. Schutzer & Sons, Harlem.

WILL sell by Auction at his Rooms, on Tuesday next, the 20th October, at half-past 11 o'clock—the following superb assortment of Roots, which have arrived in fine condition and of a superior quality—viz: 1000 Splendid Double and Single Hyacinths of various sorts and colours, 200 early single Tulips, 200 double do, 200 Bybloe and Byard Tulips, Parrot Tulips, and many other fine sorts.

E. K. BROWN Has received by recent arrivals a well selected Stock of HARDWARE.

BAR, Bolt, Hoop and Sheet IRON, Cast, German, Blistered and Spring STEEL, Smith's Bellovs, Anvils, Vices, Screw Plates, Files and Rasps, Plough Mounting, Plough Plate, Shear and Sock Moulds, Scythes and Shovels, Manure Forks, Mill Saws, Circular, Pit, Cross-cut & Hand Saws, NAILS, Spikes, Latches and Hinges, Cast Steel AXES, Hatchets, Adzes, Draw Knives, Planes, Chisels, Braze & Bitts, and Hammers, Tin Iron Wire, Rivets and Wire Cloth, Shoe Thread, Sparrow Heels, Heel Irons, Awl Blades, TABLE CUTLERY, Pocket Knives, Scissors and Razors, HARNESS MOUNTING, Cabinet Brass Ware, Girth, Cheir and Brace Webb, Curled Hair and Hair Cloth, STOVES, Iron Pots, Oven & Oven Covers, Tea Kettles, Boilers, Fry-Pans, Preserving Kettles, and Stove Pans, Sash Weights, Cart Boxes, Block Bushes, Ship's Compasses, Colours, and Tine Glasses, Best London WHITE LEAD, Black, Yellow, Red and Green PAINTS, Lined Oil, Copal & Bright Varnish, Turpentine, WINDOW GLASS, Putty, Whiting and Ochres, Gunpowder, Shot, and Sheet LEAD, Fish Hooks, 9, 12, 15, & 18 thd. Lines, Salmon, Mullet, Mackerel, and Herring Twines, Brunswick Black, Vaseline Green, Polishing Paste, Wool and Cotton CARDS, and a great variety of other articles which he offers for sale at the lowest rates, for cash or approved credits. Shop No. 1, ORDNANCE SQUARE, October 6, 1849.

BELL & BLACK. Having received by recent arrivals from the Continent a large assortment of GOODS suitable for the present and coming Season, hereby offer: PHOT CLOTHS, Beavers, Doeskins, Broad Cloths and Cassimeres, Black and Fancy Tweed & all kinds of Cloths, Honourable Travel Cloths and Serges, Blankets, Welsh and Llanidloes Flannels, Grey, White and Printed Cottons, Plain Fancies, Stuffed and Lined Lyons and Alpaca Cloths, With a great variety of Linings, Trimmings, and Small Wares, all of which will be sold at the lowest prices. 6th St. Mess 6 W.

For Merchants and Drapers. WANTED by an active Man, a Situation as Sausage-maker or Cook-keeper in a Dry Goods Store or Country House. The Advertiser has been several years in the Retail Trade in another County. Respectable references can be given. Please direct to A. Z. at the office of this paper, Oct. 6, 1849.

Flour & Meal. 150 Bbls. Philadelphia Superfine Flour, 30 " Canada Extra do, do, 15 Tons Fresh Ground Flour, a superior article from American Wheat, 10 Tons Fresh Ground Corn Meal. For Sale by BLACK & BROTHERS, W 2nd St. Oct. 1.

JOHN WOODBILL, Victualler. D. S. respectfully informs his friends and customers that he has removed to his new stand, opposite Dixon's Country Market (the old Wood's) stand, No. 52, UPPER WATER STREET, opposite Messrs. Sains & Wainwright's Warehouse, where he will be ready to receive a continuation of his usual and friendly intercourse from him. May 19.

Fall Goods.

"ADELAIDE" from Liverpool, "DE LON" from London, and "MICHAEL" from Glasgow. BY the above Ships the Subscribers have received their usual assortment of Goods, amongst which are—IRON, Bar, Bolt, Rod and Sheet, common and refined, STOVES, single and double Canada, 18 to 36 inch IRON POTS, Camp Ovens and Covers, and Extra Covers, NAILS, wrought and cut all sizes; Spikes 3 to 70 inches, LEAD, Sheet and Pig; SHOT, WINDOW GLASS, CART BUSHES, Gig and Cart Pipes, GUNPOWDER, Tobacco Pipes, SOAP, CHAIN CABLES, Anchors, Oakum, STEEL, Cast, German, Blister, and Spring, LINES, Cod, 12, 15 & 18 thd., SHOE THREADS, TWINES, Sail, Herring, Mackerel, Shad, and Salmon, CANYAS, Gourock and Navy; BAUVAS, various, COAL SCOOPS, Iron, Zinc, and Copper, PAINTS, best London White Lead, Yellow, Red, Black and Red, OIL, Linseed, Raw and Boiled, PUTTY, HACKING, Warren's Liquid, and Paste, CORDAGE, Gourock, 6 thd. to 7 inches, Spun yarn, Manila Cordage, with a large variety of Shelf Goods in Cutlery, Ironmongery, &c. &c. &c. BLACK & BROTHERS, Oct. 1. W & A 3w.

Liverpool Bakery. THE Subscriber respectfully acquaints the Public, that he has taken the Bakery, formerly occupied by Mr. Mahlon Vail in Liverpool, and intends manufacturing every description of Bread Stuffs, warranted superior to any imported from the United States. From a long experience in the Bakery Business in Philadelphia, New York, and also having conducted the above whilst carried on by Mr Vail, he trusts by strict attention to merit a share of patronage. Orders left with Mr John Roop, junr., (Halifax) will be punctually attended to. JOHN BLAIR, Liverpool, N. S., August, 1849. The Subscriber having been appointed Agent for Mr. Blair's Bakery at Liverpool, has received by the packet Liverpool, a full supply of Pilot and Navy Bread. Also—Family, Pilot, Wine, Soda, Butter, Water, and Medford CRACKERS, which he can confidently recommend. Please call and examine. JOHN ROOP, JR., No. 17 Water St. W 2nd St. Sept. 22 1849.

NOTICE. JOHN D. NASH WOULD give notice to his friends and the public, that he still continues in the Attorney at Law & Commission Business, and will be glad, particularly, to attend to sales on the wharfs, or out-door & Household Sales of Furniture, &c. &c. Also to attend to the buying and selling of Stocks, Bills of Exchange and every description of Goods for parties at a very moderate brokerage, (and would take this opportunity to say to all who may have demands against the firm of Tremain & Nash, that he will attend to sales of any descriptions for such and allow four fifths of the commission to go to the Credit of the firm.) He will still continue at the old Stand No. 12, DEAN STREET, having 2 large Lots, and a good Cellar, he will be glad to take in Storage at a moderate rate, could take in a few Tons Screwed Hay, for a short time. Parties sending goods to him for Sale may depend upon the proceeds being paid over without any unnecessary delay. August 18. W 2nd.

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POETRY.

October.

BY WILLIAM CULLEN BRYANT.
Ay, thou art welcome, Heaven's delicious breath,
When woods begin to wear the crimson leaf,

The Indian Summer.

BY GEORGE GARDNER.
There is a time, just ere the frost
Prepares to pave old Winter's way,

GENERAL MISCELLANY.

SWISS CREATIONS.—High up the most elevated valleys of the Alps, amid scenes where all else is grand and beautiful, man often degenerates to a pitiful, deformed creature, or a chattering idiot.

buhl, a Swiss philanthropist, whom I had the pleasure of meeting, has recently founded a hospital for the cure of these affections, in the Canton of Berne.

CHARACTER OF A SOT.—A sot has found out a way to renew, not only his youth, but his childhood, by being stewed, like Oson, in liquor; much better than the virtuous way of making old dogs young again: for he is a sibil again at second hand, never the worse for wearing, but as purely fresh, and simple, and weak, as he was at first.

GEN. SIR CHARLES NAPIER, an out-and-out temperance man, recently appointed to the command of the British army in India, addressed one of the regiments, on his landing at Calcutta, in the following strain—the spirit of which might be imitated with advantage by military officers the world over.

FACTS IN BUILDING.—A writer in the American Mechanic mentions the following very sensible facts for those who propose to construct dwellings with reference to comfort, economy, and convenience:—
One fact is, a square form secures more room, with a given cost, for outside walls, than any other rectangular figure.

the best economy, in the preservation it affords to wood-work.
The seventh fact is, that if the front door is made at one side, instead of the middle of the front, a partition will be saved, and for small houses this should not be forgotten, but for large houses have the main door and lobby in the middle of the house.

ADVERTISEMENTS.

Advertisements, not inconsistent with the precise character of our Paper, inserted on the following terms. A square of under, first insertion, 3s. 6d.; and each continuation 1s. Larger advertisements in proportion.

Pure Cod Liver Oil, FOR MEDICINAL USE, Prepared and Sold by ROBT. G. FRASER, Chemist, 139, Granville Street.

A CARD. Archibald Morton CABINET MAKER AND UPHOLSTERER BEGS LEAVE respectfully to notify his friends and the public, that he continues to manufacture all articles in his line of business, at low rates, at his establishment, No. 23, JACOB'S ST., where he will be happy to wait on purchasers in the city or from the country.

To intending Emigrants FROM NOVA SCOTIA. THE CANADA COMPANY would submit to the serious consideration of parties who may contemplate leaving Nova Scotia whether the Western Section of Canada (formerly the Province of Upper Canada) does not offer every inducement for them to settle there, rather than that they should proceed to the United States.

THE CANADA COMPANY'S LANDS.—Are offered by way of Lease for Ten Years; or for Sale, Cash down. The plan of 15th Cash and Balance in instalments, being done away with.

SETTLER'S SAVINGS' BANK ACCOUNT.—Printed Papers, containing full and detailed particulars, may be procured gratis from every Post Office in Nova Scotia, as likewise from the Rev. E. Evans, Halifax, of whose permission the Company avail themselves to rear inquiring parties to him, as a gentleman long resident in Western Canada, and who, possessing Maps, will afford information respecting the Company's Lands, and upon Canada generally.

For Sale. 126 Tons Dimension, Spruce and Pine TIMBER, 10x10, 8x8 and 6x8 inches Square, at Cutler's Wharf. Low for Cash. Apply to H. G. HILL, Sept 5. (W & A)

Hardware. SPRING, 1849. THE SUBSCRIBERS have received their Spring Hardware, per Acadia, Parthalia, Adelaide, Corsica, and Ocean (Queen), consisting of: Best Proved Chain Cables and Small CHAINS, IRON of all kinds, Bolt Copper and Composition Spikes, Cast, Dbl. Shear, Floor, Spring, and Tilted Steel, Brandram's genuine Wire Lead, Black, Yellow, Green & Red PAINTS, Ochres, Luscued Oils, Smithwick Window Glass, Sheet Lead, Shot, Lead Pipe from 1/4 in. to 1 1/4 in. Tin Plates, &c., &c., &c., Grain Tin, Iron Wire, Griffin's and Foster's prime and double refined Seythes, Sickles, Smith's Anvils, Bellows, Vices, Cart Boxes, and Axle Pipes, Plough Share Moulds, Cast Plough Mounting, Thompson's Patent Screw and Post Augers, Iron Bars, Bake Ovens and Covers, Fry Pans, Sauce Pans, Tea-Kettles, Bell-Metal and Enamelled Mangle Kettles, Guns, Muskets, Pistols, Spades and Shovels, With an excellent assortment of Locks, HINGES, Cutlery, Brushes, Files, Carpenter's Tools, &c. &c., which they offer for sale at very low prices. DAVID STARR & SONS, Halifax, May 5th, 1849.

Wesleyan Day School. THE SUBSCRIBERS beg leave respectfully to intimate to Wesleyan Parents and to the Public generally that the above School has been for some time in operation, and is still open for the reception of the youth of both sexes. The course of instruction embraces the following branches: Primary Department, Reading, Writing, Arithmetic, English Grammar, and Geography. Higher Department, Ancient and Modern History, Ancient & Modern Geography, use of the Globes, Grammar, and Composition, Writing, Commercial Arithmetic and Algebra. Mathematical and Classical Departments, Euclid, Trigonometry, Mensuration, Land Surveying, Natural Philosophy, Astronomy, LATIN, GREEK, FRENCH, Logic, and Rhetoric. School Room adjoining the Argyle St. Chapel. Hours of attendance from 9 A.M. to 3 P.M. A distinct Class for the tuition of young Ladies in the French Language would be opened should a sufficient number of Pupils offer. Terms of the different Classes made known on application at the school Room, or at the Subscribers' residence, No. 59 Brunswick Street, July 15th. W. ALEXANDER S. REID.

Water! Water! Pure Water! From the Lake running through our City. WASHINGTON, WRINGING & MANGLING MACHINES. ALL through the week, there should have one of these first-rate improved Patent Washing, Wringing and Mangling Machines, in their Laundry. They have long since been tested and proved to be a good and useful article, consuming in economy the saving of Soap, Labour and Fuel, and less wear and tear of articles, than when washed by the hands. This machine will wash large articles, such as Blankets, Flannels, &c., in a very short space of time, superior to anything of the kind done by the hand, being enabled to use boiling water, or water so hot, that it is impossible for hands to work in; it softens, opens the grain, and fulfils the work, and is made nearly dry by passing through the wringing machine. This machine will mangle all kinds of articles, such as Table Linens, Towelling, Sherry, and other articles, as done by the old Mangle, can be used at any time without troubling over the fire in heating and ironing this hot water. The Machine occupies very little room, not more than two barrels.

To Let. A very desirable and comfortable DWELLING HOUSE, now in the occupation of the Rev. Dr. Forester, in Victoria Terrace, Hollis Street, adjoining the Dwelling House of Benjamin E. Black, Esq. Apply to H. G. HILL, Architect, No. 9, Brunswick St. Sept 5.

A CARD. MISS SMITH begs leave respectfully to notify her friends and the public that she has removed her Book and Stationery Establishment, to the Shop (No. 283) lately occupied by Mrs. Doane, in Granville Street, one door south of Mr. Fraser's Drug-Store and invites attention to her present Stock, which she will sell at reduced prices. Sept 5th 49.

Cedar Posts. THE SUBSCRIBER has always on hand, very superior CEDAR POSTS, the very best material in the world for fencing, and will save the expense and trouble of renewing for very many years. H. G. HILL, Sept 5. (W & A)

BY WM. CUNNABELL. AT HIS OFFICE, NO. 3, CONNORS' WHARF, HALIFAX, N. S.

CHRISTIAN MISCELL. We need a better acquaintance with the Rescuer of pure and lofty mind.—Dr. The Three Wanderers. The Church of S.—is beaut natural eye. Small, but neat kept and covered all over with a

NEW SERIES.] A FAMILY Ten Shillings per annum. Half Yearly in Advance.

POETRY. Questions and Answers. BY MONTGOMERY. Flowers! wherefore do ye bloom? —We strew thy pathway to the tomb.

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