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Poetry.

THE LAND WHICH NO MORTAL MAY KNOW.

Though earth has full many a beautiful spot,
As a poet or painter might show;
Yet more lovely and beautiful, holy and bright,
Is the land which no mortal may know.
There the crystalline stream, bursting forth from the
throne,
Flows on, and for ever will flow;
Its waves, as they roll, are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.
And there, on its margin, with leaves ever green,
With its fruits, healing sickness and woe,
The fair Tree of Life, in its glory and pride,
Is fed by that deep, inexhaustible tide
Of the land which no mortal may know.
There, too, are the lost! whom we loved on this earth,
With whose memories our bosoms yet glow;
Their relics we gave to the place of the dead,
But their glorified spirits before us have fled
To the land which no mortal may know.
There the pale orb of night, and the fountain of day,
Nor beauty nor splendour bestow;
But the presence of Him, the unchanging I AM!
And the holy, the pure, the immaculate LAMB!
Light the land which no mortal may know.
O who but must pine, in this dark vale of tears,
From its clouds and its shadows to go?
To walk in the light of the glory above,
And to share in the peace, and the joy, and the love,
Of the land which no mortal may know!

BERNARD BARTON.

TO-DAY AND TO-MORROW.

Don't tell me of to-morrow!
Give me the man who'll say,
That when a good deed's to be done,
Let's do the deed to-day!
We may all command the present,
If we act and never wait;
But repentance is the phantom
Of the past, that comes too late!
Don't tell me of to-morrow!
There is much to do to-day,
That can never be accomplished
If we throw the hours away.
Every moment has its duty—
Who the future can foretell?
Then why put off till to-morrow
What to-day can do as well.
Don't tell me of to-morrow!
If we look upon the past,
How much that we have left to do
We cannot do at last!
Today! it is the only time
For all on this frail earth;
It takes an age to form a life,
A moment gives it birth!

BREAST THE WAVE, CHRISTIAN.

Breast the wave, Christian,
When it is strongest;
Watch for day, Christian,
When the night's longest.
Dare to stand, and onward still,
Be thine endeavour—
The rest that remaineth
Will be for ever.
Fight the fight, Christian,
Jesus is o'er thee;
Run the race, Christian,
Heaven is before thee;
He who hath promise
Faltereth never;
The love of thy Saviour
Flows on for ever.
Lift the eye, Christian,
Just as it closeth;
Raise the heart, Christian,
Lest it repose;
Ting from the love of Christ
What shall e'er sever?
Mount when thy work is done—
Praise Him for ever.

TIME.

Time was, is past; thou canst not it recall;
Time is, thou hast; employ the portion small;
Time future is not, and may never be;
Time is, and thou art, and thou art, and thou art.

Christian Miscellany.

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

For the Wesleyan. The Poverty of the Messiah.

BY REV. R. COONEY.

The unequal distribution of riches, more, perhaps, than anything else, tends to keep up conventional distinctions. Wealthy people are always influential, and the poor are generally overlooked and neglected. In the estimation of some none are respectable unless they are rich. They weigh a man's claims, not by his merits, but by his ingots. The only part of Heaven they like is the pavement of the streets; and that because it consists of gold. Again, these people are without so fastidious that they disown the apostles—the fishermen of Galilee are too vulgar for them! and they exclude JESUS OF NAZARETH from the circle of their acquaintance. They cannot admire a man that had not where to lay his head. Bethlehem is too obscure;—his family connexions are not known at Almacks; they want caste, and their efforts to procure an escutcheon, shew that they are *parvenus*.

Barley loaves and fishes are too strong for their stomachs; such coarse fare is good enough for the multitude; but it will never do for them. They wonder at the concern Nicodemus evinces about religion; yea, they turn up their noses at him, and call him a *Fanatic*. Whenever they think of Zaccheus' conduct, they shrug up their shoulders, and call him a fool; and as for Joseph of Arimathea;—his begging the body of Christ, and burying it in his own new tomb, they understand all about it. He was a weak minded man, was foud of display, and loved notoriety.

There are many that will tarry with JESUS at Mount Thabor; but only a few that will follow him into the wilderness. They will dine with him at the Publican's house, or be his guest at the marriage of CANA; but they have no relish for fasting, or self-denial. They are fascinated by the splendour of his miracles; but repelled by the force of his austerities—the halo of glory that encircles his head, attracts them to his person; but the cross that he bears on his shoulders, drives them away. He says,—*"The foxes have holes, and the birds of the air have nests, but the Son of Man has not where to lay his head;"* and they turn away from him, crying out, "This is a hard saying, we cannot receive it."

JESUS was extremely poor. He commenced life in a stable, and when he was born, destitution claimed kindred with him.

"Cold on his cradle the dew-drops are shining."
"Low lies his head with the beasts of the stall."

He was poor all his life, very poor indeed. He had neither HOUSES nor LANDS. Many of his modern disciples have three per cent CONSOLS, BANK STOCK, RAILWAY SHARES, MORTGAGES, &c.; but he had neither real nor personal property; neither goods nor chattels; no—not even a dwelling place that he could call his own. The young lions could herd together, and lie down in their dens; the goats could shelter themselves in the high hills; the conies could find refuge among the rocks; the eagles could build their nests on high; and the stork could make the fir tree her house; but JESUS had no home. Our Messiah had not where to lay his head.

He often lodged in the wilderness as a wayfaring man; he never rode but once, and that was upon an ass that he borrowed. He held the passover in a borrowed chamber; he was accustomed to cross the lakes in a borrowed boat—at his death he had nothing to bequeath; and his funeral expenses were defrayed by a friend.

"He spake, as man never spake;" such was the favourable criticism pronounced on his celebrated sermon. None of the Rabbis nor Doctors could preach like him; His parables confounded their unmeaning allegories; his

simplicity exposed their sophistry; and the divine unction with which his discourses were fraught, rebutted the formal and spiritless teaching of the scribes. Many hearkened to him with delight; but greater numbers, unable to gainsay the wisdom with which he spoke, objected to him on the score of his POVERTY, and sneeringly said,—*"Is not this the carpenter's son?"* "What presumption, that the son of a low, base-born mechanic should take upon himself to teach scribes and lawyers; and set up his plebeian and vulgar notions against the opinions and decisions of authorized and competent teachers. This fellow is both aspiring and dangerous; he and his fanatical followers must be looked after, and not suffered to propagate their democratic and revolutionary principles."

Let wealthy disciples, while they seek repose upon cushioned ottomans and sofas, think upon HIM, who, when he was wearied, sat upon Jacob's well. Let them, when the poor and the needy ask them for relief, think upon HIM, who said, "a cup of cold water, given in the name of a disciple; shall not lose its reward." Let them, when they are receiving their dividends; when they are making their deposits; when they are calculating their income; when they are reckoning up their gains—let them, when they are engaged in these agreeable pursuits, remember the saying, "*God loveth a cheerful giver.*" Let them remember the poor of Christ's flock, and think of HIM, who, "*though he was rich, yet for their sakes became poor, that we through his poverty might become rich.*"

Go to the weekly Prayer-meeting.

1. It will be a relief to your conscience. It will be redeeming the solemn pledge which you have made before angels and men, when you gave yourself to Christ and to His Church. Stay not with the worldly crowd when the prayer meeting bells call you, for you cannot have a peaceful conscience while thus disregarding the vows of God, which are upon you. Go, join at once the meeting of prayer.

2. It will bring great good to your own soul. Not only will your conscience be relieved, but you will be instructed and quickened in duty; you will be refreshed and gladdened in spirit, and you will have new and more satisfying evidence of your adoption. No Christian, however cold, can sit an hour in a spiritual prayer-meeting without being warmed, and prompted to new activity in the service of God.

3. If you are prompt and regular at the prayer-meeting it will greatly encourage the pastor. He needs all the encouragement he can have. His labours are arduous, his discouragements many, and his night-watchings often. Let him never wonder why you are not present. Allow not his heart to sink within him, at the thought that you have forgotten or forsaken the place of weekly prayer. Encourage him by your constant presence, and you will be repaid an hundred fold, in the increased happiness and usefulness of your pastor.

4. Go to the prayer-meeting; it will strengthen your brethren; it will lighten their burthens, animate their hearts, and make them feel strong in the day of trial.—The few who have borne the heat and burden of the day, sometimes feel sad, because no more "come up to the help of the Lord against the mighty." Yet they have resolved never to abandon the cause, for they have enlisted for life. Go, stand by their side, and share their burdens and toils, and you will also share their abundant rewards.

5. Your weekly presence at the prayer meeting will have a powerful influence upon the unconverted. When they see your firmness and decision, and perseverance in christian duty, united with a consistent life, they will take knowledge of you, that you have been with Jesus; they will be constrained to go to a place themselves that is so constantly attractive to you, and may, through your instrumentality, be brought

a saving knowledge of Christ. Be punctual then, to the prayer-meeting, for the sake of those around you, who are "without hope, and without God in the world."

6. Above all, go to the prayer-meeting because it will glorify God. It will not only bring great good to yourself, and benefit to others, but it will glorify God. And this is the great object for which the Christian should live. "Whether ye eat or drink, or whatever ye do, do all to the glory of God." In the spiritual prayer-meeting, God is greatly honoured by the growth of Christians in grace and in knowledge, and by the marvellous displays of the Spirit's power in the conviction and conversion of men. Go then, Christian brother, honour and glorify God by your presence, and hearty co-operation in the meeting of social devotion. Go through the storm, the cold and the heat—go, though but two or three are inclined to meet you there—go, though worldly cares press hard—go, meet the people of God for prayer, and you will meet our Saviour also, and be richly blessed.—*Vt. Chronicle.*

I must reduce my expenditure—Where shall I begin?

There are seasons, with certain of the disciples, when in fancy or reality their worldly fortunes droop, their finances do not flow in a full tide, and somewhere they must begin to retrench. A twig here and there must be lopped off. But where shall the knife be first used. In some direction they must stop payment.

I have looked on with melancholy curiosity, to see where the first blow would be struck. With not a few, there seemed not the slightest hesitation at beginning with their donations to charitable objects. The first stroke falls on the cause of Christ. Their luxuries, their equipage, those heavy drafts which are made upon them from quarters pertaining to fashion, amusement, pleasure, &c., must still be met. It will not do to dishonour them. But what they had been accustomed to give to religious enterprise seems to be fairer game. It will do to sink those causes which are identified with God's glory, and man's eternal good; but those goodly boughs, odorous with flowers and fruit, their bodily and fashionable luxuries and pleasures, no knife shall reach them.

It is sad to think that the first act of retrenchment should have reference to objects which ought to be unspeakably dear to every lover of the Saviour. One would think that the most natural idea to a servant of God would be, that God's cause should be so deeply embedded in the heart, as to be far beyond the reach of any but the severest storms of adversity, and that instead of being reached first in the tempest, it should be the last. It would seem that the true disciple would cut about him in all directions, and cut at everything almost, before the glorious cause of Christ would feel the blow. What would be thought of the shipmaster in peril, who, to save the labouring ship, should begin first to cast over the very articles most essential to the safety of all on board, leaving untouched what might have with all reason gone first?—*Observer.*

Texts in the Memory.

Many blessed consequences flow from having the words of Scripture in the memory. We cannot always have our Bibles in our hands; especially if our calling leads us to manual labour.

When you walk by the way, good thoughts will be promoted, and evil thoughts will be shut out, by some good word of God turned over in the mind. Choose your text in the morning with this view.

When you are at work, you may derive some unspeakable profit and comfort from ruminating on some savoury promise. It may, by the blessing of God, be yours in the

Family Circle.

The Domestic Altar.

It is morning—sleep has invigorated their frames—the unknown day comes on apace, with all its cares and joys—be it a palace or a cottage—the thickly-tenanted city, or the lonely dwelling of the travelled emigrant. The household is gathered; God's book is read; the manly voice re-veals with authority the words of peace and life; the prattle of the tiny listener is hushed, solemnity clothes every brow. The hymn of praise breaks forth, not with the pealing organ and the strong chorus of the great congregation, but with the subdued harmony of the few. They bow the knee, and then pray, as parents only pray; the voice of love speaks before God the emotions of those hearts. Grateful acknowledgments are made, sorrows and wants made known, and each individual presented to the Universal Father for a suited blessing. Is there an afflicted one in that household? It is then the earnest importunity of the fervent soul seizes its advantage.—“And straightway the father of the child cries, and saith with tears, ‘Lord, I believe; help, thou, my unbelief.’” Is there an absent one? He is then least of all forgotten; and whatever circumstances may attach to that absence, either of joy or sorrow, parental solicitude strengthens with the distance and pleads—“The angel which re-deemed me from all evil, bless the lad.” They rise; affection places its fond token on each loved face, and “man goeth forth unto his work” and to his labour until the evening.” The anxieties of life beset him, its trials and temptations crowd about his path, but ever through the scene he is restrained, pacified, and strengthened, by the hallowing influence of that Domestic Altar.

It is evening. Once more there is a concentration of thought and affection upon all that is Home. Shutting out the interruptions of the world, domestic love hails its returning triumph, and closes as it began the day; again they read and again they pray. The energy of their early devotions may be subdued, but a new element is supplied in the experience of a day. Arguments mount heavenward on the facts and feelings of their private, but to them eventful history. Humbly but confidently Divine protection is sought and felt; and, through the darkness of the night, they sleep as safely as they had escaped the dangers of the day. Such is the peaceful, happy, and profitable alternation of household worship. It has, besides all this, its times of darkness its periods of jubilee, and its eventful epochs; but through them all it stands the palladium of their faith, their testimony for God.

New claimants come upon the scene, and have their share in the ceaseless supplication. Years roll on; and one who, in helpless infancy and playful childhood, was always present at the daily sacrifice of praise and thanksgiving, must now forsake them. Frequent and fervent are the supplications which anticipate, attend, and follow the departure.

Happy is it for him and his when the recollections of the prayers at home are an ever-present influence for good. Death at length tears away one and another from the united group, and as each pays the debt of nature, it is felt by those who mourn, to the last survivor, that no such joys can be again experienced till all stand before the throne of God, and, with the entire family there, worship, “to go no more out for ever.”

Such is religion at home. Its grandeur may be more evident in the solemn assembly of the Sabbath; its greatest heights of spiritual attainment may belong more especially to the closet; and its triumphs may be more effectually seen in the works of faith and labours of love which it manifests to the world; but its loveliness in the family is brought down to the capacities of all. It is a fallacy to confine the limits of piety within the walls of the church or chapel. If not nourished there, its vigour will speedily decline; but feeble indeed will be its development unless it give light to all that are in the house.

How often has it been found that while the instructions of the house of God have

been beyond the intelligence of a child, or even a domestic servant, the simple tones of family admonition, and the closer appeals of truth, presented in its fireside dress, have reached the hearts of both. Thus parental piety and undeviating example have brought entire households into the Church of Christ. And even if there were none of the inestimable advantages so tenderly mingled by infinite wisdom with this and all the other obligations of religion, how pressing is the duty to maintain a perpetual acknowledgment of the Divine goodness, and to enforce a constant dependence upon the Divine aid—“Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain.” There are serious grounds for apprehension that in the present day many Christians neglect the consistent and faithful instruction of the family which was manifested by our forefathers. In too many instances the employments of life, which, rightly limited, are a privilege, have, in deference to all-prevailing example, and ceaseless competition, become perpetual drudgery. The victims of such a delusion lose the highest enjoyments of life, in providing for those which are the meanest. Others profess their willingness, but plead their inability—they cannot pray extempore, they do not like a form. Does conscience acquit them of doing all they can? Let such beware—disinclination is the root from which spring all our present difficulties; and it is the slothful man who sayeth, “There is a lion without.”

Reader! When these lines meet your eye, a new year will be opening upon you. No season can be more appropriate for the establishment of your family altar. Amidst all the purposes you form for the advancement of your interests, personal and relative, let this be foremost. Resolve, by the aid of God, with the Psalmist—“My voice shalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up. Let my prayer be set before thee as incense, and the lifting up of my hand as the evening sacrifice.” Then the unseen blessings which await you, coming in sweet communion with your prayers, will have new interest—will be doubly blessed; and the unknown trials that you meet will find you, morning and night, prepared, by confidence in God, to rob them of their sting. You will henceforth encourage your family, as Hēzekiah did his otherwise disheartened troops—“With us is the Lord our God, to help us, and to fight our battles.” You will find that there is no comfort in prosperity, no solace in affliction, even in that which you call HOME, that can so much bless as THE DOMESTIC ALTAR.

Many of us are reminded, in reviewing the past, that our family devotions have been too often formal, cold, and unprofitable. Let us reflect how much the prosperity of our dwellings, and the interests of personal religion, depend upon the frame of mind in which we conduct these seasons of supplication. Frequency of prayer is of no avail without fervency. And where is the family in whose circumstances there are not ever open springs of sorrow and floods of mercy calling for earnestness at the throne of grace? Let us learn the gradations of true religion. Let us seek enlightened and enlarged communion with God in secret prayer, and then parents, children, servants, churches, cities, will share the blessings which are sought and found at THE DOMESTIC ALTAR.—*The Pathway.*

An Eastern Story.

A man was travelling in Syria, leading his camel by the bridle. Suddenly the animal is seized with a panic of fear; he raises himself with impetuosity, foams and bounds in a manner so horrible, that his master abandons him in anguish, and tries to save himself. He perceives at a distance in the road a deep stream, and as he still heard the frightful neighings of the camel, he sought a refuge there, and fell over a precipice. But a shrub held him up. He clung to it with both hands, and cast on every side his anxious eyes. Above him is the terrible camel, of which he does not lose sight for a moment; in the abyss below is a dragon, who opens his monstrous

jaws, and seems waiting to devour him. At the side of him he sees two mice, the one white, and the other black, who gnaw in turns at the root of the shrub which serves him for a support.

The unfortunate man remains there, frozen with terror, and seeing no retreat, no means of safety. Suddenly, on a little branch of a shrub he discovers some fruit. At that moment he ceases to observe the rage of the camel, the jaws of the dragon, and the frightful activity of the mice. He reaches out his hand toward the fruit; he gathers it; and in the sweet taste forgets his fears and his dangers.

Do you ask, who is this madman, who can forget so quickly a mortal peril? That man is thyself. The dragon of the stream is the ever open abyss of death; the camel represents the sorrows of life; the two mice who are gnawing at the root of the shrub are day and night; and in this situation the fruit of pleasure attracts you. You forget the anxieties of life, the threatenings of death, the rapid succession of day and night, to seek the plant of voluptuousness on the borders of the tomb.

What have you lost to-day?

“How is your head, dear?” asked Mrs. Light, as she entered her husband's sick-room, followed by half a dozen little ones. “Better, thank you,” replied the good man; “I hope you have all enjoyed the service of God's house to-day,” he added, looking around upon the group. “Oh, no indeed, I have not,” replied the wife, curling her lip. “I assure you, you have not lost much by being at home, for our minister was very dull.” “Very dull,” rejoined Henry. “VERY DULL,” echoed little Susan. “Ah, my dear,” said the husband sorrowfully, “I have lost something, I know, to-day; I have lost the assembling with God's people for prayer and praise; and I have lost, at least, some good I might have derived from the sermon; but I have been the Lord's prisoner, and He has not left me without comfort.”

In the evening Mrs. Light returned to her home in a great bustle, calling aloud, “Where is Charles? he has not been out this evening.” Nobody could answer, and Charles was not to be found. After supper Master Charles walked into the parlour, and took a candle from the sideboard to retire. “Stop, Charles,” said his mother, “tell were you have been, and why you were not worshipping with us this evening?” “Oh, I thought it was of no use going with you, mother!” “No use, child! What do you mean?” “Well, mother, I heard you say in the morning it was no loss to my father being absent, so I thought I might as well go for a walk.” The mother was dumb; but the very sermon she had thought so little of was the means of converting the grandmother of the family. Mothers! would you have your children love God's house, and God's day, and God's ministers? Then speak well of them before your household; be all you wish them to be, and teach them that for every sermon they hear they will have to give an account, in the day of judgement!

For Farmers.

WORK FOR THE SEASON.

AUGUST.—Before the close of this month, the scythe, the sickle and the cradle will have passed over many fields and shorn them of their crops. Much of the grandeur and beauty that have adorned nature the previous months will be gone. During a part of August, the farmer has some little respite from his hard labour, yet there is much to do in securing the matured crops, taking care of those that are growing, and doing many things in preparation for the future, which cannot generally be so well done in any other season.

Haying is not yet completed in many parts of New England, and the sooner it is done the better, as grass dries up very fast, after it is fit for the scythe, and it soon loses much of its good qualities. When hay has many bushes, brakes and other weeds among it, put about a half peck of salt to each ton,

and the cattle will eat up the coarse part much better.

Cutting Grain.—The greater part of the wheat harvest comes off in New England during this month. It should be cut soon after the berry begins to harden, as the straw is then drying up, and can afford no more nutriment to the grain. By cutting it rather early, there is often a chance to save it from a long storm, or a long time of dull weather, which is often very destructive.

Weeds.—These require considerable attention, and yet they have generally been neglected during the haying season, and if not destroyed immediately, they will seed the ground plentifully. Those that are maturing their seeds should be burned, or put into compost and the seed allowed to vegetate before the manure is applied to the land.

Bushes.—Cut bushes about the middle of this month, and they will sprout but little—less than if cut at any other season. On many farms in New England bushes are numerous, and occupy no small part of field and pasture. Their extermination would render the farm more beautiful, more pleasant to work, and greatly increase its profits.

Pruning Trees.—August is one of the best, if not the best month for this operation. The bark does not readily start from the wood; and as the tree is in foliage, the operator can see to thin the limbs judiciously. But the great advantage in pruning at this time, is that where the limb is cut off, the trunks remain sound whether it heals over soon or not.

Digging Wells.—In August or early in September, when there is a great loss in attending to this business when water is plenty, and the well is not sunk deep enough, and must be made deeper in a dry time at great expense.

Wet Lands, properly improved, are our most profitable grass lands, and though much has been done, in some sections to reclaim these valuable lands, in other parts they are almost wholly neglected, while the grass crops are failing on high lands. This is a good season for clearing up, ditching, ploughing, hauling on sand or gravel, manuring and sowing wet land to grass, and if well done, a good crop of grass will pay no small share of the expense another year.

Weaning Lambs. In this month, or early in September, according to their age, lambs should be weaned, while the feed is sweet and succulent. They bear weaning better at this season, than late in the fall when the feed is dry, hard and unwholesome, and the sheep are far better for early weaning, as they have a chance to get in good condition before winter. See that the lambs have plenty of good sweet feed on being separated from their mothers.

Winter Wheat.—Prepare for sowing winter wheat, which should be sowed in this month, or early in next. Large quantities of this grain are now raised in Maine, and generally with profit. The Blue Stem is a variety that succeeds well there.

Manure.—Mud, muck and peat must be carted from the low lands, and put in the barn yard, and also laid in a proper place for making compost, and a supply must be provided for the barn cellar in winter, and for bedding for cattle where there is no cellar, that the liquid manure may be saved.

Stone Wall, when the material is convenient, is the best and cheapest fence the farmers can make. Animals seldom attempt to go over it, or throw it down; and if it falls down a little in the course of the year, the materials are always at hand for repairing it. But do not cut the farm up into too small lots, as they are more difficult to till and to mow than open fields; besides the great waste of land for many interior fences. We have known farms of moderate sizes on which the waste of land for unnecessary fences, and the strips on each side not convenient to till, was sufficient to produce \$100 worth of fruit annually, if set in trees.—*New England Farmer.*

TO PRESERVE FLOWERS.—Nitrate of soda, as much as can be held between the finger and thumb, placed in the water in which flowers are to be preserved, will keep them fresh and blooming for a fortnight.

Literary.

Mental Science.

NO. VI.

Mental Science, also, corrects false self-love. Self-love, which is considered that instinctive principle, in man, which impels him to preserve his life and promote his own happiness, cannot be accounted, in the abstract, sinful; but a merciful and gracious provision of his divine Author, for the preservation and comfort of human life. In this sense of the phrase, self-love is not only lawful, but absolutely unavoidable. Our love of self is, however, false and vicious.—(1.) When it leads us to judge too favourably of our faults.—(2.) When we think too well of our righteousness, and overvalue our mental abilities, and entertain too good an opinion of our knowledge and capacity.—(3.) When we overvalue our good actions, and are pure in our own eyes.—(4.) When we are proud and vain of inferior things, and value ourselves upon the station and circumstances in which, not our own deserts, but some other cause, has placed us.—(5.) When we make our worldly interest, convenience, ease or pleasure, the great end of our actions.—Or, (6.) When we take pride in our abilities, attainments, popularity, power, property, and splendour. The whole of these are indicative of either mental pride, or mental weakness!

But amidst all we know and possess there is enough to humble us, and divest us of all false self-love, in ten thousand other matters of which we are utterly ignorant; and of these, the knowledge of which, we should attain. Do we know to perfection anything that belongs to either the material or spiritual world? What do we know of the essence of matter, or the essence of spirit? Do we understand gravitation or attraction, on the principles of which almost all the phenomena of nature, in its grandest operations, and the laws of the heavenly bodies, have been explained? What is the nature of magnetism? By what kind of action is it, that, in a moment, the lungs separate the oxygen from the nitrogen, suddenly absorbing the one, and expelling the other? By what power and law does the blood circulate? Who can fully comprehend, and satisfactorily explain, all these? Such knowledge is too wonderful for us, who "dwell in houses of clay, and whose foundation is in the dust," who are but of yesterday.

This science, then, is to teach us the littleness of man, the folly of pride, ambition, and self-exaltation, and of all that earthly pomp and splendour with which mortals are so much enamoured; and that our thoughts and affections should soar above all the sinful pursuits and transitory enjoyments, of this subliminary state of existence.

The science of mind teaches us to resist vice, and to restrain the unruly passions. It presents the mind of man to us free and unfettered,—not compelled to pursue any particular line of conduct by an absolute necessity. He appears, what he really is, a free agent, capable of resisting vice, and of attending to virtue, or of indulging vice, regardless of virtue. Spiritual life and death, moral good and evil, wickedness and piety, are within his reach, and may be attended to, or disregarded, by him. By the abuse of moral agency he becomes vicious: By becoming a co-worker together with God; and attending to the moral and spiritual requirements of his mental nature, he becomes virtuous. The moral agent appears both for good and for evil. We are just as sure that we possess liberty, or the power to act or not to act, to speak or not to speak, to think on a given subject or not to think, to do this or the contrary, to do or not to do, as we are of our existence. To deny this would be to deny the constant experience of all mankind. And altho' we have not an absolute control over our minds, because of the corruption of our natures; yet, through the assistance of divine grace, we have power to choose and do good, as well as evil. We have power to choose whom we will serve; and, if we choose the better part, to continue therein until death. We are not mere machines, similar to clocks or watches, that move so long as they are wound up, though unconscious of either their motions or utility; on the contrary, we are perfectly conscious of our volitions and actions, and have power to render them vicious or virtuous. Our actions, then, are our own, and spring from our choice.

Vice or depravity, is a course of action perfectly opposed to virtue; and to indulge the unruly passions is to be vicious. Our passions are bestowed upon us for noble purposes; and, if properly regulated, are designed to exalt human nature, and to enable us to answer the great end of our being. It is the abuse of these passions in which our moral nature consists. Mental science teaches us to correct them, or to keep them in the subjection to nature, reason, revelation, and the necessity of our state of existence. And if these be adjusted as nature requires, reason dictates, the word of God unfolds, and the circumstances of our condition demands, we shall not be governed by unruly passions. We shall govern them, and not they us.

GEORGE JOHNSON.

Point de Bute, August 6, 1851.

Correspondence.

For the Wesleyan.

MR. EDITOR.—On Sabbath, June 29th, I preached my farewell sermon to our Societies and congregations in the Barrington Circuit; on the Friday following left the Barrington Mission House, and arrived on the evening of the same day in Yarmouth—my present station.

My residence in Barrington has been to me a time of great interest and importance. My congregations were generally good, and our societies there love Methodism. I felt much interest in the Sabbath Schools, particularly at Barrington Head, where our school is well conducted, and would be an honour to any community.

Two Bible classes were formed while I resided there, consisting of sixty-one members, all young persons, for whose spiritual prosperity I feel much solicitude. These classes met each alternate week, and read a chapter in the Pentateuch, in the Gospels, and in the Acts of the Apostles, in rotation. The explanations which I was enabled to give of those scriptures, were listened to with great attention; and the conversation which ensued, connected as it always was with miscellaneous matter, seemed to produce an influence on the minds of those youth, which will not soon be eradicated, and which I pray God may be a blessing to them in future years.

Through the community of Barrington there appears a great desire for improvement and the acquisition of knowledge.

From that people I am now separated, and as I cannot now preach to them, or speak to them personally, I beg to take my leave of them, by addressing to them the following Pastoral letters, through the columns of "The Wesleyan."

Yours, truly,

WILLIAM WILSON.

Yarmouth, July 12, 1851.

Pastoral Letters.

NO. I.

To the Members of the Wesleyan Society in the Barrington Circuit.

DEAR BRETHREN.—During the past two years I have with much pleasure and satisfaction laboured in your Circuit. I have often met you in your Society meetings, and with many of you I have conversed freely and frequently in your own houses, besides preaching to you and to others the gospel of life and salvation. Those meetings have generally been seasons of comfort to my own soul, and I have reason to believe they have been no less so to you. I could gladly have staid with you longer, but the itinerant peculiarity of our beloved Methodism has rendered my removal from you necessary; and being in the path of duty, at whatever sacrifice of personal feeling, we have cheerfully taken the "parting hand;" and to each other, have perhaps uttered the last farewell. But

"We part in body, not in mind— Our souls continue one; And each to each in Jesus joined, We hand in hand go on." "Subsist within us all one soul, No power can make us twain; And mountains rise and oceans roll, To sever us in vain."

You will permit me, in retiring from your Circuit, and in resigning any pastoral charge of you to my successor, to address a few words of advice to you, trusting that while I give them to you, the same will be duly impressed on my own mind.

First, and above all things, attend to your personal piety and growth in grace. You remember the time when you were "without God in the world;" and therefore "having no hope." You remember also, when you were brought to a saving acquaintance of the truth as it is in Jesus, and experienced a sense of sin forgiven. Given reflect upon those times, with humility and thankfulness; consider frequently the progress you have made, and are now making, in the way to heaven. Do not rest in present attainments.—Never forget there is no standing still in religion.

In order to promote your onward progress to heaven, let me press upon you:

1. The duty of a constant, careful and devotional reading of the Holy Scriptures. Make the Bible your constant companion, and your universal directory. It is by that blessed book you are to understand "doctrine," and from it you are to receive "reproof," correction," and "instruction in righteousness." By its threatenings you are to be warned; by its promises you are to be comforted; by its examples you are to be stimulated; and by that "far more exceeding and eternal weight of glory" which it tenders to you at the termination of your Christian race, you are to be encouraged to persevere unto the end. Think upon the address of the Saviour, to the suffering members of his church, in the city of Smyrna: "Be thou faithful unto death, and I will give thee a crown of life."

2. Live in the Spirit of prayer. The Christian cannot retain his piety without prayer. Frequently retire to your closets, and pour out your souls to God in prayer. Pray for yourselves,

that God may have mercy upon you, and that you may "find grace to help in time of need." Pray for the members of the Church of Christ, who are your fellow-travellers to Zion. We read—Job xliii. 10—"And the Lord turned the captivity of Job when he prayed for his friends." Pray for the ministers of the gospel—they need the prayers of the Church: for they, like other Christians, are often in difficulties. Sometimes they are discouraged—sometimes they are almost overawed by the greatness of their work; and they always have trials peculiar to their place and station. When Peter was in difficulties and had been cast into prison, "Prayer was made without ceasing of the Church unto God for him." Acts xii. 5; and in answer to the prayer of the church, he was delivered. The apostle Paul exhorts the Thessalonians—(2 Ep. iii. 1.)—"Finally brethren, pray for us, that the word of the Lord may have free course and be glorified." Pray for your enemies. Your Saviour, as he hung on the cross, prayed for his murderers—"Father, forgive them; for they know not what they do." Pray for the universal spread of Christianity through our fallen world. The Evangelical prophet expresses both the feeling and practice of every Christian mind when he declares:—"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."—Isaiah lxii. 1.

3. Be punctual and regular in your attendance on all the means of grace, whenever practicable. Many of you are, by your avocation, prevented for a length of time each year, from attending the ordinances of religion; for you "go down to the sea in ships," and "do business in great waters." You are therefore often obliged to spend your Sabbaths on the "great deep;" and sometimes in lands where "God is not known;" but whenever you have the opportunity avail yourselves of it; attend the house of the Lord, and be there in time; enter it in the spirit of devotion; kneel down and ask the Divine blessing upon his word which you are about to hear; hear with deep attention, and always pray for the preacher.—Preachers can preach when the people pray, but it is hard work to preach to a prayerless people.

Attend the sacraments of our holy Christianity. These of you who are parents, bring your children forward and dedicate them to God in their earliest infancy, by his own ordinance of baptism. In this you may sometimes meet with opposition, because there are those around you, who affect to despise infant baptism, and make the most unwarrantable assertions in reference thereto; as that it is "unscriptural;" "it can do the infant no good;" "it is papish;" "it is wrong." But I trust you all know enough to satisfy you that assertions are not proofs; and that you will neither allow the ridicule of the ignorant, nor the seeds of those who have a portion of learning, or the mere unfounded assertions of individuals, prevent you from presenting your children at the baptismal font, for initiation into the visible church. For infant baptism is certainly founded on the New Testament—was the universal practice of primitive Christians, and from those times down to the present day (with the exception of one small body of Christians), infant baptism has been the practice of the whole Christian church.

Regularly attend the sacrament of the Lord's supper. This sacrament is to be attended frequently, and when attended in faith and prayer, is always a means of comfort and refreshment to the Christian mind. "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come."—1 Cor. xi. 26.

For the Wesleyan.

"Let us go again and visit our Brethren in every city, where we have preached the Word of the Lord, and see how they do."—Acts xv. 36.

MY DEAR BROTHER.—While proceeding with my regular course of reading in the inspired volume, my attention was more than ordinarily arrested the other morning by the verse at the head of this communication. We see in it—1st, What was the feeling of the Apostle, and what must be that of every other minister of the gospel, viz., a desire to know what is the religious state of those to whom he may have ministered in other places in the days of former years; and 2nd, the satisfaction afforded him in again addressing, both publicly and privately, those to whom he was, perhaps, first of all the messenger of glad tidings from God, and with whom he has often enjoyed Christian fellowship. How delightful it is for him to be favoured with renewed opportunities of presenting to the minds of such those inspiring truths which in former years he had endeavoured to inculcate on them. While girding up his own loins anew, obedient to the command of Christ, he "spoke to the children of Israel that they go forward."

Most probably this train of thought was more particularly induced from the circumstances arising out of my annual visit to Prince Edward Island, and from what I witnessed of the grace of God in various places during my journeyings.

Leaving home on the 20th June, I proceeded to Bay de Verte, with the hope of obtaining, without much delay, a passage to Charlottetown; but in this I was disappointed, as eleven days elapsed ere an opportunity offered for my leaving the

main; here, however, I saw the good hand of our God, as my time was pleasantly and profitably occupied, at least to myself, in addressing congregations and individuals, personally, from house to house, on the momentous concerns of the soul, that blood-bought, deathless principle, the value of which must appear incalculably great, in the estimation of Him, who asks, "What shall a man give in exchange for his soul?"

The attention given at Bay de Verte by those who came to hear the Word, was encouraging; some appeared to be particularly susceptible of Divine impressions, but O, how desirable it was to see the Word, as a "fire and a hammer" breaking in pieces the rocky heart—such indeed it was to the jailer at Philippi, but it was equally efficacious in the case of Lydia, to whom God spake in a small still voice. Often have we evidence that the Spirit administers reproof, and convinces of sin, when there is no audible cry for mercy by the subject of such conviction; and often is the Christian minister's heart encouraged in the prosecution of his important work, by the intelligence that, years ago—probably just at the time when he might have been questioning the reality of his call to the sacred office, from apparent want of success—he was the instrument of arresting the attention of a thoughtless sinner, and leading him to Christ, though at the same time he had no knowledge of either the individual or of his convictions. A circumstance or two I will here advert to, with the hope of affording encouragement to some youthful labourer in the vineyard of the Lord, who may be depressed in spirit from not witnessing that fruit of his exertions which appears so desirable. A few weeks ago, a minister of many years standing was accosted by a person to whom he thought himself a perfect stranger, with the information that, twenty-five years before, when only twelve years of age, under a farewell sermon preached by him at his father's house, he was brought to a saving knowledge of the truth. The same minister, only a few days after, while on a journey, drove up to the door of a person with whom he had had some acquaintance in the early part of his ministerial life, and on asking him if he recognized him, he replied, "I shall never forget you; your sermon from such a passage of scripture—mentioning the text—'was the means used by God to awaken my sinful soul.'"

But to return to my late visit. I was much encouraged, not only by the attention and seriousness of my congregations at the Bay, but also with that of individuals in my visits from house to house. Perhaps at no former period of my public life have I been so impressed with the saying of the Apostle, as of late—"Knowing the terrors of the Lord, we persuade men." Christ, the Son of God, our wisdom, righteousness, sanctification, and redemption, must indeed be the subject matter of all gospel preaching, and He alone. Yet if the terrors of the law be not proclaimed—if the awful consequences of rejecting Christ be not fully, faithfully and constantly brought before the view of our hearers, we preach to them but a partial, mutilated gospel. The same apostle who said "by grace are ye saved," thundered the terrors of Mount Sinai in the ears of sinners; he indeed used the law as a school-master to bring them to Christ. Not only did he attend to this duty in public, and by letter, but also by plain, personal, pointed addresses—Acts xx. 20, 21 and 31. The same course of conduct we apprehend the Apostle enjoins on his son Timothy, in the words "Be instant in season and out of season, reprove, rebuke, exhort," &c. If, then, attention to the duty of public preaching be the means of warning sinners to flee from the wrath to come, much greater success may be expected, when such ministrations are followed by private admonition and instruction. O, to be so influenced by the consideration of the love of Christ, and the value of souls, in the discharge of our duty, as to be able to say, "I am pure from the blood of all men."

During my detention at the Bay, I preached five or six times, and enjoyed the privilege of conversing freely on the things of God, with some whom I had not seen for many years. The aged and infirm especially claimed my attention, also some who were severely afflicted; there can be but one opinion as to the benefit resulting from free and unrestrained conversation with those upon whom God has laid His chastening hand. It is good to go to the house of mourning—here we learn much, and often in endeavouring to pour the oil and wine of consolation into the soul of the sufferer, we have the enjoyment which is peculiar to those who are required "to speak a word in season to him that is weary;" in attending to those duties, I felt myself more than rewarded—expressibly more. And if—O, if I have been the instrument of but awakening one soul from the sleep of sin, or of affording encouragement to any Zion-bound traveller in the prosecution of his journey, I shall consider myself as having done an infinitely greater work, than would be the saving of millions of my fellow creatures from the greatest temporal calamity.

When the time came for me to leave for Charlottetown, I was indeed glad; many attractions have I there. The Island is my native place—for nearly half a century, there did my honoured father labour for the good of souls, and now many dearly beloved relatives were awaiting my arrival; but what renders it more than all other

things interesting to me, is, the circumstance of its being the place of my second birth, where I passed from death to life. In addition to all this there was the consideration, that during the last winter, God had graciously visited Charlottetown, with an extensive outpouring of the Holy Spirit; causing the Word preached to be spirit and life to many of the Wesleyan congregation, and also to many others, of various denominations.

On my arrival there, the effects of this blessed visitation greatly cheered me; I "saw the grace of God and was glad," feeling particularly thankful, that amidst the strife and contention by which almost all Christendom is now distinguished, and the loud clamours for reform, which are heard even within our own borders, from some who are evidently fallen men—men who, in the vile course they pursue, furnish proof of their being under the influence of disappointed and mortified feelings, the Great Head of the Church should, just at this crisis, bear such testimony to the Word of His grace, as it is preached by the Wesleyans as a body; showing beyond all successful contradiction that the same gospel, which has been the power of God unto salvation to countless multitudes, from the day of Pentecost until the present, is still proclaimed by us. Yes, on Prince Edward Island, and also in these Provinces, there has lately been, in the success with which the labours of many of God's servants have been crowned, the most indubitable evidence given that the last words of Wesley may still continue to be adopted by us—"the best of all is, God is with us."

In many parts of the mission field, much labour is bestowed ere any good results are perceptible. Often is the exclamation heard,—"Who hath believed our report," &c.; but no sooner had the first regularly appointed Wesleyan Missionary opened his commission on P. E. Island, than it became evident that he was an ambassador of Christ—the effects which are graciously promised to follow from faithfully dispensing the "word of life," were then seen. Christ and Him crucified, was exhibited to perishing sinners, justification by faith alone was clearly set forth, and the broad seal of Heaven was stamped on these doctrines, in the conversion of sinners from the error of their ways. The proclamation of the truths which we, as Wesleyans, consider agreeable to the analogy of faith, have been so owned by God, that it may be truly said, that a very large majority of the inhabitants of the Island, who were there brought to a knowledge of the truth, were awakened to a sense of their fallen and undone condition, through Methodist agency.

In conclusion, let me observe that the Institutions of Wesleyanism in Charlottetown are in highly efficient operation. Revival influence has indeed, to a considerable extent, subsided; yet the fervent and persevering prayers of the church, we may confidently believe, will be ere long answered by another and yet more extensive outpouring of the Holy Spirit. I need not say that the Superintendent of the Circuit, Br. Strong in his Supernumerary relation, and the Brs. Narrows and Starr, are looking earnestly for this. Seventeen local preachers, with our excellent Br. Beer at their head, rally around and cordially co-operate in the great work of dispensing the word of life to large and attentive congregations. The Island presents a good opening for a Visiting Missionary, and should one be appointed soon, I cannot doubt but that, in a short time, the result would be the formation of three or four additional circuits.

I am, dear Brother,
Yours very sincerely,

ALBERT DESBRISAY.

Sackville Wesleyan Academy,
August 12, 1851.

Letter from Sackville, N. B.

MR. EDITOR.—I must confess, that, in my opinion, the brethren of both Districts, including myself of course, have not contributed to the columns of *The Wesleyan* as frequently as you had reason to expect. True our time is much taken up with the ordinary work of our respective Circuits; but still, I do think that with a little determination in the matter, all may help you in your good work. Indeed every complaint of not finding more original matter in *The Wesleyan* must fall upon ourselves.

You will feel pleasure in understanding that the results of our recent revival are manifested in the spirituality and devotedness of our beloved people; as well as in the large and attentive congregations which attend our week evenings as well as Sabbath services. Indeed we are striving to secure a *perpetuated revival of the work of God*.

In Dorchester the people have been visited with a most affecting dispensation. This night week, two young men, Mr. John Fillmore and Mr. Andrew Weldon, in company with several others, left their homes to bathe in the Dorchester river. On arriving at the place they had selected, Mr. Fillmore cautiously planted a stake several yards from the shore, reminding his companions that as they knew but little about swimming they must keep within the boundary he had set up. He, however, poor fellow, did not suppose that but a short distance to his left, the

bank of the river having been worn by the tide, most abruptly became perpendicular. It appears that unconscious to himself he had passed from the shoal to the deep water; and that while his companions supposed him still to be amusing himself with rising above and sinking beneath the water, suddenly they made the alarming discovery that he was drowning. His brother and Mr. Weldon made a rush to his rescue, still ignorant of the fatally precipitous bank, when the drowning man grasped the latter, who now being beyond his depth, sank with his expiring companion to rise no more. The brother who had also unconsciously thrown himself into the same perilous circumstances was most marvellously preserved. Mr. Fillmore was in the 21st year of his age; he was a member of the Baptist Church, and was much respected. He was a first class teacher and had just opened a school under most flattering prospects. He was the eldest son, and the stay and staff of an aged widow.

His companion in death was the son of Mr. Thomas Weldon of Dorchester, and was universally esteemed as a young man of moral habits.—In the 19th year of his age, he has suddenly left a deeply afflicted father and mother, as well as brothers and sisters, with numerous friends to mourn his unexpected death.

The scene connected with the funeral of these young men was affecting indeed,—side by side, in the same room, lay two who had a few hours before exhibited the very picture of health and youthful vigour. After prayer by the Rev. Mr. Parker, Baptist Minister, the peculiarly mournful procession moved to the Wesleyan grave yard connected with the Methodist chapel. After the reading of our Service and prayer again by Mr. Parker, in one grave were deposited the mortal remains of those two much-lamented young men. The occasion was religiously improved immediately after the interment before a large and serious congregation by the writer. May God comfort those bereaved families, and sanctify to our much respected young friends the striking illustration of the uncertainty of life.

JAMES G. HENNIGAR.

Sackville N. B., August 13, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, August 23, 1851.

THE BRITISH CONFERENCE.

(Abridged from *The London Watchman*.)

WEDNESDAY MORNING, July 30th.—The sittings of the Conference were commenced on Wednesday morning, the 30th of July, in the Brunswick Chapel, Newcastle-upon-Tyne.—Shortly after nine o'clock the President gave out the usual hymn, "And are we yet alive," &c.; which was sung with heart and voice. The Rev. Secretary, Dr. HANNAH, read John xxi., and then, called on by the President, he and Dr. NEWTON, offered appropriate and powerful prayers. The large number of ten senior Ministers had died during the year:—Revs. William Atherton, Alexander Bell, John Chettle, George Cubitt, Joseph Fowler, James Golding, Leonard Posnet, Jacob Stanley, William Vevors, Robert Wood; and three supernumeraries had retired, and therefore ceased to be members:—Revs. John Bumstead, James Dunbar, and Richard Waddy.

The following were elected to the Legal Hundred in the stead of the above thirteen. *By Seniority*:—Revs. Samuel Wilde, John Raby, John Bell, T. H. Squance, John Brown 1st, William Smith, William Bacon, William Ash, George Birley, Abraham Watmough. *By Nomination*:—Revs. John Rattenbury, William L. Thornton, William Burt.

The usual public prayer-meeting at mid-day was numerously attended. The Revs. Messrs. Robert Young, Bowers, Greer, (Irish representative,) and Peter McOwan, pleaded with intense and agonising importunity for a descent of the Holy Spirit on our own church, on all other churches, and on the world.

Dr. Hannah was elected President by 157 votes. For the Rev. John Lomas 30 voted; for the Rev. John Scott 14; and for Dr. Alder 11. Four or five others had trifling suffrages, in number ranging from 1 to 4. The Rev. John Farrar was elected Secretary by 165 votes, and about 49 were found to be distributed among 11 other persons. These elections, therefore, were virtually unanimous.

WEDNESDAY EVENING.—After the usual devotional exercises, the Ex-President (Dr. Beecham) requested the President (Dr. Hannah) to take the chair of the Conference.

On taking the Chair, Dr. Beecham addressed the President elect in an able and admirable

speech, which elicited a suitable reply. These we shall give in our next number.

The newly-elected Secretary delivered an appropriate address, in acknowledging the honour conferred on him, in being appointed to so responsible a position.

Dr. Bunting moved and Dr. Newton seconded a motion containing a vote of thanks to the Ex-President for his valuable and arduous services during the past year, which was suitably acknowledged.

The Rev. Messrs. Waugh, Greer, and Meredith, were introduced by the President to the Conference, as Representatives from the Irish Conference, when the Irish Address was presented.

Dr. Alder stated that he had been appointed as the Representative of the Canadian Conference by the unanimous vote of that Body; and then presented their Address, which was read to the Conference. It expressed strong sympathy with the British Conference in its present struggle against many adversaries for the maintenance, in all their pristine purity and integrity, of the constitutional principles of Wesleyan Methodism. Dr. Alder, Mr. Rule, and Mr. Stinson were appointed to prepare an answer to the Canadian Address.

Dr. Richey was introduced to the Conference, and was cordially received.

Thirty-three young Ministers were found duly qualified to be admitted as Ministers into Full Connexion with the Conference.

THURSDAY, July 31.—A Communication from persons purporting to be Delegates, or Representatives of the Agitators, having been read, it was moved, seconded, and resolved,—with five dissentients,—to decline the request contained in it.

The Irish Address was read, which on motion, was received. The Ex-President referred to the generosity of the Irish Conference, which had resolved to subscribe, out of their own scanty resources, £200, as a tribute of their love to their English brethren, and their fidelity to the great principles of the Connexion. Messrs. Peter McOwan and Daniel West were appointed to prepare an answer.

Forty young men, 34 of whom in England, and 6 in Wales, were accepted as Candidates for the Ministry. Seventeen were declined.

A list was also read of 25 promising individuals, who were accepted as Assistant Missionaries, in different parts of the world. This is a very cheering fact.

Twenty-six Ministers, it was found, had died during the year, in Great Britain; three in Ireland; and two in the Foreign, or Mission work.

FRIDAY, August 1.—The Examination of Character occupied this day, and the next, Saturday, August 2d.

In the case of Dr. Beaumont, the Minutes of the Special District Meeting, and the Minutes of the General District Meeting, reviewing the proceedings of the Special Meeting, were laid before the Conference. These Minutes, amongst other things, recommended that Dr. Beaumont should not be, for the present, put into any office of the Connexion, which would devolve upon him the obligation specially to administer the discipline of the Body. After a full hearing, these Minutes were, on motion, received and confirmed.

MONDAY, August 4.—The examination of character was resumed.

According to established usage, a Public Religious Service took place in the forenoon, in the Conference Chapel. The galleries were thrown open and fully occupied. Dr. Beecham preached the Official Sermon, from Hebrews xiii. 8, which occupied nearly two hours in delivery. The Sermon of the Ex-President, and the one by the President delivered on the Sabbath morning previous, are to be published.

In the Evening, the Examination of the young Ministers who are candidates for Ordination took place in the Conference Chapel, which was crowded on the occasion, the President taking the Chair. After the usual devotional exercises, the President made some appropriate remarks, and then called on several of the Candidates to recite their personal conversion, present state of Christian experience, and call to the Ministry when ten of the number responded to the request. The examination was to be resumed on the next evening.

TUESDAY, August 5.—The inquiry respecting Ministers desiring to become Supernumeraries, which engaged some attention on Monday, was

resumed. Permission was given to twenty-five to become Supernumeraries. Four, having recovered their health, are to enter again on the full work of a Circuit.

The remainder of the sitting was occupied with the Theological Examination of the young Ministers proposed for Ordination. Perhaps no body of candidates ever appeared under similar circumstances, whose theological and general attainments were more satisfactory. On motion, they were formally received into full Connexion. The examination of the young men was resumed this evening, the President in the Chair, when, after devotional exercises, ten others spoke on the points previously mentioned.

WEDNESDAY, August 6.—This morning, the interesting and solemn ceremony of Ordination took place at Brunswick Chapel, to which admission was only obtainable by ticket, and every available part of which was crowded long before the commencement of the Service.

After the Ordination, Dr. Beecham, Ex-President, delivered the "Charge," founded on the concluding part of the 4th chapter of the 1st Epistle to Timothy, beginning at the 11th verse.

METHODIST INTELLIGENCE.

Rev. F. GAETZ, of Parrsboro, under date of July 31st, writes:—"There is a good work going on at New Canaan. Many are penitent, and some have been blessed with pardon and peace. I feel encouraged and blessed, and a degree of heavenly influence rests upon the congregations. May the Lord of Hosts pour out abundantly his Spirit upon us!"

Rev. W. McCARTY, Guysboro, under date of August 8th, writes:—"A Tea-Meeting, to assist the Manchester friends to finish their New Chapel, was held on the 30th ult. at 3 P. M. A large party of Wesleyans and others belonging to Guysboro embarked on board of a Vessel in charge of Captain Cunningham, who very kindly conveyed the whole party to the scene of our Tea Meeting, free of charge. About two hundred persons were present. The Ladies of Manchester provided abundantly for the entertainment. After tea, the Meeting was conducted with singing, prayer, and the reading of the Scriptures. Several Addresses were given by Ministers and laymen. The Benediction was pronounced by Rev. Mr. Morris."

Rev. W. C. BEALS, of Amherst, under date of August 14th, says:—"A very gracious work is progressing in one part of my Circuit. Sinners have been justified, backsliders reclaimed, and believers quickened. A fortnight ago, I baptized four adults, and received *twenty-six* on trial for membership. We hope the work will spread from this point (New Canaan) to every part of the Circuit."

Micmac Mission.

The Rev. John Chase, in the *Christian Messenger* of the 15th inst., says, in a communication to the Editors:—"You certainly know that all the assurance of support given brother Rand at the Eastern Association was based upon his *faithfully translating*, not transferring the Word of God into the language of the 'poor Indian.' "If he" (Mr. Rand) "believes, as undoubtedly he does, that the word 'baptizo' means, as used in the New Testament in relation to the ordinance of baptism, to dip, plunge or immerse, and nothing else, and if there is in the language of the Micmac Indian, a word that answers to the Greek word, baptizo, then it is not too much to expect of him, that he will use that word in preference to all other words in translating the word of God for the people of his mission."

If we rightly understand the matter, the Committee of the Micmac Mission, composed of Ministers and lay gentlemen of various denominations, will not appropriate any of the funds at their disposal for the publication of a *sectarian* translation of the Scriptures. We hope no difficulty will arise on this point.

Puseyism in High Places.

"*The Church in the World; or, The Living among the Dead,*" a work from the pen of Rev. J. B. SMITH, Vice President, we believe, of King's College, Windsor,—is receiving a sifting examination from "*Vigilans*," an able correspondent of the *Church Witness*. The work itself, judging from the review of it, is thoroughly

Puseyical, in which the worst errors of that Anglo-papistical system are either insiduously insinuated or openly avowed. Evangelical Churchmen in these Provinces do right to be vigilant—to sound an alarm—when Puseyism seeks thus publicly to associate itself with that long established seat of learning, through whose course of instruction the majority of candidates for the sacred office in the Episcopal Church, must necessarily pass. We know nothing of the religious views of the Rev. gentleman, except from report, and that speaks not very favourably for his soundness in Protestant Truth. At all events, "Vigilans" sees enough in "The Church in the World," to lead him to apprise his fellow Churchmen of its "*leaning towards Rome*;" and to warn Divinity students at King's against the opinions therein set forth. "It is earnestly to be hoped," says the reviewer, "that none of the young men who are at present students in Divinity at Windsor College, may become tinctured with these opinions. If they should go to the village churches of Nova Scotia, inflated with these absurd notions of priestly power, and with their minds filled with the minutiae of carvings, intonings, antiphonal chanting, altars, violet coverings, gilt crosses, encaustic tiles, east turnings and south bowings, they will go to display their own ignorance, to bring reproach upon the church of their fathers, and to feed their hearers with husks instead of the bread of life." This is said well—and said strongly—and we hope it will produce its desired effect on the minds of all, who either now, or shall hereafter, fill the Episcopal pulpits of the land.

A Few Minutes with Authors.

MISTAKEN EDUCATION.—There are parents who educate their children to fashionable opinions and practices. The supreme object of these parents, and the object which their children are taught to consider as supreme, is to have the children make an advantageous appearance in the world. For this end they are taught, with great care and expense, what are called accomplishments; such as fashionable manners, dancing, dressing, and many other things of a similar nature. Their minds, in the meantime, are furnished with little useful knowledge, with few useful habits, and with no sound moral principles; for, unhappily, such principles have rarely been fashionable. Of God and religion, indeed, they must have heard; but they have heard of them never as objects of fashion, nor as means of enabling themselves to make a graceful and brilliant appearance. The conversation of both the parents and the children turns chiefly or wholly upon the newest fashion of dress, furniture, equipage, and manners; and upon the happy beings who by these things have acquired peculiar distinction in the gay world; upon the last or the next amusement or party, and the appearance, dresses, and accomplishments of those who were or will be present; upon the last or the next play, the scenery, and the actors; and upon the innumerable other trifles of the same frivolous nature. The business of their life is to visit the theatre, the drawing-room, and the card-table; to dress, to dance, to see shows, and to fritter away time in conversation upon these insignificant objects. Infatuated parents! who thus train up those whom they professedly love to objects of absolute insignificance; who teach them to cull straws and feathers, and never think of conducting them to any solid or enduring good.—Unhappy children! converted by their own parents into intellectual butterflies, and taught to spend the summer of life in displaying their pinions to the sun, and in sporting from one flower and sweet to another, till the melancholy day arrives when they can sport no more. Happy would it be could they know that there is a dismal winter approaching, a frost which will terminate their sport and splendour for ever.

PRE-EMINENCE OF ENGLAND.—Not only is England first among the nations of the earth, but she is the model-nation of the world. Her language is all but co-extensive with the globe. Her sons are settling in every clime. Her Institutions are taking root in every soil, and are growing up in all their strength and grandeur under every sky. Like some great central orb, she is attracting all nations to herself. Her metropolis is the spot which has been chosen for the Exhibition of the Industry of the world. Mighty consequences are involved in this enterprize. Peo-

ple of every kindred and of every tongue cannot meet and mingle, as they have done and will continue to do during the period of that great Spectacle, without losing much of their national animosity, and their national prejudice, and again leave the shores of England without being impressed with the fact, that how much soever other causes may have contributed to lift her into her proud pre-eminence, she is chiefly indebted to her SIMPLE, PRACTICAL CHRISTIANITY. Its principles are eminently in favour of all which can go to improve and render great a country. They are never in opposition to the freedom, the elevation, and the happiness of a people. Nothing short of the universal spread and prevalence of these principles will reconcile the nations, and perfect the brotherhood of man.

Gold Drops.

One never loses by doing a good turn. An hour in the morning is worth two in the afternoon. It costs more to revenge injuries than to bear them. Excellence in any calling is the result only of application and industry. Reading bad books is as hurtful as keeping bad company. Cultivate love in your heart and in your family, as the choicest flower of your garden. Every man ought to aim at eminence, not by pulling others down, but by raising himself. Religion does not forbid, but encourages, the highest cultivation of which the human mind and heart are susceptible.

Useful Hints.

Do with your hearts as you do with your watches—wind them up every morning by prayer, and at night examine whether your hearts have gone true all that day, whether the wheels of your affections have moved swiftly toward heaven. Said the father of John Wesley to Mrs. Wesley, as she was patiently teaching one of their children a simple lesson, which it was slow to learn, "Why, my dear, do you tell that dull boy the same thing twenty times over?" "Because," replied she, "nineteen times won't do. If I tell him but nineteen times, all my labour is lost, but the twentieth secures the object." All classical antiquity has not bequeathed us a maxim of more practical wisdom.

Never let the anticipation of a coming pleasure cause you to waste present moments. Many lose half their lives by neglecting the present in regrets for the past, or vain anticipations for the future.

Notes by the Way.

A man in Paris, having amused a company by swallowing several flints, boasted that he could swallow a watch. A tradesman present, doubting the fact, handed the man a watch, which he immediately swallowed. The tradesman desired that his watch might be restored, but the man declared he had swallowed it, and was unable to give it up. The commissary of police, on being appealed to, declared that the man was entitled to the watch. Beware of jugglers.

When Sir Richard Fanshawe was travelling in Spain in his carriage, with his coat-of-arms on it, surrounded by the two mottoes that belonged to them—*Dux vite ratio: in cruce Victoria*—(Reason is the guide of life: Victory is in the cross)—a crowd of peasants gathered round the foreigner in a town where he stopped for refreshment. The peasants were anxious to know of their priest the meaning of the Latin words. He being unable to translate them, and yet indisposed to confess his ignorance told the admiring crowd that the coach belonged to the *Duke of Vite Ratio*, who had done great things for the *Cross*!

Mr. Shiel, on once being asked whether Mr. — had any Irish estate, exclaimed, "Why he's an Irish estate himself! He is heavily encumbered—he is openly for sale—and though he has a parliamentary title, he can find no buyers at all!"

When Lieutenant O'Brien was blown up in the "Edgar," and thrown on board the "Admiral," all black and wet, he said to the commander,

with pleasantry, "I hope, sir, you will excuse my dirty appearance, for I left the ship in so great a hurry, that I had not time to change my dress."

A fat man riding upon a lean horse was asked how it came to pass that himself was fat, and his horse so lean. He answered—"Because I feed myself; but I leave the feeding of my horse to another." Inference—see your horse fed.

Dedication of Temperance Hall.

The handsome edifice in Poplar Grove is now completed, and is in every way a convenient building for large gatherings of the people. It also affords clear proof of what a limited number of zealous and active individuals may accomplish, when they set resolutely to work. This building, which has cost, including the price of the ground, between five and six thousand pounds, there is every reason to expect, will give a fair remuneration to the shareholders. The basement story is producing a rent of £120 per annum—and the large room when in an unfinished state brought a return in 12 months of £260. The sittings will accommodate 1400 persons, and 200 more might find space to occupy, and see and hear to advantage.

The Directors have resolved on a Dedication Service this evening. Rev. E. A. Crawley, D. D., will deliver the address, and our old and tried friend, F. W. Kellogg, will have the honour of giving the first Temperance Lecture within its walls. Mr. Kellogg intends taking passage for England in the Steamer on Thursday night, where he may remain for years, and we doubt not but that many who are truly grateful for the benefits they have experienced as resulting from his persuasive advocacy of this good cause, will attend, and bring numbers with them to throng the Hall. We wish Mr. Kellogg abundant prosperity, and trust that he and the Directors on the occasion referred to will have an overflowing House. — *Athenaeum*, 20th.

The meeting above referred to, was well attended, and proved in a high degree interesting.

The celebrated JOHN B. GOUGH, has reached our City to give a series of lectures on Temperance. [See advertisement on last page.]

A gentleman named Horton has headed a subscription list for a Wesleyan College in Van Dieman's Land with One Thousand pounds.

Mr. F. Crowe, Missionary from Guatemala, in a lecture recently delivered at Leeds, England, stated, that the Roman Catholic Priests in Spanish America had more control over the people than the magistrates, in civil as well as in religious matters. The people had no Bibles, and those which were given them by the Missionaries who have gone of late years to Spanish America were collected and burnt by the priests!

The recently recovered Manuscript of Origen, which purports to be a Refutation of all Heresies, is to be edited by Emanuel Miller, a Frenchman, and of acknowledged eminence as a Greek scholar, and published at the Clarendon press.

The Rev. Dr. Boring, Superintendent of the Methodist Episcopal Mission (Southern) in California, in a recent communication, says, that among the interesting facts of the present day he has received from China portions of the Scriptures in the Chinese language for distribution among the Chinese in California.

The *Bury Post* announces that, in consequence of the complaints made to the Bishop of Norwich of the manner of which many of the incumbents perform divine service, his lordship has ordered the arch-deacons to make a visitation of their arch-deaconries, and report to him any innovations which may have been introduced.

An anti-missionary movement has taken place among the orthodox Hindoos at Calcutta. The severity of the mode of expiating loss of caste (wandering forty-eight years as an ascetic) hitherto insisted on, has prevented Hindoo youth, who have been converted to Christianity at Mission Schools, from returning to the religion of their fathers on arriving at years of discretion. A milder penance or fine has been agreed to by the Brahmins as the principal condition of re-admission to the forfeited privileges of caste; and it is said that there were fifty Christian converts at Calcutta who would return to the Hindoo creed as soon as the milder penance was assented to.

The beautiful Mission Ship, *The John Wesley*, is about to return to her duties in the South Pacific Ocean. She will take out several Missionaries and Schoolmasters for the Feejee Islands, and New Zealand, and a very full cargo of the supplies required for carrying on the work.

One of the Missionaries examined lately, before a Committee of the House of Commons, on the Kafir War, deposed that two of the local magistrates had created irritation and discontent amongst the native tribes, and that one of the rebels had been supplied with ammunition by the local authorities, but that the Missionaries had done all in their power to suppress revolt and to secure peace—a sufficient answer to the charge of the Missionaries fomenting rebellion.

Lord Palmerston, it is said, has addressed a note to the Tuscan Government with energetic remonstrances upon the expulsion from Tuscany of Mr. Pakenham, who busied himself with converting Tuscan subjects to Protestantism. This affair is expected to become a serious question.

A Concordat has been concluded between the Pope and the Queen of Spain, one proviso of which is, that no religion except the Roman Catholic, shall be even tolerated in Spain. Talk of Protestant intolerance after that! If Romanism be the true religion, why this jealousy and dread of Protestantism or of religious liberty in Roman Catholic countries?

Mr. Napoleon Roussel, now in London, states that it is now a month since he made the Jesuit Father Ravignan the following offer:—"Let us choose a room; you shall speak in it for one half hour; and for the next half hour I will simply read the Bible in the hearing of you Roman Catholics. If you refuse this offer it will be known who it is that fears for his own cause, and who dreads the Word of God." Mr. Roussel has received no reply.

The Rev. W. Cantnell of Thurles, Ireland, said among other things at a meeting held at Cashel to oppose the Ecclesiastical Titles Bill, that "Pius Ninth shall continue to hold in his hand the keys of the Kingdom of Heaven." This was cant-well indeed!

The Synod of the time-honoured and valiant church of the WALDENSES held its triennial meeting in the valley of St. Martin in May last. Twenty-two ministers were present. The reports disclosed a prosperous state of things.

Arrangements have been made for commencing forthwith a Railroad between Alexandria and Cairo, to be finished in two years. Mr. Stephenson is to receive £55,000 for the engineering part of the undertaking.

The *Family Visitor*, edited and published by Robert Sears Esqr., New York, is an excellent Paper; and from the talent already displayed by Mr. Sears in his popular Pictorial works, we have no doubt he will secure for his weekly periodical an extensive circulation. We wish him success in his new enterprize.

We understand a telegraphic message reached the city yesterday, stating that Mr. Howe and Mr. Fulton were elected for the County of Cumberland, without opposition. The Township, we understand, is to be contested.

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

Summary of News.

BY THE R. M. STEAMER.

The R. M. Steamship CANADA arrived on Monday morning, after a fine passage of 83-4 days from Liverpool. The news is unimportant.

ENGLAND.—The Ecclesiastical Assumption bill had received the Royal Assent.

In the House of Commons a motion was adopted for an address to Her Majesty praying her to direct that the Crystal Palace be preserved until the 1st of May next.

A select committee of the House of Commons have reported against the penny stamp for Newspapers.

The receipts of the Great Exhibition exceed £3000 on shilling days, and the number of visitors exceed 70,000.

The London Times says that there is ample evidence that the whole story of the discovery of four bodies of Sir John Franklin's crew, is a sheer fabrication from beginning to end.

Parliament was prorogued by Her Majesty on the 8th instant.

The crops throughout the United Kingdom are reported to be highly satisfactory. There is every prospect of a speedy improvement in trade.

It is reported that shortly before the Canada left Liverpool, a despatch had been received from London, announcing the important intelligence that the British Government had finally decided upon voting the required seven millions for the construction of Railroads in British North America.

The accounts from the manufacturing districts are generally much more favourable. The American orders for Birmingham manufactures show no signs of diminution, and the recent improvement in the Irish linen trade has been fully maintained. At Nottingham there is increasing activity in the late manufacture and a partial revival in the Hosiery trade. In both the yarn and cloth departments of Manchester there has been a fair amount of business during the week, with a general steadiness in prices. As regards goods we have to report a fair general trade and prices are steady.

Revenue returns afford abundant evidence of the prosperity of the mother country.

In Parliament, the Commons resumed the discussion relative to Alderman Solomons. Petitions from London and Greenwich supporting the claims of Solomons and Rothschild, were rejected, and Lord John Russell's motion to the effect that Alderman Solomons had not taken the oaths legally, and is not entitled to a seat, was finally passed by 133 to 63.

The World's Fair is as popular as ever, and it has been decided upon that the Crystal Palace is to remain in Hyde Park—at least until next May.

The London Peace Congress has received the adhesion of M. Enaille Girardin, a man noted as both duellist and revolutionist.

The Lord Mayor of London and an immense concourse of other distinguished strangers have paid a visit to the French Metropolis, and the Parisians are reported to have eclipsed themselves in the variety and magnificence of the several fetes got up in honour of the occasion.

The clipper yacht America is at Cowes, where she attracts a good deal of attention from the members of the different yacht clubs.

TETOTAL DEMONSTRATION.—The friends of Tetotalism have taken advantage of the present enormous influx of visitors from all parts of the kingdom to commence a "series of grand demonstration fetes and meetings," the first public one of which took place on Monday evening, at Exeter-hall. Mr. L. Heywood, M. P., presided, and the platform was crowded with a numerous assemblage of persons from different parts of the country.

SUBMISSION TO THE LAW.—A letter from Dublin says:—"Dr. McHale, the Roman Catholic Archbishop, has caused his title to be changed in the books of the National Bank of Tuam, from that of Archbishop of that see to the Most-Rev. Dr. McHale, in consequence of the provisions of the Ecclesiastical Titles Assumption Act."

FRANCE.—The Committee on the Budget report the estimated receipts and expenditures for 1853, as follows: Total expenditure, 1,437,331,289 francs. Total receipts, 1,378,554,806 francs. Excess of expenditure, 58,777,023 francs, or about 11,500,000 dollars, showing a formidable deficiency.

Some disturbances have lately taken place at Toulouse, which were arrested and put down by an armed force, twenty-two socialists were arrested.

The Siecle newspaper was seized on Tuesday for a libel on the President.

It is thought likely that Gen. Oudinot will receive the Baton of Marshal, vacant by the death of Marshal Sebastia.

Paris is crowded with strangers, rendering business in the Capital brisk, but the dull season has set in for manufacturers in the provinces.

ITALY.—The London Herald says that Mazzini has circulated a proclamation at Rome, calling on the friends of liberty to be prepared, for the hour of Italy's regeneration is at hand.

The Milan Gazette of July 19th contains a proclamation of Marshal Radetsky alleging that fresh attempts at insurrection are making, and that he is prepared to adopt very vigorous measures. The state of siege or martial law was still kept up.

In Rome, some disagreement had occurred between the French Military authorities and the

Papal Government; the former insisting upon turning the officers of the inquisition out of the building occupied by them, in order to make room for some fresh arrivals of troops.

It is generally believed at Naples that the French Army will shortly quit Rome and leave his Holiness with a mixed garrison of Austrians and Neapolitans.

The assassin of Evangelisti, at Rome, is said to be a woman, who having obtained from him at the price of her virtue the liberation of her husband, took the first opportunity of killing the author of her dishonour.

50,000 Austrians, it is said, will be added to the forces occupying Italy.

SPAIN.—The Spanish Chamber is shortly to be prorogued. The Queen of Spain has commenced pious pilgrimages to the church of St. Antocker to pray for her safe delivery.

DENMARK.—Letters from Copenhagen state that the selection of Prince Christian, of Glücksburg, as her presumptive to the Throne of Denmark, has been solemnly ratified, and the Emperor of Russia, it is asserted, has given his assent to this solution of the long-pending question.

GERMAN PASSENGERS.—The Hamburg Senate has severe and almost prohibitory restrictions on the transportation of emigrants by the agents of British ship owners. The Senate have also requested the Prussian government to adopt similar restrictive and hostile measures; and it is stated that the city of Bremen proposes to follow up the example.

INDIA.—The overland mail brings advices from Bombay to June 25th, and Calcutta to the 14th.

Twenty-eight miles of the Calcutta Railway and about the same extent of the Bombay are now in the hands of contractors.

Owing to the recent cases of ship burning underwriters at Calcutta and Bombay, now decline taking risks on ships manned by Lascar seamen. This occasioned much inconvenience, as there is not sufficient European seamen for manning the ships that were about to sail.

A vague report had been received by the Indian mail, that the celebrated Dost Mahomet had died at Cabool. He was known to be very sick.

By the latest accounts from Hong Kong, the progress of the rebellion in the southern province of China appears to be still unchecked.

A letter from Moscow, states that, on the 20th ult., as the monks of the convent of Waldmir, a town about 120 miles to the north-east of that city, were setting out in procession, to visit an image of the virgin at a neighbouring village, a wooden bridge thrown over the moat of the convent (formerly a fortress) gave away, and out of 300 of the monks 158 were drowned. This immense loss of life was caused by the water being 45 deep, and the sides of the moat being perpendicular.

The Austrian Government has ordered the authorities of Lombardy to arrest all young men dressed in black, and wearing long beards, because the assassin of Von Dine answers this description.

Another great fire has occurred at Constantinople, which destroyed 144 houses.

COLONIAL.

New Brunswick.

We understand that the Electric Telegraph Line is finished through to Quebec, and that communications have passed the whole distance from Quebec to St. John with ease and accuracy. The Line will be open for business in a few days. There are to be six stations on the line, namely, at Fredericton, Woodstock, Grand Falls, Little Falls, Riviere-de-Loup, and St. Marie.

We learn that arrangements have been made for the immediate commencement of a line from the Bend to Miramichi, and that it will probably be in working order by the first of November.—St. John N. B. Courier 16th.

The crops throughout the country are generally good. The hay is probably more abundant than for many years past. The disease in the potatoes appears to be spreading gradually over the country; but as the roots are now well grown, and the disease is progressing but slowly, it is hoped that a large proportion of the crop may be saved. We are sorry to learn that the wheat midges, or weevil, are committing serious ravages in Sussex Vale.—B.

The steamer Creole brought upwards of 50 passengers from the United States, on Tuesday last, on a pleasure visit to this City. We bid them heartily welcome, and assure them that it gives us pleasure to see the "go-a-heads" fraternizing with our local brethren.—B.

SERIOUS ACCIDENT.—On Wednesday last, three persons who were engaged in building the new house belonging to Mr. Reid, in Leinster Street, were precipitated to the ground, the scaffolding having given away. One of them (Mr. W. Sullivan) sustained a fracture of the arm, and the others were also seriously injured.

There has been a net increase of the revenue of New Brunswick for 6 months, from January 1st to June 30th, 1851, amounting to £11,950 11s 4d. currency.

NEW VESSELS.—Towed into the harbour on Wednesday last, a fine vessel of 260 tons, called the Zephyr, built at Young's Cove, Nova Scotia. She is of excellent model, is copper-fastened, and is constructed of the best materials. The Z. is owned by Messrs. Colin E. Cross and B. Lingly.

Towed into the harbour yesterday morning from Quaco, a splendid new ship of about 700 tons, called the Wacousta, built by Mr W Carson, for Messrs Smellie & Abercromby, of this City, and intended for a mercantile house in Glasgow. We have no doubt that in point of model and workmanship she will sustain the well earned reputation of her builder.—New Brunswick, 10th.

Canada.

GLORIOUS NEWS.—By Telegraph from New York, August 14, 1851. The Canadian Assembly have this day adopted Resolutions appropriating SIXTEEN MILLIONS OF DOLLARS TOWARDS THE TRUNK RAILWAY TO HALIFAX.

The above affords unequivocal proof that Canada is right earnest in her advocacy of the Railroad. The interest of her public debt is about three times the principal of ours, and yet she hesitates not to borrow money at 3 1/2 per cent., for internal improvement.—B. N. American.

West Indies.

BERMUDA.—The Legislative Council of these Islands have thrown out a Bill which had passed the Assembly, settling a salary of £200 on the Minister of the Presbyterian Church. The Council considered the salary voted as an unfair proportion to that received by other denominations.

JAMAICA.—Four persons were drowned at Port Royal on the 21st ult, by the upsetting of a boat, among whom was the Rev Mr Cahusac, who had taken passage for London, and was going on board ship.

The accounts from the localities visited by the cholera are somewhat more favorable. At Westmoreland, the disease had nearly disappeared.—It had re-appeared in the town of Lucia, which suffered greatly last year. At Savannah La Mar, it was still fatally prevalent, though the deaths were reduced at about seven per day. There have been nearly three hundred deaths, from the commencement of the disease.

The Falmouth Post and Cornwall Chronicle speaks of the sugar crop as likely to prove below the average in those districts, though the cane has been improved by copious rains.

ST. CHRISTOPHER.—On a motion of the Attorney General in the Assembly of this island, to appoint Commissioners to Superintend the Completion of a new Church (Episcopal) and other purposes, the house divided and carried the following resolution in Amendment:

"That this House will not entertain any Proposal either to repair the old Church of the Parish of St. George, Basseterre; or to complete the new one so long as the Rector of the Parish shall persevere in the Obnoxious forms and Ceremonies practised by him in the celebration of divine service."

ST. VINCENT.—During the bygone six months the weather for the various agricultural operations has, for the most part, been seasonable; and the sugar crop for 1851 (the manufacture of which is far advanced on almost every plantation) will considerably exceed that of 1850.

TURK'S ISLAND.—By a private letter from Turk's Islands, via Inagua, we learn that nearly all the salt at Grand Key, has been swept away by recent rains.

CUBA.—We have received, by the bark Harvey, arrived yesterday, the Aurora de Matanzas to the 2d of August. It appears, according to the official documents, that the insurrection has been put down by the Spanish troops, and that the rebels who had taken a refuge in the mountains were reduced to the last extremity. It is useless to say, that the official reports are all in favour of the government, and that the advices of the insurrectionists cannot reach our country through the papers of Cuba.—N. Y. Herald.

CUBAN MOVEMENTS, &c.—The Southern mails has arrived at Baltimore. The papers state that the Steamer Pampero sailed from New Orleans for Cuba, with 500 men besides a corps of engineers, composed of European refugees.—She stopped at the fort below the city, and took on board six cannons, and a lot of condemned ordinance lately sold by Government. The friends of Cuba at Montgomery, (Ala) have had a large and enthusiastic meeting, and passed strong resolutions.

UNITED STATES.

CALIFORNIA.—The steamer Prometheus, Churchill, arrived at New York on Wednesday last, from San Juan, Nicaragua, with 350 passengers and \$578,579 in gold dust.

The P. left San Juan on Monday the 4th, at 11 o'clock A. M., and arrived at quarantine at 11 o'clock P. M., making the passage in eight days twelve hours.

She brings passengers from the steamer Pacific, which left San Francisco the 15th of July, and arrived at San Juan Del Sud on the 29th ult, bringing 425 passengers, and \$200,000 in gold dust.

The passengers that came across the Nicaragua route came 15 miles by land carriage; thence took the steamer Director across Lake Nicaragua; and thence the new iron steamer Sir Henry L. Bulwer down the San Juan River to the Prometheus, in 32 hours running time.

The passengers all express themselves very much pleased with the route, and say that the country is delightful. All in good health and no sickness.

The news from California generally is unimportant, with the exception that several addition-

al executions have taken place by order of the Vigilance Committee.

One of the persons executed was the notorious Jim Stuart, an English convict who was convicted of murder and numerous robberies. He confessed that he belonged to a band whose sole object was robbery and murder.

The authorities endeavoured to rescue him from the hands of the Vigilant Committee, but did not succeed. Judge Campbell charged the Grand Jury that the Vigilant Committee were nothing else but murderers. The Mayor also issued his proclamation calling upon all good citizens to abandon the Vigilant Committee, and there was great excitement.

Ricardo Lopez was executed at San Jose on the 11th July, for the murder of a United States Dragoon.

Col. Blackman was shot through the head and killed while on horseback, on his way to the North Fork.

An extra Session of the California Legislature was still talked of.

The mining news continues favourable. Attempts had been made to fire the city of Sonora.

The first jury trial which ever was held in Panama occurred there on the 16th ult. It was composed of ninety persons. The case led to them was that of Rafael Quintana, the last of the Chagres murderers, whom they found guilty.

The quartz mines are attracting the attention of all classes of the community, and as the numbers daily entering into it are increasing, there can be no doubt but that the yield of gold dust will be greatly augmented, as the year advances.

Harvesting has become general throughout the country, and the yield is likely to be very large.

Potatoes are beginning to be sent to market, and in some localities the yield is estimated at 10 tons to the acre, this, with the estimate of 1600 to 1800 pounds of barley also to the acre, is at least proof that a large portion of the country is fertile enough to make it important as an agricultural State.

MISCELLANEOUS.

GALVANIC PRINTING PRESS.—To Mr. Foreman, a practical printer of New Boston, belongs the credit of an invention in the way of a printing press, possessing at least the merit of being entirely new. The Muscatine Inquirer says that Mr. Foreman passed that place a few days ago, on his way to Washington, to procure a patent for a printing press moved and regulated by means of galvanic Magnets. He had a model of the press with him, in full operation, throwing off impressions with the rapidity of lightning. His paper is wound upon a reel, and is in a continuous sheet, like telegraph coil; it passes over the type on a cylinder, and when one side of the paper is printed, it is reversed and the other side printed with the most perfect register, the sheets being clipped apart by an ingenious contrivance as fast as they come from the press. The Enquirer says further, that there is hardly any limit to the speed with which the press may be worked; that its exactness is beyond anything known in this line of machinery, and what is better than all, Mr. Foreman says he can put up a press of the largest size, at a cost of not over \$500.—Burlington (Iowa) Hawkeye

PRACTICAL RESULTS OF GERMAN THEOLOGY.—Professor Alexander, now travelling in Europe, writes from Paris to the Presbyterian, and says:

"M. Gasparin has lately given some frightful accounts of Germany. Among his statements are these: Public worship is disregarded. In Berlin, out of four hundred thousand souls, there are three hundred thousand who never attend any of the thirty two churches. Dr. Tholuck declares, that a few months ago, at Halle, in the principal service of the cathedral, there were present fourteen persons; in another church six, and in a third five! Next day he attended a sermon, of which he was the only auditor. The theatres are as full as the churches are empty. "The papers of the tailor Weithing are published by the state authority of Zurich. Delecke makes fun of poor timid Voltaire and Diderot, who never were prepared to look on man as the culminating point of existence." Mary and his fellows say: "The idea of God is the key to mouldy civilization. Let us away with it. The true road to liberty, equality and happiness is atheism. Let us teach man that there is no God but himself." Wheren testifies that emissaries are out, that schools of atheism are founded very widely, under the guise of reading clubs and singing societies."

A NEW INVENTION.—In a communication to the National Intelligencer of the 1st ult., Mr. John Tyler, Jr., (son of the ex-President), announces that Dr. Wm. Richardson, of New Orleans, has invented a mode of substituting atmospheric air for steam in ocean navigation. He is not at liberty to divulge the means used, but says he feels perfectly satisfied in saying that it is destined to be one of the most important inventions that the world has ever witnessed. It is to do away with fire, smoke and filth, to occupy far less space, be perfectly safe, and cheaper than steam: Mr. Tyler claims this great invention as the fulfilment of a prophecy of his own.

A letter from Rome, of the 19th May, in the Vero Amico, of Bologna, states that the Pope has named an extraordinary congregation, composed of six cardinals, for the purpose of enquiring into the moral state of convents, and proposing remedies for the abuses that have crept into those establishments.

Advertisements.

JUST RECEIVED.

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

A PEEP AT UNCLE SAM'S FARM, WORKSHOP, FISHERIES, &c. BY P. TOCQUE.

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

Opinions of the Press.

Mr. Tocque is a "Newfoundlander" but knows more of us than most of us know of ourselves. His book is quite remarkable, it is full of information, and the very information needed to afford a just estimate of the country.

Prime Porto Rico Sugar and Molasses.

Just received ex "Mary" and "Ocean Queen," from Porto Rico, and for sale from the wharf—135 2 tierces } Prime Quality SUGAR, 51 barrels } 51 tierces } Muscovado MOLASSES.

CHEBUCTO HOUSE.

NEW & CHEAP GROCERY STORE. NO. 48, UPPER WATER STREET.

Opposite Messrs. Creighton & Grassie's Wharf. The public generally, in Town and Country, that he has opened the above Establishment, on his own account, where he will constantly have on hand articles of warranted quality.

EXTRACT FROM MINUTES OF CITY COUNCIL.

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

NEW STYLE OF MELODEON.

THE SUBSCRIBER, having entered into an arrangement with the Inventor of those beautiful Musical Instruments, called the PATENT ACTION MELODEON, now offers them for sale in this Province.

NEW GOODS—EX INDUSTRY.

A further supply just received of CHINA, GLASS and EARTHENWARE, JAPANESE TEA TRAYS, CRUET STANDS.

THE TRENTON MUTUAL LIFE AND FIRE INSURANCE COMPANY.

Capital \$185,000 Safely Invested. INSURES on Buildings, Stocks, Furniture, &c., at the lowest rates of premium compatible with safety.

JOHN PARKER, JR., VICTUALLER.

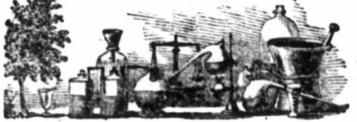
Will keep constantly on hand at his Victualling Depot, No. 4, Buckingham Street.

EVERY DESCRIPTION OF MEATS OF THE BEST QUALITY, AT MODERATE PRICES.

Those who favour him with their patronage will be thankfully and punctually attended to.

SHIPS SUPPLIED AT THE SHORTEST NOTICE.

JUDSON'S CHEMICAL EXTRACT OF CHERRY AND LUNGWORT.



FOR THE CURE OF Coughs, Colds, Hoarseness, Spitting of Blood, Night Sweats, Asthma, Liver Complaints, and CONSUMPTION. DO NOT NEGLECT IT. CONSUMPTION Can and has been cured in thousands of cases by JUDSON'S CHEMICAL EXTRACT OF CHERRY AND LUNGWORT.

The most strongly marked and developed cases of Pulmonary Consumption, where the lungs have become diseased and ulcerated, and the case so utterly hopeless, as to have been pronounced by Physicians and friends, to be past all possibility of recovery, have been cured by this wonderful remedy.

The operation is mild, yet efficacious; it loosens the phlegm which creates so much difficulty, relieves the cough, and assists nature to expel from the system all diseased matter by expectoration.

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

About 1000 certificates of almost miraculous cures, performed by this medicine, from some of the first Doctors, Clergymen, and Merchants, have been sent us for this medicine.

CAUTION—This medicine is put up in a large bottle, and the name of Judson & Co., Proprietors, New York on the splendid Wrapper around the Bottle.

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

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

Steamer "Creole" will leave St. John for Eastport every Tuesday and Friday morning, at 8 o'clock, returning same afternoon.

Steamer "Admiral" will leave Eastport for Portland and Boston every Tuesday and Friday, at 2 o'clock, p.m., or immediately after the arrival of the "Creole."

Returning, will leave Boston on Mondays, at 12 o'clock, for Eastport direct. Thursdays, at 10 a.m., for Portland and Eastport, leaving Railroad Wharf; Portland at 7 p.m., after the arrival of the 12 o'clock train from Boston.

Table with 2 columns: Destination and Fare. Cabin Passage to Boston, \$6.00; Portland, \$5.00; Eastport, \$1.50; Deck, Boston, \$1.00; Portland, \$0.50; Eastport, \$1.00; St. Andrews, \$1.75; Calais, \$2.00.

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

WHICH is endorsed by the following Testimonial from Rev. James Beattie, Pastor of the Third Presbyterian Church, New Orleans, 18th July, 1850.

MR. SAMUEL STORY, Junr. Dear Sir:—I am happy to inform you that I had an opportunity of perceiving the good effect derived from the use of Dr. S. P. Townsend's Sarsaparilla, on Mrs. Rebecca Robinson, of Shelburne, who was considered in a decline.

Witness Patrick Campbell, by Constable. April 8. Gues. 91-119

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

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

It may be procured from any of the following AGENTS: John Naylor, Esq., Halifax; Andrew Henderson, Esq., Annapolis; Daniel More, Esq., Kennebec; William H. Troop, Esq., Wolfville; Elder Samuel McKeown, Barrington; T. R. Patton, Esq., Liverpool.

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

This is to certify, that I have been afflicted with the Erysipelas, or the Salt Rheum, as the Doctors call it, for ten years. My hands were frequently so diseased, that I could make no use of them. I employed several physicians, but to no purpose as my suffering only increased.

August 5, 1847. This is to certify that my wife was attacked with Erysipelas in the face. I applied Mrs. BERTHAUX'S MEDICINE, and the first application stopped its progress; and, continuing to use the medicine, in less than a week my wife was quite well.

Wilmington, May 15, 1850. This is to certify that my son was severely afflicted with the Erysipelas in his leg last summer, so badly that he scarcely slept for five successive nights.

Annapolis, January 3rd, 1851. This is to certify that my daughter about a year ago had a very severe attack of Erysipelas in her head and face, so much so that there was little hope of life.

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

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

COATS—Men's, Youths, and Boys, Cashmerettes, Cashmeres, Pricetta, Doeskin, Tweed, Drill, Cautoon Brown and White Linen. JACKETS—of various descriptions. VESTS of all qualities.

Also—A splendid assortment of rich fancy SATIN VESTINGS, and a general variety of Tailor's Trimmings, which together with his former Stock, forms a complete assortment as is to be found in any Clothing Establishment in the city.

LANGLEY'S ANTIBILIOUS, APERIENT PILLS FOR Dyspepsia—all Stomach and Liver Complaints Headache, Vertigo or Giddiness, Nausea, habitual Constiveness, and as a GENERAL FAMILY MEDICINE.

FOR Dyspepsia—all Stomach and Liver Complaints Headache, Vertigo or Giddiness, Nausea, habitual Constiveness, and as a GENERAL FAMILY MEDICINE.

JOHN HAYS, MELODIA MANUFACTURER, Has removed to 125, Barrington Street, a few doors South of St. Paul's Church, HALIFAX, N. S.

A VARIETY of Music Books, Music Paper, and Musical Instruments, kept constantly on hand.

3 SHOPS TO LET. THE unexpired Lease of the 2 Shops now occupied by the Subscribers to Granite Street and Ordnance Row, and the North Shop in Granite Building, known as Acadia Corner.

Witness Patrick Campbell, by Constable. April 8. Gues. 91-119

TO INTENDING EMIGRANTS FROM NOVA SCOTIA.

THE CANADA COMPANY would suggest to parties who may contemplate leaving Nova Scotia that the Western Section of Canada offers every inducement for them to settle there, rather than that they should proceed to the United States.

The Rents, payable 1st February each Year, are about the Interest, at six per Cent., upon the Cash Price of the Land. Upon most of the Lots, when Leased, no Money is required down; whilst upon the others, according to the plan of Lease, or Three Years' Rent must be paid in advance.

The Settler has secured to him the right of converting his Lease into a Freehold, and of course, stopping payments of further Rents, before the expiration of the Term, upon paying the purchase Money specified in the Lease.

A Discount of Two per Cent., will be allowed for anticipated payment of the purchase Money for every unexpired year of Lease, before entering the Fourth Year. The Lessee has also secured to him the benefit of the Settler's Savings' Bank Account.

Printed Papers containing full and detailed particulars, may be procured gratis from the Rev. E. Evans, Halifax, of whose permission the Company avail themselves to refer inquiring parties to him, as a gentleman long resident in Western Canada, and who will afford information respecting the Company's Lands, and upon Canada generally.

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

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

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

STEWARD—MR. THOMPSON TRUEMAN

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

The next Term will begin on Thursday, the 7th August, and continuing nineteen weeks, end on Wednesday, the 17th December.

Expenses.—For Board, Washing, Fuel, Lights, &c. and Tuition in Primary Department, £25, New Brunswick currency, per annum.

Star Life Insurance Company. NOVA SCOTIANS and other RESIDENTS of this Province, who contemplate insuring their Lives for the benefit of those depending on them, or Lives of others indebted to them, are REQUESTED to TAKE NOTICE, that the next division of profits in the above Institution will be made at their Office 44, Moorgate Street, London, at the close of the year 1851.

ENCOURAGE THE BLIND! Upholstery, Cane & Mat Work!

RICHARD MEAGHER, who has lately returned from Mount Washington, South Boston, where he has learned his trade—is prepared to execute at his shop, No. 121 Barrington-street, orders in Upholstery, Cane Work, in all its various forms, Window Blinds, &c. Old Mattresses renovated and cleaned; Old Chairs re-seated at a very trifling cost; and warranted equal to new.

MEDICINES, SPICES, SEEDS, &c. A FRESH supply of the above, which comprises all the various descriptions usually required by the public has been received per the recent arrivals from Great Britain and elsewhere, and will be disposed of on the usual favourable terms at the Medical Warehouse, Granite St., corner of George St.

For Sale at a Bargain. GRANITE COLUMNS, SHOP WINDOWS. The above will be sold low, if applied for early. To be seen at Acadia-Corner.

Wesleyan Day School, Halifax.

THE SUBSCRIBER begs leave respectfully to intimate to Wesleyan Parents and to the Public generally, that the RE-OPENING of the above School will take place on THURSDAY, the 21st of this Month, when pupils of both sexes may be enrolled for arrangement in the following classes:—

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

SENIOR AND MATHEMATICAL DIVISIONS. Universal History, Ancient and Modern Geography, Use of the Globes, and Astronomy, Natural Philosophy, Grammar and Composition, Writing, Commercial Arithmetic and Algebra, Geometry and Practical Mathematics.

LATIN AND GREEK. McClintock & Crook's Series of Lessons, Anthon's Caesar, Greek Reader; and the Higher Classes, from 2 to 4 P. M.

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

Halifax, August 16th 1851. ALEXR. SIMPSON REID.

REVALENTA ARABICA.

FIFTY THOUSAND CURES WITHOUT MEDICINE HAVE BEEN EFFECTED BY DR BARRY'S REVALENTA ARABICA FOOD.—"Twenty-five years' nervousness, constipation, indigestion, and debility, from which I had suffered great misery, and which no medicine could remove or relieve, have been effectually cured by Dr Barry's Revalenta Arabica Food in a very short time. W. R. ROSE, Fox-Anthony, Tiverton." "Eight years' dyspepsia, nervousness, debility, with cramps, spasms, and nausea, for which my servant had consulted the advice of many, have been effectually removed by Dr Barry's delicious health-restoring food in a very short time. I shall be happy to answer any inquiries. Rev. John W. Fowell, Biddington Rectory, Norfolk." "Three years' excessive nervousness, with pains in my neck and left arm, and general debility, which rendered my life very miserable, has been radically removed by Dr Barry's health-restoring food. Alex. Stuart, Archdeacon, of Ross, Shikbereen." "50 years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness at the stomach, and vomitings, has been removed by Dr Barry's excellent food. Maria Jolly Wortham, Ling, near Diss, Norfolk." Copies of testimonials of 50,000 cures (including those of Lord Stuart de Decies, Major-General Thomas King, Drs Ure, Shortland, and Harvey) gratis. In canisters, with full instructions, 1lb., 3s. 6d.; 2lb., 5s. 6d.; 5lb., 13s. 9d.; 10lb., 27s. 6d.; super-refined quality, 5lb., 27s. 6d.; 10lb., 41s. 3d. Dr Barry's Pulmonic Balm, a nice, and efficacious remedy for coughs, colds, asthma, and all affections of the lungs, throat, and voice, and of unrivalled excellence. In boxes, at 1s. 6d., 3s. 6d., and 5s. Dr Barry & Co., 127, New Bond-street, London. Genuine only with Dr Barry's signature. For sale in Halifax by JOHN NAYLOR, General Agent for Nova Scotia.

April 26.

Waggon, Wheelbarrows, Brooms, &c. Ex BELLE from Boston, just received.

10 Willow Waggon or Cradles, 20 Children's Wheelbarrows, assorted sizes, 10 dozen best Corn Brooms, 10 new Painted Tubs, Bathing Tubs, Flour Sifters, Butter Moulds and Butter Prints, Alicante, Rope and Manila Mats, for sale at the Italian Warehouse, by August 2. W. M. HARRINGTON.

TOBACCO & CIGARS.

A FURTHER supply of that choice brand "Virgins Gold Leaf" TOBACCO, (in lumps) so much approved of. Also—20,000 very prime CIGARS, various brands and sizes. 10,000 cheap Cigars, from 8s to 2s per M. Just received and for sale by W. M. HARRINGTON, August 2. Opposite Commissariat, Bedford Row.

JAMES BLACK

Has received by the late arrivals from Great Britain. WHITE and Unbleached Cotton, 3-4 and 4-4 Prints and Fancy Muslins; Furnitures, Regatta and Striped Shirtings; Plain and Fancy Colours; Orleans, DeLanes, and Gingham for Dresses; Muslins, Shawls, Handkerchiefs, Gloves, Braces, Laces and Edging; Dressings, Towels, and Canteens; Girls and Women's Straw Bonnets, and Shapes, &c. &c. &c., with a variety of other goods. For Sale at his Store, No. 4 Market Square. May 24.

LANGLEY'S

EFFERVESCING APERIENT.

THIS favorite preparation is especially suited to the Summer season. It is found to relieve quickly Headache, Heartburn, Nausea & want of appetite, &c., and forms a draught agreeable and refreshing. Sold only at LANGLEY'S DRUG STORE, Holles Street.

MEDICINES, PERFUMERY, &c.

EX "Moro Castle" from London, and "Mc-Mac" from Glasgow, the Subscriber has completed his Fall Supply of DRUGS, MEDICINES, PERFUMERY, BRUSHES, &c., of the best quality, and at low rates. Also on hand—A large supply of very superior Medicinal COD-LIVER OIL, wholesale or retail. Dec. 24. ROBERT G. FRASER.

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

DIGBY HERRINGS.

50 BOXES No. 1 DIGBY HERRINGS, in good order, for sale by August 2. W. M. HARRINGTON.

FANCY SOAPS & PERFUMERY.

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

EAU DE COLOGNE.

80 DOZEN Eau de Cologne, in boxes of 4 dozen each, short and long bottles, real "Jean Marie Farina" for sale at ITALIAN WAREHOUSE, Bedford Row. August 2.

TEMPERANCE HALL!

MR. JOHN B. GOUGH.

Under the auspices of Athenaeum Division Sons of Temperance.

THE COMMITTEE of ATHENAEUM Division have pleasure in making known that Mr. Gough has arrived, and will Lecture on Saturday and Monday Evening, commencing at eight o'clock.

Those who honour Mr. Gough's Lectures with their presence, will find that arrangements have been made to maintain perfect order and secure comfort. Tickets of admission to the body of the house 7½d each; to the gallery 1s. 3d.; which may be had at G. G. Gray's, E. G. W. Greenwood's, and Bessonet & Brown's.

The Committee of Management desire particularly to have the public informed that, if there be any money realized by Mr. Gough's Lectures beyond the expenses of the same, it will be expended for the further promotion of the cause. August 23.

PIANO FORTES

For Sale or to Let.

THE SUBSCRIBER has Eight PIANO FORTES on hand, consisting of Cottage, Pique and square, rosewood and mahogany cases, of London manufacture, which he offers for sale at very low rates from £20 upwards; or to let by the year at a low rent. As these instruments have been in use a short time they can be warranted to stand the climate.

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

NOTICE.

A LARGE assortment of GROCERIES sold CHEAP for CASH, wholesale and retail, Tobacco, Molasses, Sugar, FLOUR, Coffee, Rice, Tea, Candles, Soap, MEAL, PORK, HAMS, BUTTER, Lard Sugar, Chocolate, Pepper, Lard, and other articles too numerous to mention. Opposite the Exchange, head of Steam Boat Wharf, MICMAC, No. 571 Water Street. August 23. JOHN IRVINE, Agent.

LANGLEY'S DRUG STORE

Holles Street.

THE SUBSCRIBER has received from England the usual Spring Importation of Genuine Drugs, and various Patent Medicines, Perfumery, &c., &c., which he offers for sale at moderate prices. May 17. WM. LANGLEY.

Temperance.

A GOOD MAN'S TESTIMONY.

Poor inconsistent human nature! We must have charity; but, really, it requires a stretch of it on behalf of those, who, for fashion's sake, and for the privilege of sipping a little wine, and treating their visitors to that which may prove their ruin, as it has done to hundreds of thousands, would not only shut themselves out from taking any part in this great and glorious temperance reformation, but weaken the hands of those who are engaged in its promotion. But this is not all. Such persons not only cripple themselves from doing any thing to help it forward, but, for consistency's sake, they are absolutely forced into opposition to what, in their secret consciences, they cannot but allow to be the safest and speediest method to dry up this principal source of all the poverty and crime, and of the physical, mental, and moral degradation, which scourges our unhappy world, in the nineteenth century.

Many undertake to lecture me upon the injury they apprehend my health is sustaining, from not helping myself to a little wine, in time of exhaustion. My reply is, I seldom feel any thing of the kind since I renounced the use of alcoholic stimulants; but when I do feel any thing like feebleness, a little rest, with some nourishing food, and some simple drink, such as milk, water, or a cup of tea or coffee, very soon elevate "tired nature" into the proper tone, without goading it with alcohol. It is with these intoxicating drinks, as with physis; accustom nature to them, and she will gradually cease to depend upon her own resources, and will rely upon what is unnatural and artificial. "But you will yet be forced to come down from those elevated sentiments," say some, "and use a little wine for your stomach's sake, and your often infirmities." Be it so; and were it ordered me by a physician, I might be induced to take it as a medicine for a time, if nothing else would do. Nor, in such a case, would it be fair for any one to say I had abandoned the principle. But I certainly would cease from the medicine as soon as possible, or set myself down as a "confirmed invalid." Let my future course be as it may, I intend to take the stand occupied by the devoted Timothy, who would not taste a single drop of wine, except at the sacrament, till ordered by the highest authority in the church—St. Paul—not as a beverage, but as a medicine. Now, perhaps, if the apostle were upon the earth, and acquainted with my constitution, and with the nature of the wines and other intoxicating drinks sold in these kingdoms, he would lay just as positive an injunction upon me, that, for my "stomach's sake," I must refrain from their use entirely. But, as I do not expect to enjoy a correspondence with St. Paul till I meet him in heaven, I am not to be blamed if I stand as firm by my teetotal principles as did heavenly-minded Timothy, till convinced by an authority, if not so high, yet such as my reason must respect.

"Is there a dealer in intoxicating drinks," said one, "that would be willing to read the history of his sales? Such a history would pierce his soul, and terrify his imagination with images the most dark and horrible. The moral infection that has been engendered by his sales alone, would darken the air around him." I would add,

could those Christian gentlemen, who indulge in wine, ale, and porter, to speak of nothing stronger, read the history of their example, during the last ten or fifteen years "of their practice," perhaps "an imagery" might arise that would go far to pain their souls also, and terrify their imagination. It is difficult, under certain circumstances, to avoid reflections of this kind. At the table of hospitality sits the minister of Christ—the patron, in word and deed, of the wine-bottle and ale-jug. Around that man are seated the youthful branches of an interesting family, who accord to his indulgence a ready and willing imitation. The father and mother of that family are little aware, how, by such a clerical example, they are hazarding the well-being of their children for this world and the next. No man that has seen much of the world, and the miseries arising from these fascinating and dangerous drinks, can look upon such a scene without a secret alarm. Alas! I have thought, when contemplating such a scene, could this good man read the future history of all these young people, not to speak of the older guests, how deeply would he be affected by his example! Were the fingers of a man's hand to come out upon the walls of this dining-room, and write in legible characters the future history of some one of these young persons who may yet be ruined, soul and body, by these drinks, and by his example too, we might behold him as Belshazzar of old, (Dan. v.) his countenance changed, his thoughts troubling him, the joints of his loins loosed, and his knees smiting one against another. Perhaps it was in reference to the consequences of our example, that the apostle advises, that it is good neither to drink wine, nor anything whereby thy brother stumbleth, is offended, or made weak, (Rom. xiv.)—a good New Testament teetotal pledge this surely, when the church of God thinks it proper to take it up, and act upon it as a sacred rule of Christian conduct.—Rev. J. Caughey.

FACTS FOR TEETOTALISM.

Whilst any doubt or equivocation exists in regard to the operation of temperance principles, without question the best way to remove these doubts is to point to what they are as seen when embraced by the drunkard. Here facts "really are stubborn things." Impressed with this truth, the writer asks the reader's serious reflection on the following case, which may be relied on as true:—

"J. H., a native of C—, is now about 24 years of age,—by trade a cooper. His parents were notorious for their intemperate habits and general bad character. This son, reared from infancy amid scenes of profligacy, drunkenness and profanity, grew up to be an adept in all that is beastly, brutal, and detestable. The traits to be had in the father were graven still deeper in the son. The lowest tap-room was his favourite resort; the prostitute, the abandoned, and the worthless were his chosen friends; and the most inhuman, horrid, and depraved practices were his delight. A more awful swearer, profane sabbath-breaker, or desperate ruffian in the tap-room affray there could not be. He was a disgrace to fallen humanity, and a nuisance to the town in which he lived. Repeatedly for midnight broils was he fined; yet the love of strong drink was his ruling passion,—before which bowed every other consideration. At length, after a long and dreadful debauch, he was induced to abstain from drink; he became dead set against his greatest foe, and is yet triumphing. The Wesleyan Chapel, which heretofore he had never thought of entering, was where he became a constant attendant. A sober man, he heard the gospel, and his need of a saviour was made manifest unto him; from all the writer can gather the spirit of his mind is renewed. He is now awaiting to be admitted to the privileges of church membership. His trade frequently compels him to work at the public-house; he firmly refuses to touch the fatal cup, in spite of the taunts, jeers, and persuasions of his old companions. In an interview the writer had with him, he expressed his gratitude to God for what He had done for him—feelingly acknowledged his dependence on Him—and uttered a fervent hope that his grace may be continued to him unto the end."

The facts of this case puts to silence a host of the frivolous objections started by many professing Christians. Reader! does thy walk and conduct point to the door through which J. H. escaped?—Bristol Herald.

LETTERS AND MONIES RECEIVED.

Rev. F. W. Moore (45s. advance for 9 sub.), Rev. E. Botterell, St. John's Nfld. (articles ordered have been sent—charge 2s. 6d.), Rev. W. Wilson (Books, &c., will have to be ordered from England, which we will do), Rev. J. V. Jost (Books will be sent first opportunity), Rev. J. Armstrong (Books will be sent soon—the money for S. S. Books should be forwarded to us), Rev. H. Pope Senr. (one new sub.—we can complete Vol. II. with the exception of five or six numbers), Rev. R. Weddall (one new sub.), Rev. R. Morton (directions attended to), Rev. W. C. Beals (£4 17s. 1d. appropriated as ordered—balance of 2s. 11d. credited to Wesleyan acc't.), Rev. W. Crosscomb (on Vol. II. 5s.), Rev. J. G. Hennigar (3 new sub.), Rev. J. Buckley (2 new sub.), Rev. Richard Smith. (2 new sub.), Rev. J. Armstrong (1 new sub.)

Marriages.

On Wednesday evening last, by the Rev. A. W. Me-Leod, Mr. JOSEPH SPRIGGS, to Miss SOPHIA BARRS, both of this city.

On the 27th ult, by the Rev J F Bent, Wesleyan Missionary, Mr JAMES RAYMOND, of Hampton, (widower), to Mrs CATHARINE LUCK, of Sussex, (widow), N. B.

On Monday the 4th inst, by the same, Mr JOSEPH B SMITH, to Miss SARAH E TOLKINS, both of Studholm, N. B.

On the 11th inst, by the Rev R Knight, Mr JOHN KERR, of Milkish, to Miss ELIZABETH CUNNINGHAM, of St John, N. B.

Deaths.

On Monday morning last, after a painful illness, which she bore with christian fortitude, MARY, wife of Mr John Hatch, of the Excise Department, in the 55th year of her age, leaving an affectionate husband and large family to deplore the loss of a kind mother.

On Thursday, 14th inst, of consumption, Hospital Sgt Joseph Wedgwood, 38th Regt.

At the residence of Mr William Donkin, Amherst, on the 14th inst, Mr GEORGE DAVIE, of Lower Horton, aged 66 years, leaving a wife and friends to mourn their loss

Shipping News.

PORT OF HALIFAX.

ARRIVED. FRIDAY, Aug. 15—R M Steamship Ospry, Hunter, Bermuda, 4 days, to S Cunard & Co; sear Indus, Day, New York, 5 days.

SUNDAY, 17th—barque Ospry, Jost, Sagua la Grande, 13 days, to do; sears Highlander, Sands, Fredericksburg, to S A White & Co; Good Intent, Croucher, Newfoundland, to Salter & Twining; Catharine, Hall, Manadien.

MONDAY, 18th—R M Steamship Canada, Harrison, Liverpool, G.B., 84 days, to S Cunard & Co—116 passengers, 26 for Halifax; sears Charles, Whipple, St John, NB, 50 hours, to J McDougall & Co; Margaret, McKay, Annapolis; Ruby, Barrington; Teazer, do.

TUESDAY, 19th—barque Rancee, Hong Kong, 166 days, to Almon, Hare & McAniff; Spanish brig Thomas, Munro, Havana, 29 days, to Fairbanks & Allison and Cochran & Co; pkt brig Boston, Laybold, Boston, 34 days—to B Wier & Co—34 passengers; brig Emily, West, Matanzas, 14 days, to W Fryor & Sons; pkt schr Liverpool, McLearn, Liverpool, N.S.; Zenolus, Goudy, St John's, NB, to T Bolton; Perseverance, Smith, Liscomb Harbour.

WEDNESDAY, 20th—brigt Plato, Lawrence, St John's PR, 15 days, to J Strachan; sears Nancy, Crowell, New York, 7 days, to R W Fraser & Co; J Cochran; Mary, Blanchard, Bay Chaleur, to Fairbanks & Allison; William, McPhee, Labrador, 10 days, to D Cronan; Harmony, Barrington; Independence, Ernouf, St John, NB, to T Bolton.

THURSDAY, 21st—steamer St George, Cousins, St John's, N.F., 5 days, via Sydney, 2 days, to Almon, Hare & McAniff; barques Otter, Fox, Liverpool, G.B., 32 days, to Oxley & Co; Element, Dolby, Liverpool, G.B., 50 days, to Black & Brothers; brig Tiberius, Brown, Montreal, 12 days, to Salter & Twining; Acadian, Lockhart, Montreal, 12 days, to Fairbanks & Allison; Belmont, (new) Gosbee, Guysborough; sears British Queen, Pve, New York, 6 days, to R McLearn; Highlander, McLeod, Miramichi, to Carman & Wright; President, Hewitt, Labrador, to J H McNab; Spiffire, Monpherson, LaPoile; Swift, Port Midway, to Barrs & Harris; Am Fishing schr Petrel, with loss of mainmast. Barque West.

CLEARED.

August 16—brigt Daphne, Marsters, B W Indies—Saltus & Mainwright; sears Irene, Garrett, Bay Chaleur—J & M Tobin and Carman & Wright; John Esson, Curry, Newfoundland—J Chambers; Lark, Banilus, Malbay, C E—J McDougall & Co.

August 18—Steamships Canada, Harrison, Boston—S Cunard & Co; Ospry, Hunter, Bermuda—do; schr Welcome Return, Gorman, Newfoundland—J & M Tobin.

August 19—brigt Emma Adeline, Cronan, Kingston, Jam—D Cronan; sears Cui, Griffin, Odenin—J & M Tobin; Pandora, Harrison, Newfoundland—Master.

August 20—brigt Vind, Kennrick, Jamaica—Fairbanks & Allison and G & A Mitchell; sears Providence, Bagg, Bay St George—W Lawson and J Tobin; Bee, Cunningham, Newfoundland—R McLearn.

August 21—steamer St George, Cousins, St John's, N.F.—Almon, Hare & McAniff; brig Halifax, Meagher, St John's, N.F.—S Cunard & Co and others; schr Valonia, Newall, B W Indies—G H Starr.

MEMORANDA.

At St Thomas—brigt Dasher, Grant, hence, with part of outward cargo.

Trinidad—schr brig Antonette, Smith, for Porto Rico.

Culiz, July 25th—schr Dionora, for Halifax; Medora, at Elsenora 23rd ult.

Portsmouth, July 31st—arr'd H M ship Apollo, Halifax, 14 days.

New York, Aug. 8th—arr'd sears Celeste, Cumberland; Good Intent, Pictou; 9th—arr'd brig Zehon, Dart, Pictou; schr Nancy, Crowell, Halifax; Sterling, Windsor; 13th—arr'd schr Margaret McDougall, Lowden, Halifax; schr British Queen, Pve, Halifax.

Boston, Aug. 9th—arr'd brig Alpha, Morissey, LaHave; sears Glory, LeBlanc, Pictou; Chronicle, Cornwallis.

Norfolk, Aug 9th—arr'd brig Mexico, Morris, Jamaica, Richmond, Aug 11th—arr'd brig Laura, Day, Halifax. Brig Boston reports—on Sunday, lat 42.28 lon 66.66, saw brig Belle, hence for Boston.

Schr Perseverance brought up 200 bbls mackerel and materials saved from the wreck of Am Fishing schr Florence, before reported sunk and towed into Liscomb Harbour.

A small ship, dismasted, waterlogged and abandoned, and with bulwarks all washed away, with letters "N.S." upon her stern, was passed 22nd July, in lat 45 N., lon 53 W.

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