

THE WESLEYAN.

Vol. II.—No. 19] A FAMILY PAPER—DEVOTED TO RELIGION, LITERATURE, GENERAL AND DOMESTIC NEWS, ETC. [Whole No. 71.

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

HALIFAX, N. S., SATURDAY MORNING, NOVEMBER 16, 1850.

(Single Copies,
Three Pence.)

Poetry.

For the Wesleyan.

Lines on the corpse of a beautiful Infant.

O! passing fair and beautiful,
Thy pale and icy brow!
Thy lips, in its marble whiteness vies
With the untainted snow.
Each feature mocks the sculptor's art,
So lovely, even in death;
Though faded are the lips, through which
Escaped thy dewy breath.
Thy soft, dark curls lie on thy neck
In an undisturbed rest;
And lightly, on thy fair young cheek,
The sickle lashes press.
The slender, snowy fingers fold
On thy unanxious breast;
Thou seemest but to sleep—alas!
Time is a dreamless rest.
No terror shook thy frame—death came
In gentlest form to thee,
Thy placid brow bears not a trace
Of mental agony.
As fides Arabia's native plant
Upon a northern shore;
So droop'd thy tender, fragile form,
When earth's chill storms pass'd o'er.
So gently did thy breath away,
As does the breeze at evening
Then fled away thy spirit pure,
Up to its native heaven.
O! did not angels fill thy mind
With visions bright and fair?
The smile that last thy face o'erspread
Seems yet to linger there.
Transplanted to a milder clime,
To seek some angel's bower,
There in that Paradise shalt bloom,
An anemone flower.

MARYA.

Christian Miscellany.

"We need a better acquaintance with the thoughts and feelings of the soul and body."—*Dr. Snop.*

The Prayer-Meeting.

Does it ever occur to you, my Christian brother, that your attendance on the prayer-meeting will greatly encourage your Minister, and your absence will greatly dishearten him? Such, we know from experience, is the fact; and it is a fact of too much importance for you to overlook. He is the servant of the church; and whatever stimulates and encourages him, exerts a most favourable influence on the church and congregation. He will preach better; better perform all his pastoral duties; be more spiritual and instructive; for he will feel that his efforts are appreciated, that he is not labouring in vain and spending his strength for naught. It is in no small degree owing to this influence that the preaching during a revival of religion, is more direct, spiritual, and searching than at other times. How was Paul encouraged when he was met on his way to Rome, at Appia Forum, by Christian brethren, who came to express their sympathy for him and their interest in his work? He blessed God, and took courage. On the other hand, how was Elijah disheartened for want of a similar support? Why do we find that bold servant of God, who was not afraid to face a nation of idolaters, fleeing into the wilderness, and there mourning over his fate? It was because he was left alone; because there were no people of God to gather around him and sustain him by their sympathy and prayers. How would his heart have leaped for joy, and with what determined courage would he have gone preaching the truth of God, even to the doors of Jezebel's palace, had but a part of that inglorious seven thousand come out of their hiding-places and shown themselves, by

their meetings for prayer and other ways, as the servants of God! If the assurance that there were such persons, were fitted to encourage him, how much more to see them, and see them engaged in the performance of duty! Alas! there are too many professing Christians who bear a close resemblance to Elijah's church. God only knows whether they have bowed the knee to Baal. It requires more grace than is ordinarily possessed by a Minister of Christ for him not to feel his heart sick within him, when he sees every week, at the prayer-meeting, the most conclusive evidence that many of his church feel but little, if any, interest in the object for which he is labouring. He studies hard to make necessary preparations; leaves all other business, however pressing; goes through cold, and heat, and storm; in health and out of health often, and finds,—what does he find?—a comparatively small number present, while very many, who ought and might have been there, are about their usual business. No one but a Minister can know the trials connected with this subject. Many, we are aware, do not think of his feelings, or consider the influence of their conduct on his usefulness. Others, still, may think that he need not trouble himself about it. He does not feel troubled, grieved, and afflicted, he is not fit to be a Minister. He sees in such developments an index of the character of those for whose souls he watches. He sees that they are disregarding their covenant vows; casting off their Christian armour; exposing themselves to the temptation of the world, and the evils of the adversary; that they are dishonouring the cause of Christ and exerting an influence destructive to the souls of men.

Is not one of the causes of the low state of religion in the church to be found in the melancholy fact that the prayer-meeting is forsaken? Is not this one reason why people become disaffected with their Minister, and wish for a change? Would it not be well for them, after being at the expense of sustaining the institutions of the Gospel, to conduct themselves in a manner essential to the prosperity and usefulness of the institution? Think of these things, and be found at the next prayer-meeting, and never again absent yourself unnecessarily.—*Congregational Journal.*

The Works of God.

The whole creation is the work of God. How wise, how good, how beautiful the workmanship of his hands! And we too are creatures of his wisdom and goodness. For "he it is that hath made us," fashioned us with his own wonder-working hand, "and not we ourselves." Turn our eyes where we may, through the green fields of nature, among the waving forests, verdant meadows, or running streams, or blooming flowers of the vale, we shall find that God's creative hand has been there, and his wisdom and skill have arrayed and beautified every object through nature's wide landscape.

Nature hath a thousand tongues to speak the great Creator's praise. Every leaf or shrub, or tree, or plant, or flower, as it trembles to the passing breeze, bespeaks his goodness and his love. The tiny insect that floats upon the light wing, the busy ant that gathers grain in the harvest-time, the smallest living thing in air, on earth, or sea, proclaims him the great, all-wise, and beneficent Creator of all. "By him were all things created, and by him all things consist."

Nor need we search so minutely among the tiny objects of creation for bright and beautiful evidences of God's love, wisdom, and goodness. But all around us we may behold the wonders of his hand, as seasons and years revolve. Look up on high, behold the countless worlds above—these all utter forth the silent but eloquent praises of the Most High. The earth too beneath us is carpeted with a thousand beautiful, fra-

grant, lovely flowers, and the air is redolent with their sweet perfumes. The streams roll on their bright waters to the sounding sea, and a hoarse and perpetual chorus of rising hosannas go up from the great deep to God.

God's works are visible, and man is called upon to unfold his eyes and behold them; to cast about him and see the beautiful world around exhibiting the power and goodness of the creative Hand. Behold the divine impress legibly written upon every leaf, and flower, and rippling wave, and floating cloud, and dew-drops sparkling in the morning ray. "A habit of observation and reflection is the source of much profit and innocent pleasure. Before one who has formed such a habit, all nature is spread out like an open book, replete with instruction. Whatever he sees suggests some valuable thought, or leads to some memorable inference." Learn, therefore, to walk, gentle reader, through this beautiful world that God hath made, with your eyes open, and your ears attentive to every mellifluous sound, and you will be richly and abundantly repaid for all your attention, for all your devout observations.

"Nothing is lost to those who see
With the eye that Wisdom gave;
For there's a story in every tree,
A picture in every wave."

—*Christian Ad. & Journal.*

Eternity.

Eternity is very near. But a step, and we pass into the unseen world, and are fixed in an everlasting state. It may seem otherwise to us. Amid the busy cares of life we are very apt to forget that we are mortal. Like the rich fool in the parable, we are prone to delude ourselves with the thought that we have goods laid up for many years, shall live to accomplish all our plans and realize all our pictures of earthly happiness. But the sabbath comes, and we are hurried away. The stream of time, on which we are embarked, is bearing us silently but swiftly to the end of life's voyage. As we pass down the current, we may sometimes imagine that we stand still, and are wont to amuse ourselves with looking at the objects on either side, and with plucking here and there a flower from the shore; but, ere we are aware, the roar of the ocean is heard, and we are off upon the unknown deep! O, that we were more regardful of the notes of warning which God is continually addressing to us, that there is but a step between us and eternity! Indeed, we are all standing at the very door of eternity! Those before us are fast passing through; we as fast pressing after them. Soon we shall have passed within, and the gate closes upon us for ever! Every true pulse beats, a soul passes into eternity; and more than eighty millions and every day. During the last twelve months, upwards of thirty millions of mortal beings have finished their earthly course, and become inhabitants of eternity! In twenty years, in ten years, where will the most of us be?—In eternity, dwelling beneath the smiles of God, or lying under his righteous condemnation. Some will remain awhile longer; but the longest life is but a span, and it ends in eternity.—*Rev. Dr. Huxley, of New-York.*

Reproof of the Eye.

The following anecdote is related of the truly pious Bengel. Two young ladies who had been proselytically educated, and restrained from theatrical exhibitions, came on a visit to Stuttgart. They were filled with curiosity to go to the opera, of which they had heard a great deal. As they were on their way, they met a tall and grave personage, whom they had never before seen, but whom, from their parents' description, they knew to be the pious prelate, Bengel. They regarded his striking figure with some reverence, and even looked back on

him after he had passed; but as they did so, his expressive eye met theirs, and seemed to say, "Children, are you in the right way?" They instantly forsook their visit to the play, and returned to their lodgings, convicted of their own consciences.

An eminent judge of Virginia once said to a friend, that the most cutting reproof he ever received for porfession was without words. He happened to be crossing a ferry with Dr. John H. Rice. On account of shallows the boat could not be brought to land, and they were carried to the shore by the black ferrymen. One of these was so careless as to suffer judge H.'s clothes to become wetted, and the latter expressed his anger by an imprecation. Dr. Rice, without saying a word, turned on him his large, speaking eye, with a sorrowful expression. "I never so felt a reproof," said the judge, "in my life; and instantly begged his pardon." "Ask pardon of God," replied Dr. Rice. At this time judge H. was entirely ignorant who his reprover was.

Jacob's Ladder.

WELSH ANECDOTE ON SUPPORT OF THE MINISTRY.

A Welsh clergyman invited to assist in the ordination of a minister in some part of England, was appointed to deliver the address to the church and congregation; and having been informed that their previous minister had suffered much from pecuniary embarrassment, although the church was fully able to support him comfortably, took the following singular method of administering reproof.

In his address to the church he remarked:

"You have been praying no doubt, that God would send you a man after his own heart, to be your pastor. You have done well. God, we hope, has heard your prayer, and given you such a minister as he approves, who will go in and out before you, and feed your souls with the bread of life. But now you have prayed for a minister, and God has given you one to your mind, you have something more to do; you must take care of him, and in order to his being happy among you, I have been thinking that you have need to pray again."

"Pray again—pray again! what should we pray again for?"

"Well, I think you have need to pray again."

"But for what?"

"Why, I'll tell you. Pray that God would put Jacob's ladder down to the earth again."

"Jacob's ladder! Jacob's ladder! what has Jacob's ladder to do with our minister?"

"Why, I think if God would put Jacob's ladder down, that your minister could go to heaven on the Sabbath evening after preaching, and remain all the week; then he could go down every Sabbath morning so spiritually minded, and so full of heaven that he would preach to you almost like an angel!"

"O yes, that may all be very well, and if it were possible we should like it, but then we need our minister with us during the week to attend prayer meetings, visit the sick, hear experience, give advice, &c. &c., and therefore must have him always with us; we want the whole of his time and attention."

"That may be, and I will admit the necessity of his daily attentions to your concerns; but then, you will remember that if he remains here he must have bread and cheese; and I have been told that your former minister was wanting the necessities of life while many of you can enjoy its luxuries; and therefore I thought if God would put Jacob's ladder, down your present minister might preach to you on the Sabbath, and by going up into heaven after the services of the day, save you the painful necessity of supporting him."—*Columbian Star.*

Wesleyana.

(From the London Watchman.)

Methodism and the Spirit of the Age.

Among the many things that are said about Methodism just now, there is none, perhaps, more commonly heard than that Methodism is behind the age, and at variance with its spirit.

We have lately been puzzling ourselves about the meaning of this saying: So oracularly do we hear it uttered, with such impressive assent do we observe it to be received, that we have thought there really must be something in it; yet what is the precise force of the dictum, as applied to such an embodiment of Christian power and principle as the system of Wesleyan Methodism, we have found it very difficult to understand.

The first difficulty that struck us, was, that we have found it used by professors of religion in order to imply a censure upon Methodism. If an irreligious worldling had complained that Methodism was opposed to the spirit of the age, we should have understood him at once. We should have remembered the words of an Apostle:—"Wherein they think it strange that ye run not with them to the same excess, speaking evil of you." But when professing Christians complain of us in such terms, we may well be at a loss. Our first impulse is to ask such persons, What else did you expect? Is it not the very aim and principle of Christianity, in every true and faithful form of its development, to oppose the spirit and practice of the world? You say that we are behind the age. Is it then the case, that you "run with them" in their "excess?" You say that we are not sufficiently conformed to the spirit and requirements of the age. Have you then forgotten the injunction, "Be not conformed to this world"—this age—"but be transformed," &c.?

Surely, at first sight, and taking language in its obvious and ordinary sense, what is thus urged against us as a reproach, should rather, in the estimation of a Christian, be our honourable certificate of true conformity to Christianity. The whole of New Testament teaching is consonant with the words of our Saviour, when he said, "My kingdom is not of this world," and of his Apostle, when he wrote, "The friendship of the world is enmity with God."

Methodism is opposed to the spirit of the age." Be it so. And must it therefore be condemned? How then shall the teaching of our Lord and St. Paul escape condemnation? Let us listen to the words of the latter: "The Jews require a sign, and the Greeks seek after wisdom, but we preach Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness."—The Jews demanded a religion signalled by miraculous splendour, and by earthly pomp and glory. The Greeks looked for dialectic subtlety, philosophic speculations, sonorous and artificial eloquence. But Paul preached a mysterious yet simple, a spiritual and self-denying faith, not in the words which man's wisdom would have taught, but in the homely energetic language dictated by the Spirit. No doubt both Jews and Greeks were ready with the objection that Paul's doctrine and manner of teaching were altogether behind the age, and by no means adapted to such enlightened, and cultivated, and fast-going times as those in which he lived. Verily it would seem that the reproaches of Christ and his apostles have fallen upon us.

It does, then, appear very singular that this kind of objection, most indefinitely expressed as it is,—an objection which sounds at least like praise, rather than blame, when applied to a professedly religious body,—it does, we say, seem extremely strange that this kind of objection, without any specific charge, should pass current among religious people as an obvious, reasonable, and momentous ground of complaint against Methodism. A priori, the fact implied would seem to claim commendation, yet some how, with many people who profess religion, it is at once and without inquiry accepted as a presumption of serious faultiness. Surely there must have been some change in the ancient landmarks. Either Christianity has changed

its form, or a part of Christendom has, unaware, slipped from its moorings.

The objection as urged against Wesleyans possesses a further and emphatic singularity. Who ever could have expected the followers of Wesley to be up to the age, or conformed to its spirit? Was it not John Wesley who, 100 years ago, led the onset against the spirit of the age, and was not his whole life one continuous energetic protest and struggle against that spirit? Why, the cry that assails us is the very echo of that which arose on every side against him. Only that cry arose from the formalist, or the profane—this comes not only from the world, but often from the professors of spiritual Christianity.

"Methodism is at variance with the spirit of the age." It is implied then that it ought to be in agreement with it. Are we to understand, from this, that each branch of the Christian Church ought continually to adapt its form and teachings to the character of the age in which it flourishes? Then must truth lose its nature, and become as changeable in form and hue as error. Then the world and Christ, Mammon and God, pleasure and piety, selfishness and self-denial, are no longer twain but one.

But, perhaps, the objection which we have been considering is not to be taken in its obvious sense, and yet has a meaning which is weighty and important. Unless the Millennium in all its glory has already arrived, it must be admitted that the spirit of the age, in the general and most obvious sense of that expression, must be opposed to the rule of primitive and living Christianity. But possibly some special sense may be discovered in which the developments or embodiments of Christianity ought to be in agreement with the spirit of the age, and in which Methodism is not in such agreement. It would seem as though there must be some such sense, and that neither obscure nor remote,—or how can we account for the currency which the objection we are examining, has acquired—and for the complacent and satisfied decisiveness with which it is urged by many moderately informed, every-day people?

And yet we confess ourselves to be considerably at a loss to discover the sense intended.

The present age is perhaps more universally and characteristically distinguished by activity of principles and elements,—by the multiplication of powers, means, and agencies, and by the diffusion of intelligence,—than by any other attributes. But surely the complaint of our censurers is not that in these respects Wesleyan Methodism is behind the age. We will not say that the objection so applied would be altogether destitute of force. But we are sure that this is not the sense in which our reprovers urge it. Their ground of complaint is conceived to be something radical and vital. They have no desire to see our energy and activity increased. They are evidently both jealous and alarmed at the influence we have already acquired, and the power which we continually exert. They know well that, however defective we may be in comparison of the constant, systematic, and manifold activity required by the present times, we yet possess a comprehensive, energetic, and diversified system of plans and agencies, far better adapted, and far more susceptible of continual adaptation, to the multiplying necessities and opportunities of the times, than is possessed by any other denomination of Christians. They know that, spite of the motley and manifold interests and enmities leagued against us, we are, even at this moment, exerting a more intense, diffusive, and penetrating influence upon the masses of the population, than any other religious body.

Less generally and characteristically, but still very remarkably and importantly, the present age has been distinguished by the multiplication of rationalistic and semi-sceptical opinions on religious subjects. Many of the things which were "most sorely believed" among us, have come to be considered, in certain quarters, as doubtful.—The sufficiency, and, in part at least, the historical and doctrinal truth of the Sacred Scriptures; the natural depravity of man; the proper Deity of the Son of God; and the personality of the Holy Spirit; these

articles of our belief have been denied or slurred with doubt. A species of infidelity more subtle and learned, more polite, and wary, and sentimental, than that of Priestley and Belsham, but not less destructive to Christian faith and hope, rose, like a fog, in Germany; and, having long overspread that land, has now settled in some parts of this country, bringing upon the souls of those who sit under its shadow, chill and darkness, and wilderness. Some of those who find fault with Methodism have, we know, been led captive and astray by this delusive "spirit of the age"—but Methodism has not. Hitherto, through the mercy of our God, we have light in our dwellings. Can this be the sense in which it is complained that we are not conformed to the spirit of the age?

In close alliance with the tendency just described, is another characteristic of the present age. There is a school of politicians, who, believing more devoutly in the divinity of man than in the being of a personal God,—in human perfectibility than in man's accountability, or in divine revelation,—would instruct the nation in science and morality, without the aid of Bible teaching, and would train each son of man to be his own priest and prophet, without any help derived from the enervating spell of "Christian superstition," or the influence of the Bible "priesthood." The Manchester scheme of education, promoted chiefly by men of the school of Fox and Dawson, has been opposed by the Wesleyans. An insult, doubtless, to the "spirit of the age!"

The revival of absurd and doing superstitions, also,—a reaction from the former prevalence of profane irreligiosity in the Ministers of the Established Church, and in the higher classes of the nation, induced by the piety and zeal of Nonconformists, and the increasing power and spread of Dissenting principles,—this has been one of the most remarkable characteristics of the present age. And the Tractarian, doubtless, thinks that in opposing this tendency of the age, Methodism has been grievously in fault. But is this what our "reforming" opponents intend by their outcry? We suppose not.

There is yet another characteristic of the age, which we will name. And if this is not what our opponents mean, we confess ourselves to be entirely at a loss. The present is, very eminently, among some classes of the community, an age distinguished by opposition to the authority of government, and to the gradations of social rank and influence. This is the case, more or less, throughout Europe. The socialism of Switzerland and France, the republicanism of the lower classes in almost every state of the Continent, the chartism and low radicalism in England, are all but various manifestations of the same wide-spreading evil. To this evil Methodist influence ever has been and must be opposed. It is a part of our gospel morality—"not to speak evil of dignities," but to teach "every soul to be subject to the higher powers." We have no sympathy with those who love revolution for its own sake, or who wish to reduce all to a common level. We are no admirers of an unlimited democracy, and can see no truth or piety in the saying, "vox populi vox Dei." In this respect we certainly are not conformed to the spirit of the age, which, after all, is but the spirit of fallen humanity. God, we are convinced, has placed Methodism as the breakwater against which the waves of democratic rage may vainly dash the selves to foam; and, in the same spirit which animated our fathers at the close of the last century, and the beginning of the present,—a spirit of loyalty and duty to the powers that be,—will we adhere to the cause of legal rights and established order, because we are convinced that it is also the cause of justice, religion, and lasting peace. No wonder, such being our position and our power, that we are regarded with deadly dislike by the apostles of anarchy and revolution. Fierce democrats, proud theorists about the rights and capabilities of man, levelling chartists and socialists,—all who are enviously dissatisfied with their social position,—all who are Utopian dreamers about an ideal republic of virtue, equality, and peace,—all who are engaged in the war of the masses with vested rights, civil authority, and ancient privilege,

—will, of course, join in the outcry against that Methodism whose influence they fear, whose might, though passive resistance, they cannot overcome. So long as the influence of Methodism remains undiminished, violent revolution. Well is this understood by the crowds of chartists and socialists who throng to hear Mr. Griffiths harangue, and who congregate to insult and assail our Ministers and godly people. Well, too, is this understood by theoretic republicans of the school of Hume and Mill, and hence their hostility to Methodism.

Methodism is, then, in this last sense, opposed to the spirit of the age. But this, with thoughtful and pious men, should be not its condemnation, but its glory.

Methodism, in fact, opposes itself to every ungodly and merely selfish principle and interest. It frowns upon every pernicious speculation in philosophy and every doctrinal error; it refuses to join in any mere class or party cry. It flatters not the aristocracy, it panders not to democracy. It neither upholds the Established Church, nor joins in the bitter cursing of low and fierce dissent. What wonder, then, that its foes are many? And here is the secret of the acceptance which the phrase on which we have been commenting has received.—Each party which has adopted as its characteristic any special heresy or special selfish end, flatters itself that the age is taking its colour and character from itself; and would assume that in opposing it we oppose the mighty and prevailing spirit of the age.—Hence on every hand the parrot-cry is heard—"Methodism is behind the spirit of the age"—and each party that uses it puts upon it the meaning which best accords with its peculiar views.

But surely it is time that Christians dropped this senseless outcry. What is it come to this, that the Christian armies are to gather beneath a banner on which is inscribed "The Spirit of the Age?"

Family Circle.

Franklin in the Social Circle.

BY WILLIAM WIRT.

Never had I known such a fireside companion as he was, both as a statesman and a philosopher; he never shone in a light more winning, than when he was seen in the domestic circle. It was once my good fortune to pass two or three weeks with him at the house of a gentleman in Pennsylvania, and we were confined to the house during the whole of that time by the unrelenting constancy and depth of the snows. But confinement could not be felt where Dr. Franklin was an inmate. His cheerfulness and his colloquial powers spread around him a perpetual spring. Of Franklin no one ever became tired. There was no ambition of eloquence, no effort to shine in anything which came from him. There was nothing which made any demand either upon your allegiance or your admiration.

His manner was just as unaffected as infancy. It was Nature's spell. He talked like an old patriarch, and his plainness and simplicity put you at once at your ease, and gave you the full and free possession and use of all your faculties.

His thoughts were of a character to shine by their own light, without any adventitious aid. They required only a medium of vision like his pure and simple style, to exhibit to the highest advantage their native radiance and beauty. His cheerfulness was our setting. It seemed to be as much the systematic and salutary exercise of the mind, as of its superior organization. His wit was of the first order. It did not show itself merely in occasional corruscations, but, without any effort or force on his part, it shed a constant stream of purest light over the whole of his discourse. Whether in the company of his counsellors or nobles, he was always the same plain man; always most perfectly at his ease, his faculties in full play, and the full orbit of his genius for ever clear and unobscured. And then the stores of his mind were inexhaustible. He had commenced life with an attention so vigilant, that nothing had escaped his observation, and every incident was turned to advantage. His youth had not been wasted

Poetry.

A WREATH.

Oh! twine for me no wreath of Fame;
Her laurels grow to crown the tomb;
They serve at best to gild a name,

Twine, twine a wreath of Faith, and Love,
And Hope—those holy plants of bliss,

Oh! twine this fragrant wreath for me!
And it shall breathe its breath divine,

—Bogg's Instructor.

Obituary Notice.

For the Wesleyan.

Happy Death of Joseph Miller,

Late a Scholar in the Wesleyan Sabbath School,
Topshill, St. John's, Newfoundland.

A chief instrumentality of the Wesleyan Mission in Newfoundland, are the Schools—both week-day and Sabbath. Many children and young persons receive lasting benefit from the latter, who never enjoyed the privilege of the former; of these the subject of this brief sketch was one.

JOSEPH MILLER was born on the 21st June, 1833. He was of an amiable disposition, and uniformly obedient to his parents, whom he loved and served to a degree that is believed to be unusual in one so young.

Joseph had been six weeks ill, before he manifested any serious concern for his soul. One evening early in December, 1849, he was visited by Mr. Jas. Allen. Mr. A. is a pious member of the Society in Topshill, who conducts divine service in the absence of the Minister.

Joseph at length called to his father, saying, "I cannot rest." As soon as a fire had been kindled, Joseph was raised from bed and placed beside it. He then added with much weeping—"Father, the words that Mr. Allen spoke to me to-day trouble me sorely—I believe I shall die soon. O pray for me."

The Christian believer is accessible to numerous motives to induce him to fulfil the obligations to unreserved devotedness to God and his cause, which he has voluntarily taken upon himself, but which are truly rendered imperative by the will of the Supreme.

spoke of his approaching dissolution without dismay. As his strength permitted, he gave christian counsel to his friends, and shewed that he had the mind of Christ by saying—"I wish all the world could feel as I feel." He said to a younger brother—"Samuel, I have nothing to leave you but my Bible and Hymn Book. Take them, and be a good boy. Be dutiful to father and mother, that when you die you may come to heaven."

Once when he apprehended himself to be dying, his grandfather was sent for, at his request, taking him by the hand, Joseph talked to him in so solemn a manner, that every hearer shed tears. He delighted in the Wesleyan Hymns, and very often repeated the sixth verse of the 44th Hymn, as being felt to be particularly applicable to his state.

"Jesus, vouchsafe a pitying ray;
Be thou my guide, be thou my way,
To glorious happiness;
Ah! write the pardon on my heart,
And whoso'er I hence depart,
Let me depart in peace."

To his family and his companions he daily renewed the assurance of his great happiness, and his hopes of heaven. To his brother and cousin he said one night—"We were often in Sunday School together, but you will never see me there again. Be good boys, be attentive to your Sunday School, and mind your learning. Do not be wicked—you do not know that you will live long—you may be soon called to die—O seek to have your sins forgiven that we may meet together in heaven."

The early happy death of Joseph Miller may well admonish all young persons of the danger of delay, in the great work of becoming prepared for another and a better world. It may furnish to Teachers in Sunday Schools another testimony, that the members of their little classes, though very young, are capable of conversion to God, to which their attention should be most assiduously directed. It may read to parents a lesson on the necessity of their being decided in their Christian character, that they may be able to lead their children to the throne of grace that they may obtain mercy and grace to help them in the time of their sickness and death.

St. John's, Oct. 30, 1850.

THE WESLEYAN.

Halifax, Saturday Morning, November 16, 1850.

THE CONSTRAINING LOVE OF CHRIST.

The Christian believer is accessible to numerous motives to induce him to fulfil the obligations to unreserved devotedness to God and his cause, which he has voluntarily taken upon himself, but which are truly rendered imperative by the will of the Supreme.

The love of Christ! What a theme for thought! What a source of joy! What a fountain of delight! What a centre of attraction and of allowed influence! How does it at once abase and elevate the soul, repel the pride of presumption, and invite the humility of self-abnegation and confiding trust! It is the love of tenderest pity to the helpless sinner, the love of complacental delight to the accepted believer!

to its subject, but intensely interested as to its object! It is the love of Christ, the Son of the Eternal, the love of a God, for man,—sinful, guilty, ungrateful, impotent man! A love unfathomable, unspeakable, without a parallel, infinite! A love which seeks the lost, pursues the wanderer, and rejoices over the returning prodigal—which turns the darkness of the believing penitent into day, transforms his mourning into joy, and raises him, though once an outcast, to the elevation of a child of God, an heir of heaven!

The love of Christ thus manifesting itself, produces in the heart of the believer love indwelling as a principle of grateful and supreme affection, uniting his soul to its loving Redeemer in willing, and while existent, in indissoluble, bonds. As a moral agent he can retain this heaven-born and powerful principle only whilst he cleaves to Christ in the exercise of living faith.

The love of Christ constrains the believer to acts of self-denial, to the mortification of sinful desires, to the resistance of worldly allurements and all forbidden pleasures and gratifications.—He foregoes his own natural inclinations for the high and ennobling purpose of pleasing Christ. He cannot indulge in the criminal pleasures of sense or of imagination, knowing, if he should so far forget his obligations in these respects, he would not only grieve his best Friend, but forfeit his love. He denies himself therefore of whatever is sinful and would lead to so dreaded a forfeiture. The vain and frivolous amusements of the world are avoided in obedience to the high behest of heaven.

The love of Christ constrains the believer to seek high attainments in grace, in obedience to the expressed commands of the Saviour. He cannot be indifferent to the requirements of one, who has manifested so much interest for his eternal welfare, and who, in his own life, has set a perfect example of every virtue and grace that can adorn and ennoble the character. Influenced by the love of Christ, he counts no sacrifice too painful, no labour too great, to attain that spiritual perfection which is exhibited as one important part of his high calling's prize.

His soul breaks out in strong desire
The perfect bliss to prove;
His longing heart is all on fire
To be dissolved in love.

The love of Christ constrains him to promote the divine glory, by letting his own light, the light of holy living and pious example, shine before men, that they may see his good works and glorify God, and by seeking in the use of the appointed means, to lead others to see and embrace the excellencies of Christ, and realize his power to save. The progress of God's cause in the earth, the extension of Christ's kingdom, the salvation of his immediate friends, his fellow citizens, and of mankind at large, are to him objects of superlative importance and paramount interest.

Wespeak of course of one who is constrained by the love of Christ, who feels and recognizes the obligations it imposes, and whose expanded heart glows with the kindled fire of divine love, and whose mind, under that influence, is truthful

in devising and executing "liberal things."—Such is the legitimate effect on life, on talent, on influence, on property, on the sources of thought and springs of action, of that constraining love of Christ. If we have described what should be the manifestations of this gracious principle more than what is actually exhibited by the present generation of Christians, we have only to regret their defects and the lamentable inconsistency of their modes of thinking, judging, and acting, with their profession. "He that saith he abideth in him ought himself also to walk, even as he walked.—God is love; and he that dwelleth in love dwelleth in God, and God in him." In conclusion we commend this all-important subject, thus briefly illustrated, to the serious attention of our readers, so that receiving, retaining, and manifesting the love of Christ in all its fullness and constraining power, they may "not henceforth live unto themselves, but unto him which died for them, and rose again."

MR. KELLOGG'S LECTURE.

We are glad to welcome Mr. KELLOGG again to Nova Scotia. His oratorical powers are well known. For telling anecdotes, illustrative of his subject, he is not surpassed by any Temperance Lecturer to whom we have had the pleasure of listening. According to all accounts, if John B. GOSSET ranks first, Mr. Kellogg stands second, among the advocates of Temperance, in power, interest, and effectiveness. The lecture, which the latter gentleman delivered on Monday evening last in Temperance Hall, was admirable.—His principal object, on the occasion, was to meet and answer the objection not unfrequently urged, that the cause of Temperance is on the wane.

He stated in reply, that, if temporary reverses had been experienced, they were rather to be expected than otherwise, in so wide-spread a reform as this; and that, wherever they had occurred they would result in good, if the remaining friends of the cause were firm, active and zealous, as they would serve to try men's principles and prove their strength. His illustration of this point was most happy. He said, if a person wished to obtain timber for a stately mast, he would not go to low, shady places of the forest, where the brooks had scarcely penetrated and where decay might be expected, but to the mountain-top, where the trees had been rocked by the careering blast and had proved their strength by successful resistance of the fierce storms of winter.

He also happily alluded to the management of Rail-cars, which he said scarcely ever halted precisely at the stopping places, but shot by, and then backed to the place, affording opportunity to passengers to enter and the luggage to be secured. So the reverses, as they have been called, of the Temperance movement, have served to give those who have been waiting to join the car from principle, a favourable opportunity of doing so. The delay is only momentary, the steam is put on, and off the car goes again with accelerated speed. In disproof of the objection, the Lecturer adverted to statistics—the facts of the case,—and from these showed, that, in a broad and comprehensive view, Temperance principles were gaining ground in the world, and getting a strong hold on public opinion, and were to a great extent influencing the action of public Companies and Associations.

As an instance he referred to the recent Constitution of Michigan, one of the laws of which prohibits the sale of intoxicating liquors; as another, he stated, that the directors of the great rail-road between New York and Lake Erie, though not personally connected with a Temperance Society, will not employ a man on the whole route who uses intoxicating drinks, nor will they allow any of their agents to sell them, nor yet will they carry the smallest quantity of them as freight. This is a great fact, and should produce a great impression. We cannot pretend to follow the Lecturer through all the topics on which he touched, but, we may say, the entire lecture was calculated to advance the interests of the good cause, by encouraging the faithful, confirming the wavering, reclaiming the wanderer, and convincing the sceptical. His appeal at the close was a noble effort. He applied some very stringent remarks to those who were showing their countenance by standing aloof and looking on, and asked them,—"If they really felt glad when this person and another were reclaimed from drunkenness and they had had no part in working the machinery of deliverance?—We mention a circumstance which he related, of a gentleman in St. John N.B., who had been a bankrupt for some years, but

who, after joining the "Order," experienced a favourable turn in his circumstances. This gentleman went to a merchant to whom he had been largely indebted before his bankruptcy, but to whom, after his union with the Sons, he had made a considerable payment, and, on this ground, urged his friend to join the Order, stating, that had it not been for the efforts of the Sons in his own case, he would never have been able to pay a cent towards the liquidation of his debt.—Such facts as these show the practical working of temperance principles and temperance efforts, and afford an argument, in favour of their continuance and for their zealous and persevering advocacy, which cannot be gainsayed. The cause of temperance, permeated with christian principle, must be onward: it will continue to gather into the ranks of its advocates the good and the great, who, with clear heads, stout hearts and strong hands, will turn the battle to the gate.

Mr. Kellogg, we understand, has proceeded to Pictou and Prince Edward Island, from which he is expected shortly to return to this City, and resume his lectures.

The Spirit of the Press.

The last *Guardian* has a leading article on the vile thing—AMERICAN SLAVERY. Referring to the Fugitive Slave Bill recently passed in Congress, he says:—

"The bill, we cannot but think, is a just one. If the Union recognizes slavery at all, the slaveholders have a right to be protected in their property."

In opposition to this view of the case, we may state that the *Zion's Herald* of the 6th inst., contains one of the most powerful arguments on the subject we have read, from the Rev. CHARLES ADAMS, Chairman of a Committee of M. E. Ministers of Boston and Charlestown Districts, proving said Bill to be "unconstitutional law," in direct and palpable contravention of the Constitution of the United States.

But our excellent cotemporary, first named, is no friend of slavery. He trusts that the working of this said Bill will prove in its "consequences very different from what the friends of slavery anticipate," and very justly calls on the Northern States, to whom "the work especially belongs," to seek the removal of slavery, "the great error" of the American system. Judging from the tone of the New England press especially, and from the mass meetings held, the strong resolutions passed, the determined spirit of resistance manifested, we are confident no justifiable means will be left unemployed to "rid the country of the stigma which now rests upon it."

In another article on the NOVA SCOTIA BIBLE SOCIETY, the *Guardian* uses the following language:—

"In a cause like this, there is no room for self-congratulation. Success should only stimulate to increased effort. So long as there is religious knowledge to be communicated, and souls to save, there is need for our labours, and with the Bible in our hand we must go forth in the name and cause of our Saviour."

To these truths every enlightened christian will cordially respond.

The *Christian Messenger* of the 8th, has a temperately written article on the "progress of Popery." Having given reasons in proof that the "principles of the Roman Hierarchy are the same now as they ever have been," he adds:—

"It is not with men but with principles that we wish to deal. We feel no hostility to any set of religionists as such. We all have the same origin and affections, and all, until changed by the grace of God, possess the same nature. It requires, however, no great stretch of observation to know that principles once fully recognized, must of necessity exert a mighty influence for good or evil over the feelings and conduct of men, according as these shall be correct and in conformity with God's word or otherwise. The great danger of the Roman Catholic creed grows out of the high assumptions of the Clergy, acknowledged and willingly submitted to by the people. It is a fact too capable of proof, and has been shown in thousands of cases, that Romanists of the kindest and most benevolent dispositions have been made the instruments of oppression and cruelty towards others, contrary to the better feelings of their nature.—However important may be the light in which we view this subject, we are farthest from desiring to foment any thing like bitterness or harshness against any class of our fellow men, however deeply we may believe them to be involved in error. A quiet and temperate appeal to the great standard of truth, the word of God; a watchful attention to the progress of events, and an earnest use of every lawful means of combating the evil wherever it may appear, with earnest prayer for the success of

every endeavour to preserve or reclaim from the threatened evil, are the true and only resources we can approve or recommend."

Lecture at the Mechanics' Institute.

On the Individual and Social Advantages of Knowledge.

BY THE REV. E. EVANS.

[The following abstract of the excellent Lecture delivered by the Rev. E. Evans before the M. Institute, as noticed in our last, is taken from the *Sun Newspaper*, with one or two slight alterations.]—Ed. *Wesleyan*.

The Annual Session of the Mechanics' Institute was opened on Wednesday with a lecture by the Rev. E. EVANS, on "the individual and social advantages of knowledge." Our limits will not permit the insertion of a brief abstract of this very able paper. The reverend lecturer said:—"Knowledge is but the acquisition and retention of facts; the inferior animals are possessed of impulsive instinct only—being altogether unsusceptible of that progress made by man. This capability is one of those beneficent gifts conferred by the Creator upon him, and a knowledge of the fact should urge each one to use diligent and unceasing exertion, in order to develop his mental capabilities. The means which lead to the augmentation of the general fund of knowledge should be placed within the reach of all; for it will be found that the tendency of that knowledge is to expand, refine, and purify the mind, and render it capable of more exalted pleasure, than it could otherwise enjoy. In the acquirement of learning, due regard should be paid to the source from whence it springs; we should be careful to found our opinions upon a mature and analytical study of facts—and not to fix our minds upon interested or plausible theories; we should take little if anything upon simple trust; but dive to the bottom of our subject, and lay hold upon the hidden truth. The sources from whence our knowledge is derived are too numerous for detail;—I may mention a few—*compilations from ancient and modern history.* Few branches of knowledge are of more value than an extensive acquaintance with the acts of past times, and thus a well written history of any age or people is deservedly estimated as one of the greatest boons man can confer on his country. With these we may combine elementary and more elaborate works treating of Geography, Natural History, Agriculture, Chemistry, and the fine arts. Men of genius, prompted by a beneficent ardour, engage themselves in simplifying these elaborate works, in order to bring them within the reach of mankind in general; simplicity of style and clearness of expression, often render subjects previously vague and undefined, at once clear and attractive. The Press, despite the theory, that *demand produces an increase of price*, lowers its charges in proportion to the growing demand,—the Press of your own country, sir,* well understand this seeming paradox, and hence the issue of that vast host of publications which crowd your shelves—and from which, we may be pardoned for wishing, they may be soon set free. The acquirement of knowledge confers individual advantage on its possessor, by divesting him of errors and mistakes which he may have imbibed, and giving a right direction to his mental energies. It is to man what culture is to the plant, or to adopt the beautiful figure of one of our most judicious and elegant English writers, familiar to you all, it is to the mind what sculpture is to the block of marble. The mind of an ignorant man often lies in a state of vacant and inglorious stupidity, or is excited to action by the fitfulness of a heated and uncontrolled imagination.—Judgment is blinded by prejudice, and reason subjected to grovelling and gross animal appetites, and to the domination of vicious and hurtful affections.—On the other hand, by means of knowledge, the mind is elevated to an increasing activity—its possessor is rendered less dependent for happiness upon sensual indulgence, the grosser pleasures are more readily dispensed with and abandoned, and he is made to feel and exult in the superiority of his position as a spiritual and intellectual being. Knowledge constitutes the prime difference between a savage and civilized society. The improvement of the mind necessarily induces improvement in condition. The arts and sciences, industry, and commerce, everything which tends to make a people wealthy and flourishing, follows in the train of Education.—By the general diffusion of knowledge in this Province, our people may be indefinitely elevated; its resources are immense, but, to a great extent, lie buried and undeveloped. It has been said that a few philosophers suffice for a nation; whilst the ground-work—the elementary studies, should be understood by all. I mean not by philosophers speculative or abstract science, but that useful knowledge which a practical chemist, such as might be a knowledge of Chemistry, confers upon the Agriculturist and the Artisan, which a just appreciation of the laws of Mechanics gives the operative. By the establishment and judicious operation of such institutions, as that which has now convulsed us, is

* The reverend lecturer was under the impression that Mr. McLaughlin was President of the Institute.

a taste for these studies to be generally diffused. Better and more profitable for a country is it to possess a number of men of competent, than a few men of great knowledge.

(The reverend lecturer here read an opinion of Horace Mann's, illustrative of this idea.)

Before I take my seat, allow me to impress on the minds of all a yet higher species of knowledge, to which I would direct special attention; that which has been given us in the pages of *Divine Revelation*. This it is which will prepare us for a lotter and holier existence, where the vista of knowledge is widely extended, and man's capabilities indefinitely improved."

Peace Association.

As illustrative of the remarks we made last week on the subject of "Universal Brotherhood," we give the following item from the *Montreal Chronicle*. If Elisha Burritt succeed in the negotiations to which reference is made, he will add another green leaf to the chaplet of well-doing which already graces his brow. Our hope is that success will attend his labour of peace.

"We learn from the papers lately received that the Peace Association has at last succeeded in doing something. It has obtained a recognised position among the Governments of the Continent of Europe. This is much and interesting. The facts are, that Denmark has consented to negotiate, to the same extent as Schleswig Holstein; and that after the return of its deputation to Kiel the Schleswig authorities had appointed an arbitrator on their behalf, to meet another appointed by Denmark. Mr. Elisha Burritt remains in Hamburg, to watch and smooth the progress of the negotiations."

The London Spectator remarks upon this that it is "one of the most remarkable spectacles ever presented to Europe—a blacksmith from Republican America is sitting at Hamburg to watch over the mutual advances of the Teutonic Duchies and the Scandinavian Monarch."

Destructive Fire at Fredericton, N. B.

We regret to learn, by news which came over the telegraphic wires on Tuesday morning last, that a very destructive fire has occurred at Fredericton, New Brunswick. The fire, it is said, commenced in a stable near the Wesleyan Methodist Church, which, with the Mission House, and nearly three hundred other houses and buildings, in the business part of the City, have been reduced to ashes. The amount of insurance effected, on the whole or part of the property destroyed, we have not learned. The loss must be great, especially as the Merchants had just laid in their winter supplies of goods, which were consumed with the buildings. This is a sore calamity, and must be seriously felt more or less by the whole community, if it does not work the ruin of many deserving men and families. The sufferers have strong claims on the sympathy of their fellow colonists, which, we have no doubt, will, if necessary, be promptly evinced in some tangible and effective shape.

Wesleyan Missionary Society.

In noticing the Nova Scotia District Missionary Report for 1850, the *Christian Messenger* in a truly fraternal spirit, says:—

"It is pleasing to observe that our Methodist brethren abate nothing in their wonted zeal and activity in conveying the blessings of the Gospel to the perishing millions of the earth, wherever the providential ordinance of God may seem to offer an opening for their efforts. May we and others be privileged to love and good works" by their pious example."

We are so glad to see that his favourable remarks are fully appreciated, and his christian prayer heartily responded to, by us.

General Mining Association.

The Hon. S. CURRIE, Agent of the G. M. Association, in a communication addressed to the Editor of the *Sun*, in violation of the Association's rule, and correction of many errors which have been disseminated, among other things, states:

"Since the Association commenced operations they have disbursed in the Province, upwards of One Million Five Hundred Thousand pounds; they have paid into the Provincial Revenue upwards of One Hundred Thousand pounds, for Rent and Royalty; they have loaded upwards of sixteen hundred vessels annually, for many years past—the disbursements on which, altogether with the Light Money, Postage, &c., must have amounted to a very large sum, besides furnishing employment for Ship Builders and others. These are some of the advantages derived by the Province from the operations of the Association."

Wreck of the Brig Reindeer.

The *Sun* received on Tuesday evening last, by Telegraph, information from New York, Nov. 12, of the loss of the Brig *Reindeer*, Capt. Bell, of this port, owned by W. B. HAMPTON Esq.—She was on her voyage from Malaga to Philadelphia, and was wrecked off the latter named place. Melancholy to relate, the Captain and Crew have all perished. This will be sad news for the families and friends thus unexpectedly bereaved. May they receive support and consolation in this season of deep trial from Him who is a refuge in time of trouble.

A reference to our Obituary Department will account for any imperfections in our present issue.

A meeting has been held at Windsor to get up a Telegraph line from Halifax to Windsor. £1200 are necessary to complete the work, the half of which has been already subscribed in Windsor and vicinity.

An interesting Bible Society Meeting has been recently held in Sydney, C. B.

We forget to mention that on the evening of the 5th inst., G. A. Blanchard, Esq., delivered the second Monthly Lecture before the *Athenaeum*—Subject—"The influence of the study of Physical Laws and Agents in improving the condition and promoting the happiness of man." The lecture was highly spoken of.

On Tuesday next the Supreme Court will commence its sittings. The trial of the LASCAR for the murder of the mate of the *Rival*, the late Mr. Sinclair, will come on.

Since our last the weather has been somewhat chilly, but not so cold as might have been expected at this season of the year.

The year is wearing fast away. Soon Christmas will be here, and the year 1851 make its appearance.

On Saturday morning last, *George Shelton*, Master of a coasting vessel, was found dead on one of the wharves.

A dwelling house at the North end of the City, owned by Mrs. Macara, was consumed on Sabbath morning last.

Henry B. Jamieson has been arraigned before the Court at Montreal for the destruction of the Parliament buildings.

The first snow in New Brunswick this year fell at Madawaska on the 31st ult.

Snow fell in the vicinity of Syracuse on the 7th inst.; also at Concord, N. H., on the 27th ult.

Fish of the first quality are said to be found in the Sacramento River.

Dr. Wiseman has recently had a Cardinal's Hat conferred upon him by the Pope, and has been appointed Archbishop of Westminster.—The English Press are out against the latter measure.

The *Freeman Paper* of St. John, N. B., has closed its career.

The St. John News says a squash grew in the garden of the Hon. L. A. Wilton, Fredericton, that weighed 64 lbs! Also, that a cauliflower was grown by T. Allan, Esq., Portland, N. B., that weighed 4 lbs. and a half, and looked like a man's head silvered with the prints of old age!

The fourth annual Conference of the Evangelical Alliance has been held in Liverpool, England.

A handsome monument has been erected in the Churchyard of the Parish of Fordoun, Scotland, to the memory of George Wishart, a name dear to every Protestant, and one of Scotland's first and most illustrious martyrs.

Since the Post Office has been re-opened on the Sabbath, the Duke of Buccleuch will not allow his letter-box to be sent to the Post Office on that day. A good example.

Measures are about being adopted to erect a monument to the memory of Colonel Gardner, who fell in the battle of Preston on Sept. 21st, 1745.

Madame de St. Simeon, Professor Thibault, have been converted to Christianity during the last twenty-five years than during the seventeen centuries preceding.

Jenny Lind has £150,000 in the British Funds—the 3 per cents—and pays to the British Government annually £4,500 income tax. She has given away about £84,000, in charity. The whole amount of her European wealth is estimated at One million dollars.

Dr. Wardlaw, and his son-in-law Mr. George Thompson of abolition celebrity, have arrived at New York.—The visit of the latter just at this crisis is considered as unfavourable to the anti-slavery movement.

The returns of the Methodist E. Church, U. S., for the last year, exhibit numbers as follows:—Travelling Preachers 4,129; Local Preachers 5,429; Members 669,682; showing an increase for the year of 118 travelling preachers, 294 local preachers, and 27,377 members.—The members in the M. E. South, and other off-shoots from the Parent Body, are not here included.

The Protestant Missionaries in China have nearly finished their revision of their translation of the New Testament into that difficult language.

COLONIAL.

New Brunswick.

EARTHQUAKE.—On Saturday last, at eleven o'clock, p. m., a slight shock of an Earthquake was felt in Fredericton and its neighbourhood. The fact of this unusual occurrence in this part of the country rests on the concurrent testimony of many individuals not likely to be deceived, that we have no difficulty in giving it to the public.—Head Quarters.

J. Wilkinson, Esq., Civil Engineer, and party, came in from the survey of that part of the European Railway lying between St. John and Colons, on Saturday last. We understand Mr. Wilkinson is quite satisfied with the result of the exploration, and that it is intended to make further Barometrical experiments, to test the character of the country lying to the Southward of the line explored.—lb.

THE RAILWAY.—The prospects of the undertaking still appear promising. Mr. Burtis having been dispatched through that section of the country where it is expected the line will pass, for the purpose of explaining the subject to the farmers, forwarding its interests and obtaining a cession of the Right of Way. Although he has been successful in the main, still he has had to encounter considerable difficulty in overcoming the prejudices of many, more particularly those near town. This is not to be wondered at, as on conversing with some of them we find that they seem to be under the impression that it cannot be of any benefit to them where they are already so short a distance from the City, and it is not likely that the cars will stop except at certain stations. In addition to which they may probably have paid a high price for their land, and consequently would be unwilling to give it away for nothing.

Cheering news have also been received from Portland to the effect that the survey between Calais and Bangor is completed, and that the inhabitants of these and the intermediate places have resolved to tax themselves and build their portion of the line from their own resources, which is confidently expected to be completed, with cars running on it, in three years.—St. J. N. B. Courier, 9th.

NEW VESSELS.—A Brigantine, built at St. Martins, called the "E" is now fitting out here for sea. She measures 105 tons, was built by Messrs. J. & T. Berry, and is owned by Mr. Thomas Furnas, Junr. of this city. Another new Brigantine, called the "Tribuna," was recently launched at Sackville, and is now fitting out here for the West India Trade, for which she is intended. She measures 141 tons, and was built by Mr. Charles Dixon, for himself and Mr. Miriner Wood, of Sackville.—lb.

A SQUASH.—We have seen a large Squash, weighing 157 lbs., grown up the River by Mr. John Glazier, for John Polak, Esquire, of this City. Although this production may not be the largest that has been grown in this Province, still in all consequence, it is large enough for all practical purposes. This is a great country for Squash.—lb.

THE WEATHER during the last week or two has been delightful—more like summer indeed than the month of November. On Wednesday last, however, we had a very heavy storm of wind and rain from the South West, which was perhaps the heaviest blow outside that we have had this season. The steamer "Maid of Erin," on her usual trip to Eastport on that day, went nobly through the storm, although she took 11 1/2 hours to do what she generally does in half that time. We notice that in some parts of the United States, Canada, and Prince Edward Island, they have had some rather severe weather, and even snow, while in this much complained of portion of the globe we have been enjoying pleasant mild weather up to the present time.—lb.

ACCIDENT IN THE PETITCODIC RIVER.—THREE LIVES LOST.—Captain E. W. Mitchell, of the schooner "Tanner," picked up in the Petitcodic River, on Friday last, two Squaws who had saved themselves from being drowned by getting on the bottom of the canoe. One of the unfortunate, when Captain Mitchell came to their rescue, was all but lifeless, the other could not speak, but by kind treatment they have recovered. These Squaws report that three other persons were in the canoe at the time of the accident. As no traces of them could be discovered, it must have sunk in the angry element to rise no more.—Morning News.

Canada.

The Custom revenue of Canada, for the quarter ending 31st October, amounts to \$2,410,000, being an increase on the like period of last year of \$66,176. At the present rate of increase, the Provincial revenue of 1850 will exceed that of 1849, by \$2,410,000.

TORONTO, (U. C.) Nov. 4th.—Vandal, the defaulting accountant of the Indian Department, has been dismissed. Six thousand dollars from the funds are missing. The Bishop of Toronto, while in England, got subscriptions to a fund for supporting an Episcopal University, to the amount of \$24,000.

AMUSIC.—Some Southern Slaveholders, it is said, intend to require that the Secretary of State shall demand of the British Government the restoration of such fugitive slaves as have escaped or may escape into the British Provinces. They may spare themselves the trouble. "They touch our country, and their shackles fall."—Pilot.

Hon. Mr. Bourrett, Assistant Commissioner of Public Works arrived from Montreal yesterday morning to make arrangements for the accom-

modation of the Government. We understand that the old parliament buildings will be entirely devoted, along with the new wing, which will be completed in the spring, to the accommodation of the two Houses, and that it will be necessary to rent buildings for the other Departments and for the Governor's residence. Mr. Rubidge, engineer of the department of works, has cleared in town to arrange with Mr. Gwynne, architect, the plans for the new edifice.—Quebec Gazette.

FIRST STEP TOWARDS TERTIARIZING THE ARMY.—THE ARMY CAMPAINS.—We understand that the Canton at the Pointe-a-Peche barracks has been shut up since the last of the month, in consequence of the lease having expired; and as the military authorities have determined that no spontaneous liquors shall in future be sold at Cantons, it appears that they can find no one disposed to take a renewal of the lease under such an unprofitable restriction.—A. G. News.

Jamaica.

We have Kingston, Jamaica, dates of 30th ult. The cholera is raging in the City and all parts of the Island. Eight hundred persons have died.

The Morning Journal of the 25th of October contains a proclamation, appointing the 1st of November for a public fast, and an order in Council subjecting any vessel arriving at any of the out ports of places in the Island, from the city and port of Kingston, or Port Royal, after a passage of less than five complete days, to the performance of such quarantine as the health officer or other competent authority shall direct.

A company for the planting and growing of cotton had been formed, which were to commence operations on the 21st of October, at Greenwell, St. Davids.

No improvement in market for FLOUR. Fish dull, owing to the cholera, the use of it having been deprecated by the Medical Board.

UNITED STATES.

The President of the United States has ordered the Military near Boston to be in readiness to obey any requisition of the Marshal, if issued. Twelve companies of Artillery and Infantry have been ordered to Boston.

There was a collision on the Boston and Maine Railroad on the 4th. Both locomotives were badly injured and the tender car forced back with its length into the passenger car among the passengers, several of which were bruised, some badly, one having broken his legs fractured.

Oswego dates of the 4th says—first within the last 48 hours, 31 vessels with 65,999 bushels Wheat and 5,750 barrels Flour, arrived at this port. Cleared, by Canal, during the same period, 23 boats, with 25,439 bushels Wheat and 19,500 barrels Flour. Total, \$221.

The Secretary of the Navy has given official permission for the use of the Navy Yard at Brooklyn, with room and storage for the reception of articles intended for the great London Fair in 1851.

The Hon. Wm. Appleton, of Boston, has made a donation to the Melan Asylum of \$20,000, with the view of erecting an additional wing to the building, much wanted.

The Boston Society for the prevention of Pauperism, within the last ten years, has supplied 24,374 girls and women with employment. Of this number, 11,142 have been furnished with places out of the city. On an average, nearly 2500 places have been furnished, and more than 1000 apprentices have been sent into the country each year.

The mercantile depot of the Boston and Maine Canal, in Boston, was wholly destroyed by fire on Tuesday morning, together with much other valuable property. The building was built of brick, and had a length of 220 feet, and cost \$210,000. It did not contain a very large quantity of goods, shavings, &c., which were piled in front of the building, and were entirely destroyed. Messrs. Mason & Lawrence, agents of the canal, estimate the loss at \$100,000, on which it is stated that they are not insured. The entire loss of the canal is estimated at not less than \$200,000. The upper part of the building was used by Messrs. Hurd & Farquhar for storing a very large quantity of mahogany, which was piled up in the woods, and was the property of the same firm. It is stated that the canal will be closed for several days of water up to the 15th inst.

A New England man has purchased a large tract of timber land, on the western shore of Lake Superior, in view of opening a heavy trade with Ohio. Fifty men are already employed. Forty New Englanders have gone forward to form a settlement.

The entire military force of the United States, for the present year, is estimated at nearly 37,000,000 of men.

GREAT CAVE.—The cave recently discovered near Madison, Wisconsin, is supposed to extend under the greater part of Dover and Iowa counties. An exploring party lately passed five days in examining it. They passed over and among large masses, which proved to be lead ore of fine quality, spreading over an extent of three miles. They found also fine copper ore, and eleven pounds of native silver. Crystals, staurolite, incrustations, &c., were abundant, and waterfalls and a lake, which was explored in a canoe, and found to be 37 feet deep.—Economist.

A Negro Woman with our Ears.—The Rev. B. H. Boston, in a letter to the London Convention, states that a strange but not less true, I saw a woman with our ears, without any other peculiarity, but there is no trace of a human countenance, her eyes were closed, and she was entirely insensible. New ears were made for her, and she was able to hear, and to speak, and to be taught to read, and to sing, and to be useful in many ways, and to be a blessing to her fellow creatures. The account is given by Mr. James Brainerd, near Charlotte, N. C.

Jenny Lind.—The following charming anecdote of Jenny Lind in the New York Home Journal:

"During her first visit here, a Swede called, and sent in a note to her, inquiring if she would go to see him. She did not remember the name, as she read it, but when the young man came on, she at once remembered his countenance—an old playfellow when they were children together at school. She inquired his circumstances. He is a cabinet maker, residing with his wife and children, at Brooklyn. The next day Jenny Lind drove over and made the wife of her old school-fellow a long visit. The next day, just before leaving the city for Boston, she went again. The husband was not at home. She gave to the wife a note for him—he opened it on his return—it contained a sweetly worded request that he would allow her to give to his children a memento of their father's school friendship with Jenny Lind. The memento was a check for ten thousand dollars!"

This anecdote, we assure our readers, is correct in all its particulars. The fashionable say it is impossible to get a visit from Jenny Lind. It reminds us—with the above circumstance—that a proverb we have somewhere seen;—"The rich draw friends to them—the poor draw angels!"

CALIFORNIA.—By the arrival of the Steamship Alabama, from New Orleans from Chicago, information from San Francisco to the 17th September has been received. A Telegraphic Despatch gives the following:

The health of the Indians was good. All except one relative to the attempted revolution in New Granada, had pretty much died away. Rumour continued to fly, though it had but little effect on the roads, which were in such order as to enable all to pass over with but slight difficulty.

We have accounts of a great Fire at San Francisco City, on the 11th Sept, which consumed one hundred and fifty buildings—loss estimated at half a million of dollars.

The financial crisis still excited much talk but it was thought the worst was over. From the accounts there is little new to tell us, but the Pacific accounts are somewhat contradictory, but still of a very favourable character. New discoveries were being made daily.—The rainy season was not commencing.

The prisoners by the Alabama have considerably gold dust with them.

One report states that it was expected at Chicago that the steamers of October 1 would bring down \$300,000 in gold.

The Zouave from Argyle, N. S. had arrived at San Francisco, also scur. Claremont, from St. Juan, N. B.

MISCELLANEOUS.

HAVIL, Oct. 15th.—Intelligence from Port au Prince has been received to day stating that hostilities have actually commenced between the Haytiens and Dominicans. On the 14th inst, as the command of Subique's army was descending the Pass of Bonca, they were attacked by about 500 Dominican troops, who drove back the Haytiens with terrible slaughter. The announcement of this terrible slaughter caused much uneasiness to the Emperor, who marched on the 14th from Port au Prince, and the head of his staff and 400 of his chosen Guards to witness the labour and indomitable courage that his presence will inspire.

The entry of mahogany will immediately be restricted.

YUCATAN.—Dates to October 12, have been received from Yucatan. All was tranquil. Not much fighting with the Indians in the interior.—There is a prospect of an abundant crop of Corn, &c., which has caused much rejoicing. A Proclamation had been issued imposing a tax of 15 per cent on Real Estate, &c. Business dull—Exports light.

JACUET.—By an arrival at New York, information has been received from Jacuet, to the effect that a conspiracy against the Government had been discovered, which had resulted in the arrest of some two or three hundred suspected persons, two of whom had been shot, and eight others condemned to death. Business was dull—Coffee and Dye Wood scarce.

AN-RIVER SUSPENSION BRIDGE is building across the Niagara river, in Lewiston, about 7 miles below the Falls. It is to be 130 feet longer than the one at Niagara, and when finished will be the most stupendous work of the kind in the world.—Alling's News.

It is stated that the Hon. J. S. Smith, sent in his resignation of the Office of Treasurer to the Executive Government, on Thursday last; and that His Honour the President has thought fit to appoint the Hon. Charles Hensley in his stead.—Charlottetown Islands.

SPRINGFIELD, Oct. 30.—The Slave Seekers abandoned Boston.—The slave hunters, Hughes and Knight, passed through this town this even-

ing on their way to New York. They left Boston with their slaves.

W. G. L. G.—A report in the Journal states that a large quantity of wine and spirits and other articles of the classes has been stolen in consequence of the money spent by them in consequence of the same.

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EDWARD BAKER, CONVEYANCER, BROKER, & GENERAL AGENT, No. 1, Upper Street, Holborn, July 21.

MATTHEW H. HIGGINS, ATTORNEY AT LAW, SHERIFFS OFFICE, No. 1, Upper Street, Holborn, &c. Office at the Adelphi, No. 11, The Strand, London.

JOHN WOOD LIVER OIL, for medicinal purposes, by WILLIAM LANCASTER, Holborn Street.

JOHN WOOD LIVER OIL, for medicinal purposes, by WILLIAM LANCASTER, Holborn Street.

OLD DR. JAMES TOWNSEND'S SARSAPARILLA. The Success has been so great, that it is now a household name, and is used by all who are afflicted with any of the diseases for which it is famous.

Mrs. J. W. ... (Advertisement for a medicine or service)

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DR. S. P. TOWNSEND'S COMPOUND EXTRACT OF SARSAPARILLA.

THE WESLEYAN ... (Advertisement for Dr. S. P. Townsend's Compound Extract of Sarsaparilla)

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YOU MAY BE CURED BY HOLLOWAY'S OINTMENT.

Extract of a letter from Mr. Thomas Brunton, London, dated 10th August, 1856.

Extract of a letter from Mr. Andrew Brack, Blacksmith, London, dated 10th August, 1856.

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IN QUART BOTTLES. For the Removal of all Impurities from the Blood, &c.

THIS MEDICINE has acquired a very celebrated and established reputation, which is fully attested by the numerous testimonials which are daily received.

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LIFE AND FIRE INSURANCE. The Under-signed has been appointed Agent for the "TARANTO MUTUAL LIFE INSURANCE COMPANY OF TRENTON," United States, and having previously taken the Agency, received satisfactory proof of the good standing and respectability of the Institution, he begs to inform the public generally that he is now prepared to issue Policies for eligible risks at moderate rates of premium, and to receive proposals for Life Policies, which will be forwarded to the Directors, and if accepted, Policies will be immediately returned. The Capital Stock of the Trenton Mutual is now \$200,000, well secured in good productive Stocks, Mortgages on Real Estate, and Cash in Banks—and is doing a very large and as yet from its commencement in 1847, a very successful business.

In the Life Department they issued the first year, ending 1st October, 1849, 967 Policies—a number which very few Companies of long standing ever reached in the same time. The benefit of the mutual system in Life Assurance is very apparent, and is most favourable to all Policy holders in this Society, inasmuch as they receive a portion of each year's profits yearly, being deducted from the Premiums then payable, which are lower than any of the English Companies and not subject to stamp duty—all the particulars of which are fully set forth in the Pamphlets which the Agent has for distribution, who furnishes all blanks and every necessary information, together with the Medical Examiner's Certificate gratis. All persons intending to insure are invited to call on the Agent, who will give them every information.

Agents: S. Black, Esq., M. D. & Medical Examiner for the Company. DANIEL STARR, Agent.

J. B. BENNETT CO.
No. 4, GRANVILLE STREET.

HAVE completed their importations for the season, and now offer for sale an unusually well assorted Stock of **STAPLE & FANCY DRY GOODS,** suitable for the Fall and Winter trade—consisting of Broad CLOTHS, Beavers, Flannels, and Whines, Scotch & English TWEEDS, Plain, Fancy, and Diagonal, Blue and Buckskins, VESTINGS in Variety, SHAWLS, long and square, Plaid, Tweed, Plain and Embroidered Cloth CLOAKINGS, Plain, Fancy, Shot & Damask ALPACCAS & Coburgs, Cheate and Sprigged Brillants, Silk and Wool POPLINS, with a variety of other *Wholesale dress* materials, Watered and Damask MORGANS & Furniture China, Earlston & Double Fold Gingham—Printed Cottons, 4-4 Printed CAMBRICS, new Delaine Patterns, Grey, White and striped Shirtings, LINENS, Handkerchiefs, Welsh & Lancashire FLANNELS, Blankets and Quilts, Gloves and Hosiery, all sizes, Flannel Shirts & Drawers for Rheumatic Complaints, Mullins, Netts & Laces, Ribbons, Silks and Silk VELVETS, &c.

Wine, Beer, Indigo Blue, WARP, Cotton, Wick Yarn, & Cotton Basting.

The above Goods offered at low rates for Cash or approved Credit.

Oct. 26. 1m. pd.

IMPROVED OBLIQUE INGUINAL TRUSSES.

M. HERBERT respectfully informs Medical Gentlemen and the public generally, that he manufactures and has now on hand IMPROVED OBLIQUE INGUINAL TRUSSES, according to the construction of T. P. Toole, Esq., F. L. S., Surgeon to the Leeds General Infirmary, and which are so highly spoken of in the *Medical Gazette*, February 1, 1850. For the information of those who cannot refer to the above work, it may be stated, that these Trusses consist of an elastic steel girde, a pad of varying form, according to kind of hernia, and a spiral spring acting directly on the pad, elements which, acting in various trusses heretofore known, are here combined in the construction of one. The mode of attachment between the spiral and the pad renders any other fastening unnecessary. An uniform pressure throughout the whole extent of the pad is thus obtained, and the spiral acting as a universal joint, allows the girde to adapt itself to the varying movements of the body without disturbing the pad.

A full description of these invaluable Trusses cannot be given in an advertisement, but it may be stated that they have been shown to several of the most distinguished Medical Practitioners of this City, who have expressed their unqualified approval of them.

For sale at low prices at M. Herbert's Establishment, No. 6 Argyle Street. A liberal discount made to Wholesale purchasers.

Oct. 26, 1850.

FALL, 1850. "HALIFAX CLOTHING STORE,"
No. 4, ORDNANCE ROW.

THE SUBSCRIBER has received Ex. "More Castle" from Liverpool, his fall supply—consisting of READY MADE CLOTHING, suitable for the present season, among which are COATS, KEFFING JACKETS, Trowsers, Vests, Shirts, Lumberwood and Flannel Drawers, Winter Gloves, Handkerchiefs, Braces, Cloth Caps, &c.

Also—a large stock of Broad Cloths, Cashmeres, Doe skins, Pilot and Beaver Cloths, Tailors' Trimmings, &c., all of which with his former stock, he offers for sale at unprecedented low prices, for cash.

Clothing of every description made to order in the best style and at the shortest notice.

CHARLES B. NAYLOR, Tailor and Clothier.

Oct. 19 67-71. 5s.

PARRSBORO PACKER.

CAPT. RATHBUN will in future leave Horton for Parrsboro about an hour before high water on Monday mornings, and will return at the same time on Wednesday mornings, in order to secure the passage within 24 hours. A Stage will be in waiting at Parrsboro to convey passengers to Amherst, &c., and the whole fare between Horton and Amherst is now reduced to twenty shillings via Windsor, and twenty-two shillings and sixpence via Horton.

27 Passengers leaving Horton on Monday morning may arrive at Amherst the same evening.

Cards showing the hour of sailing from each place will be found in all the principal Hotels.

Parrsboro, Oct. 11th, 1850. 67 Oct. 19

PETER NORDBECK,

HAS received by late arrivals from Great Britain, his usual supply of FINE GOODS, among which are Jewels, Watches, Musical Instruments, Perfumery, Cabinet Ware, Stationery, Cutlery and fancy Goods in general, with a large assortment of FLOOR OIL CLOTH. Also—Wire Fenders, Fire Irons, Brushes of all descriptions, Tea Trays and Waiters, &c. &c.

On Hand—Two second hand PIANO FORTES, in good condition.

All which are offered at low prices for cash.

October 26. 4 lns.

LANGLEY'S DRUG STORE.
HOLLIS STREET.

A GENERAL supply of DRUGS, MEDICINES, PATENT MEDICINES, Hair, Tooth, Nail and Cloth BRUSHES—and other articles, usually kept at such establishments—has been received as above and is offered for sale at moderate prices.

Oct. 19, 1850.

NEW FRUIT.

100 BOXES BEST LAYER RAISINS, in prime order, just received at the Fisham Warehouse.

For Sale by
W. M. HARRINGTON.

Nov. 9. None equal to the above in market.

HAZOR ROW.

Moses, in days of old, his pen employed, showing how men their lengthy lives enjoyed, Who lived three hundred years ere they began, The joys or cares of married life to scan.

The Muse, in later times, the song indites, Of heroes' quavels and of lovers' fights; Of mighty conquerors with couriers' post; Of valiant deeds achieved in coats of mail; Of shepherds, nuns, nymphs by lake and bower; Whose sports and pastimes filled each happy hour.

Observing well the progress of events, The Muse, improving, makes some sage comments; Utilitarian grown, her songs are sweet, That useful soil has made the motions blest, She sees the same ship's safe and rapid flight; The rail-car flying as the rays of light; And views the telegraph with lightning speed, The words of man to earth's remotest end.

Free trade does greatly help mankind to bless, By making cheap what tends to happiness; And vendors truly benefactors are, Supplying articles both choice and rare, The Muse, most graciously their merit owns, And sends her thanks to Bennett & Brown's; Whose varied stock, and cheap, to suit the times, Is briefly now set forth in *Iron Rhymes*.

Here's Tacks, and Brads, and Spikes, and Nails
And *Planks, and Scaflies, and pointed Posts;*
Here's Knives for pocket, pen, and table;
With handles white, and black, and sable,
And *Belgian Glass,* four hundred boxes,
Some English too—and Traps, for foxes.
Here's Saws and Planes, Bevels and Squares,
And *scrapers* that *trundle* Bennett & Brown's;
Sheet Iron, Zinc, and Copper too;
Paints, White, Green, Yellow, Black, and Blue;
With *Ochres, Glue, and OIL, and PUTTY,*
VARNISH COPAL, and LAMPBLACK, smutty,
IRON, in bars, and bolts, and Plates;
MILL SAWS, and AXLES—from the States,
Shovels, and Spades, and Rakes, and Hoops,
And *SPARROWBILLS,* for heels and Toes,
With *CARDS,* for cotton and for wool,
And *Tea Kettles*—(O! fill them full,
For well it is that men of life
Seek *cut* that *trundle* Bennett & Brown's;
BLACKING, for harness and for shoes,
FRUITS, which make and painter-use,
Mountings for Harness and for Saddles,
And *Churns* that work like steamboat paddles.
GUNPOWDER, SHOT, PERCUSSION CARDS,
And many other things, perhaps, I need not say,
Bay Yankee Axes, Grinding-Stones,
Or *Razor STROPS,* or *Razor HOSES,*
Too trifling at this time to mention,
But every one a great invention.

Think of all these, and come and see,
Produce your Cash, your *Iron* strong;
And *HARDWARE,* good and lasting too,
Shall cheaply be transferred to you
To *Razor* Rose come quickly down
And ask for *HERBERT & BROWN.*
N. B.—A *Post* wanted.
Halifax Nov. 2. pd. 68-77

JOSEPH BELL & CO.

HAVE received by late arrivals from Great Britain, their Fall supply of DRY GOODS, including

Gala and Napped CLOAKINGS,
Black and Printed ORLEANS,
Black and Colored COBURGS,
And many other things, perhaps, I need not say,
Black FRENCH MERINO,
Pilot CLOTHS—Beavers and Whines,
Blankets, FLANNELS and Kaseys,
Kerseys, Flannel and Fur CAPS,
Blue, White and Red COTTON WARP,
Cotton Twines for Nets,
Leather's No. 1 STARCH,
Or HAND—Ludwig, Bags clean Pepper, Tube and Firkin
Cumberland Butter.

October 26. 6w.

DAVID STARR & SONS,
OFFER FOR SALE,

At lowest market rates received per recent arrivals:

SCOTCH Bar and Bolt IRON, Sheet, Hoop, and Plate
STEEL, Double shear, Tired Coach-spring & Bistlers
Steel, Canada and chop STOVES, Plough Mounting and
Share Moulds, best London WHITE LEAD, and coloured
PAINTS, Linseed OIL, Putty, Ochres, Glue, Lampblack,
Window Glass, Table & Pocket CUTLERY, Razors and
Scissors, Hair Combs, Combs, Hair Pins, Sheet Lead,
Tin Plates, Lead Pipe, shot, Gunpowder, Muskets, Fowling
Pieces, Smith's Bellows, Anvils, Vices, Carpenters'
Tools, Mortise and other LOCKS in great variety, Brushes,
Cast Steel AXES, Hatchets, Ten Kettles, Pots, Ovens,
Cut Nails, Wrought NAILS & SPIKES, with a variety of
other Hardware Goods of British and American Manufacture.

Oct. 26. 4w pd. 29, Upper Water Street.

LADIES' ELASTIC CHEST EXPANDING STAYS.
HERBERT'S ORIGINAL MANUFACTURE.

THE very favourable manner in which the CHEST EXPANDING BRACES, manufactured by the subscriber, have been received, and the benefit many persons have stated they have derived from their use, has induced him to give much attention to remove one inconvenience occasionally alleged by Ladies to the BRACES, that they were insufficient to make their dresses sit well, and he has well endeavored to remove this objection altogether. They embrace all that is essential in stays to make the dress sit well, with expansion of the Chest and support of the spine.

The attention of Ladies is respectfully invited to the above.

Halifax, Aug. 21, 1850. M. HERBERT.

CUNNABELL'S NOVA SCOTIA ALMANAC,
AND FARMER'S MANUAL FOR 1851.

Just Published—and for sale at the office of W. Cunnebell, No. 3 Connor's Wharf, and may be had at all the City Book Stores. The present publication is the first No. of a New Series; and (without particularizing its contents) it is confidently recommended as superior to any of the Numbers for preceding years.

Oct. 26 1850.

MEDICINES, PERFUMERY, &c.

EX "More Castle" from London, and "Mc-Mac" from Glasgow, the Subscriber has completed his Fall Supply of DRUGS, MEDICINES, PERFUMERY, BAUME, &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.

Oct. 19. ROBT. G. FRASER.

FOR SALE.

AT very low prices TWO Second hand PIANO FORTES, in good order and of Superior tone, by the Subscriber at the SERRAPHINE and MELODION MANUFACTORY, No. 27 Sackville Street.

Nov. 9, 1850. 70 n. l. JOHN HAYS.

EXTRACT FROM MINUTES OF CITY COUNCIL.

RESOLVED, That Public Notice be given that the Hay Scales erected by Mr. Jos. 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.

(A true copy.)
JAMES S. CLARKE, City Clerk.

October 31, 1850.
In accordance with the foregoing Resolution, Mr. William Doyle was this day sworn weigher.

November 16. JAMES S. CLARKE, City Clerk.

PEOPLE'S ALMANACK FOR 1851.
Containing much Statistical and other matter, compiled from authentic sources, is now ready for delivery—cheap for Cash.

By the Gross—Four Shillings and Sixpence per dozen. SINGLE NUMBERS—Sevenpence half-penny.

THE Publisher of the "PEOPLE'S ALMANACK" claims an superiority for his Almanack over any other now published or forthcoming, and is entirely entitled to judge its merits or demerits, whatever they may be, to the impartial judgment of the Public.

The "People's Almanack" comprises some 112 pages, and contains: All the Astronomical and Nautical calculations, with weather Memoranda, usual in such Almanacks; a brief digest of all the Provincial Acts passed in the Sessions of 1849-50, from cap. I to cap. XLVII of the former, and from cap. I to cap. LXII of the latter, so arranged that the import of each Act may be ascertained at a glance; Lists of Councillors, Legislators, Public Departments and respective incumbents, with amount of salaries, whether fixed or derivable from fees; Commissioners and Boards; School Commissioners; Colleges and Academies; Courts, Officers and sittings thereof; a voluminous Table, showing the Fees received in every Court and Department of the public service, allowable by Law; Rolls of Barristers, Sheriffs and Coroners, sittings of Sessions of the Peace; Postal arrangements, Colonial, American and British, embracing postage rates, arrival and departure of mails, distances, &c.; Lists of Packets and Coaches, and information connected therewith useful to travellers; description of National and Private Spas; Banking Institutions and Offices; Joint Stock Companies and officers; Masonic Institutions, and time of Lodge Meetings; Benevolent Societies and Officers; Literary and Scientific Institutions; Comprehensive Tables for calculating Interest, Expenses and Wages, Measures, superficial and solid; Tariff, and comparative statements Revenue; Table of Telegraphic Tables, showing the distance from Liverpool by Halifax and Quebec to Niagara Falls, and from Paris in the United States to Liverpool by Mercator's sailing and great circle sailing; Rates of Truckage; Hackney Coach Fares, &c. &c.; together with a variety of Statistical information, which will give to the resident and sojourner, an insight of our Trade, Resources, and Progress.

Nov. 2. RICH'D. NUGENT, Publisher, "SIX OFFICE."

PREPARING FOR PUBLICATION.
IN 1 VOL., 12 mo. PRICE 5s.
Beautifully Embellished with Coloured Engravings.

MY HOME, MY NATIVE HOME, OR NEWFOUNDLAND, AS IT WAS, AS IT IS, AND AS IT OUGHT TO BE.

By P. TOULCE.

Dedicated by permission to the Hon. Millard Fillmore, President of the United States.

"The natal soil to all have strangely sweet,
The place where first he breathed who can forget."

Subscribers' names for the work will be received at the Book Store of Miss Smith, and Messrs. McKinlay and Graham, and Mr. Fuller.

United States, Sept. 1850.
All Halifax papers.

Sabbath at San Francisco.

A great improvement has taken place in the observance of the Sabbath at San Francisco.—A correspondent of the *Journal of Commerce* says, preaching in the open Plaza was well attended, he heard no music from the various sporting saloons, the banks were all closed and no gambling was done.

Death of His Lordship the Bishop of Nova Scotia.

We understand that a Telegraphic Despatch received on Thursday evening, announces the death of His Lordship Bishop Inglis, at London, on the 27th ult. It is said his Lordship's life was insured for £15,000.—Sun.

LETTERS RECEIVED.

Rev. G. W. Tuttle (20s.), Rev. W. Crosscombe (20s.), Rev. R. A. Temple (40s.), Rev. G. Miller (20s.), Thos. W. Chesley.

Marriages.

At the Wesleyan Mission House, November 6th, by the Rev. Richard Knight, Chairman of the New Brunswick District and General Superintendent, JOHN DEWOLF WILSON, Esq., to MARY CATHERINE, eldest daughter of the Rev. George Miller, St. Andrew's, N. B.

At the Wesleyan Mission House, St. Andrew's, N. B., on the 6th November, by the Rev. George Miller, Mr. GEORGE GRAYELL, to Miss FRANCES A. LYCETT, both of Pembroke, in the State of Maine.

On Thursday the 1st October, in the Wesleyan Chapel, Lower Horton, by the Rev. T. H. Davies, the Rev. ROBERT E. CRANE, Wesleyan Missionary of Shelburne, to Miss SOPHIE PIERCE, daughter of Wm. B. T. Pierce, Esq., of Horton.

On the 5th November, at Lower Horton, by the Rev. T. H. Davies, Mr. MARTIN SCHULZ, to Miss MARY FRASER, of Horton.

At Amherst, on Wednesday 7th inst., by the Revd. William Crosscombe, Mr. JOSEPH ELDEKIND of Fox River, Merchant, to Miss JANE, second daughter of James Page, Esq., of Amherst.

On the same day, by the same, Mr. MATTHEW PATRICK, to Miss MARY HOLMES, both of Little Forks Settlement, Macan.

On Wednesday morning, 6th inst., at the residence of the bride's father, Digby Neck, N. S., by Rev. M. Pickers, FRANKS W. DOWNE, of St. Mary's Bay (formerly of St. John, N. B.), to ADELLA E., third daughter of Samuel Cornwell, Esq.

We acknowledge the *useful* accompaniment, and wish the happy pair all prosperity in the conjugal state.

Deaths.

On Thursday morning, after a long illness which she bore with very patient and resigned resignation, died at the home of Mr. SARAH, the beloved wife of the Rev. Alex. W. McLeod, in the 71st year of her age, leaving a son, Mr. James McLeod, and a daughter, Mrs. Mary Ann McLeod, both of whom she had reared in the most judicious manner. Her late illness was attended by the Rev. Mr. McLeod, and her last moments testified that "Christ was precious." She died at 11 o'clock, on Thursday morning, at 11 o'clock, at the residence of Mr. James McLeod, in the 71st year of her age.

At Five Islands, C. I., on Sept. 14, aged 73, Mrs. ELIZABETH THOMPSON, wife of Mr. Arch. Thompson, Esq.

Sept. 17, Mr. ARCHD. THOMPSON, Junr., aged 33.

At Frenomy, Sept. 21, Miss MARTHA MURPHY, aged 22 years.

At Boston, Mass., Sept. 18th, CAROLINE, eldest daughter of Mr. Alex. Thompson, of Five Islands, Colchester, N. S.

At her residence in Granville, on Wednesday, Nov. 6th, of Fever, AMELIA, the beloved wife of Mr. Thomas W. Chesley, and eldest daughter of Dr. Elisha Bishop, of Donald Hill, Amherst. The deceased had been a member of the Wesleyan Church upwards of eight years, and departed this life in the possession of a joyful hope of Heaven.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

FRIIDAY, Nov. 8th.—Brigs: Halifax, Mearler, Boston, 3 days—18 passengers—to B. Wier & Co; Seabird, Doune, Montreal, 13 days, to G. H. Starr; Lord Lovat, Lewson, Mavaguez, 21 days, to Saffier & Twining; scho. Lucy Allen, Mel'bour, Montreal, 16 days, to W. Prior & Sons; Sally, Miramichi, 8 days, to Fairbanks & Allison; J. & M. Tobin; Liverpool, McLearn, Liverpool, 10 hours; Mary Ann, Laing, Boston, 7 days; Humming Bird, McLearn, Labrador, to John McDougall & Co; Janthe, Chearney, Labrador; Brothers, Hubbard, P. E. Island, to Black & Brothers; Planet, Foster, Port Medway; Durbin, Dalrymple, Port Medway, Hubert, Archibald; Amelia, Mel'bour, Archibald, to D. G. G. & Merkle; Brothers, Eskdale, Sydney; St. Patrick, Myers, do; Conservative, Myers, do.

SATURDAY, 9th.—Scho. Waterwitch, Green, Boston, 22 days; Catalonia, Griffin, Bagdad Isles; Regulus, South Island; Avert, Manandieu; Teazer, Barrington; Alexander, do.

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