

THE WESLEYAN.

Vol. III.—No. 23.]

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

[Whole No. 147

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

HALIFAX, N. S., SATURDAY MORNING, DECEMBER 13, 1851.

{ Single Copies
{ Three Pence.

Poetry.

THE CALL TO BATTLE.

"Fight the good fight."
Ur, comrades, up! To the battle!
Seize Faith's bright shield,
Hope's helmet on;
The Spirit's sword
Gird quickly on:
Hark! how the chariots rattle!
Ye, fight for God and the Right, friends.
Strike home, strike deep,
Fear not the foe;
A power divine
Shall lay them low:
Delay not! soon 'twill be night, friends.
"Destroy the bulwarks of error;"
Thus He commands
Who leads the van.
"Christ and his cross!"
Shout, every man,
And Hell shall tremble with terror.
Press on with gladness and shouting.
Spare ye no vice—
No darling sin:
Foes rage without
And tempt within;
Press on! press on! to the routing.
From heaven's high mansions resounding,
I hear afar
The conqueror's song.
Christian! look up—
Soldier! be strong—
In watchful zeal still abounding:
—Pathway.

Christian Miscellany.

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

Man Magnified.

Earth, the seat of man's residence, has been singularly honoured. We are naturally attached to the place of our nativity; we fondly expatiate on the circumstances that have distinguished it, and feel as if we shared in the pre-eminence it has acquired. Who amongst us does not feel proud of associations by which the plains and mountains, the streams and valleys of our land are hallowed?—of the men who have consecrated them by their presence, by the splendour of their genius, and the glory of their actions? In this manner some countries, grown more illustrious than others, are referred to with admiration; and thus it is that, degenerate as they have become, we speak with respect due to fallen greatness of the inhabitants of a land that contains the plains of Marathon and the Straits of Thermopylae. Could we extend our survey beyond the limits of this earth, and examine the condition and history of other worlds, what magnificent views and striking incidents would press themselves on our notice! Yet, although almost everywhere we might find scenes of beauty and sublimity, surpassing everything our earth exhibits, we would be obliged to confess that ours has been invested with an importance to which no other planet can lay claim. It has been made the scene of transactions that have no parallel, and which, commencing with the world, will be consummated only at its close. Hence of old prophets were inspired, oracles vouchsafed, angels commissioned, and at length God himself manifested in the flesh. Nowhere else can there be found a series of events so astonishing in their nature, or remarkable in their results. Miracles of power and of goodness were performed. Jehovah himself tabernacled amongst men, and at last, by his death, achieved the most important work that was ever undertaken. O what spot in the universe is so remarkable as Bethlehem?—what hill so sacred as Calvary?—in short, what world so singularly honoured as that on which Jehovah condescended to reside, and which he died to redeem? None, none. Inferior as our earth may be in material splendour, there is not a star in the heavens, however brightly it glows, that can boast of a lustre

like that with which it is adorned. It has a glory beyond that of the sun, which renders it, in a moral point of view, the centre of attraction and interest to the whole intelligent creation. Hence, while we look upon other worlds as provinces of an immense empire, of which Heaven is the capital—the city of the great King—we may consider our earth in the light of a theatre, erected for the benefit of the whole, on which, in the recovery of man from the degradation into which he had sunk, by the incarnation and death of a divine person, and his exaltation to dignity and bliss, the loftiest and most affecting representations are afforded of the character and government of the Almighty.

Our world has been honoured as the theatre of marvellous transactions; but what if these had had no reference to our spiritual benefit or improvement? What though every valley and every mountain of our earth had resounded with the voices of prophets and the songs of angels, and been impressed by the footsteps of Immanuel himself, if nothing more substantial had remained than the associations with which such events would not fail to invest the scene of their occurrence?

Blessed be God, however, the events referred to were of a widely different description; intended to elevate our condition and to advance us in the scale of being. The good of man in connexion with the glory of God, was the object on which they terminated. This was the end, these were the means; and hence we are said to be redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ. The whole economy of things connected with the incarnation and death of the Son of God, which fills earth with glory, and furnishes heaven with themes of profoundest study and loftiest praise, is designed to repair the ruin which sin had occasioned, to deliver us from its destructive influence, and to restore to us the purity and happiness we had lost. The result is, the demands of justice are satisfied, guilt is expiated, a way for the egress of mercy is opened up, and the influence of the spirit descends to enlighten the understanding, to renovate the will, to purify the affections; and instead of children of the devil and heirs of hell, we become the sons of God and heirs of eternal life. Unto them who are in Christ Jesus there is no condemnation. Though God was angry with them, his anger is turned away. He regards them with warmest affection, bestows upon them the light of his countenance, and carefully trains them for glory, honour, and immortality. Contrast their present state with that in which they were formerly placed. The crown had fallen from their heads, the gold was become dim, and the fine gold changed. The slaves of sin, their whole faculties were degraded and perverted by its influence. But now the crown is replaced, the gold shines like fine gold seven times purified, the image of God is restored; and, addressing one another, they can say, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" And again, "Now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he who is our life shall appear, we shall be like him, for we shall see him as he is."—This honour have all the saints; and it is honour, you will observe, of the very highest order. In its nature it is spiritual, in its origin it is divine. It dignifies the soul, and it is therefore unspeakably more valuable than all the distinctions which the world is able to confer, and will adorn its possessor when all these shall be forgotten and unknown. But the nature of man is still further ennobled in consequence of the union that has been formed between it and the Son of God. He who is God has made our nature his own, and by doing so has exalted it above all created beings. In him we see it crowned with glory and honour. He is bone of our bone, and flesh of our flesh; he is our elder brother; and in his elevation we behold proof of the

fact that man has been magnified—magnified by being raised to the highest place in the highest heavens—magnified by being constituted the object of admiring contemplation and love to all holy beings, and the medium through which the brightest manifestations of the Godhead are displayed.—*Scottish Christian Journal.*

The Swearer and his Dying Son.

During a protracted meeting in Kentucky, a gentleman of some note called upon his minister. He wished to connect himself with the Church on the following Sabbath. He had been remarkably profane, but the Lord had been merciful to him, and he was now, as he hoped, a converted man. The case was this:—

He once had a lovely boy, an only son.—This child gave evidence of early piety. When perhaps not more than nine years of age, he was laid upon a sick and dying bed. He talked sweetly about Jesus, and much about heaven. On one occasion, when near his end, he called his father to his bedside, and with great respect and affection said, "Papa, I wish to make one request of you before I die."

"What is it my darling?" said the weeping father, bending over his beloved and now dying child. "O my dear son, father is willing to do anything in the world for you, what do you wish me to do?"

"Papa," said the dying child, "dear papa, if you please, don't swear any more."

The father as he narrated the affecting incident wept—tears rolling down his cheeks. "Oh! sir," said he to the minister, "I never had anything come with such power to my soul before, as this language of my dying boy. 'Papa, dear papa, if you please don't swear any more.' Sir, it was blessed to my soul."

The next day the man was seated at the table of the Lord; and may we not suppose that when he comes to die, his cherub boy will hover over his dying bed, and be the first to welcome his happy spirit to glory and to God?

Incentives to Action.

Could I this day remove the veil that covers the heavenly world; could I place you upon the summit of one of the luminous hills of Paradise; could I impart vigour to your visual faculties, and extend their power to the almost interminable regions of the blessed; could I raise your eyes to the Lamb in the midst of the Throne, from whose countenance beams the felicity of the redeemed; could I open your ears to the songs of the conquerors, and the acclamation of the martyrs, which swelling in the majesty of thunder, ascend through the expanse of heaven, and fill with acceptance the ear of God; could I cheer your hearts with the sight of multitudes entering in blessed succession, through the mediation of Jesus, from Hindoostan, from Africa, and the Islands of the Southern Sea—the trophies of Divine power, the purchase of the Saviour's blood, the gems that shall ever sparkle in the Mediator's crown, the first fruits of the missionary labours,—what inspiration would the glorious object impart to your souls? Work, oh work while it is day; whatever your minds find to suggest, whatever your hands find to do, do it now. No device, no work in the grave; Turn your moistened eyes to my yet recent grave, and let the sight arouse, animate, and sustain your exertions. I did a little, and if my constitution sunk under the pressure, I regret that my nerves were not nerves of brass, and my limited measure of threescore years and ten did not extend to an antediluvian age. Should your hearts ever feel languor invading their powers of action, hasten to Calvary. There, redeeming love will invigorate your fading faculties, and constrain you to put forth all your strength in the cause of Him who bled for you. Look forward, each of you, to the eventful hour when the Son of God shall

pronounce over you the sentence that shall ever form your destiny of blessedness:— "Well done, good and faithful servant, enter thou into the joy of thy Lord."—*Life of Dr. Waugh.*

Divine Protection.

There is no good reason for supposing that God takes any less interest in the affairs of this world now than he has done at any previous period in its history. Though the proofs of that interest may not appear in the ancient forms, the absence of direct and miraculous interpositions may be explained without assuming that it indicates either a cessation or diminution of regard.

It is God's world still—the product of his creative energy, and the theatre of his wise and beneficent operations. Time has given it no power of self-support—has invested it with no efficiency to make provisions for its own necessities. His power rolls it through the heavens, his will keeps every subordinate force in action, his goodness dispenses rain and sunshine, and his compassionating love keeps the fountain of mercy at the foot of the cross as full and accessible as ever.

He is the same Being, as when he caused "the morning stars to sing together and all the sons of God to shout for joy" over the new manifestation of himself, given in the world's creation and arrangement. That interest was displayed and that power exerted in the full knowledge of what the world was to be through its whole future career. His eye saw our era with all its characteristics, and this it was which did its part in calling forth that interest and force. And if he be the same, he must be interested now in what then stirred his heart and moved his hand. For this period he felt and acted then, and the reality can hardly interest him less than the idea.

Breathings after Holiness.

My God, give me not merely to abstain from that which is evil, but to abhor it—not merely that in my conversation and doings I might maintain the most strict and guarded decorum, but that in my heart I might be enabled to maintain an ethereal purity—glorifying the Lord with my soul and spirit, as well as body, which are the Lord's.

Sanctify, O Lord, and elevate my family regards, that I may consult for their real and permanent, and not for a mere counterfeit good to them in the deceitful and fleeting interests of time; lest, after all, I shall be found to have given them not a loaf, but a stone; not an egg, but a scorpion; not a fish, but a serpent.

Let me, O God, at all events, and in all circumstances, sanctify thy Sabbaths; let no imagined necessity lead me to break in upon their sacredness. Incline me, O God, to make thy Sabbath, at all times, a day of rest and a day of holiness. On the first day of the week, I would purpose and resolve for a higher pitch of observance than heretofore—though more in the way of animating than of multiplying thy services. Give me in particular to be more spiritual in my secret prayers, more attentive at church, more earnest, and, O thou giver of all grace! more successful with my children.—*Dr. Chalmers.*

Selfish Man no Christian.

That man is no Christian who is solicitous for his own happiness alone, and who cares not how the world goes, so that himself be comfortable. How much good is omitted, how many evils caused, how many duties neglected, how many innocent persons deserted, how many good works destroyed, how many truths suppressed, and how many acts of injustice authorized, by those timorous forecasts of what may happen, and those faithless apprehensions concerning the future!—*Dr. A. Clarke.*

Consecrate to God the first-fruits of your daily thoughts.

General Miscellany.

The Moon and the Weather.

Among the many influences which the moon is supposed, by the world in general, to exercise upon our globe, one of those which have been most universally believed, in all ages, and in all countries, is that which it is presumed to exert upon the changes of the weather. Although the particular details of this influence are sometimes pretended to be described, the only general principle or rule, which prevails with the world in general is, that a change of weather may be looked for at the epochs of new and full moon; that is to say, if the weather be previously fair, it will become foul; and if foul, will become fair. Similar changes are also, sometimes, though not so confidently, looked for at the epochs of the quarters.

A question of this kind may be regarded either as a question of science, or a question of fact.

If it be regarded as a question of science we are called upon to explain how and by what property of matter, or what law of nature, or of attraction, the moon, at a distance of a quarter of a million of miles, combining its effects with the sun, at four hundred times that distance, can produce those alleged changes? To this it may be readily answered, that no known law or principle has hitherto explained any such phenomena. The moon and sun must, doubtless, affect the ocean of air which surrounds the globe, as they affect the ocean of water—producing effects analogous to tides; but when the quantity of such an effect is estimated, it is proved to be utterly inappreciable, and such as could by no means account for the meteorological changes here adverted to.

But in conducting investigations of this kind we proceed altogether in the wrong direction, and begin at the wrong end, when we commence with the investigation of the physical cause of the supposed phenomena. That method of conducting physical inquiries, which was bequeathed to us by the illustrious Bacon, and which has led to such an immense extension of our knowledge of the universe, imperiously requires that before we begin to seek for the causes of any phenomena, we must first prove, beyond the possibility of doubt, the reality of these phenomena, and ascertain with the utmost precision, all the circumstances attending them. In other words, we are required to consider all inquiries of the kind now adverted to as mere questions of fact before we take them as questions of science.

What, then, let us see, is the present question? It is asserted that the moon produces such an influence on the weather as to cause it to change at the new and full moon, and at the quarters. But in this mode of stating the proposition there are implicitly included two very distinct points, one of which is a simple matter of fact, and the other a point of physical science.

First. It is asserted that at the epochs of a new and full moon, and at the quarters, there is generally a change of weather. This is a mere statement of alleged fact.

Second. It is asserted that the phases of the moon, or, in other words, the relative position of the moon and sun in regard to the earth, is the cause of these changes.

Now it is evidently necessary to settle the first question before we trouble ourselves with the second, for if it should so happen that the first statement should prove to be destitute of foundation, the second falls to the ground.

The question of fact here before us is one most easily settled. In many meteorological observations throughout Europe a register of the weather in all respects has been kept for a long period of time. Thus the height of the barometer, the condition of the thermometer, the hydrometer, and the rain-gauge; the form and character of the clouds, the times of the falling of rain, hail, and snow, and in short every particular respecting the weather, has been duly registered, from day to day, and often from hour to hour.

The period of the lunar phases, it is needless to say, has also been registered,

and it is therefore possible to compare one set of changes with the other.

This, in fine, has been done. We can imagine, placed in two parallel columns, in juxtaposition, the series of epochs of the new and full moons, and the quarters, and the corresponding conditions of the weather at these times, for fifty or one hundred years back, so that we may be enabled to examine, as a mere matter of fact, the conditions of the weather for one thousand or twelve hundred full and new moons and quarters. The result of such an examination has been, that no correspondence whatever has been found to exist between the two phenomena. Thus, let us suppose that one hundred and twenty-five full moons be taken at random from the table; if the condition of the weather at these several epochs be examined, it will be found, probably, that in sixty-three cases there was a change of weather, and in sixty-two there was not, so that under such circumstances the odd moon in this division of one hundred and twenty-five would favour the popular opinion; but if another random collection of one hundred and twenty-five full moons be taken, and similarly examined, it will probably be found that sixty-three are not attended by changes of weather, while sixty-two are.—With its characteristic caprice, the moon on this occasion opposes the popular opinion; in short, a full examination of the table shows that the condition of the weather as to change, or in any other respect has, as a matter of fact, no correspondence whatsoever with the lunar phases.

Such, then, being the case, it would be idle to attempt to seek for a physical cause of an effect which is destitute of proof.—*Dr. Lardner's Lect.*

The Bible for Schools.

The great doctrine of immortality is a cardinal doctrine of the Bible. It is peculiarly the province of the Gospel, to "bring life and immortality to light." The children do not guess at this doctrine. They have more. They are pointed to Jesus rising from the tomb, near Mount Calvary. In all schools—week day as well as Sabbath—the young should be made acquainted with the Bible. It is the Book of books. It is full of truth and spiritual life. It affords the best and fullest revelations of human nature. There are the histories of Christ, of Peter, of John, of Judas, of Mary, of the hypocrites, and of numbers more, all of which present the most interesting pictures of human life. The writers speak of the zeal of Paul, and the love of John; but they tell of the fickleness of Peter, and the treachery of Judas. If they show us the high hopes and glowing expectations of the first Christians, they hide not their deep griefs, nor their bitter disappointments.—They give the dark as well as the bright side, and both with the utmost simplicity, and with the profoundest respect for truth. They show the loveliness of virtue, and the ugliness of vice. They paint nothing in false colors. They never cunningly hide faults, nor ostentatiously display excellencies. They are always true to nature. They never misrepresent character. All our leading poets, and painters, and sculptors, have taken from the Bible their best subjects. Familiarize our youth, then, with its sacred contents. Teach them to reverence its hallowed pages. Blind bigotry may prescribe its free circulation, but let Protestantism diffuse it as the health and life of the community.

Getting on in the World.

There are many different ways of getting on in the world. It does not always mean making a deal of money, or being a great man for people to look up to with wonder. Leaving off a bad habit for a good one, is getting on in the world—to be clean and tidy, instead of dirty and disorderly, is getting on in the world—to be careful and saving, instead of thoughtless and wasteful, is getting on—to be active and industrious, instead of idle and lazy, is getting on—to work as diligently in the master's absence as in his presence, is getting on—in short, when we see any one properly attentive to his duties, persevering through difficulties to gain such knowledge as shall be of use to

himself and to others, offering a good example to his relatives and acquaintances, we may be sure that he is getting on in the world. Money is a very useful article in its way, but we hope to show that it is possible to get on with but small means; for it is a mistake to suppose that we must wait for a good deal of money before we can do anything. Perseverance is often better than a full purse. There are more helps towards getting on than is commonly supposed.—Many people lag behind, or miss the way altogether, because they do not see the simple and abundant means which surround them on all sides; and it so happens that these means are aids which cannot be bought with money.—Those who wish to get on in the world must have a stock of patience and perseverance, of hopeful confidence, a willingness to learn, and a disposition not easily cast down by difficulties and disappointments.—*Family Economist.*

Anecdote of Universalism.

The term, Universalism, is applied, in this country, to that system of *soi distant* Christianity which teaches that all lapsed intelligences shall be finally restored to the moral semblance and favour of God. In America, the name is usually understood to signify the code of doctrine which denies the reality of a personal devil, and of future punishment. The following occurrence, which actually took place, shows the system in no favourable point of view:—A Christian gentleman, one Colonel Richardson, was in a boat, along with two Universalists, on the Niagara River, some distance above the Falls of Niagara. The Universalists began to rally the Colonel on his belief of future punishment; and expressed their astonishment that a man of his powers of mind should be so far misled as to believe the horrid dogma. The Colonel defended his opinions, and the result was a controversy, which was carried on so long and earnestly that, when they, after some time, looked around, they found now that the boat was hurrying with great rapidity towards the Falls! The Universalists at once dropped the oars, and began to cry to God to have mercy on them. Richardson laid hold of the oars, exerted all his strength, and by God's mercy, pulled ashore. When they landed, he addressed his companions:—"Gentlemen, it is not long since you were railing at me for believing in future punishment. Your opinion is, that when a man dies, the first thing of which he is conscious, is being in Heaven, now I want to know why you were so terribly frightened when you thought that in five minutes more, you'd be over the Falls into glory?" The Universalists were silent for some time; at length one of them scratching his head, said, "I'll tell you what, Colonel Richardson, Universalism does very well in smooth water, but it will never do to go over the Falls of Niagara with!"—*Exchange Paper.*

The Savings Bank of Human Existence.

The Sabbath is God's special present to the working man, and one influence of it is to prolong his life and preserve efficient his working tone. In the vital system it acts like a compensation-pond; it replenishes the spirits, the elasticity and vigour, which the last six days have drained away, and supplies the force which is to fill the six days succeeding. And in the economy of existence it answers the same purpose as, in the economy of income, is answered by a Savings Bank. The frugal man who puts aside a pound to-day, and another pound next month, and who in a quiet way, is putting aside his stated pound from time to time, when he grows old and frail, gets not only the same pounds back again, but a good many pounds besides. And the conscientious man who husbands one day of existence every week—who, instead of allowing the Sabbath to be trampled and torn in the hurry and scramble of life, treasures it devoutly up—the Lord of the Sabbath keeps it for him, and in length of days and a hale old age gives it back with usury. The Savings Bank of human existence is the weekly Sabbath day.

Family Circle.

The Cherub's Welcome.

BY MRS. SIGOURNEY.

Among the bright-robed host of heaven, two cherubs were filled with new rapture.—Gladness that mortal eye hath never seen, beamed from their brows, as with tuneful voices they exclaimed:

"Joy! joy! He cometh! Welcome, welcome, dear brother! Babe redeemed from earth!"

And they clasped in their radiant arms a new immortal.

Then to their golden harps they chanted:—"Thou shalt weep no more, our brother, neither shall sickness smite thee. For here is no death, neither sorrow nor sighing."

At the Saviour's feet they knelt together, with their warbled strain, "Praise be unto Thee? who didst say, 'Suffer little children to come unto me?'"

"Thou didst take them to thy bosom on the earth; and through thy love they enter into the kingdom of heaven. Endless praise and glory be Thine, oh Lord! Most High!"

They led the little one to armarachine bowers, and wreathed around his temples the flowers that never fade. They gave him of the fruit of the tree of life, and of the water that gusheth clear as crystal, from before the throne of God and of the Lamb.

And they said, "Beautiful one, who wert too young to hush the dialect of earth, sweet to thee will be the pure language of heaven. Bringest thou to us no token from the world that was once our home?"

Then answered the babe-cherub, "Here is our mother's last kiss, with a tear upon it, and the prayer with which our father gave me back to God."

And they said, "their gifts are sweet to us. We remember her smile, who lulled us on her breast: whose eye was open through the long night, when sickness smote us; and his voice who taught us the name of Jesus."

"Oh! times do we hover about them. We are near them, though they see us not.—While they mourn, we drop into their hearts a balm-drop, and a thought of heaven, and fly back hither swifter than the wing of morning."

"We keep watch at the shining gates for them, and for the white-haired parents whom they honour, and for our fair sister, that we may be the first to welcome them. Lo, when all are here, our joy shall be full."

Long they talked together, folding their rainbow wings. They talked long with their music-tones, yet the darkness came not.—For there is no night there.

Then burst forth a great song; choirs of angels saying, "Holy, holy, holy, Lord God Almighty. Just and true are thy ways, thou King of Saints."

And the lyres of the cherub brothers joined the chorus, swelling the melody of heaven.

Simplicity of Dress.

Female loveliness never appears to so good advantage as when set off with simplicity of dress. No artist ever decks his angels with towering feathers and gaudy jewelry; and our dear human angels—if they would make good their title to that name—should carefully avoid ornaments which properly belong to African princesses and Indian squaws. These tinselries may serve to give effect on the stage, or upon a ball room floor, but in daily life there is no substitute for the charm of simplicity. A vulgar taste is not to be disguised by gold and diamonds. The absence of a true taste and real refinement or delicacy cannot be compensated for by the possession of the most princely fortune. Mind measures gold, but gold cannot measure mind. Through dress the mind may be read, as through the delicate tissue, the lettered page. A modest woman will dress modestly: a really refined and intellectual woman will bear the marks of careful selection and faultless taste.—*American Paper.*

Advice for Boys.

Boys! would you be happy while you live, and receive the friendship and love of all? Then listen to a few words:—*Be honest. Never take the value of a*

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a penny
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copper from another without permission. A farthing taken to-day will open the way for a penny to-morrow; and the end, who can foresee!

Love truth. Don't equivocate, but tell the truth frankly, and like a Christian. What is more to be dreaded than the reputation of a liar? You had better be poor and wretched all your days than possess a lying tongue.

Don't swear. Let no profane word pollute your lips. Of all bad boys, he is most to be feared who uses wicked and indecent words. Nothing makes a lad appear so unlovely as profane language.

Temperance.

The Unprincipled Rum-seller.

While our last General Conference was in session at Pittsburgh, the Temperance Societies in that city held frequent meetings, and several members of the conference addressed the meetings. One of the Delegates, from "down East," related an incident, in substance as follows:—

A merchant, in a small village, sold rum; and had, of course a large number of customers, who became poor as a consequence of his ruinous traffic. The wife of one of those men had waited on the rum-seller to entreat him to sell her husband no more of his deadly drink. She was coldly received, and obtained no assurance of favour. It was in vain that she told him what her husband once was, and what he would be again, but for his traffic, which had already reduced them to abject poverty. In vain she drew the truthful picture of poverty, want, and sorrow! No sympathy was inspired in the heart of the rum-seller.

As time rolled on the inebriate husband went still downward in his course, and had not only sold for rum everything which he could exchange for the fiery beverage, but had run up a bill of a few dollars for the article at the store of this merchant. For though nearly all the labour he performed was for this man, and all for rum, he was so far destroyed in his physical, as well as mental and moral powers, as to be able to work but little, besides rendering his home a place of sorrow and want.

The afflicted wife struggled, as she was able, to provide for her little children, herself, and her ruined husband. A small plot of ground, which composed the yard of their poor, rented cottage, was put in order by the wife and her little boys, and sown with *onions*. These were tended and weeded with much care, and gave early and unmistakable signs of yielding a fine return. O, with what delightful anticipations did the children look upon the work of their hands; upon all which they could call their own! And as some dollars worth were likely to be realized, the mother told them of many little comforts which might be procured for the coming winter by the sales of their little harvest. No wonder they looked eagerly for the time of gathering their all—their only wealth!

At last the time arrived, and the little hands which reared, were now busy in securing the cultivated treasures. But little did they know the grief and disappointment that awaited them! On the very day which they hoped to gather the harvest, they were to be robbed of the fruit of their toil. The rum-seller had long had his eye upon that only fruitful spot upon the desolate premises of the victim of his cupidity; and as soon as the *onions* were out of the ground, the officer of the law was there to seize them at the bidding of the merchant, on his demand against the poor husband and father of the producers! Such an affliction was as great and overwhelming to these poor ones as would be the burning of the store of a wealthy merchant, with all its contents; or the sinking of the ship in which his all was ventured! *It was their all!* and, though that was little, it was much to them! Despite not the trials which come upon the poor, nor the tears which they shed over their little, GREAT losses! The deed of the oppressor was told in every part of the village, and in an hour a hundred hearts beat high with indignation! The injured and robbed ones shared in the sympathy of the good people, and this sympathy took on substantial forms. But, the rum-seller, what was done to him?

Verily, he had his reward! Did the strong men of the place hang him on the nearest tree? No. Did they give him "a hundred lashes on his bare back, well laid on?" Nothing of the kind. Well; what did they do?—Now, be patient and I will tell you all about it. They left him to the ladies; and we to the poor wight against whom they combine! A large number met in an "indignation meeting," and laid their plan of vengeance. Its details can best be seen in its execution. Next morning one of the ladies called at the store for the purpose of examining several articles in the dry goods line. After looking, and having the counter well loaded by the obliging trader, she said, "How is it about those onions?" and firmly told the abashed merchant she should trade to more with *such a man!*

Scarcely had he time to return his goods to the shelves before another lady entered; and, going through a similar process, looked him in the face, with an expression of contempt, saying, "What about those onions?" and left, with the assurance that he could not have her trade!

Such were the calls with which the trader was favoured, in quick succession, to the number of a dozen or more; each in turn, asking, "What about those onions?" and pouring upon his miserable head their burning invectives, worse than coals of fire; closing with the declaration that they should trade no more with him!

As the proceedings of the ladies became known, the indignation appeared to be contagious; and even the little boys, as they passed the store, would shout, "*How is it about those onions?*"

Such, reader, was the vengeance which was meted out to that miserable sinner!—And what do you think was its end? Why, it would have been easy to foretell that—What could a man like him do? Not a man would brave the displeasure of the ladies by trading with him. He could not show his head without bringing it in contact with *onions!* figuratively; and his quiet as well as his occupation was gone.

Having an opportunity to *sell out* to a better man, he embraced it, and went to a land which was very far off; it is hoped to reform his conduct, and establish a good reputation. It is, however, doubted whether he ever relished onions, "fried, roasted, boiled, or raw."

I will not be sure, but my impression is, that, after the tempter fled, the poor inebriate was restored to his former sobriety; and his wife and children were again happy in his love, and the peace and plenty which blessed them with their presence. See what the ladies can do! We read that "the wrath of a king is terrible;" but it is nothing when compared to that of a dozen virtuous females, brought to its focus upon the head of such a man! Let all the good women of our land take a firm stand against rum-selling, and it shall flee away like the onion-man!—*Corr. N. Y. Christian Advocate and Journal.*

The Reformed Crows.

Col. B. had one of the best farms on the Illinois River. About one hundred acres of it were covered with waving corn. When it came up in the spring, the crows seemed determined on its entire destruction. When one was killed, it seemed as though a dozen came to its funeral, and though the sharp crack of the rifle often drove them away, they always returned with its echo. The Col. at length became weary of throwing grass, and resolved on trying the virtue of stones. He sent to the druggist's for a gallon of alcohol, in which he soaked a few quarts of corn, and scattered it over his field. The black-legs came, and partook with their usual relish, and, as usual, were pretty well "corned;" and such a cackling and cackling; such strutting and swaggering. When the boys attempted to catch them, they were not a little amused at their staggering gait, and zigzag way through the air.

At length they gained the edge of the woods, and there being joined by a new recruit who happened to be sober, they united at the top of their voices in haw-haw-hawking, and shouting eulber praises or curses of alcohol, it was difficult to tell which, as they rattled away without rhyme or reason. But the Col. saved his corn.—As soon as they became sober, they set their faces against alcohol.

Deacon Barnes and the Drunkard.

A man once addicted to intemperance, but who for some months had entirely abstained, though he had not joined the Temperance Society, took occasion not long since to relate, in a temperance meeting, his experience in regard to the influence of temperate drinkers of respectable standing in society, upon the habits of the drunkard.

"Many a time," said he, "have I gone to Capt. Johnson's tavern, and waited for half an hour, or an hour, for some respectable man to come in and go to the bar and call for liquor. After a while, Deacon Barnes would come in and call for some spirit and water. Then I could get up to the bar and do as he did." Deacon Barnes hearing of this, asked him if it was so.

"It is," said the man.

"Well," rejoined the Deacon, you shall hang on me no longer. I joined the Temperance Society yesterday."

"Did you?"

"Yes."

"Well, then I will join to-day, for I can do without liquors as long as Deacon Barnes can."

He did join, and remained a consistent temperance man afterwards.

Literary.

For the Wesleyan.

Letters on Haiti.

NO. VI.

AGITATIONS IN THE COLONY ON THE BREAKING OUT OF THE REVOLUTION IN FRANCE.

It is somewhat remarkable that certain movements should have been made, simultaneously both in France and in England, in favour of the oppressed, African race. While Wilberforce was bringing the subject before the British Parliament in 1787, Brissot was forming in France, under the patronage of Mirabeau, Pétion, Vergniaud, Gregoire, and others, "La Société des Amis des Noirs"—"The Society of the Friends of the Blacks." This shows that when the French Revolution broke out, there were some men of truly noble minds at the head of it, and that the "Rights of man" were correctly understood, and that the Blacks as well as the Whites had "Rights," to be vindicated. The explosion which shook France to her centre, was forcibly felt in her colonies also. The rich planters of St. Domingo, anticipated the independence of the Island, or nearly as much, and immediately petitioned the Government that the colony should have the right of governing itself, and of appointing its own officers: or at least that none should be appointed who did not possess a considerable amount of property in the Island.—This made a great division among the Government officers and the Planters, and was one of the circumstances which prepared the way for the slave to set himself free. At the same time the free people of colour who enjoyed no civil rights whatever in the land of their birth (in the colony) began to hope for an amelioration of their state, from the generous spirit that was actuating the leaders of the Revolution in the mother country. They accordingly sent to France some rich and talented men of their own class, who were instructed to bring their case before the Government. These were much opposed and calumniated by the party of the slave owners, so that little hope was entertained of encouragement from that quarter, and the hatred existing between the two classes was increased a thousand fold.

In the colony itself, the whites, who did not amount to one twentieth part of the population, were divided into three parties. 1st. The Governor, most of the civil and military officers, their secretaries, clerks, &c. These were naturally all for maintaining the existing state of things in the colony, in a political point of view—for they were all sent out by the home government, and were well paid by the colony. 2d. The rich planters were all for maintaining the existing institutions as to slavery, &c., and were doing their utmost to become so far independent of France as to be merely under its *Protectorat*. 3d. The lower order of whites, who were all Revolutionists, and longing for the downfall of the rich, that they might prey upon their riches.—These three parties were bitterly opposed to each other, and were one only in their deadly hatred to the free coloured men, who were seeking to become their equals in a civil point of view. A circumstance occurred about this time which greatly enraged the slaves, and hastened on the day of vengeance for their oppressors. The Revolutionist party had been greatly excited against the Royalist Governor by the harangues of a violent demagogue, lately sent for that purpose from France. They resolved to set out for the capital to drive the Governor from the Island. To prevent this a colonel of one of the regiments spread a false alarm, that there was a great ri-

sing of the slaves in their own neighbourhood, and undertook to lead these fiery revolutionists to the plains, to punish these rebel Blacks. They wandered about all day in search of them, but none could they find—all were quietly at work, and patiently fulfilling their tasks—they all returned to town highly incensed against the colonel, more than ever determined to put down the Governor, and driving a poor miserable negro before them, who they pretended was the chief of the imaginary revolt. This circumstance greatly enraged the blacks, and pushed them another step nearer that despair which generally inspires the most sublime courage. A few days after this, a respectable white colonist was publicly beheaded, for having assisted in drawing up a petition in favour of the free, coloured people, setting forth their rights to citizenship. A mulatto was also put to death for the same purpose, and when dead he was fastened to his horse's tail, and the animal driven off at full speed, which ran to the door of the man's own house, dragging the mangled corpse, to announce this to his weeping children what had been the fate of their father. This unhappy class of men was subjected at that time to the most outrageous treatment from all parties of whites,—they were so specially for two reasons, one was they sought to enjoy equal rights with other subjects of France; the other was they were by colour and interest connected with the slave: yet they were in general as intelligent and well educated as the whites, and often as rich and respectable. Those who had been sent to France to advocate their cause did everything that could be done, to draw the attention of the nation to a consideration of their unnatural position—at last they justly thought they had gained their point, for on the 2nd March, 1790, it was decreed by the National Assembly "That all persons living in the Colonies, 25 years of age, who were possessed of property, and had lived in the parish for at least two years, paying taxes, should unite to form a Provincial Assembly," and when a member rose to move that the free people of colour should be included, it was answered,— "That the law was to be understood as applying to all, irrespective of their colour." Unhappily, the latter clause was not introduced into the Act, and the Colonists took advantage of it, and interpreted it to their own advantage, and would not admit the Mulattoes to a share in those primary assemblies. As soon as this was known in France, Oge, a young, rich, talented Mulatto, who had laboured hard in favour of his class in Paris, resolved to return to the Colony, and force the Colonists into a compliance with the intention of the new law. As the Planters in France did everything to prevent his returning to St. Domingo, he set off for London, where he met with the venerable Clarkson, who assisted him with money and letters of introduction to the States, whence he went in an American vessel to St. Domingo, and, landing in the evening, he reached his own plantation, and called around him an army of free coloured men, who acknowledged him as their general, and appointed other subordinate officers. Oge wrote to the Governor, claiming the rights granted them in the above-named article, and warning him of the consequences, if they were refused. Some troops were sent against them, who after several engagements, succeeded in dispersing them, and Oge and his chief officer had to take to flight. They were soon taken, judged, condemned, and broken upon the wheel, after which they were beheaded, and their heads were stuck on long poles, near their own plantations. This took place the 23rd Feb., 1791. When conducted to the place of execution, they were, according to the sentence, bare-headed, barefooted, with a long cord round the neck, and all the civil authorities of the town went in procession to enjoy the sight—first, their legs, then their thighs, then their arms, and then their ribs were broken, when their heads were severed from their bodies, on the Place of the City, which was destroyed by earthquake just fifty years afterwards, when near 5,000 souls perished in a moment. A few days after 2 others were broken on the same wheel, 21 were hanged, and 13 condemned to prison for life.

Thus a wider breach than ever was made between the free coloured people and the whites. All sorts of cruelties were inflicted on them, and they were made to feel their degraded position in every possible way. It will be seen that up to this time nothing had been done in favour of the slaves; the whole of the disputing had been between the whites themselves, and between the whites combined against the free people of colour. The slaves had been mere lookers on. How they came to appear upon the stage will be seen in another letter.

W. T. CARDY.
Carleton, St. John, N. B., Nov. 29. 1831.

Correspondence.

For the Wesleyan.

Reasons for Patronizing a well-conducted Newspaper.

Reason 1st.—Because the employment, in which such persons are engaged, is honourable, arduous, and of public interest.

2nd.—Because newspapers embody such abundance and variety of important information,

sued to every description of character, in every quarter of the globe, and under every form of government.

3rd.—Because there is a great amount of pleasure and satisfaction enjoyed in reading over the different items of intelligence.

4th.—Because of the personal advantages that have frequently been secured by communications and advertizements, found in newspapers.

5th.—Because of the impetus which is often given to action. By reading of the achievements of others, we are stimulated to try to do something ourselves.

6th.—Because well-conducted newspapers are like watchmen, who guard our city, and warn us of approaching danger.

7th.—Because they direct the current of thought and reflection, and lead the public mind to contemplate subjects of the deepest interest to the present and succeeding generations.

8th.—Because they scatter the clouds of error, and instrumentally roll back the tide of iniquity, which continually threatens to inundate the land.

9th.—Because by the Press, the virtues of the dead are preserved, and their works of piety and benevolence allowed to speak.

10th.—Because, through the medium of a newspaper, many subjects can be discussed, and gross immoralities reformed, in a less offensive manner than could probably be done in any other way.

11th.—Because a newspaper can be sent, and will be received in places where the human voice cannot be heard, and in this way the seeds of truth may be scattered, which, by the Providence of God, at a future period, may be seen to grow and vegetate.

12th.—Because of the evident preference that is given to newspapers, when compared with other works. See how eagerly they are seized and read, when the mail arrives.

13th.—Because there is no possibility of obtaining the same amount of information in any other way,—at such a small expense.

14th.—Because newspapers do not confine our attention to any particular locality, but present the whole world to our notice, in a very short period of time—News from the North, from the East, from the West, and from the South.

15th.—Because by taking a newspaper ourselves, we are not dependent upon our neighbours, and every member of the family can then benefit by it.

16th.—Because of the marked difference there is between those who read and those who do not. The one rises very little above the brute creation, while the other seems to vie with Angels.

17th.—Because the reading of newspapers tends to the development and improvement of the mind, and is well calculated to remove prejudice, bigotry, and irreligion.

18th.—Because well-conducted newspapers of a religious character are handmaids to civilization and to christianity, and greatly assist Ministers of the Gospels and others in promoting the very best interests of the human family.

19th.—Because whatever advantages are secured to the present or succeeding generations, through this simple but gigantic agency, there will be a proportionate reward in the heavenly world—

20th.—That is, if these Papers are paid for. November, 1851.

Obituary Notice.

For the Wesleyan.

Died on Thursday 27th November, Mr. SAMUEL CORNWELL, of Digby Neck, aged 67 years. Mr. C. left his home on Thursday morning, and having transacted some business in Digby, left the latter place, on his return, at about 3 o'clock, P. M. in his usual health. The following morning his horse and waggon were found in the vicinity of his residence. With feelings naturally excited by the circumstance, one of his sons went in search of his missing father—he found him lying on the roadside within two miles of his home—lifeless! From footprints in the snow, which slightly covered the ground,—it appeared that he had, in pursuance of his general practice, left the waggon with the intention of walking up a long hill, but had not proceeded far: it is supposed that he was seized with cramp in the stomach or region of the heart—to which he was frequently subject—and died instantly, as there was not the least appearance of a struggle, nor any impression on the snow but that which his body covered. It is impossible to describe the surprise and sorrow that this event has called forth. Mr. C. was a worthy man, and had been connected with the Wesleyan Church for a number of years—his loss will be felt very much in the neighbourhood where he was best known. The partner of his life has lost an affectionate husband—the bond of conjugal affection which united this wor-

thy pair was indeed strong—but alas one of the links has been struck—and the hand of the spoiler has torn one of the beloved ones away; the other felt the shock and still vibrates to the touch, nor will it cease, until it shall follow its mate, and be joined in the embrace that death can never dissolve. God of the widow afford thy help!

Four daughters and three sons mourn this painfully sudden bereavement; and never, no never, did children weep over the remains of a kinder, more indulgent parent. They remember now all his fondness and care. The well of affection is unsealed; and fast flow the falling tears. Father of the fatherless sanctify to them this dispensation of thy Providence.

And while we mourn with those who mourn, and with the afflicted sigh, we would pray that the finger of thy love may heal their bleeding hearts, and Thy holy religion fill the void that death has made in their affections.—Communicated.

THE WESLEYAN.

Halifax, Saturday Morning, December 13, 1851.

AN "IRONICAL" PROFESSOR.

Est genus hominum, qui esse PHTOS se omnium rerum volunt.

Homine—numquam quidquam injustus, Qui, nisi quod ipse fecit, nihil rectum putat.

The last Church Times contains a long epistle from our friend "J. S." of Margaret's Bay, written in his usually rambling, incoherent style, in which numerous things are stated to produce effect, but which we cannot condescend to notice at large. His hatred of "all dissent" has grievously stirred up his bile; and as he intimates, that this communication contains his last notice of The Wesleyan, we suppose he has embraced the opportunity of discharging against us a full quiver of vituperative remark.

He misrepresents us altogether when he affirms, in effect, that we rejoice in the existence of "Romish tendencies" in a party still in the Church of England, and would be glad were "the good old ship once strewed among the breakers," so lacing ourselves with the prospect of having "fine sport among the debris." He equally maligns our motives, when he says we are excited with "enmity to the Church of England," and that we are disposed to foster that enmity "by every means in our power, no matter how false and deceitful the false accusations brought against her." The truth is, we cannot call in question, and expose the fallacy of the dogma of Apostolical Succession, which some of her sons urge with the intent of casting all non-episcopal denominations beyond the pale of the Church of the Redeemer, nor can we, with numbers of the true friends of the Anglican Church, lament over the "Romish tendencies" of some of her clergy and laity, without such men as "J. S." accusing us of a disposition to delight in the ruin of that Church itself! His case however admits of some palliation, as he frankly confesses, that he "can have patience with other open-minded and candid dissenters who give some tangible reasons for what they do"—but the conduct of the adherents of Methodism, which he stigmatises, "as the greatest piece of Jesuitism of which the human intellect can be guilty," (poor man! he is evidently wandering—) "is most trying to his patience!" Yet he "does not deny, that there are many pious and worthy persons among them"—"but," he adds, "I do not judge of a Church by the piety of its members"—so we thought—but the Head of the Church does; "or," he continues, "I would have to admit the worshippers of Krishnou into the class of the most pious churches in the world." A sage reason this—a profound discovery, peculiar, we hope, to the "intellect" of the man by whose pen it has now been made public! We cannot but admire the accurate and christian taste, manifested by a duly authorized teacher of the true religion, in placing the "pious and worthy" members of the Wesleyan Church on the same footing with "the worshippers of Krishnou," rather Vish'n'u, or Krishna, one of the Hindoo deities! This specimen of correct Biblical knowledge will certainly go far to convince Nova Scotians of the superior qualifications of a real, thorough-going Successionist to teach the principles of the christian re-

ligion,—infinitely transcending those, to which, we dare say, a Wesleyan Minister pretends to lay claim. Will he test this discovery by his own admitted principle: "The Word of God is the only criterion to go by"? Of course he never read those words—"Wherefore by THEIR FRUITS ye shall know them"! Perhaps he has been searching, not the Scriptures, but, the Vedas—possibly something like it may be found either in the "Rich," the "Yajush," the "Slu-man," or the "Atharvan'a."

How well qualified "J. S." is to write on Wesleyan matters, appears from his attributing the "persecutions" of the first Methodists to "their irregularity, their wild ways, and their disorderly conduct." "Had they tried," he says, "to revive and benefit the Church"—the Church then required to be revived and benefitted—"according to their sworn vows and promises, instead of defaming and destroying it, by disorderly meetings and conventicles, in other men's spheres of labour, I believe that God would then have blessed them abundantly." Every one acquainted with the history of those times knows, that the Wesleys at first tried to gain admission into the regular churches, but, with few exceptions, the pulpits were shut against them, just in the same way as the School-house at Peggy's Cove was shut against the Wesleyan Minister.* They were, as a consequence, driven to preach in private houses, in the open air, and in houses erected for divine worship, "conventicles," as J. S. politely calls them; and God did bless their labours abundantly, and the christian world is now reaping the benefit of the unparalleled efforts of the Messrs. Wesley and their co-adjutors. But this is all blind and dark to J. S.—he cannot, because he will not, see it. A man, who has arrived to that degree of christian knowledge, as "not to judge of a Church by the piety of its members, or he would have to admit the worshippers of Krishnou into the class of the most pious Churches in the world," will scarcely do the Wesleys and the primitive race of Methodists, or their successors, justice: so we must be content to suffer his obloquy, which, we trust, will neither maim nor kill.

We should not ourselves do him justice, were we to withhold the following humiliating confession,—"I regret," he says, "that I was so foolish as to give Wesley as an example." From the beginning we knew it was folly for him to do so, and we believe we have had no small share in making him sensible of it. As long as he thought he could make Mr. Wesley suit his purpose, Mr. Wesley was held up as a paragon; but as soon as he discovers his mistake, he gives him up in despair as a bad bargain. This is well, as it is evident he understands neither Mr. Wesley's principles, nor his motives, nor his conduct. We may at least expect, that hereafter J. S. will not be "so foolish as to give Mr. Wesley as an example" to modern Methodists.

He begs us to "excuse" him if he is inclined to be "somewhat ironical." Certainly, we excuse him, as, had he not himself given the information, his wit might have remained undiscovered somewhere in the "disputed territory." His irony, however, is rather rusty—it has been so long exposed as to have neither polish nor point.

He must have been "somewhat ironical," when he advised us "to write to the Archbishop of Canterbury" and propose the "simple question"—"Does your Grace believe that the ordination of Methodist Ministers in England is canonical, catholic, or scriptural?" (!)

He is altogether "ironical"—that is, expresses one thing whilst meaning the opposite—when he represents us as thinking "the best mode to establish our claim to the Priesthood, is to believe in the Regular Succession through Presbyters, who, The Wesleyan says, are the real Bishops after all!" We did affirm that "Presbyters are the true scriptural Bishops;" and, as if this statement were novel, being in a "somewhat ironical" mood, J. S. exclaims—"This is a convenient way indeed to climb over the wall, or to mount the ladder!"—"Well done for the march of intellect in the 19th century!" When penning this reference to the nineteenth century, our friend, we are assured, was "sitting," not in the "editorial," but in his "ironical" chair, and was doubtless "glad to have something exciting wherewith to

* We may state, that this "nut" about Peggy's Cove was not so "hard" as to prevent us from cracking it. We did so—but found it rotten.

fill his paper." He has truly excited us to great admiration of his knowledge of "the march of intellect" in the first four centuries of the Christian era! We acquit him of ever having read, especially, JEROME's Note on the first chapter of Titus, or his epistle to Evagrius. The REFORMED CHURCHES on the European Continent and in Scotland, also, have, of course, come into existence only in the nineteenth century! WICKLIFF and the ENGLISH REFORMERS, likewise, flourished in the nineteenth century! It is evident the "intellect" of some in the nineteenth century has not marched very far.

In reply to our challenge for scriptural proof to establish the divine right of Episcopacy, as held by High Churchmen, J. S. admits that he cannot show us "one solitary"—we wrote not such good English as "one solitary," but "a solitary"—"passage of Scripture" as required, but, being "somewhat ironical," he adds—"I can point to the whole New Testament to see that there were three orders of Ministers in Christ's Church as well as in the Jewish Church." A few proof-texts bearing on the divine right of the "three orders" would have been more satisfactory than this vague allusion. He can doubtless point to Acts xx. 17, 28, where the Apostle PAUL decides that "elders" or presbyters are bishops; to Philippians i. 1, where he recognizes only two orders, bishops and deacons; to 1 Tim. iii., where he speaks only of two orders, bishops and deacons; to 1 Tim. iv. 14, where he asserts Timothy to have been ordained by the "presbytery"; to Titus i. 5, 7, where he again decides that "elders" or presbyters are "bishops;" to 1 Peter v. 1, 2, where this Apostle exhorts the "elders" or presbyters to discharge the duties of bishops; and, finally, to "the whole of the New Testament," in no one place of which is there the slightest reference to an ordinary Minister of Christ of an order superior to Presbyters.

If it would not be deemed too great a demand on the erudition of this writer, we would seek to be informed on what grounds he defines a "heretic" to be "one who openly leaves the Church." In Titus iii. 10, cited by him, and the only place in the N. T. where this word is found, is it not "somewhat" singular on J. S.'s theory, that the heretical man is spoken of as being still in the Church, and that he is not to be "rejected" until "after the first and (not or) second admonition"? J. S. would have a "heretic" first leave the Church openly, and would afterwards expel him! "The march of the human intellect in the nineteenth century" is truly great, and no one can tell what further equally recondite discoveries may be made ere it close.

The discoveries above referred to are not the only ones for which we are indebted to the Correspondent of the Church Times at Margaret's Bay. Here is another: "Who," he asks, "gave liberty of conscience to dissenters, but the Church of England?" No enlightened, well-informed member of that Church can blame us for stating, that we had always thought, previously to the above announcement, that "liberty of conscience" was a birth-right conferred on every man by the God who made him an accountable being. It seems, however, that we had been mistaken. But our friend evidently regrets the bestowment of this favour on "dissenters," and darkly intimates that it shall be withdrawn. "Alas!" he exclaims, "mere toleration has been taken for approval, but it will not be always so. There is a day of reckoning coming, and not far off; and it will be known which of us (which of whom?) have been false Apostles or not." Language this, strange, we confess to be deliberately published in the "nineteenth century" by a clergyman of the English Church in this part of British North America! There is one ray of hope shining above this mysterious denunciation. If "J. S." assumes to be an "Apostle," he does not claim to be an infallible prophet; so that this portentous threatening may be only an outward sign of inward perturbation, and there is some reason to believe, that, after calm reflection, J. S. will, as in a former instance, "regret that he was so foolish" as to have given utterance to it.

A Jesuit Missionary, Dr. Knoblecher, under the patronage of the Emperor of Austria and the Pope, goes to Africa with considerable funds at his disposal, besides a printing-press, and a young man, a printer from Aleppo. The Western Ch. Advocate prays—"May God open his eyes, and sanctify his zeal!"

The Christ following it: WASHINGTON Conference, protracted in The Lord's manner. S. More than of religion. A cated in the

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Revival Intelligence.

The *Christian Advocate and Journal* gives the following items of Revival Intelligence:—

WASHINGTON—*Ebenezer Station*, Baltimore Conference, Nov. 13. Last month we closed a protracted meeting of eight weeks' continuance. The Lord was with us in a most extraordinary manner. Some periods were overwhelming.—More than one hundred precious souls professed religion. Among these are ten or twelve educated in the Roman Catholic Church.

WRIGHTSVILLE, same Conference, Nov. 14. This charge is enjoying a most gracious visitation from on high. Between seventy and eighty have professed to find peace in believing, and between sixty and seventy have joined the Church.

HARNSVILLE, Erie Conference, Nov. 6. God is reviving his work on this Circuit. We have received seventy-five since Conference on probation, and yet they come.

VERNON, New Jersey Conference, Nov. 18. We are enjoying a most precious work of God on this charge. Forty have united with us already on probation, and others will do so soon. We are looking for a still greater display of the mercy and power of God in the salvation of precious souls.

ALLENTOWN CIRCUIT, same Conference, Nov. 10. The Lord has visited us in mercy. A number professed to experience the forgiveness of sins, about twenty of whom have connected themselves with our Society. One of them is a veteran of more than sixty years, who states that previous to our extra meeting he had not heard a sermon for twenty-six years.

CHARLOTTE CIRCUIT, New York Conference, Nov. 1. About one hundred persons have recently professed religion at Fergusonville.

NEW-PALTZ CIRCUIT, same Conference, Nov. 14. A very interesting revival has been in progress at one of the appointments on this charge for the last few weeks. God has graciously crowned our labours, and about forty souls have professed conversion.

PITTSBURGH DISTRICT, Troy Conference, Nov. 7. The state of religion on this district is encouraging. More than one-half of the circuits and stations have been favoured with some revival within two or three months past. Our camp-meetings in September were seasons of refreshing and great interest. It is believed that about two hundred souls were converted during the two meetings; the Church generally was much revived, and many professed to be sanctified.

Zion's Herald, and *The Western Christian Advocate*, also, report various and extensive revivals of religion.

The Romanists are making unwarranted efforts in JAFFNA, Ceylon, to extend their principles, and retain their deluded votaries. The Bishop boasts of the recent conquests of their Church from the ranks of Puseycism, and speaks of there being no doubt but that England and the United States will in a few years be entirely under the spiritual government of the Pope. The *Hindoo*s are also rousing themselves to a defence of their religion. In the mean time CHRISTIANITY is making itself felt. The walls and bulwarks of error begin to totter. At the very time the Romish Bishop was boasting of the greatness, and predicting the triumph of his church, a little company, says the *Journal of Missions*, had left the teaching of their priest, and was entreating the Missionaries to establish pure Protestant worship in their village, declaring they were weary of the superstitious bondage of Rome, and longed for the liberty of the sons of God.

All the children on Molokai, Sandwich Islands, it is said attend Sabbath Schools. A goodly number of youth frequent the House of God. Divine services throughout the Island are well-attended. Progress in religion is the result. Social improvement has also advanced. Agriculture has made almost unexampled progress. The people are becoming more industrious—their resources are increasing—and they are surrounding themselves with the comforts of civilized life.—One hundred and forty-five persons were added to one of the churches at HONOLULU during the past year; the members of which, beside supporting their own Pastor, contributed one thousand dollars to other objects. Nineteen were added the past year to another Church at Honolulu.

Through the efforts of untiring colporteurs, most of them converted Jews, the New Testament is in the hands of many Jews in all parts of HUNGARY. Whilst the colporteurs distributed four thousand copies last year, they have sold within six months at least eight thousand. Of late much inconvenience has been experienced from the jealous fears of the Austrian government. The Pesth Bible repository has been closed by the police, under the false charge that political pamphlets were introduced in the Bible boxes.

A Hungarian Artist, who a few years ago was an infidel, subsequently a deist, but now a Protestant, has been occupied during the last two years in preparing a Hungarian work for the press, bearing the title, "The Process of Conviction in the Author's mind from Infidelity to a firm belief in Natural and Revealed Religion." It is said to be written with perspicuity and great originality of conception.

Dr. Robinson, the celebrated American Divine, is about to sail for Palestine, to make additional researches of importance in respect to the topography of the Holy Land.

At SIVAS, a City of Asiatic Turkey, a large number of persons have signed a declaration of Protestantism with a request to be separated entirely and forever from the Armenian Church.

About thirty years ago the inhabitants of the SANDWICH ISLANDS were in the lowest depths of heathenism. Since that time thirty-nine thousand two hundred and one have been gathered into Christian Churches. There are now in regular standing in these churches twenty-one thousand and fifty four members, which is more than one fourth of the whole population: the census of 1849 giving but eighty thousand six hundred and forty-one inhabitants. "What hath God wrought!"

Eight Sabbath-schools are in operation in the ALPINE country, where Felix Neff laboured with so much zeal and success.

Nine ounces, says the *Scientific American*, of pure fresh lime, dissolved in forty gallons of water, will purify five hundred and sixty gallons of hard water—the precipitate is chalk. It takes sixteen hours for the water to settle and all the impurities to fall to the bottom of the vessel which contains the water. This is a useful fact in chemistry, and is not very extensively known.

As illustrative of the importance of a knowledge of Chemistry, the same paper states: We do certify that within a week from this date, Nov. 29, we were shewn a patent, granted for a chemical composition, and for which the assignees paid eight thousand dollars for the State of New York alone, which had they been as well versed in qualitative chemistry as the writer of this, they would not have paid eight cents for, as the composition is worse than useless for the purposes intended, and this the assignees have truly felt to their loss and sorrow.

It is a curious fact, recently demonstrated, that if a tree be inoculated with the poison of a rattlesnake, the leaves will wither.

Since the Liquor Law went into operation in Portland, Maine, it is said, crime has decreased in that city seventy per cent.

Borax, so much used in welding, is a sub-carbonate of soda, and is extensively manufactured in Tuscany, the revenue amounting to ten million francs per annum.

The Daguerrean Association of New York have reported the Heliotype—a discovery claimed by Mr. Hill of N. Y. State, by which his daguerreotypes were said to be formed with natural colours—to be a delusion.

An interesting experiment recently took place at Copenhagen between two steamers of equal size, 800 tons, and 260 horse-power; the one propelled by the screw, the other by paddles. They were first lashed stern to stern, when the screw towed the other through the water at the rate of 2 8-10ths knots per hour in spite of her full power applied to her paddles. Against a strong breeze, when disconnected, the screw had the advantage over the paddle; but, before the wind, no sails set, the paddle had the advantage over the screw to the same extent.

Five thousand and fifteen boats are said to be employed on the Erie Canal, and if placed in line, they would extend a distance of eighty-three miles. The distance passed over by this fleet, in the year, is equal to three thousand six hundred voyages across the Atlantic. In 1850, property to the money-value of one hundred and fifty-six millions of dollars, was transported through this canal.

A maniac, named Calligan, residing at Milkish, a few miles from St. John, N. B., on Sunday morning last, horribly murdered his wife, two children, and Mrs. McCluskey, beside mortally wounding another person, and injuring two others. He subsequently attacked other parties, and, by one of them acting in self-defence, was himself so seriously injured, as to render his recovery doubtful.

Mrs. Boucher, Stewardess of the Steamer *Fairy Queen*, was unfortunately drowned at Whitney's wharf, St. John, N. B., in the early part of this week.

Counterfeit Five Dollar Gold Pieces were lately attempted to be circulated in New Brunswick. Be on your guard.

The *Gleaner* says the severe frost on Saturday and Sunday last has closed the Miramichi river.

The late Chief Justice Chipman has bequeathed £10,000 to the Church Society of N. B., and £5,000 to the Madras School.

Haszaris Gazette states that Thursday, the 11th of this month, was appointed, by Proclamation, as a Day of General Thanksgiving for Prince Edward Island.

The Protestant clergy of Hungary have determined in Synod that a petition shall be presented to the Governor, in order to inform the Emperor of the state of oppression under which the Protestants in Hungary are laboring, and entreating the Governor to use his influence for its speedy removal.

MELANCHOLY ACCIDENT.—A young girl aged about twelve years, living in the neighbourhood of Amherst, a daughter of Mr. John Horton, while attempting, lately, to draw a pail of water from a well, provided with a swing pole, accidentally slipped, as was supposed, and was subsequently found drowned in the well. How careless not to have wells properly curbed! We record similar accidents from town and country almost every season.—*Recorder*.

"A Crumb of Comfort."

We commend the following "Crumb of Comfort," which a Correspondent of our "loving Cousin," the *New York Christian Advocate and Journal* furnishes, to the especial notice of the St. John, N. B. *Christian Visitor*:—

A RETURN TO THE FOLD.—It was announced in Boston by the Baptist paper, with considerable parade, that the Rev. Mr. Beedle, late of the Providence Conference, had become a convert to the doctrines of the close communion Baptists. He was received by Dr. Sharp, and preached to his people on the Sabbath. He was highly complimented as a preacher, and warmly welcomed to the hearts and affections of the Baptists. This same good brother has returned to his early home, and was readmitted to the M. E. Church, by the Rev. E. Adams, Presiding Elder of Dover District, N. H. Conference, in which he purposes to spend the remainder of his days in advancing the interests of that Church, to which under God he is so deeply indebted.—Bro. Beedle found, on reviewing the whole matter, that he had acted hastily and unwisely; and, therefore, resolved at once, though at great personal sacrifice of feeling, to return to the communion of his early choice. A minister should never change his relation from one branch of the evangelical Church to another without weighty reasons, strong and permanent convictions of duty. Admit that he may differ on some minor points, will he not find others still more objectionable in passing from one denomination to another? Suspicion will cling to a man who vacillates from one creed to another, though his motives be perfectly pure. The history of those ministers who have left the M. E. Church and joined others is painful, and we congratulate Bro. Beedle on his safe arrival at home, and trust that he will never venture upon another expedition of such fearful peril.

New York Bible Society.

The twenty-eighth anniversary of this society was held at the Broadway Tabernacle, on Monday evening, the 17th instant. The attendance was large and respectable, and the meeting characterised by light, heat, and power. The president took the chair, and called on Professor Loomis, late missionary to China, under the direction of the American Seamen's Friend Society, to open by reading the Scriptures and prayer. The Treasurer's report was read by A. W. Smith, Esq., which gave the financial exhibit of the society. The Report of the Managers was read by the Corresponding Secretary, Mr. H. G. Deforest. It was a beautifully-written document, and contained an argument strong and sweeping for the cause, especially in the field covered by the society. The report stated that they had distributed during the year 37,536 Bibles, and 94,283 Testaments, making a total of 131,819 volumes, being 29,696 more than last year. Of this number 8030 volumes were distributed among the destitute population of the city, 11,944 to newly-arrived emigrants, and 12,796 to seamen. Of the latter number 4955 were in foreign languages. On a single Norwegian vessel, the sailors purchased twelve copies to take home with them. Italian sailors, fearing to take the books home, had them furnished for their use while in port. The income of the year, including the money received from sales, amounted to \$42,126, and the expenditures were \$41,041. The debt of \$800 remaining last year had been paid, and a balance of \$285 paid over to the Parent Society.—*Ch. Ad. & Jour.*, Nov. 27.

Death of the Poet Montgomery.

The decease of JAMES MONTGOMERY, whose name for almost half a century has been familiar to the readers of English poetry, is announced to us by the last arrival from England. Although he never attained the highest eminence in his art, and was more indebted for his reputation to the sweet and touching devotional pathos of his effusions, than to any of the rarer gifts of poetic inspiration, he has held a cherished place in the hearts of a numerous class of readers, who will not hear of his departure from mortal scenes without an emotion of tenderness. Nor will this be diminished by the recollections of his personal character, which presented an uncommon union of integrity, disinterestedness, and purity. A noble love of freedom animated his public career, and led him to make cheerful sacrifices for that glorious cause.

Montgomery was born on the 4th of November, 1771, and consequently had just completed the unusual allotment of fourscore years. On his eightieth birth-day, the 4th of November, he planted an oak tree on the lawn in front of the Infirmary of Sheffield, in which town he had resided from an early life. Descended from parents who were attached to the Moravian faith, he received his education at a school belonging to that persuasion, and never lost the impressions which were then made on his susceptible mind. His parents intended him to enter the ministry among the Moravian brethren; but finding himself disinclined to pursue that vocation, he entered a mercantile house with a view to adopting that business as his permanent calling. Becoming deeply interested in politics, and having already attained a certain readiness and power in composition, he connected himself with a journal in Sheffield, of which he soon became the leading editor. His freedom of remark on public affairs subjected him to the suspicion of the Government. He was narrowly watched, and soon was made the subject of prosecution. He was first sentenced to three months' imprisonment. This was in the year 1794; and during the next year he was condemned to six months' imprisonment for a similar offence.

His first poetical work was "The Wanderer in Switzerland," which appeared in 1806, and in spite of a scathing review in the *Edinburgh*, which was then in the full flush of youthful bloom and petulance, was received with signal favour by the public, and has passed through some fifteen editions. "The West Indies" was published in 1807; "Prison Amusements" in 1810, though written sixteen years before; "The World before the Flood" in 1813; "Greenland" in 1819; and the "Pelican Island" at a subsequent period. An edition of his collected works was issued in 1841.

Montgomery will be chiefly remembered in British Literature for his devotional poetry.—His productions in this kind are tinged with a slight coloring of mysticism; they breathe the spirit of the simple and fervent Moravian piety in which he was nurtured; at the same time, they are truly lyrical; not didactic statements in verse, but gushing from a deep religious fountain; blending enthusiasm with sweetness, and a certain Oriental unction with modern refinement; they will continue to be regarded among the choicest specimens of choral melodies, while men speaking the English tongue shall meet in social worship.—*New York Tribune*.

The Intelligence from the Sandwich Islands, is rather interesting. It appears that a mysterious expedition had left, or was about to leave San Francisco for the gem of the Pacific.

COLONIAL.

New Brunswick.

THE SEASON.—Our navigation may now be said to be closed. The last outward bound vessel left Chatham last Wednesday week and went over the bar on the following Sunday. The river remained passable until Thursday last; since then the ice has rapidly accumulated, and had it not been for the high winds on Sunday and yesterday, it is more than probable it would have been entirely frozen over. One or two calm days will accomplish this.—Miramichi Gleaner, 2nd.

A man named Thomas Brown, a native of Ireland, was accidentally killed yesterday by the lowering of a heavy sled from a window, the pole of which struck him on the head.—St. John, N.B. Observer, 2nd.

FIRE IN PORTLAND.—On Thursday night, between 11 and 12 o'clock, a fire broke out in a block of buildings on the Straight Shore, originating, it is supposed, in a chimney, which was observed on fire a short time previous. The engines were some time getting to the ground, and all their efforts could not prevent the destruction of three of the houses. Some persons lying sick at the time in the neighbouring houses were removed to some distance.—Freeman, 4th.

LIBERAL BEQUESTS.—It affords us great pleasure to learn that the late Chief Justice Chipman has bequeathed the munificent sum of ten thousand pounds to the Diocesan Church Society of this Province. This noble donation, unparalleled in these Colonies, will form a nucleus for the permanent endowment of our beloved Zion, and will place her, as far as human means can avail, in a secure position. A large sum has also been given to endow St. John Church, which is to take effect as soon as the northern section of the City is legally set off as a distinct Parish. We also learn that the cause of Education has not been forgotten by his Honor, and that he has left the sum of five thousand pounds to the Madras School, an institution in which he has always taken a deep interest.—Church Witness.

The Court of General Sessions of the Peace and the Mayor's Court, were opened in this City, on Tuesday. The Calendar exhibited only one prisoner in goal, who stands committed for trial before the Supreme Court, and the only criminal business before the Sessions is an indictment against W. Dougan, standing over from the last Court. There were four civil causes entered for trial. Robert Jardine, Esq., was elected Foreman of the Grand Jury. After the usual proceedings, His Honor the Recorder charged the Jury, and in the course of his observations brought under their notice, the subject of the apportionment of the taxes upon the several Parishes, and suggested enquiry into the correctness of the rate. A Bill was read before the Jury preparatory to its being laid before the Legislature to provide for the payment of the interest on the House of Correction Debentures. Tuesday next was appointed to take into consideration the subject of a motion introduced by Mr. Justice J. A. Lockhart, declaring the expediency of repealing all Laws relating to the manufacture, importation and sale of spirituous liquors. Some few accounts were ordered to be paid, and the Court adjourned until this morning.—Witness.

THE SPEAKERSHIP.—We learn from undoubted authority that the Hon. Mr. Crane will be a candidate for the Speaker's Chair, which he formerly occupied. There will, in all probability, be a contest for the honour of first Commoner, and the decision of the question will be looked for with a good deal of interest by the public.—Head Quarters.

We have been requested to put the public on their guard against counterfeit Five Dollar Gold Pieces, which parties were endeavouring to pass at Sackville a few days ago. They have since left for this City.—St. John, N. B. Courier, 6th.

RESTIGOUCHE.—Andrew Barberie, Esq., one of the Representatives for this County, having accepted the office of Clerk of the Crown, a new election has been held, at which Mr. Barberie was re-elected by a large majority over his opponent, Dr. Carter. The state of the poll, as known at Dalhousie on the 27th ult., and communicated to the Miramichi Gleaner, was—Barberie, 148; Carter, 57.—Ib. 6th.

MR. WISHART'S LECTURE.—The Rev. Mr. Wishart delivered his fourth lecture at the Hall of the Institute, on Thursday evening last, before a crowded house. The subject was "The Formation of Character," and the lecture appeared to give general satisfaction.

The Rev. Gentleman adverted to twelve leading particulars, which we name in their order. First,—that the complexion of character is principally attributable to primary structure; second,—that character, often evinces a tendency to exist in disproportioned and unsymmetrical forms; third,—that there is great dissimilarity in its mode of development—some persons coming forward at fourteen, some not till forty; fourth,—the ascendancy of the practical over the ideal nature was insisted on; fifth,—it was shown that the strong nature gives itself a second education; sixth,—it was said to be a frequent condition in the natural history of a remarkable man, that he arrives at eminence by the vanquishing of more than common obstacles; seventh,—a strong character, in unfolding itself, generally displays remarkable singleness of object; eighth,—character is said to depend much on the circumstances with which it is associated at an early period; ninth,—it was alleged that the formation of strong character is impeded by certain prevalent prejudices; tenth,—a very obvious distinction is the difference be-

tween the character that inclines to literature, and that which has a disposition towards science; eleventh,—by far the greatest number of characters take their shape from the ordinary circumstances by which they are surrounded; twelfth,—the employment was exhibited as exerting a strong influence, especially over the nature of merely average vigour. The address concluded with some suggestions in regard to the institutions that might promote strong character in this new country.—Ib. 6th.

Canada.

A Telegraphic Despatch from Quebec, to the St. John Reading Room, states that Messrs. Stewart and Dubord have been elected for that city, and Mr. Chauveau for the County. There had been much rioting in some of the districts—hay forks, chisels stuck on sticks and other weapons had been used. In two Wards—Chaplain and St. Roch's, troops called out to keep the peace.

The loss of the new Ship Sydenhams, with 17 lives, the particulars of which we append, is a melancholy event: "She cleared from Quebec on 8th ult. for London. She sailed from the Brandy Potts on 19th Nov. with a fresh Westerly breeze. On the morning of 22nd, at 2 A. M., she went on shore on Cariboo Island on the North Shore of the St. Lawrence, during a violent snow storm, and had to relate seventeen of her hands perished, twelve having been thrown overboard by the fall of the mainmast, and the other five either killed, or drowned by the fall of the fore-topmast. The Captain, Mate, second Mate, and three of the seamen were saved, by lashing themselves in the rigging, where they remained till about 6 o'clock in the evening, having been 17 hours on the wreck, the sea washing over them all the time, when seeing a fire on shore and it being low water, they jumped overboard, and hove ashore in the surf, where they were met by two Indians who took them to their house and rendered them all the assistance possible.

On the 24th, the schr St Helena, Bernier, came down to their rescue, took them on board at Cape St. Ignace, from which place they came up by land. Capt. Rudolf reports that the ship went to pieces before they left. Eight of the bodies of the unfortunate seamen were picked up on shore and buried at that place.

The Hon. F. Hincks has been returned for Niagara, without opposition.—Quebec Chron.

West Indies.

The Royal Mail Steamer Merlin, Capt. Sampson, arrived at a late hour on Monday night from St. Thomas, bringing the usual mails from the West Indies.—The Merlin has arrived 24 hours in advance of the time at which she was due.—The celerity of the movements of this fine steamer is most gratifying.

The intelligence from Barbados is of little moment. A fire broke out in Bridgetown on the morning of the 10th instant, and, at one time, it was feared that the whole city was doomed. But through the exertions of the inhabitants and aid from the crew of H. M. B. Persian, the fire was subdued after the destruction of one house. The inefficiency of the existing provisions for suppressing fires is loudly complained of in the Barbados Papers. Another large crop of Sugar is anticipated, if the weather continue propitious; and we also learn that an extensive portion of the land in Barbados has this year been devoted to the cultivation of Cotton.—The Legislature was in Session, but nothing of general interest had occurred in its proceedings.

Greata papers mention that the Legislature had considerably reduced the Island tariff; and that no less than £3000 a year, would be the amount of pecuniary relief to the community by such reduction. The Wesleyan Missionary Society had held its Anniversary, over which the Chief Justice of the Island presided. The proceedings are represented as having been highly interesting.

Dominica papers state that a fatal disease resembling Asiatic Cholera, called "La Grippe," had broken out at Guadeloupe.

The long-pending suit between Mr. Crosby, Police Magistrate at St. Vincent, and Chief Justice Sharpe of that Island, for delamation, had ended in favour of the Judge.

Antigua papers to the 14th Nov., furnish no local news of any interest. The export of sugar up to the beginning of the present month amounted to upwards of 13,000 hogheads.

The Trinidad papers, which are to the 8th inst., report the completion of the Census, by which it appears that the number of the population of that Island is 68,600 persons—showing an increase of 8000 since 1844. The Council of Trinidad had under consideration an Ordinance respecting Insolvent Debtors, by which it was contemplated to relieve the future property of Insolvents from any liability from their Debts unless it should appear that they had acted fraudulently or dishonestly. Emigration from China to Trinidad was to be promoted by grants from the Island Treasury.

Demerara Journals to the 11th inst., inform us that the Governor had withdrawn the Reform Measures which he had submitted to the Court of Policy in consequence of the great difference of opinion thereon. The subject, meanwhile, is again to be brought to the attention of Earl Grey. The sum of £50,000 has been voted in the Court of Policy to introduce Chinese Immigrants into the Colony of British Guiana. There was great activity amongst the shipping in the Demerara River; large quantities of Sugar were arriving at the place of shipment from the Plantations. The prospects of next crop were very encouraging.

From Jamaica, the news is both of the most interesting and the most painful nature. The Legislative Session was opened by Sir Charles Grey on the 28th Oct., in a Speech which has given offence to both Houses. The most objectionable parts are a recommendation that suspending clauses be put to certain Bills, and an allusion to his instructions from the Home Government respecting his assent or dissent to Bills. These and other cognate sentiments together with the Governor's last prorogation Speech, were voted by the House of Assembly, in a long string of Resolutions, as breaches of the Privileges of the Assembly, inasmuch as they were calculated to fetter the independence of that body.—The Council having presented an Address in Reply to the Governor's Speech, received a long reply from His Excellency, which reply was voted by the Council in a series of Resolutions, as most objectionable, because in it the Governor had made unnecessary and unwarranted comments on the language used by the Council. Both Houses forwarded to the Governor their resolutions of censure. We lament to notice that the Cholera, instead of being on the decline, was extending its ravages in many parts of the Island. It is an awful fact that near twelve months have elapsed since that fearful scourge first made its appearance in Jamaica, and that it still rages with great severity. A severe gale accompanied by most destructive rains, has visited the Island.—Bermudian, Nov. 26th.

AMERICA.

United States.

THE NATIONAL REVENUE OF THE UNITED STATES.—We have authentic intelligence from Washington, to the effect that, during the last fiscal year, ending June 30, the revenue for Customs amounted to \$49,000,000 From Public Land, to 2,000,000 Total, \$51,000,000

A MELANCHOLY ACCIDENT, which resulted in the drowning of four men, occurred in the harbour on Tuesday night about twelve o'clock. Three of the crew of the steamship Asia, who had been ashore on a visit, attempted to get on board that vessel,—which was lying at anchor off Cunard wharf—in a small dory, accompanied by two boatmen. The wind was blowing a gale at the time, rain poured down in torrents, and when about half-way between the wharf and the steamship, the boat was swamped by a heavy sea and four of the five passengers were drowned.—Their names were James Haseith, cook; David Watkins, second steward of the forward cabin; Alex. Turnbull, bar-keeper—all of the steamship Asia; and John Sumner, watchman, who resided in Besson court, East Boston. The boatman, Henry Davidson, saved himself by clinging to the boat until rescued by assistance from the shore. Only one of the bodies, that of Mr. Haseith, has as yet been recovered. It was found in the bottom of the boat, and was yesterday taken to the dead house in Court square where an inquest is to be held over it. Mr. Sumner was a widower, but he leaves three helpless orphans.—Boston Courier.

Kossuth arrived in New York on the 4th inst., there was great furor on the occasion. Lola Montes had also arrived.

UNITED STATES.—Congress assembled at Washington on Monday last. The Hon. Linn Boyd, of Kentucky, the Compromise candidate, was chosen Speaker of the House on the first ballot. The President's Message is, as usual, a lengthy document.

The President gives a clear account of the Cuban expedition, and speaks of it as illegal and ill-acted. The prisoners who were executed all admitted the offences charged against them, of being hostile invaders of the island. "Our neutral obligations must be steadily and sternly enforced, if we desire to maintain our respectability among the nations of the earth," is the basis of the action of the Cabinet.

Attention is again invited to the subject of reciprocal trade between the United States and Canada. The President remarks:—

"Your attention is again invited to the question of reciprocal trade between the United States and Canada and other British possessions near our frontier. Overtures for a convention upon this subject have been received from her Britannic Majesty's Minister Plenipotentiary, but it seems to be in many respects preferable that the matter should be regulated by reciprocal legislation. Documents are laid before you showing the terms which the British government is willing to offer, and the measures which it may adopt, if some arrangement upon this subject shall not be made."

A convention for the adjustment of the Portuguese claims has been concluded, and the ratifications exchanged. The first instalment of the indemnity has been paid by Portugal. The President of France has been selected as the arbitrator in the case of the Gen. Armstrong, and has accepted the trust. It does not appear from the message that a decision has been given against the claim, as has been reported.

The President recommends Kossuth and his companions to Congress.

In connection with the relations with Mexico, it is stated that the Tehuantepec treaty has not been ratified by that country, but that the administration is determined to exert all proper efforts to bring about the necessary arrangements for the speedy completion of the railroad.

A condensed and clear statement of the finances of the country is given, and it appears that they are in a prosperous condition. A constantly accumulating surplus is applicable to the extinction of the public debt. The condition of trade and commerce, however, is not so satisfactory, and shows that the country has not been benefited by the policy which dictated a low rate of duties. A modification of the tariff and specific duties is recommended.

It appears by a brief statement given by the President that, deducting the specie exports and imports, there is a balance of trade against the United States of \$23,472,544, notwithstanding the great increase in the value of the cotton exports. The exports of specie over the imports for the year ending the 30th of June last, have been \$24,263,979; but what is more alarming, the exports for the first quarter of the present fiscal year are largely increased; and if continued in the same ratio during the year, it will drain from the metallic currency the enormous amount of over fifty eight millions of dollars.

An increase of the army is recommended; for the better protection of the inhabitants of California, and of the new territories from the Indians. Such an increase appears to be absolutely necessary.

The President recommends that the officers and seamen of the American Arctic expedition receive extra pay and emoluments. A re-organization of the Navy is again recommended.

The message concludes with some high-toned and eminently patriotic remarks with regard to the enforcement of the Fugitive Slave Law, and to the Compromise measures.

NEW ORLEANS, Dec. 3.—We have advices from the City of Mexico to the 15th. The news of the raising of the siege of Matamoros had caused great rejoicing among the inhabitants.—No other news of importance.

Brazil.

A line of railway is about to be immediately constructed at Rio, leading to the mouth of the river Mova, a distance of about 16 mjs. It will be the first railway in Brazil, and will materially diminish the distance between Petropolis and Rio. The concession is made to an eminent Brazilian connected with England.

Three treaties have been concluded between Brazil and the Oriental Republic of Uruguay, viz; of alliance, of limit on of territory, and of peace, amity, and commerce. These treaties are published in extenso.

MISCELLANEOUS.

PRESENT STATE AND PROGRESS OF TELEGRAPHS IN THE UNITED STATES AND CANADA.—The length of telegraph lines built and in operation in the United States and Canada is estimated at from 12,000 to 15,000 miles. The most distant points in communication are Halifax, N. S., and Quebec with New Orleans, near 3,000 miles intervening between them, following the circuitous routes of the wires. The towns and villages which are accommodated with telegraph stations amount to between 450 and 500. As there are two or three lines, under different companies, between New York and other principal cities, many of the towns have two or three separate telegraph offices.

The first line erected was in 1844-'45, between Washington and Baltimore. The next was from New York to Philadelphia, which was opened early in 1846. This line was soon after extended from Philadelphia to Washington. The next lines of importance constructed were those made by Henry O'Reilly, connecting Philadelphia with Pittsburg and Cincinnati, and another connecting New York with Boston, and another connecting New York with Buffalo. New Orleans is connected with New York by two lines. The first passing South by way of Washington, Richmond, Charleston, Savannah, Augusta, Macon, and Columbus, Ga., and Montgomery and Mobile, to New Orleans.—The other passes via Pittsburg, Cincinnati, Louisville, Nashville, and thence through Mississippi, to New Orleans. Each of these routes intersects with other lines, and give off lateral branches to any places not on the main routes. The distance traversed by either line from New York to New Orleans does not vary much from about 2,000 miles. Messages passing from one of these cities to the other have usually to be re-written four or five times at intermediate stations; though, by an improved method of magnetic connections, the seaboard line has, in good weather, transmitted communications direct between New York and Mobile, without intermediate re-writing, a distance of near 1,500 miles.—By the Western or Cincinnati route to New Orleans, steamers' news handed in at 8 A. M., has reached New Orleans, and the effects produced on the market at that point returned to New York by 11 A. M. Short messages forwarded from New York have frequently beaten time in reaching St. Louis and New Orleans.—New York Herald.

IMPROVEMENT.—One of the happiest improvements in the English language was written by Doctor Young, author of the "Night Thoughts." Being playfully drawn from his garden by two ladies, one of whom he afterwards married, he said— "Thus Adam looked when from the garden driven,

And thus disputed orders sent from Heaven: Like him I go, but yet to go am loth— Like him I go, for angels drove us both; Hard was his fate, but mine still more unkind, His Eve went with him—mine remains behind!"

Extract of a letter to the Editor, 11th, 1840. Professor Hall reports that he cured one of his pupils in one week, and another in two weeks, and a third in three weeks, and a fourth in four weeks, and a fifth in five weeks, and a sixth in six weeks, and a seventh in seven weeks, and an eighth in eight weeks, and a ninth in nine weeks, and a tenth in ten weeks, and an eleventh in eleven weeks, and a twelfth in twelve weeks, and a thirteenth in thirteen weeks, and a fourteenth in fourteen weeks, and a fifteenth in fifteen weeks, and a sixteenth in sixteen weeks, and a seventeenth in seventeen weeks, and an eighteenth in eighteen weeks, and a nineteenth in nineteen weeks, and a twentieth in twenty weeks. (Signed)

CURE OF TYPI

A respectable was attacked with typhoid fever, without having been over by her demise. I case is referred to knowing the from Hollow and eight continued until short time the N. B.—From nee Doer, who cured, cured I celebrated Pill ever maligning ever, copious do be induced to water.

Extract of a C

Extract of a C. nington To Professor Sir.—My child, I am to try you cured, and is a myself receive Pills and that an endeavour (Signed)

THE EARL OF

Extract of a L

To Professor Sir.—Variety of my thinking sending your I ty of sending; same time, to disorder in m eminent of the sent, had not tere of Curia, I box and a pot should ever re Your most o (Signed)

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Mr. Mate, a had been for a his constituent looked upon for forlorn hope, h had an unmed and the result fact health an him. He con gratefully, sent ing Herald, in ay, 1842. A energies of bo have failed.

These celebra

Agne, Ashina, Bithina, Cò plina, Ploches on t skin. Bowel compla Colic. Costipatti of bowels, Consumption, Debility, Dropsy, Dysentery, Erysipilas. Directions fo each box. Sold at the Strand, London Dealers in Me ces in Nova S and 50s. each I king the large Sub Agents Mrs. Neil, Lan per, Cornwalli Grayborough, ler, Horton, I Wallace, J. I J. Christie & C Hobson, Pictor

Name are Ge and Ointment, Stamp, pasted words women wrapped round that the adre and Boxes, I Strand, Lond. or any other is the word is December 2

MINU

RESOLVED IN Scales are Fairbanks' W the weighing C William Doyl

In accordan Dean Doyle v

Advertisements.

TRY ARE YOU DESPAIR. HOLLOWAY'S PILLS.

CURE OF ASTHMA. Extract of a letter from Mr. Benjamin Mackie, a respectable Quaker, dated Greenish, near Loughall, Ireland Sept 11th, 1840. Professor Holloway.

CURE OF TYPHUS FEVER, WHEN SUPPOSED TO BE AT THE POINT OF DEATH.

A respectable female in the neighbourhood of Loughall, was attacked with Typhus Fever. She lay for five days without having tasted any description of food.

N. B.—From advice just received, it appears that Colonel Dorr, who is with his Regiment in India, the 21st February, cured himself of a very bad attack of Fever by these celebrated Pills.

CURE OF DROPSY IN THE CHEST.

Extract of a Letter from J. S. Mundy, Esq., dated Kensington, near Oxford, December 2nd, 1845. To Professor Holloway.

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

Extract of a Letter from his Lordship, dated Villa Messina Leghorn, 21st February, 1845. To Professor Holloway.

CURE OF A DEBILITATED STOMACH.

Mr. Mate, a storekeeper, of Gundaga, New South Wales, had been for some time in a most delicate state of health, his constitution was debilitated that his death was shortly looked upon by himself and friends as certain.

Table listing ailments cured by Holloway's Pills, such as Ague, Asthma, Bilious Complaint, Dropsy, etc.

These celebrated Pills are wonderfully efficacious in the following complaints: Ague, Asthma, Bilious Complaint, Dropsy, etc.

Name are Genuine unless the Words "Holloway's Pills and Ointment, London," are engraved on the Government Stamp, pasted on every Pot and Box.

EXTRACT FROM MINUTES OF CITY COUNCIL. RESOLVED, That Public Notice be given that the Hay & Straw Scales erected by Mr. Jos. Fairbank...

JUDSON'S CHEMICAL EXTRACT OF



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

DO NOT NEGLECT IT. CONSUMPTION Can and has been cured in thousands of cases by JUDSON'S CHEMICAL EXTRACT OF CHERRY AND LUNGWORT.

The most strongly marked and developed cases of Pulmonary Consumption, where the lungs have become diseased and ulcerated, and the case so utterly hopeless...

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

THOUSANDS OF CONSUMPTIVE persons have been deceived repeatedly in buying medicines which were said to be infallible cures...

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

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

Enquire for Comstock's Almanack for 1852 which is given to all gratis.

Wesleyan Day School, Halifax.

THE SUBSCRIBER begs leave respectfully to intimate to the Wesleyan Parents and to the Public generally, that the Re-opening of the above School will take place on THURSDAY, the 21st of this Month...

INITIATORY AND JUNIOR DIVISIONS. English Reading, meaning, examination and Spelling. Lessons on Objects and Natural History, &c.

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

LATIN AND GREEK. McClintock & Crook's Series of Lessons, Authon's Caesar, Greek Reader; and the Higher Classics.

McClintock & Crook's Series of Lessons, Authon's Caesar, Greek Reader; and the Higher Classics.

CARLETON Condition Powders for Horses and Cattle.

The changes of weather and season, with the change of use and feed, have a very great effect upon the blood and sinuous fluids of horses.

Remember and ask for CARLETON'S CONDITION POWDERS, and take no others.

DRUGS AND MEDICINES.

Ex Mora Castle from London, the subscriber has completed his Fall supply of DRUGS and MEDICINES, Patent Medicines, Soaps and perfumery.

LIFE AND FIRE INSURANCE. The Undersigned has been appointed Agent for the "TRINITY MUTUAL LIFE INSURANCE COMPANY OF TRINIDAD," United States...

REMOVAL!!! CLEVERDON & CO.. BEG to inform their friends and the Public in general, they have removed to the Granite Building, known as Acadia Corner, nearly opposite Her Majesty's Ordnance Gate...

1851. FALL. 1851. "Halifax Clothing Store," OLD STAND NO. 4, ORDNANCE ROW.

THE Subscriber has received per "Moro Castle" from London, and "Prince Arthur" from Liverpool, his Fall supply, consisting of a large & well selected stock of READY MADE CLOTHING.

COATS—Beaver, Witney, Pilot, Flushing, Cloth, Dogskins, &c., various colours, qualities, prices and styles. JACKETS—Beaver, Witney, Pilot, Flushing, Keelung and Cloth Jackets.

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

Family and Ship Stores. Country produce taken in exchange for goods, which will be supplied without advance on the usual retail prices.

NEW STYLE OF MELODEON. THE SUBSCRIBER, having entered into an arrangement with the Inventor of those beautiful Musical Instruments, called the PATENT ACTION MELODEON...

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

THE TRINITY MUTUAL LIFE AND FIRE INSURANCE COMPANY. Capital \$125,000 Safely Invested.

OLD DR. JACOB TOWNSEND'S SARRAPARILLA. The subscriber informs the Public, that he is Agent of the sale of the above excellent Compound, in this Province...

NOTICE. A LARGE assortment of GROCERIES sold CHEAP for cash, wholesale and retail, Tobacco, Molasses, Sugar, Flour, Coffee, Rice, Tea, Candies, Soap, MEAT, FISH, HAMS, BUTTER, Lard, Sugar, Chocolate, Pepper, and other articles too numerous to mention.

REMOVAL!!! CLEVERDON & CO.. BEG to inform their friends and the Public in general, they have removed to the Granite Building, known as Acadia Corner, nearly opposite Her Majesty's Ordnance Gate...

MEDICINES, PERFUMERY, &c., AT LANGLEY'S DRUG STORE, Hollis Street. THE Subscriber has received from England the principal part of his Autumn supply of Drugs, Medicines and other articles usually sold in Drug Stores...

New Advertisements. E. K. BROWN, No. 1, Ordnance Square.

HAS received per late arrivals, a well selected Stock of HARDWARE—Bar, Bolt, Hoop and Sheet Iron; Cast, German, Blistered and Spring STEEL; Smith's Bellows, Anvils, Vices, Screw Plates, Files and Rasp, Plough Mounting, Plough Plate, Shear and Lock Mould, Manure Forks & Shovels, Mill Saws, Circular, Pit, Cross-cut and Hand Saws; Nails, Spikes, Latches and Hinges, Cast Steel Axes, Hatchets, Adzes, Draw Knives, Planes, Chisels, Braze and Bits, and Hammers; Tin, Iron, Wire, Rivets, and Wire Cloth; Shoe Thread, Sparrow-bills, Head Irons, Awl Blades, Slicing and Packing Knives, Steelyards, Spring Balances, House Scales, Molasses Scales, Mahogany, Rosewood, Mineral and Ivory Knobs for Mortise Locks, Coach Wrenches, Patent Axes, Carpenter's and Lumbarer's Rules, Wool, Cotton and Cattle Cards, Cut Trunks, a general assortment of Brushes and Brooms; Table Cutlery, Pocket Knives, Scissors and Razors; Brass Mousetraps, Cabinet Brassware, Girth, Chair & Brass Web; Stoves, Iron Pots, Ovens and Oven Covers, Tea Kettles, Boilers, Fry Pans, Preserving Kettles, and Sauce Pans; Sash Weights, Cart Boxes, Block Bushes, Ship's Compasses, Colours & Time Glasses, best London White Lead, black, yellow, red and green PAINTS, Linseed Oil, Copal and bright Varnish, Turpentine, Window Glass, Putty, Whiting and Ocher; Gun powder, Shot, & Sheet Lead; Saltpetre, Sulphur, Black and Herring Twine, Brunswick Black, Venetian Green, Polishing Paste, and a great variety of other articles, which he offers for sale at the lowest rates, for cash or approved credit.

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

INVITE attention to their importation of new and seasonable GOODS, per Mica-Mae, Moro Castle, Prince Arthur, Cluny, Canada, from Great Britain. Their Stock—Wholesale and Retail—includes Imperial 8 ply CARPETING, Druggets, Hearth Rugs, Wool Mats, Damasks, Printed Furniture, Table Linens, Towellings and other FURNISHING.

BAZAAR. THE Ladies of the Wesleyan Congregations in Halifax beg leave to apprise their friends that they are making preparations for holding a Bazaar early in the ensuing spring, to raise funds in aid of the New Wesleyan Chapel now in course of erection in Grafton Street.

BESSONNET & BROWN, BEING desirous of continuing in the enjoyment of the large share of PUBLIC FAVOR, by which they have been sustained for TWENTY YEARS—would respectfully state that although the premises occupied by them have a diminutive aspect, they contain not only all the articles of IRONMONGERY, HARDWARE, & CUTLERY...

BELCHER'S FARMER'S ALMANACK, FOR THE YEAR OF OUR LORD, 1852.

ORANGES, LEMONS, &c. JUST received and for sale at 45 Hollis street. 1000 West India ORANGES, 2 boxes fresh LEMONS, Pickled PEPPERS and CUCUMBERS, Guava MARMALADE, &c. W. M. HARRINGTON.

