

THE WESLEYAN.

No. III.—No. 15.]

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

[Whole No. 119

Ten Shillings per Annum;
Half-Yearly in Advance.

HALIFAX, N. S., SATURDAY MORNING, OCTOBER 18, 1851.

{ Single Copies
{ Three Pence.

Poetry.

For the Wesleyan.

SOLITARY THOUGHTS.

Life hath its hours of sorrow,
Its hours of grief and pain;
When wearily the spirit sighs
For joy and peace again.
When we watch beside the sick one's couch,
To catch the parting breath,
And feel that in a few short hours,
They will be claimed by death;—
And know that they are gone,
When we vainly list the ginsome step,
Or gay and gentle tone?—
When those who once held us so dear,
Have ceased to love us now,
And meet us with averted look,
Or cold and haughty brow;—
Then, then indeed we learn to know,
That life hath much of care,
And often think our share of grief,
Is more than we can bear.

But life too hath much of brightness,
Of gay and joyous hours,
That fall as brightly on the heart
As evening dew on flowers.
And even while we weep for those,
Whom Death has laid so low,
There comes a voice of comfort sweet,
Soothing our every woe.
For it whispers that when life has past,
We all again shall meet,
And with the ransomed blest shall lay,
Our crowns at Jesus' feet.
And though 'tis hard indeed to pass,
Those we have loved for years,
And hear the scornful laugh and jest,
In answer to our tears:
Yet blessed is the peaceful thought,
There is a mighty friend
Who firm and true shall ever be
Now and when life shall end.
Then when the storms of grief assail us sweep
Across our sudden heart,
And fearful memories of woe,
To mind shall quickly start;
Oh! may His deep and holy love,
Restore our fainting trust,
And centre all our hopes in Him—
The Perfect and the Just.

Baltimore, Md.

ANNINA.

Christian Miscellany.

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

Need of Heaven.

"OUR Father who art in heaven." The heaven where God is, is the point of man's original *departure*, and also the term of man's final *destiny*. Earth is but an out-lying colony and dependency of the Empire of Heaven; the serene, the all-controlling and everlasting Heaven. Man was not his own maker, nor is he properly his own legislator. True views of Virtue, and Duty, and Government, and Happiness, cannot be formed on earth, if you exclude heaven from the field of vision. Now, it is the cry of some socialists and revolutionists in our times, that man has been cheated of earth by visions of an imaginary heaven beyond it, and that this world may be and ought to be made our heaven, and that it will suffice as our only paradise. A proposal to make their own light, and to arrange for themselves the axis, and the poles, and the orbit of the earth, by vote of a great oecumenical legislature, would be as sober and as practicable a theory. You could not, if you would, cut loose your globe, and your race from heaven. It is an impossibility, by the will of the earth's Pramer and Sovereign. You should not, if you could, thus disunite them. It would be wretchedness. Heaven is necessary to earth even in the things of this life, to drop its balm into the beggar's cup, and to shed its light on the child's lesson. You cannot sail over that comparatively narrow strip of your planet, the sea that parts your coast from the white cliffs of Albion, with-

out calling the heaven and its orbs in their far wider range of space into view, in order thereby to aid your calculations, and to supply your nautical reckonings. You cannot time your morrow's visit to your office, but as God shall keep his sun and your own earth, (or his earth rather,) as they roll and blaze, millions of miles away from each other, in their present relative position to each other. And so, without the moral influence of the heavens upon the earth, you cannot be blest, or just, or free, or true. Your philosophies become—with God forgotten and defied, with eternity and accountability obliterated from their teachings—but a lie; and your political economy, shorn of duty and God, is left but a lie; and your statesmanship, and your civilization, and your enfranchisement, if torn loose from Conscience and the Lord of Conscience, all are left but one vast and ruinous delusion.

Man's Maker is in heaven. He formed his creature for his own service and his own glory. That creature has revolted; and until his return to his God in heaven from whom he has departed, the anger of Heaven is on the race and its institutions; and even its mercies are cursed. The shadow of the Throne must be projected over the board where man daily feeds; over the cradle, and the school, and the ballot-box; over the shop, and the railroad, and the swift ship; the anvil, and the plough, and the loom; over all that ministers to man's earthly comforts and corporeal needs, as well as over the pillow where he lays down his throbbing head to die, and over the grave where he has left his child, his wife, or his friend, to moulder. Not that we ask an establishment of Christianity as a State religion. But we mean that, for man's own interest, his daily mercies and tasks must, in Paul's language, "be sanctified by the Word of God and prayer;" by a remembrance of the Deity whose subject he irrevocably is, and a continual preparation for the eternity of which he is indefinitely the heir.

Heaven was, we said, not only a man's point of *departure*, but it is also the term of his final *destiny*. We do not mean that all men will reach heaven to inherit it. But all must stand before its bar to be judged. They cannot strip from themselves mortality or immortality, and the moral accountability, which, after death, awaits the deathless and disembodied spirit. This world is but a scene of probation. Christ has descended to show how this world may become the preparation for a celestial home. Bring heaven as Christ's blood opens it and Christ's Word paints it, before the wretched and wicked denizens of the earth; and what power does that eternal world, seen by the eye of faith, possess to attract and to elevate; to assimilate and ennoble the degraded into its own glorious likeness; and to compensate the suffering and the needy and the neglected of earth, for all which they have lost, and for all they have endured.

And until men consent to make heaven, as it were, the background of all their earthly vista, their views in history, in art, in science, in law, and in freedom, must all be partial and fallacious. Elizabeth of England, in ignorance of the laws of painting, wished her own portrait to be taken by the painter without shadows. She knew not that in the painter's art there could not be light and prominence to any figure or feature, unless it had some measure of shade behind it. Alas! how many would have man portrayed, in their schemes of polity and philosophy, without the dark background of Death and Eternity behind him, and without the shadings of Fear, dim Hope, and dark Conscience within him. But it cannot be.

Fit the man for heaven, and train him for eternity, and he cannot be utterly unfit for earth while he stays there. Fit him for earth only, secularize his education, and refuse to acknowledge his relations and obligations to heaven, and he is no longer truly and fully fit for earth. Our globe, without the sun or the stars, or the light of the material heavens, what were it as a place of man's Labi-

tation? Read a noble and infidel bard's gloomy poem on Darkness and you may conceive the fate of a race blinded and chilled, and groping their way into one frozen charnel-house. And so our earth, without the light of Christ the Former of it, and Christ on the cross as the Redeemer of it, and Christ on the throne as the Judge of it; the world, without him, as its Sun of Righteousness, is morally eclipsed, and blasted with the winter of the second death; and that frost and gloom kill not only its religion, but kill its freedom as well, and its peace, and its civilization, and its science.

Let the world know that there is a Father, and they will bethink them of his providence; let them know that he is our common Father, they will learn charity and philanthropy for the race; let them know that he is in heaven, and they will be awed and guided by that immortality and accountability which link them to that world of light.

Let the churches ponder these great truths. In the *filial* principle of our text, they will find earth and life made glorious by the thought that a Father made and rules them; and, above all worldly distinctions, they will prize and exult in their bonds through Christ to Him; rejoicing mainly, as Christ commanded his apostles to rejoice, in this, that their names are written in heaven. In the *fraternal* principle we shall aright learn to love the Church and to compassionate the world; and in the principle *celestial*, we shall be taught to cultivate that heavenly-mindedness which shall make the Christian, though feeble, suffering, and forlorn in his worldly relations, already lustrous and blest, as Burke described in her worldly pomp, and in the bloom of her youth, the hapless Queen of France: "A brilliant orb, that seemed scarce to touch the horizon."—More justly might the saint of God be thus described; having already, as the apostle enjoins, his conversation in heaven, and shedding around earth the splendours of that world with which he holds close and blest communion, and towards which he seems habitually ready to mount, longing to depart that he may be with Christ, which is far better.—*Lectures on the Lord's Prayer by Rev. Wm. R. Williams, D. D.*

Pleasure, Fame, and Power.

The experience of most worldlings has been Solomon's sorrow, repeated with the variations incident to altered circumstances, and the diminished intensity to be expected in feeble men—vanity and vexation of spirit all over again. And as we are sometimes more impressed by modern instances than by Bible examples, we could call into court nearly as many witnesses as there have been hunters of happiness—mighty Nimrods in the chase of pleasure, fame and power.

We might ask the statesman, and as we wished him a "happy new year," Lord Dundas would answer, "I had need to be happier than the last, for I never knew one happy day in it." We might ask the successful lawyer, and the wariest, luckiest, most self-complacent of them all would answer, as Lord Eldon was privately recording when the whole bar envied the Chancellor, "A few weeks will send me to dear Enccombe, as a short resting-place between vexation and the grave." We might ask the golden millionaire, "You must be a happy man, Mr. Rothschild?" "Happy! me happy? What, happy! when just as you are going to dine you have a letter placed in your hands, saying, 'If you do not send me £500, I will blow your brains out?' Happy! when you have to sleep with pistols at your pillow?" We might ask the world-favoured warrior, and get for another answer the "Miserere" of the emperor-monk Charles V., or the sigh of a broken heart from St. Helena. We might ask the brilliant courtier, and Lord Chesterfield would tell us, "I have enjoyed all the pleasures of the world, and I do not regret their loss. I have been behind the scenes. I have seen all the coarse pulleys and dirty ropes which

move the gaudy machines; and I have seen and smelled the tallow-candles which illuminate the whole decorations, to the astonishment of an ignorant audience." We might ask the dazzling wit, and faint with a glut of glory, yet disgusted with the creatures who adored him, Voltaire would condense the essence of his existence into one word, "Ennuï." And we might ask the world's poet, and we would be answered with an imprecation by that splendid genius Byron, who

"Drank every cup of joy—heard every tramp
Of fame; drank early, deeply drank; drank draughts
That common millions might have quenched—then died
Of thirst, because there was no more to drink."

—Hamilton's Royal Preacher.

Happy Death among the Nestorians.

The nephew of Deacon Tamo, a youth of seventeen, and a member of the Seminary, has sickened and died. I have often seen the power of the gospel to sustain in a sick and dying hour; but never have I beheld richer displays of that power than in the case of this young person.

His sickness was very severe, so much so as to deprive him of reason at times; but no murmur escaped his lips. On one occasion he called me to his side; and after expressing himself in the most grateful terms for the little attentions he had received, he proceeded of his own accord to say:

"I am very sick, I know; but I think I may recover. On one account I wish to get well, namely, that I may serve God by laboring in his vineyard."

After expressing the deepest solicitude in regard to his absent parents, and the people of his native Gawar, he remarked, "But if God should not help me, what could I do? Let him throw his hand from me, (that is, let me die,) the sooner the better; why should I live longer to sin against my Saviour?"

He then said, "I wish to die; I want to see my Saviour."

I asked him, "Is not Christ near?"

"Yes, he is very near to me. He is at my side. My eyes hang on him. I see the crown of thorns on his head. I see the blood flowing from his side. I see the print of the nails in his hands and feet."

"Guergis, have you faith in him; do you receive him as your Saviour?"

"Oh, yes. My faith is strong in him."

He then closed his eyes, and offered one of the most touching prayers I have ever heard. It were in vain for me to attempt to repeat it. He began by expressing a desire to die and be with Christ; but he checked himself by saying, "Not my will, but thine be done." He then proceeded, in a most humble and penitent strain, to speak of his own vileness and utter unworthiness, and to adore the sovereign and unmerited love of God in calling him to be an heir of his grace, and in making him a partaker of promises which had been given to Abraham, to the Prophets, and to the Apostles.

His humble confession of sin, his strong confidence in the efficacy of the great atoning Sacrifice, even for him, sinful as he was, his entire renunciation of all righteousness of his own, and all dependence upon anything save the grace of God in Christ, were deeply affecting. He ceased; and on opening his eyes, he saw us weeping.

I was much overcome by his simple, child-like faith, and his unwavering confidence in his Saviour; and I thought, "Surely, here is a monument of grace, worth infinitely more than all the treasure and self-denial which have been expended by the church in the whole history of missions."—*Mr. Coan.*

SINGING.—In addition to the delightful influence music has upon the character, it has also a marked effect in suppressing pulmonary complaints. Dr. Ross used to say that the reason why the Germans never died of consumption was, they were always singing.

Family Circle.

Wonders of the Spider.

The cultivation or neglect of the senses makes most of the difference between one man's knowledge and another's. The one sees, the other observes; one hears, the other listens. What follows may serve as an exemplification of this. I was sitting in the library of a friend, when a childish visitor there said to my friend's daughter, a bright girl of eleven years—'What are you looking at so steadily, Sara?'

'A spider.'

'A spider! Horror! Why don't you kill it? There, there it goes towards you, Mrs. Rodney.'

'The little beast!' said, or rather shrieked the lady addressed, jumping from her chair, and gathering her dress close about her; 'do ring the bell, Sara, if you don't like to kill the detestable thing, and let Patrick take it off.'

'Oh, I'll take it away myself, if you dislike it so much.'

'Dislike it! my dear child, I have a horror of spiders. I cannot forgive a servant that leaves a cobweb in my room.'

'Mrs. Rodney,' exclaimed Sara, with simple wonder at the old lady's excessive hatred of the poor little animal, 'they will not hurt you; there are some species of spiders that are venomous, but the house spider is perfectly harmless. See the poor thing now, when I touch him with my pencil, how he rolls himself up into a ball, and shams dead; and pray, just look at that beautiful web. See the circles, concentric, and the radiations from the centre. I love dearly to watch a spider constructing one of these beautiful net works—perfect geometrical forms, my father says.'

'And did you ever reflect what he weaves these lovely things for?' asked Mrs. Rodney, expressing in her face contempt for Sara's admiration.

'Oh, yes, ma'am; it is a storehouse for his provender.'

'Rather say a prison for his prey, where he devours it at leisure.'

'All animals, I believe, Mrs. Rodney, have some mode appointed by their Creator of supplying their hunger. Man kills, and men women and children eat. The poor spider does no more than the rest of us. Now, do, Mrs. Rodney, and you, Anne, come and examine this web, and I think you will feel some interest in the little spinner that made it.'

Mrs. Rodney did examine it, and confessed that it was wonderful; but little Miss Anne asked, with an air of great superiority, if Sara thought it a cleanly fashion to have these spider draperies about one's room. Sara confessed, with a sigh, that it was not, but said, at the same time, that she never saw the sweeping away of cobwebs without a pang.

'But pray, Sara, what gave you such an interest in spiders?'

'Looking at them and their work, Mrs. Rodney. My uncle was always telling me 'to keep my ears and eyes open.' He turned my attention to the observation of insects and of all domestic animals, and to the wonderful instincts their Creator had given them to sustain life. He once showed me, when I was quite a child, a spider through a microscope. Do you know that they have eight bright little eyes, without lids, and eight feet with claws at the end of them? Papa read me a charming account from Irving's life of Goldsmith, of a spider that loved good company, I suppose, as he made himself a habitation in that pleasant man's room; and pleasant and gifted as he was, he seems to have had some delightful moments in observing the spider's ways of going on. Do read it, and read it to Anne, Mrs. Rodney. I have read some very curious particulars of a spider, in a delightful book called 'La Ruche.' A lady placed a spider in a glass goblet on her mantle-piece, that she might observe its habitudes. This spider, like all others of its kind, had a taste for music. Whenever the lady played on her harp, the spider came to the end of the goblet to listen more at its ease. It is told of Pellisson, in the Bastille, that he had a spider which he called to him by music. In this same book—'La Ruche,'—there is a

pretty oriental legend cited, in answer to some one who asks, 'Of what use is a spider?' King David often asked of God, why he had made spiders, which where, as David said, of no use. God showed him that they might be useful. One day, when he was endeavouring to escape from his enemy Saul, he took refuge in a cave where he remained several hours. During this time, a spider wove his web over the opening of the cave. Some time after, David heard the King and his soldiers passing. One of them said to the King—'Sire, he is there, perhaps.' 'O,' replied the King, laughing, 'do you not see that unbroken web?' David, thus preserved, prayed God to pardon him for having supposed that any of his creatures could be useless. 'This is but a fable,' added Sara, 'but fables sometimes teach us truths. I believe that it is told in the true history of Mahomet, that he was once preserved from a pursuing enemy, in the very mode here imputed to King David.'

By this time Anne's feelings had considerably changed, and she stood in a chair to observe more closely the spider's web.

'What in the world,' she asked, 'does he spin the web of—out of nothing?'

'Oh, no, dear Anne; from a viscid secretion; threads so fine they can only be seen by the microscope, issue through a multitude of little holes, and, joined together, form but one thread. It is stated in 'La Ruche,' that these imperceptible threads issue in a shower of five thousand. A great naturalist asserts that it would require five millions of these threads to make one as coarse as a single hair of his beard. So you see dear Anne, that man, with all his art, cannot equal that poor little scared spinner, yet lying there like a lifeless ball—that odious detestable little beast.'

Both Mrs. Rodney and Anne began to feel some respect for the spider, but Anne was not yet ready to abandon the whole ground.

'You must own, Sara,' she said, 'that they are dirty creatures.'

'No, I shall allow no such charge; their web is at first white, but is soon discoloured by the dust. This annoys the spider, and he beats it off the web with his foot. Sometimes, by running over the web he sweeps the dust into little balls, and throws it out of his habitation. There is an anecdote of the maternal love of the spider, told by Bonnet, the naturalist; but you will laugh at it, Mrs. Rodney.'

'I promise you I will not.'

'Here it is, then. The eggs of a spider are contained in a sack of a pea's size, attached to its body. Bonnet, desirous to test this maternal love, threw a spider with its sack into the nest of the lion-ant, a cruel insect, which hides itself in holes in the sand. The poor mother-spider tried to escape, but could not and save its sack. She tried in vain to defend it. The rapacious insect seized it. The mother might have escaped, but chose to remain and perish with her young.'

'Dear Sara,' exclaimed Mrs. Rodney, 'you have cured me of my antipathy. You have taught me that it is far better to study God's creatures, than ignorantly to condemn them. I, by shutting my eyes and indulging a silly receding, have remained in ignorance; you, by keeping yours open, have acquired pleasing knowledge.'

'And as for me,' said Anne, 'I will henceforth adopt your uncle's motto, and 'keep my eyes and ears open.'

We recommend it to all our young friends likewise to adopt this wise motto. They will perceive in their every-day walks, under their own roofs, in the meanest insect that creeps over the ground, illustrations of the wondrous skill and infinite love of their Creator which will expand their minds and also raise their thoughts from the creature to the Creator, from earth to heaven.—*Am. Messenger.*

Two Oak Leaves.

Two leaves fell gently from a fresh and strong oak tree. Softly they fluttered on the wings of the wind, their broidered edges sometimes folding together, until finally they laid side by side, so closely that one would hardly notice whether

there was a division, or whether one broad, beautiful, glossy leaf, laid in the dust by the roadside.

We watched their descent, and with a feeling akin to pity beheld their brightness soiled, and their soft vestments, before so shining, covered with unsightly mould. And they brought to our remembrance—those young leaves—an incident of which we once took note, beautiful yet melancholy; glorious in its unseem consummation, mournful in its present sad reality.

Unto a young and trustful mother, were born two sweet babes. Twins seem always lovely; with the same fair round faces, and the same silken locks, with little fingers of waxen purity interlocked, as they lie together in the same cradle, or side by side are folded to the maternal breast. These possessed much more than ordinary beauty, and were worshipped by the youthful parents; bound to their hearts by strong bands that shut from sight the Christian sentiment, "Father, thou hast but lent them to earth," they fondly termed them all their own, and making no reservation for the Almighty,—loved them with a blind and selfish love.

A little while passed, and the parent tree stood, still firmly planted, though bowed by the blast of affliction; for from the branches had fallen two young leaves. Two young souls in their freshness and purity, had gone up to the better land. Side by side, on a bed of roses, they reposed; and up between their golden locks, crept the pure, unfolding petals of white moss buds, and the bright verdure of glossy myrtle leaves. Sweet darlings, they had grown weary by the wayside; the dust would soon cover them; the whiteness of their innocent brows, upon which nothing less holy than a parent's love had been breathed, was early to wear the hues of pitiless corruption; but unlike the things of mere mortality, in the garden of Paradise, these little leaves are wafted from glory to glory, by the breath of the ten thousand harps that angels sound, striking on strings of gold.

Yesterday, as we were wending our way homeward, we saw, calmly descending in the clear atmosphere, two oak leaves. But the sere winds of Autumn had stolen their freshness; crumpled, yellow and withered they came slowly downward, as if wearied of their little life, and longing to lie together and be forgotten, mingled with the soil beneath the feet of the traveller.

Poor oak leaves; they have had their youth when dainty veins mingled with the delicate fibres on their smooth texture;—they have been refreshed with the wooing zephyrs of the bright spring time; they have dallied with the spray of the rain drop as the warm south wind broke it into pearls to scatter upon them. They have passed their prime; are old and decayed; for through their very hearts the worm has threaded his way, and left his corroded and slimy paths behind him, and they are ready for the death.

So go an aged couple to the tomb. The instance but rarely occurs, when a man and wife, who

'Have shared each others pleasures,
Have left each others woes.'

Lie down hand in hand when the march of life has ended. Yet there have been such, in which the grey haired patriarch, and the meek eyed dame, have murmured their last petition in the same breath, and in the same moment, entered the glories of their everlasting home. We thought of this when the faded leaves fell in our path, yesterday, and a silent prayer found echo in our hearts,—that if we lived to be old and decrepid, we might sail as calmly down the river of death as those blighted children of the forest were wafted to their common grave.—*Boston Olive Branch.*

An Allegory.

An Angel from the realms of light sat by the wayside as a rosy-cheeked child came playing by in pursuit of a gaudy butterfly which ever and anon lit upon some sweet flower; but as the little one put out its tiny hands to grasp the prize, the insect wafted on, until the child, weary with its exertions, laid down on a shady bank and soon fell asleep.

The angel then came lightly up to where

it lay—breathed upon it, when a sweet smile stole over its features, resembling that of the angel's face.

'What see'st thou child?' said the being of light, in a sweet, harmonious voice, which sounded like dying music on the air.

'I see a great number of people all in pursuit of one thing, but none succeed in securing it, for as they approach, it recedes from them. Many fall asleep by the way and wake not.'

'These are the people of the world in pursuit of happiness, which is never obtained in this life. The sleep is death, and the end of the chase. Look again and tell me what thou see'st now.'

'Oh! what a beautiful garden! it is filled with rare flowers and ripe fruits. There are thousands of beautiful beings with wings who seem to wait themselves through the sweet scented groves without any apparent exertion; singing sweet songs, partaking of the rich fruits. A soft radiant light adorns their countenances, their conversation is like music; I can understand what they say, but their language is not like ours.—It is entrancing, and I long to join them, but there seems to be a space between us which I cannot pass although they call come to me. There is one who looks like my mother—she comes towards me—how sweetly she smiles upon me; may I not go to her?'

'Not yet, child; the bright beings which you saw in the garden are those who have passed from this life into the Celestial World. The flowers are the purity of their repose and the perfume of their good works. The fruits are the result of their labors and the happiness upon which they subsist.—Therefore, follow no more after the gilded phantom, but seek after wisdom and you shall find the true path to happiness.'

As the angel concluded, the spirit mother kissed her child; the sleeper awoke—the scenes of his beautiful dream had vanished, but though long years of earthly life were his, he never forgot the vision of Heaven.

Self-Improvement.

ENCOURAGEMENTS AND CAUTIONS, ADDRESS-ED TO YOUNG MEN.

If your hearts are set on self-improvement, let not poverty deter you from its pursuit. Linnæus, the celebrated botanist, when pursuing his studies, was so poor that he was often depending on his brother students for a meal; obliged to be content with their left-off clothes and worn-out shoes, and compelled to mend the latter for himself. If poverty, in other times, presented not an insuperable barrier to advancement, it need do it now less than ever. The facilities of the present day for gaining education, and the cheapness of books, put these invaluable blessings within the reach of multitudes, who, in similar circumstances, fifty years ago, would have felt themselves hopelessly excluded from them.

Let not hard work deter you from the pursuit—neither on account of any supposed incongruity between menial labour and the graces of literature, or the refinements of taste; nor from any impression that mental improvement cannot be gained in connection with toil so laborious as yours.—Weaving, digging ditches, and breaking stones, did not prevent others from advancing; why should any labour you have to perform prevent you?

Let not a supposed want of time prevent you from making the effort. Hardly pressed as any of you may be, you are certainly as well off in these respects, as some of the cases that have occurred. It depends not so much on the amount of time you have at your command, as on the use you make of it. The hours of some men are as valuable to them as days are to others—the minutes of some are made to produce as much that is really good, as the hours of others. Seize your minutes—prize them—make a good use of them; and you may soon leave in the rear others who have ten-fold the time at their command that you have, but who, because they have so much of it, may be induced to undervalue it, and waste it.

Let not your present age deter you. Alexander Beithune was two or three and twenty when he began to attend an evening school

in order
fects of
the men
walks of
gin to s
or even
Let no
you. D
being n
distress
his book
by with
of ever
When a
your L
tears, an
not learn
said, he
fellow-sc
was to b
that hou
tering ev
that he u

Of the M

Two y
ting or ev
of these
mind or h
tion. It
general p
selves an
ber, the c
the soil h
in the ma
ished in r
regarded
an event

Happil
ged. Di
cipated b
ber 1849
publishes
circulate
the publi
specting
abilities
had thou
efforts to
Mr. Rar
For man
be the m
el. "He
the labour
of Gentle
who been
stituted
the pros
After
they had
fully acq
with the
formed,
ceptions
now elap
the publ

They
respects
are hold
ary, at t
proceedi
harmony
the way
way in v
and mor
different
classes i
lected b
believe i
undertal
they no
circumst
filled th
their mo

This i
Associat
and civi
New Br
Commit
Mr. Rar
conjunct
rection
were pr
sent was
ed; and
in the w
the Cor
judgmer
sured of
vigour.
The writ
most ex
This ob
tion wit
labourin
in view
their oc

in order that thus he might rectify the defects of his early education; and several of the men who have gained celebrity in the walks of literature or science, did not begin to study, till they were thirty, forty, or even fifty years old.

Let not the slowness of your progress deter you. Dr. Adam Clarke once despaired of being able to learn the Latin grammar. His distress was in-describable, and he watered his book with his tears; at last he laid it by with a broken heart, and in utter despair of ever being able to make any progress. When asked by his master, 'Where is your Latin grammar, sir?' he burst into tears, and said, in a piteous tone, 'I cannot learn it.' The day on which this was said, he was roused by the taunts of his fellow-scholars, to resolve that if the lesson was to be learned, he would learn it. From that hour he found himself capable of mastering every thing in the way of languages that he undertook.

Micmac Mission.

Report of the Committee

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

Two years ago no feasible project for educating or evangelizing the Micmacs, the Aborigines of these lower provinces, occupied the public mind or had even been submitted for consideration. It was sufficiently evident that while the general population were rapidly improving themselves and their country, and increasing in number, the descendants of the original occupiers of the soil had not for a century taken a single step in the march of improvement, and had so diminished in number that their final extinction was regarded as highly probable, and the date of such an event becoming a matter of calculation.

Happily the aspect of affairs has greatly changed. Different results are now confidently anticipated by the friends of the Indian. In November 1849, Mr. Rand's addresses, delivered and published in Halifax, and thrown into general circulation, became the means of presenting to the public not a little valuable information, respecting the condition of the tribe and their capabilities for improvement. Christian men, who had thought and talked of the desirableness of efforts to evangelize the tribe, came forward at Mr. Rand's invitation to support such an effort. For many reasons Mr. Rand himself appeared to be the man for this work, and when asked replied, "Hure am I, send me." During that year he laboured under the direction of a Committee of Gentlemen, named at a Public Meeting; and who being from various Christian Churches, constituted an Evangelical Union, so far at least as the prosecution of this work was concerned.

After the experiment of a year, during which they had ample opportunities of becoming more fully acquainted with their Missionary, and he with them, the Micmac Missionary Society was formed, its Committee consisting, with few exceptions of the same persons. A year having now elapsed, they ask the privilege of meeting the public and telling their Annual Story.

They would state that another year and in many respects a most eventful one, having closed, they are bold to meet their patrons and their Missionary, at this anniversary, and to state that their proceedings have been conducted with perfect harmony, and that altogether when they consider, the way in which they have been led on, and the way in which the Missionary has been sustained, and more than all, the interest excited in so many different places and among so many different classes in favour of the poor Indians, so long neglected by Protestants, they feel constrained to believe and to rejoice that the Lord Jehovah has undertaken the work. The retrospect to which they now invite you will be a simple narrative of circumstances, sayings, and doings, which have filled their own hearts with thanksgiving and their mouths with praise.

This Society being constituted last year as an Association united to promote the evangelization and civilization of the Indians of Nova Scotia, New Brunswick, and Prince Edward Island, the Committee lost no time in formally applying to Mr. Rand to ascertain his willingness to act in conjunction, with and subject to, the general direction of the Committee, upon terms which were previously understood. His cordial consent was unhesitatingly given, and gladly received; and Mr. R. was left to prosecute his labours in the way which he thought most advantageous, the Committee having full confidence in his judgment, as well as his integrity, and being assured of his desire to prosecute the work with vigour. During the latter part of autumn and the winter months, Mr. Rand was occupied almost exclusively in the study of the language.

This object was pursued sometimes in connection with the work of translation, and again while labouring in compiling a dictionary. It was kept in view in his visits among the Indians, and in their occasional visits to him. The Committee

feel it to be unnecessary to enlarge on the importance of this department of his labours. Life is uncertain. Many a missionary has been cut down at the commencement of his work, and his labours lost, because not thus committed to writing. It is of great consequence that Mr. Rand's knowledge of the language, so far as he has attained, should be preserved, to diminish the labours of all who shall follow him in this work, for we do not regard him as the only one who is to tread this path. And while this is a most necessary work, no man can say that it is sectarian. It is one which the Scholar and the Christian, the Legislator and the Missionary, the Protestant and the Roman Catholic, may alike patronise, and in the completion of which they may all rejoice. In December Mr. Rand procured the services of an intelligent Micmac for a time, and after his time had expired he writes from Charlottetown, Jan. 8th—"I am labouring night and day at my Dictionary. I got a teacher provisionally. A tremendous storm drove two Indians under my roof for shelter one evening. They staid all night, and attempted to go home next day. One of them, a woman, was obliged to put back. I found she could help me to correct my lists of words most admirably, preparatory to their being inserted in the *Big Book*. So we took her into the parlour, and went to work.—The family, especially the children, were quite attached to her. Every evening she would tell them a long story, I acting as their interpreter. Some of the most curious and best legends which I have yet heard, she gave us. She was very civil, modest and industrious. She knit socks, &c., and seemed quite pleased with civilized life. She attended a prayer meeting, listened attentively to the Scriptures, and to religious instruction and advice. May the God of all grace bless and save her! I have now work enough for some weeks cut out, and then Paul has promised to come and help me to proceed in translating."

On the 21st December, Mr. Rand again informed the Committee that his whole time was devoted to the Dictionary. The following extracts will convey a pretty correct idea of the nature and difficulties of the undertaking:—

"I am working day and night," he writes "at what is the veriest drudgery of the whole business, and which, were it not considered on all hands of primary importance, I should be strongly tempted to postpone. I have, during the last four years and a half, collected some thousands of words, and written them down. But though of more value than gold as a vocabulary: for all the purposes of a dictionary they are, in their disarranged state, almost useless. The first and generally the second letter are arranged alphabetically, but that is all. This was all I could do at first, collecting the words as I did by conversation and not from books, and never knowing what the next word coming under any particular letter would be. Besides, for the work of translating, it is wholly useless, as the Micmac word is placed first. On hearing or reading a Micmac word which I do not understand, I can turn to my book, read through some scores of words and ascertain its meaning if I happen to have it, and if I have it not, I can put it down, find out its meaning, and thus it is added to the list. But my book will not tell me the Micmac of any given English word.

"An English and Micmac dictionary becomes, therefore, just as important—nay, more important. Now, you will have some idea of the labour necessary to accomplish this, when I state that under the single letter A. I have occupied the greater part of a book, half an inch thick, made of paper of the size of ordinary letter paper. It is not full, because spaces are left for other words, as they may come in at the proper places. There are not, of course, so many words under all the letters, but under others there are more. The letter K. will, I think, extend over double that space. Now this is a business which cannot be hurried. To write a single letter illegibly, is just equivalent to not writing it at all. To copy the work when done will be an easy task, compared with that in which I am now engaged.—The words must be inserted not only with their meanings, but the inflections, to some extent, must be marked, for without these you cannot conjugate the verb or determine to what class it belongs. The Committee know how to appreciate the importance of this work, and will need no apology for the apparently slow progress which I am making. You must not suppose I feel it irksome. Far from it; I can sit at it from eight to ten hours a day, week after week; and though I hesitate to use the word luxury, which is at my pen's end, lest it should be exaggeration, yet I can truly say it is enjoyment. Nor is the time lost as regards the more immediate design of the Mission. I am every day making progress in the language. There is this advantage, too, that I can remain at home, which, in winter, is something. There is not the excitement and often thrilling incident of missionary excursions. I am not able to interest you and the public, by accounts of visits to wigwams, and addresses, conversations, and Christmas carols. Day after day, week after week, month after month, wear away, and all I can say is, that I have inserted so many words in the Micmac Dictionary. And when I rise at midnight from my task, with my head and breast aching, and kneel down and pray for forgiveness, and for a blessing on the dull, monotonous

labour of the past day, it is sometimes, I confess, no easy matter to realize what connection all this has with the salvation of the souls of the Indians, who are perishing in ignorance and sin. I try to exercise faith, and then I reason, and sometimes I think I can exercise both faith and reason. I have no doubt the work of this Mission will go on. I may get discouraged, and leave it, or I may be taken away at the commencement, as many a Missionary has been, but there may be others ever and anon ready to enter upon the work. They can enter into these labours, and when success shall begin to second our efforts, the Indians themselves will have facilities for acquiring the English language."

While prosecuting these exhausting labours in faith in the promises of God, Mr. Rand, as well as the Committee, was greatly encouraged and revived, by the cheering news which Dr. Twining brought across the Atlantic. "As cold waters to a thirsty soul, so is good news from a far country." The Dr. had furnished a number of Christian friends in Britain with copies of Mr. Rand's published pamphlet, and farther, had explained the truly Catholic principles and aims of this Society. A lively interest was at once expressed for the evangelization of the Micmacs, and information being desired, a meeting of friends was held at the Hon. Captain Maude's, No. 52, Eaton Square, London. Dr. Twining explained the objects contemplated, and the plan pursued so far, and the Rev. H. Venn, Secretary to the Colonial Church Society, also addressed the meeting. A committee was immediately appointed to co-operate with this Society, consisting of the following gentlemen:

- Gen. Sir Peregrine Maitland, G. C. B.
Sir Nicholas Chinnery, Bart.
Captain Sir Edward Parry, R. N.
Captain Hon. Francis Maude, R. N.
Rev. Henry Venn.
Major Forrester, 52nd Regt.
Captain Hammond, R. B.
Captain Stewart, 7th Regt.
Thomas D. Archibald, Esq.
John G. Malcolm, Esq.
H. S. Waddington, Esq.
The Hon. Francis Maude, Esq., Secretary.

The Committee immediately forwarded fifteen pounds three shillings and ninepence, currency, and solicited regular information relative to the progress of the Mission. A correspondence was accordingly commenced immediately, a hundred copies of the Report forwarded, and the Committee expressed their cordial thanks for the unexpected aid already received, and their happiness in being assured of the countenance, the sympathy and the prayers of Christian brethren in our fatherland.

The Dr. farther stated, on his return to this Committee, that he was informed by the Secretary of the British and Foreign Bible Society, that the Committee of that Institution would undertake the publication of any part or the whole of the Scriptures, in the Micmac language, so soon as they are ready for publication; and he found the same readiness on the part of the Committee of the Tract Society in reference to any tract which this Society might wish to publish. Mr. Rand immediately took the hint, and commenced the translation of the tract called "Poor Sarah," being the account of a poor but pious Indian woman. It contains Christian doctrines and experience, is partly in broken English, and so written as is likely to prove interesting to the Indians. Mr. Rand had previously begun the translation of the Acts of the Apostles, and with the aid of his neophyte had advanced as far as the end of the seventh chapter. The translation of the tract was a work of much greater ease. He thus speaks of the difference:—

"I have translated it (the tract) with the most perfect ease, without any assistance, and have no doubt of its general accuracy. With but very few corrections, it might be published. In fact, I see the Scripture is the hardest thing to translate, because your arms are bound by its sacredness. You want not only to say what your author says, but to say it, as near as may be, as he has said it. With a human composition you may take liberties—you may skip a hard place; if you cannot say just what the original says, you can say something like it, and something better, perhaps, and if you cannot say it, as he has said it, you can express yourself in some other way—and there is no sacrifice in the thing, and no harm done."

He accordingly, in the letter from which the above is an extract, proposes the publication of the tract. By this little publication, which might, if successful, be followed by the issue of a spelling book, and by selections from the New Testament, say the Sermon on the Mount and the history of the Crucifixion, facility would be afforded for teaching them to read, and divine truth could be circulated in an attractive form. This being the first proposal for the publication of anything in Micmac, Mr. Rand expressed a strong opinion in favour of the Phonetic alphabet, and as the Committee acquiesced, the reasons assigned may here be stated in Mr. Rand's own words. "I use the new Phonetic alphabet, and have already seen such evidence of its infinite superiority over the old one, that no delay, nor any other consideration, would induce me to change it. Learning

to read according to it is reduced to little more than learning to numerate. The Indian who was with me last week, went away, able to spell out any word, and was surprised and delighted with his new acquisition; he had learned in that short time to form the letters accurately. He could scrawl a little before, and pick out a letter after a very long time, (written in the old style,) in which one letter has a dozen of sounds, and one sound a dozen of letters to represent it; and I have no doubt of his becoming able to read and write with comfort and ease in six or eight weeks." The Committee, after deliberation, resolved on publishing the tract, and in the way recommended; and having laid the matter before the Committee of the Tract Society, they have voted the sum of five pounds, sterling, which will nearly cover the expense. Some delay has occurred in procuring the type; and the Committee cannot now submit the little work, but they trust that it will be forthcoming soon, and that it will prove the earnest of good things to come.

Among the interesting incidents and correspondence of the past year, nothing to a greater extent surprised and delighted the Committee, than the letters and aid of Lieut. Herbert J. Clifford, R. N., of Tramore, Waterford, Ireland, a total stranger to us all, at first, though now known as a brother and fellow-labourer, whose zeal will provoke very many. It appears that Mr. Clifford is a Nova Scotian, and loves the land of his birth. He is also a Christian, and more intensely loves the cause and people of his Saviour and King. The Micmacs he speaks of as his brethren. "They are my own people. I was dandled on the knee of one of the Red men, oftentimes in the kitchen of my grandfather in the backwoods of my native land, and I always had a love for them, especially for their souls, since I knew the truth." This gentleman had long been anxious to see such an enterprise set on foot, as that for the support of which we are this evening met. In 1842 he wrote to a friend in Halifax to know if it would be feasible to get up a mission to the Micmacs. He was discouraged. He was told that the attempt was useless—that the ground was pre-occupied. Regarding the case as hopeless, he then turned his attention to the far East—instead of the West, originating the Loo-Choo Mission, which is mainly indebted to his exertions for support. In April last, however, a No. of the P. E. Royal Gazette, containing notices of Her Majesty's Surveying Schooner the Gulnare (with the officers of which he was acquainted) and notices of the Micmac Mission and of Mr. Rand's movements, was forwarded to his address by the Lady of Lieutenant Forbes of the Gulnare, when all his former interest was revived. He immediately wrote for information to Dr. Twining, to the Corresponding Secretary, and to his naval friends. Copies of the report and a few other documents were immediately furnished, and this warm-hearted friend of the Micmac did not rest, until, by the republishing and circulating of extracts from these, he had induced some measure of his own enthusiasm and zeal into his Christian friends, and raised and transmitted the handsome sum of Thirty Pounds sterling. Such an example can scarcely fail in stimulating to greater zeal and activity Christian people, in these provinces, who are the neighbours of these people, and who ought to be foremost in promoting their evangelization.

And surely with such aid there should be no difficulty as regards the financial department.—The chief ground of apprehension is, that as our revenues come from so many sources, individuals and Christian Societies may neglect personal responsibility and effort, and leave the duty of support to others. Meanwhile while some are waiting for others to give, more funds are urgently demanded, that the operations of the Society may be enlarged, and missionary premises secured, where the work of instruction may be carried on. There is some reason to believe that even now Indian youths could be found ready to receive instruction. There the Missionary could open a School. There he could relieve the weary and the faint and the hungry and the feeble, and while furnishing them with evidence of our regard, in attending, under proper regulations, to their temporal wants, he could direct them to the Lamb of God who taketh away the sin of the world. During the past winter, Mr. Rand's house was often a refuge for the Indians. They remained over night, when they could find shelter nowhere else, and cooked their own suppers, having their food with them. "Those who are widows indeed and desolate (says Mr. R.) we of course feed. We do not want them to follow us for the loaves and fishes, but we do want them to know that we are their friends. And there is power in kindness! The Indian who has slept under our roof and been fed when hungry, will not turn me out of his wigwam when I go and return his visit—and he will listen both here and there to the wondrous story."

That these objects may be attained, and especially the education of their youth, requests have already reached the Committee to this effect.—"Enlarge your operations, and we'll enlarge our contributions." Such is the language of Commander Oriabar, who already gives the liberal sum of Five Pounds annually.

(To be concluded in our next.)

Literary.

For the Wesleyan.

Mental Science.

NO. XIII.

THE EXISTENCE OF THE HUMAN MIND.

It is impossible for nature to entertain abstracted and general ideas, such as many in our minds are. Were it capable of reflecting upon what passes within itself, it possibly could find there nothing but material and particular impressions. Abstractions and metaphysical ideas could not be impressed upon it. And how could matter abstract from mere matter? The internal thinking capacity which we possess, and the distinct perceptions which we have of those abstractions, give us all the evidence that the nature of the subject is capable of admitting, that there must be an immaterial and immortal principle in man, distinct from matter, and every particle of it.

From what we know of matter, we are assured, that in and of itself, it is only a lifeless, inert and passive substance. It is only acted upon according to the laws of motion and gravitation. Passiveness seems to be essential to it. But from what we know of ourselves, we are fully assured, that we are conscious of our own existence and volitions. We know, are conscious, that we live; that we have a certain degree of liberty; can move ourselves spontaneously; and, in many instances, take off the effect of gravitation, impress new motives upon our spirits, or give them new directions, only by a thought. To make matter accomplish all this is to change its nature; to change death into life, matter into mind, incapacity of thinking into that which has a capacity for thought, reason and action; to change necessity into liberty, and the identity of one substance, by converting it into another.—But this cannot be possible. All matter, however refined or organized, is but matter still. Nor can any refinement divest it of any one property which is essential to its nature; or add any one essential property to it.

Again: it is inquired, *May not a faculty or quality of thinking be superadded by God to certain systems of matter?* This, we conceive, is the abandonment of materialism, or that thinking is the result of some particular organization and motion of matter, and virtually the reception of another substance, distinct from matter, which has a capacity for thinking. There cannot be a quality of thinking without a thinking being. A mere quality cannot have an abstract existence.—If we suppose a quality of thinking be added to matter, we must admit the pre-existence of matter; for that which is the recipient of a quality must have existed prior to such reception. The quality itself must also have had a previous existence. But *substance and quality* must have existed prior to their union. If a thinking quality existed previously to its being added to matter, and if matter itself existed prior to its receiving this quality; the superaddition of this quality to matter is nothing more than the union of an immaterial principle to a system of matter, we demand no more. This is granting the whole question.

Nor will a mere faculty of thinking constitute the idea of a human soul, because it is endowed with many faculties. It can comprehend, reflect, compare, judge, make deductions, reason, will, put the body in motion, continue the animal functions by presence, and give life. Whatever, therefore, it is that is superadded, it must be something which is endowed with all these other faculties. Can it be possible that this superaddition is only a thinking faculty, and these other faculties are merely faculties of a faculty? Must they not all be rather the faculties of some substance, different from matter, which by the concessions of materialists, has been superadded to it? If we seriously examine ourselves, the soul does not appear to us as a faculty of the body, or a kind of appurtenance to it, but rather as some substance distinct from matter, designedly placed in it, not only to use it as an instrument, or to act by it, but also to govern it, or at least parts of it, according to the dictates of its own reason. The mind, though it acts under great limitation, does, in many instances, govern the body arbitrarily. It

would be monstrous to suppose that this governor is nothing but some fit disposition or accident, superadded, of that matter which is governed. It is not the disposition, or formation of the ship, that governs it; but the man, that other substance, who sits at the helm. It is a system of materials fitly disposed; but the capacity of being governed or used, can never be the governor. So with the human body. It is fitly prepared for use; but there must be something at the helm, distinct from its material nature, that commands it. Without this intellectual commander, the material vessel would run adrift or rather sink.

The inference, therefore, is, that matter does not possess an inherent property for thinking; that thinking is not the result of any particular modification or motion of matter; that it cannot be a superaddition, on the principles of materialists, because that would involve a distinct, immaterial, and immortal, being; that matter cannot think, and cannot be made to think; consequently, that substance in man, which thinks, wills, and acts, was infused into him, by the great Author of life, after he had prepared a material vehicle for its reception.

The existence of the human mind also appears from perception, which is one of its primary attributes. Perception is the attention which the mind gives to impressions made upon it; and, by this faculty it requires sensation and ideas. It is, in some degree, different from consciousness. Perception is the faculty, by which through the medium of the senses, we have the cognizance of objects without us, or distinct and apart from ourselves; whereas consciousness arises from the internal energies or operations of our own minds, of what is within us. The objects of the one are external, and can only be perceived through the organs of sense: the objects of the other are internal, and are known by the attention of our own minds to that which passes within ourselves. Perception is appropriately designated the primary attribute of the soul; and is of the utmost importance to the human mind. Without it we could neither acquire sensations or ideas. Sensations are impressions made upon the mind by objects actually present; and ideas are revived impressions in the absence of objects. For these we are indebted to perception; and the sources of perception are the five senses. Deprive the mind of these inlets to knowledge, and what would be its information? Divest it of sight, hearing, taste, smell, and feeling, and what would it know of external objects? or what would constitute its materials for thought? There could, doubtless, be existence without knowledge; and its ignorance, so far as we can judge, would remain until it was separated from its material prison. But the wise Creator saw, "that the soul to be without knowledge, is not good"; therefore he placed in the body, for its use, what we denominate the organs of sense. Through them it attains sufficient information for its present state of existence, and to prepare it for a future world. It should, however, be borne in mind that the eye does not see. It is only the window, through which the soul looks. The ear does not take cognizance of sounds; it is but the medium through which sounds are conveyed to the mind. And so with the rest of the senses. These very senses, and the uses made of them, as well as the effects produced by them, demonstrate that there is, in man, a substance, which is not matter, which is superior to matter; or any particular organization of matter. By perception, then, we are sensible that there is an inward, living, principle, implanted in us, perfectly distinct from mere matter.

GEORGE JOHNSON.

Point de Bute, October 7, 1851.

Correspondence.

For the Wesleyan.

Micmac Translation.

MR. EDITOR.—At a recent meeting of the Committee of the Micmac Missionary Society, I was requested to publish their decision in reference to the translation or transference of *Baptizo* and *Baptisma* for the information of the public. I have been prevented by other engagements from doing this sooner. By giving a place in your

columns to the following extracts, you will confer a favour on the Committee making this request, through their Secretary.

At a meeting of the Committee held on the 24th ult., after a free and friendly conference, at which the views of all parties were fully expressed.

It was moved by Rev. A. Forrester, seconded by S. L. Shannon, Esq.,

"That in the event of a translation of the Holy Scriptures, or of portions thereof being laid before the Committee for approval, with a view to publication, the Greek words, rendered in the authorized version by *Baptizo* and *Baptisma*, shall be in like manner, simply transferred in the Micmac version."

This resolution being passed by a majority, a paper, of which the following is a copy, was handed in, and read by the Secretary, and ordered to be inserted on the minutes.

"In complying with the above resolution we wish to say that we do it in the way of concession to the majority, not as judging the transfer of the words referred to, to be the most correct translation—a concession, however, which we make most cheerfully, because we judge it infinitely better that the Micmacs should have a translation of the Scriptures, though not in all respects what we might wish it to be, rather than remain, as they now are, without any; and more especially as it is the understanding that Mr. Rand is at full liberty to translate according to his own conviction; and when the translation shall be presented for their approbation, the Committee will make any alteration of the words in question upon their own responsibility, should such alteration be necessary."

E. A. CRAWLEY,
S. F. RAND,
JOHN MILLER,
A. F. SAWERS.

Published by order of the Committee,

P. G. MCGREGOR,

Sec. Secretary.

Halifax, October 16, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, October 18, 1851.

A RIPPLE ON THE STREAM.

The Archbishop of Canterbury has greatly excited the ire of the Puseyite clergy, by his *catholic* statement respecting the "Orders" of Foreign Protestant Ministers.—That our readers may the better understand the subject, we would state, that some time in June last, the Archbishop received a letter from a person signing himself "W. Francis," but whose real name is William Rees Francis Gawthorn, in which he avowed himself a convert from Dissent to the Established Church—but who had really succeeded from the latter to the Romish communion—and complained of the disrespectful manner in which the Bishop of London had spoken of "those excellent foreign clergymen," then visiting England, asking if the Archbishop also considered them as "mere laymen," and intimating, that if they were not recognized as "truly pastors," the writer must withdraw from the Establishment. The Archbishop, not suspecting deception in the case, replied in a note, marked "private," in which, among other things, he stated—"I hardly imagine that there are two bishops on the bench, or one clergyman in fifty throughout our Church, who would deny the validity of the orders of these clergy, solely on account of their wanting the imposition of Episcopal hands." This letter was shown in several quarters by a person named Gawthorn, with the object of inducing clergymen and others to abandon "such an episcopate and such a system," for the fold of Rome. This worthy representative of the immaculate Church subsequently confessed, in a letter to the Archbishop's chaplain, the really mean and gross and unjustifiable deception of which he had been guilty, but, with characteristic moral obliquity, endeavoured to shield himself under the mis-

erable plea of not *intending* evil. "If," said he, "it is thought that the course I pursued in this matter was unjustifiable, or 'doing evil that good may come,' I can only say that I did not think so, nor did others who are better able to judge!" But finding public sentiment utterly condemnatory of his jesuitical policy, Mr. Gawthorn has since presented the humiliating spectacle of publicly confessing that his "act" was "very wrong." We charitably hope he will obtain forgiveness, and learn caution for the future, not to trifle with truth.

Meanwhile, there stands the statement of the Archbishop of Canterbury.—The duplicity of Mr. Gawthorn cannot alter that. The chief ecclesiastic of the English Church admits the validity of presbyterian "orders!" The Puseyite clergy are scandalized—nay, they are indignant—they are furious. He has denied the "*Apostolical Succession*." He must "apologize" and "retract!" A "Protest against such an opinion" is getting up, "for the signatures of both the laity and clergy!" "J. S.," of Margaret's Bay, will rejoice to sign it, and support it with all the weight of his authority. Oh! how he must mourn over the low churchmanship of the Primate of all England! Tears, alas! cannot now wash out the stain. Truth will maintain its supremacy, despite the thunders of Tractarian bigotry. We honour the Archbishop of Canterbury for his *catholic* views.

But he stands not alone. He is sustained by some of the mightiest names which have graced the annals of the English Church. "He must needs be stone-blind," says *Bishop Andrews*, "that sees not Churches standing without it," that is *episcopacy*: "he must be made of iron and hard-hearted that denies them salvation."—"The more exclusive view of the subject," says the *Bishop of London*, in his Lent Sermon, 1842, "which peremptorily shuts out all such Christian communities from the true Church, and treats them as heretical and schismatical, I consider to be more in accordance with the intolerant arrogance which breathes in the decrees of the Council of Trent than with the wise and pious caution which pervaded the Synod of our own Church which framed her Articles of faith." Thus agreeing, in sentiment, with *Dr. J. White*, 1612, who says—"Whosoever the true faith contained in the Scriptures is professed and embraced, there is the whole and full nature of an apostolike church. For the external Succession we care not."

The furious opposition of the Tractarians will be in vain. The Archbishop stands on an immovable rock. Puseyism, with its mother, Romanism, must sooner or later yield to the force of scriptural truth. The present attack of Tractarianism is but a skirmish hastening on the grand battle, and the final victory of the Lord's militant host.

By the courtesy of the author, we have received a copy of a neatly printed pamphlet, entitled, "*The Halifax and Quebec Railway, considered with a view to its Cost, as well as the prospective business of the Road.*" By Wm. Pryor." The issue of this unpretending, but really valuable pamphlet, is timely, and will prove of great advantage to the Members of our Legislature, and to the public generally, by furnishing reliable data to guide them in forming an enlightened judgment on the all-important and engrossing subject of *The Railway*. To be had at MacKinlay's Book Store and at Morton's Drug Store.

The large and increasing circulation of *The Wesleyan* is worthy the attention of ADVERTISERS. We shall be glad to receive their favours.

The Wesleyan Conference of 1851.

We were favoured with a late number of the Boston Christian Times, from which we copy the following excellent letter, from the pen of the Rev. Dr. RICHEY:

WINDSOR, Nova Scotia, Sept. 20, 1851.

REV. DR. CHOULES:—My Dear and Reverend Sir:—On Saturday the 16th of August, the most important Wesleyan Conference, ever held since the memorable and anxious one that immediately followed the death of the Founder of Methodism, concluded its deliberations.

I resume my rapid review of its more prominent proceedings,—those to which, at the present crisis, we attach most importance ourselves; and which, from their bearing on the character and prospects of an influential section of the Christian Commonwealth, cannot fail to awaken the interest of all who, like you, whilst honestly exemplifying their denominational preferences, feel that, on higher and holier principles than any minor peculiarities, whether of doctrine or discipline, they are ONE with all who love our Lord Jesus Christ in sincerity.

On a minute retrospect, at the recent Conference, of the state of the Connexion, during a year of unprecedented trial, the gratifying fact was elicited, that not a single circuit in the Kingdom had been given up; but that, on the contrary, earnest applications were made by several, for accessions to their Ministerial agency, accompanied with a guarantee for a proportional increase in their contributions towards the sustentation of the work. And though it is deeply afflictive to witness the success that has attended the efforts of the Agitators in severing from us so many of our unwary people; yet one salutary effect of this internecine war, has been, to bind the Preachers more closely together in the bonds of confiding and co-operative affection. Certainly, of the entire body of our Ministers, not one in a hundred, has the slightest sympathy with either the men or the measures of the paralytic Confederacy. As to our Missions; into none of them, in any portion of the globe, has the insidious attempt to infuse the taint of disaffection, proved effective.

One of the most impressive and cheering spectacles presented at the late Conference, was the array of youthful candidates for admission on trial into our ministry. The rising Ministry is the hope of the Church. A religious community can possess no surer indication of spiritual vitality—no happier omen of expanding progress, than a converted and intellectually qualified ministry, in uninterrupted and enlarging succession. It is, therefore, most consoling to observe, that amid the fiery trial, with which God has permitted us to be tried, this high mark of His favour is, in no degree, withdrawn. The hallowed flame that glowed in the bosoms of the first heralds of the Cross, still burns bright, as at the beginning, on the altar of Methodism. There is no want of suitable agents, proportioned to the exigencies of our work, either domestic or foreign. The habit of giving is well known to be inseparable from our peculiar economy; and there has been I am happy to say, of late years, a gratifying approximation in the improved liberality of our more opulent friends, to the Bible standard; but we, nevertheless, feel the inadequacy of our resources to a more rapid extension of our work, or the higher cultivation of the ground we already occupy. The proof of this is found in the fact, that, from year to year, dozens of young men, of fervid zeal and intellectual promise, strongly recommended by their respective Quarterly Meetings, and Superintendent Ministers, as fit candidates for the sacred office, are for the most part kept in abeyance a considerable time, and, not seldom, indeed, precluded from our ranks, altogether. In this way, valuable men, who have become not only ornaments of other communions, but, by their literary labours, a great blessing to all the churches,—the celebrated Author of the Critical Introduction to the Knowledge and Study of the Scriptures, I have understood, among the number,—have been unavoidably and irrevocably lost to our own denomination. It was painful to me to witness the number of respectable candidates, whom the Conference after meeting all the calls which it felt itself warranted in responding to, was this year obliged, purely through the want of more adequate means of support, to dismiss to their homes.

A large and superior class of young Ministers, who had honourably fulfilled their four years' probation, were, with the accustomed solemnities, received, as we technically speak, into full connexion, and ordained to the discharge of all the Ministerial functions. The charge officially addressed to them by the Ex-President, the Rev. Dr. Beecham, was distinguished by simplicity and practicalness, and a judicious appreciation of the duties and responsibilities of the sacred office.

A public meeting is annually held, in connexion with the Conference, for the Recognition of such returned Missionaries, as happened to be engaged in the foreign work, at the period of their reception into full Connexion. The Missionaries on those occasions, which usually excite a large amount of interest, give a brief history of their Missionary life; and are then, on the pro-

posal of a Member of the Conference, formally recognized by the President of the Meeting, on behalf of the Conference. Continental India,—Tonga—Antigua and The Bahamas, were, the present year, represented in the persons of the Missionaries who received this public recognition.

In my previous communication I referred to a letter addressed to the Conference, by the Delegates of the Agitation, and to the rejection of the strange proposal which it contained. Not satisfied, however, with a reply which they ought to have regarded as final; or, more probably, not finding, in the dignity and meekness of wisdom by which it was characterised, desiderated elements to minister to the invigoration of the flagging spirit of strife, a corresponding Committee of the same concern, forwarded, without loss of time, another document to the Conference; professing—most veraciously, of course, to deplore the distractions which they had originated, and were, by every means in their power, labouring still to foment and extend; and proposing to refer the whole case to a third party; that is, in plain language, calling upon the Conference to transfer to others, both its moral and legal responsibilities. The palpable folly and unconscionable casuistry of such a proposal, is manifest to all men. The Conference could not, of course, entertain it for a moment, yet, instead of responding in such terms of indignation as the character of the document justly deserved, the reply, as in the former case, was as calm and dispassionate as it was clear and conclusive. It is no frigid indifference to the wide-spread ruin which the demon of discord and slander has achieved; still less is it any want of paternal solicitude, to heal the wounds inflicted by the hand of a brother on the daughter of our people; least of all, is it a resentful sense of outraged rights and insulted dignity, that has caused the Conference to take and maintain this position. It feels most poignantly the magnitude of the calamity; and is quite prepared to make any sacrifice but that of principle, to alleviate or counteract it. This it has evinced by the appointment of a large Committee of Ministers to whom is referred the consideration of all the questions involved; and by giving the President power to associate with them a proportionate number of lay gentlemen, that the result of their united counsels and deliberations may be laid before the next Conference, as a guide to its further action in the case. The wisdom of this precautionary course, in contemplating the introduction of any important changes into a system which has worked so well for more than a century, must be palpable; since precipitate innovation might, not improbably, produce, even worse evils than those which it would be its object to repress.

I have now, I think, glanced at nearly all those topics, connected with the late British Wesleyan Conference, in which your readers are likely to feel much interest. At least, I can at present think of no other, unless it be the fact, which was suitably acknowledged by the Conference, that our Committee of Privileges, for the past year, had well and faithfully discharged its various duties, and eminently so in constitutionally resisting to the utmost, the Papal aggression. To the judicious and energetic action of that Committee, it is, I believe, universally admitted, that Sir F. Thesiger was in no small degree indebted for his power to carry his amendments of the Ecclesiastical Titles' Bill.

My imperfect review of the Wesleyan Conference of 1851, than which, in the words of an anonymous writer—none was ever "more distinguished by mutual forbearance, by christian temper, by administrative wisdom, or by general unanimity of judgement," must here close. Imperfect as it is, it is obviously suggestive of the consolatory reflection, that the cloud which at present overhangs our persecuted Zion, has a luminous as well as a dark side; and that though, in appearance, portentous, it may, in reality, prove protective. High and lo'ly anticipations of coming, and not distant, prosperity, are enkindled in the hearts of many of our best and wisest Ministers. With almost the confidence of prophetic inspiration, they rebuke despondency, and in undaunted faith, announce, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be to us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; He will save us!"

I am, my dear Doctor Choules, With sentiments of christian affection and respect, Yours faithfully, MATTHEW RICHEY.

A gentleman named Alfred Clarke, a resident of Taunton, Eng., and for many years a stanch adherent of the Roman Catholic Church, has publicly renounced that communion, and been openly received into the fellowship of the Church of England.

Petite-dieu Circuit.

The Rev. Wm. ALLEN, under date of Oct. 8th, says:—"The revival of religion which commenced in Coverdale some weeks since, is progressing delightfully. The members of the Church are alive to God, and the Leaders active in endeavours to do good, and fervent in prayer. Several persons have obtained a consciousness of the divine favour. Multitudes are earnestly seeking redemption in the blood of Christ. During the last three days, eight persons have received the knowledge of salvation by the remission of their sins. Last evening, thirty individuals presented themselves as penitents, soliciting the intercession of God's people on their behalf. At Little River Settlement, the work commenced in power, about ten days since, and there are encouraging prospects in that part of the Circuit of a plenteous harvest to reward our labours."

We unite with our correspondent in ascribing "glory to God" for these abundant effusions of His Spirit, and hope the good work of conversion will extend throughout the Circuit at large.

Electric Telegraph.

Mr. Hyde is progressing rapidly with the erection of the line of Telegraph hence to Sydney, C. B. The whole of the posts are now erected, and on Saturday last they had finished putting on the wire from Sydney as far as the Strait of Canso. In about ten days the whole of the wire will be up and connected with the Pictou line at the West River. We are happy to learn that, notwithstanding the reports circulated of Mr. Thompson's inability to complete his undertaking, of building the mast or tower, on the Cape Breton side of the Strait, that gentleman is proceeding rapidly and successfully with the work, and will have it completed in two, or at the furthest, three weeks from the present time. He had it erected to the height of 130 feet before the late terrific storm, and we learn from James Murdoch, Esq., who was on the spot at the time, that during the severest of the gale, it could not be observed to shake or swerve in the least, being braced and strengthened in so peculiar a manner, that no matter on what side the wind blows, the pressure is equal from all sides towards the centre. The mast stands on a triangular base of 25 feet side, and its height and proportions are to be as follows:

Table with 2 columns: Description and Height. Four stories now erected, in all 130 feet. One yet to erect, 45. One " " 50. One Spar " 75. One " " 78. Total 378 feet.

In addition to which the ground elevation above the water is 50 feet, making the total height from the water to the top of the mast 428 feet.—Eastern Chronicle.

E. H. Harrington, Esq., of Antigonishe, has been appointed American Consular Agent for that place and adjacencies.—Jb.

For New Advertisements, see last page. From a recent statement of Lord Glengall, it appears that, at the present time, the Roman Catholics outnumber the Protestants in Ireland by barely half a million. The conversions to Protestantism have been numerous. Popery is on the decrease in Ireland.

The fury of the Sovereign of Madagascar continues to rage against the Christians. Amongst other instances of cruelty, it is stated, that four nobles have been burned to death for the testimony of Christ; that fourteen were killed by being thrown over a precipice; and that four have been imprisoned for life.

Among the passengers in the Euzine, recently arrived at Southampton was his Excellency Skeyfah Khan, an ambassador from Persia to the Court of St. James. He rigorously abstains from wines and spirituous liquors.

A meeting of Protestant gentlemen, consisting of clergymen of the Church of England, and of other ministers, but chiefly of laymen, has been held at Newcastle, at which it was unanimously agreed to form an Alliance on the basis of that now existing in London, for the defence of the national laws and institutions. The grand object of the Alliance will be, to spread correct information on the subject of Popery, showing its nature, its principles, its history and tendencies—to support the judges and rulers in the faithful execution of existing laws—and to maintain civil and religious liberties against every power, foreign or domestic, that would endanger them. Hope was expressed that active and efficient branches would soon be formed in Sunderland, Shields, and all the neighbouring towns.

The formation of a railway from Santander, on the Bay of Biscay, to Valladolid, has been taken in hand by Mr. Mould, of Coldale Hall, near Carlisle. The length is about 140 miles.—The line will be ultimately carried forward to Madrid.

A Proselyting Roman Catholic said to a Protestant acquaintance, who had been at the London Exhibition. "Did you see the beautiful dresses of the Cardinal?" "Yes," replied the Protestant, "and I'll tell you what I saw besides: I saw the Bible translated into 120 languages."

Summary of News.

BY THE R. M. STEAMER.

By the arrival of the R. M. S. America at this port, yesterday afternoon, we have received Liverpool dates to the 4th inst. The commercial and monetary affairs are prejudicially affected by what is designated a "produce crisis;" but on the other hand the people were never better fed or paid than at present. The prices of Colonial produce ruled low, but holders were confident of a reaction. The price of English wheat has not further declined. Owing to a reluctance to speculate in British manufactured goods, cottons and yarns had slightly receded. Iron and tin have given way. Provisions are plenty, and butter and bacon have receded.

Knosuth and his companions have arrived in England. Simultaneously with their arrival on British soil they were hung in effigy at Perth, by the Austrian authorities, a fate from which they were saved by English sympathy and Turkish good faith.

The condition of the Australian Colonies is claiming a good deal of attention in Britain. The claim set up by the government to all the precious metals found in New South Wales does not appear to be at all relished by the colonists.

The Arctic expedition, under the command of Capt. Austin, C. B., has returned to England. Sir John Ross has arrived in London; he thinks Sir John Franklin's ships were lost at the top of Baffin's bay, in the autumn of 1846, and that a portion of the crew had been murdered by a hostile tribe said to be resident in those parts.

Louis Napoleon, it is said, meditates a similar coup d'etat by which his uncle purged the Tribunal of his personal enemies and sent them to perish in the marshes of Cayenne. On the present occasion the President has formed the idea of getting rid of some forty or fifty Red Republicans, in order to clear the ground for the accomplishment of his traitorous designs against the Republic. There continues to be very angry feelings in the departments. The National Guards have been disbanded in several districts. The Marquis of Londonderry has made another unsuccessful attempt to induce Louis Napoleon to release Abd-el Kader from du-rance, and it is probable the poor old captive will end his days in du-rance.

The inhabitants of a whole town have been massacred in the central Sahara of Africa, by a band of Arabs.

Prince Frederick William Charles of Prussia died on the night of the 28th of September, at the Royal Palace of Berlin. He was brother of the late Monarch, and uncle to the reigning Sovereign. This Prince has always taken an active part in political and military affairs, and by his death the present vacillating Monarch of Prussia loses an able councillor.

We learn from Spain, that a gentleman from Cuba is on his way to England, to induce Lord Palmerston to guarantee Cuba to Spain, and at least to protect the colony from future foreign unbecoming attempts. The temptation offered for this guarantee is said to be the suppression of the slave trade, by a complete emancipation, at a future and not very distant period; the payment of a million annually to Spain, exclusively of maintaining an adequate military and naval force on the island, and a fair participation, to native Cubans, of places of trust and honour under Government. The British Minister is trying to prevent the suppression of the Furero de Estrangero, the tribunal in Madrid before which all disputes, in which foreigners are parties, have been adjudicated heretofore.

Advertisements.

NEW ARRANGEMENT!



Steamers "Admiral," Capt. Wood, "Creole," Capt. Deering.

TWO TRIPS A WEEK.

The American Steamships "Admiral" and "Creole" will leave Eastport for Portland...

Returning, will leave Boston on Mondays, at 12 o'clock, for Eastport direct.

Passengers for St. Andrews and Calais take steamer "Noailles" at Eastport.

Table with 2 columns: Fare, Destination. Rows include Cabin Passage to Boston, Portland, Eastport, and Deck fares.

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

Wesleyan Day School, Halifax.

The Subscriber begs leave respectfully to intimate to the 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, Anthon's Caesar, Greek Reader, and the Higher Classics.

A FRENCH Class will be formed, at a private hour in the afternoon. Pinney's Practical French Grammar. As new Classes are to be formed in the different departments, a favourable opportunity presents itself for any who may wish to attend the Institution...

JUST RECEIVED.

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

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

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

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

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

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

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

WITNESS Patrick Caulfield, its Constable. April 5. 6mos 91-116

NOTICE. A LARGE assortment of GROCERIES sold CHEAP for CASH, wholesale and retail, Tobacco, Molasses, Sugar, Flour, Coffee, Rice, Tea, Candles, Soap, Meal, Pork, HAMS, Butter, Lard, Sugar, Chocolate, Pepper, Lard, and other articles too numerous to mention.

WANTED, in a DRUG STORE, a respectable Youth, about 16 years of age, who would reside with the Principal Address to Z. Office of the Wesleyan.

HOLLOWAY'S OINTMENT.

CURE OF RHEUMATISM AND RHEUMATIC GOUT. Extract of a Letter from Mr. Thomas Brunton, Landlord of the Waterloo Tavern, Conham, Yorkshire, late of the Life Guards, dated September 28th, 1848.

To Professor Holloway. Sir, For a long time I was a martyr to Rheumatism and Rheumatic Gout, and for ten weeks previous to using your medicines, I was so bad as not to be able to walk. I had tried doctoring and medicines of every kind, but all to no avail, indeed I daily got worse, and felt that I must shortly die.

Besides my case of Rheumatic Gout, I have lately had proof that your Pills and Ointment will heal any old wound or ulcer, as a married woman, living near me, had had a bad leg for four years, which no one could cure, and I gave her some of your Pills and Ointment, which soundly healed it when nothing else would do it.

CURE OF A BAD LEG OF TWENTY-ONE YEARS' STANDING. Extract of a Letter from Mr. Andrew Bruck, Blacksmith Lynnmouth, near Bewick, dated the 10th of August 1848.

To Professor Holloway. Sir, With pleasure and gratitude I have to inform you that after suffering for 21 years with a bad leg, which yielded to no kind of treatment, although I consulted, at different times, every medical man of eminence in this part of the country, but all to no purpose.

AMPUTATION OF TWO TOES PREVENTED. Extract of a Letter from Mr. Oliver Smith Jenkins, dated Falkirk, August 13th, 1848.

To Professor Holloway. Sir, I was superintending, about six months ago, the erection of one of our Railway Bridges, and by the fall of a large stone my right foot was seriously bruised, which ultimately got so bad, that I was advised to go to Edinburgh to consult some of the eminent Surgeons, which I did, and was told that in order to save my foot, two of my toes must be taken off.

AN EXTRAORDINARY CURE OF A DESPERATE SKIN DISEASE. On the 21st July, 1848, the Editor of the "Moffattshire" Newspaper, published in India, inserted the following Editorial article in his paper.

The Pills should be used conjointly with the Ointment in most of the following cases: Bad Legs, Cancers, Contracted and Stiff Joints, Burns, Elephantiasis, Fistulas, Gout, Gonorrhoea, Indurated Swellings, Chapped Hands, Corns (Soft), Scalds, Sore Nipples, Sore Throats, Skin Diseases, Scurvy, Sore Heads, Tumours, Ulcers, Wounds, Yaws.

EXTRACT FROM MINUTES OF CITY COUNCIL. RESOLVED, That Public Notice be given that the Hay Scales erected by Mr. Jos. Fairbanks, at the head of Fairbanks Wharf, are acknowledged as Public Scales for the weighing of Hay, and all other articles, and that Mr. William Doyle be sworn weigher for said scales.

OLD DR. JACOB TOWNSEND'S SARSAPARILLA. The Subscriber informs the Public, that he is Agent for the sale of the above excellent Compound, in this Province, and invites those dealing in the article, and all who are afflicted with the various diseases, for which the Sarsaparilla is known to be beneficial, to call and try the above, before putting any confidence in the hands of the agents of his rival in the United States.

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

TO PARENTS. WANTED, in a DRUG STORE, a respectable Youth, about 16 years of age, who would reside with the Principal Address to Z. Office of the Wesleyan.

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, and no remedy has ever before been discovered that will certainly CURE CONSUMPTION.

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

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

REVALENTA ARABICA. THIRTY THOUSAND CURES WITHOUT MEDICINE HAVE BEEN EFFECTED BY DR. BARRY'S REVALENTA ARABICA FOOD.

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

TO THE PUBLIC.

An Effectual and Never-failing Cure for Erysipelas.

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

It may be procured from any of the following AGENTS: John Naylor, Esq., Halifax. Andrew Henderson, Esq., Annapolis. Daniel More, Esq., Kentville.

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

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

ANN S. WHEELLOCK, Nictaux. August 5, 1847.

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

WILLIAM GORDON. May 1st, 1848.

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

WILLIAM McEWAN. March 5, 1851. Wesleyan & Athenaeum, 6 mos. ea.

Annapolis, January 3rd, 1851. This is to certify that my daughter about a year ago had a very severe attack of Erysipelas in her head and face, so much so that there was left no hope of life.

WILLIAM McEWAN. March 5, 1851. Wesleyan & Athenaeum, 6 mos. ea.

Wesleyan Academy. MOUNT ALLISON, SACKVILLE, N. B.

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

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

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

THE next Term will begin on Thursday, the 7th August, and continuing nineteen weeks, end on Wednesday, the 17th December, nineteen weeks, end on Wednesday, the 17th December, 1851.

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

In the higher Departments, from £25 to £30 per ann. The Principal will give any further information which may be desired, to any person who will apply to him, (if by letter, post paid.)

Mount Allison, July, 1851. A & W. BAZAAR FOR THE POOR.

THE Young Ladies of Dartmouth have decided on holding a Bazaar during the Christmas Holidays to raise funds to be expended in charitable purposes.

THE TRENTON MUTUAL LIFE AND FIRE INSURANCE COMPANY. Capital \$182,000 Safely Invested.

INSURES on Buildings, Stocks, Furniture, &c., at the lowest rates of premium compatible with safety; and on all insurable lives at rates of premium far below that of any English or Scotch Company, and all Policy holders participate in the profits of the Company, which have hitherto amounted to 45 to 50 per cent. on the amount paid in, and divided annually.

Blanks, pamphlets and every information furnished by B. S. BLACK, Esq., M. D. DANIEL STARR, Medical Examiner.

ALL demands against the Revenue Cutter "DARLING" up to this date, are requested to be rendered without delay to the Commissioners of Sable Island, Halifax, Oct. 18th, 1851.

Equitable Fire Insurance Company of London.

COMPLETELY REGISTERED AND INCORPORATED under 7th and 8th Victoria, Cap. 110, Office—25, Cornhill, London.

Capital—£500,000 Sterling. LOCAL DIRECTORS AT HALIFAX: James Tremain, Esq., Chairman.

CARLETON'S Condition Powders for Horses and Cattle.

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

CHEBUCTO HOUSE. NEW & CHEAP GROCERY STORE.

Opposite Messrs. Creighton & Grassie's Wharf. R. G. HALLS respectfully intimates to his friends and the public generally, in Town and Country, that he has opened the above Establishment, on his own account.

NEW STYLE OF MELODEON.

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

Heather Honey, Scotch Marmalade, &c.

For sale at the Italian Warehouse, Bedford Row. SUPERIOR Heather Honey, 7 lb jars, or by the pound.

MEDICINES, PERFUMERY, &c.

IX "Moro Castle" from London, and "Mic-Mac" from Glasgow, the Subscriber has completed his Fall Supply of DRUGS, MEDICINES, PERFUMERY, BRUSHES, &c.

Waggons, Wheelbarrows, Brooms, &c.

10 WILLOW Waggons or Cradles, 20 Children's Wheelbarrows, assorted sizes.

FANCY SOAPS & PERFUMERY.

THE SUBSCRIBER offers his present extensive stock of FANCY SOAP & PERFUMERY, at very reduced prices.

NOTICE.

A LARGE assortment of GROCERIES sold cheap for cash, wholesale and retail, Tobacco, Molasses, Sugar, Flour, Coffee, Rice, Tea, Condensed Soup, MEAT, LARD, HAM, BUTTER, Lard Sugar, Cocoa-Nut, Pepper, and other articles too numerous to mention.

New Advertisements.

FALL GOODS.

BY late arrivals from Great Britain, the Subscribers have received a large and varied stock of DRY GOODS, and other Merchandise, suitable for the Season.

1851. FALL. 1851. "Halifax Clothing Store."

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.

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 Bellow, Anvil, Vices, Screw Kist, Files and Rasps.

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.

NEW FALL GOODS.

THE Subscriber begs leave to inform his friends and the public that he has removed to the New Store, No. 145 Granville Street, opposite Messrs. A. & W. McKinlay's, where he is now opening per Moro Castle, Mic Mac, Prince Arthur, and Cluny, a large and well selected stock of STAPLE AND FANCY DRY GOODS.

FALL IMPORTATIONS. Bell & Black.

HEREBY offer a choice stock of DRY GOODS, suitable for the present and coming seasons, comprising, Welsh and Lancashire FLANNELS, Blue, Black and Fancy Wines and Beavers.

ANOTHER INDUCEMENT. 1851--Fall Style Hats & Caps--1851.

JUST received per recent arrivals from Great Britain—also from New York and Boston, a splendid assortment of HATS, CLOTH AND FUR CAPS,

Gents' Fashionable Paris, and Satin Hats, do do New York and Boston Silk and Mole-skin Hats, Haver and Pithed Hats, Youths' do. Mens' & Youths' Blue Stuff Caps, do do Silk and Cotton Gend. do. Scotch hounnet, Glencarry, Seal-t & Plush Caps, Fur Trimmed, Leather Whisks for Coaster, &c.

This Stock has been personally selected with care, and can be recommended to purchasers with confidence as GENUINE EXHIBITION GOODS. The Subscriber thankful for past favours, invites his friends and the public to call and examine for themselves, as the very low prices asked for this stock must strongly induce them to purchase.

DAVID STARR & SONS, Are now receiving their FALL SUPPLIES

BRITISH and Foreign IRON D Sanderson's best and extra Cast-Steel Double shear, German, Blister and Spring STEEL, Anchors, Chains, Anchor Pans, Bradlam's White Lead, Paints and Oils.

IMPORTANT TO THE PUBLIC. New Fall & Winter Goods.

At the LIVERPOOL HOUSE, No. 12 Granville Street. W. J. COLEMAN & CO. have received per Cluny, Mic-Mac, Moro Castle, Prince Arthur, and Grace, a very large and fashionable Stock of Fancy and staple DRY GOODS.

BESSONETT & 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,

named in the advertisements of others, but many more besides, which some in the trade have no knowledge of. Their present Stock which is the MOST PERFECT they have ever had, they believe is not surpassed by any in suitability for the TRADE OF NOVA SCOTIA, has been obtained from the best sources, and is as low as any in the Market.

INDUCEMENT! Wholesale & Retail. W. J. COLEMAN & CO.

Are prepared to offer, on the best terms, to the trade and at retail, the largest stock of FURS, HATS, CAPS, Buffalo Robes, SEAL COATS, and BUFFALO COATS they have ever imported. Having purchased directly from the manufacturers in Europe and the United States our styles are elegant, attractive and fashionable.

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, which will be found of the best quality, and reasonable in prices.

SOYER'S RELISH.

THIS superior SAUCE now so much admired at Her Majesty's Table, and all the famous Club Houses, Hotels, &c., in the United Kingdom, can be had at the Italian Warehouse, Bedford Row.

REMOVED!

THE SUBSCRIBER has Removed his place of Business from Bedford Row, to Corner of Prince and Hollis Streets, opposite Province Building, well known as Russell's Corner, where he respectfully solicits a continuance of the patronage from his numerous friends.

Marriages.

On Sunday last, by the Rev E Evans, Mr EDWARD MORRIS, of St John's, N F., to Mrs MARGARET LATTORE, of Halifax.

Deaths.

On the 21st Sept, in her 78th year, ELIZABETH MARY, the wife of Captain Sir William Symonds, R N K C B, F R S. She was the eldest daughter of the late Admiral Philip Carteret, of Trinity Manor House, Jersey.

Shipping News.

PORT OF HALIFAX. ARRIVED.

FRIDAY, October 10.—H M S Calypso, Capt Forbes, Spithead, 28 days; brig Elizabeth, Liverpool, 35 days, to Fairbanks & Allison; brig Skylark, Daly, Ayr, 14 days, to G & A Mitchell; Margaret Mortimer, Anderson, Antanzas, 15 days, to Geo H Starr; schrs Mayflower, Tobin, Fortune Bay, 9 days, to do; Morning Star, Farrell, Maindieu; Catherine, Townsend, Sydney; Isabella, Hadley, Gussborough, 2 days; Francis, Lavee, P E Island; Angelique, do; Laura, LeBlanc, Arichat, bound to Boston; Nancy, Briand, St Lawrence, to J Dunn.

DEPARTURE.

Oct. 10.—brigs Lady Ogle, Launchner, B W India—N L & J T West; Fannie, Boraier, Canada—J J Wyatt and others; schrs Mars, Sullivan, Jamaica—J Whittman; Good Intent, Sheinut, Newfoundland—Salter and Twining; Africa, Evans, Newfoundland—do; Emerald, Knowles, Canada—do; Swan, Dunn, Georgetown, PEI—Muster; Thistle, Paincheur, Canada—J J Strachan and others.

THE WESLEYAN

Is published for the Proprietors, at The Wesleyan Office, Marchington's Lane. JOB PRINTING executed at this office, with neatness and despatch.