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Poetry.

GLORY TO GOD.

BY J. B. SYME.

Glory, Father, be to Thee, for the sunshine and the showers!
Glory for the herb and tree,—glory for the birds and flowers!
All of music that we hear, pealing from the hedge-rows green,
All the insect life we see, mirrored in the water's sheen,
All the smiling beauty beaming from the azure vault of sky,
All the floral stars that glitter in the garland's galaxy,—
From Thy treasury they fall,
God! to Thee we owe them all.

When I turn my eyes to earth, in the tiny ant I see
Food material feeding working—speaking of Thy love to me;
When I look into the chambers of the heaven's cerulean dome,
Thoughts of peace and placid beauty o'er my trembling heartstrings come;
As I thoughtful gaze at Nature, or her whispering voices hear,
Grateful, peaceful, awful feelings, thrill my love and stir my fear:
For, my God, I hear and see
Something in them all of Thee!

See the green anemone nodding to the moss-rose on the lawn;
See the zephyr kissing Flora's daughter, every one;
See the white and blushing Cocksfoot trembling at Jasmine's side,
As she wears her white corolla, like the favour of a bride;
See the sunbeams on the water, dancing, smiling, sportive free,
And the shade and sunshine dressing every modest willow tree;
Hallelujah! Thou art, Father, author of this lovely scene,
And in grateful homage upward gushes all my heart, I ween.

Winter o'er the lawn shall scatter Autumn's cold and icy snow,
And December hoarsely murmur all his triumph, stern and slow,
Time will dot his eye of blackness on our home and garden fair,
All its flowers shall fade and wither,—every song be silent here;
Sadness, with its silence, chasteens all the raptures now so bright,
With their sympathetic beauty, and their plenitude of life.

Then, my God, will beauty be
A way away from this to Thee.

Teach us, then, "Our Father!" ever to remember that
Thou art the beautiful,—immortal in thy immortality;
And that all the glories lighting up the face of earth
And heaven
Are the gifts of Thy rich bounty, in Thy loving-kindness given.

Teach us, Father! upward looking, to remember, as we sigh,
That the beautiful of beauties cannot, may not, will not die;
Teach us, fill us with the feeling, in the heart and in the soul,
That of goodness, love and beauty, Thou, our God, art
ALL IN ALL.

Christian Miscellany.

"We need a better acquaintance with the thoughts and reasonings of pure and lofty nature."—D. S. S. S.

The Clouds of Heaven.

What goodly and glowing scenes has it pleased God to present to our eyes in the clouds of heaven! To a lover of nature they are a source of great and ever-varied delight. Whether still or in motion—powerful or threatening—snowy white or lily black—cool gray or burning red and glowing with golden beams, they come, a white-out interest, attracting the eye and the heart upward.

It is certain, however, to be expressed too plainly, that the clouds are a source of blessing to us, and not a curse. They are the clouds that are the clouds of heaven.

that says, "Great is the Lord!" there is nothing that says, "This God is our God;" and still less that sets forth his grace and pardoning mercy. When God's revelation has been best to us, his creation may be a means of helping us in holy things; but without this we may greatly admire the clouds of heaven, and still be earthly idolaters. We see not aright,

Unless we see in Nature's varied plan,
Unnumbered marks of love to fallen man.

To regard the glories of earth and heaven without connecting them with His wisdom, power and goodness "who rolled the stars along," and "wrote the promises," would be to rob them of their highest interest.

How impressive is the sight, when the clouds above us are irradiated with a rainbow well-defined. Hardly is it possible to look on the glowing arch spanning the heavens, without a thrill of admiration; but how much is added to it of solemnity and joy when we connect with it the words of holy writ: "The bow shall be seen in the cloud; and I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh," Gen. ix. 14, 15.

Here there is something beyond a love of natural beauty:

A sense of goodness to the scene is given,
And love and mercy gild the arch of heaven.

I have seen a small cloud alone, travelling slowly across the sky, as though it had been parted by accident from other clouds, and lost its way in wandering through the heavens. It has reminded me of "the little cloud like a man's hand," seen by the servant of Elijah; and thus a train of thought has been awakened in my mind of the Almighty's faithfulness to those who trust in Him, which has afforded me much of consolation and joy.

I have gazed, and you have, no doubt, gazed also, on the clouds when they have been so dark and black that they have altogether obscured the beams of the bright sun behind them. This, regarded in the light of a natural scene alone, was very effective; but looked upon as an act of the Almighty, it had a tenfold interest. What if in his righteous judgments, our heavenly Father were to realize towards us the fearful denunciation, "I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land," Ezek. xxxii. 7, 8. A conviction of Almighty power, and a consciousness of the complete dependence of his creatures on his mercy, was the natural consequence of such a suggestion.

In Him we live, and move, and draw our breath,
And His we ever are in life and death.

How often have I pondered on the sky when covered with innumerable clouds, wondering at the infinity spread out before me, till the drops of rain have descended, and then has come upon me the inquiry: "Who can number the clouds in wisdom? or who can stay the bottles of heaven?" Job xxxviii. 37. Inscrutable, indeed, are the works of our heavenly Father; his ways "are not as our ways." "He doeth great things past finding out; and wonders without number," Job ix. 10.

You have, I dare say, often witnessed a partial shower, when a single cloud has poured down from its dark and hardened bosom innumerable drops of rain, while the rest of the sky has been lit up with sunshine. Such a scene has before now suggested to my mind the great "cloud of witnesses," spoken of by the apostle Paul; for the witnesses to the faithfulness of God were supposed to be as innumerable as the drops of water in a cloud. "Wherefore seeing we also are compassed about with a great cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the

cross, despising the shame, and is set down at the right hand of the throne of God," Heb. xii. 1, 2.

Happy for us, whether teachers or learners, if we are looking through all things to him who gave his Son to die for us on the cross, and are able to say,

Let clouds be dark, or skies be bright,
His heavenly hand I see;
And every morn and every night
His mercies comfort me.

I once saw a glorious scene, which for a season bewildered me with its beauty and brightness. "A change came over it, and dark, gilt-edged clouds in broken masses assumed the appearance of rocks, through which floods of light found their way. Another change. The rocks became darker, and the glowing light brighter. It was a transition of loveliness to excessive beauty; from grandeur to magnificence unutterable. I could only give a rapid glance at the overpowering scene, but in that glance what glory was visible! The floods of light were as cascades of silvery streams, cataracts of molten gold, and tumbling torrents of liquid diamonds." Then came the thought of the coming of the Redeemer. "Behold, he cometh with clouds, and every eye shall see him," as described in Revelation, and also as it has been otherwise rendered,—

Lo! He comes in clouds descending,
Once for favoured sinners slain!
Thousand thousand saints attending,
Swell the triumph of his train.

Yea, Amen! let all adore thee,
High on thine eternal throne;
No sinners, take the power and glory,
Claim the kingdom for thine own!

The sky, with its attendant clouds, is a pictured book, which the youthful and the aged Christian may peruse with equal advantage. You will do well to regard it with attention; but when you do so connect as much as you can the creation with revelation. They proceed from the same Almighty source. To be a means of awakening you to nature's loveliness, and of putting the word of God in your heads and your hearts, your memories and your affections, so that you might believe it, love it, reverence it, and obey it more gladly than ever, would delight my heart. A bible reader and a bible lover should ever see, whether pondering the wonders

Of heaven's high arch, or this terrestrial ball,
A great and gracious God attend them all.
—Bible Class Magazine.

Providential Adaptations.

There have been many eloquent treatises written upon the admirable adaptations of the natural world, showing consummate skill and design, as well as almighty power on the part of the Creator. Among the most prominent dissertations of those kind are the celebrated Bridgewater treatises, which should be in every library in Canada. But the adaptations of God's works are not confined to the natural world; they are equally conspicuous in Providence; and we have sometimes thought that a second and even more interesting series of Bridgewater treatises might be written to point out this latter class. We cannot of course attempt any task of this kind, yet some recent occurrences appear so strikingly adapted to produce certain desirable results, that it is difficult to pass them over in this connection without notice.

For instance, it has long been a matter of conviction with well-informed persons that Romanism was very weak where it were an honest and beneficial system, it ought to be strongest, viz. in Rome. This, however, was most strenuously denied by the never overly scrupulous advocates of Popery, until the Italian revolutions in 1848, when the Pope deemed it prudent to fly in disguise from the vaunted affections of his subjects, revealed the true state of the case. This was a singularly adapted and most notorious proof of the utter absence of respect for Popery at its own head quarters.

This parcel, striking as it was, however, still found gain-ayers, and the very improbable story was set up that the great mass of the Roman people were in favour of the

Pope, but they were constrained by a handful of banditti, under Mazzini and Garibaldi, to take the other side. Well, the French nation, ever chivalrous, sent out its legions to set free this cruelly oppressed people, and enable them to welcome back their Holy Father the Pope, with all honour, alacrity, and affection. The French appeared near Rome in overwhelming force, published their proclamations in favour of the Pope, and against the above mentioned banditti, and invited the people to hail their deliverers. What was the result? So far as we remember, not one single individual in the whole Roman States—certainly no appreciable proportion—welcomed the French; but on the contrary, the energies of the people were turned with no ordinary vigour and determination to repel the invaders, and maintain the Republic. Nor, even after the French had waded into Rome through the most patriotic and best blood of her citizens, did the Pope dare for a long time to go back; and to this day, both he and the French are treated with sullen and ill-concealed hatred by the great mass of the people. But had the French not invaded and conquered Rome, the stale falsehood might still have been believed by a certain class of minds that the Roman people were coerced by Mazzini into opposition to the Pope. This adaptation of circumstances, apparently disastrous to the cause of freedom, to prove a great truth indubitably before the nations, is very striking.

Again, popery was making stealthily and silent, but most rapid and formidable, advances in England, and a few years more of the sapping and mining system might have accomplished wonders, but the gross ambition of Nicholas Wiseman, Dr. Hendren, &c., must be gratified, and to this end a Hierarchy with territorial titles is instituted, the canon law is introduced, a real Cardinal Archbishop trends the soil of England, a pompous and insulting bull issues from the Vatican, and a still more pompous and insulting manifesto from the Flaminian gate, and instantly the whole scene is changed. The nation, instead of continuing to open its arms to popery, presents a more serried and sharper opposition than the quills upon the fretful porcupine; and it would probably take Rome a hundred years of soft deceptions and fawning blandishments to regain the ground there she possessed a year ago. Investigation into her doctrines and practices is what Rome cannot stand, and yet her own imprudence has set probably every mind in England upon that investigation. For many years previous to the avatar of Nicholas Wiseman, no one would scarcely listen to anything about popery. Sermons might be preached and books published against it, but no one cared. The system had changed according to the popular opinion, and there was nothing to be apprehended from it; earnestness in opposition to it, was therefore, considered antiquated nonsense. Nor do we see how this state of apathy could have been broken up, but by the Pope himself. He has done it effectually, and men now, not in England alone, but throughout the world, listen to anything and everything about popery with as intense interest as at the time of the Reformation. Nor can this great change fail to produce corresponding results. Is not this a singular adaptation of means to an end? The Lord still causes the wrath of man to praise him.—*Montreal Witness.*

Spare Moments.

Spare moments are the gold dust of time; and Young was writing a true and striking line, when he taught that "sands make the mountains, and moments make the year." Of all the portions of our life, the spare minutes are the most fruitful in good or evil. They are the gaps through which temptations find the easiest access to the garden of the soul.

Confidence may not be reciprocal; but kindness should be.

Family Circle.

Mother! is your Child obedient?

We often press the subject of obedience and its vast importance on the attention of mothers, and we assure them, again and again, that it will be for the happiness of themselves and their families that they listen and ponder over this momentous duty; but, alas! we know, from all we hear and see, that very few mothers believe it to be a matter of consequence, and they tell us it will "be time enough yet," while at the very moment they are really and in truth the very slaves of infants, who have never been made to understand that there is a mind or a will in the wide world superior to their own, and who, although the tiny mortals can scarcely walk or talk, rule the whole household. We are not among those who like to see dear little ones treated roughly, and made to fret and cry for every trifle, and scolded into obedience. No, no; there is no necessity for anything of this kind—firmness and decision is all that is needed. We have known little children of a few months old capable of understanding the word "No!" said in a firm voice, and with a grave face, when the little hand has been stretched out for a forbidden article in the parlour—and we maintain it is possible to train a very child to be obedient, by firmness and love. But if mothers will allow their children to rule them, while they become their willing slaves, of course they must suffer all the consequences—which will, indeed, be fearful. Still we would earnestly warn them, as they pass along the journey of life, and ask them to pause and ponder over the results, both to themselves and their interesting charge, which will surely follow. Take an instance where ruin followed such conduct. In one of the small gloomy rooms of a large gaol was a young man, about twenty-eight years of age; he had been found guilty of making and passing bad money, and his sentence was that he should be removed to another prison, where he was doomed to spend the rest of his life; but he was now too ill to be taken from the dreary spot where he was sitting, thinking of the past;—the green fields—the cool spring—the shady trees around his father's house, all seemed present to his distressed mind; the recollection of the resting-place he found when tired, on a dear mother's knee, with the kind voice near his bed, when suffering pain in boyhood, all made the contrast of the past and present dreadful to him. Now he is ill in a dark gaol, with no one to care for him, surrounded only by those whose chief delight is cursing and swearing—all without and within combined to make him wretched. When told that he must be removed to another prison, he replied, "I shall never be able to go; I am too ill—but, oh, if I could feel ready to die, it would not matter so much!" "Are you not ready to die?" asked a friend. "Oh, no!" said he; "I am afraid to die, because I am such a sinner." "There is hope and mercy," and salvation for sinners through Jesus Christ." "I have no hope," he replied; "you may talk to me about Christ and salvation, but there is no hope for me, and that makes me afraid to die." The friend spoke of his father, but he was unmoved—his mother was mentioned—his lips trembled, and a tear stole down his burning cheek. "Was your mother a Christian?" was asked. "Oh, yes—yes, and a good woman she was—many and many a time has she warned me of this." "Then you have had good instruction," the friend continued, "and perhaps you had parents who taught you to pray, and prayed for you?" "Oh, yes—yes, I had." "Then why are you here?" The young man looked up sorrowfully, and replied, "I can answer you all in one short sentence—I DID NOT OBEY MY PARENTS!" These were the last words spoken to a Christian friend by a dying man. Now, mother! just look at this prison picture, and then at your precious boy, and ask, "Shall it be thus with thee?" But look again at another picture,—there sits a young mother, and an infant boy is standing by a nice chair, with his back towards her—he is very quiet now, and very busy—what is he doing? Well,

we will tell you. He is one of those young "lords" who is accustomed to have everything he cries for, and to cry for everything he wants. Just now we had a roar for his mother's scissors, and instead of saying, "No, no—not for baby," with a grave countenance, she put the dangerous thing into his hands, to "hush him up."—Now, behold! he has made a dozen holes in the nice chair cover, and it will cost his father half a day's labour to buy another. This is not all—to-morrow, when that mother again opens her work-box, we shall have another roar, and perhaps a worse consequence. Say, will you follow her example, and run the risk of seeing your sparkling little one grow up a self-willed, reckless youth, a misery to himself and a pest to society, ending his days in a gaol, and perhaps awaking in the prison of hell? No, no!—you cannot bear the thought—then begin in his earliest days to make him obedient, and follow up your teaching by fervent prayer—remember the sowing and the reaping will correspond. You must not expect to gather grapes from thorns. A self-willed, disobedient, indulged child will, in all human probability, become a proud, conceited, reckless, overbearing and ruined man—and you may be the cause! Take care, mother!—take care!

Are you Careful how you Speak?

Hush!—why should you speak against the character of a female? it is all she has to depend upon in this world. Just give the impression wings that she is not so good as she ought to be, and it will fly to every nook and corner of the town. The story you whisper will return in tones of thunder to astonish even yourself, who was the first guilty wretch to repeat so base a charge. A word has often proved the ruin of a virtuous person! A word thoughtlessly spoken, it may be, but reported by an evil mind. Suppress any thought which, if uttered, might wound the character or feelings of another. A thought may be stifled, but a word spoken may never be lost. Weigh everything you may utter, so that none may misconstrue your language, or receive a wrong impression. Above all, never, even in jest, whisper a word which, if true, would throw a blight upon a spotless reputation. Few, in public or private life, escape the tongue of scandal. There is a propensity in human nature to cover its own defects by talking of the misdeeds of others; and it is not easy, even for a Christian, to sit still and hold his peace when idle tongues are dealing with his fair name. If wise, however, he will do so, and let the falsehood die a natural death, instead of galvanizing it into life by the battery of passion.* Let us learn of Him, who, "when he was reviled, reviled not again; when He suffered He threatened not, but committed himself to Him who judgeth righteously."

* Tasso being told that he might take advantage of a very bitter enemy, replied, "I wish not to plunder him, but there are things I wish to take from him—not his honour, his wealth, nor his life—but his ILL-WILL." See also the history of David and Saul, 1 Sam. xxiv.

Are You ever Sulky?

Sulkiness, if you are not too blind to perceive it, is a temper to be avoided by all means. "What can be the matter with father?" said a little boy, "he has not spoken to mother for a week; he goes to work and he comes home and says nothing." "Maybe he has a sore throat, Billy, like mine was once," said young Sally. "No, he hasn't though," quickly replied the boy; "for he eats his bacon just about as well." What an example was here for the little children! What a subject for their conversation! Well, we think a sulky man is bad enough, but surely a sulky woman is worse! and that woman a mother! Only think of the delight of sitting at the same table for a week, and not exchange a word all the time! It would be bad enough to be scolded all this time; but we really think sulkiness is even worse than scolding. People say the remedy is to "let it have its full swing;" but we think it is far better not to have the disease in the house; and if you would not have the trouble of sulky

children, pray do not set them the example. But this is not all; it is very sinful to be sulky, because you know the Bible says, you are not to allow the sun to go down upon your wrath, and surely there is "wrath" in sulkiness! We are advised to count ten before we speak, if we feel angry; and if very angry, to count a hundred. We heard of an old lady who always ran up to her own room to pray when she felt angry, and she was sure to come down smiling. Allow us to advise you to follow her example if you ever feel sulky, and come down TALKING and SMILING.

Life's Last Hours.

Life's last hours are grand, testing hours—death tries all our principles, and lays bare all our foundation—many have acted the hypocrite in life, who were forced to be honest in the hour of death. Misgivings of heart, that have been kept secret through life, have come out in death; and many, who seemed all fair and right for heaven, have had to declare that they had only been self-deceived. A gentleman of renown was on his dying bed, when a friend, near at hand, spoke of the Saviour. "As to the Bible," he replied, "it may be true, I do not know." "What, then, are your prospects?" he was asked. He replied, in whispers, which, indeed, were thunders, "Very dark—very dark." "But have you no light from the Sun of Righteousness?" "Have you done justice to the Bible?" "Perhaps not," he replied; "but it is now too late—too late." A mother, who had laughed at religion and religious people, was seen, restless and miserable, on her bed of death. She desired that her children should be called—they came; in broken accents she thus addressed them:—"My children, I have been leading you in the wrong road all your life; I now find the broad road ends in destruction—I did not believe it before: Oh! seek to serve God, and try to find the gate to heaven, though you will never meet your mother there." Her lips were closed for ever, and her spirit departed to its account, while the household looked on horror-struck. Mother! would you die thus?—Oh, no. Then point to Heaven, and lead the way.

General Miscellany.

The Coral Formation.

The workers which build the coral formations are so insignificant in appearance, that, until the year 1720, they were considered to belong to the vegetable kingdom. We are indebted to M. de Peyronnet for the discovery, that these animals belong to the polypi tribe; they are generally named *Zoophytes*, or plant animals; though, by some naturalists, they have been called *Lithophytes*, or stone plants. Many species are known; those with which we are best acquainted are about thirty-eight in number. They are found of many colors, as white, black, red, purple, green, yellow, &c.; the species best known are the white, red, and black; they may be found in the Mediterranean, but much more abundantly in the Indian Ocean; indeed, it is in this sea, that the mighty changes have been wrought by these diminutive workers.

The general shape of the growing coral is in the form of a plant, something like a cauliflower, with a fixed stem and calcareous subdivided branches, according to an account of these animals in the Oxford Encyclopedia. If a coralline plant be strictly observed while still growing in the sea, and the animal be not disturbed, either by the agitation of the water or by the touch of the observer, the little polypi will then be seen in infinite numbers, each issuing from its cell. In some kinds the head is covered with a little shell, resembling an umbrella, the arm spread abroad in order to seize its prey, while the hinder part remains attached to its habitation, whence it never wholly removes. If, in our researches after the nature of these plants, we should break off a branch of the coralline, we shall perceive that its whole substance, which is jagged and irregular, is covered by a mucous fluid, and in almost every part studded with little jelly-like drops,

which, when closely examined, will be found to be animals of the polypus kind.

Captain Basil Hall thus describes a coral reef in the seas around Loo Choo, the zoophytes in these seas belonging chiefly to the genera *asteria*:—"The examination of a coral reef, during the different stages of one tide, is particularly interesting: when the sea has left it for some time it becomes dry, and appears to be a compact rock, exceedingly hard and ragged; but no sooner does the tide rise again, and the waves begin to wash over it, than millions of coral worms protrude from holes in the surface, which were before invisible. These animals are of a great variety of shapes and sizes, and in such numbers that in a short time the whole surface of the rock appears to be alive and in motion. The most common form of the worm at Loo Choo was that of a star, from four to six inches long, which moved about with a rapid motion in all directions, probably in search of food. Others were so sluggish that they were often mistaken for pieces of rock; these were generally of a dark brown color, and from four to five inches long.—When the rock was broken near the level of high water, it was found to be a solid stone, but if any part of it were detached at a level to which the tide reached every day, it was discovered to be full of worms, of various lengths and colors, some being as fine as threads, and several feet long, generally of a bright yellow, and sometimes of a blue color; while others resembled snails, and some were not unlike lobsters and prawns in shape, but soft, and not above two inches long."

The red or true coral grows in an expanded and somewhat flattened form; the flesh is of the color of red lead, inclining towards vermilion, soft, slippery, and full of minute veins. The mouths of this species consist of eight valves, which rise up in a conical form. They have eight claws, each of which has a double fibre at both edges.

The red coral is found in the Mediterranean, on the shores of Provence, from the Cape de la Couronne to that of St. Tropez, about the isles of Majorca and Minorca, on the south of Sicily, on the east of Africa, and about Cape Negro, in the Ethiopic Ocean.

The black coral is found on the shores of the Indian Ocean, in the Mediterranean Sea. It grows in a shrubby form, reaching the height of about two feet. This species is covered with grey flesh.

Coralis of all species are most abundant in the equatorial zones, and diminish, both in number and variety, as we recede from the tropics. The reefs disappear about 52 deg. 15 min. north latitude, and 29 deg. south latitude.

Some ranges of these reefs are very extensive; throughout the whole of the Polynesian Islands, a length of three thousand miles, they are found to exist. One of these, the Aurora Island, is very remarkable, being about fifteen hundred feet above the level of the sea. Captain Wilkes sounded it at the base of the cliff, and found no bottom with a line nine hundred feet in length.—This island bears conclusive testimony that it has been elevated by an upheaving force.

An Anecdote.

In 1832 an agent was sent by the French Government to this country to ascertain how our mechanics' institutions were conducted, and to gain particular information as to the schools provided for the education of the working classes. The agent visited several towns in England and Scotland, and was much pleased with all he witnessed. When at Glasgow, an incident occurred which is worth recording:—An English gentleman took him one evening to a devotional meeting, held by Sunday-school teachers; and, soon after he entered, the intelligence of who he was, where he came from, and what was his mission, became known to those assembled. The agent remarked to his friend that he had not often met with a more courteous or intelligent assembly of "ladies and gentlemen." No reply was made, as the opening prayer was offered up by one of the male teachers. After this a hymn was given out by one of the females, and, at the conclusion of the service, a prayer was offered up by another of the teachers. The agent, who understood English well, was not a little surprised to find, that in the course of this prayer the Almighty was reverently besought to "bless and prosper the stranger now pre-

sent, his country, and its people, and the good cause in which he was engaged." The agent bade his friend adieu for the night, after having expressed his admiration at the propriety of conduct and deep devotional feeling of all present.

Next morning they visited two large factories. In one of them, much to his astonishment, the agent found some of the "ladies" of the preceding evening in plain working clothes, busy at their looms. In the other, a large engineering establishment, he found several of the "gentlemen" in leather aprons, wielding heavy hammers over red-hot bars of iron. One of these men, who kindly and intelligently explained all the operations going on, stated that he was an Egyptian, and had been sent over at the cost of the Pacha, to learn engineering practically for the benefit of his country. "Ah, my friend," said the French gentleman to his English companion, as they were departing, "these working men have learned to respect themselves, and now they will be respected by every one else."

Care for Weak Eyes.

An elderly gentleman, accustomed to "indulge," entered the room of a certain inn, where sat a grave friend by the fire. Lifting a pair of green spectacles upon his forehead, rubbing his inflamed eyes, and calling for hot brandy-and-water, he complained to the friend that "his eyes were getting weaker and weaker, and that even spectacles didn't seem to do them any good." "I'll tell thee, friend," replied the Quaker, "what I think. If there was to wear thy spectacles over thy mouth for a few months, thy eyes would get round again."

Literary.

Mental Science.

No I.

By MENTAL SCIENCE we understand that science which relates particularly to the human mind; or to the investigation of its existence, nature, properties, passions, affections, emotions, capabilities, inclinations, operations, states, &c.—It includes an explanation of the whole phenomena (so far as practicable,) of the intellectual or spiritual, immortal, immortal, and active substance or principle, in man; whereby he perceives, remembers, reasons, and wills. It may, however, embrace within its vast domain, other spiritual substances or beings.

This important Science is sometimes designated Pneumatology, Ontology, Metaphysics, Mental Science, Mental Philosophy, the Philosophy of the Understanding, the Physics of the Mind, or the Doctrine of the Mind.

Regarding the mind as the seat of certain affections and processes, we would assign to Mental Science, as its legitimate and sole office, in the first place, the investigation of these viewed simply as phenomena. The register of these would form the Natural History of the mind;—their classification, its Natural Philosophy. The Mental Science, comprehending both,—taking cognizance of all the various states of the mind, with the changes or sequences which take place on these in given circumstances, as so many facts which it must describe aright and record aright,—presents us with the Physics of the Mind.

Mental Science teaches us to know ourselves: to improve, direct, and exert, our mental powers for the benefit of ourselves and others; to correct error, prejudice, and false self-love; to resist vice and restrain the unruly passions; to cultivate those virtues which constitute the true happiness of man; is especially essential to the proper conduct of education; and is of the utmost importance in the whole of social political life.

If such be its import and design, it should not be lightly regarded, or rejected as a Science of no great consequence. It should assume its proper province, and attain that consideration to which it is entitled. Nor should those who study it, as a Science, be viewed as mere dabbles in Metaphysics; but as those who are investigating the noblest part of man. One of our own poets assures us,

"The proper study of mankind is man."

But can mankind attain a correct knowledge of man by merely studying his physical nature, or the visible and material form? With equally as much truth it might be asserted that the child who has acquired a knowledge of the most simple elements of our language, understands the whole circle of arts and sciences. The parallel is by no means very dissimilar. The one has commenced with the first principles of literature; the other is only attaining a knowledge of the inferior part of human nature—the mere casket which contains the precious jewel. This is no more the proper study of man, than the mere

sight of a crucible containing a portion of melted substance, constitutes the beholder a chemist.—The proper study of mankind then is to acquire a knowledge of man's mental being and spiritual nature. Mental Science, therefore, embraces the investigation of the human mind. For the soul of man is properly man himself. The body is but the house or tabernacle; the soul is the tenant that inhabits it; the body is the instrument; the soul the moving power that puts it into action and directs it.

How important, then, is this subject to be studied! "Know thyself," is one of the most useful and comprehensive precepts; and, with particular energy, it should be applied to Mental Science. Thales, the Milesian, who is said to be the author of this maxim, says, "for a man to know himself is the hardest thing in the world." The above assertion is not only true with regard to man's physical and moral nature, or spiritual state; but also with respect to the nature, properties, and various affections of the human mind. And well would it be for mankind, if they duly estimated and acquired mental knowledge.—They would have such conceptions of its necessity, its magnitude, and its utility, as to induce them to respect it with a veneration equal to that which the ancients had for the above quoted precept, when they had it written in golden capitals, over the door of the temple at Delphos. If it be true that "all our knowledge is ourselves to know,"—an acquaintance with Mental Science is of vast importance. Who can understand that living, active, spiritual, principle in man without it? Who can comprehend intellectual nature, so far as it is comprehensible, without a knowledge of this sublime science?

To study the nature, affections, and processes of the human soul, we must, whether conscious of it or not, either directly or indirectly, attend to the science of mind. Such is its constitution, that a desire for knowledge is natural to the mind of man, and can only be attained by certain processes of which it is capable, and by the accomplishment of which it acquires sensations and ideas. The eye is the instrument by which sight is imparted to the soul; the ear conveys sounds to the soul; the taste communicates to the soul bitter and sweet and other similar sensations; the smell is that nice susceptibility which excites in the soul odiferous or the contrary impressions; and feeling is the mind's consciousness of certain sensations produced by the touch. By these the soul, while confined within its material vehicle, sees, hears, tastes, feels, and smells. These constitute the organs of sense,—the grand sources and inlets of knowledge. Consequently, whether we believe it or not, are conscious or unconscious of the facts, we have to do with Mental Science; and it should form no inconsiderable part of our study. By the organs of sense the soul attains conceptions of several qualities in the objects themselves: for by sight it has a conception or image composed of colors and figures, which is all the notice and knowledge of its nature the object imparts to the mind by the eye. By hearing it has a conception called sound, which is all the knowledge it has of the quality of the object from the ear. And so the rest of the senses are also conceptions of the several qualities of their objects.

GEORGE JOHNSON.

Point de Bute, July 2, 1851.

Correspondence.

JUDGE MARSHALL'S LETTERS.

As regards my own personal observation and knowledge, on this subject, in reference to the United Kingdom, I feel bound in candour and a just regard to truth, and the interests of religion, to say, that in all the extensive intercourse and communications which I had with religious professors, in various, or nearly all denominations, during my sojourn, and many journeyings throughout most, or nearly all parts of the Kingdom, I could not avoid observing the presence and influence of this earthly passion for the acquisition and enjoyments of gain. It was manifest in the spirit and tone of conversation; in the sumptuous, luxurious, and expensive furniture, decorations, and adornments of the habitations; in some instances, in the equipages; in all, in the apparel; in an almost universal neglect and disregard of the wants, the sufferings and claims of the poor and destitute; in a prevalent lack of suitable liberality and generous contribution, for religious, moral, and benevolent institutions and purposes; as well as in many other particulars which it is not requisite here to specify. Some seeming extenuation of this worldly spirit of gain, may, probably, by some, be conceived or urged, from the admitted fact, that the taxation of the Kingdom is so extremely heavy and oppressive at the present time; especially upon the middle classes of society, who form the great body of christian professors; and that, from this consideration, and also

the extensive competitions in all employments and branches of business, they are, from regard to the comfortable or sufficient support, and the other claims of their families, almost compelled, thus ardently to strive after worldly possessions. But to this seemingly plausible but delusive suggestion, it may be conclusively answered, that, although all the just and consistent claims and regards as to family are fully admitted, yet, certainly among the first and most imperative of the duties, are those of zealous and active piety and benevolence; and the securing of a heavenly, in the place of the naturally earthly mind. The truly pious and exalted principle will ever manifest its sincerity, by being carried out in the life, in all suitable and consistent self-denial; by avoidance of indulgence in the lust of the flesh, the lust of the eye, and the pride of life; and by doing all manner of good to others, according as circumstances may afford the ability. In order, therefore, that these cardinal duties may be duly observed and performed; while at the same time, the just and reasonable family claims are faithfully fulfilled, there should, on the part of all religious professors at least, be an avoidance, or abandonment of those sensual, vain, and expensive possessions and indulgences, as to habitations, apparel, equipages, and in other respects, which have already been specified as being so prevalent among them. Neither the claims of family, the burthens of taxation, the competitions in business, nor any other consideration or circumstances, can, with regard to any persons, more especially religious professors, afford any just or available excuse for the presence or indulgence of that spirit of Mammon, that ardent pursuit of its gratification; or those sensual or selfish fruits of its exercise, which have already been described.

If proofs are called for, to confirm the truths of the remarks and assertions here made, as to the prevalence of this desire and pursuit of worldly gain among religious professors, alas! they are most abounding and explicit. To give them all, even from comparatively recent authorities, would be, to transcribe a volume on the subject. It is, however, both becoming and requisite, after all which has just been remarked, that some of such authorities should be here introduced. The first, then, to which a reference may be had, is the powerfully written, and celebrated Essay, by that learned and eminent character Dr. Harris entitled,—"Mammon, or Covetousness, the Sin of the Christian Church" for which he obtained the prize of 100 guineas, as being the best among the productions of no less than 143 competitors on the subject proposed. And, here, at the very first mention of this authority, it may be remarked, that Dr. Harris, from his being an eminent and leading minister in a large and influential denomination of christians, in England, would not, we may be fully assured, carelessly, or recklessly, or without the most truthful and most perfect convictions as well as urgent sense of duty, make any assertions or remarks on this point, or any other indeed, which would seem to tend to the disparagement or depreciation of the character of religious professors; more especially in the eyes of the worldly or profane; or which would tend in any degree to impair their influence for good. It may also be remarked, that his eminent and long continued position in the church, and his intercourse with professors in the various denominations, afforded him the best possible opportunities of becoming thoroughly acquainted with all facts and particulars relating to the main subject of his Essay. Moreover, it may be conclusively observed, that his sentiments and opinions therein, so decidedly expressed as they are on that subject, are authenticated and confirmed, by the two adjudicators, the equally eminent ministers Dr. Pye Smith, and the Hon. and Rev. B. W. Noel. The title of the work is, indeed, sufficient to convey the decided conviction of all those high authorities, that there is this spirit of Mammon, or ardent desire of gain, most extensively prevalent among religious professors. This title, it will be remarked, most pointedly and emphatically declares, that—"Covetousness" is, at the present time, in an especial manner and degree, the sin of the Christian Church. But the Rev. Author greatly enlarges on the deplorable position, throughout his eloquent and awakening

but doubtless, to him, trying and painful work. To transcribe the whole of the passages regarding and confirming that position, would be, to give a large part of the volume. The following are a few of the most pointed and comprehensive. "What has prevented the gospel from fulfilling its first promise, and completely taking effect? what has hindered it from filling every heart, every province, the whole world, the entire mass of humanity with the one spirit of divine benevolence? why, on the contrary, has the gospel, the great instrument of divine love, been threatened age after age, with failure? Owing, solely, to the treachery of those who have had the administration of it; owing, entirely, to the selfishness of the church." Now, when it ought to be holding the world in fee, it is barely occupying a few scattered provinces, as if by sufferance; and has to begin its conflicts again. And we repeat, the only adequate explanation of this fact, is, that selfishness, the sin of the world, has become the prevailing sin of the Church." Concerning Covetousness, as the primary or principal form of selfishness, he writes—"To the charge of covetousness, under one or other of these various forms, how large a proportion of mankind and even of professing christians must plead guilty, and again;—"For though no part of the world is exempt from the influence of covetousness, a commercial nation like Britain, is more liable to its debasement than any. Were it not indigenous to the human heart, here, it would surely have been born; for here are assembled all the fermenting elements favourable to its spontaneous generation; or were it to be driven from every other land, here it would find a sanctuary, in a thousand places, open to receive it. Not only does it exist among us, it is honoured, worshipped deified." "Every nation has its idol: in some countries that idol is pleasure; in others glory; in others liberty; but the name of our idol is Mammon." "And not does this fact distinguish us from most nations, it distinguishes our present, from our former selves—it is the brand mark of the present age." "Mammon is marching through the land, in triumph." And, again, he writes. "Are our religious assemblies exempt from the debasing influence? My brethren, saith the Apostle James, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in godly apparel, and there come in also, a poor man in vile raiment; and ye have respect unto him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor,—Stand thou there, or sit here, under my footstool, are ye not then partial in yourselves, and are become judges of evil thoughts? "But did not the Apostle draw this picture prophetically of the present day? 'Could he now witness,' says Scott in his comment on this Scripture, 'what takes place in this matter; and give his opinion of it, would he not repeat the censure, that we are influenced by corrupt reasonings and erroneous calculations; and utter it in words even more severe.' And would he not find, it may be added, that the influence of wealth has penetrated deeper still? that it not only sits in the presence of God, while poverty stands, but that it often rules there, while poverty serves; that in that sacred enclosure, where men should take rank only by superiority of spiritual excellence, wealth, in many instances, lords it over character; and reigns with a sway as undisputed as it exercises in the world." With reference to public meetings for raising money for religious and benevolent purposes, the Author, after honorable mention of some, as donors, whom, as he says "it is a privilege to know," and "whose ordinary charity is single handed," he remarks,—"But does not the very fact, that novel and questionable means are sometimes resorted to, for the purpose of replenishing the funds of benevolence, imply, that ordinary and improved methods had failed to answer that end? in other words, that the charge of covetousness lies against the professors of the gospel, generally? But, besides this presumptive evidence of the charge, it is easy to substantiate it, by two direct proofs,—the first, derived from their conduct in the world; and the second, from their conduct in the church. Who has not heard of the morality of trade, as differing materially from the standard morality of the

gospel? yet, how small the number of christian professors who perceive the guilt of this moral solecism. How few, who do not fall in, for the sake of pecuniary advantage, with the most approved worldly methods of increasing their profits! Blinded by the love of gain; and justifying themselves on the ground of custom, and self-defence, the sense of right is overruled, and conscience itself becomes a victim on the altar of Mammon. The other proof of the covetousness of the church, may be deduced, from the very fact, that its contributions to the cause of mercy, are annually increasing. For it proves, either, that having reached the standard mark of liberality, we are now yearly exceeding it; or else, with slow and laborious steps, we are only as yet, advancing towards it." And further on, as to the prevalence of covetousness in the church, he writes,—"Here and there, an individual is to be found, who appears to be economizing his resources, and employing them for God: but the very admiration in which such an one is held in his circle, implies that he stands there alone. The light of a Reynolds, a Thornton, a Broadley Wilson, an unostentatious L—, shines so conspicuously, on account of the surrounding darkness. In every section of the christian church, a spirit of self-denying benevolence, is the exception; and a spirit of worldly self-indulgence, which leaves little for God, is the rule." "It is a subject deserving the most serious consideration of the christian church, how much its comparative want of success in attempting to enlarge the empire of Christ, is to be ascribed to its prevailing covetousness." "What would have been the history of the primitive Christians, had they been cursed with the love of money, as the Christians of the present day are?" "But feeling the momentous nature of the object in which they were embarked; that the salvation or condition of the world depended, instrumentally, on their conduct, they laid aside every weight; cast their all into the treasury of benevolence, and held themselves free and ready to do their Lord's behests;—and he caused them to triumph in every place. We are professedly treading in their steps. We have received from them the standard of the cross, and are carrying it forwards against the common foe. But, though avowedly warring with the world, have we not taken a wedge of gold, and hidden it in the camp? If the presence of one Achan, was sufficient to account for the discomfiture of Israel, can we be surprised at the limited nature of our success, when every tribe of our Christian Israel has its Achan, and almost every tent, its "accursed thing?" Has not the cupidity of Christians, made the very profession of disinterested benevolence to be laughed at by the world; and to be suspected, even among themselves? Have not deeds of self-sacrificing liberality, such as would have been looked on in the primitive Church, as matters of course, become so rare among Christians, that the man who should perform them now, if he did not actually endanger his reputation, would, at least, incur the suspicions of a large proportion of his fellow professors?" In a subsequent place, after admitting that some signs are being exhibited of an improvement in Christian liberality, he remarks:—"But pleasing as these circumstances are, it must be remembered, that they are little more than indications of improvement. All the great defects in the charity of the Christian church remain with very slight modifications. The great current of christian property is, as yet, undiverted, from its worldly channel. The scanty rills of charity which at present water the garden of the Lord; and the ingenuity and effort employed to bring them there, compared with the almost undiminished tide of selfish expenditure, which still holds on its original course, remind one of the slender rivulets, which the inhabitants of the east raise from a river, by mechanical force, to irrigate their thirsty gardens; the mighty current, meanwhile, without exhibiting any sensible diminution of its waters, sweeping on, in its ample and ancient bed, to the ocean." Should any suggest, that the foregoing remarks and strictures are not appropriately given here, by reason of their having been applied to a period some time past, it may, with truth, be answered, that there are abundant facts and circumstances, now existing, to show that the covetous spirit is

still as generally prevalent, as when those remarks were written; if not, indeed, more powerfully active. Another minister of religion,—The Rev. B. Parsons, seems to think, that the same sordid spirit is still as extensively infecting the Church, by the following remarks which he makes in his pamphlet,—"Buy the Truth and Sell it not"—"How few wealthy Christians have ever yet tasted the exquisite bliss of making a real sacrifice for Christ! We must soon have another Essay on 'Mammon.' Dr. Harris, we fear, is more admired for his style, than the principles of his book. The work is read, rather as a novel than a morality." With regard to the United Church Establishment, in England and Ireland, if the covetous or worldly spirit and practice are not more prevalent therein, than in other denominations,—which will not here be asserted,—yet it must, surely, be admitted, that there are connected with, and unavoidably incident to its present constitution and existence, far more numerous temptations to the origination and indulgence of such a spirit; and very many more facilities and means for its gratification, than in any of the other Churches. Whatever advantages there may possibly be, in the existence of such a State Church Establishment, it would seem, on unprejudiced examination, clearly to appear, that they are very far more than counterbalanced by the temptations and facilities which have just been alluded to, some of which will now be set forth and explained. A small statistical English Work, published only a few years past, and which,—from the references to Parliamentary and other public returns,—appears to be sufficiently correct, contains a great number of statements concerning the revenues of that Church; and various other important particulars relating to it, some of which statements will now be given. The first of them, which may be here produced, are under the head of:—

"THE REVENUES OF THE CHURCH."

"It is difficult to get at an exact estimate of the total revenues of the English Church. The Tithe Commissioners reported sometime ago, that the tithes uncommuted amounted to £5,000,000 a year; and the tithes commuted, to £1,480,000; making a gross sum of nearly Six and a Half Millions, sterling. And if the tithes yet uncommuted, be rated at the same value as those commuted, the annual income of the clergy, from tithes alone, will amount to at least Eight Millions, sterling a year. There are also the charitable foundations of England; most of which are in the hands of the clergy. The Royal Commission on Public Charities, shewed, that the revenues from these sources,—now mainly under the controul of the clergy,—amounted to nearly Three Millions a year." By this statement, is only meant, that by the management of those institutions, and their revenues, by the clergy, some emolument is derived and received by them, in addition to their income from tithes, and other sources.—Next, "there are the professorships, the fellowships, tutorships, masterships, &c., in the Universities." Of these situations the clergy, chiefly, have the possession. "The revenues of Oxford and Cambridge, amount to no less than £741,000 yearly, then there are the surplice fees; fees for the consecration of burial grounds; preacher's fees; lectureships; chaplainships; chapels of ease; Easter dues; christening fees; marriage fees; burial fees; episcopal revenues; revenues from lands; and numerous other sources;—all of which have to be added to the revenue from tithes, and which, if added together, will form a total, of certainly not less than Ten Millions per annum. The items may be classified as follows:—

Church Tithe, estimated at	£8,000,000
Income of the Bishops, (according to the Bishops)	296,047
Estate of the Deans and Chapters	491,000
Glebes and Parsonage Houses	27,000
Perpetual Curacies	75,000
Benefices not Parochial	32,450
Church fees, on marriages, christenings, burials, &c.	500,000
Oblations, offerings, and compositions for offerings	80,000
College and School foundations	682,150
Lectureships in towns and populous places	60,000
Chaplainships, and offices in public Institutions, (very much underrated at New Churches and Chapels)	10,000
	91,050
	£10,483,697

In one sentence it may be stated, that the clergy of the English Church alone, divide among them, more money than the State Clergy of all the rest of Europe, put together."

Obituary Notices.

Died, at Young's Cove, in the Sheffield Circuit, on the 12th of April, 1851, Mr. JOHNS LIPSITT, aged 82. Mr. Lipsitt was a native of Ireland, and when a small boy he heard Mr. Wesley preach. After the sermon, that esteemed Minister of the Gospel kissed him, and implored the blessing of God upon him. Our departed friend was brought to God, early in life, and for sixty years he was a truly pious and zealous member of the Methodist Society. He was very happy in his last affliction, and died a triumphant death. W. S.

Died, on the 18th of May, 1851, at Sheffield, Mr. BENJAMIN BARKER, aged 53. Twenty-seven years ago, he was converted to God—his soul was set at liberty at a prayer-meeting in his own house. When he was made happy in God's pardoning love, he leaped for joy. He joined the Methodist Society, and continued a consistent member to the day of his death. During his protracted affliction, he expressed his confidence in God, and his entire reliance on the merits of his Saviour. For several years he was Circuit Steward, led the singing in the Chapel, and conducted the public worship of God in the absence of the minister. He trained up his children in the fear of God, and to love the courts of the Lord's house. May his beloved surviving companion, and all his dear children, meet him in heaven.

"Who meet on that Eternal shore,
Shall never part again."

W. S.

THE WESLEYAN.

Halifax, Saturday Morning, July 19, 1851.

FROM THE PAST TO THE PRESENT.

ON a review of what GOD had done through the agency of METHODISM, our dying Founder exclaimed—"The best of all is, God is with us." This triumphant note has, again and again, been raised to heaven by his Sons in the Gospel; and to day, looking over the broad field of Methodism, we may in adoring wonder exclaim—"What hath God wrought!" The past is full of cheerful and encouraging remembrances—Bright and happy thoughts shed their sunshine on the mind—like sweet music, "mellowed by distance," producing benign and soothing influences. The labourers, it is true, in many instances, sowed the precious "seed of the kingdom" amid toil and weeping, but, according to the faithful promise, they returned with rejoicing, laden with the fruits of harvest. Conflicts marked almost every step of the "sacramental host," but amid the din of war—and on the embattled field, not strewed "with garments rolled in blood," but covered with the spoils of the all-conquering Cross—the armies of the living God chanted the soul-inspiring psalm—

"Thou only, Lord, the work hast done,
And bore thine arm in all our sight;
Hast made the reprobrates thine own,
And claim'd the outcasts as thy right.
Thy single arm, Almighty Lord,
To us the great salvation brought,
Thy Word, thy all-creating Word,
That spoke at first the world from nought.
For this the saints lift up their voice,
And ceaseless praise to thee is given;
For this the hosts above rejoice,
We raise the happiness of heaven."

Through the means of Methodism, thousands of spirits, sanctified on earth by grace, have reached the "better land" and are now encircling the throne; whilst, as the fruit of its labours, thousands more are on the field of warfare, "fighting the good fight of faith," and advancing to the victor's crown, "the great recompence of reward." Methodism has extended itself into nearly all lands, and has led to the SAVIOUR, and gathered within its folds, some of every "nation, kindred, and tongue." The blessing of the Lord has rested upon it. His arm has been both its protection and defence. Much, indeed, has been said and written of Mr. Wesley's wisdom and prudence, and capacity of governing, and to these qualities of mind, superficial persons have been ready to ascribe the success of Wesleyan Methodism as a system of means; but whilst these mental qualifications are neither overlooked nor underrated, we, on surer because more truthful ground, attribute that success primarily to the blessing of God, manifestly and pre-eminently accompanying the zealous and evangelistic efforts of our Founder, his co-adjutors and successors. This fact should never be forgotten. "To this divine source Mr. Wesley was in the habit of referring the astonishing progress of the work in his day; and we rejoice to know,

that this has been the "wont" of all sound Methodists from that time to the present. We advert to the past of Methodism, on this occasion, for the purpose of deriving from it counsel and encouragement for the present. The counsel is, for us who are identified with Methodism at this day, to "walk in the old paths" and "by the same rule and to mind the same thing"—to emulate the piety, the faith, the zeal, the self-denial, the courage, the abundant labours and cheerful perseverance of our venerable Founder and the first race of Methodist Ministers and people, as well as of our respected Fathers and brethren in the Mother Country and other lands. The encouragement is, that the continually faithful, zealous and persevering discharge of the duties, which the Bible and the Church of our choice impose on us and render obligatory, will be crowned with success similar to that graciously vouchsafed during the past; and that, as the present number of Methodist agents are greater and the fields of labour more extensive, than those of former years, we may expect the blessing of God to favour us with a proportionate measure of prosperity, and with still more signal tokens of divine approval.

CANADIAN CONFERENCE.

We acknowledge the receipt of a copy of the Minutes of the Twenty-eighth Annual Conference of the Wesleyan Methodist Church in Canada, recently held at Toronto. From this official source, we gather the following particulars:—Four Preachers were received into Full Connexion with the Conference; seventeen remain on Trial, seven of whom have travelled three years; three, two years; and seven, one year. One was allowed to retire for one year on account of ill health; nineteen were received by the Conference on Trial. James Wilson, George Ferguson, and Alexander Sturgeon Byrne, had died during the year; an interesting notice of each of these honored and laborious brethren is given. The obituary of Franklin Metcalf, who had died the year previous, appears in the Minutes of this year. There are in the Canadian Conference thirteen Supernumeraries, and twelve Superannuated or Worn-out preachers. The Conference is divided into Ten Districts, similar to those in England, and other parts of British Methodism; a Chairman is appointed to each. Persons holding official stations are as follows:

- ESOBH WOOD, President of the Conference, and General Superintendent of Missions.
- JOHN RYERSON, Co-Delegate.
- JAMES MURPHY, Secretary.
- EGERTON RYERSON, D.D., Chief Superintendent of Schools, by permission of the Conference.
- ANSON GREEN, Book Steward.
- JAMES SPENCER, Editor of *The "Christian Guardian."*
- THOMAS DEMOREST, Agent for Connexional Funds, under the direction of the Book Committee.
- D. C. VAN NORMAN, A.M., Principal of Burlington Ladies' Academy.
- S. NELLES, A.M., Principal of Victoria College.

Not including Supernumeraries and the Superannuated, there are one hundred and seventy eight ministers on the Station-sheet. Members in Society are stated to be twenty-six thousand, two hundred and thirteen; one thousand and seventy-eight of whom are Indians. From the several Circuits, £345 12s. 11d. were received for the Contingent Fund, and £200 from the Book Room and Printing Establishment, for the same fund. The Chapel Relief Fund, including Circuit Collections, Preacher's Annual Subscriptions and Trustees' Subscriptions, realized £213 16s. 1½d. The sums paid into the Superannuated Preacher's Fund during the year, including a trifling balance in the Steward's hands from last year, amounted to £619 15s. 9d. The Minutes also contain the "Constitution of the Religious Tract Society of the Wesleyan Methodist Church in Canada," and also that of any Auxiliary which may be formed. Other matters in the Minutes, such as the PASTORAL ADDRESS, &c., we have noticed before.

We have given these statistical notices of the Wesleyan Canadian Conference, to show that Methodism, in Canada West, is in a healthy and vigorous state, and is putting forth commendable efforts to maintain its position and extend its sphere of usefulness. We hope that Methodist of the Lower Provinces will be stimulated to similar efforts; and, believing as we firmly do,

that Methodism, when brought fairly into operation, calculated, above all other ecclesiastical organizations, to carry into effect the Commission of Christ to his first Ministers, and his redeeming purposes toward our fallen and guilty race, our ardent desire is, that, for the sake of the Church and the world, our system of means may be worked—worked well, and faithfully, and to its utmost capacity, and with unqualified reliance on the promised blessing of heaven.

A TILT AGAINST THE TIDE.

A Correspondent of the *Church Times*, who writes from Margaret's Bay, and signs himself "J. S.," has given an affecting account of the "parties in the Church" of England. To his mind "there seems to be three principal parties in that Church at this moment," which he thus classes—1st. "The Sound Churchmen"—those, who, according to his description, are high-churchmen, out and out apostolic-succession men. 2nd. "The Romish party"—those who have run and are running "headlong into the superstitious and idolatrous of the Papacy." 3rd. "The Dissenting Churchmen, or dissenting party in the Church,"—those, who, though "they may have been led to appreciate the love of Christ in dying for sinners," "would just as readily join the communion of schismatics as that of the Church" of England. Of this latter class, he says, "even clergymen are sometimes found who think no more of the Church of England than of any other sect!" Of the "Romish party" he professesly says but little, "because it must soon be known, and is not strong and numerous." (?) "Nay it must soon come to an end." (!) "The run towards Dissent," he says, "is fashionable." "The tide runs that way. It is so plausible a thing to be on friendly terms with all kinds of men! It looks so indecent to be otherwise!"

This writer pays no great compliment to his Church. After all his boasting, it appears from his own showing, that the possession of sound doctrine in formularies, cannot of itself save, and has not, in regard to the Church of England, been able to preserve the pulpit from heresies, and the flock from schism. False doctrines abound among both Clergy and laity—and the Church is split up into divisions. "The Romish party" are strong and numerous—and it is not by such fossilizing as that which "J. S." practices, that this party will be put to an "end."

With his own admissions before him, it will become him to talk of the Church of England's "schismatical neighbours." Hear what he says: "A spirit of dispute and of division has arisen within our fair borders. Some have left their first love! Some few hold the doctrine of Balaam, or of the Nicolaitanes! Some may even be filled with the spirit of that false prophetess Jezebel, to seduce God's servants to commit fornication with foreign gods. Some have the name of living while they are dead. Some are neither cold nor hot." Is there not practical, widespread schism here—in the very heart of this writer's own church? and yet he talks contemptuously of "schismatical neighbours!" We fear it is this person's dread of "dissent" which has especially stirred his ire, or given birth to his rhapsody. He has discovered, in some way or another, that "dissent is fashionable"—that the "tide runs that way"—that certain Churchmen wish to be on friendly terms with other men—that to be otherwise, to be haughty and exclusive, to treat Dissenters, so called, as if they were outcasts from the mercy of God and beyond the pale of the Christian Church, is deemed "intolerant." Truly, if this be the case, "J. S." requires to look well to his ways.

These things, in his view, are wrong. "Dissent" is worse than the plague! Churchmen mingle with Dissenters! They had better associate with lepers! No treatment of those poor, ignorant, despised, deluded Dissenters can possibly be intolerant! They deserve neither a name, nor a place, among the people of God! Such is the spirit of high-Churchism, wherever it is found. But however such a spirit may be fostered and manifested by certain self-constituted absorbents of ministerial authority and church privileges, the mass of the people of these Provinces are too enlightened not to perceive its contrariety to the spirit of Christianity; and too independent either to be driven into its adoption, or to suppress their righteous indignation against those, who, by word or deed, are attempting to extend and perpetuate its baneful influence. "J. S." may indulge his "strong impulse," and storm at

the running tide of dissent; but we remind him, and our readers generally, that bigotry must yield to christian charity, and high-Church claims must bend or break—bend before the majesty, or break beneath the power, of Bible-truth.

Parties in the Church of England.

The Church of England is a union on the principle of compromise. In no two of her parishes are you certain of hearing precisely the same doctrines. You have men of all imaginable schools which can be crowded by any ingenuity upon the basis of non-popish orthodoxy. In this parish is a minister who preaches an atonement for all, a Holy Spirit attesting the believer's adoption, a fulness of grace sufficient to save from all sin, and holding forth the word of life in a strain which no man could distinguish from that of Wesley or Fletcher. In the next parish, you find one who is proclaiming the eternal decrees, some elected before all things, some reprobated or overpassed in the intentions of redeeming love, and leading you to imagine that Geneva had hold of the pulpit. At your next call, you find a divine who compositely preaches both these systems, neither harmonizing them, nor hiding them, but telling you he finds both, and is bound to preach both. His neighbour is a hot Protestant who deals all manner of malediction upon Rome, and makes every line of the prophetic pages scintillate with promise of fiery indignation against the scarlet lady. After him you light on a solemn and formal gentleman, much in love with the middle ages, impressing upon you the glorious beauty and authority of the Catholic Church, giving to the fathers a tender obedience, and holding tradition so high as to make it seem very near the seat of authority. Presently you hear a sermon in which men are earnestly warned against the dangerous error of baptismal regeneration, and of sacramental efficacy; and told right home that with whatever water baptised, they must yet in heart and life be born again; and from whatever hand they take the sacred bread and wine, they must have a heart-acquaintance with Christ's broken body and his shed blood, or their belonging to the true church, and being favoured with duly appointed ministers, and partaking of two sacraments will only tend to heap upon their unsanctified hearts a more tremendous condemnation. In, perhaps, the very next Church, you are taught to believe that the tenet of baptismal regeneration is the very touchstone of orthodoxy, and the article of a standing or falling Church; that the man who denies it falsifies all Catholic truth, and nullifies all divine ordinances. Here you have a man upholding bravely the duty and the right of exercising private judgment; there you have another placing it not exactly under anathema, but under every assignable disadvantage. Here you have a man high on the hobby of the one true Church, which Church is the Church of England, and the Romanists are schismatics, and the Dissenters are schismatics, and the sons of the true Church are very happy indeed; but all the others, whether on this hand or on that, are dwelling on the neutral ground between hope and despair, which is presided over by unmerciful mercy. Again, you hear of another who is full of brotherly charity, he lays down plainly apostolical faith and apostolical life as the basis of unity; all who have these he hails as members of the one holy Catholic Church; all who lack these, he tells them, are strangers and aliens; albeit they speak his own shibboleth, and eat at his own table. Then you meet with another whose range is wider still; he is not precise, he admires the Gospel greatly; indeed, he thinks it altogether a very beautiful and very wonderful thing; he does not say much as to what it teaches; he little meddles with its effects upon the inner man; he talks little about atonement, or conversion, or saving faith, or a new life; but he sees great advantages to society in the Gospel, and he alludes to the miracles as if they might be real, and he admires the sages of heathen Greece and Rome, not wholly forgetting those of India; and he talks as if he had been rather Germanward in his travels; and he leaves you to wonder very much at what he believes, and does not believe—what he means you to believe, and not to believe; but he also leaves you with a sort of secret assurance, that whether you hit upon one thing or upon another is not so very much matter; for, after all, a great many opposite things may each be tolerably right. Here, again, you find a gentleman, with candles on his altar, genuflexions in his ritual, and much of ceremonial that savoureth of Rome. Close by is one who ably exposes the folly and the evil of every individual practice for which the other is distinguished. So in this pulpit you hear an elaborate argument purporting that the true minister of Christ alone can give the true sacraments—that without the true sacraments none can be saved; that, therefore, it does behoove all men specially to look to it that they attend only on the true minister, and that this true minister is to be ascertained not by such confined and fallible tests as the fruits of his personal life, but by the broad and unfailing certainty of succession from apostolic orders. Not far off, you hear it proved that no man can be a minister of Christ if he live the life of a worldling; that no man can be a successor of the apostles, if he do not follow them in doctrine and in holiness, and

that their true successor is not to be ascertained by ecclesiastical lineage, but by his doctrines, his life, and his fruits.—*Cor. of Ch. Advocate and Journal.*

The Fete Dieu in Montreal.

Never, we suppose, since the days of Hildebrand, did Popery feel more intent on making a demonstration than on Sabbath before last, in this city; and although the rain poured in torrents in the forenoon, and everything looked dark and threatening in the afternoon, that system of show and noise was not to be balked. Indeed, the preparations were on such an unusual scale of magnificence, that nothing but absolute impossibility could be expected to hinder their public display; and, therefore, after vespers, the procession sallied forth from the great French Church with a zeal worthy of a better cause.

The women in the procession, we are informed, amounted probably to thousands, each with a wax taper in one hand, and a book or string of beads in the other, and all engaged as devoutly in reading or praying as the exciting scene would permit. The great attraction of the spectacle, however, and, we believe, a new feature in this procession, was about 200 boys, arranged according to size, from perhaps seven to twelve years of age, and dressed to represent angels, each having a wreath or chaplet of flowers about his head—flowing white muslin garments, ornamented with spangles, and a pair of wings, made, we believe, of gilt paper. There was also a large number of boys and girls similarly dressed, but without wings, but we did not learn whether they were angels or not. Bands of music, drums, singing, and bells kept up such a din as must have proved very annoying to the quiet worshippers within the walls of Christ Church, whilst the procession was dragging its mighty length along the street before their door. But the most gorgeous object in this procession, was, as usual, the Dais or Canopy, which cost, according to the *Minerva*, £500. Under this marched a priest, carrying before his face a great artificial eye, set in a golden disc, to represent the ALL-SEEING EYE of the invisible and ETERNAL CREATOR! and another priest carried the Sacrament, or, as the French Canadians call it, the Good God in a *coiboire* or box; and this is the object for which the procession is got up. The whole celebration is called the Fete Dieu or Feast of God, and the wafer in this box is the God in honor of whom it takes place, and before whom, at the ringing of a bell, all kneel down in the dust or mud, as the case may be, not even of course excepting the angels in white muslin.

At or near the entrance of the Congregation Nunery, a little accident took place, which, we understand, excited lively apprehension in the minds of the priests that their God would be upset. The usual crowd in the streets being on this occasion swelled by many strangers, all anxious to see everything that was to be seen, a rush was made when the Canopy was about to turn into the entrance of the Congregation Nunery, which, notwithstanding the most strenuous exertions of the constables, much crushing and a few blows, came near overturning the Canopy and all the objects of idolatry which it covered.—*Montreal Witness, June 30.*

Liberia.

During the last few years, the progress of Liberia has been great. Her territory, at the present time, extends along the coast from Sherburne to San Pedro, a distance of 500 miles. The population amounts to about 250,000, of whom between 6,000 and 7,000 are of American negro origin, and now restored to the aboriginal abode of their race; the rest consist of various African tribes, who have incorporated themselves with the Liberians. They have a considerable number of vessels engaged in trading along the coast; and a line of regular packets, manned by coloured seamen, has been established between Liberia and the United States, which greatly facilitates emigration. European and American merchantmen frequently consign large portions of their cargoes to commission agents, and, in return, receive the various products of the country. According to official returns, the imports for a single quarter exceeded 400,000 dollars, and the exports were to about the same amount. Agriculture and commerce are so well established that a retrograde movement is little to be apprehended; and the onward advancement, it is believed, must be in a ratio of incalculable progression. The country possesses immense resources, and only requires industry and perseverance to develop them. For this purpose, machinery is greatly needed, which, we trust, may shortly be supplied. The soil is one of the finest in the world. Peas and beans are fit for the table in four weeks—fresh vegetables can be grown in nine months of the year; and the produce of half an acre of cotton trees will clothe a whole family. The Liberians carry on a profitable trade with the natives, whom they furnish with the various products of America and Europe, for which they receive rice and other articles of food for their own use, and a variety of other African products for exportation. They desire to possess the commodities supplied by the commerce of civilized nations in much greater amount than the inhabitants of Africa than among other barbarous

people. This desire has been produced by the slave-trade, and is the principal obstacle to its suppression. Having no fruits of agricultural labour to offer for the articles they desire, slave-hunts are made the means of procuring the equivalent to be given in exchange. Such is the strength of this desire for traffic with foreigners and their unwillingness to be deprived of it, that, in the late purchase of the Gallinas territory by the government of Liberia, the chiefs, knowing that the slave-trade must cease from that moment, expressly stipulated for the establishment of commerce upon a permanent basis. When Liberia is supplied with a sufficient number of industrious, intelligent, and moral emigrants to enable her to extend her settlements and laws around the coast and into the interior, the natives will experience an increase of their wants, and a spirit of industry be awakened as far and as rapidly as the colonization of the country shall be accomplished. In short the prospect of Africa's civilization is daily brightening, and the probability of exciting its inhabitants to industry becoming more certain.

The treaties which have been formed by the Liberian government with different tribes, have always been productive of beneficial results. There seems to be an increasing conviction that the restraints it exercises over them are for their own good. They perceive that there are advantages in Christian civilization, greatly superior to anything they possess, accompanied with a power which it is not wise to withstand. They see that, under the protection of the Republic, they may find peace and safety, and that beyond her shadow are dangers, perils, and fears, which seem more insupportable in contrast with the peaceful security of the Liberians. There are, moreover, many pleasing instances of the confidence reposed by even distant tribes, who have submitted their disputes to the arbitration of the Liberian government. Viewing her past history, and the present aspects of Providence regarding her, it appears as if Liberia were destined to hold the balance of power among the nations of Africa—to become an extensive and powerful empire, the means of shedding the blessings of religion, civilization, and peace, over a vast portion of that great continent, whose population is estimated at 160,000,000 of human beings.—*Watchman.*

Mr. King and Father Ignatius.

The Rev. Alexander King, of Dublin, a gentleman whose name is quite familiar to American Christians, has induced the Father Ignatius, a monk of the order of Passionists, to enter upon a public controversy in the Irish newspapers on the respective merits of Protestantism and Romanism. The controversy is to be conducted in a friendly spirit, the two gentlemen having long been in some what close intimacy in private life. Two Dublin papers, the *Freeman's Journal* and the *Warder*, have agreed to insert the respective letters.—*N. Y. Observer.*

Esteem for the Bible.

Three hundred families were found by a Bible distributor in Cincinnati, who had never seen a Bible; most of them foreigners. They received him as an angel of light; they would hold him by the hand, while the tears streamed down their faces, and pour forth the expressions of their gratitude. They have often said, that "they had heard that America is a fine country, and has a good people; but they never expected to see such things." He has never known a foreigner, newly arrived, to refuse a Bible.

Eclipses to Come.

According to the tables of the Observatory, we shall have twenty-three eclipses of the sun in the course of second half of the nineteenth century, as follows:—1851, on the 28th July; 1858, on the 15th March; 1860, on the 18th July; 1861, on the 31st December; 1863, on the 17th May; 1865, on the 19th October; 1866, on the 6th March; 1867, on the 8th October; 1868, on the 23d February; 1870, on the 22d December; 1873, on the 26th May; 1874, on the 16th October; 1875, on the 29th December; 1879, on the 19th July; 1880, on the 30th December; 1882, on the 17th May; 1887, on the 19th August; 1899, on the 17th June; 1891, on the 6th June; 1895, on the 26th March; 1895, on the 9th August; 1899, on the 8th June; 1900, on the 28th May.—*La Sentinelle.*

Judge Campbell and Lord Bacon.

At the dinner of the New Jersey Historical Society, at Newark, last week, Judge Campbell, of this city, in compliment to Mr. Bancroft, the historian, gave the following sentiment: "The true Province of History. In the language of Lord Bacon—*State super vias antiquas, et videte quemnam sit via bona, et recta, et ambulata in ea.*" It was scarcely necessary to give Lord Bacon credit for this sentiment. Several years before he wrote, Jeremiah had said (vide chap. vi, 16.) "Stand in the ways and see, and ask for the old paths, and walk therein."—*N. Y. Obs.*

The colored folk intend to have a Pic Nic on August 1st, the day on which slavery was abolished in the British Dominions.

COLONIAL.

New Brunswick.

On Tuesday evening there was a severe thunderstorm in Kingsclear, a few miles from this city, Mr. Hiram Good, who happened to have been in the field at the time, was struck to the earth by the lightning, and narrowly escaped with his life. In the mean time, a cow belonging to Mr. Good, and 27 sheep owned by Mr. Dykeman and others, were killed on the spot.—Fredericton Reporter.

About sixty houses have been raised this Spring upon the burnt district in this City; several others are in progress, among which will be some of the finest brick buildings in the Province.—*ib.*

THE BOUNDARY WITH CANADA SETTLED!!—We announced in our paper of Tuesday last, that the mail of this week would very likely bring the award of the arbitrators with reference to the Canadian boundary, and that the award would probably be in favour of New Brunswick. We have now the satisfaction of verifying the correctness of our statement, the award having actually arrived by the mail, and being altogether in favour of this Province! The award is signed by Dr. Lushington and Mr. Travers Twiss, two of the arbitrators; the third, Mr. Falconer, the Canadian arbitrator, having refused to sign it.

The boundary fixed by the arbitrators commences at Lake Beau, one of the St. Francis Lakes, and thence proceeds to Long Lake, better known perhaps as the Cabineau. It then follows the southern limits of the Fief of Temiscouata and Madawaska, thus leaving those two Seigneuries in Canada. It then takes a northerly direction until it strikes the water shed between the waters flowing into the St. Lawrence and those which flow in the St. John and the Bay of Chaleur. When it reaches the parallel of 48° north latitude, it follows that parallel eastwardly until it strikes the River Mistouche, one of the northern branches of the Restigouche. It then proceeds down the River Mistouche to its junction with the Restigouche, and thence down the Restigouche to the Bay of Chaleur. All the Islands in the Mistouche and in the Restigouche are awarded to New Brunswick.

The line now determined and fixed upon is nearer to that proposed by Solicitor General Street, on behalf of this Province, in 1845, than any other; but it carries the boundary of New Brunswick much further north than was contemplated by that proposal.

After an unpleasant and bickering dispute of forty years, our boundary with Canada is at length finally settled. We gain three millions of acres of valuable territory, over which we have not yet exercised jurisdiction, although justly entitled to do so. Of the effects of this accession of territory, we shall speak more fully hereafter, and endeavour to give a general description of the character of the country now finally added to our Province.—*New Brunswickian* 12th.

The present area of New Brunswick is 18,907,360 acres, to which, if this disputed territory be added, the area of the Province will be nearly if not quite, twenty two millions of acres.

The area of England and Wales is 37 millions of acres; of Ireland, 20,400,000 acres; and of Scotland, 18 millions of acres. Our territory will be considerably larger than that of either Scotland or Ireland, and equal to about three-fifths of England and Wales. But what a mighty difference in population! While Ireland, which is nearest our own dimensions, has yet a population of six millions and upwards, New-Brunswick cannot count on more than 230,000 souls, if so many.—*ib.*

THE CURRENCY.—In consequence of movements which have recently taken place, we should not be surprised if it were shortly proposed to establish a uniform decimal currency in all these North American Colonies, probably in dollars and cents. There would be many advantages in keeping our accounts in dollars and cents, as more simple and less liable to mistakes than the present mode; while it would have the further advantage of rendering the currency uniform throughout nearly all North and South America.—*ib.*

THE SAINT ANDREWS FACILITY BILL.—We have much pleasure in stating that the Bill for facilitating the construction of the St. Andrews and Quebec Railway, has received the Royal Assent, the formal notification having been received by the English Mail of this week. The construction of the line to Woodstock, will now be pushed forward vigorously, and we have no doubt will be completed within a reasonable period.

THE CROPS.—We learn that the prospects for the coming crop are generally very favourable. Grass is everywhere heavy, the cool damp weather which has characterised the season, being in favour of that crop. Wheat, Oats, and Potatoes also look well. The only failure is the Corn crop, which requires much greater heat than we have hitherto had, or are likely now to have. In the United States the Wheat crop is likely to be more productive than it has been for many years. Indeed, from all parts of the world, the accounts of the coming crop are most favourable, so that, unless some unlooked for change occurs, food for the coming year will be abundant and cheap.—*St. John N. B. Courier.*

Loss.—The price of Logs has now touched a point higher than has been known for many years. We learn that as much as 37s. 6d. has been obtained for prime lots. As might have been expected, summer logging is now going on to an unprecedented extent. The woods, from the Bay of Fundy to the Grand Falls, ring with

the axe of the lumberer; and, as the late rains have caused all the streams to rise nearly to the level of the ordinary spring freshets, such a quantity will probably be got out as will bring the supply and demand more to an equality.

We trust that those who have been in a position to profit by the late rise in prices of Timber and Deals will be contented to pocket their profits, and, taking warning by past experience, refrain from staking too much on another throw. The Timber trade is at all times uncertain, and, unless pursued with prudence and moderation, like all other trades of the same fluctuating nature, will lead its followers to ruin. We hope our farming friends will not be seduced by the present high prices, to desert or neglect the cultivation of their fields. On a proper attention to agriculture depends our ultimate prosperity.—*ib.*

PRUSSIAN CONSUL.—By the last Mail from England, Mr. A. C. O. Trentowsky, of this City, received intelligence of his appointment as Prussian Consul at this port. Mr. T. is a native of Prussia, but has resided in this Province for many years, and being well acquainted with business, will make an efficient officer.—*ib.*

PRESENT TO THE QUEEN.—Yesterday we saw at the London House, a very beautiful Indian cap, made by Mary Lewis, of the Milicete Tribe, and intended as a present from her, to her Great Sister, the Queen of England: Mr. T. W. Daniel, of this city, has promised to deliver it for presentation.—*ib.*

Her Majesty's Brig *Persian*, Capt. Kynaston, arrived at this port on Sunday last, from Halifax. She is to be stationed in the Bay of Fundy during the summer, to protect the Fisheries.—*ib.*

Canada.

We understand that the merchants of this city, on the suggestion of the Board of Trade, propose giving a public dinner to the Hon. Mr. Howe, who is now in Montreal, and who has been recently entertained in a similar way in Toronto. Our readers are aware that Mr. Howe has visited the seat of Government on a mission connected with the Halifax Railroad—a grand international line to knit together all these British Provinces. It is not the object of our merchants (as we understand the present movement) to express by it any opinion respecting the merits of any particular plan to effect this great national work; but they desire simply to do two things—firstly, to show that they do feel an interest in any plan which will connect them more closely with their brethren of the same origin in Nova Scotia; and secondly, to do honour to a man who stands high in the councils of his native Province, and who is in every way, a very remarkable person. That Mr. Howe will feel highly this honour, cannot be doubted. It is seldom the Merchants of Montreal offer such a compliment. The people of Nova Scotia will also feel it as a compliment, and it will do something towards cementing a union which is every day growing more important—we say more important, because it is a fact that our commerce with Nova Scotia is largely increasing to an extent now little dreamt of.—*Montreal Transcript.*

Yesterday, and the day before, the temperature was oppressively hot. At 9 A.M. yesterday, the thermometer, in a very shady place, marked 90°, and from the suddenness of the change, the heat was felt much. For our part, we had serious thoughts of cooling ourselves, by a search after truth, in her ancient residence, the draw-well, and even in an ordinarily very cool well, the thermometer marked 50°. We receive from every direction, in this district, the best account of the state of the country. The injury done by the rains is very partial.—*Quebec Morning Chronicle*, 4th.

We anticipate that Canada will ultimately derive much benefit from the great Exhibition in more ways than one. Her various kinds of timber will be brought into better notice, and probably a demand for the finer descriptions, such as black walnut, created. Her mineral wealth also will become much better known and appreciated; and the time may come when, under the management of wealthy and experienced emigrants from the mining districts of England, those treasures may be very profitably made available. In this connexion, it gives us great pleasure to see that the amiable and able geologist of Canada, Mr. Logan, is doing excellent service to the country, and that his exertions are highly appreciated, both in Britain and Canada.—*Montreal Witness.*

A letter from Mr. Gough states that he has returned from a very fatiguing but successful tour in the West, to repose his worn out energies for a while at home. He purposes being at Brockville at the time of the Provincial Exhibition there, and devoting some weeks to Canada previous and subsequent to that time. This is in fulfilment of the pledge to revisit us, which he kindly made when here last fall; and we have no doubt his second visit will prove as great a blessing to this country, as his first has done.—*ib.*

Prince Edward Island.

TEMPERANCE MEETING.—A Temperance Meeting was held in the Salem Chapel, Murray Harbour, on Tuesday evening, the 1st inst.—Mr. Henry Brehaut, sen. in the Chair—when the claims of Total Abstinence were successfully advocated by the Chairman, President, and Secretary of the Society, the result of which was an accession of Twenty Members.

CORONER'S INQUEST.—An inquest was held before John Wright, Esq., on Sunday last, on the body of Alexander Waugh, of Wilmot Creek, who was found suspended from a tree on the back of his own farm. He left home on Monday

just after eating his dinner, search was made for him, but he was not found until Sunday. He had been in a melancholy and desponding state for some time previous. The jury returned a verdict of having wilfully put a period to his existence. He is about 50 years of age, and has left a large family.—*P. E. Islander* 11th.

Newfoundland.

The weather continues cold for the season, the temperature at night being seldom above 45° or above 60° in the warmest part of the day.—Vegetation is slow, tho' an observant gentleman here noticed that on the 22nd instant a hop plant grew 3.3.8 inches in 19 hours. The capelin have struck in abundantly, and there has been a fair take of cod.—*Harbour Grace Herald*, June 25th.

The weather is still cheerless for the season, and vegetation continues backward; there have been extensive failures among garden seeds, especially parsnip and carrot. It doesn't appear that the climate is much improved.—*ib.*, 2d.

The Sons of Temperance at Carbonear are determined not to be outdone by their brethren here or elsewhere. They have secured a most eligible building for a Hall, and have made other arrangements which cannot fail of promoting the interests of their cause. JAMES J. ROSEKROON, Esquire, D. M. W. P.—long the unflinching and energetic promoter of total abstinence principles—has within the past week visited the Divisions here and at Carbonear, and has been pleased to express himself as more than satisfied with the prospects of the Order. There is no doubt whatever that before two years hence the Sons of Temperance will have taken deep root in this country, not only in the more populous towns and settlements, but in every "nook and cranny" of the island where the abominable fire-waters have found a victim.—*ib.*

The weather has been exceedingly variable with us this season. The early thaws cleared snow by the end of February, and left the land clear for agricultural operations. High hopes were entertained of an unusually early vegetation, but the prevalence of cold north-east winds retarded the growth of every thing; and now, just as the summer weather has set in, we find the crops not a day in advance of other years when they were sown a month later than they were this. The ground is now well moistened by recent wet and damp weather, and is prepared for the heat of July.—A large quantity of potatoes has been sown, and those in our own neighbourhood are rising up most promisingly and fast, and the turnips and other tender seeds have escaped the voracious flies, and are now too coarse for their fastidious palates. The hay looks well, and a good crop is anticipated. The dread of a recurrence of the potatoe blight is the only damper upon the Farmer's hopes of a generally good harvest.—*St. John's N. F. M. Courier*, 5th.

His Excellency, Sir John Gaspard Le Marchant, will embark, it is said, on Monday or Tuesday for Queenstown, on his way to London, in the *Bryn-y-Mor*, which vessel is now ready for his reception, and is suitably fitted up for the accommodation and convenience of Lady LeMarchant and family.

The government, upon the retirement of His Excellency, will be administered by the Hon. James Crowdy, Colonial Secretary, until the arrival of the successor of Sir J. G. Le Marchant.—*ib.*

THE FISHERY.—The accounts from the cod fishery from the Northward, and along the Eastern shore of Avalon, continue to be very cheering. In this neighbourhood fish has been very abundant and bait plenty. The quantity of fish now on shore and in process of curing is unusually large for this early date, and the quality is represented to be very good, and of fine size, and differing materially from the quality of fish generally taken upon the shore at the first of the season. It is conjectured that the shoals of Bank or mother fish, which have been generally intercepted by the French bankers with their buitoes have this season escaped them, and have followed the caplin to the shore. A prosperous fishery is anticipated, although the late prevalence of N. E. winds must have prejudicially affected the Bays of Placentia and St. Mary's.—*ib.*

Foreign Office, May 27.—The Queen has been pleased to approve of Mr Robert Frowse, as Consul at St. John's Newfoundland, for His Majesty the King of Prussia.—*London Express*, May 30.

UNITED STATES.

LATE FROM CALIFORNIA.—The news from the mines is favourable.

There was a good demand for many kinds of goods, and a considerable amount of business was transacted since the departure of the last steamer.

The accounts from San Francisco are encouraging. A remarkable energy is exhibited in the work of rebuilding and restoring what was so recently destroyed by fire, and business affairs are rapidly improving.

Three-fourths of the streets are lined again with habitations, although not four weeks have elapsed since the fire.

So too, is it at Stockton. Accounts from there are very encouraging. Her people have not been disheartened by their great calamity, but have progressed very far in remedying by building the destruction of their great fire. These two fires had not as much effect as was anticipated in raising prices, on account of the great quantities of goods on ship board, and large cargoes which have arrived.

Great agricultural improvements had been made in the suburbs of San Francisco.

Rumors of Indian difficulties and skirmishing in the northern part of the state are rife. The despised Indians have proved themselves not lacking in courage, and it is to be deeply regretted that a few individuals have had the power and want of principle which has made a war with these wretched creatures quite probable. There has never existed in the nature of the case any necessity for such a deplorable condition of things.

The Indians were very hostile along the line of Humboldt, and there was some skirmishing.

MISCELLANEOUS.

CHINA.—A French Journal called the *Annales de la Propagation de la Foi*, contains the following:—

"The young Emperor of China, who succeeded his father at his death in February, 1850, having, at his accession, rejected the demands addressed to him by the mandarins for permission to persecute the Christians within his dominions, published a decree in the month of June in the same year, permitting the free exercise of the Christian religion throughout his dominions. The Emperor at the same time invited four Missionaries to wait upon him, who are to be lodged in his palace. Monsignor Perronneau, Bishop of China, has informed us in a letter, dated the 5th of September, 1850, that the Emperor was educated by a Christian lady in whom the late Emperor placed unbounded confidence. A similar education had been formerly given to some of the Roman Emperors during the three centuries of persecution, and the Christians had thereby obtained an occasional respite, so valuable for the propagation of the faith amongst those souls, naturally timid, who in all times and countries have been the most numerous."

SURVEY OF INDIA.—A report of the progress of the operations in connection with the trigonometrical survey of India has just been published. The trigonometrical survey is at present conducted by seven parties, employed as follows:—Two parties in the Punjab; one party in extending the great longitudinal series from Calcutta to Kurra-chee, in Seinde; one party on the coast series from Calcutta to Madras, the results of which will be most important to Maritime geography; one party employed on the Havelock series in Bahar, if possible to be extended into Nepal; one party employed in Bengal on the Parasnath series; one party employed in the Bombay Presidency. The conclusion of the Trigonometrical survey may be expected in six or seven years. The grand total of area triangulated amounts to 477,044 miles, and the grand total cost to 3,412,787 rupees, or about £312,380.

IMPORTANT TO INSURANCE COMPANIES.—We learn that the Court of Queen's Bench in Canada, has decided in relation to Mutual Insurance Companies organized in the United States, that what such Companies cannot legally carry on their operations in the British Provinces, that they cannot maintain any action against parties on the premium notes, neither could parties compel payment from them on their policies.—*Boston Journal.*

The boat's crew of the French corvette *Alemane* were sent on the 29th. Nov. last, to find a passage for her on the Western side of New Caledonia in the Pacific. As they did not return, the barge was despatched, and found that they had been killed and eaten by the Menema and Bellep tribes, except three, who were made prisoners, and forced to witness the feast. These men were given up when the barge arrived. The huts, plantations, and canoes of the cannibals were destroyed; some persons taken, and 20 others shot.

A RAILROAD THROUGH THE ARABIAN DESERT.—The Viceroy of Egypt has sanctioned the project of a railroad from Alexandria, by the way of Cairo, to the Isthmus of Suez, and the work will be commenced without delay. With the most skilful European engineers at his command, and able at any time to summon 100,000 Arabs and Copts to the labour, the energetic and enterprising Ibrahim Pasha will not allow a long time to elapse before the whistle of the locomotive will wake the solitudes of Petra and Mount Sinai, scare the marauding Bedouin out of his wits, and render the journey from Alexandria to the Holy Land as easy and as rapid as the passage from Buffalo to New York. The traveller will start from the base of Cleopatra's Needle, reach Cairo in six hours, refresh himself at a mammoth depot in the midst of the "wild howling wilderness," and stand upon the ancient shores of the Red Sea in two days after leaving the rich Delta of the Nile. A railroad through the scene of Israel's flight and Pharaoh's keen pursuit!—through the regions where the science of death has reigned ever since, amid thunderings and loud elemental strife, the law was given from Mount Horeb, now for the first time in thousands of years to be disturbed by the clanking and roar of modern machinery!—Here Job drove his numerous flocks to the great marts of the South. Over this hallowed ground his co-temporary Moses led the murmuring and mutinous Hebrews to the Land of Promise. In this now dear solitude, the hand of cultivated architectural science scooped magnificent palaces out of the solid rock, and bid sumptuous mansions and temples, and mighty cities rise, at its mandate.—*Boston Transcript.*

ELECTRIC TELEGRAPH IN INDIA. An Electric Telegraph is now in operation from Diamond Harbor, (India) to Calcutta. This is a new instance of the arts of civilization penetrating the dark old regions of Asia.

Advertisements.

TRY KEE YOU DESPAIR. HOLLOWAY'S PILLS.

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

CURE OF TYPHUS FEVER, WHEN SUPPOSED TO BE AT THE POINT OF DEATH. A respectable female in the neighbourhood of Loughall, was attacked with Typhus Fever. She lay for five days without having tasted any description of food.

CURE OF DROPSY IN THE CHEST. Extract of a Letter from J. S. Mundy, Esq., dated Kensington, near Oxford, December 2nd, 1848.

THE EARL OF ALDBOROUGH CURED OF A LIVER AND STOMACH COMPLAINT. Extract of a Letter from his Lordship, dated Villa Messina, Leghorn, 21st February, 1845.

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

These celebrated Pills are wonderfully efficacious in the following complaints. Ague, Bilious Complaints, Blisters on the skin, Bowel Complaint, Colic, Constipation of the bowels, Consumption, Debility, Dropsy, Dysentery, Erysipelas.

EXTRACT FROM MINUTES OF CITY COUNCIL. RESOLVED, That Public Notice be given that the Hay B 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.

LANGLEY'S EFFERVESCENT APERIENT. THIS favorite preparation is especially suited to the Summer season. It is found to relieve quickly Headache, Heartburn, Nausea & want of appetite, &c., and forms a draught agreeable and refreshing.

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.

REVALENTA ARABICA. FIFTY THOUSAND CURES WITHOUT MEDICINE HAVE BEEN EFFECTED BY DU BARRY'S REVALENTA ARABICA FOOD. Twenty-five years' nervousness, constipation, indigestion, and debility, from which I had suffered great misery, and which no medicine could remove or relieve, have been effectually cured by Du Barry's Revalenta Arabica Food in a very short time.

LIFE AND FIRE INSURANCE. The undersigned has been appointed Agent for the 'TRENTON MUTUAL LIFE INSURANCE COMPANY OF TRENTON,' United States, and having previously taken the Agency, received satisfactory proof of the good standing and respectability of the Institution, he begs to inform the public generally that he is now prepared to issue Policies for eligible fire risks at moderate rates of premium, and to receive proposals for Life Policies, which will be forwarded to the Directors, and if accepted, Policies will be immediately returned.

THE 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, 10th July, 1851.

MR. SAMUEL STORY, Junr. DEAR SIR, I am happy to inform you that I had an opportunity of perceiving the good effect derived from the use of Dr. S. P. Townsend's Sarsaparilla, on Mrs. Rebecca Robinson, of Shelburne, who was considered in a declining, having a severe cough, with symptoms of Catarrhus Vesiculae, &c. She took large quantities of COD LIVER OIL, but without any benefit derived from it, at my request she was induced to try your valuable Sarsaparilla, and am happy to say with great success.

Wesleyan Day School, Halifax. THE SUBSCRIBER begs respectfully to draw Public Attention to the following management of his School, with the proposed branches of study - including also that any further information required will be cheerfully given on application.

CHEBUCTO HOUSE. NEW & CHEAP GROCERY STORE. NO. 49, UPPER WATER STREET. Opposite Messrs. Crofton & Gosnell's Wharf

MEDICINES, PERFUMERY, &C. 'Moro Castle' from London, and 'Mic-Mac' from Glasgow, the Subscriber has completed his Fall Supply of DRUGS, MEDICINES, PERFUMERY, &C., of the best quality, and at low rates.

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

LANGLEY'S EFFERVESCENT APERIENT. THE SUBSCRIBER has received from England his usual Spring Importation of Genuine Drugs, Medicines, Patent Medicines, Perfumery, &c., &c., which he offers for sale at moderate prices.

ANTIBILIOUS, APERIENT PILLS. FOR Dyspepsia - all Stomach and Liver Complaints Headache, Vertigo or Giddiness, Nausea, habitual Constiveness, and as a GENERAL FAMILY MEDICINE (which may be taken at all times, by both sexes, with perfect safety), these Pills cannot be excelled; their mild yet effectual operation and the absence of Colic and all Mercurial preparations render it unnecessary to undergo any restraint in diet - the pursuit of business, recreation, &c.

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

JOHN PARKER, JR., VICTUALIER. Will keep constantly on hand at his VICTUALLING DEPOT, No. 44, Buckingham Street, EVERY DESCRIPTION OF MEATS OF THE BEST QUALITY, AT MODERATE PRICES.

WHOLESALE AND RETAIL. CLEVERDON & CO. OFFER for sale at lowest market prices, received by recent arrivals, a general assortment of CHINA, GLASS WARE and EARTHEN WARE, consisting of Crates Glass &c. Rockingham Teapots, Cups and Saucers, Bowls, Jug, Basins, Milk PANS, Butter Cans, Dinner Teas, and Breakfast Sets, Dessert Sets, richly gilt, Flower Vases, Toilet Bottles, Tumblers, Wine, Decanters, Salts, Hall Lamps, Lamp Shades, Electro Plated Crystal Stands, Figures, &c. All suitable for Town and Country.

THE TRENTON MUTUAL LIFE AND FIRE INSURANCE COMPANY. Capital \$185,000 Safely Invested. INJURES 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.

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

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

LANGLEY'S DRUG STORE, Hollis Street. THE SUBSCRIBER has received from England his usual Spring Importation of Genuine Drugs, Medicines, Patent Medicines, Perfumery, &c., &c., which he offers for sale at moderate prices.

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



NOTICE.

THE following Postal Regulations have been submitted for the consideration of His Honor the Administrator of the Government in Council, and having been approved and adopted by the Executive, are now published, by authority, for the information of the Public.

The Regulations to come into operation on the 6th July, instant.

New Postal Regulations, &c.

No letters will be delivered from the Post Office Window, excepting those specially addressed, "to be kept at the Post Office till called for," and those delivered from Private Boxes; all others will be sent out free of charge, instead of one penny, as formerly exacted.

Persons wishing to avail themselves of the opportunity of having their letters detained at the Post Office, can do so by taking a Private Box, the charge for which in future will be 10s. currency per annum, instead of £1, payable in advance.

All Letters posted at and delivered in Halifax will be liable to one penny postage.

OFFICE HOURS.

The Post Office will be open daily (Sunday's excepted) from 7 a.m. until 7 p.m.

Should the Mails from England or Boston arrive at the Post Office previous to 8 p.m. they will be delivered that evening; after that hour, (8 o'clock) the following morning.

The Post Office will remain open, as heretofore, until 9 p.m. on those days the Mails are made up for England, to be despatched on the arrival of the Packet from Boston.

The above refers exclusively to Halifax.

1st. Letters addressed to any part of Nova Scotia, or British North America, will be liable to a uniform rate of Three Pence currency the half ounce, pre-payment optional.

2nd. Packet Letters to and from England 1s. sterling, or 1s. 3d. currency, pre-payment optional.

3rd. Letters to and from Newfoundland 8d. currency, 5d. packet rate, instead of 4d., inland 3d., which latter rate must be pre-paid in advance on Letters for Bermuda and British West Indies.

4th. Letters to and from Bermuda, and the British West Indies, 8d. currency, 5d. packet rate, instead of 4d., inland 3d., which latter rate must be pre-paid in advance on Letters for Bermuda and British West Indies.

5th. Letters addressed to the United States will be liable to 3d. currency the half ounce, between the place of posting and Frontier line; by Contract Packet 5d. currency, instead of 4d. in addition to the inland rate, (3d.) which must be pre-paid.

6th. Letters posted at or delivered from a Way Office, the two pence the Way Office Keepers have heretofore demanded will be discontinued.

NEWSPAPERS, PAMPHLETS, &c.

1st. Newspapers published in the Province of Nova Scotia, addressed to any part of British North America and the United States, when forwarded by hand mail, pass free of charge.

2nd. Newspapers to and from the United Kingdom by Contract Packet from Halifax, free, if forwarded via the United States 1d. each, payable on delivery.

3rd. Newspapers for the United States by Packet from Halifax 2d. currency each, which must be pre-paid.

4th. Newspapers must be sent without a cover, or in a cover open at the sides or ends.

5th. There shall be no words or communication printed on the paper after its publication, or upon the cover, nor any writing or marks upon it, except the name and address of the sender, and of the person to whom it is sent.

6th. There shall be no paper or thing enclosed in or with any such paper or publication.

7th. If any of the foregoing conditions are not complied with, the paper, pamphlet, &c., is liable to be charged as a letter.

8th. Pamphlets, printed books, and periodical publications will be liable to a charge of 2d. per ounce up to six ounces in weight, enclosed in covers open at the ends, and 3d. for every additional ounce up to sixteen ounces, beyond which weight no printed book, publication or pamphlet can be forwarded by post.

9th. Printed Books, Magazines, Reviews, or Pamphlets, whether British, Colonial or Foreign, will, after the 5th of July next, be permitted to be sent through the Post Office from the United Kingdom to Nova Scotia, or vice versa, whether forwarded by packet or private ship, and in all respects, (except as to weight) subject to the same conditions and restrictions to which Newspapers are liable, at the following rates, viz: not exceeding 1 lb. 6 oz. 7 1/2 d. cy.; exceeding 1 lb. and not 1 lb. 12 oz. 1s. 3d. cy.; exceeding 1 lb. and not 2 lbs. 2s. 6 d. cy.; and so on, adding 1s. 3d. for every additional pound or fraction of a pound. When forwarded by packet they must be sent by the direct route from Halifax—the postage in all cases to be pre-paid.

10th. Parliamentary Papers pass free of charge through Nova Scotia, but if forwarded by packet, 1d. for every four ounces.

STAMPS.

Letters having stamps affixed to them equal to the rate of postage chargeable upon such letters, pass free of all other postage, in whatever part of Nova Scotia they may be posted, and to whatever part of British North America addressed.

MONEY LETTERS.

1st. Registered Money Letters will be liable to a charge of 6d. cy. each, in addition to the postage, which must be pre-paid in all cases in advance.

2nd. The system of Registration is applicable to all description of letters, without distinction, whether they contain coin or articles of value or not.

3rd. Letters posted in order to be registered must be brought to the Post Office, half an hour before the closing of the letter box for the particular mail by which they are to be despatched.

Attention is particularly directed to the following extracts of the Post Office Act:

For encouraging masters of vessels not being post office packets, to undertake conveyance of letters between places beyond the British North American Colonies and this Province, and for regulating the conveyance and delivery of such letters, the Postmaster General may allow to the masters one penny halfpenny for each letter they shall deliver to the Post Office at the first port they touch or arrive at in this Province, or with which they shall communicate when inward bound; and if, from unforeseen circumstances, the master cannot, upon delivering his letters at an outport, receive the money to which he is entitled, he shall be paid by means of an order on the Postmaster General at such other place as may be convenient; and every master of a vessel inward bound, shall, at the port or place of arrival, sign a Declaration, in the presence of the person authorized to take the same at such port or place, who shall also sign the same.

The Postmaster General shall have the exclusive privilege of conveying, receiving, collecting, sending, and delivering letters within this Province, and any person who shall (except in the cases hereinafter excepted) collect, send, convey, or deliver, any letter within this Province, or who shall receive or have in his possession any letter for the purpose of conveying or delivering it, otherwise than in conformity with this Chapter, shall, for every letter so unlawfully conveyed, or undertaken to be conveyed, received, or delivered, or found in his possession, incur a penalty of five shillings, but such exclusive privilege, prohibition, and penalty, shall not apply to—

Letters sent by private individuals to be mailed in the first Way or Post Office.

Letters sent by a messenger on purpose concerning the private affairs of the sender or receiver.

Letters addressed to a place out of the Province, and sent by sea and by a private vessel not being a packet boat.

Letters lawfully brought into this Province, and immediately posted in the nearest Post Office.

Letters of merchants, owners of merchant vessels, or of the cargo, or loading thereon, sent by such vessels, or by any person employed by such owners for the carriage of such letters according to their respective addresses, and delivered to the persons to whom they are respectively addressed, without pay or advantage for so doing.

Letters concerning goods sent by common known carriers, to be delivered with the goods to which such letters relate, without reward or advantage for receiving or delivering them.

Provided that nothing herein contained shall authorize any person to collect any such excepted letters for the purpose of conveying or sending them, as heretofore mentioned, and that Way Letters, pre-paid, may be delivered by the Office to the Courier, to be dropped along the route at convenient places, and provided also that nothing in this Chapter shall oblige any person to send Pamphlet, Printed Book, or Newspaper, by post.

A. WOODGATE, D. P. M. G.

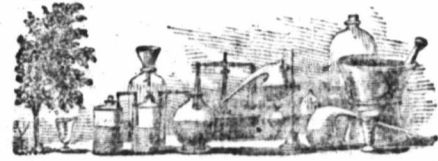
General Post Office, Halifax, 3rd July, 1851.

Im. July 12.

MURDER—CONFESSION AND ARREST.—On Wednesday evening a Private of the 1st Royal Regiment, now in garrison here, about to return to England, appeared at the Police Office and voluntarily confessed to having murdered a young woman, about 8 years ago, at Norwich, England. The man's name, we understand is Thompson, a native of Dumfriesshire, Scotland. The victim of this felony was, it seems, a young woman with whom he had been on terms of intimacy, and the crime was perpetrated in the evening in a lonely place, by drowning her in a canal.

The crime had so preyed upon the offender's mind that he at length determined to give himself up to justice, and allow the law to take its course. He was committed, we understand, and will probably be sent to the scene of the offence to await his trial. We have learned that this man has for a good while exhibited symptoms of deep dejection and sadness. Such are the effects of guilt, and such the results, we are fully of opinion, of a guilty conscience.

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 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. It is a compound of medicaments which are peculiarly adapted to and essentially necessary for the cure of COUGHS AND CONSUMPTION.

Its operation is mild, yet efficacious; it loosens the phlegm which creates so much difficulty, relieves the cough, and assists nature to expel from the system all diseased matter by expectoration, producing a delightful change in the breathing and chest, and thus, after the prescriptions of the very best medical men and the inventions of kind and sorrowing friends and Nurses, have failed to give the smallest relief to the Consumptive sufferer.

THOUSANDS OF CONSUMPTIVE persons have been cured repeatedly, in having 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. It contains no deleterious drugs, and one trial will prove its astonishing efficacy better than any assertions or certificates in curing consumption and all diseases of the Lungs, such as Spitting of Blood, coughs, pain in the side, night sweats, &c. &c.

About 1000 certificates of almost miraculous cures, performed by this medicine, from some of the best Doctors, Clergymen, and Merchants, have been sent us for this medicine, but the publication of them looks too much like Quackery, (will show them to any person, calling at our office.) This medicine will speak for itself and enough in its own favour wherever it is tried.

CAUTION.—This medicine is put up in a large bottle, and the name of Judson & Co., Proprietors, New York on the splendid Wrapper around the bottle. All orders must be addressed to Comstock & Brooker, No. 9 John Street, New York.

Sold wholesale for the Proprietor in Nova Scotia at Merrett's Medical Warehouse, 21, 23, and 25, Water Street, Halifax, by J. F. Farrell, and by one agent in every town in N. S. and N. B.

Enquire for Comstock's Almanac for 1852 which is given to all gratis. 105 July 12.

NEW ARRANGEMENT! Steamers "Admiral," Capt. Wood, "Creole," Capt. Deering.

TWO TRIPS A WEEK. THE American Steamships "Admiral" and "Creole" will, for the remainder of the season, run in connection, meeting at Eastport, commencing on Tuesday, the 24th instant, as follows:—

Steamer "Admiral" will leave St. John for Eastport on Friday, and Friday morning, as usual, returning the same afternoon.

Steamer "Admiral" will leave Eastport for Portland and Boston every Tuesday and Friday, at 2 o'clock, p.m., or immediately after the arrival of the "Creole." Passengers for Boston on Tuesdays will go by railroad from Portland; on Fridays, leave Eastport at 2 o'clock for Boston direct.

Returning, will leave Boston on Mondays, at 12 o'clock, for Eastport direct. Thursdays, at 10 a.m., for Portland and Eastport, leaving Portland at 12 o'clock for Boston. Passengers for St. Andrews and Cairns take steamer "Sequoia" at Eastport.

FARE: Cabin Passage to Boston, \$6 00. Portland, \$5 00. Eastport, \$1 50. Deck " Boston, \$3 00. Portland, \$3 00. Eastport, \$1 00. St. Andrews, \$4 75. Cairns, \$3 00.

Rate of Freight, must have the names of both Bots inserted. For passage apply to GEORGE THOMAS, Agent.

Commercial Memoranda. FLOUR, sup. Canada, 40s, 23s, 6d., and tending upwards. TEA, Congou, chests, 1s. 5d. Sugar, 50s, 3d. to 38s, 6d. MOLASSES, puns, 1s. 4d. COFFEE, bags, 7 1/2. CORN MEAL, Phil. 17s, 6d.

A large sale at Auction of Sable Island POWERS, took place during the week, running from 22s. 6d. to 100s; each; the greater number however at the lower prices.

LETTERS AND MONIES RECEIVED. Rev. J. Marshall (2s.). Rev. R. Smith (140s.).

Orders from some of the brethren, requesting alterations in numbers and address of subscribers, did not reach us in time for our last issue. Those should have more than are wanted, they will please return the numbers, directed to the Wesleyan Office, to the Post Office, and we will return them to the subscribers.

Rev. J. Marshall (2s.). Rev. R. Smith (140s.). Orders from some of the brethren, requesting alterations in numbers and address of subscribers, did not reach us in time for our last issue. Those should have more than are wanted, they will please return the numbers, directed to the Wesleyan Office, to the Post Office, and we will return them to the subscribers.

Marriages.

On the 12th June, at Ellen House, London, Canada, West, EDWARD LEWIS BURGESS, son of the late John Bright, Esq. of Wolverley House, Worcester, England, to CHARLOTTE OWEN, daughter of the late John Harris, Esq. Royal Navy.

At the residence of the Bride's Father, on the 10th inst., by the Rev. James G. Heungar, Wesleyan Minister, Mr. JOSEPH DIXON, of Sackville, to Miss MARTHA ANN TIGHELY, of Westmoreland, N. B.

On the 11th inst., by the Rev. J. McMurray, Mr. JOHN GORE, of this city, to Miss LOUISA ALDRICH, of Liverpool.

At St. John, N. B., on the 6th inst., at the residence of Mr. William Wright, by the Rev. Robert Cowley, Chaplain, ROBERT D. ROBERTSON, of the Ship "Herald," to ESTHER BURNS, youngest daughter of Mr. Geo. Wright, of that city.

Deaths.

On the 12th inst., in the 84th year of her age, ELIZA BETH, widow of the late Thomas Harrison, of Her Majesty's Ordnance.

Suddenly, on the 16th inst., in the 73rd year of his age, Mr. WILLIAM MOIR, of H. M. Ordnance.

At Newport, Friday, June 20th, MARY ANN, wife of Robert Smith, aged 39 years, after an illness of three weeks, which she bore with fortitude and piety, resignation to the divine will, leaving seven children to mourn the loss of an affectionate parent.

On the 21st ult., at the residence of his grandfather, Kennetcook, EDWARD, only son of the late Capt. Edw. More, aged 4 years and 7 months.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

FRIDAY, July 13th.—R. M. Steamship Europa, Lott, Boston, 32 hours, to S. Currier & Co.

SATURDAY, July 14th.—S. S. "Albatross," 17 days, to John Whitman; "Luna," 16 days, to Robert Smith; "Heron," 11 days, to R. M. Currier & Co.; "Heron," Philadelphia, 16 days from the Cape; to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

SUNDAY, July 15th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

MONDAY, July 16th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

TUESDAY, July 17th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

WEDNESDAY, July 18th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

THURSDAY, July 19th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

FRIDAY, July 20th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

SATURDAY, July 21st.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

SUNDAY, July 22nd.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

MONDAY, July 23rd.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

TUESDAY, July 24th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

WEDNESDAY, July 25th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

THURSDAY, July 26th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

FRIDAY, July 27th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

SATURDAY, July 28th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

SUNDAY, July 29th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

MONDAY, July 30th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

TUESDAY, August 1st.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

WEDNESDAY, August 2nd.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

THURSDAY, August 3rd.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

FRIDAY, August 4th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

SATURDAY, August 5th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

SUNDAY, August 6th.—"Luna," 16 days, to S. Currier & Co.; "Heron," 17 days, to G. R. Smith; "Heron," 17 days, to W. M. Currier & Co.

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A little, Sat pray, A low, Caught, Beheld, That w, Praise

In full g, He smoo, Of harr, Swelled, Lord G, Thrilled, Angel a, With ve, Rose th, Higher, To its f, Rang w, Till tret, Each ac, With a, While t, Stole in, To float, And me, That bl, Even as, Of the 1, Lit up, At that, More je, Was he, Praise, Had re, Silence, Rang b, Still th, Came fi, Still m, Praise

Of the, tia, gate

Ass, Meeti, amine, with t, odism, Distri, beyon, It is, odism, The fi, men o, work, sent d, were, thought, nated, ward, in ma, Provi, many, death, age a, but w, Fathe, health, Churc, and p, Minis

Of, we n, Breth, and k, the 1, ments, heard, bers c, sands, have, rest—, of ou