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Poetry.

For the Wesleyan.

SABBATH STANZAS ADDRESSED TO THE CHRISTIAN PILGRIM.

Another green spot in a wilderness,
Another refuge in a weary land,
Come, Christian, tune thy harp, let joyful songs
Adorning own the gently guiding hand,
That leadeth thee through many a thorny maze,
And bids thee, grateful Ebenezers raise.

Look back upon thy weary pilgrimage,
Though but the journey of a few short years;
Its heights, whose summits seemed in sunshine bathed,
How has their steepness called forth bitter tears;
Ah, green inviting paths with snares abound,
And fairest flowers with rankling thorns are crowned.

Yet oh, thy yearning heart recalls bright skies,
That shed on thee their soft and soothing light;
And bowers of fragrance shared by friends, whose love
Was thine in sunny day and clouded night;
Blest were those hours affection's smiles endeared,
A Paradise the wilderness appeared.

But why those swimming eyes, those hands upraised,
In all the touching eloquence of grief?
Where are they now? Alas, those angel guests,
Bright was their presence, but their stay how brief;
They vanished from thy sight, and with them went
The gilded halo they to life had lent.

And now, a lonely pilgrim thou hast come
To water with thy tears this resting-place,
Thy bowed-down head, thy garments soiled and torn,
Tell of the toils and conflicts of the race;
Yet, by thy side, sweet patience loves to stay,
And gently smooth the terrors of the way.

And surely Heaven to thee in mercy sends
The calmness of this holy Sabbath-day;
The hours of rapt devotion to withdraw
Thy heart from earth and earthly hopes away;
Oh now, by faith, discern the rest at hand,
Eternal rest within the "better land."

Linger no more to weep thy perished goods,
Forget the dreams thy fancy loved so well,
And from this hour go forth with strength renewed,
Firmly to combat every sinful spell;
With songs of praise let desert wilds resound,
Until abiding rest thy steps have found.

M. E. H.

Christian Miscellany.

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

The Anxious Inquirer.

HIS DUTY:—FAITH.

Two brief and simple anecdotes must close for the present, dear reader, my observations on your exercise of faith. I can very well imagine, that with the absence of a precise definition of the act of faith, you still feel somewhat perplexed about its exercise. If so, I know no better way of meeting your difficulty, than by giving you a couple of illustrations of the matter, drawn from facts.

In a small town, in the south of England I believe, there dwelt some years ago, a young lady, in a deeply anxious state of mind. Her conscience had been awakened by the gospel message. She saw and felt herself a sinner; was alarmed at the sight; but in her ignorance, knew not in what way to escape the wrath to come. Her anxiety continued several months, during which she made various efforts to obtain relief to her distracted mind. She conversed with many christian friends; read many religious books recommended to her notice; mingled in many religious meetings; listened to the sermons of various preachers of various sects, but all to no purpose. No peace, no rest could she obtain. She still felt she was not reposing on Christ; and she was not (and well for her she could not feel) at peace. At last, after a painful day of mental agony, and a round of religious services, in which she had vainly engaged, in the hopes of finding the repose she panted for, she retired to her room; and sitting down with her Bible, but worn out with fatigue, soon fell asleep in her chair. As she slept she dreamed. She thought she had fallen into

a river—a deep, rapid river—flowing impetuously towards a ledge of rocks which crossed it, and over which it fell with a fearful roar. Every moment she felt herself borne nearer and nearer the cataract, without the power of resistance. She looked round for help, but not a human being could she see. She cried, but none appeared for her rescue. At last she passed under some overhanging brushwood, and eagerly caught a branch, to which she clung as for life. While struggling thus, she thought she saw approaching her upon the water a being of exquisite beauty; and as she drew near, she was sure it could be no other than the lovely Son of God. His countenance all beaming with benevolence he addressed himself to her. "Why are you struggling there?" he said. "Oh, don't ask me why I am struggling here," she cried; "don't you see I have fallen into this river? Cannot you hear the roar of that dreadful cataract, towards which I am being borne? Don't ask me why I am struggling here, but save me—oh, save me, if you can!" Oh, yes, I can save you," was the answer; "but let go that branch." "Let go the branch! I dare not let go the branch; it is all my hope or chance of safety!" "Let it go," and I will save you!" The whole bearing of her questioner was so dignified, yet kind, and his countenance so lovely, that she almost felt she could trust his word. Her eye became fixed upon him; and while she scrutinized his countenance, and turned over in her mind his words—"I WILL SAVE YOU!"—confidence grew up in her mind, and she, imperceptibly to herself, let go the branch. The moment that she did so, he stooped down, caught her in his arms, and bore her to the shore. She awoke; she had learned her lesson. Poor silly soul, she had been clinging to prayers, to efforts, to what she could do, but now she saw her safety in "letting all go," and leaving Christ to save her. So faith lets all go, and leaves Jesus himself to save.

In some village or town of North America, a number of workmen were engaged in completing a lofty building. They were putting on the roof, and the great scaffolding was still standing round about. Amongst those engaged about the slates was a little boy, who thoughtlessly ventured too near the edge of the roof, slipped, and fell over. In his fall he caught hold of a rope dangling from the scaffolding, and there hung over, you might say, destruction. A strong man below saw the lad, and running to the spot, placed himself directly beneath him, and holding out his arms, exclaimed, "Here, my lad, drop into my arms; I will save you; just drop into my arms." The little lad looked down. He saw the strength of those extended arms. He felt sure the man would not deceive him. The rope was let go, and in another moment, he was seen dropping through the air, and then safely clasped in the bosom of the man.

Reader, that was faith; the very faith that thou must exercise in Christ if thou wouldst be saved. Thou art hovering over the pit of destruction; how soon thou mayest fall into it we cannot tell. Jesus presents himself omnipotent to save. With extended arms he cries, "Here sinner drop into my arms!" Oh, let your language be—

"A guilty, weak, and helpless worm,
On thy kind arms I fall,
Thou art my strength and righteousness,
My Saviour and my all."

And the work is done. Christ has saved the soul; and angels, as they witness the blessed issue, go up to chant their song of gladness, that thou at last hast dropped into thy Saviour's arms.—*Bible Class Magazine.*

Never Stop for Storms.

A young preacher in a distant district made an appointment for a five o'clock lecture with a congregation to whom he occasionally preached on the Sabbath. Accompanied by a deacon of the church, he had accomplished about half the distance to the

place of meeting, when a severe thunder storm arose, and obliged them to take shelter in a barn by the road-side. After the rain had abated, the young minister said to his companion, "Come, deacon, the storm is over, and we had better go on."

The deacon's reply was, "I think not. The storm will prevent attendance, and you will find the school-house nearly or quite empty."

"But an appointment was made, and must be kept."

"I think it will be useless."

"Well, deacon, you will do as you think best, I must fulfil the engagement." The deacon returned home. The preacher proceeded on his way, and found a full congregation assembled to hear his lecture. Seeing so many gathered around him, and feeling that he might have lost an opportunity of benefiting some soul that was groping in darkness had he yielded to the plausible conclusion of his friend, the young man then formed the resolution never, under any circumstances, to be deterred by a storm from performing his duty.

Another test of principle yet awaited the same minister. An appointment had been made on a week-day evening, six miles distant from his place of residence. The day came, but snow fell in clouds until late in the afternoon. Walking was in consequence very difficult, and he had no means for riding. Still his purpose failed not. "I must go," he said. Two hours' severe toil brought him to the place of meeting. Only five or six individuals had assembled. But they were immortal beings, each having a soul worth a myriad of worlds. "Repent, for the kingdom of heaven is at hand," formed the subject of discourse. Wearied, and almost regretting that he came, he left the house and returned to his home.

Several months after this, a young lady presented herself to the church, asking admission to membership.

"When were you awakened to a sense of your state?"

"On that stormy night, when you, sir, preached at —, from the text—'Repent, for the kingdom of heaven is at hand.'"

"Lord, forgive my unbelief!" ejaculated the preacher, and again the resolution filled his mind. "I will never stop for a storm."

Let Christians and Christian ministers never be frightened from duty by storms. God, by these apparent obstacles, often tries our faith and our devotion. Remember, too, that the amount of good done is not measured by the number that may be present at religious appointments. "Blessed are they that sow beside all waters."

The Disciple is as His Master.

Do you think your condition in life a humble one? So was Christ's. He was the reputed son of a carpenter. He was the inmate of no costly dwelling. He laboured with his own hands. The proud doubtless looked down upon him. It is enough for the disciple that he be as his Master.

Do you suffer from a lack of the comforts, conveniences, and even the necessities of life? So did Christ. He travelled on foot and was wearied by his journey, he was hungry when he had not the means of procuring food, was weary when he had not where to lay his head. In all these respects you are as well off as was Christ. It is enough for the disciple that he be as his Master.

Do you meet sorrows which weigh down the soul, causing days of heaviness and nights of weeping? So did Christ. He was a man of sorrows, and acquainted with grief. Sorrow and weeping were the characteristics of his life. It is enough for the disciple that he be as his Master.

Do you meet with unkindness where you have a right to expect love? are your motives misinterpreted and your efforts to good rendered abortive? and do you not meet with deception and treachery? So did Christ. He was despised and rejected of those whom he came to save: many went

back and walked no more with him, and one of the chosen twelve lifted up his heel against him. It is enough for the disciple that he be as his Master. Will not this consideration remove every cause of discontent and repining.—*New York Observer.*

Be Wide Awake!

About an honest employment Providence throws in your way. Keep at it—heartily and earnestly at it. Don't slack up, and be languid. Hold on. We will give you good reasons, and a variety of them.

1. That is the way to be happy. "I have lived," said Dr. Adam Clarke, "long enough to know that the great secret of human happiness is this: never suffer your energies to stagnate."

2. That is the way to accomplish a vast deal in a short life. The late William Hazlitt remarked, "There is room enough in human life to crowd almost every art and science into it. The more we do, the more we can do; the more busy we are, the more leisure we have."

3. That is the way to be contented. The unemployed are always restless and uneasy. Occupation quiets the mind by giving it something to do. Idleness makes it like an empty stomach, uneasy. The mate of a ship, having put every thing to rights, called on the captain for what next should be done. "Tell them to scour the anchor," was the reply, on the principle that occupation, however needless, saves from the discontent of idleness.

4. That is the way to keep out of bad company.—He will rove who has not rest for his mind in some occupation; and, roving, he will fall in with other rovers. They are birds of a feather. And, as gathered burning brands augment the flame and heat, so do gathered rovers and idlers augment the taste and activity of each other's minds for evil doing.

5. That is the way to disappoint Satan. He comes up to the idler with assurance of a victory.

6. That is the way to pay due respect to counsel from the highest of all counsellors, "Diligent in business," says the divine record: Do something, therefore—the right thing—do it—keep on doing it. Be wide-awake about it!

The Infidel Doctor and the Poor Labourer.

"John, so you really believe there is such a thing as a soul in man?" "I do." "Did you ever see a soul?" "No." "Did you ever hear a soul?" "No." "Did you ever smell a soul?" "No." "Did you ever taste a soul?" "No." "Did you ever feel a soul?" "Yes! thank God, I have felt, and do feel it, and rejoice in the hope of its immortality through Jesus Christ." "Then there are four senses out of the five, which prove there is no such thing as a soul in man."

"But, doctor, will you allow me to ask a few questions?" "Yes." "Did you ever see a pain?" "No." "Did you ever hear a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever feel a pain?" "Yes." "Then there are four senses out of the five, which prove there is no such thing as a pain."

We need scarcely say the doctor was confounded, and never again ridiculed poor John for his religious faith.

Many a poor man makes a bright Christian: God keeps him humble that he may dwell in his heart, and that the beams of his grace may shine in his life. The evening star—how bright it shines, yet it is lowest in the heavens. So God keeps you low, that you may shine bright. Where do the rivers run that fertilize the soil?—not on the top of the hills, but in the vales beneath. So, if you would taste of the streams which gladden the city of God, you must abide in the vale of humility.—*Life of Rowland Hill.*

Wesleyan Missions.

(From the London Watchman, May 7th.)

The Annual Meeting of the Parent Society. (Continued.)

The Report then noticed, in succession, the various Missions in AUSTRALASIA and POLYNESIA, in SOUTH AFRICA, in WESTERN AFRICA, in the WEST INDIES, and in BRITISH NORTH AMERICA. We make a selection of the following passages:—

In Australasia and Polynesia an increase of upwards of five hundred members has been realized; and in general, gratifying success has been afforded in every portion of the work.

The Rev. Walter Lawry has supplied the following condensed report of the Missions in New Zealand:—Scriptural Christianity has taken deep root in the native mind, and is generally received throughout the length and breadth of the land. Very few remain in heathenism; Popery makes no perceptible progress among the natives, as, by God's mercy, the Holy Scriptures were in the hands of the people before the Romish Priests arrived. Almost all the aboriginal families throughout New Zealand read the Scriptures and pray together both morning and evening. As a population they have a high sense of justice, and, generally, they adhere to the truth; this is the more remarkable, as the very opposite was their character before the Missionaries arrived among them. Colonisation has had its influence in New Zealand, secularising the natives in some localities, but happily the evil has not been so great as might have been feared. Among the rising generation there is a great thirst for knowledge—especially religious knowledge—which we are endeavouring to furnish as fast as our means will permit, but the supply is not equal to the demand, although the Governor-in-Chief, Sir George Grey, is most anxious to afford us all the assistance in his power both from his private purse and the Government funds. Our efforts at the Three Kings Institution, where there are about 150 New Zealanders under instruction, have been, so far, most cheering in their results.

From Tonga the Missionaries write: "Our present position is in all respects one of hopefulness." The congregations throughout the Circuit are large, in some instances the Chapels are crowded to excess. Tungi, the principle chief of the heathen at Mus, who was formerly a great obstacle to the progress of religion amongst his countrymen, has recently made a public profession of Christianity accompanied by upwards of a hundred of his people; and the Missionaries add, "with God's blessing heathenism will soon be banished from Tonga." The Native Training Institution has been in full and successful operation. The Schools for adults and children, under the superintendence of Mr. Aмос, have greatly increased in efficiency. . . . To education in the district generally, especial attention has been directed; and it is a gratifying fact that the efforts of Missionaries in this department have tended in no small degree to arrest the progress of Popery in this group of Islands. "Popery," writes Mr. Aмос from Tonga, "has spent its strength upon us, but its every effort has failed with the natives." "Our School operations," he continues, "seem to have excited the greatest apprehensions of the priests, and they are attempting something in the way of schools themselves."

The state of the Fejee Mission is highly encouraging. The King of Lakemba, has publicly renounced heathenism, and embraced Christianity—an example which has already been followed by several influential chiefs. This event has tended greatly to encourage the brethren in this district, who have been labouring amid many difficulties. The statistics show a net increase of nearly three hundred church members. The religious state of the Societies, is reported as being highly gratifying. . . . In the Lakemba Circuit, Popery has been the chief obstacle to the progress of the Gospel. "The Romish Priests," writes the Missionary, "busy, indefatigable, and bitter enemies of the true Gospel, have caused us much anxiety and trouble; but the Lord

has confounded them, and brought them lower in the estimation of the people than ever."

The Mission at the Cape of Good Hope has sustained a severe loss in the removal by death of the Rev. Thomas L. Hodgson, the General Superintendent of the District.

The Rev. William Moister has been appointed to succeed Mr. Hodgson, and has arrived in his sphere of labour, accompanied by Mr. Thomas, whom the Committee have sent out to reinforce the Damara Missions. The Society at Cape Town says the Official Report, "is in a healthful and cheering condition." Before the breaking out of the Kaffir war a very encouraging state of things prevailed in the Albany and Kaffraria District. Intelligence received up to February 22nd communicates the gratifying information that, though the Kaffir war had extended along the boundaries of the colony, our Missionaries and their families, the people of their charge, and the stations on which they are severally labouring had hitherto remained uninjured. One only of the Stations, Fort Beaufort, had been the actual scene of war; and here, the Missionary had nobly remained at the post of duty; while of the rest, each had furnished a band of Kaffirs and Fingoes, for the defence of the colony, "whose conduct had called forth the public commendation of the Governor, Sir Harry Smith." While cherishing gratitude to Almighty God for the display of his special and protecting goodness extended towards his servants, the Committee earnestly commend these men and their faithful men and their flocks thus exposed to peril; to the prayers and sympathies of all the friends of Christian Missions. It is right to add that while such causes of thankfulness exist in reference to British Kaffraria and other stations on the borders of the colony where the war has actually prevailed, all our important stations beyond the Great Kei River, in "Kaffraria Proper" are wholly uninfluenced by the war.

In the D'Urban Circuit the number of church members has been more than doubled.

There has been a net increase during the year of 450 church members at Sierra Leone, with a similar number now remaining on list for membership. On the 12th of February last, the foundation-stone of a large and handsome place of worship, to be called "Buxton Chapel," was laid, at New Town West, by the Chief Justice of the Colony, the Hon. John Carr. The occasion was one of deep interest, which was evinced by the unusually liberal character of the contributions, exceeding in amount any sum ever collected on a similar occasion in Sierra Leone. The Native Training Institution at King Tom's Point, continues to answer very satisfactorily, the end for which it was established.

In the British West Indies the Missions of the Society still continue to suffer from the influence of commercial depression and other causes. The promised blessing of the Great Head of the Church, accompanies the faithful preaching of the Gospel, and many are brought to a saving knowledge of the truth; but, the Committee add with deep regret, the aggregate number of accredited church members continues to decline. Jamaica has this year experienced the dreadful ravages of the Asiatic Cholera. The Committee are thankful to be able to state that our beloved Missionaries with their families have been preserved in safety during the afflictive visitation, although, in consequence of their faithful and unwearied pastoral attentions to the sick and dying, they were peculiarly exposed to danger; but the Committee have to report with mournful feelings that at least 1,800 of our people have been cut off by the fearful disease. It is matter of great thankfulness that the sanctified effects of this awful visitation are already beginning to appear. A gracious influence rests very extensively upon the minds of the people; and no fewer than 3,000 persons have been received as candidates for membership at our several stations in the island. The Committee affectionately commend the Jamaica Missions to the especial sympathy and prayers of the friends of the Society.

The state of the Missions in the various districts of British North America is of a very gratifying character. The field of labour is extensive. The number of Missionaries and Assistant Missionaries amounts to 113. With these Pastors and Teachers of the Word, there are associated 42 Catechists and salaried Instructors, exclusive of 1,878 unpaid agents. The success with which these efforts for the benefit of the Indians and Colonists have been crowned may be read in the cheering facts that 21,427 persons are united in religious fellowship—that the aggregate number of regular hearers of the Word is not less than 105,000, many of whom reside in remote settlements, visited by no other preachers of the Word of Life than the Missionaries of this Society,—and that the Day and Sunday-schools are attended by no fewer than thirteen thousand children of both sexes, who are instructed in these seminaries in the way of truth and righteousness. The most interesting department of this service is that in which are included the aboriginal tribes belonging to Canada West and the territories of the Hudson's Bay Company, because there is to be found that class of our fellow creatures which has the strongest claims upon our Christian sympathies, as well as our Christian exertions; and who present, in the new and happy condition into which the Gospel has instrumentally introduced them, clear and resistless evidence of the fitness, power, and utility of the Missionary enterprise in purifying and elevating individual character, in promoting the civilisation of entire communities, and in raising up well qualified native agents for its wider diffusion amongst that too long neglected and injured race, one of whom is now on this platform.

The Report, in conclusion, adverted to three aspects in which the Missions might be viewed,—namely, in regard to Heathenism, in regard to Popery, and in regard to the Church at home. As to Popery, it was observed—

"When the Missions are viewed in regard to Popery it appears evident that there remains a great spiritual interference to be looked for. When Moses and Aaron had produced before Pharaoh the divinely appointed testimony to their mission, 'then Pharaoh also called the wise men and the sorcerers; now the magicians of Egypt they did in like manner with their enchantments.' It is thus that Popery confronts the Missions of this Society, and of other kindred Protestant Societies, in almost every quarter of the globe. The Romish Missionaries have laboured for more than two hundred years on all the continents and many of the islands of the world. China and Japan, India, Tartary, and North and South America, have witnessed their gigantic efforts—their self-denying labours. And in what respect have these several countries been benefited by them? Has the cause of truth, or the salvation of souls, been in any degree advanced by the teachings of Rome, accompanied, as they have been, by idolatrous practices, cruel dominion, and a rejection of the Word of God? Not daunted by past failures, the Church of Rome is meeting us on every part of the Mission field;—not only in the well known regions of Asia and Asia and America, but also in the remoter islands of the Pacific. In all these 'utmost parts of the earth' which are as a battle-field, not yet wholly won to Christ, the Missionaries may say, 'Moreover we saw the children of Anak there;—the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight.' The only sufficient antagonist to popery is the word of God, accompanied by the living power of the Holy Spirit. In these days, and on the Mission field itself, is 'that wicked revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.' The preaching of the Word of God, and the accompanying power of the Holy Ghost, are the means by which the world is to be saved, and present the only effectual resistance to the empire of the Man of Sin.

Mr. J. P. PLUMPTRE, M. P., said—Mr. Farmer and Christian friends, I can assure you it is with great satisfaction that I have the opportunity of being with you on the

present occasion; and though I am sorry to say I shall be obliged very shortly to leave the meeting, yet I am happy to have, through the kindness of the Committee, the privilege of taking an early part in the business of the day. I have listened to the details of your report with very great satisfaction. While it was being read I was most forcibly struck with this fact—that you seem, in your missionary labours, to be honouring the great and gracious Master whom you desire to serve, (hear, hear,) for you say that you are in the habit of expending £100,000 a year, not knowing from whence that sum was to be made up. You trust in the grace and the faithfulness of the Lord your Saviour, (hear, hear,) and he has never been found wanting to those who trust in him. (Hear, hear.) You may depend on this, my Christian friends,—that while your object is to obey his command, "Go ye into all the world, and preach the Gospel to every creature," you have full reason to trust in his promise, "I am with you always, even to the end of the world." We, as far as we may be acquainted with Christian experience in our own walk, and life, and conversation, may be sometimes brought into conversation, may be sometimes brought to a stand on different points; we may be driven—I know we are driven—again and again; to walk by faith, and not by sight; we are driven again and again to say, in the language of an old and beautiful hymn—

"I know not what may soon betide,
Or how my wants may be supplied,
But Jesus knows, and will provide."

(Hear, hear.) It is, I think, in such a spirit as this that you seem to be carrying on your missionary operations, depending upon the grace and faithfulness of your Lord and Master to be with you in your labours, and supply your wants, to give grace to the word spoken by your missionaries, and so to give us the opportunity of hearing—as we have heard with the highest pleasure this day—that the labour of your agents is not in vain in the Lord. (Hear, hear.) There was another point in the report which afforded me much gratification. It was the statement that, in New Zealand, I think, you found Popery was making little or no progress. If we ask the reason why, you furnish that reason, for you say it is because the Scriptures are in the hands of the people. ("Hear," and cheers.) Yes, my Christian friends, that is the way—the only effectual way—the only sure way, in which to meet Popery. (Hear, hear.) You desire to exalt the only Saviour. That is the weapon with which to meet Popery. (Hear, hear.) Exalt the Saviour; let Jesus be known in his glorious person as perfect God and perfect man; let Jesus be preached in his finished and accepted work, in his ever enduring and ever availing intercession; let Jesus be preached in his holy, lowly, meek, and bright example; let, I say, the Saviour be exalted, and then what need have we of transubstantiation, (hear, hear,) of penances, of purgatory, of masses for the dead, or of the invocation of saints and angels? (Hear, hear.) No, my Christian friends, we have in our exalted Lord and Master, our common Saviour Jesus Christ, all that the sinner wants for his soul's health, and peace and salvation; (hear, hear,) and while we are preaching the Gospel of the grace of God, and bringing the Word of God to bear upon Popery among the heathen, oh that we may do the same more and more, in those days of rebuke and blasphemy, among ourselves! (General cries of "hear, hear," and applause.) This is the way most effectually to meet Popery, which is now making so bold an aggression among us; and I trust that all of us, my dear Christian friends, who have learned Christ, and who value the great and blessed salvation that is by him—though we may not perhaps just see eye to eye in some small matters as to church views and church discipline—by cleaving to this one common Saviour may give, as we ought to do, a contradiction to the errors of Popery. (Hear, hear.) I trust, my dear friends, that the spirit, and language, and conduct we shall exhibit among ourselves and towards all around us, will be marked by the spirit of "peace on earth, and good will towards men;" "grace and peace to all that love the Lord Jesus Christ in sincerity;" "good will towards men," towards all men; yea,

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towards Turks, Jews, infidels, heretics and Papists—an earnest desire that they may be brought to know Christ, and that they may be delivered from the bonds and fetters in which they are now held. (Hear, hear.) Our principle is “good will towards all men,” but no peace with the system of Popery—(cheers)—no peace with the idolatry, the blasphemy, the superstition, the cruelty, and anti-Christianity of the Church of Rome. (Cheers.) I will not detain you longer. I thank you for the opportunity you have given me of addressing these few words to you, and trust you will kindly excuse me if I now withdraw myself from the meeting. Be assured there is on my part no want of desire to remain with you, and to hear the interesting addresses which I have no doubt will be delivered; but I am engaged to take part in another meeting to be held shortly, and I am therefore under the necessity, though much against my will and inclination, of leaving you on the present occasion. The Resolution I have to propose is—

“That the Report, of which an Abstract has been read, be received and published.”

Family Circle.

The Praying Home.

“I have a good offer for my farm,” said Mr. Earl to his wife, and I think I shall sell it.” “Why do you wish to part with it?” asked Mrs. Earl. “The land is so stony,” he replied, “and partly worn out; I can go into a new country, where land is cheap, and realise a larger return for the same amount of labour.” “But,” said the wife, “if we go into a new country there will be no schools for our children, and we may be deprived of attending a place of worship, and it will be far better for us to remain here, where we can educate our children, and bring them up under the sound of the Gospel.” “Our children are not old enough to go to school,” replied the father, “and we can take our Bibles with us, and read them on the Sabbath. I must do what I think is required by the interest of my family.” “But,” rejoined Mrs. Earl, “pray remember that property is not the only thing needed by our children.” A few days after this conversation the bargain was concluded, and the farm became the property of another.

Mr. Earl had been trained by an amiable, but not a pious mother, and some thought that her influence had prevented him from profiting by the instructions of his pious father. His wife was a disciple of Jesus, and desired above all things that her children might become rich in faith, and grow up under the sound of a faithful ministry; but she was soon constrained to bid farewell to all the privileges of her native village, and, after a wearisome journey, she found herself and family in a wilderness in the western world. For a time Mr. Earl observed the Sabbath, so far as resting from labour was concerned; and he even spent some time in reading the Bible; but he did not pray, consequently that blessed book was soon laid aside. The climate, and the labours incident to a life in the wilderness, caused Mrs. Earl to fall into a decline; when, after a lingering illness, she bade her husband farewell, she charged him to send her children to her native home, that they might there be under the teaching which could make them wise unto salvation. Mr. Earl complied in part with his wife's request; he sent his daughter, who was nine years of age, and her younger brother; but the elder one he retained to assist him in his labours. It was six years before Julia returned to her father; she had spent that time among the pious friends of her departed mother. She found the home of her father greatly changed; a neat village surrounded the dwelling, and the spire of the village church was not far distant, with a school-house near at hand. She rejoiced to return to her home, though she was to meet her mother, who was its chief charm, no more; but a sad check was given to her joy when they sat down to the evening meal, for no blessing was asked on the food, and when the hour of rest came, she was still more unhappy, for the family

separated without prayer. Mr. Earl soon perceived that his daughter did not feel at home in his house. This made him sad at heart, for he had long looked forward to her return with hope that she would restore, in part at least, the loss he had experienced. He said to her one day, “Julia, you do not seem to feel as much at home as I could wish.” After some hesitation she replied, “No, father, I do not feel safe.” “Do not feel safe!” said he in astonishment. “I am afraid to live under a roof where there is no prayer,” rejoined the pious daughter. The remark went to the father's heart; he thought of all the mercies he had received, the protection he had experienced, unasked! He continued to think of his ways till his soul fainted within him. He looked at his eldest son, a Sabbath-breaker, and ignorant of God, and he could not conceal the truth that it was owing to his having removed him in childhood from the means of grace, and exposing him to influences that, in all probability, would prove his ruin. In a few days he asked Julia to read the Scriptures, and pray in the family. It was with joy that she heard the request, but with great difficulty that she complied with it. In a few weeks, on a Sabbath morning, the father himself took the Bible, and having read a portion, kneeled down, and with tears besought God to teach his stammering lips how to pray. Light, peace, and safety took up their abode in a dwelling now no longer a prayerless home.—*Professor Allen.*

Send for more Physicians.

There was a quiet gathering, in one of the warm days of midsummer, around a central house in a distant village. Men were leaning with faces of sober thought against the pillars of the portico, and through the opened windows appeared female forms in black attire. As individuals entered, the crowd fell back; and then might be distinctly seen a coffin, resting upon the table in the large hall, and many—stealing carefully and noiselessly, as if they feared to disturb the sleeping—approached, and bending over, took a last view of the form it enclosed. It was the corpse of one in the morning of life, and, although emaciated by sickness, the features retained much of their wonted expression, and those who looked recalled him as he had been a few weeks before, when he had moved among those who were now assembled to convey him to the tomb, and his firm step and gay laugh had echoed through these now hushed and silent rooms. He was now borne from the habitations of men and consigned to the darkness, the silence, the corruption of the grave. Sad were the thoughts which filled the hearts of those who followed him to his early grave, and emotions deeper than those usually excited by the removal of manhood, in the full hope and flush of life, filled many breasts. That young man had died without hope, and had only known that he must die, and felt that he was not prepared to meet his God, when the death struggle came upon him. “Save me, oh save me,” he cried, “I am not prepared to die.” “Oh, doctor, you are mistaken.” “Send for more physicians.” “Oh, I cannot die.” These were his last agonising expressions, as he sank into the arms of death. Fearful was the spectacle which that death-bed presented. The rays of divine truth which fell upon that soul during the last moments of its earthly existence, had revealed all the horrors of the doom which awaits the impenitent sinner; and those who witnessed these agonies were constrained to fear that they were but the prelude to the eternal agony which awaits the lost soul.

“O how the soul
Raved round the walls of her clay tenement,
Ran to each avenue, and shrieked for help,
But shrieked in vain.”

There was fear, and remorse, and horror, but no evidence of repentance—no hope of pardon—no trust in a merciful Saviour. The one thing needful had been neglected in health—had not been sought during sickness,—and the hour of death brought the conviction of the need of preparation, with the agonising consciousness that it was too late to seek it. Perhaps some young man who reads this page does not mean to reject, while he dares to neglect

the offers of salvation. Are you living without God, in the presumptuous hope of a death-bed repentance? Would you add to the pains of dissolving nature the agonies of an awakened conscience? Will God accept your late repentance? will he not rather say, “I have called, and ye refused to answer, therefore I will laugh at your calamity, and mock when your fear cometh.” The death bed often brings horror, remorse, despair,—but seldom, very seldom, repentance. Too often does mistaken charity draw the veil over death-bed scenes, and thus forbids the lessons which God means to teach. Often have the evidences of repentance on a sick-bed proved delusive when the individual has been raised up again; and often have the torpor and insensibility of the dying been mistaken for the peace of the Christian. Young man! it is a fearful thing to die without a Saviour to lead you through the dark valley. Mothers! speak to those young men who are in your husbands' employ, and who now surround your table. They have all mothers somewhere, and you may, perchance, water some good seed sown in childhood. Your boy may be among strangers soon. Fathers! think of the many young men who are moving around you, with none to care whether they go to heaven or hell; but many sirens are waiting to tempt them into the paths of sin. Counsel them in kindness, speak to them of their eternal welfare, and remember them in your prayers.

Training of the Mind.

A sound moral discipline, and a well regulated mind, can, under God, carry a man through life so that he will not be the sport and the victim of every change that flits across the scene. And it cannot be too anxiously borne in mind, that this great attainment is in a remarkable degree under the influence of habit.

Every day that passes, and every step that we take, without making it the object of earnest attention, renders the acquirement more difficult and uncertain; until a period at length arrives when no power exists in the world capable of correcting the disorder which habit has fixed. The frivolous mind may then continue frivolous to the last, amusing itself with trifles, or creating fictions of the fancy, no better than dreams. The distorted mind may continue to the last eagerly pursuing its speculations, departing further from the truth; and the vitiated mind may continue to the last, the slave of its impure and degrading passions. Such is the power, and such the result of mental habits. We cannot determine how many acts of frivolity may constitute the permanently frivolous mind; how many trains of impure thought may constitute the corrupted mind; or what degrees of inattention to the diligent culture of the powers within may be fatal to our best interests. In early life, aim at the mastery of the mind; give earnest attention to the trains of thought encouraged, as habits may be thus unconsciously formed, the influence of which may be permanently irremediable, and peril the happiness of life and the immortal interests of the soul.

General Miscellany.

Ameliorating Effects of Cultivation.

There is scarcely a vegetable which we at present employ that can be found growing naturally. Buffon states that our wheat is a factitious production, raised to its present condition by the art of agriculture. Rice, rye, barley, or even oats, are not to be found wild, that is to say, growing naturally in any part of the earth; but have been altered, by the industry of mankind, from plants not now resembling them in such a degree as to enable us to recognise their relations. The acid and disagreeable *opium graveolens* has been transformed into delicious celery; and the *colewort*, a plant of scanty leaves not weighing altogether half an ounce, has been improved into cabbage, whose leaves alone bear many pounds, or into a cauliflower of considerable dimensions, being only the embryo of a few buds which, in their natural state, would not have weighed as many grains. The potato, again, whose introduc-

tion has added millions to our population, derives its name from a small and bitter root which grows wild in Chili and Monte Video. If any of my readers should be sceptical upon the subject of such metamorphoses, let them visit the fairy bower of horticulture, and they will perceive that her magic wand has not only converted the tough coriaceous covering of the almond into the soft and melting flesh of the peach, but that by her spells the sour sloe has ripened into the delicious plum, and the austere crab of our woods into the golden pippin; that this again has been made to sport in almost endless variety, emulating in beauty and form of colour, in exuberance of fertility and richness of flavour, the productions of warmer regions and more propitious climates.—*Dr. Paris on Diet.*

Plants.

The manner of propagating and cultivating plants was known to the ancients; but the analogy which exists between animals and vegetables escaped their observation; that was left to the sagacity and industry of the great naturalist, Linnæus. He was the first who reduced the sexual characteristics of plants into a system, and arranged them into classes in such a clear manner, and on such regular fixed principles, that it is in the power of every person, of moderate capacity and education, to acquire, in a short period, a competent knowledge of the science of botany, and to convince himself of the similarity that exists between the animal and the vegetable economy of nature.

Plants are no less extraordinary in their nature than in their structure and properties. Some plants show a sort of animal life, as the sensitive plant, which, in these climates, if kept in an artificial heat, when exposed to the cold air, or touched with the hand, or any other substance, it contracts its leaves, or falls down for a time as if withered. Several plants open their flowers in the morning, and shut them at night; others open them at night and shut them in the morning. Some plants flower only once in many years, and then perish; while others resist the all-powerful hand of time for some hundreds of years. Climbing plants, also, are equally astonishing in the mode by which they ascend their props, some turning to the right, and some to the left, as they grow, and finally turn to the westward. Parasitic plants, such as the mistletoe, derive their subsistence from the bark or leaves of other vegetables or trees. To finish this specimen of inexplicable variety in the nature of vegetables, we may add that the same portion of soil often produces plants affording nutritious aliment, medicine, and poison to man; their roots are even intermixed, without their nature being in the least affected by their proximity; and, also, that some plants are possessed of all these opposite qualities.

Migration of Birds.

The annual migration of birds appears to be much more general in North America than in Europe, owing, no doubt, to the greater severity of the winter there, which would render it impossible for the soft-billed birds to find food. Even in our own country, some of those who do not migrate are, in severe winters, exposed to great privations. At first view, it appears not a little singular that, among birds differing very little in habit, some should remain with us and others should migrate; but a slight knowledge of natural history will lead to a solution of the singularity. Soft-billed birds, like the robin, depend upon caterpillars and worms for their principal food, and, as many species of caterpillars live through the winter, such birds are able to procure food. In open weather also, earth-worms occasionally make their appearance, as well as small snugs. The redbreast, accordingly, and more particularly the wren, may be seen prying, with a keen eye, in the roots of trees and shrubs for the caterpillars that lurk there; while the wagtail endeavours to pick up a scanty meal of the small winter gnats which occasionally play about running water in fine weather. The winter supply, however, of live insects would be far from sufficient for the numerous soft-billed birds which haunt our woods and hedges in summer, and therefore it has been so ordained,

that the nightingale, the whitethroat, and many others, should migrate during the winter to a warmer climate, where they can be in little danger of perishing by famine.

The Moss Rose.

There is a pretty German fable of the origin of the moss-rose. It has thus been rendered by a poet of genuine feeling—

"The angel of the flowers, one day, Beneath a rose-tree sleeping lay— That spirit, to whose charge is given To bid young buds in dews from heaven;

Obituary Notices.

For the Wesleyan.

Died—at Guysborough, on the 6th inst., of lingering consumption—LUCY MARIA PERRETTE, in the 86th year of her age; third daughter of the late Michael Perrette Esq., of Halifax N.S.

The deceased had been one among many young persons who, under the ministry of the Rev. Matthew Cranwick on the Guysborough Circuit, was awakened to a sense of her sinful and undone condition by nature, had passed through a state of evangelical penitence, and set out in wisdom's ways.

Her soul passed into the eternal world while a few Christian friends were round her bed, invoking the Lord, if it pleased him, "to cut short his work, release her from her sufferings, and take her to himself."

Died—at Little Harbour, (Shelburne), 4th May, JEREMIAH, son of Michael and Maria Decker, in his 14th year. Jeremiah had been connected with the Sabbath-School in that place since its establishment, from which he no doubt received those impressions which ripened to maturity as the end of his short life drew nigh.

THE WESLEYAN.

Halifax, Saturday Morning, June 21, 1851.

DAY OF HUMILIATION.

We take this early opportunity of reminding our Brethren, that, by the Resolution of the late

District Meeting, the Second Friday in July next, is appointed as a day of FASTING AND PRAYER throughout our bounds, with reference to the coming harvest, and to the revival of the work of God.

NOVA SCOTIA DISTRICT.

We expect to be able shortly to publish various Resolutions which were passed at the District Meeting recently held at Newport, bearing on the general interests of our work. Meanwhile we may state, that the religious services connected with this Annual Session were largely attended, and eminently marked with the gracious presence of the Head of the Church.

The communication of the Rev. R. COONEY, which appears below, will be read with much interest by our friends. The accounts from CANADA EAST and NEWFOUNDLAND are likewise cheering. The progress of Methodism in British North America is matter for devout thanksgiving to the Author of all good; and whilst we greatly rejoice over past success, affording as it does unquestionable evidence of the favour and protection of God, we heartily pray that the present ecclesiastical year may be still more signally marked by copious effusions of the Holy Spirit on the inheritance of the Lord, and that a wide and effectual door may be opened on every hand for the publication of the glad tidings of salvation to a ruined world.

NEW BRUNSWICK DISTRICT.

DEAR BROTHER,—Our District Meeting has just closed its sittings. The business engrossed a little more time than usual, owing chiefly to extraneous matters, and the difficulty in disposing to the most advantage of our available forces.—The Lord has kindly spared me to be present at thirteen District Meetings, and at each of these I have witnessed his presence, and felt good to be among his ministers. There are many things, as you know, in our ecclesiastical polity calculated to produce anxiety—the frequent changes of position arising out of the itinerancy—the rigid administration of our fiscal economy—the privations and toils inseparable from our office and work—all these being subjects of grave discussion and searching investigation at our District Meetings, they furnish us with so many opportunities of illustrating the grace wherein we stand, and evincing our willingness to endure hardness as good soldiers of Christ, and to labour on, endeavouring to—

"Fill the earth with golden fruit, With ripe, millennial love." The proprietor of one of our city papers having requested an account of the Ordination performed in the Centenary Chapel, on Monday evening the 2d inst., I was directed to furnish it, and, as that account supplies all the particulars, nothing further is necessary than to request you to oblige us by inserting it in THE WESLEYAN.

The District Love Feast, as it is called, was held in the Germain Street Chapel. Never perhaps was the celebration of this peculiar ordinance attended with more of the presence and power of God. It was indeed a time of refreshing, from the presence of the Lord. Not less, I think, than eight hundred persons, including the Ministers, were present. The Tabernacle of God was with men; it seemed as if "the voice" that once spoke from between "the Cherubim" again uttered the language of preference, "This is my rest for ever, and here will I dwell, for I have chosen it." We all felt that God was in our midst—that the house in which we were assembled, was "The house of God and the gate of Heaven." One young man, the son of Brother Collins, one of our Local Preachers, appeared to have his cup running over, his earthen vessel could hold no more. The sacred awe experienced by the fugitive Patriarch at Luz—the emotions of the Prophet when he heard "The cherubim" singing their antiphon—and the rapture of the Apostles when they saw the glory of Thabor—all these Divine sensations, modified

and chastened, seemed to fall upon the whole assembly, and inspire every heart with the devout recognition—

"Lo! God is here! let us adore, And own how dreadful is this place! Let all within us feel his power, And silent bow before his face."

Our District Meeting was a very happy one; the brethren generally had been very successful during the year; most of the Circuits, in a greater or less degree, had received a baptism of the spirit, and under this influence, many precious souls were added to the Church. This filled the hearts of the preachers with joy and gladness, and enabled each one to come up to "the Feast," bearing his sheaves with him. Our sittings and services occupied eight days, and formed a real octave of the Church, the gracious results of which, we have no doubt, will be felt during the ensuing year.

It will gratify you to know that the ordinary income of the various Circuits has been materially improved. We brought to the District, from SAINT JOHN SOUTH, a surplus of £37— and we hope that God will increase it this year. The Missionary money collected throughout the District amounts to £648 3 2 Last year, 599 7 1 Increase, 448 16 1

We also had a Tea-Meeting for Trustee purposes—this likewise was productive; and, as I wish to carry out our principles in every thing, I took tea upon the itinerant plan, and at the same time did all I could to extend "our friendly relations with China." The Chairman presided, ex-officio, and, for the first time, I had the privilege of hearing very good addresses, without being under any apprehensions of having to speak myself. The whole was conducted in a very unexceptionable manner; but still I think Christianity should not be obliged to resort to such expedients in order to sustain her institutions.

I cannot say positively what our actual membership is in this District, but I believe it is about 4,800, or thereabouts: making an increase during the year of several hundreds.

Three young men were recommended to the Conference to be taken out on trial as missionaries. They passed through their examination with great credit, and it is to be hoped that they will be called into the work. We are in great need of ministerial help: numerous doors are open, but we are not able to enter; we look round us, and on every side we see "the fallow ground" stretching to the utmost bounds of the horizon, but we have not the means of breaking it up. The harvest truly is great, but the labourers are few, may the Lord send forth more labourers into his harvest, and then—

"The gospel seed shall greatly grow, And all our land o'erspread"

Your's sincerely,

R. COONEY.

St. John N. B., June 9, 1851.

Stations of the Wesleyan Ministers, N. B. District, 1851...55.

- Saint John South, Richard Knight, Robert Cooney A. M.
St. John North, William Smith 2d.
St. John West, William T. Cardy; one to be sent.
Fredericton, Henry Daniel.
Nashuaak, One wanted.
Sheffield &c., William Smithson.
Mill-Town, Ingham Sutcliffe.
St. Stephen's & St. David's, Geo. M. Barratt.
St. Andrew's, William Temple.
Sackville, James G. Hennigar.
Point de Bute, George Johnston.
Peticodiac, William Allen 2d.
Hopewell, Robert A. Chesley.
Sussex Vale, Joseph F. Bent.
Woodstock & Andover, John Allison; one to be sent.
Annapolis, Michael Fickles.
Bridge-Town, Arthur McNutt.
Aylesford, Richard Shepherd.
Digby & Sissiboo, James Taylor 2d.
Miramichi, Christopher Lockhart.
Richibucto, R. Alder Temple.
Bathurst, John Prince.
Wesleyan Academy, Mount Allison, Westmoreland, Humphrey Pickard A. M., Principal; Albert Dearbrisy, Supernumerary, Chaplain.
Richard Knight Chairman of the District and General Superintendent.

N. B.—We suppose that George Miller retires as a Supernumerary.

(From the Montreal Witness.)

Annual District Meeting of the Wesleyan Ministers, Canada East.

This body of Christian Ministers commenced their annual session in this city on Wednesday, the 21st of May, in the vestry of Great St. James Street Church. All the brethren were present, and the Rev. Wm. Squire occupied his assigned position as Chairman of the District. It is customary at this meeting to review the state of the whole work in the District, and this duty having again been performed, the encouraging spiritual condition of the societies called forth lively gratitude to the great Head of the Church. In Montreal, there has been a gracious revival of religion; but in some of the rural portions of the District, the work of God is in what may be called a stationary position. There are great difficulties to contend with, and much to mourn over as concerning lukewarmness and worldly speculation.

In the Canada Eastern District, there are 18 Principal Stations, and 21 Ministers; 40 Chapels, and 147 other preaching places; 60 Sabbath Schools, 2847 scholars, and 422 Teachers. Of full and accredited church members, there are 3739, and 251 on trial, with about 20,000 attendants on public worship, including the members and scholars.

During the sittings of the District the Sabbath question came up for consideration, and it was resolved to petition the Legislature, fully concurring with the views of the Sabbath Committee of Montreal, and agreeing to render suitable aid in carrying out the wishes of that Committee. Subsequently the petition was prepared, and having been signed by all the Wesleyan Ministers, was forwarded to Toronto. The amendment of the School Act of Lower Canada, was also considered, and an agreement entered into to co-operate with the Protestant committee as far as practicable.

The meeting throughout was one of great harmony, and the ministers have resolved to appoint the 27th day of June next, as a day for special prayer and fasting. "And the brethren, renewing their act of dedication to God and his Church, determine to return to their respective spheres of labour, to employ more assiduously their means, and to look more believingly for that Spirit, which shall secure to them that success they so earnestly desire."

The Session closed on Wednesday evening the 28th, and the following is the list of Stations of the ministers, for the ensuing year—

STATIONS OF WESLEYAN MINISTERS—CANADA EAST DISTRICT.

- Montreal East, John Jenkins, Charles Lavel.
West, Wm. Squire, Chairman.
Quebec, Charles DeWolfe, A. M. One to be sent.
Three Rivers, Thomas Campbell.
Rawdon and Westleyville, Henry Cox.
St. John's, George H. Davis.
Chamby, John Douglas.
Huntingdon, James Brock.
Russelltown, Hugh Montgomery.
Odelltown and Hemmingford, John C. Davidson.
Clarenceville, Henry Lanton.
St. Armand, Edward S. Ingalls.
Durham, John Borland.
Stafford, Rufus A. Flanders.
Stanstead, John Tompkins.
Compton, Malcolm McDonald.
Sherbrooke and Eaton, B. Slight, A. M., John Armstrong.
Melbourne, William Scott.
Leeds, Gifford Darcy.

[We miss the name of Charles Churchill from the Canada East District. We suppose he will receive an appointment in the Canada West Conference, or in one of the Districts of the Lower Provinces. We should be glad to see him in Nova Scotia.—Ed. Wes.]

Wesleyan Missions.—Newfoundland.

According to announcement in our Journal on Saturday, the 24th inst., the Annual Missionary Services of the St. John's Wesleyan Methodist Missionary Society commenced on Sunday last, when sermons were preached in the Wesleyan Chapel by the Revs. Messrs. Brewster, Wells, and England, in behalf of the Foreign Missions under the Superintendence of the Parent Society; and on Tuesday Evening the Annual Missionary Meeting was held, when Thomas B. Job, Esq., the hon. member for Trinity, presided. On the platform we observed the Revs. Messrs. Martin, Muir, and Schoenfeld, and several lay gentlemen, and most of the Wesleyan Ministers of this district. An abstract of the Report of the Parent Society's missions was read by the Rev. E. Brettell, showing in the fullest and most condensed view their operations throughout the world. Among the many interesting facts stated by the Rev. gentleman who addressed the meeting, we noticed the merciful preservation of the Society's missions from injury during the recent war between the Caffre tribes of South Africa and the British Colonial Government. The most alarming fears had existed in the minds of

the friends of Africa for the safety of the noble minded men who have given themselves to the work of evangelizing the Caffre tribes; but, by the latest intelligence from the seat of war, we learned that the Missionaries and their Societies had been uninjured. The attention of the British Government is arrested by the fact, that the Missionary stations in the interior of those barbarous regions, are exercising a most commanding influence for good upon the tribes around them; and that the principles of evangelical religion, so extensively diffused among the aborigines by the Wesleyan and other Missionary societies, form the basis of civilization, prosperity, and peace.

We have been frequently gratified in attending the anniversary services of the St. John's Auxiliary Missionary Society, but never more so than on the present occasion. The congregation was unusually large and respectable. The addresses of the Rev. gentlemen were listened to with great attention until a late hour, and at the close of the meeting the very liberal sum of £40 was taken up, a sum unparalleled at any previous anniversary.

We learn that the sums contributed by the friends of Missions, in St. John's, in behalf of the Wesleyan Methodist Missionary Society, are as follows:—

Collected by the Ladies	£60 9 7
Juvenile Offerings	28 12 9
A Lady's Missionary Box	3 0 0
Collected Sunday, May 25th	20 12 6
Ditto at the Missionary meeting	40 0 0
Thank Offering	25 0 0
Total	£177 14 10

—St. John's Nfld. Courier, May 31st.

Missions of the Methodist Episcopal Church, United States.

The M. E. Church, U. S., has a mission in South America, whose centre is Buenos Ayres; another in China whose centre is the city of Fuh-Chan; another in Africa, covering the whole of the Republic of Liberia and the Maryland Colony at Cape Palmas. This mission is in the form of a regular annual conference, with its districts, circuits, and stations, and Sunday and day-schools, and its commodious seminary in Monrovia, the capital of the Republic; another on the Pacific coast, comprehending Oregon and California. This mission has assumed the form and action of an annual conference, with its districts, circuits, stations, academies, and schools. Its position is one of great interest, being in the centre, between China, the dark empire of Paganism, and the Protestant world in Europe and America. There, then, is the vantage ground from which Protestant missions may influence China, that only and last stronghold of ancient Paganism and idolatry. We have also a German Foreign Mission in the free city of Bremen. It is an offshoot of the missions among the Germans in the United States. It is scarcely eighteen months since it was founded, and yet its success has been astonishing. Already there are five missionaries employed in it, and doors opened in various parts of Germany. This mission is not sent to enlighten the Germans in matters of doctrine, but to contribute somewhat towards restoring the religion in the German Church, as the mission of the Messrs. Wesleys and Whitefield in England, and President Edwards and others in America, was to restore to the cold and formal Churches of their day the life of religion. Our missions in Germany do not seek a revolution in the Churches of Germany, but a renovation of them.

The Free Church Assembly.

The Free Church Assembly met on Thursday, in the Large Hall, at Canon-mills, which was crowded to excess, presenting a curious contrast, in this respect, to the other Assembly, although it had all the pomp and display of a representation of royalty to attract an audience without its results. The Rev. Dr. Paterson, of Glasgow, the Moderator, preached the usual sermon, at the close of which he nominated as his successor to the moderator's chair, the Rev. Dr. Duff, of Calcutta, who has now been resident for upwards of a year in this country for the double purpose of recruiting his shattered health, and of furthering the cause of missions in India, for which he has done so much. The appointment was most cordially gone into; by his persuasive eloquence, his kindness of disposition, and his devotedness to the evangelization of the heathen he has won all hearts, and is, at this moment, the most popular minister of the Free Church.

On taking the Chair, Dr. Duff delivered a long, able, and truly eloquent address. Regarding the Free Church as the National Church of Scotland, he adverted to the many great men who had presided at the Assembly, such as Knox, Melville, and, in later times, Chalmers. He then gave a vigorous sketch of the more prominent points in the early history of missionary enterprise; and, referring to his own election that day, he stated that he regarded it as an additional proof of the interest they felt in the cause of missions to the heathens. They had, he said, married the spiritual interests of Scotland to

those of India, and had made the forests of Caledonia to kiss the plantations on the banks of the Ganges. He then proceeded at great length to contend that there were two points in the church militant, or, as the great historian of the Reformation had more expressly observed, the church had two distinct propositions always in view, namely, inward preservation, and outward propagation; and he proceeded to show how the church had fulfilled, or failed, in the fulfilment, of these points, sketching her general history from the earliest times to the Reformation, referring to her various conflicts with the State, and to the sufferings and persecutions inflicted upon her, the effects of which had been, that in no other country in Christendom was the essential system and spirit of the Reformation more thoroughly embraced and more permanently retained than in the Scottish mind. He then went through the more recent history of the church, giving an account of the rise and progress of patronage, until he came to the struggles which ended in the disruption of 1843; and when, he said, upon the 18th day of May, they went forth out of what was once the Scottish Church to seek for themselves another Zion, they did so amidst the bright sunshine of heaven's own favour, until, in that very hall, they laid the foundation-stone of one of the noblest structures which the world had ever seen—the foundation of the Free Protestant Church of Scotland.

An address to her Majesty on the occasion of her birth-day was then agreed to; and the Free Assembly brought the business of the first day to a close.

On Friday forenoon the only business of public importance before the Assembly was a report by Mr. Jaffrey on the schemes of the church, from which it appears that the total amount raised in the course of last year was £50,868, being an increase of £3,858 on the previous year. The amount was raised proportionately as follows:—

Home Mission scheme	£6,083
Education scheme	13,906
College Fund	3,671
Foreign Missions	17,284
Colonial Missions	4,900
Jewish Missions	5,671
Building Fund	3,365

In the evening, the Assembly heard the deputation from the Evangelical Union of Churches in France, consisting of the Rev. MM. Moody and Bost. These gentlemen gave a very gloomy account of the state of religion in France. Infidelity and Jesuitism were rampant; and while the people, in civil matters, boasted of liberty, equality, and fraternity, these terms when applied to religion, meant despotism, hatred, and oppression. The body which they represented was but small, consisting only of fourteen churches; but by the preaching of a pure gospel, and the dissemination of the scriptures, they hoped yet to be largely instrumental in reviving a true evangelical spirit in that country. The Moderator, at the conclusion of their address, thanked them kindly for this visit, and commended them and the union with which they were connected to the sympathy and liberality of the ministers and members of the Free Church.

On Saturday forenoon the Assembly were addressed by a deputation from the Presbyterian Church of Ireland. This Church has fraternized, so to speak, with the Free Church, since the disruption; and, in a few cases, the ministers of the one body have been inducted into the churches of the other. The deputation gave some interesting accounts of the social and spiritual condition of Ireland, and represented Popery as making most vigorous efforts to obtain the ascendancy. The other business before the Assembly was of no public interest.

Nova Scotia Presbyterian Church Missions.

Letters from Mr. Geddie dated December last have been received. The contents are highly encouraging. A meeting has been held at Sydney, New South Wales, for the purpose of establishing a mission on the New Hebrides. The Bishop of New Zealand was present and delivered an address, in which he especially commended the exertions of our church, and said that if a people 30,000 miles distant had felt an interest in that race, how much more should the people of New South Wales, who are within 1000 or 1500 miles of them be excited to efforts on their behalf. A resolution was adopted to raise £1000 to purchase a vessel of about 70 tons burden, to pass between the Islands; and of this sum £400 was subscribed on the spot. This is most delightful intelligence in itself, but is especially cheering to the friends of our Foreign Missions to see how our zeal has been the means of awakening the zeal of other colonies on behalf of Missionary enterprise. Nothing of particular moment had occurred on the island of Aneiteum.—The heathen party had determined on a war with those who are in favour of Christianity, and laid their plans for putting the principal of them to death. But Mr. Geddie made a most earnest appeal to the chief, and succeeded in turning him from his purpose though not without great difficulty, and not until he had threatened to remove the Mission from the Island.—Miss Register.

New Expedition in Search of Sir John Franklin.

(From the Aberdeen Journal.)

The Prince Albert on her second voyage to the Arctic regions, in search of Sir John Franklin and his associates, sailed on Thursday the 23d May.

The design is to proceed direct to Griffith's Island, which is the appointed rendezvous, and the place where Captain Austin is likely to have deposited any important information of which he may be possessed. Should no such intelligence be found, the Prince Albert will proceed to winter ground, as far down Prince Regent's Inlet as can be reached for ice, possibly to Brentford, or Cresswell Bay, from which the boat parties will be despatched. It is expected that a passage for a very considerable distance will be obtained for the boats in the channel, along the shore, formed by the flood-tide, and which admits of boat, tho' not of ship, navigation. Very much may be expected from the services of the boat parties; indeed, it may be safely affirmed that by this means alone can success be attained, if it is attainable. So far as human means can accomplish that result, we believe that, from the efforts of Mr. Kennedy and his men, there is much to hope in the way of, at least, relieving the deep and universal anxiety that prevails as to the fate of the missing expedition. What adds to the reasonableness of this view is, that Sir John Franklin is most likely to have, if such a course had been practicable, retreated in the direction of Fury Beach, which Capt. Forsyth nearly approached last year, but without landing, as the only spot where he knew provisions were to be left by Ross; and he would also naturally judge that thither would anxious eyes be turned to seek to effect his discovery.

If the Prince Albert should not accomplish the object of her search in the course of this year, it is the intention to remain two years, or till the autumn of 1852. It is of course a possible contingency that, though some measures of success be attained, the vessel may be prevented by the ice from returning this season—so that in either of these cases—namely, detention in the ice, or want of success the first year, we shall have to wait for the return of the Kennedy expedition till the autumn of next year. The Prince Albert is amply provided, in the way of stores, till that period.

The Prince Albert carries three boats—one of mahogany, one of common materials, and one of gutta percha. Messrs. Duthie have built a boat specially for Mr. Kennedy's use. It is 22 feet long, only 2 feet wide at the midships, or broadest part, and after being covered with hide or gutta percha, with one person set in it—canoe fashion—it is calculated to draw only three inches of water; the depth of the boat is 12 inches at the seat. It is intended to propel this extraordinary craft after the manner of the natives of these regions—the Esquimaux—by a double-bladed oar, and the person seated in it will be so covered up with a skin dress, buttoned to the chin and fastened to the deck, that in the event of its being swamped, it can easily be righted again without any water getting into it. Mr. Kennedy contemplates not only using this boat for crossing rivers over ice, and down rapids, but to make it his couch of repose all night, by simply pulling a blanket over him, and there repose in a temperature that makes one freeze to think of it. He has been accustomed to these hardships, and has stood many nights in similar circumstances, with the thermometer 40 to 50 degrees below zero; often, too, with no covering but the canopy of heaven.

The vessel has on board a neat little organ, which the illustrious Prince whose name she bears, has ordered to be put on board, "to contribute to the amusement of the men" in the dreary depths of winter.

It is a somewhat remarkable coincidence that it is precisely six years on Monday last since the departure of Sir John Franklin. To those who are apt to lose hope of the discovery of the missing expedition, or rather of its safety, it may be some relief to know that Mr. Kennedy entertains the most sanguine hope, or rather firm persuasion, that, at least, a portion of Sir John's party are yet alive. The Erebus and Terror were fully provisioned for 3 1-2 years, for the 138 persons composing the expedition—but Mr. Kennedy is fully of opinion, from his knowledge of the products of those regions, that the victualling stores would be amply supplemented by the killing of deer, marine animals, and salmon, all of which abound in most localities, and particularly the salmon, and of most excellent quality—so that this, perhaps the chief ground of fear, is, in his opinion, causeless. Then, as already stated, Mr. Kennedy's own ability and experience, assisted by similar qualities on the part of his men, taking into account the decided efficiency of the hoisting and land travelling plan, afford strong ground for hope.

The expedition, it is stated, will be conducted on the teetotal principle—a principle on which Mr. Kennedy himself strictly acts, and which, it is believed, he deems of some consequence to the health and efficiency of the men, and the success of the expedition.

The present undertaking has been the means of calling forth some remarkable instances of heroism and self-denial, which we feel peculiar gratification in recording. First of all we have

the Commander himself—Mr. Kennedy—who, having had very considerable experience under the Hudson Bay Co., and who was among the first Europeans that planted foot on the ice-bound northern coast of Labrador, and therefore conceiving that his services might be of advantage in the arduous undertaking of rescuing Franklin and his companions, most nobly offered himself, when in Canada—a country in which he was born, and to which, though educated in Orkney, he belongs—to take the command of this expedition. Having crossed the broad Atlantic to undertake the duty, he goes without fee or reward, animated by a pure devotion to the service, and by a feeling amounting almost to a certain premonition of success.

There is reason to believe that Lady Franklin, while deeply touched with so striking an instance of unselfish heroism, attaches a peculiar value to Mr. Kennedy's services. And well may her ladyship do so; for one more resembling her own honoured husband, in those virtues which shed a lustre on our humanity, could scarcely be found. Possessed of a sound judgment which appreciates the difficulties and dangers to be met with—but with a cool daring, inflexible determination, and burning zeal, which, by anticipating, will be ready to conquer all obstacles that human energy and perseverance can overcome—and when, in the same breast, is found a pious reliance on the direction and help of an all-wise and omnipotent Providence—the services of a man, adding to these noble qualities the very important one of experience, cannot be too highly valued. As affording a beautiful illustration of one of the virtues we have attributed above to Mr. Kennedy, we may mention that, at his desire, the crew met at the vessel on Sabbath forenoon, and proceeded to Church in a body, himself and Capt. Leask at their head, desiring in this way to acknowledge their dependence on Providence in their peculiarly arduous undertaking. It is, we doubt not, certain that Mr. Kennedy never meant this incident to be published; but it is one so pleasing that we are sure, our readers will feel gratified that we have communicated it to them. We cannot drop reference to the brave and good Commander of this expedition without acknowledging as we do most gratefully his uniform courtesy in the way of giving full information as to the undertaking.

M. Bellet, Knight of the Legion of Honour, and a distinguished officer of the French naval service, also accompanies the expedition. This gallant and noble-hearted young officer kindly volunteered his services; but the vessel being small and nearly the last inch of space pre-occupied, it was considered right to apprise him of the insufficiency of the accommodation, as also that the vessel had already her full complement of officers and men, at the same time that every other consideration was made for his generous proposal. M. Bellet was, however, not to be repulsed; and had no sooner received Lady Franklin's courteous though somewhat discouraging communication, than he instantly started for England, arriving in London on the 10th. The inconveniences, which must have deterred others from the purpose, appear to have only presented the undertaking to his mind in a more inviting aspect. M. Bellet gives his services, which are likely to be of no small use, entirely without remuneration; and even Lady Franklin's pressing entreaty to be allowed to furnish his outfit was declined. Such an instance of genuine and expansive "fraternity" is an honor to M. Bellet and the French nation, and will touch the heart of Britain.

Narrative of a Refugee Slave.

Being a faithful account of the experience of THOMAS H. JONES, who was a slave for forty-three years, and who effected his escape from Wilmington, N.C., in the fall of the year 1846—comprising, also, an account of the providential escape of his family, a wife and three children, whom he succeeded in aiding away previously.

"The writer would affectionately present his simple story of deep personal wrongs to the earnest friends of humanity. He humbly asks you to buy and read it, for in so doing you will help one who needs your sympathy and aid, believing you will receive in the perusal of this simple narrative, a more fervent conviction of the necessity and blessedness of toiling for the desolate members of the one great brotherhood."

Mr. Jones, who arrived in this city a few days since, has recently been pastor of a Coloured Church in Salem, Mass., from which he was obliged to flee, or expose himself to the risk of being dragged away to his former bondage. He comes highly recommended by Ministers and others "as a worthy man and a Christian, every way deserving of sympathy and aid." He proposes shortly to visit Great Britain, and seeks during his stay here, to enlist the benevolent sympathies of the citizens of Halifax. His pamphlet of 48 pages of thrilling narrative he offers for sale at 1s., by the proceeds of which, and by public meetings, supplemented by the generous aid of those who feel interested in the wrongs to which the African portion of our race has been and continues to be subjected,—he hopes to be furthered in the objects of his mission. We wish him every success.

Advertisements.

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

NEW GOODS. PETER NORDBECK HAS received per Moro Castle, from London, and Prince Arthur, from Liverpool, a LARGE and well assorted Stock of FANCY GOODS, Among which are—Fine and Common CUTLERY, Paper Niche Desks, Work Tables, Work Boxes, Writing Desks, Ladies and Gentlemen's Rosewood Writing Desks and Dr. writing Cases, fancy Note Paper and Envelopes, CHINA ORNAMENTS, Flutes, & Accordions, with a variety of other Musical Instruments, with Instructions for the same; Silver plated Bread Baskets and Waiters, Albums and German Silver Plate; Carpet Bags and Portmanteaus, Bird Cages, &c. &c.

SPRING—1851. Prince Arthur, Micmac, Moro Castle, and Goojerat from Great Britain.

BLACK & BROTHERS, HAVE received by the above ships an EXTENSIVE assortment of Hardware, Cutlery, Paints, Oils, Indigo, Cordage, Canvas, Anchors, Chains, BOLTING GAUSE for Grist Mills, CODLINS, Fish Hooks, Oakum, Curled Hair, &c. &c. &c. Fishbones, Macbrack and Herrings, TWINES, SOAP, STARCH, and a variety of other Goods, too numerous to mention which are offered for sale on liberal terms.

THE LATEST IMPORTATIONS. W. & C. MURDOCH HAVE received and are now opening a full assortment of plain and Fancy

COTTON AND WOOLEN GOODS of every description, Ribbons, Silk Dresses, &c. Also on hand—Congo Tea, Indigo, Soap and Starch.

JAMES BLACK Has received by the late arrivals from Great Britain, WHITE and Unbleached Cottons, 3/4 and 4/4 Plain & Fancy Muslins, &c. &c. &c. Furniture, Regatta and Striped Shirtings, Plain and Fancy Coburgs, Orleans, DeLanes, and Gingham for Dresses; Muslin, Shawls, Handkerchiefs, Gloves, Braces, Laces and Edgings, Doan's, Tweeds, and Cantonese, Girls and Women's Straw Bonnets, and Shapes, &c. &c. &c., with a variety of other goods.

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

COMFORT AND ECONOMY. JUST received at No. 22, Hollis St., two doors from the new Bank, a few of entirely new invention of STOVES, intended for parlors, they are very handsome and said to be the most economical Stoves in use. Also—a few Cooking Stoves of first rate kind and quality, to which many rooms in the city can testify.

LANGLEY'S DRUG STORE, HOLLS 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.

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, Granville St., corner of George St.

PRIME CIGARS. DIRECT from Havana—32,000 first quality CIGARS choice brands, now for sale by W. M. HARRINGTON with some very fine Regalia, five years old, Manana Amers. Also—a further supply of Lump Tobacco, Twin Brothers.

PACKET. THE new and fast sailing schooner "Emma," will sail on the following places until the first of December next, at the first high water after 8 o'clock, a.m., except when the first high water occurs in the afternoon, when she will sail as usual before high water, in order to make the passage it possible during day-light, days of sailing as follows: On Mondays, from Hick's Wharf, Lower Horton, for Parraboro. On Tuesdays, from Parraboro for Windsor. On Wednesdays, from Windsor for Parraboro. On Fridays, from Parraboro for Horton. The above vessels have been fitted in every respect with superior accommodations, and every attention will be paid to the comfort and convenience of passengers, by JAMES BATHURST, Lower Horton, May 31st, 1851.

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 Brunton, Pastor of the Third Presbyterian Church, New Orleans, 18th July, 1850. Dr. S. P. Townsend—Dear Sir: I feel it to be both a duty and a privilege to say, that for several Summers past I have used your preparation of Sarsaparilla in my family with the happiest effects. Yours, &c. JAMES BRANTON. Halifax, January 2nd, 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 to be declining, having a severe Cough, with symptoms of Asthma.—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. She has taken five Bottles, and is now able to go about her house as usual, before taking it she was confined to her bed and not expected to live. Your obedt. servt. JOSEPH WALTERS. Witness: Patrick Caulfield, City Constable. April 5. Gmo. 91—116.

REVALENTA ARABICA. FIFTY THOUSAND CURES WITHOUT MEDICINE HAVE BEEN EFFECTED BY DR. BARRY'S REVALENTA ARABICA FOOD.—Twenty-five years' nervousness, constipation, indigestion, and debility, from which I had suffered great misery, and which no medicine could remove or relieve, have been effectually cured by Dr. Barry's Revalenta Arabica Food in a very short time. W. H. Reeves, Pool Anthony, Tiverton. "Eight years' dyspepsia, nervousness, debility, with cramps, spasms, and nausea, for which my servant had consulted the advice of many, have been effectually removed by Dr. Barry's delicious health-restoring food in a very short time. I shall be happy to answer any inquiries. Rev. John W. Flavel, Ridlington Rectory, Norfolk. "Three years' excessive nervousness, with pains in my neck and left arm, and general debility, which rendered my life very miserable, has been radically removed by Dr. Barry's health-restoring food. Alex. Stuart, Archdeacon, of Bone, Shikhera. "50 years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, distention, spasms, sickness at the stomach, and vomitings, has been removed by Dr. Barry's excellent food. Maria Joly Wortham, Ling, near Diss, Norfolk. Copies of testimonials of 50,000 cures (including those of Lord Stuart de Decies, Major-General Thomson King, Drs. W. Robertson, and Barry) gratis. In pamphlets, with full instructions, 1lb., 2s. 6d.; 2lb., 5s. 6d.; 5lb., 12s. 6d.; 12lb., 27s. 6d.; super-refined quality, 5lb., 27s. 6d.; 10lb., 41s. 3d. Dr. Barry's Pulmonic Balm, a nice, safe, and effectual remedy for coughs, colds, asthma, and all affections of the lungs, throat, and voice, are of unrivalled excellence. In boxes, at 1s. 6d., 3s. 6d., and 6s. Dr. Barry & Co., 127, New Bond-street, London. Solely sold by Dr. Barry's signature. For Sale in Halifax by JOHN NAYLOR, General Agent for Nova Scotia. April 25.

SPRING IMPORTATIONS. No. 2, Ordnance Row. THE Subscriber, thankful for past favors extended to him while in the late firm of W. J. COLEMAN & CO., begs leave to announce to his Friends and the Public, that he is now opening—per Mic Mac, Moro Castle, Prince Arthur, and Goojerat—a large and well selected stock of Staple and Fancy DRY GOODS.—Consists of—Broad Cloths, Cassimeres, Doan's, Medium, Satinets and Venetian Summer Clothes, Cambrics, Gambroons, Molestins, Tweeds, Russel and Albert CORDS, Alpaca, Coatings, Vestings, and Tailors' TRIMMINGS; Grey, White, Striped, and Printed COFFEES, Green and Yellow, Cotton Edging, Cambrics, Drills, Linens, Tick-Ginghams, Cotton Edging, Cambrics, Drills, Linens, Tick-Ginghams, Tulle, Serges, Printed Oil Cloths, &c.; Dress Materials of every description; Harrowed Broad Muslin, Leno's, Damask and Watered MOORE'S, Black Gros de Naple and Ducape Embossed and Damask SATINS, Satinets, cold Silk SLICES, Fancy Brains and Fringes, BONNETS, Parasols, Ribbons, Gloves, Hosiery, Laces & Collars, Cotton Edging, Shawls and Lace SILK VEILS, Edgings, Muslins, Dress Caps, Muslins and Lace SILK VEILS, and Habit Shirts; SHAWLS of great variety; black and of silk and satin; MANTLES, newest style—very cheap; children's Straw and Tussac HATS; fine, superfine, and 3 ply Scotch Carpeting, Hair and Dutch do, Cotton and Woollen Druggets. Door Mats and Hearth Rugs. —ALSO—A large Stock of Gent's Silk HATS; Gent's Brazilian and Felt do; Gent's Alpaca do; Gent's Cloth, Gleaned and Fancy CAPS; Coot Boots and Shoes; which will be sold at a small advance for cash. SAMUEL STRONG, May 15.

LIFE AND FIRE INSURANCE. The Underigned has been appointed Agent for the "Trenton Mutual Life Insurance Company of Trenton," United States, and having previously to taking the Agency, received satisfactory proof of the good standing, and responsibility of the Institution, he begs to inform the public generally that he is now prepared to issue Policies for eligible risks at moderate rates of premium, and to receive proposals for Life Policies, which will be forwarded to the Directors, and if accepted, Policies will be immediately returned. The Capital Stock of the Trenton Mutual is now \$250,000, well secured in good productive Stocks, Mortgage on Real Estate, and Cash in Banks—and is doing a very large and yet profitable business. The Life Department they issued the first year, ending 1st October, 1849, 967 Policies—a number which very few Companies of long standing ever reached in the same time. The benefit of the mutual system in Life Assurance is very apparent, and is most favourable to all Policy holders in this Society, inasmuch as they receive a portion of each year's profits yearly, being deducted from the Premiums then payable, which are lower than any of the English Companies and not subject to stamp duty—all the particulars of which are fully set forth in the Pamphlets which the Agent has for distribution, who furnishes all Blank and every necessary information, together with the Medical Examiner's Certificate gratis. All persons intending to insure are invited to call on the Agent, who will give them every information. RUSSELL BLACK, Esq., M. D. is Medical Examiner for the Company. DANIEL STARR, Agent. Halifax, 15th June. n.

THE TRENTON MUTUAL LIFE AND FIRE INSURANCE COMPANY. Capital \$185,000 Safely Invested. INSURES on Buildings, Stocks, Furniture, &c., at the lowest rates of premium compatible with safety; 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. Blank, pamphlets and every information furnished by R. S. BLACK, Esq., M. D.; DANIEL STARR, Medical Examiner. Agent.

YOU MAY BE CURED YET! HOLLOWAY'S OINTMENT. CURE OF RHEUMATISM AND RHEUMATIC GOUT.

Extract of a Letter from Mr. Thomas Brunton, Landlord of the Waterloo Tavern, Coatham, Yorkshire, late of the Life Guards, dated September 28th, 1848. To Professor Holloway.

Sir,—For a long time I was a martyr to Rheumatism and Rheumatic Gout, and for ten weeks previous to using your medicine, I was so bad as not to be able to walk. I had tried doctors and medicines of every kind, but had to no avail, indeed I daily grew worse, and felt that I must shortly die. From seeing your remedies advertised in the paper I took it, I thought I would give them a trial. I did so. I rubbed the Ointment in as directed, and kept cabbage leaves to the parts thickly spread with it, and took the Pills night and morning. In three weeks I was enabled to walk about for an hour or two in the day with a stick, and in seven weeks I could go any where without one. I am now, by the blessing of God and your medicines, quite well, and have been attending to my business more than seven months, without any symptoms of the return of my old complaint.

Decide my case of Rheumatic Gout, I have lately had proof that your Pills and Ointment will heal any old wound or Ulcer, as a married woman, living near me, and had a bad leg for four years, which no one could cure, and I gave her some of your Pills and Ointment, which soundly healed it when nothing else would do it. For your information I had the honour to serve my country for twenty-five years in the first regiment of Life Guards, and was eighteen years a corporal. I was two years in the Punjab, and was present at the Battle of Waterloo. I was discharged with a pension on the 2nd September 1833. The Commanding Officer at that time, was Colonel Lygon, who is now a General. I belonged to the troop of Captain the Honourable Henry Baring. (Signed) THOMAS BRUNTON

CURE OF A BAD LEG OF TWENTY-ONE YEARS' STANDING. Extract of a Letter from Mr. Andrew Brack, Blacksmith, Eyemouth, near Berwick, dated the 10th of August, 1848. To Professor Holloway.

Sir,—With pleasure and gratitude I have to inform you that after suffering for 21 years with a bad leg, which yielded to no kind of treatment, although I consulted, at different times, every medical man of consequence in this part of the country, but all to no purpose. I was frequently unable to work; and the pain and agony I often endured no one can tell. My leg is now as sound as ever it was in my life by means of your Pills and Ointment, which I purchased from Mr. I. Davidson, Druggist, Berwick-upon-Tweed, who knows my case well, and will, I am sure, be happy to certify with me, if necessary, as to the truth of this wonderful cure. (Signed) ANDREW BRACK.

AMPUTATION OF TWO TOES PRESERVED. Extract of a Letter from Mr. Oliver Smith Jenkins, dated Falkirk, August 18th, 1848. To Professor Holloway.

Sir,—I was superintending, about six months ago, the erection of one of our Railway Bridges, and by the fall of a large stone my right foot was seriously bruised, which ultimately got so bad, that I was advised to go to Edinburgh to consult some of the eminent Surgeons, which I did, and was told that in order to save my foot, two of my toes must be taken off. In despair, I returned home to impart the melancholy news to my wife, intending to submit to the operation, it was then a thought struck me to try your valuable Ointment and Pills, which I did, and was by their means in three weeks enabled to resume my usual occupation, and at this time my toes are perfectly cured. (Signed) OLIVER SMITH JENKINS.

AN EXTRAORDINARY CURE OF A DESPERATE SKIN DISEASE. On the 21st July, 1848, the Editor of the "Hull Herald" Newspaper, published in India, inserted the following Editorial article in his paper: "We know for a fact, that Holloway's Pills and Ointment act in a most wonderful manner upon the constitution, as an eccentric Coole, called Eliza, employed in our Establishment was afflicted with myriads of Ringworms, which defiled all the Meers Doctors, and promised to devour the poor man before he was a month he was perfectly restored to his former condition and cleanliness of skin. The effect was miraculous." The Pills should be used conjointly with the Ointment in most of the following cases:—Bad Legs, Cancers, Scalds, Bad Breasts, Contracted and Sore Nipples, Burns, Stiff-joints, Swellings, Skin Diseases, Bunions, Elephantiasis, Scurvy, Itching of the Feet, Fish-tails, Gout, Sore Heads, Cocco-Birds, Glandular swell Tumours, Chiepo-foot, Ulcers, Chilblains, Lumbago, Wounds, Chapped-hands, Piles, Rheumatism, Corns (Soft), Erysipelas, Yaws. Directions for the guidance of patients are affixed to each Pot and Box. Sold at the Establishment of Professor Holloway, 236 Strand, London, and by most respectable Druggists and Dealers in Medicine throughout the civilized world. Prices in Nova Scotia are 1s. 6d., 2s., 3s., 4s., 5s., 6s., 7s., 8s., 9s., 10s., 11s., 12s., 13s., 14s., 15s., 16s., 17s., 18s., 19s., 20s., 21s., 22s., 23s., 24s., 25s., 26s., 27s., 28s., 29s., 30s., 31s., 32s., 33s., 34s., 35s., 36s., 37s., 38s., 39s., 40s., 41s., 42s., 43s., 44s., 45s., 46s., 47s., 48s., 49s., 50s.

THE CANOE of the brig "Sebin,"—Just landed: 157 bbls. of Cienfuegos Sugar. For sale by GEO. H. STARR, May 17. Wes. (97), A. the. (22).

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

POTATOE SEED. A Superior new early sort, &c. superior to any yet known, from T. Roy's Nursery, Aberdeen. For sale by R. G. FRASER, 152 Granville Street. April 26.

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

TURKEY PULL'D FIGS. Another lot of these Fall'd Figs, in boxes and quarter Drums. For Sale by W. M. HARRINGTON. April 19.

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

THE SUBSCRIBER has for some time prepared a most Efficacious Cure for Erysipelas, and Eruptions of the Skin, which has not only immediately relieved all who have used it, but effectually cured them. She is desirous that those who are afflicted with what, in many cases of that disease, is considered incurable, and that all who are suffering from its attack, may have the benefit of the wonderful POWER OF HEALING in this Medicine, and removing all disease of Erysipelas and Salt Rheum.

MRS. C. BERTAU, NICKLAU. It may be procured from any of the following AGENTS: John Naylor, Esq., Halifax. Andrew Henderson, Esq., Annapolis. Daniel Stone, Esq., Kentville. William H. Troop, Esq., Wolfville. Rider Samuel McKeown, Barrington. T. B. Palfrey, Esq., Liverpool.

CERTIFICATE. Of persons who were suffering from severe attack of Erysipelas, who had tried the many remedies which are usually prescribed from which they found no relief; but on applying Mrs. BERTAU'S MEDICINE were effectually cured. This is to certify, that I have been afflicted with the Erysipelas, or the Salt Rheum, as the Doctors call it, for ten years. My hands were frequently so diseased, that I could make no use of them. I employed several physicians, but to no purpose as my suffering only increased. I applied Mrs. BERTAU'S MEDICINE for a short time and was soon cured of every vestige of the disease. The hands of which I speak, are now long and painless, and perfectly removed, was much more than tongue can express. After three years from the time when I used the Medicine, I was threatened with a relapse or return of the disease. I applied the Medicine and the disease disappeared. From that time to the present, I am perfectly free from all symptoms of Erysipelas or Salt Rheum. I therefore heartily recommend it to all who are similarly afflicted, as a speedy and effectual remedy. ANN S. WHEELOCK, NICKLAU. August 5, 1847.

This is to certify that my wife was attacked with Erysipelas in the face. I applied Mrs. BERTAU'S MEDICINE, and the first application stopped its progress, and continuing to use the medicine, in less than a week her face was quite well. ELIAS GRINES, WILMOT. May 1st, 1848.

This is to certify that my son was severely afflicted with the Erysipelas in his leg last summer, so badly that he could scarcely sit for five successive nights. I then procured some of Mrs. BERTAU'S MEDICINE, and applied it, and in the course of one week, the boy was well, and I verily believe if I had not used the above Medicine, that he would have lost his life. WILLIAM GORDON. Sworn before me, THOMAS G. WARELOCK, Esq. May 16, 1850.

This is to certify that my daughter about a year ago had a very severe attack of Erysipelas in her head and face, so much so that there was little hope of life. Medical aid was called, but the word was, that all was over as the dreadful disease had overspread the brain, and she was raving distracted. In this extremity I had accidentally heard of Mrs. BERTAU'S MEDICINE. I went and got a small phial, and proceeded to apply it as directed, and almost immediately the disease was arrested from further progress, and in a few days, the swelling was gone, and her natural colour returned, and she is now alive and well. WILLIAM McEWAN. Wesleyan & Athenaeum, 6 mo. 22. March 5, 1851.

TO INTENDING EMIGRANTS FROM NOVA SCOTIA. THE CANADA COMPANY would suggest to parties who may contemplate leaving Nova Scotia that the Western Section of Canada offers every inducement for them to settle there, rather than that they should proceed to the United States. In Upper Canada they will find a most healthy climate, and abundance of excellent Land to be obtained upon easy terms from the Government and Canada Company. The great success which has attended Settlers in Upper Canada is abundantly evidenced by the prosperous condition of the Farmers throughout the Province, and by the success of many of our Settlers from Nova Scotia and Nova Scotia who have settled in many Townships—and by the individual progress made by several thousands of people who have taken Land from the Company. The Canada Company's Lands are offered by way of Lease for Ten Years; or for Sale Cash down. The plan of 1-5th Cash and Balance in Installments, being done as usual.

The Rents, payable 1st February each year, are about the Interest, at six per Cent., upon the Cash Price of the Land. Upon most of the Lots, when Leased, no Money is required down; whilst upon the others, according to locality, One, Two, or Three Years' Rent must be paid in advance, but these payments will free the Settler from further Cash, until the Second, Third or Fourth year of his Term of Lease. The Settler has secured to him the right of converting his Lease into a Freehold, and of course, stopping payments of further Rents, before the expiration of the Term, upon paying the purchase Money specified in the Lease. The Lease has thus guaranteed to him the entire benefit of his improvements and increase of value of the Land, should he wish to purchase. But he may, if he prefers, refer to call for the Freehold; the option being completely with the Settler. A Discount of Two per Cent., will be allowed for anticipated payment of the purchase Money for every unexpired year of Lease, before entering the Tenth Year. The Lease has also secured to him the benefit of the Settlers Savings Bank Accounts. The Street trade now opening up between Upper Canada and Halifax presents facilities for cheap passage to the St. Lawrence to the upper Lakes, in the vicinity of valuable lands open for settlers. Printed Papers containing full and detailed particulars, may be procured gratis from the Rev. B. Evans, Halifax, or those permitting the Company will themselves to refer inquiring parties to him, as a gentleman long resident in Western Canada, and who will afford information respecting the Company's Lands, and upon Canada generally. Commissioners of the Canada Company's Office, Toronto, C. W., April 5, 1851. April 25.

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 Berrington-street, orders in Upholstery, Cane Work, in all its various forms, Window Blinds, &c. Old Mattresses renovated and cleaned; Old Chairs re-upholstered at a very trifling cost, and warranted equal to new. A No.—Mat Work, &c., in all its forms. Specimens can be seen by calling at the shop of the Subscriber. May 24.

FRESH SEEDS!! GARDEN AND FLOWER SEEDS.

Imported from the same eminent house in London, the SEEDS of which have given so much satisfaction in former years, are now for sale at LANGLEY'S DRUG STORE, a few houses South of the Province Building, Hollis Street April 5, 1851.

