

# THE WESLEYAN.

Vol. III.—No. 14.]

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

[Whole No. 118

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

HALIFAX, N. S., SATURDAY MORNING, OCTOBER 11, 1851.

{ Single Copies  
Three Pence. }

## Poetry.

Appended to his Jubilee Sermon, Rt. Rev the Bishop (Doane) of New Jersey, read the following original lines—which, we think, possess much merit. The happy thought of the semblance of the Banyan tree to the church of God, in its tendency to propagate itself,—is most felicitously carried out:

### FICUS RELIGIOSA.

The Banyan of the Indian Isles  
Strikes deeply down its massive root;  
And spreads its branching life abroad,  
And bends to earth with scarlet fruit;  
And, when the branches reach the ground,  
They firmly plant themselves again;  
Then rise and spread, and droop and root—  
An ever green and endless chain.

And so the Church of Jesus Christ,  
The blessed Banyan of our God,  
Fast rooted upon Zion's Mount,  
Has sent his sheltering arms abroad;  
And every branch that from its springs,  
In sacred beauty spreading wide,  
As low it bends to bless the earth,  
Still plants another by its side.

Long as the world itself shall last,  
The sacred Banyan still shall spread;  
From clime to clime, from age to age,  
Its sheltering shadow shall be shed;  
Nations shall seek its "pillared shade,"  
Its leaves shall for their healing be;  
The circling flood that feeds its life,  
The blood that crimsoned Calvary.

### THE BUILDERS OF THE ARK.

BY MRS. AIDY.

The Ark is on the waters, and one family alone,  
Amid a lost and guilty race, its saving succour own.  
Why are so few a number, to the sacred shelter brought?  
Where are the many builders, who the wondrous structure wrought?

Alas! they laboured at their task, with cold mechanic skill;  
They had no hope of future grace, no fear of future ill;  
Vainly the holy ark they view, vainly its refuge crave—  
Others are by their efforts saved, themselves they cannot save.

May not the record of their fate, a warning truth convey,  
To some who in religion's cause, unwearied zeal display?  
Our anxious cares extend to all, our active works abound,  
But say, within our secret hearts is true devotion found?

We send the blessed book of life, to cheer the heathen's night,  
But do we duly read and prize, its words of holy light?  
Where bands of pious Christians meet, we eagerly repair,  
Do we with equal fervor breathe our solitary prayer?

The sinful we reclaim and warn, the ignorant we teach;  
We place them in the narrow road, a land of joy to reach;  
How dire the thought, that, while they bless their turn  
and friendly guide,

They may attain the gates of heaven, and raise us from  
their side!

Our prompt and ready labours, may the praise of man  
demand;  
But God's unfeeling wisdom, seeks religion's hidden part,  
And marks if true and vital faith, be cherished in the  
heart.

Yet let us not unmindful, of our erring brethren prove;  
No, let increasing energy, inspire our deeds of love:  
But while to save another's soul, our ardent zeal is  
shown,

O, let us watch with ceaseless care, the welfare of our  
own.

## Christian Miscellany.

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

### The Prayer was too Long.

Well, that is a fault. We have no model in the Bible for a long prayer. The longest recorded is that of Solomon, upon the momentous, special occasion of the dedication of the Temple. The deliberate offering of this would scarcely occupy eight minutes.—One of the shortest, that of the publican, "God be merciful to me a sinner," may be offered in one breathing; and it was heard and answered. "Lord, save, I perish," and "Lord help me," are patterns of earnest, ef-

fectual prayer. Earnestness utters its desires directly, briefly, even abruptly. We are not heard because of "much speaking."

*The prayer was too long.* It is certainly difficult for us to concentrate our thoughts with the intensity that devotion requires, for a long time, or to maintain without weariness the proper attitude of prayer. Remembering this, he who leads publicly in prayer, representing not simply his own desires, but those of the congregation, should go no further than he may reasonably hope to carry with him their thoughts and devotions. All beyond this, if it be sincere, is private prayer, and should be uttered in the closet; if it be not sincere, it is hypocrisy.

*The prayer was too long.* Perhaps the good brother did not know it. In the self-forgetfulness of the devotion perhaps he took "no note of time." As the prayers of the social meeting are generally too long, he was but extending a bad custom. Now, if you were kindly to mention it to him, not complainingly, but as though you really desired to promote his usefulness and influence might it not have a good result? Just try it, and if he is a reasonable Christian he will thank you for it.

*The prayer was too long.* Perhaps your own heart was not in a proper frame to sympathise with the devotions. You did not pray in private before you came to the public meeting, and consequently you wanted a praying spirit. There was then but little fellowship of spirit between you and the brother who sought to express what ought to be your desires; and if his heart was warm and yours cold, it is no wonder that you thought the prayer too long.

*The prayer was too long.* Was there any preaching in it? Sometimes brethren aim to instruct the congregation, and substantially turn their prayers into exhortations, or statements of doctrine. I think in all such cases it would greatly add to the interest and profitableness of the meeting if a division was made, and the things that differ were separated.

*The prayer was too long.* Was it formal and heartless? Without unction and earnestness, did it seem as though the brother prayed merely because he was called upon without appearing to have any special errand to the throne of grace? Did he seem to pray merely to fill up the time, or to perform his part in the prescribed routine of service? Was it the same old stereotyped prayer which he always offers, as though circumstances never changed, and our wants and supplies were always the same? If it were so, then the prayer was certainly too long, even if it occupied only one moment.

There may not be much poetry, but there is common sense and piety in the following stanza:—

"Few be our words, and short our prayers,  
When we together meet;  
Short duties—keep religion up,  
And make devotion sweet."

### The Power of Sorrow.

Sanctified sorrows, what power they possess! God has chosen his people in the furnace of affliction. *Afflictions sanctified* take the heart away from the vanity of earth, and fix it on the things above.

If riches vanish, you are more ready to think of the treasures that are laid up in heaven. If honours fade, you will think more highly of the honour that comes from God only. If your reputation be injured by calumny, it will seem a small thing to be judged of man's judgment. If you make yourself, as our blessed Saviour did, "of no reputation," you will look up to God and enjoy his approving smile.

If friends are removed by death, your eyes follow them upward, as the prophet's did his ascending master. If they have gone to rest in the embrace of their Saviour, you catch their falling mantle, and are led to aspire to the same glorious state. Tell us, young mother, since God took your beautiful babe and dressed it for the skies, and made it an angel of light, has not the world

seemed poorer and heaven more replete with glorious realities? Tell us, aged parents, from whom God has taken a daughter in the pride and beauty of early womanhood, quenching the light of her cultivated talents on earth, and veiling all her acquired accomplishments from the eyes of mortals, what think you now of heaven? Does it not seem more certain and more near, more bright and beautiful?

I ask that aged mother who sits infirm beside the death-bed of her son, and watches the decay of his manly form till the staff of her declining days is broken, and she is left to sigh over the remembrances of his infant years and prattle, and his boyish actions and youthful impulses, and the kind and yearning spirit with which he always returned to her after seasons of absence, what thinkest thou now of heavenly things? Is not heaven nearer because earth is drear? Do not the many mansions glitter more brilliantly before thine eyes?

I ask that widowed Christian, from whom God has snatched away the husband of her youth, and the light of her eyes, and who remembers to-day his well-known step and the accents of his voice, accents that ring still in her ear when she thinks of him, let thy bruised spirit testify—how do heavenly things now appear, since earth is bereft of its chief joy?

I make a similar appeal to that husband who has been called to lay a beloved wife in the grave, and has just now awakened to the fact that he did not duly appreciate her when living. She was so gentle that you was not aware of the power of her womanly influence over you, and so uncomplaining that you did not appreciate her claim upon your sympathies. You think now of the brightness of her countenance on the day of your espousals, of the many little contrivances which she employed for your happiness. You knew she was mortal, and yet you felt that she could not leave you, that she must not die. But the pale destroyer came; the bloom fled from her cheek; the light of her eye was quenched; and that face which had been so full of life became cold in death.—Have you, bereaved husband, bowed to God's dispensation and kissed the rod? How, then, do heaven and earth compare, after such a stroke as this? Does not the world appear "a paltry, naked waste?"

"A dreary vale of tears?"

Does not heaven seem more desirable, and more near? Does it not appear to you more like the new Jerusalem coming down from God out of heaven?—*Am. Messenger.*

### Go at Duty's Call.

"I shall still advance till He, the invisible guide who marches before me, thinks proper for me to stop."

Constantine, on foot, with his lance in his hand, was tracing the line which was to be the boundary of his future capital, Constantinople. His assistants, astonished at the growing circumference, remarked "that he had already exceeded the most ample measure of a great city." He replied, "I shall still advance till He, the invisible guide that marches before me, thinks proper to stop."

Could we but believe that Constantine was sincere in this,—that he did actually deem himself led by an invisible presence, into whose confidence he had thrown himself, and whose directions he was resolved to follow at all hazards, from a pure sense of moral obligations, we should see in him a far better man than has yet been discovered in the first Christian emperor. But, however sincere or insincere he might have been in his avowal of following a supernatural guide, the words he employed are full of suggestion. They remind us of Elijah, who will show himself to Ahab at the instance of the Spirit of God; of Daniel, who stops not short of the lion's dreadful den; of Paul, who will go up to Jerusalem, following an invisible Divine presence; and espe-

cially of the Son of God, who stops not short of Jerusalem, Gethsemane, and Calvary.—They remind us, too, of Luther, going to meet his bloodthirsty foes, and of the poor Englishman whom all England could not buy. But, not least, they remind us of what *we ought to be*, and so, indirectly, of what weak irresolute things *we are*. We ought to be bound by love and fear to our duty, incapable of falling behind it.

Every man has his work to do in the moral world, comparable to the building capital empire cities. This he must leave for God and his providence and his own co-working common sense to mark out. And while this is being done, he must say to passion, pride and love of ease, as they rise up astonished, and bid him to stop and attend to their claims, "I shall still advance, till duty bids me stop. The glory of God shall be the law of my life." While the day lasts, I shall plan just as largely, and execute just as laboriously, and sacrifice just as extensively as that law shall require. No threats shall awe me, no terrors shall make me afraid; no "lo! here," shall divert me, and no smiles shall seduce me! That law shall be my only "pathfinder." Thus should every man meet and hush the clamours of short-sighted utilitarianism; thus should he cast all his passions behind him; thus silence and subdue them, as Satan was silenced and subdued by the Son of God.

I WILL DO MY DUTY. He who can say that intelligently, can say anything that is noble. He is a moral hero. His greatness towers. The world can sit in the shadow of it. It reaches to the throne of God. It implies no noble birth, no giant stature, nothing prodigious. It implies only what every man possesses,—abilities which every man is, under God, capable of developing from himself. It implies simply that a person will do his duty, whether it be untrifled to breast the mountain storm, or unseduced to dwell in the sunny vale. Who says, I will do my duty? and how many are saying Amen?—*Morning Star.*

### The lost Bank-note.

Mr. A—was an irreligious man, nearly sixty years of age. He had long neglected the house of God, and indulged in the use of profane language. One day last winter, he lost a bank-note in his barn. He sought for it several times, but could not find it. At length he said to himself, "That note is in the barn, and I will search for it until I find it." Accordingly he went to the barn, and carefully moved hay and straw, hour after hour, till he found the note.

He had told me, two months before, that he knew that his soul was not right with God, and he intended to live a better life, and seek salvation. His anxiety increased. A few weeks after he lost the note, he sat by the fire musing on the state of his soul, when he turned to his wife and asked, "What must one do to become a Christian?" "You must seek for it," she replied, "as you sought for the bank-note." She said no more. It was a word "fitly spoken." He tried to follow the direction, and thinks that, through the grace and mercy of Christ, he found the "pearl of great price," and rejoices in hope of the glory of God.

There is a treasure for you, reader, precious beyond the power of words to express. There is salvation and heaven for you, and eternal glory, if you will seek it with all your heart, believing that it can be found, and resolved to find it. If you have not sought it thus, you have disparaged it, treating it as if it were not worth such earnest regard.—*Am. Mess.*

PERSEVERANCE.—A beautiful oriental proverb runs thus: "With time and patience the mulberry leaf becomes satin." How encouraging is this lesson to the impatient and desponding. And what difficulty is there that man should quail at, when a worm can accomplish so much from the leaf of the mulberry?



## General Miscellany.

## America in a Race with the World.

America is now seventy-six years of age. During this brief period, she has endured the natural drawbacks of two wars with the most powerful nation of the earth; and one of these she was obliged to bear while struggling for her own national existence—at the very hour when she needed most the fostering care of the mother country. Surrounded by the attendant difficulties of a profound wilderness, which she was to clear and make fruitful—an uncivilized and even barbarous nation within herself, which she was to subdue; contending with a climate that seemed rough beyond endurance, and a soil that had rocks of iron; without wealth, without arms, without armies; she started upon her career as a nation, and demanded her rights from the world. We say nothing of a thousand other difficulties necessarily connected with her new position. But where is America now? Her race was with kings, queens, aristocrats, autocrats, with governments; with China, of the hoary age of three thousand years; with Russia, then in possession of one seventh of the globe; with England, already in her glory; with France, with the Turks; nay, with Rome, with the wide world. The race was for life; who could best live, best govern, best defend, best educate, best pray, best provide for her poor, her sick, her healthy sons?

How does the race come out? To-day America is seen with a territory equalling that of the whole of Europe, all under her control, with a population of twenty-five millions; with a soil so subdued, that, with the usual blessings of Providence, she could feed and clothe, beside herself, half of Europe. Her poor and sick have their thousand asylums; other nations are visiting to take their dimensions, and pattern by their internal economy. The people are educated; they are all readers. No nation in the world can present a like picture. They are all taught of God. Her sanctuaries are in every State, town and village. Her colleges, her academies, her other seminaries of learning, her common schools, are nowhere surpassed in the history of nations.

Recently America has been put to the test. Your readers all know of the great Industrial Fair of the World at London. At this place the nations have come together to be friends—to see how each has fared since the child America left the lap of England. And to give interest to the occasion, they have agreed to test each the other's skill, strength, wealth, beauty even. At the first, when the nations did look upon us, we did seem unseemly. They were arrayed in scarlet; we in wool and cotton. They had diamonds; we a machine to make candles. Their machines were exquisitely wrought; ours lacked the polish. They had beautiful designs, painting, sculpture; we had a plough!

But how does the race come out? As no human mind could have anticipated.—The trial gives America the command of all the great interests of life. It gives her command of the sea. Her yacht, the America, out-distances, in sailing, all nations in the world. It gives America command of the earth. Her plough turns the best furrow, and thereby draws from the earth the most fruitfulness with the least labour. The trial gives to America the command of the harvest world. Her grain reaper, though unpolished, controls the harvest fields as does none other, and is among those implements which takes the prize of the GREAT MEDAL OF THE WORLD. It gives America the command of the battle field. COLT'S REVOLVER out-generals all other experiments, and will put into the hands of the inventor a half million of dollars.

The trial has given us also precedence in providing for misfortune. One of our Springfield citizens has presented at the fair an ARTIFICIAL LEG for the unfortunate, that so far exceeds all others, that in walking one can scarcely distinguish the natural from the artificial.

What more could be asked for America? The Grain Reaper is worth more to the world than the Koh-i-noor diamond, or ten thousand of them. So is the Plough; so

is even the American Candle Machine; yes, it is worth more than all the diamonds of earth. It is worth more than silk, though that silk were scarlet.

## Practical Illustration of Unitarianism.

Rev. Mr. H. was travelling in a stage coach with several passengers, among whom were a gentleman and lady, who for several hours engrossed nearly all the conversation, and it was wholly on the superior excellency of certain novels which had lately been published. After a while they seemed to have exhausted this subject, and having nothing else to talk about, they took up the subject of religion, and orthodoxy was the theme. The gentleman remarked that he had been brought up in orthodoxy, but when he came to read and think for himself, he renounced orthodoxy, and embraced Unitarianism. The lady remarked that this was precisely the case with her, and said she thought the orthodox, as they call themselves, could not be very close-thinking people, if they were, they would doubtless become Unitarians.

So here Mr. H. found himself in company with reading and close-thinking people, at least two of the company were of this description, if their own profession could be credited. He had hitherto kept silence, as had all the other passengers; but now he felt, when the subject of religion was introduced, he might take some part in the conversation, and perhaps he might obtain some light from such reading and close-thinking persons. So he ventured to make some inquiry what were the distinguishing features of the system of divinity which they so much admired, and wherein it differed from orthodoxy. After a while he gathered from them that Unitarianism denied human depravity, the sacrificial death of Christ, the doctrine of atonement, the necessity of pardon, and the renewing influence of the Holy Ghost. "Well," said Mr. H., "what do you do with your Bibles? The Bible declares thus and so respecting human depravity, atonement, &c." and he quoted several passages in point, among which were the following: Jer. xvii, 9: "The heart is deceitful above all things, and desperately wicked;" and Rom. vii, 7: "The carnal mind is enmity against God." "Why," said the gentleman, "you seem to think all who are not Christians are carnally-minded, and are enemies to God." "Yes," said Mr. H., "I do." Then said the gentleman, "I must have been born a Christian, for I am sure I never felt any enmity to God." The lady remarked that she should like to see the original of that passage which speaks of being carnally-minded; she thought there must be some mistake in the translation.

Mr. H. replied to the gentleman, "I have good reason to believe that you are now in a state of enmity to God, under the influence of the carnal mind, and that you do not know the deceitfulness of your own heart." And turning to the lady, he said, "I think, madam, you have the original of this text in yourself. The conversation of both of you give very strong proof that, with all your reading and thinking, you have never read or thought much on the Bible; and that you are both strangers to religion. People who can spend most of their time in reading and talking about novels, give pretty good evidence that they are carnally-minded and at enmity against God. The gentleman remarked that he read novels to kill time. "That remark," said Mr. H., "only serves to furnish stronger proof of your depravity, and enmity against God. Who authorised you to kill time? I am pretty sure, from your own remarks, that you never saw yourself yet, and know very little about religion. If you could only see your true character as it is exhibited in the Bible, your depravity, and your love of sin, you would feel your need of an atoning sacrifice, and the necessity of being renewed by the Holy Ghost. And, sir, with these views you would, I have no doubt, quit reading novels to kill time, for you would perceive you would have none too much time to get ready to die."

Mr. H. continued the conversation by endeavouring to make it appear that novel-readers were rather poor judges of orthodoxy, and that what is called orthodoxy, so far as it respects depravity, atonement, and the ne-

cessity of being born again, is in perfect accordance with the Holy Scriptures, whatever novel-writers and novel-readers may think of it.

## The Sandhills of South Carolina.

Most people know that the white inhabitants of South Carolina are separated into two classes,—the wealthy, proud, imperious planters, and "the poor white folks." These "poor white folks" are degraded and miserable, made so by that influence of slavery which degrades labour. A correspondent of the New York Herald says:—

"The sandhills of South Carolina are a notorious race, for they may be called a race by themselves. Between the alluvial sea-board country and the primitive, lies the sandhill region, from ten to thirty miles wide, and extending from Georgia to Virginia. In this State we find this region hilly, very thickly wooded, (where not cut out) with a principal growth of pines; capable of being converted into various sorts of lumber, and a dense undergrowth of numerous varieties of shrub oaks, and whortleberry or huckleberry bushes. The soil is a white sand, resting upon hard clay. Little patches of it can be profitably cultivated. This is the country of the sandhillers—they seem to like the shelter and idleness of the woods. They are squatters on the land, either with or without the consent of the State or the other owners, who care but little about them. They make shingles and baskets, fish and hunt, gather wild berries, pine knots, and sometimes a few cucumbers and melons, which they sell in the village; but their chief employment and their chiefest luxury seems to be a jug of whiskey. Here, on the road, we meet a family who have been to town. A little girl of ten years old, with a coarse old fragment of a dress on, is sitting on the back bone of a moving skeleton of a horse, which has the additional task of trailing along a rickety specimen of a wagon, in which is seated a man, a real outside squalid barbarian, maudlin and obfuscated with bald-faced whiskey, with a child of four or five years old at his side. Behind this, a haggard looking boy upon another skeleton of a horse is coming.—What an odd, outlandish low wheeled cart the horse is pulling! There sits the old woman and her grown up daughter, with nothing on apparently, except a very dirty bonnet and a coarse and dirty gown. The daughter has a basket by her side, and the old woman holds fast to a suspicious looking stone jug of half a gallon measure, corked with a corkcob. Your life on it, that is a jug of whiskey. The family have been to the village, with a couple of one horse loads of pine knots used for light wood.—They have probably sold them for a dollar, half of which has doubtless gone for whiskey, and now they are getting home. Degraded as they are you see it is the man who is helpless, and the woman who has to take care of the jug, and conduct the important expedition. There are hundreds of such people dispersed through these sand hills. You see the whole of this party are bare legged and bare footed. And how bonny and brown they are! And it is a curious fact, that in temperate countries, the children of all semi-barbarous white people (except Sir Henry Bulwer's black-headed or red-headed Ceits,) and all Anglo Saxon backwoods, or mountain, or prairie people, have cotton-headed or flaxen-headed children."

## For Farmers.

## The Philosophy of Soil, &amp;c.

We hail with manifest pleasure and gratitude this all-glorious age, when the science of agriculture is being looked upon, not in its former degraded and disgraceful light, but as a science truly worthy of our profoundest research;—when the office of the "tiller of the soil" is not considered as the drudgery of all labour, nor the farmer's life as devoid of whatever interests; but to the contrary, he who earns his bread "by the sweat of his brow"—he who labours from morn till night over his harrow and plough, is in fact being deemed equal in position with him who, from day to day,

—pores over the many lusty volumes  
Of his heart's forgotten lore.

There has been truly a great revolution in the agricultural world within a few years. Indeed, it

has been comparatively wholly regenerated and reformed. And now this science is regarded as of vital importance to the perpetual growth and increase of our—I trust—yet infant republic. It is being looked upon with a philosophic—a scientific view, with a view to raise its standard of true merit, to promote its best interests, and give it that position in the scientific world which its real merit demands. Philosophers and men of letters are turning their attention to it. Men of great and gigantic minds, of powerful intellects and of great wisdom, are being engrossed in the cause. And by their continued developments in relation to it, still render it a theme of increasing interest, and an occupation replete with many sources of enjoyment.

We find that to be a true farmer, we must fully understand our business—not only the practical part thereof, but the theory, the rudiments, the grand fundamental principles. By thus preparing ourselves, we render us emphatically independent works, not dependent upon the opinion, the doctrine or "say so" of any other man.

He is not truly an engineer who is simply capable of putting in motion or stopping at an appropriate time his omnibus car, but he should render himself able to tear in pieces, to build up, to separate and examine every component part and portion of his structure, then reconstruct again. Then will he be competent to look upon his completed fabric, each part separately considered, and turn every portion to the very best practical advantage and benefit.

Likewise with him who follows the pursuit of agriculture. He first must have an accurate knowledge concerning the nature and essence of the soil which he is about to till. He should be perfectly familiar with its ingredients and elementary principles, the relations which they bear to each other, and what they would be best capable of producing under certain combinations. Thus then he comes into immediate contact with the sciences of geology and chemistry, without a good practical knowledge of which he is, in fact, unfit for his profession.

We observe, then, that this occupation is far from being that decidedly uninteresting and monotonous one formerly represented to be, but is engrossed with a never-ending variety of speculations which demand the closest possible scrutiny of philosophical research.

But I perceive I am spinning far too lengthy for a preface, and must proceed immediately to the theme upon which I propose to expatiate, and if in the course of the following remarks I should chance to "rake up" from the unbounded resources of science any truths, or throw out any hints which may prove of any use to tend to increase the fund of knowledge of any of your numerous readers in regard to the fundamental principles of agriculture, I shall feel myself fully rewarded.

The vegetable kingdom, we find, may with propriety be considered as the connecting link between the mineral and animal creation, and serves to unite them into a common chain of beings, for it is through the means of vegetation alone that mineral substances are introduced into the animal system, since generally speaking, it is from vegetables that all animals ultimately derive their sustenance. Vegetation then seems to be the method nature invariably employs to prepare food for animals. Nor does the vegetable exhibit more wisdom in this admirable system of organization, by which it is enabled to answer its own immediate ends of preservation, nutrition and propagation, than in its grand and ultimate object of forming those arrangements and combinations of principles which are so well adapted to the nourishment of animals.

But a question arises here. Where do vegetables obtain those principles which form their immediate materials. Indeed this is a point said to be somewhat in the dark, but let us see. The soil which at first view seems to be the aliment of the vegetable, is found on a more minute inspection, a thorough investigation, to be in fact little more than a channel through which they receive their nourishment, so that it is very possible to raise plants without either earth or soil. We have instances of this in the hyacinth and other bulbous roots which will grow and blossom so beautifully in glasses of water. But methinks I hear some one say, "You would have something of a job of it to raise trees thus?" No doubt I should, as it is the burying of the roots in the earth which supports the stem of the tree. But this office, besides that of affording a vehicle for food, is by far the most important which the earthy portions of the soil perform in the process of vegetation, and it is discovered in the process of analysis that but an extremely small proportion of earthy matter is found in the vegetable.

In this connection another question of no small importance arises. If the earth does not afford nourishment to the plant, why is it necessary to be so attentive to the preparation of the soil? It is to impart to it those qualities which render it a proper vehicle for the food of the plant. Water is found to be the chief nourishment of vegetables; if, therefore, the soil be too sandy, it will not retain a sufficient quantity of water to supply the roots of the plant. If, on the contrary, it abounds too much with clay, the water will lodge there in such quantities as to threaten the decomposition of the roots. Calcareous soils, upon the whole, are the most favourable to the growth of the

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plants, from their containing a great quantity of carbonic acid, which is one of the most essential ingredients to vegetation. Soils are therefore usually improved by chalk or carbonate of lime.

But we find that different kinds of vegetables require different kinds of soil. Thus rice a moist retentive soil; while wheat, a firm, rich soil; and potatoes, a soft, sandy soil. Forest trees are said to grow better in fine sand than in stiff clay, and in fact, light furiginous soil is said to be the best adapted to fruit trees.

But what is going to be the object of manuring? says one.

We find that manure consists of all kinds of substances, whether animal or vegetable origin, which have undergone the putrid fermentation, and are completely decomposed, or nearly so, into their elementary principles. Now the great object of supplying the soil with those decomposed substances seems to be, to furnish vegetables with the substances which enter into their composition. For manures are found not only to contain carbon, hydrogen and oxygen, but their decomposition supply the soil with those principles in their primitive and elementary form. And I might add, that it is doubtless for this reason that the finest crops are produced in fields which were formerly covered with woods; as this soil is said to be composed of a rich mould abounding in those principles; and also accounts for the fruitfulness of the crops produced in this country immediately subsequent to its being covered over with unbroken forests.

But again! It seems to be a query with some, why animal substances are deemed superior to others for manures. Indeed, it does appear the most natural, far, that the decomposed elements of vegetables should be the most appropriate to the formation of new vegetables. But the addition of a much greater proportion of nitrogen, which constitutes the chief difference between animal and vegetable matter, renders the composition of the former much more complicated, and consequently much more favourable to decomposition. The use of animal substances is chiefly to give the first impulse to the fermentation of vegetable ingredients that enter into the composition of manures. The manures of the farm-yard are of this description. But there is scarcely any substance susceptible of undergoing the putrid fermentation that will not make good manure.

The heat produced by the fermentation of manure is another circumstance which is extremely favourable to vegetation, but this heat would be too great if the manure were laid upon the ground in the height of fermentation—it is used in this state only for hot-beds.

Since all organized bodies in the common course of nature are ultimately changed and reduced to their elementary state, they must necessarily then enrich the soil, and afford food for vegetation. Now, then, it is not fully understood by many how it is that agriculture, which cannot increase the quantity of those elements that are required to manure the earth, can increase the products so wonderfully, as is found to be the case in all cultivated countries. We find that it consists chiefly and simply in suffering many of these principles to remain inactive, but to employ them to the best advantage.

This object is attained by a judicious preparation of the soil, which consists of her in fitting it for the general purpose of vegetation or for that of the particular soil which is to be sown. Thus, if the soil be too cold, it may be warmed by shallow tilling upon it; if too moist and sandy, it may be rendered more consistent and retentive of water by the addition of lay or loam; if too poor, it may be enriched by calcareous earth or chalk.

On soils thus improved, manures may act with double efficacy, and if attention be paid to spread them over the ground at a proper season of the year—to mix them well with the soil, so that they may generally be diffused through it—to destroy the weeds that might appropriate these nutritive principles to their own use, to remove the stones which might impede the growth of the plants, we may obtain a produce a hundred-fold more abundant than the earth would have spontaneously produced.

In conclusion, then, we find agriculture to primarily consist in thus preparing the soil for the growth and development of the plant—in discovering the radical method of obtaining the several principles, either from their grand original sources, air or water, or the decomposition of organized bodies, and in appropriating them in the best manner for the purposes of vegetation.—*Care of N. E. Farmer.*

Literary.

Judge Marshall's Concluding Letter, TO THE PEOPLE OF NOVA SCOTIA.

REMEDIES AND CONCLUSION.

Total Abstinence greatly assists Religion. In the concluding part of the *truth* of these letters, which treats of the state of religion in the United Kingdom, several remarks are offered, and facts and testimonies given, to which the reader is referred, as being applic-

able, in support of the position here taken, that "total abstinence promotes religion." A few other facts and authorities, on the same subject, may be appropriately added. One valid work, already frequently cited, contains the following instances.—In Preston, one church became so famous for the number of reclaimed characters who attended it, as to acquire the name of The Reformed Drunkard's Church." In Cornwall, the church has reaped richly from the spread of total abstinence. The Wesleyans alone, between the Conferences of 1837 and 1839, were joined by above 5000 persons. Every denomination of Christians, that displayed activity, at the time of sowing, reaped abundantly the religious fruits of the temperance seed." The Rev. H. G. Graham, a vicar at a place near the Land's End, after mentioning his former distress, at his church being almost entirely deserted, through the drunkenness of the parishioners, goes on to say:—"By the formation of a total abstinence society, how has the scene been changed, within a few months! Now, there is scarcely a drunken man to be seen. The church is crowded with attentive and well-clad hearers."

The Rev. Mr. Reid's "Temperance Cyclopaedia," which has been already cited, contains the following, among numerous other testimonies to the same effect:—"The Rev. Mr. Burns, the minister of Kilsyth, says,—the revival was considerably helped by the introduction of the temperance principles into the parish." "Mr. McDonald, after stating that the increase of members of society, in the Cornish district, among the Wesleyans, during one year, was 430, adds, 'I have made careful inquiry, from those competent to form a judgment, and the result is, a firm conviction in my mind, of the fact, that many hundreds of the new converts, have been led to serve God, from an abandonment of strong drinks.'" "The Rev. Dr. Geo. F. Ryan, says:—Not a few who were once infidels in principle, and who have entered our societies as teetotallers, have been won by the truth,—have sought the long forsaken sanctuary of God, and have become 'new creatures in Christ Jesus.'" Some such, are even now, in happy and honorable connection with the churches of Christ, and will, I trust, be the crown of our rejoicing in the day of God."

"The Rev. Newman Hall, A.M., of Hull, says:—Several members of my church were formerly plunged in the worst kind of intemperance,—the infidelity of habitual profligacy, until grappled with by total abstinence.—Having thus become sober, they are now, also, through the grace of God, living a righteous and godly life."

"The Rev. Wm. Hall, of Ellburgh, says:—I have not cases too numerous to record, of persons, formerly utterly infidel, and to their spiritual nature, not only made sober, by the adoption of abstinence principles, but led from the higher platform to which they have been elevated, to recognize the rock designed for them in God's moral kingdom; and give to spiritual things, that attention which was, in vain, solicited during the day when they were wedded to their cups; and some few of them, have afforded no dubious evidence of a radical change of heart."

In America, similar, and, it is believed, still more extensive good effects, have followed the temperance movement. One pastor, in commenting on the addition of 120 to his own church, remarks:—"Temperance and religion go hand in hand." The most abandoned to intoxication are reclaimed; church members see the light, acknowledge their errors, and espouse the cause of temperance, and witness that they experience a new and blessed enjoyment; and that their effect stand in larger places than before."

Various other social advantages of lesser importance than those which have now been enumerated, might be specified, as having every where followed from the progress of the abstinence reform; but those which have been explained, ought to be quite sufficient to convince the most adverse and sceptical, that more than all other means combined, the prevalence of that reform will ensure the entire removal of some, and the extensive alleviation of others, of the manifold evils now oppressing and afflicting the labouring and poorer classes of the United Kingdom. It is, indeed, as acknowledged by all who have fully investigated the sub-

ject, the only adequate and available remedy for effecting those greatly needed and desirable purposes. If the blessings described, have been secured in so very many instances, by the progress of that benevolent work, why not in more? If in so many communities and religious denominations, why not in all; and if in communities, why not in nations? As regards this remedy, there is no reason applying in the one case, which does not apply in the other, with equal propriety and force. That the social embarrassments and evils of the labouring classes, generally, and partially also of the middle orders, in the United Kingdom, are particularly severe and complicated at the present time, all who have investigated and reflected on the subject, with any good degree of attention and candour, among writers and others, very readily admit. They have not been exhibited in the course of these letters, with any degree of exaggeration; and the writer may safely assert, that he has not offered any remarks, as pointed and expressive of the afflicting nature and the extent of those evils, as those contained in several of the extracts he has given from the writings of some, among the most respectable and truthful authors, within the Kingdom itself. It must, surely, be admitted, that the prosperity and happiness of a country, or its opposite circumstances, are to be ascertained and determined, by a reference to the bulk or masses of its people; and not from a view of its more favoured or privileged classes.—How, then, it may be asked, can the population at large, of any Empire or Country, be said to be prosperous, comfortable, or happy, one-fifth of whom, are either in absolute pauperism, as public burthens; or in deeply depressed and impoverished circumstances, which, at present, is certainly the case in the United Kingdom;—and while such vast numbers, are annually fleeing away from it, and greater multitudes of others would follow, if they could find the means for escape? How can any people be said to be generally *good and virtuous* among whom, notwithstanding increasing religious means and appliances, crime has increased more than *five fold* within 50 years past; and, therefore, far beyond their numerical increase;—while so much drunkenness is still prevailing; and while juvenile depravity, female profligacy, and general immorality, in every form, have, also, in recent years especially, been rapidly increasing; and now so greatly abound? How can they be said to be even generally *happy, comfortable, or contented*, while the before-mentioned evils, and others described in these letters, are so extensively prevalent, as have already been fully exhibited and explained? How can they be said to be *intelligent*, or at all, either arithmetically or *in every circumstance*, while there is so much ignorance among the masses of the people, as has also been described? Finally, how can the population be characterized, as generally *religious*, when such vast numbers of them, as has been seen, never enter a place of worship, or even clear away of the forms of devotion; but are, and in *practical piety, profane, and the most debasing and vulgar* views; and, probably, as many more, are either *grossly superstitious, or careless, hypocritical, or sensual*; and like those first alluded to, are involved in vice or sensuality, pale and pally, and innumerable other evils, contrary both to the spirit and letter of genuine Christianity. They may be, and are, probably, the most people, comparatively, in the United Kingdom, and more numerous than these, almost if not all of the other civilized nations of the earth, but brought to the test of truth and righteousness,—the light of the gospel, they are doubtably wanting, and deficient.

Should any person, object, that plain and pointed exposures made in these letters, as being unbecomingly and improper, the first point to be determined, is, as to their *truth*. If any of the statements or remarks can be refuted, or explained away, *let it be done*, but the writer is, *perfectly at ease*, as to any attempt of the kind; being fully assured of the *truth and accuracy*. He can sincerely assert, that in composing these letters, he has not been actuated by any feeling of hostility, aversion, or unkindness, towards authorities, or institutions of any description; or religious sects or denominations; or political or other parties, either in Church or State; but was all along, a crowd of neces-

sitating the truth, and the whole truth, on every subject; and of exhibiting it without any concealment or improper colouring. The truth, on every subject, worth investigation, or inquiry, is always more or less valuable, and, on every such investigation, should be candidly and diligently sought after; and if requisite, be *fully and faithfully* declared without any subserviency to *evil customs*, or habits, to *pride, or prejudice, corruption, or selfishness*; or that "*fear of man which bringeth a snare.*"

In essaying to write on the social condition of the United Kingdom, especially as regards the labouring or poorer classes, composing the bulk, and, in reality, the most important part of the population, it was essentially requisite, that he should give particulars on the subjects of *wages, crime, and depravity, pauperism*, and other important points, affecting that condition. It is deemed, also, to be especially appropriate, or even requisite, to exhibit and explain, the leading or principal causes which have produced, and are still continuing those embarrassing and afflicting evils; and further, it cannot, surely, be thought exceptionable, that he should have endeavoured to suggest, and to enlarge upon, some of the principal remedies or means to be applied, for the removal or mitigation of those evils, by removing or diminishing their causes. If pointed and faithful exposures of public corruptions, oppressions, or abuses, had not from time to time been made, in Great Britain, as occasions required, there would have been no "Magna Charta of liberties;" no "Bill of Rights;" no abolition of "Star Chamber," and other oppressions; no civil rights declared and secured, as in the time of William and Mary; no commencement of religious reform in the time of Wickliffe; and, notwithstanding the courageous labours and exposures of Luther and Melancthon, Calvin and Beza, and others, there would have been no completion and establishment of that reformation in Britain, had not our own Cranmer, and Latimer, Hooper, Ridley, and Knox, with many other zealous and determined advocates of the truth, made similar exposures, and with similar boldness, zeal, and energy. Those who object to plain and faithful exhibitions of predominating evils and corruptions, and wilfully shut their eyes to their existence, or refuse to assist in any way to remove them, cannot be considered as genuine patriots, or possessed of a spirit of enlightened benevolence.—They may, rather, be regarded, as either narrow-minded, selfish, or servile; or having "the fear of man," which is scripturally condemned; and as being but little regardful of the several distinctions between good and evil. As with individuals afflicted with any bodily disease, the first, and one of the most important particulars, in order to a prescription and a cure, is an accurate knowledge of the symptoms, and primary, or principal cause of the disorder; so with the body politic, the first step towards the removal of any public oppression, or grievance, is, its *pointed and faithful exposure*. If it does not immediately answer the purpose intended, most probably, it will assist in doing so, at some future period; and may, also, serve, in the way of warning and restraint, on other occasions; and with reference to other public characters, and other communities or nations.

It has been already intimated, that the facts and remarks contained in these letters, are to be understood as being of a *national, or more or less general* description and application. A *national* population, like *individuals*, are prone to compare and measure themselves with the people of other countries; and, of course, making the comparison the most in their own favour, indulge in a complacent satisfaction, with their own zeal or fancied superiority; and thus, partially, if not entirely, overlook, extenuate, or deny, their own vices or defects. It is probable enough, that because the English and Scottish people, on some such comparisons, may either truly find, or boldly conclude, that irreligion, and super-tition, vice, and immorality, sensuality, and selfishness, vanity, and dissipation, are not so prevalent among them, as among the people of some other countries, that, therefore, their religious and moral condition is not so very defective as it is in reality. But, a reference to the *capable* standards of truth and righteousness, will readily show, that such a *comparative* mode



General Miscellany.

America in a Race with the World.

America is now seventy-six years of age. During this brief period, she has endured the natural drawbacks of two wars with the most powerful nation of the earth; and one of these she was obliged to bear while struggling for her own national existence—at the very hour when she needed most the fostering care of the mother country. Surrounded by the attendant difficulties of a profound wilderness, which she was to clear and make fruitful—an uncivilized and even barbarous nation within herself, which she was to subdue; contending with a climate that seemed rough beyond endurance, and a soil that had rocks of iron; without wealth, without arms, without armies; she started upon her career as a nation, and demanded her rights from the world. We say nothing of a thousand other difficulties necessarily connected with her new position. But where is America now? Her race was with kings, queens, aristocrats, autocrats, with governments; with China, of the hoary age of three thousand years; with Russia, then in possession of one seventh of the globe; with England, already in her glory; with France, with the Turks; nay, with Rome, with the wide world. The race was for life; who could best live, best govern, best defend, best educate, best pray, best provide for her poor, her sick, her healthy sons?

How does the race come out? To-day America is seen with a territory equalling that of the whole of Europe, all under her control, with a population of twenty-five millions; with a soil so subdued, that, with the usual blessings of Providence, she could feed and clothe, beside herself, half of Europe. Her poor and sick have their thousand asylums; other nations are visiting to take their dimensions, and pattern by their internal economy. The people are educated; they are all readers. No nation in the world can present a like picture. They are all taught of God. Her sanctuaries are in every State, town and village. Her colleges, her academies, her other seminaries of learning, her common schools, are nowhere surpassed in the history of nations.

Recently America has been put to the test. Your readers all know of the great Industrial Fair of the World at London. At this place the nations have come together to be friends—to see how each has fared since the child America left the lap of England. And to give interest to the occasion, they have agreed to test each the other's skill, strength, wealth, beauty even. At the first, when the nations did look upon us, we did seem unseemly. They were arrayed in scarlet; we in wool and cotton. They had diamonds; we a machine to make candles. Their machines were exquisitely wrought; ours lacked the polish. They had beautiful designs, painting, sculpture; we had a plough!

But how does the race come out? As no human mind could have anticipated.—The trial gives America the command of all the great interests of life. It gives her command of the sea. Her yacht, the America, out-distances, in sailing, all nations in the world. It gives America command of the earth. Her plough turns the best furrow, and thereby draws from the earth the most fruitfulness with the least labour. The trial gives to America the command of the harvest world. Her grain reaper, though unpolished, controls the harvest fields as does none other, and is among those implements which takes the prize of the GREAT MEDAL OF THE WORLD. It gives America the command of the battle field. COLT'S REVOLVER out-generals all other experiments, and will put into the hands of the inventor a half million of dollars.

The trial has given us also precedence in providing for misfortune. One of our Springfield citizens has presented at the fair an ARTIFICIAL LEG for the unfortunate, that so far exceeds all others, that in walking one can scarcely distinguish the natural from the artificial.

What more could be asked for America? The Grain Reaper is worth more to the world than the Koh-i-noor diamond, or ten thousand of them. So is the Plough; so

is even the American Candle Machine; yes, it is worth more than all the diamonds of earth. It is worth more than silk, though that silk were scarlet.

Practical Illustration of Unitarianism.

Rev. Mr. H. was travelling in a stage coach with several passengers, among whom were a gentleman and lady, who for several hours engrossed nearly all the conversation, and it was wholly on the superior excellency of certain novels which had lately been published. After a while they seemed to have exhausted this subject, and having nothing else to talk about, they took up the subject of religion, and orthodoxy was the theme. The gentleman remarked that he had been brought up in orthodoxy, but when he came to read and think for himself, he renounced orthodoxy, and embraced Unitarianism. The lady remarked that this was precisely the case with her, and said she thought the orthodox, as they call themselves, could not be very close-thinking people, if they were, they would doubtless become Unitarians.

So here Mr. H. found himself in company with reading and close-thinking people, at least two of the company were of this description, if their own profession could be credited. He had hitherto kept silence, as had all the other passengers; but now he felt, when the subject of religion was introduced, he might take some part in the conversation, and perhaps he might obtain some light from such reading and close-thinking persons. So he ventured to make some inquiry what were the distinguishing features of the system of divinity which they so much admired, and wherein it differed from orthodoxy. After a while he gathered from them that Unitarianism denied human depravity, the sacrificial death of Christ, the doctrine of atonement, the necessity of pardon, and the renewing influence of the Holy Ghost. "Well," said Mr. H., "what do you do with your Bibles? The Bible declares thus and so respecting human depravity, atonement, &c.," and he quoted several passages in point, among which were the following: Jer. xvii, 9: "The heart is deceitful above all things, and desperately wicked;" and Rom. vii, 7: "The carnal mind is enmity against God." "Why," said the gentleman, "you seem to think all who are not Christians are carnally-minded, and are enemies to God." "Yes," said Mr. H., "I do." Then said the gentleman, "I must have been born a Christian, for I am sure I never felt any enmity to God." The lady remarked that she should like to see the original of that passage which speaks of being carnally-minded; she thought there must be some mistake in the translation.

Mr. H. replied to the gentleman, "I have good reason to believe that you are now in a state of enmity to God, under the influence of the carnal mind, and that you do not know the deceitfulness of your own heart." And turning to the lady, he said, "I think, madam, you have the original of this text in yourself. The conversation of both of you give very strong proof that, with all your reading and thinking, you have never read or thought much on the Bible; and that you are both strangers to religion. People who can spend most of their time in reading and talking about novels, give pretty good evidence that they are carnally-minded and at enmity against God. The gentleman remarked that he read novels to kill time. "That remark," said Mr. H., "only serves to furnish stronger proof of your depravity, and enmity against God. Who authorised you to kill time? I am pretty sure, from your own remarks, that you never saw yourself yet, and know very little about religion. If you could only see your true character as it is exhibited in the Bible, your depravity, and your love of sin, you would feel your need of an atoning sacrifice, and the necessity of being renewed by the Holy Ghost. And, sir, with these views you would, I have no doubt, quit reading novels to kill time, for you would perceive you would have none too much time to get ready to die."

Mr. H. continued the conversation by endeavouring to make it appear that novel-readers were rather poor judges of orthodoxy, and that what is called orthodoxy, so far as it respects depravity, atonement, and the ne-

cessity of being born again, is in perfect accordance with the Holy Scriptures, whatever novel-writers and novel-readers may think of it.

The Sandhills of South Carolina.

Most people know that the white inhabitants of South Carolina are separated into two classes,—the wealthy, proud, imperious planters, and "the poor white folks." These "poor white folks" are degraded and miserable, made so by that influence of slavery which degrades labour. A correspondent of the New York Herald says:—

"The sandhills of South Carolina are a notorious race, for they may be called a race by themselves. Between the alluvial sea-board country and the primitive, lies the sandhill region, from ten to thirty miles wide, and extending from Georgia to Virginia. In this State we find this region hilly, very thickly wooded, (where not cut out) with a principal growth of pines; capable of being converted into various sorts of lumber, and a dense undergrowth of numerous varieties of shrub oaks, and whortleberry or huckleberry bushes. The soil is a white sand, resting upon hard clay. Little patches of it can be profitably cultivated. This is the country of the sandhills—they seem to like the shelter and idleness of the woods. They are squatters on the land, either with or without the consent of the State or the other owners, who care but little about them. They make shingles and baskets, fish and hunt, gather wild berries, pine knots, and sometimes a few cucumbers and melons, which they sell in the village; but their chief employment and their chiefest luxury seems to be a jug of whiskey. Here, on the road, we meet a family who have been to town. A little girl of ten years old, with a coarse old fragment of a dress on, is sitting on the back bone of a moving skeleton of a horse, which has the additional task of trailing along a rickety specimen of a wagon, in which is seated a man, a real outside squalid barbarian, maudlin and obfuscated with bald-faced whiskey, with a child of four or five years old at his side. Behind this, a haggard looking boy upon another skeleton of a horse is coming.—What an odd, outlandish low wheeled cart the horse is pulling! There sits the old woman and her grown up daughter, with nothing on apparently, except a very dirty bonnet and a coarse and dirty gown. The daughter has a basket by her side, and the old woman holds fast to a suspicious looking stone jug of half a gallon measure, corked with a corncob. Your life on it, that is a jug of whiskey. The family have been to the village, with a couple of one horse loads of pine knots used for light wood.—They have probably sold them for a dollar, half of which has doubtless gone for whiskey, and now they are getting home. Degraded as they are you see it is the man who is helpless, and the woman who has to take care of the jug, and conduct the important expedition. There are hundreds of such people dispersed through these sand hills. You see the whole of this party are bare legged and bare footed. And how bony and brown they are! And it is a curious fact, that in temperate countries, the children of all semi-barbarous white people (except Sir Henry Bulwer's black-headed or red-headed Celts,) and all Anglo Saxon backwoods, or mountain, or prairie people, have cotton-headed or flaxen-headed children."

For Farmers.

The Philosophy of Soil, &c.

We hail with manifest pleasure and gratitude this all-glorious age, when the science of agriculture is being looked upon, not in its former degraded and disgraceful light, but as a science truly worthy of our profoundest research;—when the office of the "tiller of the soil" is not considered as the drudgery of all labour, nor the farmer's life as devoid of whatever interests; but to the contrary, he who earns his bread "by the sweat of his brow"—he who labours from morn till night o'er his harrow and plough, is in fact being deemed equal in position with him who, from day to day,

pores o'er the many lusty volumes Of his heart's forgotten lore."

There has been truly a great revolution in the agricultural world within a few years. Indeed, it

has been comparatively wholly regenerated and reformed. And now this science is regarded as of vital importance to the perpetual growth and increase of our—I trust—yet infant republic. It is being looked upon with a philosophic—a scientific view, with a view to raise its standard of true merit, to promote its best interests, and give it that position in the scientific world which its real merit demands. Philosophers and men of letters are turning their attention to it. Men of great and gigantic minds, of powerful intellects and of great wisdom, are being engrossed in the cause. And by their continued developments in relation to it, still render it a theme of increasing interest, and an occupation replete with many sources of enjoyment.

We find that to be a true farmer, we must fully understand our business—not only the practical part thereof, but the theory, the rudiments, the grand fundamental principles. By thus preparing ourselves, we render us emphatically independent works, not dependent upon the opinion, the doctrine or "say so" of any other man.

He is not truly an engineer who is simply capable of putting in motion or stopping at an appropriate time his omnibus car, but he should render himself able to tear in pieces, to build up, to separate and examine every component part and portion of his structure, then reconstruct again. Then will he be competent to look upon his completed fabric, each part separately considered, and turn every portion to the very best practical advantage and benefit.

Likewise with him who follows the pursuit of agriculture. He first must have an accurate knowledge concerning the nature and essence of the soil which he is about to till. He should be perfectly familiar with its ingredients and elementary principles, the relations which they bear to each other, and what they would be best capable of producing under certain combinations. Thus then he comes into immediate contact with the sciences of geology and chemistry, without a good practical knowledge of which he is, in fact, unfit for his profession.

We observe, then, that this occupation is far from being that decidedly uninteresting and monotonous one formerly represented to be, but is engrossed with a never-ending variety of speculations which demand the closest possible scrutiny of philosophical research.

But I perceive I am spinning far too lengthy for a preface, and must proceed immediately to the theme upon which I propose to expatiate, and if in the course of the following remarks I should chance to "rake up" from the unbounded resources of science any truths, or throw out any hints which may prove of any use to tend to increase the fund of knowledge of any of your numerous readers in regard to the fundamental principles of agriculture, I shall feel myself fully rewarded.

The vegetable kingdom, we find, may with propriety be considered as the connecting link between the mineral and animal creation, and serves to unite them into a common chain of beings, for it is through the means of vegetation alone that mineral substances are introduced into the animal system, since generally speaking, it is from vegetables that all animals ultimately derive their sustenance. Vegetation then seems to be the method nature invariably employs to prepare food for animals. Nor does the vegetable exhibit more wisdom in this admirable system of organization, by which it is enabled to answer its own immediate ends of preservation, nutrition and propagation, than in its grand and ultimate object of forming those arrangements and combinations of principles which are so well adapted to the nourishment of animals.

But a question arises here, Where do vegetables obtain those principles which form their immediate materials. Indeed this is a point said to be somewhat in the dark, but let us see. The soil which at first view seems to be the aliment of the vegetable, is found on a more minute inspection, a thorough investigation, to be in fact little more than a channel through which they receive their nourishment, so that it is very possible to raise plants without either earth or soil. We have instances of this in the hyacinth and other bulbous roots which will grow and blossom so beautifully in glasses of water. But methinks I hear some one say, "You would have something of a job of it to raise trees thus?" No doubt I should, as it is the burying of the roots in the earth which supports the stem of the tree. But this office, besides that of affording a vehicle for food, is by far the most important which the earthy portions of the soil perform in the process of vegetation, and it is discovered in the process of analysis that but an extremely small proportion of earthy matter is found in the vegetable.

In this connection another question of no small importance arises. If the earth does not afford nourishment to the plant, why is it necessary to be so attentive to the preparation of the soil? It is to impart to it those qualities which render it a proper vehicle for the food of the plant. Water is found to be the chief nourishment of vegetables, if, therefore, the soil be too sandy, it will not retain a sufficient quantity of water to supply the roots of the plant. If, on the contrary, it abounds too much with clay, the water will lodge there in such quantities as to threaten the decomposition of the roots. Calcareous soils, upon the whole, are the most favourable to the growth of the

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plants, from their containing a great quantity of carbonic acid, which is one of the most essential ingredients to vegetation. Soils are therefore usually improved by chalk or carbonate of lime.

But we find that different kinds of vegetables require different kinds of soil. Thus rice, a moist retentive soil; while wheat, a firm, rich soil; and potatoes, a soft, sandy soil. Forest trees are said to grow better in fine sand than in stiff clay, and in fact, light furiginous soil is said to be the best adapted to fruit trees.

But what is going to be the object of manuring? says one.

We find that manure consists of all kinds of substances, whether animal or vegetable origin, which have undergone the putrid fermentation, and are completely decomposed, or nearly so, into their elementary principles. Now the great object of supplying the soil with those decomposed substances seems to be, to furnish vegetables with the substances which enter into their composition. For manures are found not only to contain carbon, hydrogen and oxygen, but their decomposition supply the soil with those principles in their primitive and elementary form. And I might add, that it is doubtless for this reason that the finest crops are produced in fields which were formerly covered with woods; as this soil is said to be composed of a rich mould abounding in those principles; and also accounts for the fruitfulness of the crops produced in this country immediately subsequent to its being covered over with unbroken forests.

But again. It seems to be a query with some, why animal substances are deemed superior to others for manures. Indeed, it does appear the most natural, far, that the decomposed elements of vegetables should be the most appropriate to the formation of new vegetables. But the addition of a much greater proportion of nitrogen, which constitutes the chief difference between animal and vegetable matter, renders the composition of the former much more complicated, and consequently much more favourable to decomposition. The use of animal substances is chiefly to give the first impulse to the fermentation of vegetable ingredients that enter into the composition of manures. The manures of the farm-yard are of this description. But there is scarcely any substance susceptible of undergoing the putrid fermentation that will not make good manure.

The heat produced by the fermentation of manure is another circumstance which is extremely favourable to vegetation, but this heat would be too great if the manure were laid upon the ground in the height of fermentation—it is used in this state only for hot-beds.

Since all organized bodies in the common course of nature are ultimately changed and reduced to their elementary state, they must necessarily then enrich the soil, and afford food for vegetation. Now, then, it is not fully understood by many how it is that agriculture, which cannot increase the quantity of those elements that are required to manure the earth, can increase the products so wonderfully, as is found to be the case in all cultivated countries. We find that it consists chiefly and simply in suffering some of these principles to remain inactive, but to employ them to the best advantage.

This object is attained by a judicious preparation of the soil, which consists of her in fitting it for the general purposes of vegetation or for that of the particular seed which is to be sown. Thus, if the soil be too cold, it may be warmed by slack lime upon it; if too loose and sandy, it may be rendered more consistent and retentive of water by the addition of lay or loam; if too poor, it may be enriched by calcareous earth or chalk.

On soils thus improved, manures may act with double efficacy, and if attention be paid to spread them over the ground at a proper season of the year—to mix them well with the soil, so that they may generally be diffused through it—to destroy the weeds that might appropriate these nutritive principles to their own use, to remove the stones which might impede the growth of the plant, &c., we may obtain a produce a hundred-fold more abundant than the earth would have spontaneously produced.

In conclusion, then, we find agriculture to primarily consist in thus preparing the soil for the growth and development of the plant—in discovering the radical method of obtaining the several principles, either from their grand original sources, air or water, or the decomposition of organized bodies, and in appropriating them in the best manner for the purposes of vegetation.—*See of N. E. Farmer.*

Literary.

Judge Marshall's Concluding Letter, TO THE PEOPLE OF NOVA SCOTIA.

REMEDIES AND CONCLUSION.

Total Abstinence greatly assists Religion. In the concluding part of the *teeth* of these letters, which treats of the state of religion in the United Kingdom, several remarks are offered, and facts and testimonies given, to which the reader is referred as being appli-

cable, in support of the position here taken, that "total abstinence promotes religion." A few other facts and authorities, on the same subject, may be appropriately added. One valid work, already frequently cited, contains the following instances.—"In Preston, one church became so famous for the number of reclaimed characters who attended it, as to acquire the name of The Reformed Drunkard's Church." In Cornwall, the church has reaped richly from the spread of total abstinence. The Wesleyans alone, between the Conferences of 1837 and 1839, were joined by above 5000 persons. Every denomination of Christians, that displayed activity, at the time of sowing, reaped abundantly the religious fruits of the temperance seed." The Rev. H. G. Graham, a vicar at a place near the Land's End, after mentioning his former distress, at his church being almost entirely deserted, through the drunkenness of the parishioners, goes on to say:—"By the formation of a total abstinence society, how has the scene been changed, within a few months! Now, there is scarcely a drunken man to be seen. The church is crowded with attentive and well-clad hearers."

The Rev. Mr. Reid's "Temperance Cyclopaedia," which has been already cited, contains the following, among numerous other testimonies to the same effect:—"The Rev. Mr. Burns, the minister of Kilsyth, says,—the revival was considerably helped by the introduction of the temperance principles into the parish." "Mr. McDonald, after stating that the increase of members of society, in the Cornish district, among the Wesleyans, during one year, was 1730, adds, 'I have made careful inquiry, from those competent to form a judgment, and the result is, a firm conviction in my mind, of the fact, that many hundreds of the new converts, have been led to serve God, from an abandonment of strong drinks.'" "The Rev. Dr. Geo. F. Ryan says:—Not a few who were once infidels in principle, and who have entered our societies as teetotallers, have been won by the truth,—have sought the long forsaken sanctuary of God, and have become 'new creatures in Christ Jesus.'" Some such, are even now, in happy and honorable connection with the churches of Christ, and will, I trust, be the crown of our rejoicing in the day of God."

"The Rev. Newman Hall, A.M., of Hall says:—Several members of my church were formerly plunged in the worst kind of inebriety,—the inebriety of habitual profligacy, until grappled with by total abstinence.—Having thus become sober, they are now, also, through the grace of God, living a righteous and godly life."

"The Rev. Wm. Reid, of Edinburgh, says:—I have not cases so numerous to record, of persons formerly utterly indifferent to their spiritual interests, not only made sober, by the adoption of abstinence principles, but led from the higher platform to which they have been elevated, to recognize the rank designed for them in God's moral kingdom; and give to spiritual things, that attention which was, in vain, solicited during the day when they were wedded to their cups; and some few of them, have afforded no dubious evidence of a radical change of heart."

In America, similar, and, it is believed, still more extensive good effects have followed the temperance movement. One pastor, in commenting on the addition of 120 to his own church, remarks:—"Temperance and religion go hand in hand. The most abandoned to intoxication are reclaimed; church members see the light, acknowledge their errors, and espouse the cause of temperance, and witness that they experience a new and blessed enjoyment; and that their feet stand in larger places than before."

Various other social advantages, of lesser importance than those which have now been enumerated, might be specified, as having every where followed from the progress of the abstinence reform; but those which have been explained, ought to be quite sufficient to convince the most adverse and sceptical, that more than all other means combined, the prevalence of that reform will ensure the entire removal of some, and the extensive alleviation of others, of the manifold evils now oppressing and afflicting the labouring and poorer classes of the United Kingdom. It is, indeed, as acknowledged by all who have carefully investigated the sub-

ject, the only adequate and available remedy for effecting those greatly needed and desirable purposes. If the blessings described, have been secured in so very many instances, by the progress of that benevolent work, why not in more? If in so many communities and religious denominations, why not in all; and if in communities, why not in nations? As regards this remedy, there is no reason applying in the one case, which does not apply in the other, with equal propriety and force. That the social embarrassments and evils of the labouring classes, generally, and partially also of the middle orders, in the United Kingdom, are particularly severe and complicated at the present time, all who have investigated and reflected on the subject, with any good degree of attention and candour, among writers and others, very readily admit. They have not been exhibited in the course of these letters, with any degree of exaggeration; and the writer may safely assert, that he has not offered any remarks, as pointed and expressive of the afflicting nature and the extent of those evils, as those contained in several of the extracts he has given from the writings of some, among the most respectable and truthful authors, within the Kingdom itself. It must, surely, be admitted, that the prosperity and happiness of a country, or its opposite circumstances, are to be ascertained and determined, by a reference to the bulk or masses of its people; and not from a view of its more favoured or privileged classes.—How, then, it may be asked, can the population at large, of any Empire or Country, be said to be prosperous, comfortable, or happy, one-fifth of whom are either in absolute pauperism, as public burthens; or in deeply depressed and impoverished circumstances, which, at present, is certainly the case in the United Kingdom;—and while such vast numbers, are annually fleeing away from it, and greater multitudes of others would follow, if they could find the means for escape? How can any people be said to be generally *sober* and *virtuous*, among whom, notwithstanding increasing religious means and appliances, crime has increased more than *five fold* within 50 years past; and, therefore, to beyond their numerical increase;—while so much drunkenness is still prevailing; and while juvenile depravity, female profligacy, and general immorality, in every form, have, also, in recent years especially, been rapidly increasing; and now so greatly abound? How can they be said to be even generally *happy, comfortable, or contented*, while the before-mentioned evils, and others described in these letters, are so extensively prevalent, as have already been fully exhibited and explained? How can they be said to be *intelligible, or at all* affluently advanced in *liberty, instruction*, while there is so much *ignorance* among the masses of the people, as has also been described? Finally, how can the population be characterized, as generally *religious*, when such vast numbers of them, as has been seen, never enter a place of worship, or ever observe any of the forms of devotion; but are, and, in *practical* *inability, profaneness*, and the most *debasing and ruinous* *vice*, and, probably, as many more, are either *grossly superstitious, or careless, hypocritical, or sensual*; and like those first alluded to, are involved in vice or sensuality, pride and folly, and innumerable other evils, contrary both to the spirit and letter of genuine Christianity. They may be said to be probably, as a people, comparatively, less *superstitious, profane, and immoral* than those of most, if not all of the other civilized nations of the earth, but brought to the test of truth and righteousness,—the only reliable test, they are deplorably wanting and deficient.

Should any person object to the plain and pointed exposures made in these letters, as being unbecomingly, and improper, the first point to be determined, is, as to their *truth*. If any of the contents, or remarks can be retorted, or explained away, *let it be done*, but the writer is *perfectly at ease*, as to any attempt of the kind; being fully assured of their *truth and accuracy*. He can sincerely assert, that in composing these letters, he has not been actuated by any feeling of hostility, aversion, or unkindness, towards authorities, or institutions of any description; or religious sects or denominations; or political or other parties, either in Church or State; but was called along, of some of a cer-

taining the truth, and the whole truth, on every subject; and of exhibiting it without any concealment or improper colouring. The truth, on every subject, worth investigation, or inquiry, is always more or less valuable, and, on every such investigation, should be candidly and diligently sought after; and if requisite, be *fully and faithfully* declared without any subserviency to *evil customs, or habits, to pride, or prejudice, corruption, or selfishness*; or that "fear of man which bringeth a snare."

In essaying to write on the social condition of the United Kingdom, especially as regards the labouring or poorer classes, composing the bulk, and, in reality, the most important part of the population, it was essentially requisite, that he should give particulars, on the subjects of *wages, crime, and depravity, pauperism*, and other important points, affecting that condition. It is deemed, also, to be especially appropriate, or even requisite, to exhibit and explain, the leading or principal causes which have produced, and are still continuing those embarrassing and afflicting evils; and further, it cannot, surely, be thought exceptionable, that he should have endeavoured to suggest, and to enlarge upon, some of the principal remedies or means to be applied, for the removal or mitigation of those evils, by removing or diminishing their *causes*. If pointed and faithful exposures of public corruptions, oppressions, or abuses, had not from time to time been made, in Great Britain, as occasions required, there would have been no "Magna Charta of Liberties;" no "Bill of Rights;" no abolition of "Star Chamber," and other oppressions; no civil rights declared and secured, as in the time of William and Mary; no commencement of religious reform in the time of Wickliffe; and, notwithstanding the courageous labours and exposures of Luther and Melancthon, Calvin and Beza, and others, there would have been no completion and establishment of that reformation in Britain, had not our own Cranmer, and Latimer, Hooper, Ridley, and Knox, with many other zealous and determined advocates of the truth, made similar exposures, and with similar boldness, zeal, and energy. Those who object to plain and faithful exhibitions of predominating evils and corruptions, and wilfully shut their eyes to their existence, or refuse to assist in any way to remove them, cannot be considered as genuine patriots, or possessed of a spirit of enlightened benevolence.—They may, rather, be regarded, as either narrow-minded, selfish, or servile; or having "the fear of man," which is scripturally condemned; and as being but little regardful of the several distinctions between good and evil. As with individuals afflicted with any bodily disease, the first, and one of the most important particulars, in order to a prescription and a cure, is an accurate knowledge of the symptoms, and primary, or principal cause of the disorder; so with the body politic, the first step towards the removal of any public oppression, or grievance, is, its *pointed and faithful exposure*. If it does not immediately answer the purpose intended, most probably, it will assist in doing so, at some future period; and may, also, serve, in the way of warning and restraint, on other occasions; and with reference to other public characters, and other communities or nations.

It has been already intimated, that the facts and remarks contained in these letters, are to be understood as being of a *national, or more or less general* description and application. A *national* population, like *individuals*, are prone to compare and measure themselves with the people of other countries; and, of course, making the comparison the most in their own favour, indulge in a complacent satisfaction, with their own zeal or fancied superiority; and thus, partially, if not entirely, overlook, extenuate, or deny, their own vices or defects. It is probable enough, that because the English and Scottish people, on some such comparisons, may either truly find, or boldly conclude, that irreligion, and superstition, vice, and immorality, sensuality, and selfishness, vanity, and dissipation, are not so prevalent among them, as among the people of some other countries, that, therefore, their religious and moral condition is not so very defective as it is in reality. But, a reference to the *credible* standards of truth and righteousness, will readily show, that such a *comparative* mode



of judging of national character, is both false and pernicious. Happily, at present, educational instruction, and useful intelligence, are increasing in Great Britain; also, some right appreciation of natural and civil rights; and legitimate and persevering efforts are being made, by patriotic and benevolent persons, to conquer and secure them for all; and to promote public prosperity and happiness, especially by the carrying forward of the abstinence reform. This last, as has already been conclusively shown, is the most available instrumentality for effecting all those just and desirable purposes. Other improvements and remedies, with reference to the agricultural, manufacturing, and trading interests; and as to wages, and taxation, may mitigate or reduce many of the social evils prevailing in the Kingdom; but, taking into view, all the circumstances of the population, generally, especially those affecting the labouring and poorer classes, the abstinence reform must, necessarily, be the far most available, or rather only effectual instrumentality, for removing or diminishing those evils. It will most indubitably avail, to save property; to lessen crime, profligacy, and immorality, pauperism, and destitution, will promote peace in families and communities; save lives, lessen disease; assist education and religion; and, by diminishing those enumerated and other social evils; and promoting the blessings just mentioned, with others of various descriptions, will most firmly establish the public security and welfare.

Throughout all ages of the world, experience has invariably proved, that true scriptural religion, and morality, sobriety, and honest persevering industry, are the only genuine sources, and solid foundations of national prosperity, greatness, and happiness. As the labouring classes, in every country, compose the bulk of the population, they are the most important to its general welfare.—These are the classes, in the United Kingdom, who, at present, are the most depressed and unhappy in all their circumstances. Although, in common justice and fairness, much ought to be done, by the orders above them, to relieve and improve their condition, yet, in reality, their elevation and improvement, in every respect, must chiefly depend on themselves. If they continue in their present dissipated, reckless, and improvident pursuits and habits, there can be no rational hope of that improvement; but, if they can only be induced to remove those greatest impediments to their renovation, especially to abandon the drinking habit, they may, notwithstanding the remaining, and even insuperable difficulties of their condition, be elevated to comparative comfort, and solid social enjoyment. Through such a happy change, the people of Great Britain, generally, may yet attain a still higher position among the nations of the world, for intelligence, genuine freedom and security; and social prosperity and happiness, than they ever enjoyed, in any of the previous periods of their most extensive power and illustrious renown.

For the Wesleyan.  
Mental Science.

Man is in the possession of mind because he thinks. His two-fold constitution partakes of material and spiritual properties. We must admit that he is either only organized matter, or that organized matter is only a machine, or vehicle, for the repository and action of that which is not matter, but mind. The latter is evident! He is possessed of mind, and that mind thinks and actuates the body.

The invariable difference between matter and mind, or material and spiritual substances, has been disposed of, by the adroit allegation, that there is to be found a common law in both. The mind, it is asserted, must be some where. If so, is it not capable of extension? This we conceive, is begging the question. That which exists in space is related to the body. We attempt no definition of this relation. It exists. It is placed beyond the possibility of doubt. How spirit relates to space, how spirit passes through space,—we contentedly forego. Mind has no extension in matter; but it is, while connected with the body, united to matter. We are assured of each of these propositions.

Motion has also been considered a property of both matter and mind: hence it has been argued that their nature is the same. Motion, however, is not a property of matter. Matter has a capacity for motion, and motion is a condition of matter. Activity is not necessary to the existence of matter: it exists without it, and may be conceived of in a state of rest. Suppose we were to consider motion a property of matter,

still, we must confess, that unthinking matter and motion, could never produce thought, knowledge, and reason. If we suppose, that only matter and motion constitute the whole of human nature, then man could never think. For, it is utterly impossible to conceive that matter, either with or without motion, could have originally, in and from itself, sense, perception, and knowledge: for, it is evident, that sense, perception, and knowledge, must be properties eternally separated from matter, and every particle of it.

But mind is distinguished from both mere matter and motion, by being a simple, living, spiritual, thinking, rational, immaterial, and immortal substance. It is not a dead, inactive, principle; for it includes life and activity from its creation. It can also think, and think rationally too, which we conceive matter cannot possibly do. And, being immaterial, it is immortal. It is true, the immortality of the soul does not necessarily follow from the mere fact of its immateriality; but, with the soul's immaterial nature, its immortality is closely connected.

If thinking results from mere matter, either with or without motion, it must be either an inherent property in matter; or that thinking may be induced by certain combinations, or organizations, of some particular portions of matter.—Should the materialist not find these positions as tangible as he could desire, he may conclude, in support of his theory, that God may have superadded a faculty or quality of thinking to some systems of matter.

The soul cannot be matter, or according to the first supposition, all matter must think, or thinking must be an inherent property in every particle of matter. To make all matter cogitative, is, however, contrary to all the apprehensions and knowledge we have of its nature. It cannot be true, unless our senses and faculties be contrived only to deceive us. We perceive not the least symptom of thought, sense, or knowledge, in our chairs, tables, bedsteads, carts, carriages, or mere atoms. They are without thought, feeling, or consciousness, and are utterly incapable of them. How ridiculous would a materialist appear, while preparing a treatise against the immateriality of the human mind, should he gravely state, in proof of his doctrine, that his paper, pen, and ink, were all thinking, as he was writing. His absurdity would be self-evident.—Why does the thinking principle, in man, reside in the head, and all the ministers of sensation make their report to something there, if all matter can apprehend and think? Were this the case there would be as much thought, sense, and understanding, in the heel, foot, hand, or in any other part of the body, as in the head. If all matter be cogitative, then thinking must be its essence and definition. By matter, we know, no more is meant than a substance extended and impenetrable to other matter. For this reason it cannot be necessary for matter to think. It may be matter without this property. As matter it cannot think: if it did, matter would not only continue to think always, in the future, but it must have thought always, in the past, ever since its commencement. There could be no intermission to its actual thinking, self-consciousness, volition, and judgment, essential to matter, every particle of it must have them: then, no system could have them. A system of material parts would be a system of things, or particles of matter, every one conscious, by itself, of its own existence and individuality, and consequently, thinking by itself. There could be no one act of self-consciousness or thought common to the whole. The human body is a system composed of atoms; but they, as individuated, do not think, for then every atom must be a seat of thought, and every human body must possess innumerable souls. The absurdity of this is sufficient for its own refutation.

The mind cannot be material, or otherwise thought may be induced by certain combinations, or modifications of some particular portions of matter; and that thinking principle, in man, would be resolved into a faculty resulting from mere organizations. In the nature of things it is entirely inconceivable and incredible that thought should arise from matter, however, modified.—Thinking cannot result from the size, figure, texture, or motion of matter. Bodies, by these alterations, only assume different shapes, magnitudes, qualities and action. Their identity is still the same. These different ideas of matter are perfectly contrary to that of thinking. There is no relation between them. The modifications of matter, however diversified, are so far from being principles or causes of thought and action, that they are themselves but effects, produced by the action of some other matter, being, or thing, upon it, and are only proofs of the passiveness, deadness, and utter incapacity of matter to think. Any distribution of matter or atoms could not stimulate thought. We may attenuate atoms, until imponderable and inappreciable, but we acquire no mental results. "Pulverize matter, give it all the forms of which it is susceptible, elevate it to its highest degree of attainment, make it vast or immense, moderate or small, luminous or obscure, opaque or transparent, there will never result anything but figures: not one single sentiment, not one single thought will ever be produced" by any or all of these respective combinations or divisions.

Point de Date, Sept. 24. GEO. JOHNSON.

Obituary Notice.

For the Wesleyan.

The late Mrs. Keillor, of Dorchester, N. B.

In the administration of the Lord's Supper, when the words are repeated by us, "We also bless thy holy name for all thy servants departed this life in thy faith and fear," our minds seem at once thrown, as it were, into the company of those who have arrived at the haven of eternal repose and rest. The lip of immutable truth hath declared, that "blessed are the dead who die in the Lord;" of those who are thus blessed, there shall be a large number of all nations, &c. Rev. vii. 9—but on such occasions as that to which I have alluded, our minds naturally advert to some in that heavenly association, with whom we ourselves were personally acquainted in this state of trial, and with whom we have run side by side in the Christian race—our thoughts may turn particularly to the individual, say a minister of the Gospel, who was made the instrument of bringing our own soul to God; arrested in the career of his usefulness, by the fiat of that Being, whose wisdom is inscrutable, he has been called to make one of the white-robed multitude "before the Throne,"—to hear the welcome plaudit of "Well done, good and faithful servant," where it may be supposed, he now feels more interested in the salvation of souls, than he ever did, while a watchman on the walls of Zion here below; and there also are those whom we have known, and to whose comfort it has been our privilege to minister, under severe and protracted suffering, and in nature's final hour, and whose exit from time to the mansions of bliss, we were permitted to witness. On such occasions of hallowed enjoyment, while celebrating the love of Christ, and contemplating the animating truth, that the family in heaven and earth are one, divided only by the narrow stream of death, we are forcibly reminded of all that we think to be implied in being with Christ, and seeing God. At such times we also renew our covenant engagement, "not to be slothful, but followers of those who through faith and patience inherit the promises."

These thoughts, at the present time, owe their origin to the circumstance of the death of an aged disciple, the late Mrs. KEILLOR, of Dorchester, in this County, a woman, who was greatly beloved for her many virtues. If it be true, that God is glorified in His people, and also that the righteous shall be had in everlasting remembrance, then is it our duty to exhibit such, as instances of God's power to save, as trophies of divine grace, even after they have passed to the world of spirits.

I would that it were in my power to furnish from under her own hands, some account of the gracious dealings of God with our late sister, during an unusually protracted life, but no record or diary of her experience can be found; and as those of her contemporaries with whom she was most intimate, were summoned away before her, a few recollections of my own, in addition to the fact, that "her praise was in all the Churches," will, it is probable, be all that will be published respecting her.

Mrs. Keillor was the relict of the late John Keillor, Esq., of Dorchester, in this County, and daughter of the late Mr. John Weldon, who emigrated to this Province from Yorkshire (Eng.) in the year 1774. Of her religious training we have no information, but as her parents were accredited members of the Wesleyan Church, Mrs. K. was, doubtless, brought up in the nurture and admonition of the Lord. At the early age of thirteen years, she gave satisfactory evidence of being the subject of very serious expressions, becoming at the same time a member of the Church—though possessing naturally one of the most amiable dispositions, yet was she fully sensible of the truth, that human nature is wholly depraved, and that the Holy Spirit in its regenerating influence, must produce a new creature in the person of every fallen descendant of Adam, ere real happiness can be obtained; and knowing also that the only medium of access to our offended Creator, is through the blood and righteousness of the Lord Jesus Christ, she at that early age sought and obtained the enjoyment of personal salvation—the assurance of her acceptance in the Beloved—she

"Fell on the atoning Lamb  
And was saved by grace alone"

At that period in the history of these Provinces, the inhabitants were obliged to endure many privations. Meetings for public worship were few and far between—consequently the word of the Lord must have been, to every true believer, precious indeed, as is evident from the fact, that fifteen and even twenty miles were not considered too great a distance to be travelled, for the purpose of hearing the Gospel proclaimed, and enjoying the privilege of Christian communion. Valuable indeed were the ordinances of the Lord's House in the estimation of the young disciple—enjoying the fulfilment of the promise—"Whosoever two or three are gathered together in my name, there am I in the midst of them." She could adopt the language, "I have loved the habitation of thy house and the place where thy honour dwelleth: but the free and unrestrained intercourse with heaven, which closet devotion enabled her to enjoy, during "the consecrated hour of man in audience

with the Deity," proved her strong hold, and her principal source of encouragement amidst all the opposition with which she had to contend from the enemies of her soul.

My acquaintance with our departed friend was formed in the year 1822, the commencement of my itinerancy; at which time, and indeed through every subsequent year of her life, she was particularly distinguished for spirituality of mind; everything that related to the prosperity of the work of God, and to the extension of the Redeemer's kingdom, was evidently deeply interesting to her; but when her own personal salvation—the enjoyment of the spirit of adoption into the family of God, became the subject of conversation, a heavenly smile would irradiate her countenance, and she seemed not only ready, but ardently desirous of exclaiming, "Come and hear all ye that fear God, and I will tell you what He hath done for my soul." Ps. lxxvi. 16.

All, of every denomination, who loved the Lord Jesus in sincerity, were indeed beloved by Mrs. Keillor; of such she said, "this people shall be my people; still she was, from principle, a thorough Wesleyan—it was my privilege to visit, and hold frequent conversations with our late sister, during the last eight years; and invariably have I been profited by so doing; it was clearly perceptible that the life she lived, was that of faith in the Son of God. I know not that I ever met with one who has furnished a more living, practical comment on the words "in every thing give thanks," than did she; her happy soul seemed continually surveying the mercies of God; and rising on the wings of holy contemplation, far above the trials of the present scene, she did indeed rejoice in hope of the glory which was to be revealed.

Upwards of seventy years was Mrs. Keillor a member of the Wesleyan Church, and regarded by all who had the pleasure of her acquaintance as a devoted Christian. As a wife, and a parent, she was truly exemplary—her children now rise up and call her blessed. As the wheels of life became weary in the performance of their revolutions, and it was evident that they must soon stand still, the promises of the Gospel became increasingly precious in the estimation of this saint; that one, especially, "My grace is sufficient for thee," was truly fulfilled in her experience during nature's final conflict; and on the 4th of June last, in her 85th year,

"She passed through death triumphant home."  
"With songs let us follow her flight,  
And mourn with her spirit above;  
Escap'd to the mansions of light,  
And lodg'd in the Eden of love."

ALBERT DESBRISAY.  
Sackville, N. B., Sept. 20, 1851.

THE WESLEYAN.

Halifax, Saturday Morning, October 11, 1851.

SPECIAL MISSION OF METHODISM.

The middle of the eighteenth century was marked in Great Britain by that wonderful revival of religion denominated Methodism. The times called loudly for a movement of this nature. The masses of the people were sunken deeply in ignorance and brutality. The middle and upper classes were in general distinguished by a disregard for every thing bearing the semblance of devoted piety. The clergy of the Church of England, with but few exceptions, were strangers to the truth of God,—a great proportion of them were notorious pleasure-seekers, delighting to join in the revel and the chase, and, of course, were but ill qualified to have the cure of souls. Nor were the dissenting churches in a much better condition. Their ministers went not, indeed, to the extremes of worldly folly, for which the National clergy were so noted; but while the form of religion existed, its power was wanting;—there was but little of spiritual life, or of experimental Christianity. The wholesome teachings of Gospel truth were very rarely heard.—But in this season of moral darkness, the Lord mercifully made choice of the Wesleys and their coadjutors to lift up a standard in His name. These men, entertaining a profound respect for their Church, and entering upon its ministry with a conscientious desire to know and to do the will of Heaven, were wonderfully brought to see that with all their morality, benevolence, self-denial, and strict regard to religious duties, they were yet without God. Renouncing their fondly-cherished notions of self-righteousness, cordially embracing the doctrines of grace, and earnestly seeking after God, the Lord revealed himself in their heart, and by "the effectual working of His power," prepared them, as chosen instruments, for the great and arduous work of calling to repentance the Christian heathens of Great Britain, and of thundering an alarm in the ears of slumbering and godless

Churches. hand of the every part o strange docti unction, and came a new benefits,—w Evangelical ed up under a pure Chris Established, effects of wh ledged to thi These thi orted, are a posed to alle is for Meth any peculiar may be gi Church, plac responsible p work of the We believe from the sa Methodist v narity; tha which the ap doctines for all peopl with faithful of God unto that our Ch plicity, is in sistical poli that it is cap tries, and to extension, a and sects, at up this num extending possession of ing some gr instrumenta tion better s the world? from the fic tion given t dencies to b being preser for the evi for its decid fence of the proclamation? We may the more pr trines which power and e ly our mini Justificati The article fall. By w Gospel truth fulness and; with the Bi heart, and this fundam that there is clation in prepared to Wesley. Regenera change wro Holy Spirit of moral dea is constitute leaning in m place of this necessity for Methodism sound, and The Wain which we r cognizing tl ges of the c session, joyc portment of roborative doctrine of distinctness without pro fluence upon Methodism, testimony in "The Spirit that we are are Sons, G Son into you



Churches. The results are well known. The hand of the Lord was with His servants, and in every part of the Kingdom, multitudes heard the strange doctrines, preached with faithfulness and unction, and receiving the joyful message, became a new and a saved people. Nor were the benefits,—wonderful as they were,—of these Evangelical labours, limited to the Societies raised up under Mr. Wesley's care. The leaven of a pure Christianity extended itself widely to the Established, and the Dissenting Churches, the effects of which are seen, and felt, and acknowledged to this day.

These things, because they cannot be controverted, are admitted by some, who are not disposed to allow that any great necessity now exists for Methodism, or that to her yet belongs any peculiar commission. To such the reply may be given,—We regard ourselves as a Church, placed by the Great Head, in a deeply responsible position, and as having to perform a work of the greatest consequence to the world. We believe that our fathers drew their theology from the sacred oracles, and that the rise of Methodism was but a revival of primitive Christianity; that our doctrines are the doctrines which the apostles preached with so great effect,—doctrines which will be needed in all ages, and for all people; and which, whenever proclaimed with faithfulness, cannot fail to prove the power of God unto the salvation of souls. We believe that our Church organization in its beautiful simplicity, is in accordance with the system of ecclesiastical polity taught in the New Testament,—that it is capable of being adapted to all countries, and to all times; and that it is destined for extension, and to be perpetuated until "Names, and sects, and parties fall." Has the Lord raised up this numerous, rapidly increasing, and widely-extending people, and continued them in the possession of their pristine vitality, without having some great purposes to carry out by them instrumentally? Is there any Church organization better suited than this one, to the wants of the world? In fine, from the state of the world, from the fierce, and skilfully managed opposition given to the truth, and from the strong tendencies to various errors, which are constantly being presented, is there not an urgent necessity for the evangelical labours of Methodism, and for its decided, uncompromising testimony in defence of the Gospel; and its open and earnest proclamation of a free, present, and full salvation?

We may for a moment just glance at some of the more prominent doctrines of our system, doctrines which our fathers preached with so much power and effect, and which are still enunciated by our ministry with distinctness and fervour.

*Justification by faith*,—well styled by Luther, *The article by which the Church must stand or fall*. By what people has this vitally important Gospel truth, been delivered with so much faithfulness and success, as by our body? Men, even with the Bible in their hands, are so blinded in heart, and so strongly disposed to fly off from this fundamental truth, or to mystify its meaning, that there is need of the clearest and boldest declaration in its favour, which none are better prepared to make than the followers of John Wesley.

*Regeneration, or the new birth*,—that great change wrought within man by the power of the Holy Spirit, whereby he is brought from a state of moral death and sin, into newness of life, and is constituted "a new creature." The manifest leaning in man to substitute externalism in the place of this important spiritual work, shows the necessity for correct teaching. On this point Methodism has not given forth an uncertain sound, and we believe never will.

*The Witness of the Spirit*. This is a tenet, which we regard as essential in every creed recognizing the consolations and the filial privileges of the child of God. The enlightened profession, joyous experience, and consistent deportment of tens of thousands of Methodists, corroborative of this delightful and consolatory doctrine of assurance, as taught with so much distinctness in the Sacred Word, have not been without producing their powerful and benign influence upon the world, and upon other churches. Methodism, in this, has never ceased to bear her testimony in consonance with apostolic belief—"The Spirit itself beareth witness with our spirit, that we are the children of God." Because ye are Sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

The only remaining doctrine to which we will now refer, as among the peculiar tenets of Methodism, and to which we would more especially call attention, is *Holiness*. By this we understand the maturity of the Christian life, or that state of grace, wherein, being cleansed from all sin, we love the Lord our God with all our heart, and soul, and mind, and strength; and love our neighbours as ourselves. Mr. Wesley and his fellow-labourers regarded it as the especial purpose of God in calling them as a distinct people, that they should enforce this great truth, and thereby be the instruments of "spreading scriptural holiness throughout the earth." Great is the opposition of the carnal heart to this doctrine, and strong the prejudice against it; even among some who, in other respects, embrace "the truth as it is in Jesus." Many are the excuses made for a continuance of sin in the heart till death. But we believe the day is not far distant when the teaching of Methodism on this question, will be embraced very widely by the Churches of Christ. Already do many learned and pious men of other denominations, who were once its determined opponents, pronounce a strong deliverance, and witness a good confession in favour of Christian holiness. Herein we greatly rejoice.

To this article of our faith, we tenaciously cling, as one of prime importance. We are satisfied that when this is overlooked, the chief glory of the gospel salvation is not seen;—that no doctrine reflects more luminously the riches of divine grace—the efficacy of the Saviour's merits—or the excellency of the Spirit's dispensation. We regard this blessing of entire sanctification, to be enjoyed and exemplified by the people of God in this life, as being the central and sublime idea of Christianity—the great end of a Saviour's death—of the Spirit's influence—of the Gospel's teaching,—and of all the ordinances of the Christian system: that, as at the beginning, so is it now the will of God, that man should be holy;—that Christianity is the grand remedial scheme for man's recovery from sin;—that anything less than holiness as the design of redeeming grace, would be unworthy of Deity;—that the full belief of this truth, and the wide enjoyment of this blessing, are necessary, to prepare the way of the Lord;—and that when the Church goes forth arrayed in holiness, then will she be mighty in extending Christ's Kingdom, and in evangelizing a sinful world. The especial mission of Methodism—the chief errand on which she has been sent,—is the spread of this great doctrine; we hope, with still increasing power and effect; and if no other vocation belonged to us, this one is sufficient, as a reason for our continuance and extension. No small amount of obloquy has been heaped upon our Church for our belief in this particular, but we would rather bear the bitterest scorn, than be unfaithful in this sacred deposit committed to our trust; if dereliction in this respect should mark our course, we might well then be blotted from existence, as a people no more needed; or have Iahabod thenceforward traced upon our portals. But though its witnesses may be counted by thousands, it is to be deeply regretted that so many professing belief in this sentiment, yet live in its practical rejection. O! that all reproach on this account were removed, and that we might be found "a peculiar people," reflecting before the world the excellency of this "great salvation," having inscribed upon our hearts, and upon our life, "Holiness to the Lord."

As not an inappropriate close to this article, and as bearing upon the last point to which reference has been made, we give a quotation from an American divine, the REV. R. S. FOSTER, A. M., who has written a very energetic and heart-thrilling book upon this doctrine, which has just issued from the press, entitled, "The Nature and Blessedness of Christian Purity." In presenting his Bible argument, he says—"Holiness breathes in the prophecy—thunders in the law—murmurs in the narrative—whispers in the promises—supplicates in the prayers—sparkles in the poetry—resounds in the songs—speaks in the types—glows in the imagery—voices in the language—and burns in the spirit, of the whole scheme, from its alpha to omega, from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty—a present privilege—a present enjoyment, is the progress

and completeness of its wondrous theme! It is the truth glowing all over—webbing all through revelation; the glorious truth which sparkles, and whispers, and sings, and shouts, in all its history, and biography, and poetry, and prophecy, and precepts, and promise and prayer; the great central truth of the system. The wonder is, that all do not see, that any rise up to question, a truth so conspicuous, so glorious, so full of comfort."

#### Religious Intelligence.

GERMANY.—All our information from Germany indicates that the people are feeling after God; and we have good hope that they will find Him to the salvation of their souls. For half a century past, here and there have arisen men in the bosom of the Lutheran and Roman Catholic Churches who have kindled the sacred fire all around them. It has happened to these as it has happened to such in all ages, that their brethren have persecuted them; yet they are the signs and forerunners of that blessed light and life which shall regenerate Germany, and then Germany will regenerate the world. The following account is from the pen of the Rev. L. S. JACOBY, American Missionary to that country.

*Father Gossner*.—I have mentioned this venerable old man in my visits at Berlin. He is likewise, as many others, a witness of the great doings of the Lord in and with men. When a young Roman Catholic priest, he turned from the superstitions of Rome to the light of the Gospel. The Lord sent him the very pious but much persecuted Martin Boos, (a Roman Catholic priest,) who has been the instrument of the conversion of many souls in the Roman Catholic Church, as a help to surmount all prejudices, and to find salvation in the blood of Christ. But now commencing to preach the Gospel, he had to suffer many persecutions, so that he left the Church of Rome, and found, after many struggles, a situation as a preacher of the Lutheran Church, at St. Petersburg, in Russia. The Lord blessed his preaching in that city in such a manner that the priests of the Greek Church would not suffer him any longer there, and he again had to leave against his will, till he found a resting-place in Berlin, where, during the space of about thirty years, he has laboured with great success, not only for the conversion of souls, but, indeed, for the conversion of the world. The members of his Church were generally known as vital members of the body of Christ, and they have shown it by their works. His soul, full of the love of God, was anxious for the conversion of the world. This venerable man first was united with the other evangelical preachers in a missionary society; but being not satisfied with the way they carried on the work, he commenced, in the fear of God, a missionary society in his own congregation, independent of all others. His name being already well known through his practical religious writings, many other societies in Germany came to his assistance, so that many missionaries have already been sent out by him to all parts of the world. He has a kind of missionary institute. Pious young men, who believe themselves to be called to the work, are tried by him first for some months. Then they have to work at their trade, or at any occupation they can find in Berlin, and in the evening they receive instruction in languages, and he himself instructs them in theology. His missionaries meet in several places with our Wesleyan brethren, and associate often one with another.

*SPREAD OF THE GOSPEL IN FLORENCE*.—Under the influence of the Spirit of God, a deep religious interest has been excited in Florence, and numbers of Italians are now enquiring for the Scriptures and reading them daily. According to the Count Guicciardini, there are more than 2,000 persons who are under the influence of the Gospel in various degrees, some still seeking it and others have found it.

*CONVERSION OF THE DUKE OF NORFOLK*.—The conversion of the Duke of Norfolk, from the Romish to the Protestant faith, is one of the leading topics of interest in England just now. This nobleman is the Premier Duke and hereditary Grand Marshal of England; and has heretofore been regarded as the lay head of the Romish Church in England. That such a man should renounce the religious faith of his ancestors, and avow himself a Protestant, at such a time as the present, may, therefore, well be considered as one of the most memorable events of the day. A London correspondent of the *Journal of Commerce*, in speaking of this conversion, says:

"The eminent hereditary honours of the house of the Duke of Norfolk have contributed, without doubt, to the social respectability of the faith which the heads of that house have long professed; and his conversion to the Protestant faith will tell more powerfully in the long run on public opinion in England, than all the conversions to the Church of Rome that have taken place in the last twenty years."

*DEATH OF THE REV. T. H. GALLAUDET, L. L. D.*—This gentleman so long and so favourably known as the friend of the deaf mute, died on the 10th ult.

#### The Mormons at the Salt Lake.

The *Albany Register* gives the following extract of a letter from an officer occupying a high and responsible post in the United States Army, which presents a fearful picture of the state of morals among the Mormons at Salt Lake, their great settlement. That these deluded people are any better elsewhere, is not to be attributed to their system.

"Now that my family is out of their power," says he, "I may venture to speak of that accursed and pestilential people. And would to God that I could make myself be heard throughout my country, and impress upon my countrymen the truth in relation to Mormonism, vile, criminal, and treasonable as it insolently displays itself in the boasted security of a mountain-walled home! But no; were an angel from heaven to tell you of the wicked practices, and the base, unprovoked crimes of this people, you would discredit the report.

"Such is the enormity of their conduct, that in a series of resolutions drawn up by a Presbyterian clergyman and signed by the emigrants, 'the truth and the whole truth' was designedly avoided, lest it would be too shocking for belief. It is hazardous nothing in saying that never, by savage horde or lawless banditti, was there exhibited such base turpitude of heart, and such indiscriminate vindictiveness of purpose, as are to be seen in the conduct of the Mormons of the Salt Lake Valley. With them human feeling has been debased to worse than beastly passion and instinct, and there all sympathy is consumed by or absorbed in lust, while sentiment there finds its lowest degree of degradation. There is no crime but has its full, free justification there, if perpetrated against a Gentile, as they term those who are not Mormons. No matter how good a man's character may be before he becomes a Mormon, and makes common fellowship with them, after he is fairly inducted, he is soon made to yield the most guilty obedience to the decrees or orders of the Twelve. All are thus rendered ready and prompt instruments in the perpetration of crime."

#### Dreadful Storm and Loss of Life at P. E. Island.

The following is an extract of a letter from Charlottetown, P. E. Island, received by a Gentleman in this City:

"A most fearful calamity has just befallen the fleet of American Fishermen in the Gulf—the extent of which it is impossible at present to conjecture, but we have too much reason to fear that at least 100 sail are ashore, and perhaps from 3 to 400 lives lost.

"The Gale set in from the N. E. on Friday night, the 3rd inst., and continued 'till Sunday night.

"One Captain says he counted thirteen wrecks from the deck of his own vessel, out of which he believes 50 lives were lost.

"The intelligence brought in up to this time is only from New London and Rustico; it is greatly to be feared that the account from further westward will be equally distressing.

"Very many bodies are already gathered up and many more are being fished up out of the holds and cabins of the stranded vessels."

By Proclamation in Wednesday's Gazette, the Legislature is summoned to meet on Tuesday the fourth day of November, for the dispatch of business.

Tatamagonche is declared to be a Port of Entry and clearance, and Wm. Campbell, Esq., to be Collector of Colonial Duties at said port, in the place of James Campbell, Esq., resigned.

The General Superintendent of Missions gratefully acknowledges the receipt of the following sums, viz:

Wallace Circuit, for Supernumeraries Fund, £3, Lunenburg " " Contingent Fund, £1.

Scratch the green rind of a sapling, or wantonly twist it in the soil, and a seared or crooked oak will tell of the act for centuries to come—how forcibly does this figure teach the necessity of giving right tendencies to the minds and hearts of the young.

Dr. Cheever says: "Too many persons seem to use their religion as a diver does his bell, to venture down into the deep of worldliness with safety, and there grope for pearls, with just as much of heaven's air to keep them from suffocating."



COLONIAL.

New Brunswick.

PROVINCIAL APPOINTMENT.—His Excellency, the Lieutenant Governor has been pleased to appoint provisionally, until Her Majesty's pleasure be known, the Hon. Robert Duncan Wilmot to be Surveyor General of this Province in the room of the Hon. Thomas Baillie, resigned.

By His Excellency's Command. J. R. PARTELOW.

Secretary's Office, 1st. October, 1851.

We copy the above notice from the Royal Gazette of Wednesday last, and in our columns to-day will be found the address of Mr. Wilmot to the electors of this City and County. It is a well written document, and gives a direct contradiction to many of the falsehoods which have been most industriously circulated of late. The two annexationist and rebellious prints—the News and Freeman—may fret and foam, but their power for good or evil is so circumscribed as to be of no avail—they cannot "preach the seal from off the bond"—and, shocking to relate, the people will not be scolded out of their common senses. The constituency of St. John know that Mr. Wilmot has been a laborious member in the Assembly—that he has endeavoured to serve them with fidelity—and we feel assured that at the coming contest, he will receive a convincing proof that his exertions are duly appreciated.—New Brunswick.

NEW VESSELS.—Launched on Saturday last, from the building yard of Mr. James Briggs, a fine new ship of 1040 tons register, named the Mobile. She is built of the best materials the Province affords, and her model and workmanship are equal to any vessel ever produced in the Province.

On the 26th ult, a splendid new vessel called the Boneta of 235 tons O. M., built at Quaco by Messrs. Brown & Anderson, for Messrs. R. Rankin & Co of this City, was towed into the harbour. Her model, materials and workmanship are very superior, and do great credit to her builders.

On Saturday last, the new brig Acanthus of 265 tons, was towed into the harbour from Quaco, where she was built by Mr. Samuel Carson for Capt. Peter Burns of this City. She is a faithfully built and fine-looking vessel.—lb.

BOILER EXPLOSION.—Apprehended loss of Life.—A boiler burst out last evening in the Foundry and saw-mill of Mr. J. Craig, of Lower Cove, scalding Mr. Ennis, the fireman, so severely on the chest and neck that he is not expected to survive. A young lad named Thompson was struck by a brick, his head laid open and one eye destroyed. The engineer, Mr. Jones, (we believe) is also severely scalded. The other men who were in the place at the time escaped miraculously. The boiler was torn from its bed and shot to the other end of the house, and a large piece rent out of its side by the force of the explosion, while the brickwork was blown in all directions, and the side wall much damaged.—An incrustation of Salt over an inch thick was found lining the boiler, which is said to have been very thin and unfit for use.—Freeman.

We learn that Mr. Jones died last night.—New Brunswick.

COUNTY OF KENT.—Melancholy Accidents.—On Sunday the 21st instant, Mr. LUKE TREBIDO was unfortunately drowned in the harbour of Cocaigne, by the upsetting of a canoe, in which he, with four others, were proceeding to attend Divine service. The other parties had a very narrow escape.

At Bucouche, on the 8th instant, JOHN SHERRIDAN, Junr., came to his death in the following manner. He had risen early, and taken a young horse from the barn for the purpose of trying him in a field. It appears that he made the rope by which he led the horse, fast round his body, and that the animal took fright, as he was seen running, dragging the body of the unfortunate man after him. The deceased lived about two hours, but never spoke. He was highly esteemed by all his acquaintances as a good member of society, and has left a wife and two children to lament their loss.

A VISITOR.—On Friday evening last, the American fishing schooner C. & N. Rogers, belonging to the port of New London, Connecticut, arrived at Chatham for the purpose of procuring a supply of salt and barrels. This vessel carries a crew of nineteen men, has been absent from home about six weeks, and has now on board 420 bbis. of Mackerel, and had she not been compelled to put into port, would now be on her way home with a full fare, which, we are told, would yield about \$150 to each man. The captain informed me that there were upwards of 900 sail of American fishing vessels in the Gulf, many of them on their second, and several on their third voyage. Thus, while our neighbours are reaping a handsome return from the products of our Fisheries, we find it a difficult matter to get a fresh fish of any description, although they are swarming on our shores.—Mc. amichi Gleaner, 23d.

We understand that very great improvements are being made in the navigation of the river at the Maductic Falls. The rocks are being taken out of the channel, and thrown into the deep water at the foot of the rapids, making not only a clear passage, but raising the waters below, so as to lessen the fall and deaden the force of the current. A better opportunity for making these improvements could not present itself, and we are glad to see that the Government is taking advantage of it.—Woodstock Sentinel.

Canada.

CANADIAN MINISTRY.—The Montreal Pilot announces that the Hon. Mr. Lalontaine has resigned his seat in the Cabinet, and his offices of Attorney General for Canada East. The retirement of the two leaders of the Government—Messrs. Lafontaine and Baldwin—necessitating an entire reconstruction of the Cabinet, all the other members of the Administration have also placed their appointments at the disposal of the Governor General, and now merely retain them until their successors are appointed. It is thought that Mr. Hincks is to be the new Premier.

THE CROPS.—We are happy to observe that harvesting is now nearly completed. The grain from light dry well prepared soils is yielding well, although what new oats we have seen in market are but a very inferior sample. That from low wet land and late in sowing is very poor, and a great many fields were infected with mildew or rust which render the grain useless, and the straw likewise. Barley is all harvested in excellent order, but the crop is not what was expected, the pickle being very small and light in general. The wheat is all saved in good order, with a few exceptions, and from all parts we hear good accounts of it, where justice has been done in the cultivation of the crop. The variety that is generally sowed in this district is the black sea wheat, which is found to escape the ravages of the fly most. From what we hear we may safely say there has not been such an abundant crop of this grain for many years past, which will in a great measure compensate for the loss of the potato crop, which, we regret to say is very heavy in this neighbourhood. The potato crop is not so good as last year. In many places they are quite thin in the ground and small.—We have been informed by a farmer of St. Foy, who has commenced to take them up, that he will be nearly a half deficient from last year on the same quantity of ground. The turnip crop that was sown in proper time promises well.—In some localities where the soil is strong and stiff we observe the crop deficient. Carrots and mangelwurzel and other root crops are generally good though not cultivated to any great extent. The hard frost of the 24th and 25th inst. has completely destroyed all the tender garden flowers which were exposed. Pumpkins, French beans, and many other garden stuffs are completely blackened. Ice was formed in standing pools of water to the thickness of a dollar. The rain we had in the beginning of the week has put the land in first rate order for the fall ploughing, which is much required in this part. The forests to the north of this city are beginning to put on their autumnal appearance in many places, particularly the maple which changes colour first.—Quebec Chron.

GOLD MINES IN CANADA.—The discovery of gold in the valley of the river Chaudiere has caused not little excitement during the inhabitants of the surrounding country, and numbers have been induced to try their fortunes in searching along the numerous tributaries which flow into either side of that river. Five different companies have met with good success, and others find sufficient to warrant more extensive preparations. It is an important fact that no one has returned without carrying away specimens of the precious metals, thus showing conclusively that every stream throughout a large extent of country contains a deposit of gold, which though not yet discovered in abundance, may after thorough exploration, enrich the adventurer and become an important source of wealth to the country.

NEW FLOATING BRIDGE.—The new Floating Bridge across Lake Champlain is completed.—The following account of the work is copied from the Lake Champlain Beacon of the 6th inst.:

"On Monday, for the first time in the history of the world, Lake Champlain was crossed by a train of cars! The Floating Bridge emerged from its slips—the monster 'Sea Serpent' crept forth from his den, and stretched his huge proportions from pier to pier, connecting shore with shore, State with State, New England with the West.

"Without difficulty or accident, and with as little delay as could have been expected on the first trip of this novel and grand invention,—the youngest born of Campbell's scheming brain,—the whole Boston train, engine and all, passed safely over from the Vermont to the New York shore of Lake Champlain.

"The excitement, the enthusiasm, was indescribable. The Monster Depot—500 feet long by a hundred broad—the wharf, the pier, the hotel, were crowded to their utmost capacity.—His Marine Majesty received such a royal greeting as probably Sea Serpent never received before."

VICTORIA COLLEGE.—It seems that the failure of an attempt to dispose of Victoria College buildings has secured the continuance of the College at Cobourg and prevented its removal to Toronto, for affiliation with the University here. The hand of Providence is more visible than many others may be disposed to admit, and the result is brought about for good is equally clear.—Adherence to principle is always better in the end than shifting for policy; and a steady perseverance on the part of the Wesleyans in support of their own college will, in our estimation, serve their interests as a body much better than any advantage they may expect to derive from an affiliation with the Toronto University, which is doomed at no distant day, when others, founded on christian principles and connected with particular denominations must, prosper here, as elsewhere, for without them the denominations, as

such, would soon disappear. If it be worth while in communities to support their peculiar tenets, it is surely worth while to establish and maintain the nurseries in which instruction is first imparted to the youth, and those tenets explained and inculcated.—Canada Colonist.

AMERICA.

United States.

WASHINGTON.—Barnum, the indefatigable, has been attending meetings of the stockholders of the Patent "Fire Annihilator" Company. The company will decide upon its plan of operation in a few days, and announce where orders will be received for machines, but the process of making and drying the chemical charges from which the vapour is formed, being a long and tedious one, no machine will be ready for several weeks to come. Very extensive manufactories are to be opened in New York for constructing the machines, also for making the charges. The first business, however, of the company will be to make and shift 5000 machines to California, where they are sadly needed, there being great difficulty of obtaining insurance; in fact I may say no chance of effecting insurance at all. I understand from reliable authority that the company intend to put the price of machines and territory into which they may be operated, at the lowest possible rate, which circumstances will allow, and thus secure the universal adoption of this invaluable protector. The time is not far distant when every house will have a "Fire Annihilator," and such a thing as a serious conflagration will be unknown to our country. All of our Steam Palaces, Hotels, Theatres; and all places of public resort, as well as cotton manufactory and other establishments where rates of insurance are high, will lose no time in securing this wonderful invention. I know of no invention even in this extraordinary age, that will compare with this in the great and manifold blessings which it will confer upon the community. It is truly the invention of the age.—Springfield Republican.

SALE OF FIRE ANNILATORS.—The Fire Annihilator Company have commenced operations in New York. Machines, amounting to \$160,000, were disposed of the first day. E. K. Collins took six for each of his Atlantic steamers. Also, nearly all the hotels in the city, with the theatres, have been supplied with them. Machines were also purchased for the Revere House, Boston, and many of the southern hotels and steamboats. A public test of the Annihilator, by setting fire to a three story building near New York, will be given about the 5th of October.

MONEY PANIC IN NEW YORK.—Another Bank panic has seized upon the New York bankers, who refuse all currency money. Seven banks, probably in the country, are said to have failed.

At Boston, on Wednesday, the brokers charged ten per cent. discount on New York country bank bills. About \$40,000 have been subscribed in Calais, to procure a first rate steamer, to run on the route to Boston, touching at Eastport and Portland.

NEW ORLEANS, 27th.—TERRIBLE STEAMBOAT EXPLOSION.—The boiler of the steamer Brilliant exploded near Bayou Sara, yesterday destroying her cabin and upper works. Many lives were lost, but the names are not yet known. Of eighty deck hands and firemen, only twenty-five were found after the explosion. The Brilliant was bound to New Orleans from Bayou Sara.

A heart-rending account has reached N. York of the explosion of the steamer James Jackson, on the Ohio river, by which some twenty persons were instantly killed, and between twenty and thirty others awfully scalded. His said that the engineer of the boat, who was unhurt immediately jumped overboard, swam ashore, and concealed himself in the woods. It is to be hoped that the law will speedily overtake and mete out justice to this fellow, through whose probable wanton neglect so many persons have been either killed outright, or else horribly maimed for life.

IMPORTANT FROM NORTHERN MEXICO.—THE REVOLUTION COMMENCED.—New Orleans, Sept. 29.—The steamship Yacht has arrived with important news from Northern Mexico. The revolution thus far has proved successful.

It commenced at Camargo, where the patriots attacked the Mexicans and were victorious, having taken the town by storm, with a loss by the Mexicans of 60. The government troops were entrenched in a church, with artillery.

RAILWAY STATIONS IN NEW ENGLAND.—Few people are aware of the number of Railway depots and stations in the several States of New England. According to a careful computation made some time since, there were not less than 721. Now it is supposed that there cannot be less than 200 stopping places, or points of departure and arrival for the iron horses and their rattling trains in this part of the Union.

Miss Catherine Hoys, or as she is styled "the Swan of Erin," arrived at New York on Sunday the 14th instant, in the Steamer Pacific. A large concourse of persons assembled in the evening about 10 o'clock at the hotel at which she was stopping for the purpose of giving her a serenade. When informed of their intention she returned them thanks for the intended compliments, but begged that they would, from respect to the Sabbath postpone the entertainment. This was complied with, and the serenade took place the following night.

NARROW ESCAPE OF AN ATLANTIC STEAMER.—The steamer Humboldt, on her last passage from Havre to New York, made a very narrow escape from total destruction on Cape Race, about 20 miles south-east of the light. On Saturday morning last at half-past one, her passengers were all aroused by a shock precisely like striking some rock, and rushing on deck they found the steamer broadside to a bold rock, apparently within half a ship's length. The terrible consternation caused by the position of the ship—the bold rock—the dense fog and alarm of the passengers, both male and female, presented a scene which no witness to it would ever desire to experience again. The worthy commander and first officer of the steamer were both on deck and saw the rock some time before they realized what it was—supposing it to be a fog bank—and when the thrilling command to starboard helm was heard below and the engine suddenly stopped, a feeling of impending destruction to all on board was felt by many a bold heart. The very strong force of the Arctic current, so called at this place, together with an uncommon variation of the compass, are the only reasons ascribed, for the false position of the ship. During service on the Sunday following, special thanks were offered for the Providential escape.—Boston Transcript.

Bishops Hedding and Hamline of the M. E. Church are both in a feeble condition of health, and apparently near their end.

MISCELLANEOUS.

THE GREAT CABLE FOR THE TELEGRAPH BETWEEN ENGLAND AND FRANCE.—On the 10th ult. the great cable, 24 miles long, and destined, when sunk between Dover and Calais, to form the key for electric communication and correspondence between this country and the European continent, was completed at the works of the Submarine Telegraph Company, Wapping, the last coil being securely circumflexed, at about four o'clock. In order to test its completeness, Mr. J. C. Wollaston, the engineer who conducted the experiments last year, and who, in conjunction with Mr. T. R. Crompton, has the carrying out of the engineering arrangements, fired a fusee through the 24 miles of electric cable, from one of the batteries in the building. The whole of the 100 miles of intended communication represented by the four wires of 24 miles each, have been tested, and their integrity found true.

When the Submarine telegraph over the English Channel is a thing accomplished, there will be uninterrupted telegraphic communications between England and all the following principal cities and towns of the European Continent to which the telegraph is now completed:—Calais, Paris, Lille, Brussels, Antwerp, Ostend, Liege, Cologne, Hanover, Brunswick, Berlin, Frankfurt, Leipzig, Dresden, Prague, Breslau, Stettin, Cracow, Vienna, Trieste, Venice, Milan, and by the end of the month to Turin and Genoa.—London Morning Chronicle.

A DISCOVERY IN SURGERY.—A Prussian named Aran is said to have recently made a discovery in surgery that is exciting considerable interest in the scientific circles of Berlin. It is application of chlorine to relieve pain. Unlike Chloroform it can be used without the least danger to the patient, and is very effectual in its operation. From the account, a small quantity of the fluid, (from ten to twenty drops) is dropped on the part affected, or on a lint bandage slightly moistened with water, and then applied, and all bound up in oil silk, and a linen band. After from two to ten minutes the part becomes insensible, and the pain is no longer felt, whether it be from Rheumatic, nervous, or other disorders. After a time, it returns again, but usually weaker, and with several applications, it is often entirely relieved. The discoverer has presented a memorial on the subject to the Academy at Paris.

WALKING ON THE WATER.—We learn from the reliable correspondent of the Philadelphia Bulletin, that a few Sundays since the experiment was tried on the Seine, in the presence of a large number of spectators, with perfect success. What the invention consists of is not stated, but six men provided with the new boots walked up and down on the river, smoking cigars, wheeling at the word of command, and performing a variety of diverting manœuvres. The experiment was quite successful, and the happy inventor expects to make his fortune by selling his boots to fishermen, steam-boat passengers, and travellers on our Western waters.

We recently had accounts of mortation by means of artificial wings; now we have an apparatus for walking the water without faith, except in boots, what shall we have next?—Journal.

THE ANCIENT CITY OF MEMPHIS.—It is stated in the columns of the New York Tribune that a very interesting discovery has been made in Egypt. M. Mariette, a young French scholar, who was despatched on a scientific mission to Egypt, has discovered the exact site of the ancient city of Memphis, which has heretofore been a matter of doubt. After careful search, he has found a great quantity of Egyptian and Grecian remains, buried under a deposit of sand, varying from six to forty feet in depth. Among other objects he recognized the Serapeum, a monument described by Strabo. The avenues leading to it were filled with a large number of statues and sphinxes, some of which contained inscriptions. The drawing of these remains, sent by M. Mariette to Paris, attracted much attention, and it is understood that funds will be furnished him for further prosecution of his researches.

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THE American will, for t tion, meeting 24 inst., a Steamer every Tuesday, tag same after Steamer and Boston e or immediate sengers for B Portland; on Boston DIRECT Returning, for Eastport and Eastport p.m., after the Passengers Nequisset."

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MADE NO. 37

August 23.



Advertisements.

NEW ARRANGEMENT!



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

TWO TRIPS A WEEK.

The American Steamships "Admiral" and "Creole" will, for the remainder of the season, run in connection, meeting at Eastport, commencing on Tuesday, the 28th instant, as follows:

Table with 2 columns: Cabin Passage to Boston, Portland, Eastport, Deck, St. Andrews, Calais.

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

Wesleyan Day School, Halifax.

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

INITIATORY AND JUNIOR DIVISIONS. English Reading, meaning, examination and Spelling, Lessons on Objects and Natural History, &c., History of England, Geography, Solutions of Geographical Problems on the Maps and by the Globe, Grammar and Composition, Writing and Arithmetic.

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

LATIN AND GREEK. McClintock & Crook's Series of Lessons, Author's Caesar, Greek Reader; and the Higher Classics. Hours of Attendance.—From 9 A. M. to 1 P. M., and from 2 to 4 P. M.

A FRENCH Class will be formed, at a private hour in the afternoon. Finney's Practical French Grammar. As new Classes are to be formed in the different departments, a favourable opportunity presents itself for any who may wish to attend the Institution, and avail themselves of the advantages of the system of instruction pursued, which is one calculated to encourage the personal efforts of the Students. It is desirable that pupils should enter at the commencement of the Term.

JUST RECEIVED.

And for sale at the Book Stores of Mr. Graham, Mr. Fuller, and the other booksellers of the City. A PEEP AT UNCLE SAM'S FARM, WORKSHOP, FISHERIES, &c. BY P. TOCQUE.

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

Opinions of the Press. Mr. Tocque is a "Newfoundlander" but knows more of us Yankees than most of us know of ourselves. His book is quite remarkable. It is full of information, and the very information needed to afford a just estimate of the country. Its statistics are abundant, but they are woven into sketches, personal and general, in such a manner as to relieve them of dullness. It treats of our manufactures, shipping, navy, public men, slavery, religion, and we know not what it omits. It ought to be a reliable volume.—Boston, Zion's Herald, May 20th.

Such is the quaint title of a neat duodecimo volume which we find upon our table. It is just what it professes to be, a peep at the Massachusetts corner of Uncle Sam's great homestead by a citizen of Newfoundland. Mr. Tocque appears to have travelled with his eyes open, and between the covers of his book the reader can find a large amount of valuable and entertaining reading matter.—June 7th.

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

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

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 in a decline,—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 obedient servant, JOSEPH WALTERS.

Witness Patrick Caulfield, its Constable. April 5th. 6mos. 91—116

NOTICE.

A LARGE assortment of GROCERIES sold CHEAP for CASH, wholesale and retail, Tobacco, Molasses, Sugar, FLOUR, Coffee, Rice, Tea, Candies, Soap, MEAT, PORK, HAMS, BUTTER, Lard Sugar, Chocolate, Pepper, Lard, and other articles too numerous to mention. Opposite the Exchange, head of Steam Boat Wharf, MICHAEL, No. 371 Water Street. August 23. JOHN IRVINE, Agent.

TRYERE YOU DESPAIR. HOLLOWAY'S PILLS.

Extract of a letter from Mr. Benjamin Mackie, a respectable Quaker, dated Greenah, near Loughall, Ireland Sept 11th, 1850.

Professor Holloway.—The excellent Pills have effectually cured me of an Asthma, which afflicted me for three years to such an extent that I was obliged to walk my room at night for air, afraid of being suffocated if I went to bed by cough and phlegm. Besides taking thy Pills I rubbed plenty of thy Ointment into my chest night and morning. (Signed) BENJAMIN MACKIE.

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

A respectable female in the neighbourhood of Loughall, was attacked with Typhus Fever. She lay for five days without having tasted any description of food. She was given over by the Surgeon, and preparations were made for her demise. Mr. Benjamin Mackie, the Quaker, whose case is referred to above, heard of the circumstance, and knowing the immense benefit that he himself had derived from Holloway's Pills, recommended an immediate trial, and eight were given to her, and the same number was continued night and morning for three days, and in a very short time she was completely cured.

N. B.—From advice just received, it appears that Colonel Deor, who is with his Regiment in India, the 21st Fusiliers, cured himself of a very bad attack of Fever by these celebrated Pills. There is no doubt that any Fever, however malignant, may be cured by taking night and morning, copious doses of this fine medicine. The patient should be induced to drink plentifully of luscious tea, or barley water.

CURE OF DROPSY IN THE CHEST.

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

To Professor Holloway.—My shepherd was for some time afflicted with water on the chest, when I heard of it I immediately advised him to try your Pills, which he did, and was perfectly cured, and is now as well as ever he was in his life. As I myself received so astonishing a cure last year from your Pills and Ointment, it has ever since been my most earnest endeavour to make known their excellent qualities. (Signed) J. S. MUNDY.

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

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

To Professor Holloway.—Various circumstances prevented the possibility of my thanking you before this time for your politeness in sending your Pills as you did. I now take this opportunity of sending you an order for the amount, and, at the same time, to add that your Pills have effected a cure of a disorder in my liver and Stomach, which all the most eminent of the Faculty at home, and all over the Continent, had not been able to effect; nay, not even the waters of Carls, Bad and Harrogate. I wish to have another box and a pot of the Ointment, in case any of my family should ever require either. Your most obliged and obedient servant. (Signed) ALDBOROUGH.

CURE OF A DEBILITATED STOMACH.

Mr. Mate, a storekeeper, of Gundaga, New South Wales, had been for some time in a most delicate state of health, his constitution was so debilitated that his death was shortly looked upon by himself and friends as certain; but, as a forlorn hope, he was induced to try Holloway's Pills, which had an immediate and surprising effect upon his system, and the result was to restore him in a few weeks to perfect health and strength, to the surprise of all who knew him. He considered his case so extraordinary that he, in gratitude, sent it out for publication to the Sydney Morning Herald, in which paper it appeared on the 2nd January, 1845. A few doses of the Pills will quickly rally the energies of both body and mind, when other medicines have failed.

These celebrated Pills are wonderfully efficacious in the following complaints:

Table with 3 columns: Ague, Asthma, Bilious Complaints, Blisters on the skin, Bowel complaint, Colic, Constipation of bowels, Consumption, Debility, Dropsy, Dysentery, Erysipelas, Female Irregularities, Fevers of all kinds, Fits, Headaches, Indigestion, Jaundice, Liver Complaints, Lumbago, Piles, Rheumatism, Erysipelas, Sore throats, Scorbout or king's evil, Stone and Gravel, Secondary Symp-toms, St. Doloureux, Tumours, Ulcers, Venereal Affections, Worms, all kinds, Weakness from whatever cause, &c., &c.

Directions for the Guidance of Patients are affixed to each box. Sold at the Establishment of Professor Holloway, 244 Strand, London, and by most respectable Druggists and Dealers in Medicine throughout the civilized world. Prices in Nova Scotia are 1s. 3d., 4s., 6s. 5d., 10s. 6d., 15s. 6d., and 50s. each Box. There is a considerable saving in taking the larger sizes.

Sub-Agents in Nova Scotia—Dr. Harding, Windsor; Mrs. Neil, Lunenburg; T. R. Paulin, Liverpool; N. Turner, Cornwallis; Tucker & Smith, Truro; J. C. & J. Galt, Guysborough; F. Cochran & Co., Newport; G. N. Fuller, Horton; B. Legge, Mahone Bay; S. Fulton & Co., Wallace; J. F. Mow, Caledonia; T. & J. Jost, Sydney; J. Christie & Co., Bras D'Or; P. Smith, Port Hood; Mrs. Robson, Pictou; E. Sierra, Yarmouth.

JOHN NAYLOR, Halifax, General Agent for Nova Scotia.

CAUTION. None are Genuine unless the words "Holloway's Pills and Ointment, London," are engraved on the Government Stamp, pasted on every Pot and Box; with the same words woven on the water mark of the Books of directions wrapped round the medicines. Also, be careful to observe that the address on the Labels, in the reverse of the Pots and Boxes, is "244, Strand, London," (and not 210 Strand, London) and that there is no initial, as "H. J." or any other letter before the name "HOLLOWAY," nor is the word "Genuine" on the labels. December 24.

EXTRACT FROM MINUTES OF CITY COUNCIL.

RESOLVED, That Public Notice be given that the Hay Scales erected by Mr. Jos. Fairbanks, at the head of Fairbanks' Wharf, are acknowledged as Public Scales, for the weighing of Hay, and all other articles, and that Mr. William Doyle be sworn weigher for said scales. (A true copy.) JAMES S. CLARKE, City Clerk.

October 31, 1850. In accordance with the foregoing Resolution, Mr. WILLIAM DOYLE was this day sworn into office. JAMES S. CLARKE, City Clerk.

TO PARENTS.

WANTED, in a Dress Store, a respectable Youth, about 16 years of age, who would reside with the Principal Address to Z. Office of the Wesleyan. September 13.

JUDSON'S CHEMICAL EXTRACT OF



CHERRY AND LUNGWORT, FOR THE CURE OF

Coughs, Colds, Hoarseness, Spitting of Blood, Night Sweats, Asthma, Liver Complaints, and CONSUMPTION.

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

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

The most strongly marked and developed cases of Pulmonary Consumption, where the lungs have become diseased and elevated, and the cough utter hopeless, as to have been pronounced by Physicians and friends, to be past all possibility of recovery, have been cured by this wonderful remedy, and are now as well and hearty as ever. It is a compound of medicaments which are peculiarly adapted to and essentially necessary for the cure of COUGHS AND CONSUMPTION.

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

THOUSANDS OF CONSUMPTIVE persons have been deceived repeatedly in buying medicines which were said to be infallible cures, but which have only proved palliatives, but this medicine is not only a palliative but a cure for ulcerated lungs. It contains no deleterious drugs, and one trial will prove its astonishing efficacy better than any assertions or certificates in curing consumption and all diseases of the Lungs, such as Spitting of blood, coughs, pain in the side, night sweats, &c. &c.

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

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

Sold wholesale for the Proprietor in Nova Scotia at Morton's Medical Warehouse, Halifax; in Windsor by Mrs. Wiley; in Dartmouth by D. Farrell, and by one agent in every town in N. S. and N. B. Enquire for Constable's Almanac for 1852 which is given to all gratis. 105 July 12.

REVALENTA ARABICA.

SEVENTY THOUSAND CURES WITHOUT MEDICINE HAVE BEEN EFFECTED BY DU BARRY'S REVALENTA ARABICA FOOD.—Twenty-five years' nervousness, constipation, indigestion, and debility, from which I had suffered great misery, and which no medicine could remove or relieve, have been effectually cured by Du Barry's Revalenta Arabica Food in a very short time. W. R. Reeves, Post-1 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 Du Barry's delicious health-restoring food in a very short time. I shall be happy to answer any inquiries. Rev. John W. Flavell, Ridgilton Rectory, Norfolk. "Three years' excessive nervousness, with pain in my neck and left arm, and general debility, which rendered my life very miserable, has been radically removed by Du Barry's health-restoring food. Alex. Stuart, Archdeacon, of Ross, Kibberdeen. "50 years' indescribable agony from dyspepsia, nervousness, asthma, cough, constipation, flatulency, spasms, sickness at the stomach, and vomiting, has been removed by Du Barry's excellent food. Maria Jolly Wortham, Ling, near Diss, Norfolk. Copies of testimonials of 50,000 cures (including those of Lord Stuart de Decies, Major-General Thomas King, Dr. Vire, Shortland, and Harvey) gratis. In containers, with full instructions, 10s. 3d., 12s. 6d., 15s. 6d., 18s. 6d., 21s. 6d., 24s. 6d., 27s. 6d., 30s. 6d., 33s. 6d., 36s. 6d., 39s. 6d., 42s. 6d., 45s. 6d., 48s. 6d., 51s. 6d., 54s. 6d., 57s. 6d., 60s. 6d. Du Barry's Food is a very large and as yet from its commencement in 1847, a very successful business.

In the Life Department they issued the first year, ending 1st October, 1849, 357 Policies—a number which very few Companies of long standing ever reached in the same time. The benefit of the mutual system in Life Assurance is very apparent, and is most favourable to all Policy holders in this Society, inasmuch as they receive a portion of each year's profits yearly, being deducted from the Premiums then payable, which are lower than any of the English Companies and not subject to stamp duty—all the particulars of which are fully set forth in the Pamphlets which the Agent has for distribution, who furnishes all Blanks and every necessary information, together with the Medical Examiner's Certificate gratis. All persons intending to insure are invited to call on the Agent, who will give them every information.

RITES S. BLACK, Esq., M. D. is Medical Examiner for the Company. DANIEL STARR, Agent. Halifax, 15th June.

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. MORTON & CO. May 17. 5m.

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

THE SUBSCRIBER has for some time prepared a medicine for the cure of Erysipelas, and ERUPTIONS OF THE SKIN, which has not only immediately relieved all who have used it, but effectually cured them. 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 OF THIS MEDICINE, and removing all diseases of ERYSIPELAS OR SALT RHEUM. MRS. C. BERTHAUX, Nictaux. It may be procured from any of the following

AGENTS: John Naylor, Esq., Halifax. Andrew Henderson, Esq., Annapolis. Daniel More, Esq., Kentville. William H. Troop, Esq., Wolfville. Elder Samuel McKeown, Barrington. T. R. Paulin, Esq., Liverpool.

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

This is to certify, that I have been afflicted with the Erysipelas, or the Salt Rheum, as the Doctors call it, for ten years. My hands were frequently so diseased, that I could make no use of them. I employed several Physicians, but to no purpose as my suffering only increased. I applied Mrs. BERTHAUX'S MEDICINE for a short time and was soon cured of every vestige of the disease. The thankfulness which I felt, on the long and painful disease being removed, was much more than tongue can express. After three years from the time when I used the Medicine, 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. WHELOCK, Nictaux. August 5, 1847.

This is to certify that my wife was attacked with Erysipelas in the face. I applied Mrs. BERTHAUX'S MEDICINE, and the first application stopped its progress; and, continuing the medicine, in less than a week my wife was quite well. ELIAS GRIMES, 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 scarcely slept for five successive nights. I then procured some of Mrs. BERTHAUX'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 C. WHELOCK, 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 overpowered the brain, and she was raving distracted. In this extremity I had accidently heard of Mrs. BERTHAUX'S MEDICINE. I went and got a small phial, and proceeded to apply it as directed; and almost instantaneously 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 MEWAN. March 5, 1851. Wesleyan & Athenaeum, 6 mo. ea.

WESLEYAN ACADEMY. MOUNT ALLISON, SACKVILLE, N. B.

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

BOARD OF INSTRUCTION. H. PICKARD, A.M., Prof. Mental Philosophy, Ethics, &c. JOS. R. HEA, A.M., " French, Latin and Greek. T. PICKARD, A.M., " Mathematics and Physical Sciences. STWARD.—MR. THOMPSON TRUEMAN

THIS Institution has been opened and in successful operation upwards of eight years. The manner in which it was founded and established, the principles enunciated at its opening as those upon which it should be conducted, and the arrangements which were made for carrying out its designs in all its departments, in both school and family, were such as to secure for it, from its very commencement, a very high place in the public estimation. And the Committee of Management of this year, upon whom the direction of its affairs has devolved, have been encouraged and stimulated by its prosperity to continued efforts to render it ever increasingly efficient. Every year in its history has been marked by important additions to its educational facilities, and by more or less extensive general improvements throughout the establishment. The attention of young men seeking an education, and of Parents and Guardians of Youth, is, therefore, cordially invited to it as an Institution well equal in every respect, for the purposes for which it was founded, to any in British America.

The next Term will begin on Thursday, the 7th August, and continuing nineteen weeks, and on Wednesday the 17th December. EXPENSES.—For Board, Washing, Fuel, Lights, &c. and Tuition in Primary Department, £25. New Brunswick currency, per annum. In the higher Departments, from £25 to £30 per ann. The Principal will give any further information which may be desired, to any person who will apply to him, (if by letter, post paid.) MOUNT ALLISON, July, 1851. A & W Hazard's Care, P. E. I., 21, Ledger, St. John's, N. F.

TOBACCO & CIGARS.

A FURTHER supply of that choice brand "Virginia Gold Leaf" TOBACCO, (in lumps) so much approved of. Also—20,000 very prime CIGARS, various brands and sizes. 10,000 cheap Cigars, from 8¢ to 25¢ per M. Just received and for sale by W. M. HARRINGTON. August 2. Opposite Commissariat, Bedford Row.

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 its rival in the United States are publishing from time to time. To be had by wholesale in cases of 2 dozen each, or by retail, at moderate prices, at the Jerusalem Warehouse June 18, 1850. DANIEL ANTAIR

DIGBY HERRINGS.

50 BOXES No. 1 DIGBY HERRINGS, in good order for sale by August 2. W. M. HARRINGTON.



Equitable Fire Insurance Company of London.

COMPLETELY REGISTERED AND INCORPORATED under 7th and 8th Victoria, Cap. 110.)

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

THIS Company is now ready to insure on all descriptions of Buildings, Ships on Stocks, Goods and Merchandise.

SPRING IMPORTATIONS.

HALIFAX CLOTHING STORE. No. 4. ORDNAANCE ROW.

READY MADE CLOTHING.

COATS—Men's, Youths, and Boys, Cashmerettes, Cashmeres, Pricetts, Doekins, Tweed, Drill, Canton Brown and White Linen.

CARLETON'S Condition Powders for Horses and Cattle.

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

CHEBUCTO HOUSE.

NEW & CHEAP GROCERY STORE. NO. 45, UPPER WATER STREET.

G. HALLS respectfully intimates to his friends and the public generally, in Town and Country, that he has opened the above Establishment, on his own account.

Family and Ship Stores.

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

Waggons, Wheelbarrows, Brooms, &c.

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

EARTHENWARE.

MILK Pans, glazed and unglazed, Butter and Cream Crocks, some covered, assorted sizes.

NEW STYLE OF MELODEON.

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

NEW FALL GOODS.

THE Subscriber begs leave to inform his friends and the public that he has removed to the New Store, No. 145 Granville Street, opposite Messrs. A. & W. McKinlay's.

BAZAAR FOR THE POOR.

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

Star Life Insurance Company.

NOVA SCOTIANS and other RESIDENTS of this Province, who contemplate insuring their Lives for the benefit of those depending on them, or of others in debt to them, are REQUESTED to TAKE NOTICE.

THE TRENTON MUTUAL LIFE AND FIRE INSURANCE COMPANY.

INSURES on Buildings, Stocks, Furniture, &c., at the lowest rates of premium compatible with safety.

MEDICINES, PERFUMERY, &c.

FX "Moro Castle" from London, and "Mc-Mac" from Glasgow, the Subscriber has completed his Fall Supply of DRUG MEDICINES, PERFUMERY, FRISERS, &c., of the best quality, and at low rates.

Heather Honey, Scotch Marmalade, &c.

For sale at the Italian Warehouse, Bedford Row.

EAU DE COLOGNE.

80 DOZEN Eau de Cologne, in boxes of 1 dozen each, short and long bottles, real "Jean Marie Farina" for sale at ITALIAN WAREHOUSE.

FANCY SOAPS & PERFUMERY.

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

Temperance.

The Governor and the Mother.

In the Lights of Temperance, is an Article from the pen of Rev. A. B. Longstreet, L. L. D., President of Oxford College, Miss., entitled "A Voice of Warning," from which we make the following extract:

"Governor," said she, "I am the mother of the man who is to be executed, four days' hence, at Columbus for murder. Hearing of his sentence in Maryland, where I live, I hastened with all speed to Milledgeville, to beg of you a respite of his sentence, till the meeting of the Legislature.

"Madam," said the Governor, his eyes already filled with tears, for no Governor ever had a kinder heart, "if I were to grant the respite, you could not possibly reach him with it, in your enfeebled and exhausted situation, in time to save him."

"Yes I will, Governor; give it to me, and I will have it in Columbus before the hour of execution arrives."

"Then you would have to travel night and day, for four nights, and three days and a half."

"Only give me the respite, and it shall reach him in time. I shall see him, any how, before he dies; but I have no time to lose."

"Madam," said the Governor, "I most deeply sympathize with you, and it pains me to tell you that I should violate my official duty to grant the respite. I have examined the case, and I cannot find a single mitigating circumstance in it, in your son's favor."

"O, Governor! my son is not a murderer at heart. His disposition is peaceable. He was not himself when he committed the deed. O, Governor! here on my knees before you, I pray you have pity upon a poor heart-broken widowed mother!"

Our wives sobbed aloud, and the Governor and myself mingled our tears profusely over the bending suppliant. There was but one of the group that could speak, and that one bore the burden of us all, multiplied a thousand fold.

The Governor raised her from her knees, and repeated, by a shake of the head, what he had already said.

And now went forth from that poor woman's heart—what shall I call it? A sigh? It was not that. A sob? It was not that. A groan? It was not that; but an indescribable outbreathing of all that is eloquent in grief, and melting in sorrow.

Her accents had caught the ears of the group in the adjoining porch, and produced a death-like silence there: and my habitation, so lately the scene of mirth, was like the court of death.

At length she broke silence:—"If there is no hope, I must hasten to my child before he dies."

She rose, and tremblingly advanced to the porch, followed by the sympathizing friend, but unyielding Chief Magistrate. She passed the crowd without seeming to notice them; and, as her foot fell upon the step that was to conduct her away from the habitation of hope, she cast back a melting look, and commenced her last appeal, with "O! Governor! for God's sake!"

when she sunk to the floor. At length, rising, as if moved by the thought that she was losing the time which alone would enable her to see her son alive, she retired.

The Governor disappeared with her, his carriage soon followed, and though no questions were asked on his return, I doubt not, that he offered her the best solace that he could, in her extremity, without a breach of duty.

Now I ask, what is all the good that ardent spirits have ever done, compared with the pangs which this one poor widow has suffered? But her's was no uncommon case. Multiply her afflictions by ten thousand, and you will get the exponent of what one class, and that about the best of our race, have suffered from the use of intoxicating drinks.

Ah! God bless you, men, I fear we shall have a dread account to render at the court of Heaven, for our dealings with this class of the human family."

The Act of the New Brunswick Assembly passed last Winter, for the destruction of all intoxicating liquors seized for breach of the Revenue Laws, has received the Royal assent, and is now a law of that Province.

It provides "That all Wines, and Spirituous Liquors, forfeited for a breach of the Revenue laws, shall, with the casks, &c. in which the same were contained, be destroyed by direction and under the immediate supervision of the Treasurer or his Deputy, and the officer seizing the same be entitled to receive from the Treasurer out of the Provincial Revenue, a sum of money equal in amount to the duties payable upon a like quantity legally imported."

A superior lecture was read in the Athenaeum Room on Monday evening last, by Math. H. Richey, Esq., on the development and destination of the English language.

LETTERS AND MONIES RECEIVED.

Rev. A. B. Black (20s. 2 new subs.) Rev. W. McCarty (new sub.), Rev. Geo. Johnson, (new sub.)

Marriages.

On the 11th ult, by the Rev J B Strong, Mr FRED. A F NELSON, to JANE, daughter of Mr James Wilson, Elliot River, P E Island.

At St John, N B, on the 29th ult, in the Centenary Church, by the Rev Robert Cooney, A M, Mr GEORGE NIXON, to Miss MARY JANE BOOKROUT, both of this City.

At Shenemacash, Camberland, on the 7th inst, by the Rev W C Beals, Mr THOMAS SMITH, 2d, to Miss EMILY ANN SMITH, daughter of Mr Henry Smith, all of the above place.

At Cape Tormentine, on the 1st October, by the Rev George Johnson, Mr JOHN AVARD, to Miss NANCY DABSON, daughter of Mr George Dabson.

Deaths.

On Wednesday, aged 78 years, ISABEL, widow of the late David Stevens, a native of Caitness, Scotland.

At Sagua la Grande, Cuba, on the 26th August last, of malignant fever, JOHN A SARGENT, son of Winthrop Sargent, Esq, of Barrington, in the 24th year of his age.

At his residence, near Shediac, on the 10th ult, Mr PETER BABINO, Senior, aged 75 years. He was threshing in his barn up to the moment of his death, when the dread messenger came.

Shipping News.

FRIDAY, October 3.—barques Lord Gough, Walsh, Liverpool, 32 days; to Black & Brothers; Cluny, Crow, Liverpool, 35 days; to Oxley & Co; H M brig Sappho, Commander Cochrane, from a cruise in the Gulf of St Lawrence; to B Wier & Co and others; brig Wreck Regis; Madoc, Liverpool, 39 days; to Fairbanks & Allison; brig Rob Roy, Affleck, Mayaguez, 21 days; to G R Frith & Co; Fairbanks, Garrett, Montreal and Quebec, to TCKinnear & Co and others; schrs James McNab, Leslie, Sable Island; Expert, Day, Burin, N F, 8 days; to J & M Tobin; Lydia, Bollong, Port au Basque, to W Pryor and Sons; Mary, Bond, Burin, to Geo H Starr.

SATURDAY, 4th—barque Prince Arthur, Jolly, Liverpool, 27 days; to Black & Brothers; brig Sweetheart, Sutherland, Boston—bound to Pictou; barque Briton, Gaskin, Toronto and Quebec, 8 days; to T C Kinnear & Co.

MONDAY, 5th—schrs Outlaw, Campbell, Boston, 7 days; to B Wier & Co and others; Marie Priscilla, Benier, Montreal, to Salter & Twining; Palestine, Ende, Labrador, to Fairbanks & Allison; Elizabeth, McLeod, Odenin, 8 days; to do; Margaret, Boudroit, Cape Boston, to do; Hector, Sterling, Burin, 8 days; to H Youmans; Mary Ann, Arichat, to J Strachan; Fly, Boudroit, do; to do; Liverpool, McLearn, Liverpool, 12 hours.

TUESDAY, 6th—brig Clarence, Armstrong, Boston, 10 days; brig Brisk, Evans, Mayaguez, 16 days; to G & A Mitchell; pkt schr Charles, Whipple, St John, N B, 42 hours; to J McDougall and Co; schrs Buskar, Raymond, Inagua, 23 days; to J H McNab; Conservative, Myers, Boston, 11 days; to D A Barry; Margaret, Quillinan, Baltimore, 13 days; to Carman and Wright; Mary and Charles, Lorroway, Sydney; Isabella, Muggah, do; Britannia, do; Mary Ann, do.

WEDNESDAY, 7th—schrs Nautilus, Marshall, Burin, 10 days; to A and J McNab, Durham, Dolliver, Port Medway; Victory, Parsons, Bay St George, 10 days; to Master.

THURSDAY, 8th—barque Standard, Slater, Liverpool 36 days; to E Albro and Co; brig Sceptre, McQueen, Liverpool, 44 days; to T A S Dewolf; briggs Fanny, Smith, Savannah la Mar, 33 days; to W Pryor & Sons; Union, Lebaux, St John's N F, 7 days; to Creighton & Grassie; schrs Mary Ellen, McDonald, New York, 10 days; to do; Sarah Ann, Mcservey, St George's Bay, 7 days; Majestic, Moore, P E Island, 9 days; Seaflower, Elbert, Arichat.

CLEARED.

Oct. 3—brig Star, Mahar, Porto Rico—John Whitman; schr Union, Jocas, Cocagne and Quebec—G & A Mitchell.

Oct. 4—schrs Blanche, Burke, St George's Bay—J & M Tobin and others; Curlew, Eisan, Bay Chaleur—Fairbanks & Allison.

Oct. 6—brig Brooklyn, Mitchell, Spanish West Indies—Creighton & Grassie; brig Dasher, Grant, Porto Rico—J Strachan.

Oct. 7—brigs Belle, Laybold, Boston—B Wier & Co and others; Chebucto, Wyman, Porto Rico—G H Starr; Aspatio, Crow, Parrsboro—Cochran & Co; schrs Susan, Frost, Charlotte Town, P E I—T Bolton; Geo Henry, do—Master.

Oct. 8—brig Oscar, Conrad, Turks Island, by Sals & Wainwright; schrs Emily, O'Bryan, Newfoundland, by Salter and Twining; Julia Eliza, Mason, Canada, by do; Velocity, Mann, Souris, P E I.

Oct. 9—schr Adah, Mulhall, St John's, N F—B Wier & Co and others.

MEMORANDA.

St John, N B, Sept 27th—arr'd brig Albion, Leslie, Halifax.

The brig Chedabucto, from Port Medway, timber laden, has been cast away at Martinique—vessel and cargo a total loss—crew and materials saved.

The schr Nancy, (of Arichat) Briand, returning from a trading voyage to Newfoundland, sprung a leak and put into Sydney—part of cargo damaged, remainder sold at Sydney.

The brig Clarence of Nova Scotia, Morgan, from St Vincent, for Turks Island, to load Salt was cast away on the 12th inst, on the north Point of Grand Fork—Vessel a total loss—captain and crew saved.

Brig Eagle, from Henegau for Halifax, was sprung 22nd ult, lat 55 25, lon 71 40. On the 18th had rolled away fore and main topmasts in a gale from the east.

A Pink schooner, about 80 tons, Hagar, Master, from Shelburne, bound to Lescomb Harbour, on a Fishing Voyage, was totally wrecked on Sunday, on a ledge off Marie Joseph Point—crew and materials saved.

THE WESLEYAN. Is published for the Proprietors, at The Wesleyan Office, Marchington's Lane.

Vol. III.—No.

Ten Shilling Half-Yearly

Life's bath in its hours when wear for joy a when we v to catch and feel th they will when we s and know when we v or gay a when those have been and meet i or cold s then, then that life and often i

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