

# THE WESLEYAN.

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## Poetry.

### THE WONDERFUL TREE.

O! emerald earth, once the garden of God,  
Where now is thy bridal sheen?  
Thy transporting bowers  
With their fadeless flowers  
And forests of living green?  
Ah! sin hath bereft thee of beauty and bloom;  
Thy flowers now wither and die;  
And the wood monarch grieves  
O'er his falling brown leaves,  
As the autumn winds sweep by.  
I've heard a strange tale of a beautiful tree  
That bloom'd on the earth long ago:  
'Twas a goodly tree,  
And fair to see,  
And a fruitful tree also.  
'Twas a tree of noble stem; for its roots  
Were fix'd in Eternity,  
And its sap was love  
From the bosom of Jove,  
Creator of earth and sea.  
Its branches spread, and its mantling leaves  
On the air sweet odours flung;  
And its dew-drops bright  
Young angels of light  
Around it in myriads hung.  
The tempest in vain sought to rend it in twain  
For its wrath it patiently bore,  
Yet the dark wing'd blast,  
As it over it pass'd,  
All its goodly branches tore.  
Still it flourish'd and grew, though wild winds blew,  
For its roots in Love were set;  
And its fruit-laden boughs  
On the earth sought repose,  
That perishing men might eat.  
Oh! its fruit brought life, and a thrill of joy,  
To a world about to die;  
Whilst its tendrils twined  
Round aught they could find  
To shelter, in amity.  
Jehovah, who planted that wonderful tree  
Look'd down, and it pleased him well;  
And the angels sang  
As o'er it they hung,  
And named it—Emanuel.  
—Hogg's Instructor.

## Christian Miscellany.

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

### Christianity—the Noblest of the Sciences.

Allowing to science, in general, all the dignity and importance to which it can legitimately lay claim, we hold that, in relation to it, Christianity occupies a position of unquestionable pre-eminence: and this on two grounds—on the ground, first, of the superior grandeur of the subjects of which it treats; and on the ground, secondly, of the more important applications of which it is susceptible.

It is readily admitted that the subjects about which natural science is conversant are, many of them at least, interesting in a very high degree. In proof of this, it is only necessary to advert, in a general way, to some of the departments of inquiry that are taken up by some of the more familiar of the sciences. It is the province, for example, of *chemical science* to ascertain the properties of inert bodies, whether solid, or fluid, or aeriform, to reduce them by analysis to their constituent elements; and to determine the affinities by which they unite together in the form of compound substances.

Again, it is the province of *anatomical and medical science* to examine the structure of living bodies, more especially of the human frame, to ascertain the respective functions of its different parts, to determine the nature and causes of those distempers to which the animal economy is subject, and to search out and apply the means of their cure or prevention. Once more, it is the province of *astronomical science* to extend our knowledge of creation, more particularly to acquaint us with the heavenly bodies, with their distances, their magnitudes, and their motions—to ascertain the position which our globe occupies in the universe, and to determine the relation it sustains to those worlds, and the system of worlds that float

around us in the field of immensity. It will be evident from these statements, that the subjects of study comprised within the range of natural science are of no ordinary interest; and that, whether viewed simply as means of intellectual culture, or as sources of enlightened gratification, or as incentives to devotional feeling, they are invaluable. But still, in grandeur and importance they are as nothing, compared with the subjects on which Revelation expatiates. For what, after all, are the subjects to which natural science refers? They are simply the properties and various modifications of matter, and the laws to which matter, in its diversified forms, has been subjected by the Creator of all. Revelation, however, takes us from the world of matter to the world of mind—it leads us from the economy of the material to the economy of the moral universe, and discourses on themes which nature in none of its departments could ever have disclosed to us. The mode of the Divine subsistence and the transcendent excellencies of his adorable character, the nature and principles of his providential government, the primeval condition and subsequent history of man, the now unhappy position which he occupies with its causes and consequences, the grand remedial scheme for our restoration to purity and happiness, the final destiny of our world, and the scenes of fearful and solemn interest by which the present state of being will be followed,—these are the topics which form the subject matter of the heavenly record, and they are evidently topics compared with which the sublimest discoveries of science are not worthy to be named.

And then let us look at the more important applications of which Christianity is susceptible. It has been well remarked, that "between the physical sciences and the arts of life there subsists a constant mutual interchange of good offices, and that no considerable progress can be made in the one without, of necessity, giving rise to corresponding steps in the other." In the history of modern science this observation has been strikingly verified. It would be difficult to name any of the useful arts which the progress of science has not materially improved. What indeed are the arts, but the application of scientific principles to practical purposes? And of the advantages to be derived from a skilful application of these principles, we are in no want of illustrations. Look for example, to the *telescope*, one of the most ingenious contrivances of man, and a contrivance to which we are indebted for almost all our knowledge of creation beyond the globe we inhabit—look at that instrument as originally constructed by Galileo, and now exists in the hands of Lord Rosse; and what has led to its prodigiously enlarged power, and consequent usefulness, but the improved state of *optical and mechanical science* in the present day. Scarcely less wonderful are the advantages for which we are indebted to *chemical science*. By the application of its principles to certain processes of art, society has already been, and is being, greatly benefited. By careful analysis, it has detected and elicited the medicinal properties existing in various mineral and vegetable substances, and has thus supplied the medical practitioner with the means of more successfully combating the countless maladies that flesh is heir to.—Again, by ascertaining the ingredients, and determining the character of different kinds of soils and manures, it has become subservient to the purposes of agriculture, and is contributing to the productive resources of our country. Besides, it is by the science of the chemist, combined with the skill of our artificers, that some of the most extensive and lucrative branches of our manufactures have reached their present state of perfection, and have secured to our merchants the market of the world. But unquestionably the greatest triumph of modern science is to be found in the application of its principles to the construction of the steam-engine—an invention, the ultimate effects of

which, upon the state of the world, it is impossible to calculate. In the meantime, by the facilities which it furnishes for mutual intercourse, in the shape of steamships and locomotives, it is bringing the nations of the earth into immediate neighbourhood; it is facilitating the interchange of their respective productions: in this way it is leading to a reciprocity of good feeling among them, and to the banishment of those national jealousies from which war, with its horrid train of evils, has generally sprung, and bids fair to become one of the most powerful agencies for perpetuating the peace of the world, and for speedily extending to every land the privileges and comforts of civilized life.

Such are some of the many purposes to which scientific discovery has been applied, and we have certainly no wish to underrate their importance. Science has professedly done much, and we doubt not, is destined to do still more, to enrich, and generally improve, those countries where it is zealously and successfully cultivated. But beyond this, what can the most improved state of the various branches of human science accomplish? Every person must be conscious of feelings and of wants, to which there is nothing adapted in the whole laboratory of science and of art. Who, for example, can think of his position as a moral and responsible being—as a being lapsed from primeval purity and happiness—as exposed to an endless variety of mental sorrows and bodily sufferings, having dissolution in certain prospect, and with an untried eternity stretching beyond it—who, we ask, thus looking at his position, does not feel convinced, that, in such a case, science is utterly impotent for his relief? Now, in such circumstances, is it any disparagement to science or philosophy to represent its resources as unavailing? While on such ground, we are beyond its legitimate province. We are dealing with subjects to which philosophy has no relation. It is conversant only with time and the things of time. In regard to our interests and our hopes as guilty immortals, it can give us nothing better than idle speculation, and perplexing conjecture. Christianity, however, comes to us in the form of an angel of mercy; it comes having upon it the distinct impress of heaven's authority, that we may be assured of the infallibility of his counsels; and it comes for the very purpose of clearing away the darkness that rests over our destiny, and of guiding our feet into the way of peace. Yes; let the doctrines, let the principles of this divine philosophy be taken up and followed out to their practical results, and there is not an evil in the actual or prospective condition of man to which an effectual antidote will not be applied. Rightly apprehended and cordially believed, they will calm the agitations of the guilty soul—will inspire it with hope towards God—will terminate the reign of unholy passion and desire—will administer consolation in sorrow and peace in death—in short, will impart at once an assurance and a foretaste of the bliss to be enjoyed under that higher and more perfect economy that is revealed as the future and eternal residence of the saved. And if Christianity, by means of the sublime yet simple truths, which it announces, is subservient to such purposes as these—purposes so far surpassing, in grandeur and importance, any to which the principles of natural science can ever be applied—we feel entitled to reiterate the position with which we set out, that of all the sciences, *Christianity is the noblest.*—*Scottish Christian Journal.*

### "Ask and Receive, that your joy may be full."

It is one of the most singular facts that Christians who believe in the doctrine of a full salvation, should, nevertheless, live like the prodigal on husks. But whose fault is it? In our heavenly Father's house there is "bread enough,"—yes! living "bread enough, and to spare." Why then languish and starve? The reason is obvious. "Ye

will not come to me," saith the Saviour, "that ye might have life." O, perverse will! It is nothing else but this indifferent or stubborn will of ours. "God wills that we should be holy." Dear reader do you desire a full salvation? What hinders the fulfilment of this desire? If you are sincere you have only to "ask and receive." How simple the condition, how easy the reception. The blessing may seem to tarry. Wait for it; but wait obediently. It is yours.

"To patient faith the prize is sure."  
Examine your motives. Are they pure? Do you intend to please God, and Him only? Have you no secret plan or manner, or way in your mind, as to how, when or where God shall bless you? If so, there is a will which is not entirely renounced or abandoned. Did you ever consider how the clay lies before or in the hands of the potter? Passive and yet pliable; ready to receive any stamp, any form; and what is better still, to be put to any use or service. Such, to use a figure, is what we should become, if we would experience a full baptism of the Holy Ghost. May God in mercy pour it upon us.—*Corr. of Zion's Herald.*

### "O death where is thy sting!"

"The business of a christian," said Dr. Watts during his last confinement, "is to learn the will of God as well as to do it. If I were in health, I could only be doing that, and that I may now do. The best thing in obedience is a regard to the will of God, and the way to that is to get our inclinations and aversions as much mortified as we can." Mr. Parker noted the following expressions as they fell from his lips: "I should be waiting to see what God will do with me. It is good to say as Mr. Baxter, 'What, when and where God pleases.' If God should raise me up again, I may finish some more of my papers, or God can make use of me to save a soul, and that will be worth living for. If God has no service for me to do, through grace, I am ready. It is a great mercy to me, that I have no manner of fear, or dread of death; I could, if God please, lay my head back and die without terror, this afternoon or night. My chief supports are from my view of eternal things, and the interest I have in them. I trust all my sins are pardoned through the blood of Christ. I have no fear of dying; it would be my greatest comfort to lie down and sleep, and wake no more."

### Power of a Good Man's Life.

The beauty of a holy life, says Chalmers, constitutes the most eloquent and effective persuasive to religion, which one human being can address to another. We have many ways of doing good to our fellow creatures; but none so efficacious as leading a virtuous, upright, and well-ordered life. There is an energy of moral suasion in a good man's life passing the highest efforts of the orator's genius. The seen but silent beauty of holiness speaks more eloquently of God and duty than the tongues of men and angels. Let parents remember this. The best inheritance a parent can bequeath to a child is a virtuous example, a legacy of hallowed remembrances and associations. The beauty of holiness beaming through the life of a loved relative or friend, is more effectual to strengthen such as do stand in virtue's ways and raise up those that are bowed down,—than precept, command, entreaty or warning. Christianity itself, I believe, owes by far the greater part of its moral power, not to the precepts or parables of Christ, but to his own character. The beauty of that holiness which is enshrined in the four brief biographies of the Man of Nazareth, has done more, and will do more to regenerate the world, and bring in an everlasting righteousness, than all the other agencies put together. It has done more to spread his religion in the world than all that has ever been preached or written on the evidences of Christianity.

### British Conference.

#### Address of the Ex-President to the President Elect, on his Assumption of Office.

The President having taken the chair, Dr. BEECHAM addressed him nearly as follows:—Dr. HANNAH, it now becomes my pleasing duty to invite you to take the chair of this Conference as its President. In the first place, I have to put into your hands the seal of your high office—the Conference seal. I have also to place in your keeping the Pocket Bible which our Great Founder was accustomed to use when he preached in the open air. You will allow me to say that I hail you as my successor in the high office to which you have been called by the suffrages of your brethren with delight and satisfaction. I regard in your person an old friend—the friend of my ministerial life. Our friendship has subsisted through many years, and will, I trust, be perpetuated through eternity. I have also the satisfaction in recognising you as my successor in the highest office of the Conference on the ground of your having been, during the past year, my colleague in office. You have acted as Secretary of the Conference with great ability; and are entitled, for your ability and fidelity in that office, to my warmest thanks which I now tender you in the presence of your brethren. I have also great pleasure in welcoming you as my successor on the ground, of your known character and principles, as a faithful supporter of the great system of Methodism. I rejoice to know, that our beloved Methodism will be safe in your hands. In these times, it is of the highest moment that the offices of this Body, should be placed in the hands of those whose principles are sound. We all know that while your administration will be kind and courteous to all, it will be firm and unyielding; and I trust that you will receive the affectionate support of your brethren. You are beloved by all your brethren, who have given you another proof of their confidence reposed in you;—and the confidence which inclined them to place you a second time in this high office, will support you in it. Our prayers will be offered to the Great Head of the Church, that he may bless you in your person, in your ministry, and in your office; and that, at the close of the year, you may have to say, that in all respects He has indeed blessed you.

#### THE REPLY.

The PRESIDENT, in reply, said he thanked the brethren for the confidence they had reposed in him, and for the distinguished honour they had conferred upon him. However unworthy of the office he might be, and however unequal to its manifold duties, yet he reposed for help, with humble and child-like trust, in God. He felt happy to succeed one who was his early friend, and who had discharged the duties of his office in so exemplary a manner. He would endeavour to imitate his example and to tread in his steps. Though he would rather shrink from public life, yet he would not shrink from anything his brethren committed to him: he would rather try to perform it, trusting in God, and in their friendly support. The circumstances in which their dear Connexion was placed were, in many respects, discouraging, but he had not lost his confidence in their principles and in God. It was painful to think of many who had fled from their brethren, in the cloudy and dark day,—of the many impediments which had been placed in their way;—of the reduction of their numbers;—and of evil spirit which prevailed. But he was not yielding to discouragement. No; he would rather dwell on the circumstances of encouragement which arose and multiplied around them. After the harmony which had marked their Committees, and after the opening services of that morning, he could not but anticipate great good from this Conference. One thing he rejoiced to dwell upon. That system of doctrine, derived from the blessed Book of God, and delivered to them by their fathers, was unmarred in its clearness, its fullness, and the power of its administration. He had had opportunities, of late, of hearing some of his brethren in the ministry; and he rejoiced in the fulness and energy with which they

declared those saving truths, on which their fathers loved to dwell. Whatever else might be said, it was certain, that their great system of truth—the science of salvation, was still taught and maintained in all their pulpits. By the blessing of God there was power there. The brethren were proclaiming the truth and love of God with power from Heaven. Let them still maintain it, in its energy and its fullness, and God would be with them. Another consideration he would mention. He spoke confidently when he said, that the system of discipline, delivered by their fathers, and for which they were called to contend, still continued; and this system, by the grace of God they were determined to maintain. He knew that this great system was susceptible of many applications to the varying circumstances which arose, but, in its own great principles, it must,—and by the blessing of God, it should,—be maintained. He loved words of peace; but, to use a scripture expression, “words of peace and truth;” and he would seek to “maintain truth in love,” and love in truth. He would yield in every possible way, to any arrangements in which the claims of truth were not concerned,—but then, never. He indulged no feelings of harshness or severity towards those who had injured the Conference; he prayed that the God of truth and love might enable them to maintain the charity which “beareth all things, hopeth all things, believeth all things, endureth all things.”—But they must please to understand, that whilst they placed him in that honourable position, they must support him in maintaining the truth of their doctrines and the purity of their discipline in all its bearings, striving to maintain it in all circumstances which might arise, firmly resolving that they would not change its essential principles. He felt particularly soled and cheered by the Wesleyan spirit which prevailed amongst them. He trusted they were prepared to maintain what was right in a right tone and spirit, and to seek those effusions of grace which would strengthen them in all circumstances. For himself he had found it more easy to obey than to govern. He had learned to obey, but was not skilled in the art of governing. Would they please to help him by their regular attendance,—by cutting off exuberances of speech, by friendly courtesies to one another,—and in every way by which their own kind hearts would suggest? If so, they would do well, and have a good Conference. He was delighted by what his friend the President (not to-day) had said the previous evening. He had expressed his belief that they should have a good Conference; and he concurred with him. Let them expect it,—let them pray for it; and might it please the God of all truth and love to grant it.

### Family Circle.

Be kind to each other.

“Be kind to each other. The night’s coming on, When friend and wife or brother Perchance may be gone.”

“Go away Willie, I do hate to be teased when I am reading,” said Annie Mason to her brother, who was begging her to get him a drink of water.

“But, Annie, I cannot get it myself, and I am so hot and thirsty; please do.”

“I tell you I don’t want to go down stairs now; can’t you wait for Bridget, she will be home soon?”

“O, why can’t you get me some water?” cried the poor child impatiently, and, bursting into tears, he threw himself sobbing on the floor.

“I won’t get you a drink now, because you are cross, and cry for it,” said his sister; and she tried to believe that she was behaving very properly, in punishing her little brother for his fretfulness.

Annie went on reading her book, and soon forgot all about little Willie, who after crying bitterly for a while, fell into a troubled sleep. His face was flushed, and the breath came quick and hot from his parched lips.

The children had been left at home for a day with the nurse, while the mother visited a friend in the neighbourhood. Annie was ten years old, and Willie was nearly

five. She was quite old enough to take charge of her little brother and amuse him; and this she was generally quite glad to do, for Willie was a merry, happy child, and loved his sister dearly. They almost always were good-natured and happy; but sometimes Willie was fretful, and sometimes Annie was selfish, and did not like to take trouble; and when she was cross, Willie was ten times worse than if she had been good-natured.

After a long time Bridget returned from her errand, and found Willie still lying on the floor asleep. She took him up and laid him on his bed in the nursery. When Mrs. Mason came home she found her little boy in a high fever; he could not be roused up, but lay in a heavy stupour. He was immediately put to bed, and everything done for him that was thought likely to relieve him. In the morning he was no better, and a physician was sent for who pronounced him in a dangerous condition. He had all the symptoms of scarlet fever, and was quite delirious. Annie stood by anxiously watching to hear the doctor’s opinion; and when he told her mother that the child was very ill, and would need the most careful attention, she could not help sobbing aloud.—The doctor told her not to be frightened, for he hoped her little brother would soon be well. Annie did not cease crying at these comforting words, for she could not forgive herself for her unkindness to her brother. O, how her heart ached when she thought of her cruel neglect, and how many times she said to herself, “She never would be so unkind again!”

For two days Willie lay in great suffering—he did not seem to know any one; even his mother, whom he loved so dearly called him in vain. He never spoke to them again; and on the morning of the third day he died.

No one knew, when Annie threw herself with a wild despairing cry, on the bed beside her dead brother, how hopeless and bitter was the sorrow of her heart; for he knew that never again in this world could she atone for her cruel words—those last words that Willie had ever heard, so cold, so selfish, and cruel. O! that was indeed the bitterness of death. If he had only lived to speak to her, to tell her he forgave her unkindness, to give one kiss of reconciliation and love, she thought it would not have been half so hard to see him go down to the cold grave. But now all was over. The little brother she had loved so well was gone forever. All his pleasant ways and loving words came thronging back to her heart, and she could only remember her own selfish cruelty to him when he was sick and suffering. She tried to comfort herself by saying, “Oh! if I had only known he was sick—if I had only thought to look at him, I might have seen that he was not well, and then I am sure I would have done every thing for him. Oh! how thoughtless, how selfish, how cruel I was!”

After the funeral, when they had returned home, and Annie had sat by her mother in the still evening, she told her with many tears and sobs, how unkind she had been to her little brother on the first day of his sickness, and how very dreadful it was to know that she could never ask his forgiveness, never hear his sweet voice to tell her he loved her again.

Her mother wept bitterly too; but she told Annie that her little Angel brother could feel no sorrow or pain; that he loved her even better now than he did when he was on earth; for he was redeemed from all sin, and could feel no anger or resentment, but that his heart was full of compassion and love.

After this confession, and her mother’s comforting words, Annie felt more composed and resigned than she had before; but she never could quite forget and never cease to regret the last harsh words her darling brother had ever heard from her lips. It was a lesson to be remembered forever, and its influence was felt by her through all her life. When she felt tempted to speak unkindly, she thought that “these may be our last words” would come with a pang to her, and she was humble and gentle as a lamb.

Years passed by, and Annie grew to be a woman, loving, and beloved by all, but in her heart she never forgave herself for her last words to Willie.—*Friend of Youth.*

### The First Untruth.

Speak gently to the little child,  
So guileless and so free,  
Who, with a truthful, loving heart,  
Puts confidence in thee.

Remember, ’tis no common task,  
That thou to thee is given  
To rear a spirit fit to be  
The inhabitant of heaven.

So much has been said and written on the subject of education and the training of children, that it seems hardly possible to advance a new idea. Some propose one age to begin the mental culture of a child, and others think another the right age.—From my own experience, I would say, begin the education with the life of the child. It is impossible for any one of us to say at what age a child begins to understand and reason.

The foundation of an education may be laid in a quiet, easy way.—Listen to, without interfering with your children’s prattle; when a wrong pronunciation occurs, correct it; when a wrong principle or moral is drawn from the child, correct that also.

Furnish your children abundantly with picture-books; these by being read and explained, will teach the child to seek for more information. Impart to a very young child as much knowledge as he will seek, but force nothing, or you will be foiled with your own weapons, and produce disgust and satiety. In this way, without either the parent or the child feeling it, he will imperceptibly be acquiring much useful information, while at the same time he will become disciplined for the more serious and laborious course of his future education. Above all, never allow the most trivial departure from truth to pass without a severe reprimand. A child will always judge of the enormity of its offence by the amount of its punishment.

Never shall I forget the first falsehood told by my only son, he whose entrance into life had nearly been marked by the departure of his mother. He was my spring-child; he came with the flowers, and, like them, was bright, happy, and joyful. The wealth of our first parental affection was lavished on that boy; and how great was my grief when I found that the purity and innocence of childhood had departed, and he had told his first untruth! That I considered an epoch in his life; and laying all work aside, I took the child upon my knee, while mildly and gently, but in strong language, I explained to him the meanness and cowardice of a lie, and the great sin he had committed against God and man. He was set apart, and not allowed to associate with any for a length of time. His little heart was almost breaking, he was asleep in his little bed; but oh! what tears I could have shed when I thought of the first sin that had entered into his heart.

On the second night after this occurrence, as I leaned over my child and talked to him before he slept, I said, “My precious child, have you asked God to forgive you for the falsehood you told yesterday?”

He answered, “Yes, mamma; I had forgot it when I said my prayers, but I asked him after I was in bed.” Anxious to know what the child’s feelings were, I asked him what he had said. Putting his little arms around my neck, and drawing my face close down to his, he whispered, “I said, Please, Goodman, forgive me for that story I told yesterday.” Then I asked, “And so you think, he has forgiven you?” He readily answered, “Yes, mamma, I feel as if he has.” My tears of sorrow were turned into tears of joy. My child had sinned and been forgiven. He had offered his first voluntary prayer, and he felt that it was accepted. Some time after, while at play, I noticed that he was inadvertently about to misrepresent it something, but instantly checking himself, he remained silent for a long time; and I saw that my lesson was remembered; the seed had “taken root, for it was sown upon good ground.”—*Presbyterian.*

### A Smile.

Who can tell the value of a smile?—It costs the giver nothing, but is beyond price to the erring and relenting, the sad and cheerless, the lost and forsaken. It disarms malice, subdues temper, turns hatred to love, revenge to kindness, and paves the darkest paths with gems of sunlight. A



Do what you can for the Mission Fund.—Every Circuit in the Nova Scotia District is deeply indebted to the Mission Fund for the religious privileges that they have enjoyed in by-gone years; and many Circuits are still to some extent dependent upon that fund for the continuance of the Wesleyan Ministers among them: besides the Mission Fund is the source from which is derived to a very great extent, the means for sending the Gospel to heathen lands. I trust, therefore you will feel it a matter of duty to cast what you can into the treasury of the Lord.

Lastly, I mention with pleasure that organization which exists among you and known as "The Barrington Mission House Aid Society." This Society I name with much respect. It has rendered essential service to the Circuit and to the Mission Fund by providing furniture for the Mission House. It should be understood that every shilling contributed to that Society is in fact so much contributed to the Mission Fund. Your Ministers, who come to labour among you, have a right to expect a comfortable home for themselves and families, with at least a reasonable supply of necessary articles of furniture. Formerly this expectation was but imperfectly realized, owing to the inadequacy of Circuit funds; but your Mission House is now likely to be well supplied with furniture by the zeal and diligence of the ladies composing the above Society. This Society, which has hitherto consisted mostly of young ladies, will, I trust, receive a more extensive patronage.

And now, dear Brethren, I must take my leave of you. We may be permitted to see each other again before we leave this "world of woe," but not as "Pastor" and "people;" that bond is for ever broken; but we can pray for each other; for my part, I shall never forget you, and hope I shall never cease to pray for you. Of myself and predecessors, I would say with the Apostle Paul: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" "Now we live if ye stand fast in the Lord." And let us all frequently reflect on the exhortation to the Church at Philadelphia: "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. iii. 2.

My successor you will doubtless receive with the same respect and Christian affection with which you received me; and may his labours be a greater blessing to you, than mine have been.

May the God of heaven bless you in all your public and private religious meetings. May he bless you in your persons and in your families: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

I remain, dear Brethren, yours very respectfully and affectionately,

WILLIAM WILSON,  
Late Superintendent of the Barrington Circuit.

**THE WESLEYAN.**

Halifax, Saturday Morning, August 30, 1851.

**APOSTOLIC SUCCESSION.**

The Rev. CHARLES BOWDLER, a Clergyman of the Church of England, in his "Letters on Apostolical Episcopal Succession," speaking of "the mode of appointing bishops," says:—"This in the earlier ages of the Church was unquestionably by election; and that not followed by any ordination or form of consecration as of a distinct order in the Church, which is comparatively a modern practice; tending to corroborate what has been established from sacred Scripture (if indeed what is so proved can need or receive any confirmation,) that there was NO INSTITUTION BY THE APOSTLES, AND NO EXAMPLE OF THE EPISCOPATE AS A DISTINCT AND SUPERIOR ORDER OF MINISTRY." After the citation of proofs, and showing that the recognition of bishops, as a distinct order, had not taken place when Jerome wrote, he adds:—"Under whatever circumstances the privilege of ordaining was afterwards committed to the bishop, he could of necessity receive no more than it was in their power to bestow, from whom he received it, who were co-ordinate presbyters, not superiors. At whatever period, therefore, it was adopted, and with whatever uniformity it might be continued, and whatever of value or even authority it might hence acquire, still AS AN APOSTOLICAL INSTITUTION IT HAS NONE: there is a gap which can never be filled; or rather, the link by which the whole must be suspended is wanting, and can never be supplied. THERE CAN BE NO APOSTOLICAL SUCCESSION OF THAT WHICH HAD NO APOSTOLICAL EXISTENCE; whereas the avowment to be of any

avail must be, not only that it existed in the time of the Apostles, but was so appointed by them as that there can be no true Church without it. I cannot persuade myself to believe, that had episcopacy in the modern acceptation of the term as a higher order in the ministry, been essentially necessary, or of apostolical authority; it would have been committed to the frail bark of tradition only, without a clear testimony to it being recorded in the Word of God."

"I defy any one," says the Rev. CARUS WILSON, a Clergyman of the Church of England, "to prove clearly an unbroken line from the Apostles to the clergy of our Church. But supposing it can be proved ever so satisfactorily, I maintain that the clergy have no ground for self-importance because of such a discovery. If apostolical spirit be wanting, what avails apostolical succession?"

The Rev. JOHN SPURGEN, Vicar of Heckham, Norfolk, in his "Tractarianism at variance with the Formularies and Authorities of the Church of England," says:—"The founders of the Reformed English Church, in the construction of the Articles, carefully abstained from confounding that which is right and useful to the well-being of a Church, with that which is necessary to the existence of a Church. To them the threefold order of Bishops, Priests, and Deacons appeared to be of sound and apostolic origin; but they did not, on that account, assume that there could be no Church without them. It is true, the English reformers have spoken in the Articles distinctly for the guidance of *their own Church*: but it is not true that, in doing this, they have passed judgment upon other Churches, which, from various circumstances, had been led to differ from them in their ecclesiastical polity. When the Church of England defines what constitutes a lawful minister in the abstract, she carefully abstains from asserting that Episcopal Ordination is essential to the existence of a Church; and in her 23rd Article uses very general expressions—terms so comprehensive that (as Dr. HAWKINS remarked in his Sermon preached at the consecration of the Bishop of Chichester, in 1842, and printed at the command of the Archbishop of Canterbury,) "they apply to any Church, and the ministry of any Church—nay, might even apply to congregations of separatists who had conscientious grounds for their separation." Bishop Burnet, in his exposition of the 23rd Article, remarks:—"They who drew it, had the state of the several Churches before their eyes that had been differently reformed;" adding, "Neither our reformers nor their successors, for near eighty years after those Articles were published, did ever question the constitution of such Churches!" After comparing the 25th with the 34th Article, he says—"It is manifest, that, in the estimation of the Church of England, 'every particular or national Church' is left at liberty to adopt such form of ordination as may be deemed expedient for that Church (whether that form be Episcopal, Presbyterian, or any other) 'so that all things be done to edifying.' From these considerations, it is evident that the doctrines asserted by the Tractarians on the Apostolical Succession, are not warranted by the writings of the Church of England."

We need not the testimony of men to confirm us in our belief of the absence of all scriptural warranty of the divine right of episcopacy; but when some are found asserting and re-asserting as sacred truth what is really a "fable," and utterly without foundation in the Word of God, it is only right to oppose to their unsupported assertions, the well-considered declarations of ministers of their own Church, who are capable of forming an accurate and unbiased judgment of the point at issue. It is the figment of Apostolical Succession, as held by the favourers of High-Church principles, that leads many to wrap themselves in the garb of a fancied prestige, and to stand aloof from their ministerial brethren of other evangelical denominations to the great detriment of the cause of Christ, and that also serves to uphold the proud, but unfounded pretensions of Romanism to the manifest advantage of that anti-Christian system. Let the subject of Church polity be reduced to the position assigned it in the sacred Scriptures—let there be liberty of judgment here as well on other points confessedly non-essential to salvation—let Protestant denominations, sound in the faith, though array-

ed under differing banners, sincerely regard one another as Christians and as brethren, engaged, in the same blessed cause of promoting the glory of God in connection with the salvation of men—let there be union, affection, mutual co-operation, between the ministers and lay-members of evangelically Protestant Churches—and then, with the blessing of God, will the cause of truth present a firm front to the attacks of error, surround itself with a wall of defence defiant of the embattled shocks of the enemy, and, strengthened with divine energy, roll onward the successful tide of war, until the triumphant notes of victory shall be sung by a world emancipated from superstition, and "every high thing that exalteth itself against the knowledge of God."

**Temperance Interests.**

The New Temperance Hall, which has been beautifully finished, and which was recently dedicated to its avowed purposes, has presented unwonted attractions during the present week.—The far-famed Lecturer, JOHN B. GOUGH has been filling its ample space with the rich, full tones, of his manly and electrifying eloquence, whilst pleading the cause of Temperance before crowded and delighted audiences. We are in the same predicament as our contemporary *The Athenaeum*—we feel it to be in vain for us to attempt to describe his oratory to those who never had the privilege of personally listening to it. It is unique, but powerful, fascinating, effective, thrilling. Passages occurred in the course of his speaking, which, we should suppose, for pathos, sublimity, expression, and effect, could scarcely be surpassed by mortal tongue. Hundreds of all classes during this week have listened to his strong arguments, appropriate illustrations, and soul-stirring appeals—we sincerely hope with profit to themselves, and to the present and ultimate advantage of the cause of total abstinence of which he is so noble an advocate. The friends of this movement will be much strengthened and encouraged by this timely visit of Mr. Gough. They will address themselves with renewed vigour and an intenser zeal to the good work in which they have been already so laudably engaged. We shall also look for the exhibition of some practical effects in this community.—The recent effort cannot surely have been made in vain. Numbers will be moved to thought to deep consideration of the subject of total abstinence, to decision and action; and ere long will be found attached friends, firm supporters and strenuous advocates of this great moral reform. It has our strongest, heartiest wish, for increased success.

Mr. Gough, we are informed, shortly proceeds to Canada, where his labours as a Temperance Lecturer, were so much blessed during the last winter. May prosperity attend his steps!

**John B. Gough.**

We have heard the celebrated JOHN B. GOUGH. A person of world-wide fame, on appearing in a strange place, labours under some disadvantage; curiosity is all a tip-toe, and expectation is very high, and the danger is, lest the *beau ideal* should not be realized. In regard to Mr. Gough, we honestly confess, that the reality exceeded rather than fell below our highly raised expectations.—We cannot attempt to describe fully his peculiarly oratorical powers—we were carried irresistibly along with the stream of his eloquence—but the impression indelibly remains. Mr. Gough speaks strongly because he *knows*—he speaks affectingly, because he *feels*—he speaks eloquently, because his theme is his inspiration—he speaks convincingly, because he deals in *facts*, and his appeals are urged with *truth*. He lectured on Saturday and Monday evenings, as well as last evening, and will lecture this evening and during the subsequent part of this week. We augur the creation of a new and enlarged interest in the cause of total abstinence from the advocacy of this eloquent and popular lecturer in this city. We urge our fellow-citizens not to miss the opportunity of hearing Mr. Gough; but to go to his lectures, not merely to witness the exhibition of his powerful oratory, but to receive

the impressions which truth, as delivered by him, is calculated to make in reference to the iniquity of the liquor-traffic, and the ruinous tendency of moderate drinking and of kindred inebriating indulgences.—*Athenaeum.*

**A Few Minutes with Authors.**

EVAPORATION OF THE SEA.—The most important quality possessed by the water of the sea, is its capacity of evaporation, or of changing its form by the influence of heat, and becoming converted into an invisible, elastic vapour, which mixes with the atmosphere, and, being transported by the winds into distant regions, falls again in the form of rain: then collects into channels, giving rise to the mountain-torrent and the majestic river; and thus returns to the ocean it was drawn from, having completed a circuit, during every part of which it had enriched and benefited the earth. But the accomplishment of this circuit depends upon some curious and remarkable peculiarities attending the process of evaporation. We discover, on very superficial observation, the obvious fact, that the quantity of water which can be held suspended in the air depends upon the heat, and increases with it: but the principle, as so far developed, is not sufficient to account for the phenomena which are exhibited in nature; since, if the only cause of the fall of rain was the cooling of the air, which would not retain its moisture as the temperature diminished, how could we account for the frequent storms which are so continually recurring at the very time that the heat of the weather is increasing? or how, indeed could we ever find rain falling except during night, or on the approach of winter, while the warmth of the earth was decreasing? We must look further, and observe more accurately, in order to obtain an explanation; and at length we reach it,—for we find the quantity of vapour formed from the water not only increases with the heat, but increases in a greater degree than it; that is, that for every addition to the temperature, a greater and greater addition is made to the proportion of watery vapour held suspended; and it follows, as a necessary consequence, that two masses of air, saturated with moisture, and differing in temperature, can never unite without producing rain; for the heat of the combined mass will be a mean between that of the two portions, and this will not suffice to retain the water which they held dissolved, and the surplus will fall to the earth.

ABSURDITY OF ATHEISM.—What can be more irrational than Atheism? It is not merely unsupported by evidence, but proceeds against the most irresistible demonstration. An atheist believes in effects without a cause: what religion ever required so unqualified an assent, or contained a creed so monstrous? All nature is filled with arguments against him; and he renounces alike his reason and his senses. He discredits the testimony of his senses, if he does not perceive in the objects around him, invariable order, and the most harmonious combination.—The rose always appears on the same shrub, and the pink on the same stem. The formation of the same kind of flower is always similar. The sun never forgets to rise, or to set—and the moon maintains her appointed seasons. These are regular effects—and he renounces his reason who either believes them without a cause, or ascribes such uniformity to an irregular cause.—Chance can never produce order—confusion is the effect of confusion;—but the order of nature is uniform—it could not be uniform without laws—there could not be laws without a legislator. Such effects, so stupendous, so inconceivable, could spring only from an Infinite Cause—and the wisdom displayed, the design manifested, require the belief of a Supreme Intelligence. That this Cause is *one*, and not many, appears to be rather a doctrine of Revelation than of Reason, to which reason assents the moment it is proposed, but which it did not always discover before it was revealed. It is "the fool," therefore, who "says in his heart there is no God."

SANCTIFIED INTELLECT.—The noblest picture in the world is that of a great genius, or a profound philosopher, on his knees, adoring the Redeemer of the world! A man of gigantic intellect pleading for an interest in the blood of atonement comes up to the scriptural idea of true greatness. In view of such a picture, we lose sight of all material grandeur, and behold intel-

lectual greatness making itself greater by communion with its Author, and putting itself in that position whence it will derive fresh additions to his treasurers.

Gold Drops.

Civility is a charm that attracts the love of all men. A good character is a fortune. He who swims in sin will sink in sorrow. Imitate a good man, but never counterfeit him. The good alone are happy whether young or old. Be at peace with mankind, at war with their errors and vices. The best test of a man's principles is his practice. It is more blessed to give than to receive. The world is a workshop and none but the wise know how to use the tools. Religion is the final centre of repose; apart from which, man is a shadow, and his very existence a riddle.

Things worth Knowing.

The number of gypsies throughout the world may be estimated at about 4,000,000. Sparrows feed their young thirty-six times in an hour, which, calculating at the rate of fourteen hours a day, in the long days of spring and summer, gives 3,500 times per week. If you take a glass full of the oil of vitriol, pour on it the same quantity of water, and mix them suddenly, the outside of the glass will become so hot that you cannot bear your hand upon it. Acids (in chemistry) are usually sour, easily dissolved in water, turn most blue colours red, readily combine with alkalies and earths, and act powerfully on most metals. Acids are found in all the kingdoms of nature. The phosphoric acid existing in bone, is of animal origin; the citric and oxalic acids are products of vegetation; the carbonic and sulphuric acids are very common in mineral bodies; and the chromic and arsenious acids are found in mineral bodies only. When the name of an acid ends in ic, it shows that the base of the acid is combined with the acidifying principle in a higher degree than when the name ends in ous: (thus nitric acid is stronger than nitrous;) the former is said to be a perfect acid, the latter an imperfect one.

Notes by the Way.

"What sort of city is London?" asked his friends of a distinguished Frenchman. "It is no city," he replied, "but a PROVINCE covered with houses." A friend called one morning on Peter Burrows, an Irish barrister, and found him shaving with his face towards the wall. He asked Burrows why he chose so strange an attitude? The answer was: "To look into the glass." "Why," said his friend, "there's no glass there." "Really," exclaimed Burrows, "I did not notice that before." Ringing the bell, he called his servant, and questioned him respecting his looking-glass. "Oh, Sir," was the reply, "the mistress had it removed six weeks ago!" An instance of abstraction so perfect as there was neither perception nor reflection. The adoption of the Thistle by the Scotch as their national emblem is said to have arisen from the following circumstance:—The Danes were invading Scotland, and according to their accustomed mode of warfare, were marching upon the enemy under cover of the darkness, while the Scottish army were asleep. They had reached safely the camp of the slumberers, when a Dane placing his naked foot on the spiny leaves of a thistle, involuntarily uttered a cry of pain, and thus unintentionally aroused the warriors. The conflict was fearful, but at length the invaders were routed, and the conquerors adopted as their national insignia the beautiful cotton thistle, with the motto, "Wha daer touch me?" or, as expressed in Latin—"Nemo me impune lacessit." During the war at the beginning of the present century, as a British vessel of the navy was one night running close to the coast of Barbary

the officers on deck heard some one singing. In a moment they were convinced that he was singing the Old Hundred psalm tune. They immediately conjectured that the singer was a Christian captive, and determined to attempt his rescue. Twenty stout sailors, armed with pistols and cutlasses, manned the ship's boat and approached the shore. Directed by the voice of a singing prayer, they soon reached the abode of the Christian captive. It was a little hut at the bottom of his master's garden, on the mouth of a small river. They burst open the door, and took him from his knees, and in a few minutes he was on the ship's deck frantic with joy. The account that he gave of himself was, that his name was M'Donald; that he was a native of Scotland, and had been a captive eighteen years. He had obtained the confidence of his master, was chief gardener, and had the privilege of living by himself. He said he was not at all surprised when they burst open his door, for the Turks had often done so, and whipped him while on his knees.

How the Leaven works.

At a recent vestry meeting of the parish of St. Anne's, Westminster, England, the churchwarden stated that the Rector by the introduction of Puseyism into the parish, had caused nearly the whole of the congregation to leave the church. The Scotch Episcopal Church in its late revision of its Canons, has deliberately struck out the prefix Protestant, which it once had in compliment, or, as one of its organs say, in charity to other denominations. It has also struck out the prefix Episcopal, which, it is said, was adopted out of false charity to the Presbyterian schism. So that denuded of all its false and charitable prefixes, this body now assumes for itself the exclusive claim of being THE CHURCH in Scotland! The Rev. W. Hutchison, of the parish of Endallion, in the diocese of Exeter, has relinquished the Protestant for the faith of Rome.

Speaking of the clerical perverts from the English Church to Romanism, The Church Witness says:—"Religion with them appeared chiefly to consist in the strict observance of prescribed rites, in form, parade, and circumstance.—They could not endure the simplicity of worshipping God in spirit and in truth,—hence they substituted attendance upon the sacraments and union with the Church, for faith in Christ the Lord,—hence they elevated the cross—the material emblem—instead of Him who died upon it,—and hence they sought to revive old forms and usages in the public service, that had long been suffered, very properly, to become obsolete." He warns his readers against similar tendencies, "because we may have Romanism in substance without going to Rome. We may take enough of her cup of abomination to paralyse us if it does not kill us. We may live as a Church of apostolic order, and die as a Church of Christian spirit, and zeal, and energy, and usefulness."

Dr. Forbes, a New York convert to Rome, has recently displayed himself in a "Lecture on Miracles," in a manner which takes away all surprise at his perversion. His adoption of all the foolish and absurd Romish legends respecting miracles, shows he must have a very soft head.

The Bishop of Worcester, at a late Visitation held in Birmingham, stated, that in his judgment the Judicial Council had come to a proper decision upon the vexed question of baptism as brought up in the Goreham case.

The passage of the Ecclesiastical Titles Bill has brought to light the real character of popish loyalty. The Tablet, a leading organ of the Roman Catholics, among other things, says—"Neither in England nor in Ireland will the Roman Catholics obey the law, that is the law of the Imperial Parliament.—It is not a law, but a lie. Of these two things we need hardly say which will be obeyed and which disobeyed. The law of God, that is, the Pope's command, will be, or

rather has been, and is being carried into effect; the Parliamentary lie will be spit upon, and trampled under foot, and treated as all honest men treat a lie that is rigorously disobeyed."—The Catholic Vindicator, also, utters language no less strong and reprehensible. "Rather," says this Romish Vindicator, "than that our loyalty to the holy apostolic See should be in the least degree tarnished, let ten thousand kings and queens (and Queen Victoria included) perish (as such)—i. e., let them be deposed from their thrones, and become mere individuals, as we have lately seen in the case of a Catholic Sovereign.—When the Pope and the Queen are placed in antagonism to each other, as has been done lately, and it is intimated that Her Majesty will not accept a 'divided allegiance,' we are compelled to say plainly which allegiance we consider the most important; and we would not hesitate to tell the Queen to her face that she must either be content with this 'divided allegiance' or none at all, so far as Catholics are concerned."

In the Royal Speech delivered at the prorogation of Parliament, whilst referring to the Ecclesiastical Titles Bill, her Majesty says: "It gives me the greatest satisfaction to find, that while repelling unfounded claims, you have maintained inviolate the great principles of religious liberty so happily established among us."

The Jesuits have been restored to their rights and to the property belonging to them, in Quito, the capital of the Republic of the Equator.

Cardinal Wiseman lately preached in the evening from a platform in the open air, to a great crowd of persons, in Portman-square. After he had done speaking, he went into the street to a carriage which was waiting for him, attended by boys and men wearing white surplices, and bearing lighted candles, banners, and also an immense crucifix. There were a great many police standing around, but none attempted to interfere with this illegal procession.

Truth has always triumphed by means of controversy: she has grown powerless only where the sleep of lethargy has stolen upon the church. What is Christianity itself but a standing controversy with the infidel, the sensualist, and the formalist,—the men of the world?

"We doubt," says Zion's Herald, "whether any other denomination in this (U. S.) nation, not excepting the Romanists, have erected as many chapels as our own has within the last fifteen years. There has been quite a national renovation of our church edifices within twenty years. Our expenditure in this respect has been immense, and should not be forgotten in estimates of the improved liberality of the church. Not only in the cities, but in the rural towns, commodious METHODIST chapels are constantly rising."

A friend in the U. S. has provided that \$10,000 should go to the Treasury of the Missionary Society of the Methodist Episcopal Church, upon division and final disposition of his estate.

An early fellow-labourer of the Rev. George Lane, being bothered with a ten dollar bill, relieved himself by forwarding it to the Missionary treasury of the M. E. Church. A good way of getting rid of troublesome money.

The New Orleans Crescent is strenuously urging a better observance of the Sabbath in that city. Very few of the citizens of New Orleans go regularly to church, a few more go occasionally; but a vast majority never go at all. A bad state of things.

A letter from Athens states, that the workmen employed in draining the field of Marathon, found the place of sepulture of the warriors who fell there in the memorable battle.

The late Mr. B. Brame, of Ipswich Eng., has by his will devised to trustees, the large sum of £60,000, the interest of which is to be annually expended for charitable purposes in that town.

The estimated number of letters in the United Kingdom, as appears from an official return, delivered as 'chargeable,' was last year 347,069,071.

Measures have been devised for the erection of a Church for the German Methodists of Albany, New York, to cost about \$3,000.

At the recent Commencement of the Wesleyan University, Middletown, Connecticut, the degree of Master of Arts was conferred upon the Rev. ROBERT COONRY, of St. John, N. B.

The Stockholm journals state that Jenny Lind has purchased one of the largest estates in Sweden, that of Beckarsborg, in the province of Nyhopping. They also say that the last letters received by her friends in Sweden contradict positively reports lately published of her approaching marriage with Belletti.

Georgey, the Hungarian traitor, is said to be engaged in writing a book on the Hungarian revolution. It is to appear at Hamburg.

The area of the States of the American Union is estimated at 3,000,000 of square miles.

In 1831 an Island, 120 feet high, and 2,000 feet in circumference, suddenly sprung up between Sicily and La Pantellaria, but disappeared about a month after. In the month of June last, Captain Kerr, of H. M. S. Scourge, discovered that this Island, which has been called "Isola Giulia," was only nine feet under water; and had a pole with a streamer and an inscription set up on the spot. The Island is doubtless of volcanic origin.

M. Guizot, in a letter, July 24th, to M. Emile Dehaes, states that the reason why the Republic of the United States has succeeded and proved lasting, "is because the democratic unity does not exist in its government. By the federal organization of that State, the sovereign power is exceedingly divided, and the particular governments of the various States of the Confederation are so many counterpoises to the general government of the Republic—counterpoises just as jealous and as powerful as could be in the European States among various monarchical, aristocratical, and democratical elements of which the government is there formed."

Mr. Peto has gone over to Norway to construct the first line of Railway in that country; which will connect Christiania with Copenhagen, and bring St. Petersburg three days journey nearer London than it is at present.

M. Daguerre, from whom the Daguerreotype process takes its name, died near Paris suddenly on the 10th of July.

Each of the sons of the late Sir Robert Peel seems to have chalked out for himself a course of action. The one prefers the gaieties and frivolities of the fashionable world to the promptings of ambition; the other (Mr. F. Peel) studious and sedate, is bent upon winning honours upon the field where, but yesterday, as it were, his father shone so brilliantly. He has enlisted himself under the banner of Sir James Graham, and at no distant period he will most probably be called to the councils of his Sovereign.

Lord Brougham has retired to Brougham Hall, on the urgent advice of Sir Benjamin Brodie, who, it is said, has told the noble and learned Lord that, to continue his Parliamentary labours, must inevitably prove fatal.

According to the Census, it appears that the population of Great Britain and of the Islands in the British Seas, as enumerated in March 31st, 1851, is 20,936,468; and that the part of the army, navy, and merchant service belonging to Great Britain, but out of the country when the census was taken, is estimated to have been 167,604, making a total of 21,104,072.

Mr. Joseph Spencer, of Dundee, Canada West, and brother of the present editor of the Toronto Christian Guardian, recently fell from his Paper Mills, and received such injuries as resulted in his death.

Considerable damage has been caused to the city of Lyons by the sudden rising of the waters of the Rhone.

TRENOR MUTUAL FIRE INSURANCE OFFICE, Jerusalem Warehouse, Halifax—Rates as moderate as any similar Institution. The Agent, having insured Wesleyan property in the Province, will be happy to receive further applications from Ministers or Trustees, for Insurance on Chapels, Mission Houses, &c., prompt attention paid to all orders—blanks and every required information furnished by DANIEL STARR, AGENT. See advertisement. Halifax, August 23, 1851.



Advertisements.

SPRING IMPORTATIONS.

HALF AX CLOTHING STORE. No. 4. ORDNANCE ROW. The Subscriber has just received by the recent arrivals from England his SPRING SUPPLY, consisting of a large Stock of BREADY MADE CLOTHING...

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 Lives of others in debt to them, are REQUESTED to TAKE NOTICE...

NEW STYLE OF MELODEON.

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

NEW GOODS—Ex Industry.

A further supply just received of CHINA, GLASS and EARTHENWARE, Japaned TEA TRAYS, Cruet Stands...

LANGLEY'S ANTIBILIOUS PILL.

FOR Dyspepsia—all Stomach and Liver Complaints, Headache, Vertigo or Giddiness, Nausea, habitual Constipation, and a GENERAL FAMILY MEDICINE...

THE TRENTON MUTUAL LIFE AND FIRE INSURANCE COMPANY.

Capital \$185,000 Safely Invested. INSURES on Buildings, Stocks, Furniture, &c. at the lowest rates of premium compatible with safety...

ENCOURAGE THE BLIND!

Upholstery, Cane & Mat Work! RICHARD MEAGHER, who has lately returned from a Month's sojourn in Washington, South Boston...

MEDICINES, SPICES, SEEDS, &C.

A FRESH supply of the above, which comprises all the various descriptions usually required by the public has been received by the recent arrivals from Great Britain...

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 Erysipelas of the Neck, which has not only immediately relieved all who have used it...

John Naylor, Esq., Halifax. Andrew Henderson, Esq., Annapolis. Daniel More, Esq., Kentville. William H. Trapp, Esq., Wolfville. Elder Samuel McKeown, Barrington. T. R. Patillo, Esq., Liverpool.

CERTIFICATE. Of persons who were suffering from severe attack of Erysipelas, who had tried the many remedies which are usually prescribed from which they found no relief...

This is to certify, that I have been afflicted with Erysipelas, or the Salt Rheum, as the Doctors call it, for ten years. My hands were frequently so diseased...

ANN S. WHEELOCK, Nidaros. August 5, 1847. This is to certify that my wife was attacked with Erysipelas in the face...

Wilmot, May 13, 1850. This is to certify that my son was severely afflicted with Erysipelas in his leg...

Annapolis, January 3rd, 1851. This is to certify that my daughter about a year ago had a very severe attack of Erysipelas in her head and face...

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

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

PRINCIPAL.—THE REV. HUMPHREY PICKARD, A.M. CHAPLAIN.—THE REV. ALBERT DESBRISAY. TREASURER.—CHAS. F. ALLISON, Esq. BOARD OF INSTRUCTION...

CHEBUCTO HOUSE. NEW & CHEAP GROCERY STORE.

Opposite Messrs. Creighton & Grassie's Wharf. G. HALLS respectfully intimates to his friends and the public that he has removed to his new establishment...

Family and Ship Stores.

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

For Sale at a Bargain. GRANITE COLUMNNS, A SHOP WINDOW. The above will be sold low, if applied for early.

HOLLOWAY'S OINTMENT.

CURE OF RHEUMATISM AND RHEUMATIC GOUT. Extract of a Letter from Mr. Thomas Brunton, Lordport of the Waterloo Tavern, Coatham, Yorkshire, late of the Life Guards, dated September 18th, 1848.

To Professor Holloway. Sir.—For a long time I was a martyr to Rheumatism and Rheumatic Gout, and for ten weeks previous to using your medicine...

Besides my case of Rheumatic Gout, I have lately had proof that your Pills and Ointment will heal any old wound or ulcer as a married woman living near me had had a bad leg for four years...

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

To Professor Holloway. Sir.—With pleasure and gratitude I have to inform you that after suffering for 21 years with a bad leg...

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

To Professor Holloway. Sir.—I was superintending, about six months ago, the erection of one of our Railway Bridges...

AN EXTRAORDINARY CURE OF A DEPERRATE SKIN DISEASE. On the 21st July, 1848, the Editor of the 'Month's Illust' Newspaper, published in India...

Directions for the guidance of patients are affixed to each Pot and Box. Sold at the Establishment of Professor Holloway, 224 Strand, London...

The Pills should be used conjointly with the Ointment in most of the following cases: Bad Legs, Contracted and Scalds, Bad Breasts, Elephantiasis, Sore Nipples, Bunions, Hemorrhoids, Skin Affections, Itchings, Scourvy, St. Andrew's, Yaws, Rheumatism, Glandular swellings, Cancers, Ulcers, Wounds, Chapped hands, Corns (soft), Itch, Piles.

EXTRACT FROM MINUTES OF CITY COUNCIL.

RESOLVED, That Public Notice be given that the Hay & Seales erected by Mr. Jos. Fairbanks, at the head of Fairbanks' Wharf...

IN accordance with the foregoing Resolution, Mr. William Doyle was this day sworn into office. JAMES S. CLARKE, City Clerk.

MEDICINES, PERFUMERY, &C.

EX "Moro Castle" from London, and "Mr. Mor" from Glasgow, the Subscriber has completed his Fall Supply of DRUGS, MEDICINE, PERFUMERY, ESSENCE, &c. of the best quality, and at low rates.

3 SHOPS TO LET.

THE unexpired Lease of the 3 Shops now occupied by the Subscribers in Granville Street and Ordnance Row, and the North Shop in Granite Buildings...

JUDSON'S CHEMICAL EXTRACT OF CHERRY AND LUNGWORT.

FOR THE CURE OF Coughs, Colds, Hoarseness, Spitting of Blood, Night Sweats, Asthma, Liver Complaints, and CONSUMPTION. DO NOT NEGLECT IT. CONSUMPTION.

Can and has been cured in thousands of cases by JUDSON'S CHEMICAL EXTRACT OF CHERRY AND LUNGWORT. The most strongly marked and developed cases of Pulmonary Consumption...

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...

NEW ARRANGEMENT!

Steamers "Admiral," Capt. Wood, "Creole," Capt. Deering. TWO TRIPS A WEEK.

THE American Steamships "Admiral" and "Creole" will for the remainder of the season run in connection, meeting at Eastport, commencing on Tuesday the 8th instant...

Table with columns for Ship Name, Captain, and Fare. Includes 'Admiral', 'Creole', 'St. Andrew's', and 'Caledonia'.

JUST RECEIVED. A new and useful book, 'The Fishes of the County of Gloucestershire' by Thomas Pennant...

Opinions of the Press.

Mr. Tocque is a "Newfoundland" who knows more of us Yankees than most of us know of ourselves. His book is quite remarkable...

