





British Conference.

The Annual Address of the Conference to the Methodist Societies.

DEARLY BELOVED BRETHREN,—The Address which we presented to you on the occasion of our last Annual Meeting, opened with a grateful acknowledgement of prosperity. Signs of prosperity are now also granted to us. Whether we advert to the increase of numbers in our Societies, to the progress of spiritual religion in different places, or to the augmented facilities which are provided for the wider diffusion of experimental and practical Christianity, we find abundant cause, on a review of the year which has just closed, to offer afresh our tribute of thanksgiving to Almighty God, the Father of lights and of mercies, whose "hand is upon all them for good that seek Him."

But we are, at the same time, constrained to mention that disturbances of a serious nature have recently agitated some parts of the Connexion, and produced not a few of the disastrous consequences which are wont to result from dissensions and schisms in a Christian community. We are happy indeed to be assured that, even by means of these disturbances, the principles and fidelity of our best friends have been more fully tried and approved; and we entertain a cheerful hope that, in this case, as in many former ones of a like character, "the things which" have "happened" will, in the issue, and under the control of Him who is "Head over all things to the Church," fall out rather unto the furtherance of the Gospel. Meanwhile, however, we cannot be insensible of the jeopardy to which, not only individuals, but some entire Societies, are exposed; and of the possibility, nay, the probability, that in more instances than it ever will be easy to know or name, there may be a mournful declension in vital godliness, and a departure from the fold of Christ. In these circumstances, it is not without mingled feelings that we proceed to lay before you such counsels and encouragements as the state of our affairs, whether prosperous or adverse, seems most to require.

Permit us, dear Brethren, at the very outset of these our pastoral admonitions, to exhort you to a more diligent cultivation of personal religion, and to the maintenance of circumspection and consistency in all your Christian walk. "Draw nigh to God, and He will draw nigh to you;" draw nigh through child-like and constant faith in Him who "His own self bare our sins in His own body on the tree," who "once suffered for sins, the just for the unjust, that he might bring us to God;" draw nigh by the grace of the Holy Spirit, who supplies all the aid which man needs in approaches to the Most High; and thus, looking to the Father, through the Son, and by the "one Spirit" of truth and love, expect the promised gifts of light, and life, and peace, which so freely descend from the eternal and inexhaustible Source of good. "Blessed is the people that know the joyful sound; they shall walk, O Lord, in the light of Thy countenance." Receive from God, use for God. Cherish "the spirit of grace and of supplications," which the Lord is still pleased to "pour upon" His people. Be attentive to seasons of prayer, private, domestic, social, public; and, in humility, faith, and hope, commit yourselves to Him who "will gather Israel, and keep him, as a shepherd doth his flock;" who "will cause" His people "to walk by the rivers of waters in a straight way, whereon they shall not stumble, while they "shall flow together to the goodness of the Lord," and "their soul shall be as a watered garden." Let your "delight be in the law of the Lord." "Meditate" in it. Make it the subject of edifying conversation in your intercourse with each other. Follow all its lessons; for "the words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." Rejoice, that "through patience and comfort of the Scriptures" you may always "have hope."

"Trust ye in the Lord for ever," and let Him be your unflinching resource, that you may be "as a tree planted by the waters, and that shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from bearing fruit." Forsake not the Lord's Table, but joyfully embrace all the opportunities which may be afforded to you of sharing in the comforts and benefits of that holy Sacrament, of commemorating your Saviour's dying love, of renewing your acts of Christian faith, hope, and charity, and of "showing the Lord's death till He come."—Daily aspire to higher attainments in the life Divine. "Press toward the mark for the prize of the high calling of God in Christ Jesus." Seek that your "love" may be "made perfect." Remember that "God is love," and that "he who dwelleth in love dwelleth in God, and God in him." Faithfully aim at the right application of all your spiritual blessings. "Teach me Thy way, O Lord," says the Psalmist, "and lead me in a plain path, because of mine enemies;"—and again, "Teach me to do Thy will; for Thou art my God. Thy Spirit is good; lead me into the land of uprightness." The kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." But "in these things," in the enjoyment and use of these inestimable blessings, we are taught and bound to "serve Christ." "See then that ye walk circumspectly, not as fools, but as wise." "Who then," writes St. James, "is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "Put on therefore," says St. Paul to the Colossians, "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."

To secure the object which we have now urged on your Christian attention, permit us also, with affectionate earnestness, to warn you against all that might expose your personal religion to danger, and particularly against evils which prevail in the present day. Carefully avoid the indulgence of a suspicious and censorious spirit. Call to mind what our Lord says of our becoming little children that we may enter into the kingdom of God; and dwell also on that beautiful portrait of a true disciple which occurs in the one hundred and thirty-first Psalm; "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exalt myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child." When this temper pervades a Christian Society, there is every ground for confidence, and the grateful anticipation of prosperous times. How truly and cheerfully may it then be added, as the Psalmist himself adds, "Let Israel hope in the Lord from henceforth and for ever." With humility and peace He will bestow prosperity.

Beware of whisperers,—who, under the guise of friendship, and perhaps of great candour, in the possession of your confidence, and in free communication with you, scatter insinuations to the disadvantage of others, and secretly diffuse a poison which may not soon be removed. Consider that the "reproving" at which a Christian man ought to aim is this,—the testimony of his conscience, that in simplicity and godly sincerity, not with lofty wisdom, but by the grace of God, he is "that his" conversation in the world, and more abundantly towards those who are united with him in Christian relations and fellowships. Guard against them who, in any way, so under any professions, "be in wait to receive;" and "speaking the truth," or being sincere, "in love," seek to "grow up into Him in all things, which is the Head, even Christ: from whom the whole body truly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Let "your love abound yet more and more in knowledge and in all judgment." Pray that, in the enjoyment and exercise of this Divine love, "ye may approve things that are excellent," and may, in all events and exigencies, "be sincere and without offence," keeping at the utmost distance from

every thing by which "your minds" might "be corrupted from the simplicity that is in Christ."

Never give entertainment to the spirit of retaliation or revenge. Yield not to enmity. Be prompt and glad to make allowance for the infirmities of others, and to maintain the "charity" which "shall cover the multitude of sins." Do not forget that the only petition in the Lord's Prayer to which He has Himself annexed a particular comment and application, is the one in which He teaches us to say, "Forgive us our debts, as we forgive our debtors;" "for if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Are you assailed, misrepresented, injured? and are you tempted, by reprisals, by contempt, or in any other way which the Law of Truth and Charity does not warrant, to requite what you have suffered? Pause and reflect. Think of what the Law of Moses enjoins: "Thou shalt not hate thy brother in thine heart. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord." "Dearly beloved," says St. Paul, "avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Vengeance, then, is the Lord's, not ours. Let us beware lest we usurp His prerogative, and forget our entire dependence on Him. Has any one done you evil? "Say not thou, I will recompense evil; I will do so to him as he hath done to me; I will render to the man according to his work:—but wait on the Lord, and He shall save thee." "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

Suffer us further to admonish you, that you exert yourselves, in your several spheres of life and action, and according to the abilities and opportunities which the Great Proprietor of all things may have conferred upon you, in the promotion of religion, with all that relates to its peculiar influence, and the maintenance of its sacred Institutions.

Care, with affectionate and faithful zeal, for the spiritual interests of your own families, and of all to whom you may stand in any domestic relation, whether nearer or more remote. Recall to memory the plain and powerful lessons which the Holy Scriptures teach, under every dispensation and in every circumstance, with respect to the religious training of families. It is "God" Himself who "setteth the solitary in families," and whose own word declares that He "will be the God of all the families of Israel." He, then, is the Author of our domestic communities, for which He provides, to which He condescends to stand in the relation of their Head, and by which He is always to be acknowledged and adored.—By the daily reading of His holy word in your families,—by prayer, intercession, and thanksgiving suited to the cases of all their members,—by the free communication of familiar Christian teaching,—by the habitual observance of kind but firm discipline, and by your own consistent examples,—seek that your families, as well as yourselves, may be consecrated to Him to whom both you and they belong,—that they may perpetuate His name and praise when you are no more seen,—and that, in all their branches and connexions, they may escape the calamities which hang over the families that call not on the name of the Lord. Be vigilantly on your guard, "lest there should be among you" a "family whose heart turneth away this day from the Lord our God;" and, for your encouragement, remember that the Lord has promised to "create upon every dwelling-place of Mount Zion," as well as "upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night."

Attend to the sick and poor in your several neighbourhoods, and wherever your influence may extend. "Blessed is he that considereth the poor." He that despiseth his neighbour, "whenever the circumstances of that neighbour may be, "something" but he that hath mercy on the poor, happy is he." He hath dispersed, he hath given to

the poor; his righteousness endureth forever; his horn shall be exalted with honour." Shall we on this subject, forget or disregard His instructions who, in the Parable of the Good Samaritan, has so fully and forcibly answered the question, "Who is my neighbour?" and who, in His solemn description of the proceeding of the last day, speaks of Himself in the person of the poor and suffering, warning us that, in them ("these my brethren," He says, nay, "the least of these my brethren,") He is "an hungry" whom we are to "feed," "a thirsty" whom we are to "give drink," "a stranger" whom we are to "take in," "naked" whom we are to "clothe," "sick," or "in prison," whom we are to "visit." "When James, Cephas, and John," writes St. Paul, "who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the Heathen, and they unto the Circumcision. Only," in this great distribution of apostolical equality, and in this great distribution of apostolical labour, "they would that we should remember the poor; the same," adds this devoted Apostle of the Gentiles, "which I also was forward to do,"—as indeed all his conduct proved. It is unnecessary to remind you that, in this province of most charitable service, our venerable Founder was pre-eminently distinguished, and that it is also a province which the Connexion of Wesleyan Methodists has always sought to cultivate. "See," then, "that ye abound in this grace also." Manifest your care for the poor and needy by your own personal exertions, and by freely supplying all the encouragement in your power to the unostentatious (but patient and most useful) forms of charity which search out the destitute and afflicted in their own abodes of sorrow, and minister at once to their temporal and spiritual relief. And, in these offices of love, do not neglect the seasonable and suitable provision which is due to the aged Christian poor.

Pay a more particular and active regard to the establishment and extension of Christian Schools. You are deeply sensible that all education ought to be based on religion,—that, whether in earlier or in latter life, "the fear of the Lord is the beginning of wisdom,"—and that Christian "fathers" are especially enjoined by apostolical authority, "not to provoke their children to wrath," but to "bring them up in the nurture and admonition of the Lord." This is a principle which you have always been taught to esteem as one of vital and paramount importance, and one from which we trust that nothing will ever be able to move you.—But let us affectionately admonish you to hold it practically, and to promote the institution or enlargement of Christian Schools, not on Sundays only, but also and especially on the week-days. This is a department of Christian service to which we are now peremptorily called, and which we cannot omit, or heedlessly postpone, without injury to others, as well as serious blame to ourselves. Opportunities are afforded in a larger measure than formerly, by the erection, for example, of the spacious and most convenient premises at Westminster, where, in addition to the education of children, a competent number of Teachers, both male and female, will be trained, to meet the demands of the Connexion. It is our confident hope that this noble Establishment will not fail, or be impeded in its operations, for want of adequate support. Let us diligently maintain and use all the facilities which are, or which may be, provided for the religious welfare of them who are now rising into life, that we may not "hide" what we have "heard and known," but may "show to the generation to come, the praises of the Lord, and His strength, and His wonderful works that He hath done,—that the generation to come may know them, even the children which shall be born, who shall arise and declare them to their children, that they may set their hope in God, and not forget the works of God, but keep His commandments."

Freely concur with your Christian Brethren of other Communities, and according to the earnest recommendations which you have often received from us on this subject, in striving by all the means which Christians are taught to use to secure a better ob-

servance of the Lord's-day, and of other institutions which it has pleased Almighty God to appoint. Whatever pleas or excuses may be urged on the other side, as to the plain teachings of Scripture. For the inflexible rule which is there prescribed, and let no man's cupidity or man's pleasure divert your attention from it. Efforts on right and well-tryed principles, such as the spirit of truth and unfeigned good reprocuted, "by evil report and good report, in patience and peace, and offered in love and submission to God, cannot fail to end in some gratifying success. Permit here also to remind you of the admonition which we addressed to you last year at large, to be constantly on your guard against the love of the world, and the encroachments of a worldly spirit. Let the claims of man, real or imaginary, not the claims of yourselves or your lies, interfere with the claims of God, and in your secular plans and engagements be cautious how you connect yourselves directly or indirectly, with what involves a practical disregard of God's day, or a violation of its sanctity, cannot prevent "other men's sins," "partakers" of them.

Allow us further to exhort you according to your means and opportunity you support what is emphatically called Work of God, at home and abroad, as you do in from motives which rise far above the reach or influence of vain and glib insinuations. As in other for Christian effort, so also in this, let there be a willing mind." When the commanded Moses to "speak unto the children of Israel, that they should Him an offering" for the Tabernacle added, "Of every man that giveth willingly with his heart ye shall take offering." Accordingly, as is afterwards related, "they came, every one whom stirred him up, and every one who spirit made willing, and they brought their offering;"—"they came, both men and women, as many as were willing." "The people," in David's rejoiced, for that they offered willingly, cause with perfect heart they offered to the Lord,"—so that David gratefully say, "I have seen with people, which are present here, to singly unto Thee." The chief of them, in Ezra's time, "offered freely after their ability." A gift presented a mind thus willing and ready, "is el according to that a man hath, according to that he hath not." man," then, "according as he purges his heart, so let him give; not of necessity: for God loveth a grayer." He that giveth, let him with simplicity." When these followed, the Work of God, in its parts and provinces, will not be of the pecuniary supplies which are to carry out its several operations.

Seek to conserve the godly order ought to exist in every Christian Society. Let every one be found at his present on the duties and services we allotted him. And here we would our beloved brethren, the Leaders, Preachers, and others who sustain offices in the Connexion, to their respective labours with patient zeal, and to "take courage." Labour is not in vain in the Lord: as in Jerusalem is banded as a city that is together," or "at unity in itself." St. Paul was writing to the Colossians, "Though I be absent in the Lord, I will be with you in the spirit, joyfully holding your order, and the steady your faith in Christ." If every one his due order,—it is "I seek not things, but also on the things of if he faithfully occupy the place of Grace and Providence of God be led to him, and in all this, he anticipate success,—he shall be pointed. Peace shall calm and his spirit: the path of useful and service shall open more and in him, and in his faithful endeavor, from our common Saviour's cause happily prove that "the fruit of peace is sown in peace, of them peace." "The wicked," indeed, with a deceitful work: but to him



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Directly concur with your Christian Brethren of other Communities, and according to earnest recommendations which you often received from us on this subject, giving by all the means which Christians are taught to use to secure a better ob-

servance of the Lord's-day, and of other institutions which it has pleased Almighty God to appoint. Whatever pleas or excuses may be urged on the other side, adhere to the plain teachings of Scripture. Follow the infallible rule which is there prescribed; and let no man's cupidity or man's pleasure divert your attention from it. Efforts based on right and well-tryed principles, sustained in the spirit of truth and unfeigned charity, prosecuted, "by evil report and good report," in patience and peace, and offered in prayer and submission to God, cannot fail in the end of some gratifying success. Permit us here also to remind you of the admonitions which we addressed to you last year more at large, to be constantly on your guard against the love of the world, and the encroachments of a worldly spirit. Let not the claims of yourselves or your families, interfere with the claims of God;—in your secular plans and engagements, be cautious how you connect yourselves, directly or indirectly, with what may involve a practical disregard of God's own day, or a violation of its sanctity. If you cannot prevent "other men's sins," be not "partakers" of them.

Allow us further to exhort you that, according to your means and opportunities, you support what is emphatically called the Work of God, at home and abroad, and that you do it from motives which rise far above the reach or influence of vain and groundless insinuations. As in other forms of Christian effort, so also in this, let there be "first a willing mind." When the Lord commanded Moses to "speak unto the children of Israel, that they should bring Him an offering" for the Tabernacle, it was added, "Of every man that giveth it willingly with his heart ye shall take my offering." Accordingly, as is afterwards related, "they came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering." "They came, both men and women, as many as were willing heartedly." "The people," in David's day, "rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord."—so that David could gratefully say, "I have seen with joy Thy people, which are present here, to offer willingly unto Thee." The chief of the fathers, in Ezra's time, "offered freely, and after their ability." A gift presented with a mind thus willing and ready, "is accepted according to that a man hath, and not according to that he hath not." "Every man," then, "according as he purposed in his heart, so let him give; not reluctantly, or of necessity; for God loveth a cheerful giver." "He that giveth, let him do it with simplicity." When these rules are followed, the Work of God, in its several parts and provinces, will not and cannot fail of the pecuniary supplies which are needful to carry out its several operations.

Seek to conserve the godly order which ought to exist in every Christian Society.—Let every one be found at his proper position on the duties and services which are allotted him. And here we would exhort our beloved brethren, the Leaders, Local Preachers, and others who sustain important offices in the Connexion, to prosecute their respective labours with peaceful and patient zeal, and to "take courage." Their "labour is not in vain in the Lord." "Jerusalem is banded as a city that is compact together," or "at unity in itself." When St. Paul was writing to the Colossians, he said, "Though I be absent in the flesh, yet am I with you in the spirit, rejoicing and beholding your order, and the steadfastness of your faith in Christ." "If every one observe his due order,—it is 'Look not on his own things, but also on the things of others,'—if he faithfully occupy the place which the Grace and Providence of God have assigned to him, and if, in all this, he cheerfully anticipate success,—he shall not be disappointed. Peace shall calm and tranquillize his spirit; the path of useful and honourable service shall open more and more before him, and in his faithful endeavours to promote our common Saviour's cause, he shall happily prove that "the fruit of righteousness is sown in peace, of them that make peace." "The wicked," indeed, "worketh a deceitful work: but to him who thus

"soweth righteousness shall be a sure reward." Let each one, then, abide in his station,—let him do the work of the day in its day, contented with it whatever it may be,—and let him wait, in humble expectation, until the Lord of all, who bestows the several talents which we are to use for Him, shall Himself say, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

But to all these counsels let us add one of supreme importance, and which relates to the duty of prayer for the richer visitations of the Holy Spirit, with a fervent hope of them. The blessing which the church of Christ, in its Ministers and people, at home and in other lands, especially needs, at the present,—the blessing which the world itself needs in its various movements and inquiries,—the blessing which all need,—is a larger manifestation of the Spirit's grace and power. This will allay agitation,—this will give true peace and prosperity,—this will call forth the convictions which are already secretly wrought in many hearts,—this will reveal Christ in the souls of men, and will effectually supply the general want. "The parched ground shall become a pool, and the thirsty land springs of water; in the habitation of dragons, where each lay, shall be grass with reeds and rushes." When the Lord, in fulfilment of His own promise, shall "pour water upon him that is thirsty, and floods upon the dry ground," when He shall "pour His Spirit upon our seed, and His blessing upon our offspring," then, by a corresponding augmentation of every good, by a new, rapid, and abundant prosperity, "they shall spring up as among the grass, as willows by the water-courses.—One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." But, "thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock."

The addition of numbers to the Societies, during the past year, is Nine Thousand and Four, besides more than Twenty Thousand who have been received on trial. Thirty-five of our Brethren in the Ministry have, this year, departed to their rest.—Among these we are called, with affectionate remembrances and regrets, to record the name of the venerable RICHARD KERR, who had honourably sustained the Ministerial Office for sixty-three years,—fifty-nine of which he spent in the full and efficient service of the several stations to which he was appointed. He was an eminent father in our Israel, and, through all the years of his protracted life, a faithful follower of his Lord,—able, devoted, unwearying, guided with a counsel which never forsook or failed him, and blessed with that "peace of God which passeth all understanding,"—a peace which, amidst all the changes of life, and in the nearest approach to death, "kept his heart and mind through Christ Jesus." But, "instead of thy fathers shall be thy children." Thirty-six young men, after having honourably completed the term of their probation, are, this year, admitted into full Ministerial Connexion with the Conference; and from the spirit which they manifested, and the gifts with which they are severally endowed, they promise far to approve themselves as a part of the succession of "faithful men, who shall be able to teach others also."

For the harmony and peace, which have pervaded the sittings of this Conference, as well as of its Preparatory Committees, and for the refreshing influences which have accompanied its various religious services, we would offer our joint and fervent thanksgivings to Him who is the Author of all life and love. It is He who alone can make His servants to "be of the same mind one toward another,"—that they may "stand fast in one spirit, with one mind striving together for the faith of the Gospel." Memorials and Letters have been received by the Conference from persons in their individual capacity, and from Special Circuit Meetings. These have passed under a careful examination; the contents of them have been distinctly reported, and have been con-

sidered with serious and deliberate attention. For the determination of the Conference upon them, we refer to the Minutes which are especially prepared on that subject.—But it seems right, and it may also suffice, in this place, to say, that to the system of doctrine and discipline which we have received from our fathers, and which we believe to be in strict accordance with the teachings of the Holy Scripture, we are resolved, by the grace of God, steadfastly to cleave; nor can we, in particular, allow anything to interfere with that great *Connexional* character which is indelibly stamped on all our Institutions. We cannot violate the trust which has been confided to us; and we affectionately exhort you, dear brethren, to maintain the privileges which you, with ourselves, are permitted so largely and freely to share. "Meddle not with them that are given to change," or, as the margin reads, with "changers;" but whereto ye "have already attained" in the use and application of the manifold helps which you enjoy, seek to "walk," as we also would pray that we may ourselves be enabled to walk, "by the same rule," and to "mind the same thing."

Finally, brethren, whatsoever things are true, whatsoever things are honest, (or "venerable,") whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise think on these things."

Signed on behalf and by order of the Conference,

JOHN BERHAM, President.  
JOHN HANNAN, Secretary.  
London, August 20th, 1850.

General Miscellany.

**Value of Sound Knowledge.**

To overcome the evil principles indigenous in the human breast by the force of principles that are antagonistic to them—to neutralise the selfish, corrupt, and sensualising, spontaneous produce of our nature by the sanctifying power of a revealed scheme of faith and duty—to give the mind just views of its moral and religious obligations,—to implant truth, mercy, justice, patience, fidelity, and prudence, forbearance under injury and sympathy with misfortune, as governing sentiments in the soul—to teach man his ever-during relations to man, whether a relative, a neighbour, a stranger, or a sovereign, and his indissoluble subjection to divine rule, whether reconciled or averse to it—these are the most important topics of instruction for rich and poor, the noblest in their nature and office, ministering soothing and dignity to humanity now, and preparing it for the sanctities of heaven at the close of mortal probation. The true end of learning, as Milton has it, "is to repair the ruin of our first parents, by regaining to know God aright, and out of that knowledge to love him, to imitate him, to be like him, as we may be nearest by possessing our souls of true virtue, which, being united to the heavenly grace of faith, makes up the highest perfection." The ruin may be repaired the most easily in the childhood of human nature; for before evil habits have a root before the harmonising influences of the world have been imparted, and the distractions of society, been entered the truths of Scripture may be brought to bear upon the heart, and conscience witness the greater probability of effect. The principles of religion that are essential to moral elevation, that save and sanctify, are not among the unprofitable points of theology, but are far more comprehensible to the opening mind than the common truths of natural science. As Augustine finely observes—"The Bible so speaketh, that with the height of it, it reaches the depth of it; and with the depth of it, it reaches the height of it; it teaches men of the greatest knowledge and understanding, and with the simplicity of a child's words, and with the language of a peasant's tongue."

**True Humility.**

True humility is when it brings us to our own souls, and we are content with the measure of what we are. It is not that we should be the least of others, but that we should be the least of ourselves. It is the proud man, the proud professor of the gospel, who is the real enemy of the true humility. True humility is not a mere affectation, but a genuine feeling of our own unworthiness, and a reliance on the grace of God. It is the true humility that leads us to love others, and to be content with our lot. It is the true humility that leads us to be patient under affliction, and to be joyful in tribulation. It is the true humility that leads us to be meek and lowly in spirit, and to be gentle and patient with all men. It is the true humility that leads us to be kind and merciful to all men, and to be long-suffering and forgiving to all men. It is the true humility that leads us to be pure in heart, and to be single-minded in our love to God and to our neighbor. It is the true humility that leads us to be diligent in our duty, and to be faithful in our service. It is the true humility that leads us to be content with our lot, and to be satisfied with our portion. It is the true humility that leads us to be joyful in our trials, and to be patient in our afflictions. It is the true humility that leads us to be meek and lowly in spirit, and to be gentle and patient with all men. It is the true humility that leads us to be kind and merciful to all men, and to be long-suffering and forgiving to all men. It is the true humility that leads us to be pure in heart, and to be single-minded in our love to God and to our neighbor. It is the true humility that leads us to be diligent in our duty, and to be faithful in our service. It is the true humility that leads us to be content with our lot, and to be satisfied with our portion. It is the true humility that leads us to be joyful in our trials, and to be patient in our afflictions.

lower in its own estimation, will be led to imitate their practices. The reason why we are censorious and hard-hearted is simply this: we have not the spirit of Christ—are none of his. Never let us deem ourselves Christians till we bear some resemblance to our meek, lowly, and compassionate Master. The religion which he puts into the hearts of his followers, softens the character, sweetens the temper, and enlarges all the tender affections of the soul, and fills it with kindness and with love.—Bradley.

Correspondence.

*Extract of a Letter from Mr. George Moore, late Superintendent of the Charlotte Town Wesleyan Sabbath School, who sailed in the Brig "Fanny" for California in Novr. last.*

**San Francisco.**  
29th June.—We have at length cast anchor in the harbour of San Francisco, after a tedious passage of 228 days. On the 17th June we fell in with a ship from New Zealand, for the same destination. On boarding her, for the day was calm, we ascertained that she had six or seven cabin passengers, two of whom were ladies—and were happy to find that some of them were Wesleyans. In one of the passengers, whose name was Williamson, I was particularly interested, on account of the similarity of our circumstances. Like myself he had left a wife and young family—and had also been Superintendent of a Sabbath School up to the period of leaving his home in New Zealand. He gave me a most interesting account of that country, and its inhabitants, and was well acquainted with the Rev. Mr. Lawrence, Superintendent of the South Sea Missions, who, he said, had left in the Mission ship "John Wesley," a short time before his departure, on a visit to one of the islands. One of the female passengers had been a Sabbath School teacher for some years. They arrived here about a week ago, and I expect to meet them all at chapel to-morrow.

15th July.—The climate of San Francisco is anything but agreeable. It is very warm from 10 A. M. to 2 P. M., but during the interval it is equally cold and unpleasant with our November. As soon as the sun goes down, and sometimes before, a heavy mist comes down from the mountains, which continues to fall during the night, and wets almost as effectually as would your Island rains. In consequence of these sudden changes colds are very prevalent, and those who neglect to care for their health are in much danger of being laid up. It is said that at the mines the climate is much more conducive to health. The City has grown within the last six months to an almost incredible extent. It has been ascertained that since the 1st of January 2760 houses have been erected. There are a great number of gambling houses, fitted up after the first style, and thronged day and night, Sundays not excepted. Of these the "Parker House" and "Empire" are the most fashionable. The walls are decorated with pictures of such a character as would almost cause a blush to rise on the cheek of a professed libertine. A band is in attendance, and indeed every thing is there calculated to lure the unwary from the paths of virtue.

The Postal affairs of the country are of the most gigantic description. The last mail from the United States was contained in 160 bags, and required 60 mules to transport it across the Isthmus. The letters are not delivered till three days after their arrival—that time being required to assort them.

The "Fanny" and cargo sold together for \$8,500. I understand that the bark "Rory O'More" and her cargo were sold at a much greater advance. The vessel from New Zealand, before alluded to, is about to return with her cargo (consisting of lumber) unsold at cost them £10 per M., and the highest price to be obtained is £3. Two cargoes from Valparaiso have been given up for the freight—but I think prices will rise as the season advances.

The two Sabbaths I have spent here have forcibly reminded me of home. Having been privileged with the faithful preaching of the gospel and the friendly class-meeting, and especially last Sabbath, when the sacrament was administered. There we met around God's altar strangers to each other, gathered from various parts of the globe—black and white, yet all speaking the same language, in loving concert and concord from the same source, as if we were that people which manifested the city of our God. The minister, the Rev. Mr. Taylor is a kind, friendly man, and a faithful preacher of the cross of Christ. I cannot soon forget the affectionate and earnest manner in which he prayed for the absent friends of this congregation, their fathers, and mothers, wives and little ones, and the fervent and hearty "amen" which burst from the lips of his deeply affected audience.

As soon after my arrival as I possibly could, I called upon him and presented the letter which the Rev. Mr. Botterell so kindly gave me before leaving the island.

The city presents to us a singular aspect,—the driving, shouting, bustling, &c., being so different from anything to which we have heretofore been



British Conference.

The Annual Address of the Conference to the Methodist Societies.

DEARLY BELOVED BRETHREN.—The Address which we presented to you on the occasion of our last Annual Meeting, opened with a grateful acknowledgement of prosperity. Signs of prosperity are now also granted to us. Whether we advert to the increase of numbers in our Societies, to the progress of spiritual religion in different places, or to the augmented facilities which are provided for the wider diffusion of experimental and practical Christianity, we find abundant cause, on a review of the year which has just closed, to offer afresh our tribute of thanksgiving to Almighty God, the Father of lights and of mercies, whose "hand is upon all them for good that seek Him."

But we are, at the same time, constrained to mention that disturbances of a serious nature have recently agitated some parts of the Connexion, and produced not a few of the disastrous consequences which are wont to result from dissensions and schisms in a Christian community. We are happy indeed to be assured that, even by means of these disturbances, the principles and fidelity of our best friends have been more fully tried and approved; and we entertain a cheerful hope that, in this case, as in many former ones of a like character, "the things which have happened" will, in the issue, and under the control of Him who is "Head over all things to the Church," "fall out rather unto the furtherance of the Gospel." Meanwhile, however, we cannot be insensible of the jeopardy to which, not only individuals, but some entire Societies, are exposed; and of the possibility, nay, the probability, that in more instances than it ever will be easy to know or name, there may be a mournful declension in vital godliness, and a departure from the fold of Christ. In these circumstances, it is not without mingled feelings that we proceed to lay before you such counsels and encouragements as the state of our affairs, whether prosperous or adverse, seems most to require.

Permit us, dear Brethren, at the very outset of these our pastoral admonitions, to exhort you to a more diligent cultivation of personal religion, and to the maintenance of circumspection and consistency in all your Christian walk. "Draw nigh to God, and He will draw nigh to you;" draw nigh through child-like and constant faith in Him who "His own self bare our sins in His own body on the tree," who "once suffered for sins, the just for the unjust, that he might bring us to God;" draw nigh by the grace of the Holy Spirit, who supplies all the aid which man needs in approaches to the Most High; and thus, looking to the Father, through the Son, and by the "one Spirit" of truth and love, expect the promised gifts of light, and life, and peace, which so freely descend from the eternal and inexhaustible Source of good. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of Thy countenance." Receive from God, use for God. Cherish "the spirit of grace and of supplications," which the Lord is still pleased to "pour upon" His people. Be attentive to seasons of prayer, private, domestic, social, public; and, in humility, faith, and hope, commit yourselves to Him who "will gather Israel, and keep him, as a shepherd doth his flock;" who "will cause" His people "to walk by the rivers of water—in a straight way, wherein they shall not stumble, while they shall flow together to the goodness of the Lord;" and "their soul shall be as a watered garden." Let your "delight be in the law of the Lord;" "Meditate" in it. Make it the subject of edifying conversation in your intercourse with each other. Follow all its lessons; for "the words of the Lord are pure words, as silver tried in a furnace of earth, purified seven times." Rejoice, that "through patience and comfort of the Scriptures" you may always "have hope." "Trust ye in the Lord for ever," and let Him be your unfailing resource, that you may be "as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh,

but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from bearing fruit." Forsake not the Lord's Table, but joyfully embrace all the opportunities which may be afforded to you of sharing in the comforts and benefits of that holy Sacrament, of commemorating your Saviour's dying love, of renewing your acts of Christian faith, hope, and charity, and of "showing the Lord's death till He come."—Daily aspire to higher attainments in the life Divine. "Press toward the mark for the prize of the high calling of God in Christ Jesus." Seek that your "love" may be "made perfect." Remember that "God is love," and that "he who dwelleth in love dwelleth in God, and God in him." Faithfully aim at the right application of all your spiritual blessings. "Teach me Thy way, O Lord," says the Psalmist, "and lead me in a plain path, because of mine enemies;"—and again, "Teach me to do Thy will; for Thou art my God. Thy Spirit is good; lead me into the land of uprightness." The kingdom of God is "righteousness, and peace, and joy in the Holy Ghost." But "in these things," in the enjoyment and use of these inestimable blessings, we are taught and bound to "serve Christ." "See then that ye walk circumspectly, not as fools, but as wise."

"Who then," writes St. James, "is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." "Put on therefore," says St. Paul to the Colossians, "as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." To secure the object which we have now urged on your Christian attention, permit us also, with affectionate earnestness, to warn you against all that might expose your personal religion to danger, and particularly against evils which prevail in the present day. Carefully avoid the indulgence of a suspicious and censorious spirit. Call to mind what our Lord says of our becoming little children that we may enter into the kingdom of God; and dwell also on that beautiful portraiture of a true disciple which occurs in the one hundred and thirty-first Psalm: "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child." When this temper pervades a Christian Society, there is every ground for confidence, and the grateful anticipation of prosperous times. How truly and cheerfully may it then be added, as the Psalmist himself adds, "Let Israel hope in the Lord from henceforth and for ever." With humility and peace He will bestow prosperity.

Beware of whisperers,—who, under the guise of friendship, and perhaps of great candour, in the possession of your confidence, and in free communication with you, scatter insinuations to the disadvantage of others, and secretly diffuse a poison which may not soon be removed. Consider that the "rejoicing" at which a Christian man ought to aim is this, "the testimony of his conscience, that in simplicity and godly sincerity, not with hypocrisy, but by the grace of God, he has had his conversation in the world, and more abundantly towards those who are united with him in Christian relations and fellowships. Guard against them who, in any way, or under any professions, "begin to deceive;" and "speaking the truth," "or being sincere," "in love," seek to "grow up into Him in all things," which is the Head, even Christ; from whom the whole body truly joined together and compacted by that which every joint supplieth, according to the effectual work, in the measure of every part, maketh increase of the body unto the edifying of itself in love." Let "your love abound yet more and more in knowledge and in all judgment." Pray that, in the enjoyment and exercise of this Divine love, "ye may approve things that are excellent;" and may, in all events and exigencies, "be sincere and without offence," keeping at the utmost distance from

every thing by which "your minds" might "be corrupted from the simplicity that is in Christ."

Never give entertainment to the spirit of retaliation or revenge. Yield not to enmity. Be prompt and glad to make allowance for the infirmities of others, and to maintain the "charity" which "shall cover the multitude of sins." Do not forget that the only petition in the Lord's Prayer to which He has Himself annexed a particular comment and application, is the one in which He teaches us to say, "Forgive us our debts, as we forgive our debtors;" "for if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Are you assailed, misrepresented, injured? and are you tempted, by reprisals, by contempt, or in any other way which the Law of Truth and Charity does not warrant, to requite what you have suffered? Pause and reflect. Think of what the Law of Moses enjoins: "Thou shalt not hate thy brother in thine heart. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord." "Dearly beloved," says St. Paul, "avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord." Vengeance, then, is the Lord's, not ours. Let us beware lest we usurp His prerogative, and forget our entire dependence on Him. Has any one done you evil? "Say not thou, I will recompense evil; I will do so to him as he hath done to me; I will render to the man according to his work:—but wait on the Lord, and He shall save thee." "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

Suffer us further to admonish you, that you exert yourselves, in your several spheres of life and action, and according to the abilities and opportunities which the Great Proprietor of all things may have conferred upon you, in the promotion of religion, with all that relates to its peculiar influence, and the maintenance of its sacred Institutions.

Care, with affectionate and faithful zeal, for the spiritual interests of your own families, and of all to whom you may stand in any domestic relation, whether nearer or more remote. Recall to memory the plain and powerful lessons which the Holy Scriptures teach, under every dispensation and in every circumstance, with respect to the religious training of families. It is "God" Himself who "setteth the solitary in families," and whose own word declares that He "will be the God of all the families of Israel." He, then, is the Author of our domestic communities, for which He provides, to which He condescends to stand in the relation of their Head, and by which He is always to be acknowledged and adored.—By the daily reading of His holy word in your families,—by prayer, intercession, and thanksgiving suited to the cases of all their members,—by the free communication of familiar Christian teaching,—by the habitual observance of kind but firm discipline, and by your own consistent examples,—seek that your families, as well as yourselves, may be consecrated to Him to whom both you and they belong,—that they may perpetuate His name and praise when you are no more seen,—and that, in all their branches and connexions, they may escape the calamities which hang over the families that call not on the name of the Lord. Be vigilantly on your guard, "lest there should be among you" a "family whose heart turneth away this day from the Lord our God;" and, for your encouragement, remember that the Lord has promised to "create upon every dwelling-place of Mount Zion," as well as "upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night."

Attend to the sick and poor in your several neighbourhoods, and wherever your influence may extend. "Blessed is he that considereth the poor." "He that despiseth his neighbour, whatever the circumstances of that neighbour may be, "smileth;" but he that hath mercy on the poor, happy is he." "He hath dispersed, he hath given to

the poor; his righteousness endureth forever; his horn shall be exalted with honour." Shall we on this subject, forget or disregard His instructions who, in the Parable of the Good Samaritan, has so fully and forcibly answered the question, "Who is my neighbour?" and who, in His solemn description of the proceeding of the last day, speaks of Himself in the person of the poor and suffering, warning us that, in them ("these my brethren," He says, nay, "the least of these my brethren,") He is "an hungry" whom we are to "feed," "a thirsty" to whom we are to "give drink," "a stranger" whom we are to "take in," "naked" whom we are to "clothe," "sick" or "in prison," whom we are to "visit?" "When James, Cephas, and John," writes St. Paul, "who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hand of fellowship; that we should go unto the Heathen, and they unto the Circumcision. Only," in this recognition of apostolical equality, and in this great distribution of apostolical labour, "they would that we should remember the poor; the same," adds this devoted Apostle of the Gentiles, "which I also was forward to do,"—as indeed all his conduct proved. It is unnecessary to remind you that, in this province of most charitable service, our venerable Founder was pre-eminently distinguished, and that it is also a province which the Connexion of Wesleyan Methodists has always sought to cultivate. "See," then, "that ye abound in this grace also." Manifest your care for the poor and needy by your own personal exertions, and by freely supplying all the encouragement in your power to the unostentatious (but patient and most useful) forms of charity which search but the destitute and afflicted in their own abodes of sorrow, and minister at once to their temporal and spiritual relief. And, in these offices of love, do not neglect the reasonable and suitable provision which is due to the aged Christian poor.

Pay a more particular and active regard to the establishment and extension of Christian Schools. You are deeply sensible that all education ought to be based on religion,—that, whether in earlier or in latter life, "the fear of the Lord is the beginning of wisdom,—and that Christian "fathers" are especially enjoined by apostolical authority, "not to provoke their children to wrath," but to "bring them up in the nurture and admonition of the Lord." This is a principle which you have always been taught to esteem as one of vital and paramount importance, and one from which we trust that nothing will ever be able to move you.—But let us affectionately admonish you to hold it practically, and to promote the institution or enlargement of Christian Schools, not on Sundays only, but also and especially on the week-days. This is a department of Christian service to which we are now peremptorily called, and which we cannot omit, or heedlessly postpone, without injury to others, as well as serious blame to ourselves. Opportunities are afforded in a larger measure than formerly, by the erection, for example, of the spacious and most convenient premises at Westminster, where, in addition to the education of children, a competent number of Teachers, both male and female, will be trained, to meet the demands of the Connexion. It is our confident hope that this noble Establishment will not fail, or be impeded in its operations, for want of adequate support. Let us diligently maintain and use all the facilities which are, or which may be, provided for the religious welfare of them who are now rising into life, that we may not "hide" what we have "heard and known," but may "show to the generation to come, the praises of the Lord, and His strength, and His wonderful works that He hath done,—that the generation to come may know them, even the children which shall be born, who shall arise and declare them to their children, that they may set their hope in God, and not forget the works of God, but keep His commandments."

Freely concur with your Christian Brethren of other Communities, and according to the earnest recommendations which you have often received from us on this subject, in striving by all the means which Christians are taught to use to secure a better ob-

servance of the Lord's-day, and of other institutions which it has pleased Almighty God to appoint. Whatever pleas or excuses may be urged on the other side, adhere to the plain teachings of Scripture. "For the inflexible rule which is there prescribed, and let no man's cupidity or man's plevd divert your attention from it. Efforts to on right and well-tried principles, sustained in the spirit of truth and unfeigned charity, prosecuted, "by evil report and good report in patience and peace, and offered in patient submission to God, cannot fail in end of some gratifying success. Permit here also to remind you of the admonition which we addressed to you last year, at large, to be constantly on your guard against the love of the world, and the croachments of a worldly spirit. Let the claims of man, real or imaginary, not the claims of yourselves or your lies, interfere with the claims of God, and in your secular plans and engagements, be cautious how you connect yours directly or indirectly, with what involve a practical disregard of God's day, or a violation of its sanctity. I cannot prevent "other men's sins," but "partakers" of them.

Allow us further to exhort you that, according to your means and opportunities, you support what is emphatically called the Work of God, at home and abroad, and you do it from motives which rise far above the reach or influence of vain and glibless insinuations. As in other for Christian effort, so also in this, let the "first a willing mind." When the commanded Moses to "speak unto the children of Israel, that they should bring him an offering" for the Tabernacle, added, "Of every man that giveth willingly with his heart ye shall take it." Accordingly, as is afterwards related, "they came, every one whose spirit made willing, and they brought their offering;"—"they came, both men and women, as many as were willing ed." "The people," in David's day, "were joyful, for that they offered willingly, cause with perfect heart they offered freely to the Lord;"—so that David gratefully says, "I have seen with mine eyes, and have heard with mine ears, and have seen the people, which are present here, to a willingly unto Thee." The chief of them, in Ezra's time, "offered freely after their ability." A gift presented a mind thus willing and ready, "is as el according to that a man hath, according to that he hath not." "man," then, "according as he purp his heart, so let him give; not of or of necessity; for God loveth a giver." "He that giveth, let him with simplicity." When these r followed, the Work of God, in its parts and provinces, will not and ca of the pecuniary supplies which are to carry out its several operations.

Seek to conserve the godly order ought to exist in every Christian Society. Let every one be found at his proper station in the duties and services w allotted him. And here we would our beloved brethren, the Leader Preachers, and others who sustain an offices in the Connexion, to their respective labours with patient zeal, and to "take courage;" labour is not in vain in the Lord. Jerusalem is builded as a city that is together," or "that unity in itself." St. Paul was writing to the Colossians, "Though I be absent in the am I with you in the spirit, joyfully holding your order, and the steady your faith in Christ." It every of his due order,—it ne "I look not of things, but also on the things of if he faithfully occupy the place of grace and Providence of God has led to him, and if, in all this, he anticipate success,—he shall not pointed. Peace shall calm and his spirit the path of useful and h service shall open "more and more, and in his faithful endeavours to our common Saviour's cause happily prove that "the fruit of peace is sown in peace, of them peace." "The wicked," indeed, with a deceitful work; but to him







accustomed. All are eager and anxious in the pursuit of gold. Gold is the god, and the only one, worshipped by a great majority of the inhabitants—they have no ear, no heart, for the wants and sufferings of their fellow men. On the last Sabbath afternoon we heard Mr. Taylor preach in the public square, which he does every Sabbath. The service commenced by Mr. T. and his wife (who is a very young woman), singing a very pretty piece called "All is well." This collected a number of persons who were idling in front of the "Parker" and "Empire" gambling houses. He then gave out a hymn, and commenced speaking to the multitude in a simple and affectionate manner. His text was "And when He was come near and beheld the city, He wept over it."—and when in the application he spoke of the associations of bygone days I saw more than one sturdy, horror-featured man striving in vain to conceal the tears which trembled in his eye. I was much affected by the service, and trust that words were spoken in season to some. At any rate there were those present, who, if this minister of Christ had not gone forth into the highway, would not have heard that whereby they may be saved.

In the evening I attended the class-meeting. There were about thirty persons present, nearly the whole of whom, like ourselves, were strangers newly arrived. Among those who spoke was a young sailor, who had sailed for nearly four years in the mission ship "John Wesley." He and all her crew, with one exception, had been converted on board. He says she is about returning home, and he left her to come to California. It was quite affecting to hear those strangers in a strange land advertising to the endearments of home.—One in particular spoke of the last words addressed to him by his dear wife, "Clave close to the Lord, and He will protect you." In referring to my much loved home, I could not help saying—

What peaceful hours I there enjoyed  
How sweet their memory still.

For the Wesleyan.

#### Tea Meeting—Point De Bute Circuit.

Ms. Error.—On Friday evening, Sept. 13th, according to announcement, a most interesting Tea meeting was held in the upper part of Mr. Wm. Treuman's house, which he kindly allowed us to occupy. The object of the meeting was to procure a suitable library for the Wesleyan Methodist Sabbath School, in the vicinity of Point De Bute.

Precisely at five o'clock the ladies who engaged to take tables, had all things in readiness. About that time we entered the room—found it spacious—provided with a sufficient number of tables to accommodate all the guests anticipated, and these abundantly supplied with the good things of this life. The ladies had evidently done their duty. The blessing of Heaven having been invoked, through the medium of vocal music, all appeared to enjoy a good repast.

After Tea, the Rev. J. Hennigar was called to the chair. The Superintendent briefly stated the object contemplated and the necessity and desirability of carrying it into effect, and offered some remarks complimentary of those immediately connected with the Sabbath School. He also referred to the objections sometimes urged against Tea meetings, showing that they were either fallacious, or did not result from them as a necessary consequence,—and concluded by complimenting the ladies for the good taste and liberality displayed in their arrangements.

The Chairman next occupied the time of the meeting, by delivering, in his accustomed felicitous manner, an excellent speech, filled with anecdote, good sense, and good feeling.

He was followed by our esteemed and tried friend, W. Chapman, Esq., of Petrolia, who, for some time, interestingly directed attention to the origin, progress, and blessed effects of Sabbath Schools. His statements of facts evidently proved that from small beginnings God produces mighty results.

The governor and chaplain of the Wesleyan Sackville Academy, now presented himself, and in a chaste, neat, suitable and truly instructive speech, interested the audience.

After a few moments intermission, and a hymn of praise to the most high God having been sung, the highly esteemed Principal of the Wesleyan Academy, the Rev. H. Pickard, delivered an excellent and useful address, abounding with sterling sense, argument, humour and feeling.

Mr. T. Pickard, junr., delivered the closing speech. This gentleman, with his wit, humour, anecdote and criticism, enlivened the meeting, and certainly evinced that he was well calculated to bring up the rear.

About two hundred persons were estimated to be present. The meeting throughout was conducted with the utmost decorum, and all seemed delighted.

The chairman after announcing that the sum of eight pounds, or upwards, was realized as the proceeds of the Tea meeting, closed the delightful services of the evening, with singing, prayer, and the benediction.

GEORGE JOHNSON.

Point De Bute, Sept. 14th, 1850.

## Obituary Notices.

For the Wesleyan.

### Tom Baily.

This is a name unknown indeed to fame; unknown among the gay, and the fashionable; but well known among those (at least among many of them) who love the Lord Jesus Christ. Well known among those to whom He will say "I was sick and ye visited me." "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," well known to those ministering spirits sent forth to minister for them who shall be heirs of salvation, well known to the Good Shepherd as one of his flock, well known to God as his child! Do any ask who is Tom Baily? I make no apology for using this familiar title because it would be almost as offensive to some ears to say, "Mr. Thomas Baily" as "Milton, Mr. John" was to Dr. Johnson.—Tom Baily then is the name of a poor coloured man of this city, who has lately gone to Heaven. He lived for some years past in a garret kindly lent him by Mr. Preston, and subsisted upon the bounty of those who loved his Divine Master. The simple and lively faith with which he depended upon God to supply his daily wants is a reproach to many of us; the happy manner in which those wants were supplied, is a comfort, and an encouragement to all of us; and the gratitude which he expressed when the gifts of God, through His servants, were bestowed upon him, is an example most worthy to be imitated. But comforts for the body, though needful, were not his best things. O! no, he did "not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." His best food was his spiritual food, and that he ate and drank abundantly. He knew well the force of the words "hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." He knew well the meaning of those strong figures by which prophets and apostles expressed their joys of Salvation; for he had bought the wine of gospel consolation, to cheer him; and the milk of gospel instruction, to nourish him; "without money and without price." (Is. 55. 1). When his friends gave him any thing for his temporal necessities, he would sometimes say "you bring me better things than these," alluding to the reading of the scriptures to him (for he could not read), conversation and prayer. And O! it was good to see his countenance lit up with love, and his eye sparkling with joy at these times. There was a reality in his happiness which even an infidel might acknowledge, and which might well be coveted, (would to God it were!) by those who seek pleasure in the world for the friendship of God, and when many were crying "who will shew us any good?" Lord lift thou up the light of thy countenance upon me, and feeling the gladdening beams from above falling upon his soul. He walked in the light in every sense—the light of the gospel knowledge, holiness and joy—and it shone "more and more unto the perfect day."

A visit to him was found so profitable that he had many visitors: and his room, in one sense at least, often exhibited a picture of the blessed world above; for there Baptists, Episcopalians, Methodists and Presbyterians, who were really one in heart, met on common ground, forgetting their various shades of opinion, and conversing with, and listening to the good old man; who, notwithstanding his inability to read, had a mind well stored with the scriptures, often applied it happily, and always profitably. A lady who had not visited him before and was unknown to him, after speaking of his afflictions, and the afflictions which it was often the lot of God's people to suffer, said to him "Well, then, if this be the case, it is not good to serve God." He turned to her with a look of amazement and indignation, and replied "Not serve God, ma'am; not serve God; why, I'd serve Him if he afflicted me ever so much." Not to serve God was with him an idea that could not be entertained for a moment. One said to him "I suppose you feel as if you were very near Heaven." "Near Heaven," he replied, "why it's Heaven now." Such was the joy the old man felt, shut out as he was from all those sights and scenes from which the world that had the appearance of comfort, and often not knowing from what human hand his next food, or his next fuel, was to come from; but well knowing that God had promised earthly maintenance to those who sought first the kingdom of Heaven.

In conclusion let me say a word to my dear christian friends who have visited our departed brother, and who love such duty. Do not doubt that your visits are acceptable and that they are useful. One who was a long and a severe sufferer said to me, "Do not neglect to visit the afflicted, you don't know what a comfort it is to them, and how much it helps to mitigate their pains. Go to them, and tell them of Christ, of Heaven, and of Heavenly things, and seek to raise their minds above the present scene." And let me add—always read the Word of God to them, and interchange sentiments with them re-

specting what you read; and never leave them without praying with them. If you do this, much of the comfort of your visit will be lost to them, and much more to yourselves. But, dear brethren, suffer the word of warning from one who needs it much himself. Take care that your good be not evil spoken of. Do not go about telling how many sick and poor you have visited; what you have said to them, and how much they were comforted; what thankfulness they have expressed to you, &c. But at the same time be ready, and willing to speak of those things whenever God, and not yourselves, will be glorified by it. Speak in a natural and unaffected manner, and not as though you had done something extraordinary. If you be a true christian it is your pleasure and not your merit to do these acts of love.

But, O! take care, beloved, that all these things are done from love to Christ. Done to the saints "because they belong to Him." Done to the unconverted because you wish to bring them to Him that He may be glorified in them. "Otherwise ye have no reward of your father which is in heaven." And do not mistake to take the comfort of such passages as these—Is it not wrong to refuse the consolation which your loving Master gives you, as well as to neglect the duties which he appoints for you? Consolation is strengthening to the soul and fits you for your work.—Do not hesitate, therefore, to take the comfort of such passages as these. "God is not unrighteous to forget your work, and labour of love which ye have showed toward his name, in that ye have ministered to the saints, and do minister." "Whoever shall give to drink a cup of cold water, in my name, because ye belong to Christ, verily I say unto you he shall not lose his reward." In these things we are co-workers with the "ministering spirits,"—co-workers with God.

But, ah! what shall I say to those "who profess, and call themselves Christians," but who never, or very seldom visit Christ's suffering poor. Dear friends, what will you answer when He shall say to you, "I was an hungred, and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger, and ye took me not in; naked and ye clothed me not; I was in prison, and ye visited me not. Inasmuch as ye did it not to one of the least of these, ye did it not to me?" Will you say "Lord, I had not time; other, and more important duties pressed so hard upon me that I had not time." Might he not bring to your recollection many a half hour spent in gossiping, or unedifying reading, or in some much less profitable way than in "going about doing good," according to His example, like those of the year, are so indistinguishably brought on in gentle progression, and blended the one with the other, that the human being scarcely knows, except from a faint and not unpleasant sensation, that he is growing old. We have been forcibly reminded of the propriety of this remark by our recent visit to the first scene of our ministerial labour, on which we entered as a comparative youth twenty years ago. During the progress of this period of time great and marked changes have taken place among the then busy and active population.—We missal many friends who then in the "rose and yellow leaf" of age have passed away into the spirit-world, whilst in some not unrequited instances the young and the middle aged have paid the debt of nature. The silent work of Time on the appearance of the living particularly forced itself on our attention. The child has grown into the youth—the youth into the robust and middle aged man—the middle aged man into the man of venerable years—whilst a few remain, as fathers among the people, who have exceeded the ordinary limits of human life, and are now waiting for their change. Thus silently has Time been producing its effects on ourselves and our fellow-men. The changes have been gradual and comparatively insensible; and so they will continue to be marked until the youngest of the present moment, if life should be continued, shall have passed through the various gradations previously indicated, and yielding at length to the "stern decree" which dooms him to death, shall have found his resting place in the quiet grave. It is however the prerogative of the christian to look beyond the varying scene—to contemplate the mutations of earth with a calm spirit and a relation to his ulterior state of existence—to rejoice in lively hope of the heavenly world, where change and time, in the sense in which the terms apply to the present world, are unknown.—where the change will be an uninterrupted progression in knowledge, holiness and love, and in all that can conduce to the expansion of mind and the perpetual increase of happiness.—where eternity will fix the seal of permanency on every good, on every association, and on every enjoyment. Let Time then proceed in its silent transformations,—let the world whirl in its restless spheres—let the companions of our youth, the friends of our ripper years, sicken, fade and die.—

Salvation, O! Salvation,  
The joyful sound proclaim!  
Till earth's remotest nation  
Has learnt Messiah's name."

Grace be with all them that love our Lord Jesus Christ in sincerity." OLYMPIUS.  
Halifax, Sept. 17, 1850.

For the Wesleyan.

Died at Cornwallis, on the 8th day of August last, Miss TRYPHENA A. LYONS, daughter of the late John Lyons, Esq. She was born September 11th, 1831. From her infancy she was remarkable for sweetness of temper, and amiable manners; but however pure she appeared to others, she was early conscious to herself that she was a sinner before God, needing the renewing influences of the Holy Spirit, and pardoning mercy. During the time that the Rev. J. Allison laboured in Cornwallis, she attended a protracted meeting, at which she was the subject of deep convictions, and repeatedly came forward, as a penitent, to be prayed for. It is believed that she obtained a degree of comfort at that time; but it was not until she attended another protracted meeting, held by the Rev. R. Smith, in the early part of 1847, that she could rejoice in a knowledge of the forgiveness of her sins.

She then embraced the earliest opportunity of uniting with the Methodist Church; and her communications in class-meeting &c. perfectly satisfactory to her class-leader, the writer of this article, yet, owing to peculiar trials, and a delicacy of feeling that was perhaps extreme, she never came to participate in the sacraments; but continued "on trial" during the remainder of her life. This neglect she regretted much, during her last illness; inasmuch that she was, for some time, greatly doubtful of her present acceptance with God. The cloud, however, was graciously removed some days before her death; and she expressed a readiness and "desire to depart and to be with Christ."

The painful sensations occasioned in her own mind by neglect of duty induced her to caution others to avoid that snare; and she affectionately urged one female friend in particular,—who stood in the same relation to the church as her self, and who too belonged to a family who were not Methodists,—not to confer with death and blood, but to follow the Lord fully.

Her sickness, caused by inflammation of the brain, was short. She had been confined to her bed but eight days, when a peaceful death put an end to her sufferings.

"Our friend is gone before  
To that celestial shore;  
She hath left her mates behind,  
She hath all the storms outdied;  
Found the rest we toil to find,  
Landed in the arms of God.  
"And shall we mourn to see  
Our fellow-prisoner free?  
Free from doubts and grief and fears,  
In the haven of the skies?  
Can we weep to see the tears  
Wiped forever from her eyes?"

NATHAN TUPPER.

For the Wesleyan.

Died at Wentworth on the 4th instant, JANE wife of Mr. Purdy Betts and daughter of Mr. Marcus Miers, aged 40.

Mrs. Betts, was for many years an accredited member of the Wesleyan Church. Her attachment to Wesleyan Methodism was ardent and sincere. She took great pleasure in administering to the necessities of the servants of the Lord Jesus and in promoting to the utmost of her ability the interests of true religion. During her illness she gave satisfactory evidence that her peace was made with God and that her hope was a glorious one and full of immortality. She fell asleep in Jesus, trusting alone in His merits for salvation.

W. C. B.

## THE WESLEYAN.

Halifax, Saturday Morning, September, 21 1850.

### THE SILENT TRANSFORMATIONS OF TIME.

We have seen it somewhere stated to be a blessed order of nature that the footsteps of Time are inaudible and noiseless, and that the seasons of life, like those of the year, are so indistinguishably brought on in gentle progression, and blended the one with the other, that the human being scarcely knows, except from a faint and not unpleasant sensation, that he is growing old. We have been forcibly reminded of the propriety of this remark by our recent visit to the first scene of our ministerial labour, on which we entered as a comparative youth twenty years ago. During the progress of this period of time great and marked changes have taken place among the then busy and active population.—We missal many friends who then in the "rose and yellow leaf" of age have passed away into the spirit-world, whilst in some not unrequited instances the young and the middle aged have paid the debt of nature. The silent work of Time on the appearance of the living particularly forced itself on our attention. The child has grown into the youth—the youth into the robust and middle aged man—the middle aged man into the man of venerable years—whilst a few remain, as fathers among the people, who have exceeded the ordinary limits of human life, and are now waiting for their change. Thus silently has Time been producing its effects on ourselves and our fellow-men. The changes have been gradual and comparatively insensible; and so they will continue to be marked until the youngest of the present moment, if life should be continued, shall have passed through the various gradations previously indicated, and yielding at length to the "stern decree" which dooms him to death, shall have found his resting place in the quiet grave. It is however the prerogative of the christian to look beyond the varying scene—to contemplate the mutations of earth with a calm spirit and a relation to his ulterior state of existence—to rejoice in lively hope of the heavenly world, where change and time, in the sense in which the terms apply to the present world, are unknown.—where the change will be an uninterrupted progression in knowledge, holiness and love, and in all that can conduce to the expansion of mind and the perpetual increase of happiness.—where eternity will fix the seal of permanency on every good, on every association, and on every enjoyment. Let Time then proceed in its silent transformations,—let the world whirl in its restless spheres—let the companions of our youth, the friends of our ripper years, sicken, fade and die.—

only let us secure through the mercy of God and the infinite merits of our adv Redeemer, a good hope through grace of the corruptible, undefiled, and enduring inheritance of heaven, and then when earthly sorrows past and the last change has come, we shall a happy re-union with the friends of Jesus in regions of immortality—

Where momentary ages are no more!  
Where Time, and Pain, and Chance, and  
Expire!

The Editor gratefully acknowledges his obligations to the kind friend who has so ably efficiently conducted the Wesleyan during absence from the City; to whom also our ers are indebted for the matter, save one contained in the present number. A morious co-operation on the part of Agents and correspondents in forwarding the interests of Paper, is earnestly solicited; which, if exto will enable us greatly to augment its sphi useful influence.

### Maritime Courtiers.

In another column will be found an interesting extract of a letter from California. It is truly gratifying that there are found in the of hazardous worldly enterprise some w mindful of the covenant-engagements mad God in other parts of the earth; and th are endeavouring to combine diligence i sea with fervour of spirit in serving the Our Nova Scotian and P. E. I. adventu the land of gold have our best wishes fo success, and above all that their consisten sian demeanour may render them a bles the community around them.—We subj following explanatory statement of our pendent, in reference to the boarding o at sea, to which allusion is made in the It presents a pleasing manifestation of feeling, in the mutual interchange of kind He says:

"A passenger on board the "Fanny" very sick, it was proposed to board a ship had been in sight for some time, to endeavor some fresh meat to make broth for t man. She proved to be the "Commod Glasgow—from New Zealand—with pas lumber and potatoes, for San Francisco Captain received them very kindly, and dately ordered a sheep—the last of their to be killed, meanwhile inviting a party "Fanny" to dinner. He then gave quarter of the sheep with several pots o food and soup; and one of his pa being a medical man he lay by the "Far night, and the next morning took him o the "Fanny" to visit the sick man. "Fanny" having been above seven m sea, the company were puzzled as to wh they could make to the captain and pass the "Commodore" for their kindness, thought struck some of them that a p catmeal would not be unacceptable to t and passengers of a Glasgow ship, and was sent on board. The "Commodore mind not to be outdone, sent back the "Fanny" with several bushels of p. Thus did those strangers, for the first met on the wilderness of waters, strive each other in acts of kindness. What it would be if all were like-minded with mates of the "Commodore" and "F

### Hudson Bay Indian Missionary.

The subjoined paragraph is going th of the American and Provincial pape have been for many years acquainted Rev. Peter Jacobs, and beg leave to few errors, which have crept into this to that esteemed and devoted Mission

1. He has never been in the temple the Hudson's Bay Company, but is a accredited Minister under the directi Wesleyan Missionary Society.
2. He has been already in England is well known to many of the friends before whom, in Exeter Hall and elsewhere, he has ably and successfully advocated the American Aborigines upon the and liberality of their white brethren.
3. His wife may be called a white woman, intermarriageably, or according to those who think proper to do. She is the daughter of a highly respectable resident at Rice Lake, in Ca who has been long and usefully con the Indian Department of the Gov. Her mother is a woman of pure Indian blood, wife of the gentleman referred to in early life entered into the Ch. at a time when the greater part of



painful sensations occasioned in her own neglect of duty induced her to cast...

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NATHAN TUPPER.

For the Wesleyan.

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W. C. B.

THE WESLEYAN.

Saturday Morning, September, 21 1850.

SILENT TRANSFORMATIONS OF TIME.

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only let us secure through the mercy of our God and the infinite merits of our adorable Redeemer...

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In another column will be found an interesting extract of a letter from California. It is peculiarly gratifying that there are found in that land of hazardous worldly enterprise...

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RELIGIOUS EDUCATION IN NEWFOUNDLAND. We are glad to learn that the Wesleyans of St. John's, Newfoundland...

Lake Indians were by Wesleyan instrumentality brought from a state of lowest degradation to the knowledge of the truth...

The Rev. Mr. Jacobs, a Hudson Bay Missionary came from Sault Ste. Marie, in the London, on her last down trip, with his family...

He goes to Buffalo, thence to Canada, where he will leave his family—a wife and five sprightly, interesting little children...

THE RECENT STORM.—Our exchange papers, and correspondence from various parts of this Province, refer to extensive damage...

RELIGIOUS EDUCATION IN NEWFOUNDLAND. We are glad to learn that the Wesleyans of St. John's, Newfoundland, are proceeding energetically in the work of religious education...

England.

Great Britain, which is only two hundred leagues long, and the soil of which is far from rivaling in riches the plains of Lombardy or Aragon...

1. He has never been in the employment of the Hudson's Bay Company, but is a regularly accredited Minister under the direction of the Wesleyan Missionary Society.

2. He has been already in England, where he is well known to many of the friends of Missions...

3. His wife may be called a white or a red woman, interchangeably, or according to the tastes of those who think proper to describe her...

tain a hundred and fifty millions of inhabitants, including the twenty-eight of the British Isles. As to its commercial marine, two facts are sufficient to make its immensity known...

Dreadful Railroad Accident.

On Monday night week, a dreadful accident occurred on the Western Railroad between Albany and Springfield, by which several lives were lost, and a number of persons more or less injured...

Three ladies were seriously injured, and rendered unable to proceed. A number of others were injured, it is hoped but slightly...

Col. Mountford was accompanied by a young daughter, whose bodily injuries were not serious, but whose mental agony at finding her beloved parent stricken down in a horrid death...

The third car was detached from the second just before the train was brought to a stand, and stopped short of the latter...

The whole scene may be well imagined as described, frightful, appalling, terrible. The disfigured bodies of the dead, the groans and cries of the wounded, the shrieks of frightened and bereaved females...

Drowned.

Thomas Donald, a lad of promising ability, was recently drowned at Aberdeen, while bathing with some of his school mates...

Important Despatch.

We received on Monday evening the following Telegraphic Despatch from New-York, to which we thank our attentive correspondent:

Congress have passed the Bill prohibiting the Slave Trade in the District of Columbia, and thus the vexed question so long agitated, even to the threatened dissolution of the Union, has been settled, it is hoped, permanently!

We learn from Upper Canadian papers, that the harvest in that country is more than usually abundant. The breadth of ground under wheat was greater than ever known, and the crop secured is estimated as larger than in any previous season...

Loss of the Brig Atlas, of Windsor, N. S.

The ship Amazon, which departed yesterday for the coast of Nova Scotia, was wrecked on the coast of the Province of New Brunswick...

the brig Atlas, of Windsor, from Pictou for Fall River, with coal, which vessel was abandoned in a sinking condition off the east coast of N. Scotia...

Appointments.

His Excellency the LIEUTENANT-GOVERNOR has been pleased to authorize John Bourinot, Esq., to act as the Commercial Agent of France at Sydney, in the Island of Cape Breton...

Thomas P. Ryan, and Edward H. Francheville Esqrs., to be Notaries and Tabellions Publics. The Reverend James Robertson, and James Gray, Esquires, to be Commissioners of Schools for the County of Annapolis.

Notice.

The new Wesleyan Church at Pugwash will be opened for divine worship on Sunday the 6th of October, next. Collections will be taken up after each sermon to aid the funds of the Trustees.

Summary of News.

BY THE R. M. STEAMER.

Mr. Stephenson, the engineer, has been offered, and declined, the honour of knighthood. An equestrian statue of the Queen is about to be erected in Glasgow...

Milford Haven is about to be strongly fortified. Martello towers will be erected and mounted with guns of heavy calibre. Upwards of five hundred Chelsea Pensioners and their families have embarked this year for the Australian Colonies...

The Queen has appointed commissioners for inquiring into the state, discipline, studies, and revenues of the Universities of Oxford and Cambridge.

It is said that Turner, the eminent painter, who is reported for the vacant chairmanship of the Royal Academy, has realized not less than £500,000 by his brush.

Troops in the Colonies.—It is said that a circular will shortly be issued by the Colonial Secretary to the several colonial Governments, to the effect that in future each Colony must support its own military establishment...

The Bardinian Government has just presented Mr. E. A. Wood, a young Gentleman only eighteen years of age, with a splendid gold medal, for courageously taking command of a Bardinian Brig from the Brazil to Genoa...

HARVEST PROSPECTS.—As far as we can judge, from many concurring accounts, as well as from what we have seen in travelling over a wide space of country, the harvest of the present year will be fair, and nothing more. We do not hear anywhere of large crops of wheat...

ABOLITION OF THE NEWSPAPER STAMP, THE ADVANCEMENT, AND THE PAPER DUTY.—It is said that the Chancellor of the Exchequer has at length been convinced, by the arguments and statistical returns of the Newspaper Press Association, that it is advisable in the next session of parliament to abolish the paper duty, as well as the stamp duty on newspapers...

France.

The Government has received telegraphic despatches reporting that the Councils General of the several departments have expressed their wishes that there should be an immediate revision of their constitution and their desire that the presidency of Louis Napoleon should be prolonged six years making a total of ten years. Numerous private letters from the eastern departments speak of the good effect produced by the President's tour...



COLONIAL.

Canada.

MORE BURGLARIES.—On Monday night, the house of James Stanton, Esquire, John street, was broken into and robbed of a quantity of plate, value about £40.

The house of John Crickmore, Esq., in the same street, was also entered, and property stolen thence to about an equal value. The thief or thieves had the audacity to open the bed-room door, where Mr. and Mrs. Crickmore and an infant were sleeping; they took from a table, on which a light was burning, a handsome gold watch, rifled Mr. C.'s pockets, and carried off some valuable plate.

The house of Mr. Thomas Mara, adjoining, was entered, his watch taken from the head of his bed, and other articles examined. Finding the watch to be silver, and of no great value, the rogues twisted the chain round the outer handle of the street door, and there left it.

The house of R. Stanton, Esq., was attempted, but unsuccessfully.

APPREHENSION OF SILVER MELTERS.—Considerable excitement has been kept up in the city, in consequence of the daring burglaries which have been effected night after night, in spite of all the precautions taken by the families robbed. The police have been all attention; but until yesterday forenoon, no direct clue was obtained to the guilty parties. From information received, Mr. Superintendent Allen and his officers went to the shop of Mr. Saxon, Washmaker, Church street, and in the cellar found Mr. Saxon busily engaged in melting silver and forming it into ingots. A young man who gave his name as Talbot stood beside Saxon, and said he had purchased the silver in the States, and had come there to get it melted. Saxon assured Mr. Allen that the metal in the crucible and the ingots they had just run off, was all the silver that was in the premises, and that it was merely cuttings; but the officers commenced a thorough search, and discovered two separate parcels of cut up silver spoons lying among some firewood.

Mr. Allen immediately caused Talbot, Saxon, and his apprentice to be arrested. In a short time afterwards another man, who gave his name as George Lay, was arrested at the North American Hotel. This person is strongly suspected as the leader in all the robberies that have taken place in the city. In his bed-room was found a small tin lamp, about 1 1/2 inches in diameter, with a bottle of very pure salad lamp oil, several pieces of spermaceti candles, and an abundance of lucifer matches. In Talbot's possession was found an elegantly decorated bowie knife, the gilding of which was dimmed by stains of blood, indicating that it had recently been in operation.

FURTHER PARTICULARS OF THE ROBBERIES.—The success which attended the exertions of the Police on Wednesday, only stirred in them a greater desire to secure every particle of tangible evidence connected with the parties in custody. Mr. Allen, and some of his force, went to the house in March Street in which Talbot lodged, and after a search of several hours, succeeded in discovering in a chimney in the cellar two pairs of nicely finished tubular-pointed pinners, threaded inside, for turning keys. By the use of these, a door locked, and a key left in it, can be easily opened from the other side. The pinners are so formed as to catch a key, however far back it may be in the lock. A great quantity of silver plate was also got in the cellar, cut up, and a large pair of scissors which had been used in cutting up the plate.—Two bunches of keys were found, and a bottle of Aqua-fortis.

Mr. Allen and his officers have earned a claim on the esteem and gratitude of the citizens of Toronto, which will be fully appreciated.

NOTES OF A RECENT VISIT TO HALIFAX.—I took my departure from New York at noon, on board of a fine vessel bound for Halifax, and on the following morning, under an E. N. E. course, found myself on the wide ocean. For three days the weather was delightful, but on the fourth the rain came down in torrents. When the rain ceased, a dense fog set in, which obscured until we came in sight of the famous and beautiful inlet to Halifax. The sail into the harbour is replete with interest. It embraces a variety of the most pleasing landscape views, and scenery of the most magnificent and gorgeous description. The numerous fortifications and towers which protect the harbour present an imposing appearance. From the deck of the vessel we enjoyed an exquisite view of the town. The town is built on the rise of a hill, on the top of which the Citadel, like some huge giant, towers above it. On looking to the relative positions of the Town and the Citadel, it seemed as if the former had thrown its arms round the base of the latter, which it appeared to embrace in the most lovable manner. With regard to the town itself, the streets are in general wide, and well laid out. The houses and shops look well, though, in great part, built of wood. The Provincial buildings, the Government House and Dalhousie College are substantially built of stone, and present a very pretty appearance and seem to be in good repair. In point of cleanliness, the streets are kept in fair condition, as well as the wharves. I was struck with the appearance of the Town market. Without doubt it is the dirtiest place I had ever seen appropriated to such a purpose. The town is supplied with excellent water, which is brought from some little distance; and with gas of good quality. The town authorities would appear to be economists, if an opinion may be formed from the disposition of the public lights. They are placed at a great distance from each other, perhaps to avoid pollution. Mid-way between the lights, a darkness reigns profound.

The Custom House is a slightly building. In the basement story of Dalhousie College the Post Office is located. The departmental arrangements appear to be well adapted, but the accommodation provided for the public is a disgrace to the people of Halifax. In the gable end of the Post Office, being towards the street, there are two diminutive windows, with a small opening in each, about the size of a pigeon hole; one being for the receipt, and the other for the delivery of letters. In rain or shine, the merchants of Halifax, men justly known for their enterprise, energy and information, are compelled humblingly to wait in the street for the receipt of their letters, exposed to the rain, or sun, without the slightest shelter to protect them. Why the merchants of Halifax tolerate such treatment without seeking redress, we cannot undertake to say. Under the new Post Office arrangements every thing of an obstructive character in the old will be lopped off. The churches are numerous, from which circumstance I infer, a religious and pious community. The Sabbath day in Halifax may emphatically be called a day of rest. Burns, "said Scotch bard," has enshrined the beauty of the Ayrshire lassies in the fairy words of imperishable song; had he visited Halifax the case might have been different. For the extent of the population, it never occurred to me before, to have met such a number of handsome women. Should any one feel disposed to verify this assertion, I promise him on the faith of a connoisseur, that prettier faces and more bewitching persons will greet his eye than ever greeted him before. Before my departure, I sailed up the splendid Bay to Backville. I availed myself of the occasion to visit the Admiral's ship, commanded by my countryman, Lord Cochrane—she sat upon the water as if instinct with life. Her equipments were admirable. The bright and clean appearance of everything, animate and inanimate, on board, from the copper sauce-pan to the pikes and cutlasses bristling around the masts, and the orderly demeanour of the men, would have enabled a critical eye to have distinguished her at once as one of England's wooden walls. I had almost omitted to mention that the horses and public vehicles are of a very poor description. The utmost limit of my stay having expired, no alternative remained but to say farewell! which I did with many sincere regrets.

SAUNDERS DUNLAP.

Montreal, 4th Sept., 1850.

MISCELLANEOUS.

SABBATH SCHOOL FESTIVAL.—A treat was given on Friday last to the children belonging to the Wesleyan Sabbath School of this town. Upwards of one hundred scholars of both sexes assembled together about three o'clock on the grounds contiguous to the Court House, the use of which for the occasion, had been most obligingly granted to the Reverend the Superintendent of this station by the Sheriff of the District. The children having been permitted to indulge in their customary recreations for a short time, were invited to the festive board, where they were plentifully regaled with tea, cake, and other similar refreshments. The repeat being over the youngsters resumed their sports, and continued to enjoy themselves till near nightfall, when they were once more called together, and dismissed by the Rev. Mr. Sherstone, with the usual solemnities. Mr. Principal Roddick, Miss Morris, of the Newfoundland School, Mr. Higgins, (the unwavering advocate for the diffusion of Christian Knowledge,) and several others favoured the little party with their countenance and presence. The whole went off well.—Harbour Grace, N. E. Herald.

RELIGIOUS EDUCATION.—In the Report of Legislative proceedings our readers will see that one of the most important measures passed in the present Session, the Education Bill, has been finally carried through the House of Assembly in the excellent form in which the Honourable the Attorney General drew it up, with some trifling modifications.

The principle of the Bill, that of a religious basis, thank God and the exertions of the Attorney and Solicitor Generals, and Mr. Hampden King, has been fully maintained, spite of the anti-Christian efforts of one member to divest it of so essential a feature.—Barbadian.

CLERICAL WIT.—The following anecdote of Bishop Mountain, the first bishop of the English Church in Canada, the father of the present Lord Bishop of Montreal, was related to us recently by a clergyman who was well acquainted with the worthy prelate, and who assures us of its perfect authenticity. Shortly after the diocese of Montreal was created, Mr. Mountain, then a young man, was holding the office of private chaplain to the Archbishop of Canterbury. His grace, whose duty it was to choose an incumbent of the new diocese, was endeavouring to select the most suitable person for the office, but being at a loss to make an election from a large number of worthy applicants, at length applied to his chaplain for counsel. "Indeed," replied the young clergyman, "I can hardly presume to advise your grace in so weighty a matter; but as I have a high opinion of your grace's faith, I do not doubt that if you should say to this Mountain, 'be thou removed unto yonder Sea,' it would obey you." The Archbishop was pleased with the wit of his adviser, and as the applicant was in all respects a fit person to receive the merit he was forthwith appointed.—English Paper.

A LARGE CAVE.—A cave exceeding in extent the Mammoth Cave of Kentucky, has been explored near Madison, the capital of Wisconsin. The party who explored it were five days in the cave, and came out several miles from the place of entrance. They found large quantities of lead ore, supposed to be more than 200,000 tons in weight.

THE BUILDING FOR THE GREAT FAIR.—It is stated that the building for the exhibition of 1851 will contain five hundred miles of window sashes, one hundred miles of putty, 24 miles of zinc guttering, eight miles to drive under cover. The building will be wholly of glass, wood frame and iron pillars. In one position the spectators will be able to see one thousand feet before him in one unbroken view. It is believed that the building will be so superb that the public will be the first to oppose its removal. A writer in the Builder states that one hundred and fifty tons of putty will be required to make the building.

The Swedish Nightingale, Jenny Lind, arrived in the Atlantic on Sunday last. Thirty or forty thousand persons rushed and pushed themselves, some with their noses in the gutter, others with their hats in squash, to get a sight at her. At night there was a concert in her honor at the Irving House.—Sunday was disgraced sadly in New York. There are tens of thousands among us, who have not the right spirit for freedom—they obey no fixed principles of true citizenship and dignity, without which they cannot be true republicans.—Scientific American.

The Asia left Halifax at half-past 11 o'clock on Monday morning, and arrived at New York at eleven on Wednesday—being the quickest run ever made between the two ports.

The Rev. Mr. McKay, of St. John, N. B., plunged from the wharf at Portland on Tuesday, and saved a child from drowning.—Boston Post.

THE FLOOD IN PENNSYLVANIA.—Terrible Loss of Life.—At Reading eleven lives were lost.—The number of buildings destroyed at Reading was 25 brick buildings, 21 frame dwellings, 63 stables, work shops and offices—making a total of one hundred and nine buildings destroyed.—The aggregate loss is estimated at \$500,000.

At Tamaqua, thirty-six bodies had been recovered, among them the Rev. P. Z. Oberfelt, pastor of the German Lutheran Congregation.

At Berwick, Columbia county, twenty-one persons lost their lives. Two houses, containing about 20 persons, were swept half a mile down the creek; only two men were saved.—The houses lodged among some trees and were dashed to pieces.

SCIENCE AND THE ARTS.—A very interesting story is told of the curious and exquisitely finished ivory, sent home by Mr. Layard from Nineveh. When they reached England to every appearance they seemed about to crumble into dust. The keen eye of modern science instantly detected the cause of the decay. "Boil them," it said, "in a preparation of gelatine; it is that constituent part of the ivory which has perished. It was done; and the ivories are as hard and as firm as when first done; and they may last another thousand years or two. The merit of this suggestion is contested by the Dean of Westminster and Prof. Owens. It may, very probably, have occurred to both resourceful minds.

THE WAVES OF THE ATLANTIC.—At the late meeting of the British Association, Rev. Dr. Scoresby, who is a veteran sailor as well as a sound divine, gave a vivid description of a storm which he had witnessed on the Atlantic; and stated that the result of his observations on that occasion was, that he had discovered that the height of the waves from the trough to the crest was 43 feet, and that their average velocity was 32 and a fraction miles per hour. This, it was stated, confirmed the observations made on the velocity of waves reported to the Association in 1845 by Mr. Scott Russell, who set down their velocity at from 30 to 31 miles an hour.

MELANCHOLY DEATH.—Miss Hunt, daughter of Thomas Hunt, Esq., Sheriff of Prince County, P. E. Island, while engaged in filling and lighting a champagne lamp, was so severely burned by the igniting of the fluid and the bursting of the can in which it was contained, that she died the next day.

DEATH OF THE REV. DR. JUDSON.—By the overland Mail from India, the painful intelligence has this day reached the Missionary Rooms, of the decease of Rev. Adoniram Judson, D. D., senior missionary of the American Baptist Missionary Union. He died on the 12th April last, on board the French barque Aristide Marie, of Bordeaux, bound for the Isle of Bourbon, at the age of 62.

Dr. Judson left Maulmain on the 31st April, accompanied by T. S. Hamner, in compliance with the directions of his physician, Mrs. J. would have gone with her husband, but it was at the hazard of her life, and he would not consent. For a day or two hope and fear alternated, but before the pilot left the vessel, he felt so much revived as to dictate a message to Mrs. Judson, expressing a confident belief that he would recover. Scarcely, however, had the pilot got off, when he relapsed, and suffered great pain, which continued until he was released by death. He was buried in the sea on the same evening, in lat. 13 degrees North, longitude 95 degrees East, within the range of islands that run down to the straits of Malacca, within nine days after the embarkation.

Dr. Judson embarked for the East in the Spring of 1812, on the same vessel with Harriet Newell, and has thus been more than thirty-eight years in the Missionary service.

FEMALE MEDICAL COLLEGE, PHILADELPHIA.—This Institution, with six professors, for the instruction of women in medicine, surgery and chemistry, has been established by an Act of the Legislature of Pennsylvania, and will hold its first Session in October next, in the city of Philadelphia. A good nurse has been appointed equal to a good physician, and women are good nurses of course.

So we go.—The American Mechanic (Poughkeepsie) justly remarks:—A man grows at paying a shilling for a loaf of bread, thinking he ought to get it for eleven pence, and the same evening takes his family to witness the feats of a magician, knowing that they will be humbugged and willingly pays a dollar for the privilege! Another is too poor to pay a dollar for a newspaper, but can spend two shillings at the theatre every night, and not miss it. Another is too poor to pay a few dollars, but can attend all the concerts and negro performances that come along six pence, when he demands ten shillings, and watches him to see that he labours faithfully, and the next day hires a horse and wagon, at the expense of two dollars, to travel ten miles to see a horse race. Another "beats down" an old woman a penny on a bunch of radishes, and before getting home spends two shillings in treating his friends.

BLOODY AFFRAY IN A COURT OF JUSTICE.—Yesterday the room of the Third District Court was the scene of a very bloody affray, between three of our citizens. Dr. Dupas and Mr. Veau have been partners in a saw mill in the Third Municipality, and having lately dissolved partnership, some legal proceedings have taken place between them. Dr. Dupas, in settling the accounts of the partnership, was assisted by Mr. Severe Wiltz, Alderman of the Third Municipality. Yesterday the parties met in the Third District Court to try a rule arising from these legal disputes.

The rule had been tried, and Judge Stronbridge had left his seat and the room, when an altercation arose between Dr. Dupas and Mr. Veau, the former charging the latter with not accounting for money he had collected, and the latter pronouncing it a falsehood and calumny. Mr. Wiltz, seeing the dispute was approaching a serious issue, interferred, and stood between the parties, when Veau called him a liar and calumniator, referring to his endorsement of Doctor Dupas's charges. Thereupon Mr. Wiltz who is a gentleman of powerful frame, struck Veau, knocking him down on his knees.

Before he arose, Mr. Veau drew a dirk and stabbed Wiltz in the breast. Wiltz turned to leap over the railing separating the clerk's stand from the portion of court-room allotted to the bar, and as he did so, Veau gave him another severe cut in the thigh, but at the same time fell himself suddenly on the floor as if he were dead. It appeared afterwards that he had been stabbed in the back by Dr. Dupas, who avowed the act as one done in defence of his friend. The knife, which was a very sharp one, struck the spinal column, and immediately paralyzed his lower limbs.

In the meantime Mr. Wiltz had leaped into the Judge's stand and drew a pistol, when he cried out, "Gentlemen, I am badly hurt;" and fell in the stand. The parties were then taken up by their friends, and physicians sent for. In a little while they arrived and examined their wounds. Mr. Wiltz was able, with the assistance of his friends, to go down the steps, and was put into a cab and carried home. His wounds are severe and painful, but not dangerous. Mr. Veau was entirely prostrated by his injury, and it is feared that it will prove mortal.

The gentlemen engaged in this unhappy affair are all highly respectable Creoles, and men of families.—New Orleans Delta.

A STALWORTH WORKMAN.—John Williams, a Welchman, employed in straightening rails at the iron works on the Conestoga, Lancaster co., Pa., uses a sledge weighing ninety pounds. Every rail made requires at least seven blows with his immense hammer to straighten it, and as all the rails are straightened by him, he is compelled to give nearly one thousand blows with it every day. It would seem as though the human frame was not capable of such tremendous exertion, yet Williams enjoys excellent health, and apparently grows stronger with every day's exercise.—Scientific American.

Advertisements.

MATTHEW H. RICHIEY, ATTORNEY AT LAW, NO. 12 HULL STREET, HALIFAX.

THOS. A. S. DEWOLF, Commission Merchant at General Agent, Leppert's Buildings, head of corner Wharf.

WILLIAM LANGLEY, Chemist, Dispenser, &c. has from England his Spring Importations of Glycerine, Chemicals, Patent Medicines, Fancy Articles, &c. which are offered for sale at moderate prices. Langley's Drug Store, Hollis Street, first Building, south of the Province Building.

LIFE AND FIRE INSURANCE.—The Underwriters have been appointed Agent to the "TRUSTEE LIFE ASSURANCE COMPANY OF LONDON," Limited, and having previously taken the Agency, receive the instruction, he begs to inform the public that he is now prepared to issue Policies for eight years for Life Policies, which will be forwarded to all who are fully set forth in the Pamphlet which is sent on application, together with an every necessary information, together with a list of names are invited to call on the Agent, who will be every information. DANIEL STANTON, Halifax, 16th June.

WESLEYAN DAY SCHOOL. The Subscriber begs to leave notice to the Parents and to the Pupils, that the RE-OPENING of the above School will take place on THURSDAY the 16th of this month, in which both sexes may be enrolled for men in the following Classes:—

PRIMA DEPARTMENT. Reading and Spelling, English Grammar and History, Writing and Arithmetic.

SECONDA DEPARTMENT. Ancient and Modern History, Ancient and Modern Geography, English Grammar and Composition, Mental Arithmetic and Algebra.

TERCIA DEPARTMENT. Euclid in Algebra, Mensuration, Land Survey, Physical Sciences, Euclid, Trigonometry, Astronomy, Greek, French, &c. &c.

As Classes are to be formed in the different months, a favourable opportunity presents itself which may wish to attend the Institution, a prospect which is one calculated to excite the personal efforts of the students. It is desirable that all attend at the commencement of the Term.

ALEX. SIMPSON, August 5th, 1850.

W. ACKHURST, COMMISSIONER AT HALIFAX, 11, HULL STREET, N. B.

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MATTHEW H. RICHIEY, ATTORNEY AT LAW, SOLICITOR IN CHIEF, CONVENT STREET, &c. Office at the Academy, No. 15, North Street, Halifax.

WILLIAM LANGLEY, Chemist, Dispenser, &c. (from London), respectfully announces that he has received from England his Spring Importations of Genuine Drugs, Chemicals, Patent Medicines, Fancy Articles, &c. &c. which are offered for sale at moderate prices.

LIFE AND FIRE INSURANCE. The Under-Insured has been appointed Agent for the FRENCH MUTUAL LIFE ASSURANCE COMPANY OF PARIS, &c. &c. United States, and having previously to taking the Agency, received several proofs of the good standing and respectability of the Institution, he begs to inform the public generally that he is now prepared to issue Policies for eligible lives.

WESLEYAN DAY SCHOOL, HALIFAX. The Subscriber begs to inform the Public generally, that the RE-OPENING of the above School will take place on THURSDAY the 14th of this Month, when pupils of both sexes may be enrolled for arrangements in the following Classes—

PRIMARY DEPARTMENT. Reading and Spelling, English Grammar and Geography, Writing and Arithmetic.

HIGHER DEPARTMENT. Ancient and Modern History, Ancient and Modern Geography, English Grammar and Composition, Commercial Arithmetic, &c. &c. &c.

MATHEMATICAL AND CLASSICAL DEPARTMENT. Equations in Algebra, Mensuration, Land Surveying, Physical Sciences, Euclid, Trigonometry, Astronomy, Latin, Greek, French, &c. &c. &c.

As 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 proposed, which is one calculated to extract the personal efforts of the students. It is desirable that pupils enter at the commencement of the Term.

ALEX. SIMPSON, REID. August 9th, 1850.

W. ACKHURST, COMMISSION AGENT AND ATTORNEY AT LAW, No. 11, North Street, Halifax.

MORIS BROMA. The undersigned has been having a course of Lectures on the History and Antiquities of the County of York, &c. &c. &c. at the Wesleyan Chapel, Halifax, on Wednesdays, at 8 o'clock, P.M.

JOHN W. WILKINSON, Attorney at Law, Solicitor in Chief, Convent Street, &c. Office at the Academy, No. 15, North Street, Halifax.

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DR. P. TOWNSEND'S COMPOUND EXTRACT OF SASSAPARILLA. THE MOST EXTRAORDINARY MEDICINE IN THE WORLD. This Extract is put up in Quart Bottles. It is six times cheaper, purer, and warranted superior to any other. It cures without vomiting, purging, sickening or debilitating the patient.

We have manufactured 150,000 Bottles of this Sarsaparilla during the past year, and are now putting up 50,000 bottles per day, using more of the Sarsaparilla Root in one month than all the other manufacturers of Sarsaparilla in one year.

This Extract has cured more of the following diseases than all the other advertised medicines together have done—

Serous, or King's Evil. Obsolete Cutaneous Eruptions. Scrophulous or Pustules on the Face. Rheumatism, Riles, Chronic Sores, &c.

King Warm or Tetter, Scald Head, Enlargement and Pain of the Glands and Joints, Stomach Disorders, Nephritic Disorders, &c.

Wages of pale complexion and consumptive habits, and such as are debilitated by those obstructions which humors are liable to be restored, by the use of a bottle or two, to bloom and vigor.

The number of Diseases mentioned above, as cured by this preparation of Sarsaparilla, may seem large; but we are nevertheless prepared to prove, by an extensive array of certificates, that such is the fact. A fraction of the evidence which we possess concerning each disease, would be received before any judicial tribunal as complete demonstration. It may be remembered that all the faithful array of malades, though appearing in an endless variety of forms, are yet similar in their origin and cause, for they all spring directly or indirectly from a corrupt blood.

For Sale by SAMUEL RICHIEY, &c. &c. &c. N. B. Druggists and others supplied on the most liberal terms.

ROSE FOR THE AFFLICTED. Halifax, N. S. May 13. Mr. Samuel Richiey, Agent for P. Townsend's Sarsaparilla.

Mr. Townsend's Sarsaparilla. Having been afflicted for the last twelve months, with an affection of the lungs, which prevented me attending to my work, as well as I could, during which time I was under three Doctors' hands, and used every medicine I could be induced to try, I sincerely believe that you are never far, by using it, as advertised, and after using 2 bottles, found immediate relief, and am now able to attend to my work as usual. I sincerely believe it has been the means of restoring me. I have not been afflicted with the Piles for the last seven years, and when I began using your valuable Sarsaparilla, to my astonishment, I was cured.

JOHN REYNOLDS, Currier, No. 11, Allendale Street, Halifax, N. S. Moves to Halifax, before the 1st day of May, 1850.

ANNALS OF THE WESLEYAN CHURCH. Halifax, N. S. May 13, 1850.

Agent for P. Townsend's Sarsaparilla. I am happy to forward you a statement of the results of the use of your Sarsaparilla, which you are so good as to send me, for the benefit of the Public. I have been afflicted with the Piles for the last seven years, and when I began using your valuable Sarsaparilla, to my astonishment, I was cured.

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LADIES' ELASTIC CHEST EXPANDING STAYS. HERBERT'S ORIGINAL MANUFACTURE. THE very remarkable manner in which the CHEST EXPANDING STAYS, manufactured by HERBERT, have been received, and the benefit many persons have stated they have derived from their use, has induced him to give his attention to the improvement of the original design.

THE attention of Ladies is respectfully invited to the above. M. HERBERT. Halifax, Aug. 25, 1850.

ABDOMINAL SUPPORTERS. TRUSSES, INHALING TUBES, &c. M. HERBERT is now manufacturing a NEW and IMPROVED TRUSS, which has been constructed by a Medical Gentleman of the largest experience in Pulmonary Complaints, &c. &c. &c.

These Supporters are constructed by a Medical Gentleman of the largest experience in Pulmonary Complaints, &c. &c. &c. and are highly approved of by all who have used them.

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YOU MAY BE CURED YET! HOLLOWAY'S OINTMENT. CURE OF RHEUMATISM AND RHEUMATIC AFFECTIONS. Extract of a Letter from Mr. Thomas Brunton, Landlord of the Waterloo Tavern, Conham, Yorkshire, late of the Life Guards, dated September 28th, 1848.

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

Another case of Rheumatism. I have lately had a severe attack of Rheumatism, which was so bad as to prevent me from doing any work, and I was obliged to use your Pills and Ointment, which soon relieved me when nothing else would do it. For your information I had the honor to give my country for twenty five years in the first Regiment of Life Guards, and was eighteen years a corporal. I was two years in the Peninsular War, and was at the Battle of Waterloo. I was discharged with a pension on the 2nd September, 1815. The Commanding Officer at that time, was Colonel Lygon, who is now a General. I belonged to the troop of Captain the Honorable Henry Baring. (Signed) THOMAS BRUNTON.

Extract of a Letter from Mr. Andrew Black, Blacksmith, Lymm, near Norwich, dated the 9th of August, 1849.

With pleasure and gratitude I have to inform you that after suffering for 21 years with a bad leg, which would not be cured by any medical man of eminence in this part of the country, but all in vain, I was finally enabled to walk, and the pain and agony I often endured to you can tell. My leg is now as good as ever, and I am able to do any work I wish to do, and I am very much obliged to you for the Pills and Ointment, which I purchased from Mr. J. Davidson, Druggist, York, which upon I used, who knows my own well, and will I am sure be happy to certify with me, if necessary, as to the cure of this wonderful cure. (Signed) ANDREW BLACK.

Extract of a Letter from Mr. Oliver Smith Jenkins, dated Halifax, August 13th, 1848.

I was superintending about six months ago, the erection of one of our Ladys' Bridges, and by the fall of a large stone my right leg was seriously injured, which ultimately got so bad that I was obliged to go to Edinburgh to consult one of the eminent Physicians, which I did, and was told that in order to cure my leg, two of my toes must be taken off. In despair, I returned home to consult the apothecary near to my wife, intending to submit to the operation. It was then that I first used your valuable Ointment and Pills, which I did, and was by their use in three weeks enabled to resume my usual occupation, and at this time my leg is as good as ever. (Signed) OLIVER SMITH JENKINS.

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Table listing ailments cured by the medicine, such as Bad Legs, Rheumatism, Gout, &c. &c. &c.

These Supporters are constructed by a Medical Gentleman of the largest experience in Pulmonary Complaints, &c. &c. &c. and are highly approved of by all who have used them.

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INFORMATION WANTED.

THE WIFE of ISAAC BURTON BOWSER, lately a seaman in the Brig Wallace, Capt. Bowers, is at present, with her child, in circumstances of distress, at Bellefleur, Canada West. Information concerning Mr. Bowser, addressed post paid to the Wesleyan Office, Halifax, N. S., will be thankfully received and forwarded to his family. Editors of papers in N. S. and N. E. will aid the cause of humanity by giving this a gratuitous insertion. Halifax, Sept. 7th 1856.

ARROWBOOT! ARROWBOOT!

GENUINE SEEMUDA ARROWBOOT, for sale at No 119 Granville Street. St. R. S. FRASER EDWARD BAKER, CONVEYANCER, BOOKER, & GENERAL AGENT, No. 7, Prince Street, Halifax. July 27.

NOTICE.

THE Business heretofore transacted by Hare & McAniff, will be continued from this day under the firm of ALMON, HARE & McANIFF.

M. S. ALMON, WILLIAM HARE, M. J. McANIFF, Sept. 14.

FRESH FAMILY TEAS.

20 HALF CHESTS Pine Congo and Congo, 12 boxes each flavoured Pease, 2 half chests Ning Yung, extra strength, 3 do Orange Pease, high flavoured, 10 do Pine Souchong Teas, 20 chests good ordinary Congo, 10 boxes Oolong Tea—very fine, 5s. per lb. Half chests Old Hyson, lead boxes do., 2 lb. each. W. M. HARRINGTON, per Sale by Sept. 14.



NOTICE TO THE PUBLIC.

THE Lords Commissioners of Her Majesty's Treasury have sanctioned an alteration in the Rules of the British Contract Mail Packets between Liverpool and New York, by which they will cease to call at Halifax, both on the outward and homeward voyage, the public are hereby informed that the change commenced with the Packet which left Liverpool on the 14th inst., and also with the Packet which will leave New York on the 25th inst. Letters and Newspapers will be forwarded in closed Mails by the New York Line of Packets, if specially addressed via New York, or via the United States, but Letters and Newspapers not so addressed, will be forwarded in the regular Mails by the Contract Packets from Boston to Liverpool via Halifax. Letters for the United Kingdom directed to be forwarded through the United States, will be liable to a Postage of 1s. 2d. per half ounce, payment optional. Newspapers will be liable to 1d. currency each, which will be collected on delivery in British North America, and 1d. 1/2 on delivery in England. By command of the Postmaster General, A. WOODGATE, General Post Office, Halifax, 16th Sept., 1856.

Temperance.

The Principle and Practical Operation of Teetotalism.

The principle upon which the Total Abstinence Society is based is simply this,—a voluntary agreement to abstain from intoxicating drink in order to discourage its use, prevent the many evil effects that flow from it, and thereby promote the good of others and secure our own sobriety. It is a benevolent society, but requiring a practical, in place of a pecuniary subscription from its members; and all who are convinced that it is incumbent on them, in present circumstances, to discountenance the common use of these liquors, because of the immense mischief that flows from it, are qualified to become members of this institution.

It recommends itself to the benevolent as a remedy for much of the misery and wretchedness that afflict society, and the religious, in addition to this, as a powerful auxiliary to their efforts in advancing the interests of Christ's kingdom. These ends are so important that no ordinary sacrifice should stand in the way of their attainment; and granting even that the moderate use of intoxicating drink conferred all the good on man that ever has been claimed for it by its warmest sober supporters, we maintain that the humane and religious should be ready to forego this good in order to accomplish the destruction of the greater evil.

That we may not be misunderstood, we shall put our principle in operation before our readers by a hypothetical illustration. Suppose a family, consisting of husband, wife, and five sons, in the habit of using any of these liquors in what is generally esteemed moderation. One of their number is observed by the rest to show symptoms of attachment to the drink, and of incipient subjection to its influence. The other six immediately take counsel together what they can do to rescue their relative from the dark doom of the drunkard, and, with his consent, they agree to banish all intoxicating liquor from the family table; and in order to strengthen his resolution and preserve themselves from coming into his condition, they all pledge themselves to abstain entirely from it, and, on all occasions, to discountenance its use. Or suppose the same family saw no cause to fear danger to any of themselves, but, living in a community where they saw many become victims to the common use of these liquors, and witnessing the numberless streams of evil that flow from the same source, that they should be influenced by a generous compassion for those unhappy drunkards, and by a sincere regard for the interests of religion and morality, adopt the same line of conduct, and endeavour to get others to follow their example. In either case what right-hearted man would condemn their conduct or refuse to follow their footsteps, if placed in the same circumstances? Could it

be imagined, in the event of the father of such a family, being the individual who gave indications of falling under the full power of drink, that the wife of his bosom, or any one of the sons of his fondest affection, should refuse to aid in rescuing him from the threatened danger by making the proposed sacrifice, would not the combined exertions of all possessed of natural affection fall upon the head of such a person? And when we carry the object that moves our compassion, and claims our care, out of the family circle into the community with which we are connected, we neither change nor weaken the principle for which we plead, but, on the contrary, it comes forth in greater purity—more separated from the selfishness of our fallen nature, and more accordant with the spirit of Him who bids us "do good to all as we have opportunity."

This is the principle of the Total Abstinence Society. Look at it as it stands thus developed in all its moral loveliness, and refuse it your approbation if you can. It is too simple to be misunderstood when viewed by itself, apart from other points of opinion which ignorance or enmity too often mixes up with it; and too sound to be controverted by any person of fair reasoning. When we see it thus transferred into its own appropriate field of labour, and find it blessing at the same time both its subject and its object, we are at no loss in apprehending it as a lovely manifestation of the law of kindness on the part of those who make no profession of religion, and, when exemplified by the Christian, as a seemly and scriptural exhibition of the royal law of Christian love.

In thus placing the subject before our readers, we have endeavoured to show those of them in whom is the spirit of enlightened kindness, how easily they might become the benefactors of their country by acting on the principle of our society, and forwarding its interests by all proper and available means. We might adduce the high sanction of scripture in our favour, which decidedly forbids the inexpedient use even of things lawful and good; but this we consider unnecessary, for in no case do we find christianity running counter to the dictates of humanity or the interests of morality. If these be obvious, as they are in this case, we may always depend on the ready support of religion. We sometimes hear of christian liberty being adduced as an excuse for not falling into our measures. We judge no man in this matter, but we may remind such that christian liberty, when opposed to christian obligation, is neither in name nor nature what it pretends to be.

Good people who patronise strong drink, encourage its manufacture, sale, and use, and, therefore, accessory to the propagation of intemperance. They forget that the frequent use of alcoholic drinks is all that is needed to make a drunkard, and that, while engaged in what they consider an act of kindness, they may be guilty of the most cruel act that one man can perpetrate on another. So long as the religious and respectable among us keep up the drinking customs, all efforts to reform our country will be greatly impeded. If our society had only the public-house to contend with it would soon diminish drunkenness, and leave these houses little to do; but domestic drinking is that which, in many cases, gives the drunkard his first lesson—teaches him to regard drinking as a virtuous and happy indulgence—brings out the first lineaments of his character, and sends him forth to get finished in the tap-room and the tavern.

So far as our principles have been embraced, either in this or other countries, so far has good been done; and were all christians to embrace them, (and where would be the harm of it?) the beneficial effect on the country, the community, the family, the individual, and, above all, on the church of the living God, would be such as no tongue could tell, no pen describe. Reader! see that you do your part in bringing about this blessed consummation.—R. Kettle, Esq.

For Farmers.

Milk Cellars.

Farmers about to build a dwelling, should know that by carrying up a large flue (12 inches in diameter and circular is the best), in the chimney stack from the cellar and having a window or two opening to the north or cold side of the house out of the cellar,—they can have as good a "Milk Room" under the house as can be had over a spring, that may be perhaps 200 yards, or one fourth of a mile off; which is so pleasant to go to in bad weather, especially by the female portion of the family. The floor should be flagged with stone, as they can be kept sweeter and are colder than either bricks or cement, which absorb "spilt milk" and thus taint the atmosphere. The walls and ceilings should be plastered to facilitate white-washing and cleansing. Nothing but milk and cream should be kept in the room, as the pure atmosphere for cream to rise in, is absolutely essential to the making of sweet butter. What is needed to have a cool sweet cellar, is a current of air, which will be secured by the aforesaid flue, and the open windows—as a strong current of air is at least ten degrees colder, than the same air at rest.

CHURNING.—Farmers ought to know that churning can be done with any good churn in five to fifteen minutes as well in winter as summer,—by having the temperature of the cream right, say 58 to 68 degrees. The temperature of an ordinary sitting room would be the best place to keep the pot in the winter. In the summer the cream can be readily reduced to the right temperature by breaking up clean ice and putting it into the churn. A thermometer, which is necessary to regulate these matters, costs but one dollar, and such an investment every farmer ought to make, who has churning to do, and thus save labour and time, which is money, and make this much dreaded part of the duties of farmers' wives and daughters much pleasanter and easier—and for this I know they would thank your modest correspondent, if they knew him.—Ohio Cultivator.

Profits of High Culture. At one of the Boston Agricultural meetings, Mr. George Pierce, of West Cambridge, "advocated the high culture of fruit trees, and raising no crop among them after they were large.—From four apple-trees which he set in 1839, he gathered last year (ten years) twenty-nine barrels of choice fruit, twenty barrels of which sold for \$100. He sold \$997 worth of fruit the past season, from eight acres of land."

Sowing Wheat in Drills. A Scotch farmer estimates the increase of the crop from sowing wheat in drills, instead of broadcast, at an average of one-fourth to one-third.

Chess Will Grow. Last fall I selected a dozen grains of chess and sowed them; they came up and wintered well.—In the spring I transplanted them, and they are just heading out, fine chess. I had some seed wheat last fall, which contained a large quantity of chess. I poured it into a strong brine, and then decanted it, so as to turn off the most of the chess. It was then sown, and it has but a very few spires of chess in it.—W. H. Bethel, '57.

It is strange that the idea that chess will not grow, should have been ever entertained. It grows as readily, and produces "seed after its kind" with as much certainty as any other plant. This has been repeatedly proved by experiments.—Eds. Cult.

LETTERS RECEIVED. Rev. J. V. Jost, new sub.; Rev. W. Temple, new sub.; remitt. 72s. 10d.; Rev. R. Smith, new sub.; Rev. R. Knight, remitt. per Chairman 200s.

TO AGENTS. We would remind our Agents that early remittances, in as large sums at one time as possible, are necessary, and are particularly requested, to enable us to meet our weekly liabilities with punctuality.

We have removed the Wesleyan Office to the Building formerly occupied by the late Mr. W. Valentine as a Daguerrian Office, in Marchington's Lane. Book and Job printing executed with neatness and despatch.

Marriages.

At Warwick, Massachusetts, on the 26th ult., by the Rev. R. E. Smith, the Rev. JOHN DORCAS, Wesleyan Minister of Chatham, C. E., to Miss ELIZABETH B., eldest daughter of the officiating Clergyman. On the 17th Sept., at Ayleford, by the Rev. H. L. Owen, A. M., COLONEL RUTLER, of Marbock, to ELIZABETH, youngest daughter of the late Benjamin Cobb, Esq. of New Emsey, Kent. In the Wesleyan Chapel, Wallace Harbour, on the 16th inst., by the Rev. W. C. Beals, Mr. THOMAS TRILEY, to Miss ELEANOR TRILEY, both of Wallace. By Rev. A. W. McNEIL, 4th Sept. at Beales Mountain, Co. Annapolis, Mr. JOHN CLARK, of Granville, to Miss DORCAS ANN WHITMAN, of Annapolis.

Deaths.

At Richmond, Carlton County, on the evening of the 7th inst., Mr. JAMES KILLEN, 65 years of age. Mr. Killen has been long known in this community as a pious and useful Local Preacher in the Wesleyan Methodist Church; his life was ended in peaceful reliance upon that Saviour to whom he had so often invited his fellow-men. On Sunday morning after a long illness, THOMAS BALEY, aged 55 years, died at Ayleford. On the 16th inst., after a short illness, JUSTUS LEH, Esq. At Pleasant River, Chatham Co., August 20th, LINDA, wife of Mr. J. O. K. W. (deceased) aged 26. Her husband has been bereaved of a highly valued wife, her children five in number, of various ages, and the church of a faithful and consistent member. Her mortal illness was borne with extraordinary quietude to the Divine will. At Halifax, on the 15th Sept., Mr. JOSEPH STANLEY, aged 197 years. Also on 15th Sept. Mr. JOSEPH BROWN, aged 74 years. On Thursday, 18th inst., EMMA, third daughter of Mr. David Whitehead, aged 19 years and 4 months.

Shipping News.

PORT OF HALIFAX.

ARRIVED. FRIDAY, Sept 13th—Brig Mary, Capt. DeLoraine, 6 days, to N. L. & J. T. West; R. M. steamship America, Shannon, New York, 52 hours, to Council & Co; ship from Sydney, bound to Boston; Rose, New York, 52 hours; ship Charles, Whipple, St. John, N. B.; J. McDougall & Co; Siren, Boncher, bound to Boston; James Parker, Forest, Sydney, bound to Boston; Crutcher, Dauphney, Bay Chaleur; Mary Ann, Jersey, N. F., to Fairbanks & Allison; Emily, O'Brien, Boston; Dolphin, Reynolds, P. E. Island; Dove and Challenge, from LaHave, bound to Newfoundland; Am. ship Central, Sakon, Bay Chaleur, bound to Baltimore.

SATURDAY 14th—Brig Halifax, Meagher, Boston, 66 hours, to B. Wier & Co; Revenue schooner, Sable Island; schooner Indus, Day, New York, 9 days, to Cochran; Princess Alice, LaHave; Princess Victoria, do.

SUNDAY 15th—Steamer Merlin, Corbin, Newfoundland, 3 days; schooner Garland, Smith, Mayaguez, 14 days, to T. C. Kinnear; Isabella, Sydney. MONDAY 16th—R. M. steamship Canada, Harrison, Liverpool, G. E., 1-2 days, to Council & Co; 4-7 days, for Boston, 4 for Halifax; R. M. steamship Sampson, Bermuda, 4 days, to do; Barque Medway, Neil, Fortune Island, 15 days, to W. Pryor and family; schooner Mary Elizabeth, Lenoir, New York, 3 days, to Payne & Brothers and others; Mary Jane, Belmont, St. John's, N. F., 21 days, to J. & M. Tully; Belsham, St. St. George's Bay, to B. Wier & Co; Sarah, Belmont, N. F., do; Palestine, Rude, Labrador, to Fairbanks & Allison; Priscilla, Lamane, Montreal, 30 days, to An Gratie; Haligonian, Lunenburg.

TUESDAY 17th—Am brig Brookline, Winchester, Labrador, 18 days—bound to Esquimaux; brig Scotia, Labrador, 18 days, to J. & M. Tully; schooner from Labrador, to J. H. McNab; Belinda, Colborne, request, 6 days, to master; Victory, Parsons, St. George's Bay, 11 days, to W. Lawson; schooner, to J. H. McNab; Guyborough, to J. McDougall & Co; Lady Fort, to Sceptre, Sable Island; Cherub, Cannon, St. George's Bay, chat, to master; Joseph Smith, Arichat, to master; Emerald, LaHave; Lady Caroline, do.

WEDNESDAY 18th—Brig Caledonia, Pettibone, bound from New York, bound to Newfoundland; brig Fox, Portland, bound to the Eastward; schooner, to the Eastward; schooner, from Boston, bound to Providence; Woolin, 13 days from St. John's, N. F., to J. H. McNab; Jupiter, Ozo, St. George's Bay, to B. Wier & Co; press, from Eastern Coast, to W. J. Tully; schooner, O'Brien, 10 days from St. John's, N. F., to J. H. McNab; Melway, Balcomby, 7 days from Lunenburg, to J. & M. Tully; Priscilla, Graham, 10 days from Lunenburg, to J. & M. Tully; Daniel Starr, p.k. schr. Gambia, to the mouth; Resident, Russell, 7 days from Boston, to Newfoundland; Express, Sable Island, to J. H. McNab; Curlew, Labrador, to do; Visitor, Canada, to J. H. McNab; Velocity, Mann, P. E. Island; Frances, Lawson, P. E. Island, to E. Albro & Co; Manly Forest, Labrador, Creighton and Grassie.

THURSDAY 19th—H. M. brig Sappho, Capt. G. G. G. from Pictou; brig Albion, Leslie, Aberdeen, to DeBlois & Merkel; schr. Charles, Sully, to do; days, to Oxley & Co.

CLEARED. SEPTEMBER 19—steamship America, Shannon, Liverpool—Council & Co; schooner Providence, Colborne, to George's Bay—W. Lawson; Providence, Bagge, to W. Lawson.

14th—brig Loyalist, Pugh, Jamaica—G & J Black & Co. 16th—steamers Canada, Harrison, Boston—Council & Co; Falcon, Hunter, Bermuda—G. R. Fitch & Co and others; Brig Belle, Laybold, Boston—B. Wier & Co and others.

15th—Inquisitive, Denstall, P. Rico—G. H. Starr; Selma, Deane, Montreal—G. H. Starr. 18th—George Pryor, Boland, Port au Basque—W. Pryor & Sons; California, Byrnes, New York—Fairbanks & Allison; Providence, Shears, St. George's Bay, to Oxley & Co. 18th—Steamer Merlin, Corbin, St. John's N. F.—B. Wier & Co; brig Halifax, Meagher, Boston—B. Wier & Co; schooner Enterprise, Jamaica—Fairbanks & Allison; Charles, Whipple, St. John, N. B.—J. McDougall and Co.

MEMORANDA.

New York, Sept 11—Mr. Valonia and Catherine Brown, of Halifax. 12—arr'd. schr. Siberia, Boling, from Halifax. James Goffrey, a native of Halifax, was knocked overboard by the ferryboat and drowned; brig Harry, Capt. Kingston, Jamaica. 12—arr'd. schr. Albion, Ritz, Annapolis. The Hibernian reports Boston's Spoungie, had arrived at Lunenburg from Donora. Post Medway, Sept 16—arr'd. Element, Doby, Donora 19 days. Boston, Sept 13—Capt. schr. Time, Cann, for Yarmouth N. S. The schr. Windsor arrived at Richmond, U. S. on the 15th inst. from Windsor. The brig Ready Blinds cleared at Baltimore on the 8th inst. for Halifax. San Francisco, July 28—brig Ellipse, Pattle, 253 days from Warlock; 2nd brig Zouls, Bond, 196 days from Yarmouth. The Mic-Mac sailed from Clyde on the 27th ult. for Halifax. The Emma sailed from Liverpool on the 2nd inst. and the W. E. Hamilton, on the 4th for Halifax. The Edinburgh sailed from Liverpool on the 4th inst. for Halifax. The Envelope and Breadth were loading at Liverpool on the 7th inst. for Halifax. The Charlotte and Daniel, of Hantsley were loading at Liverpool on the 7th inst. for Halifax. The Morn & Co. sailed from Gravesend on the 8th inst. for Halifax. The schr. Charles from Colby, reports a large barge sailed 4 days previous for Halifax. A French barge had arrived at Vera Cruz with the crew of the Pr. long Savannah—probably the Sovereign of Liverpool, N. S., as previously reported. The brig Petrol is reported to have left Donora 10th ult. for Halifax—probably for a local island.

THE WESLEYAN is published for the Proprietor at the WESLEYAN OFFICE, Marchington's Lane.







