

a dismal gloom over all our present connections. For my own part, this life is such a momentary thing, and all its interests have so shrunk in my estimation since, by the grace of our Lord Jesus Christ, I became attentive to the things of another, that, like a worm in the bud of all my friendships and affections, this very thought would eat out the heart of them all, had I a thousand; and were their date to terminate with this life, I think I should have no inclination to cultivate and improve such a fugitive business.—*Cropper.*

A Romanist Reading the Bible.

At the last anniversary of the American Tract Society, the Rev. Mr. Stevenson related the following: "A Roman Catholic man obtained a Bible, which he used to read to his wife, for an hour every evening. At the end of a week he said to his wife, 'If this is true, we are all wrong.' The next week he said to her, 'If this is true, we are lost.' The third week he said, 'If this is true, we may be saved.' And he resolved to seek salvation through a crucified Redeemer, and not by the priest."

WESLEYAN MISSIONS.

Southern Africa.—Cape of Good Hope.

CAPE TOWN.—Extract of a Letter from the Rev. Benj. Riddale, dated Jan. 6th, 1849.

When stationed in the interior, I was deeply interested in my Namaqua societies; and since my appointment to this Town, I have found it very delightful to mingle with English members, and to preach again in my own language to English congregations; and as the first year of my residence here has just closed, my mind has been glancing over the various occurrences that have transpired during its course. The review has been, on the whole, encouraging, and has awakened emotions of gratitude.

Frequently during the close of the year, I have been much impressed with the importance of the Cape-Town Mission; and as I have laboured in it so short a time myself, I can speak more freely than some would like to do who have for many years, both in the literal and figurative sense, "borne the burden and heat of the day." It would be very incorrect to estimate the value of this Mission merely by the numbers it reports as accredited members or candidates; for although that is, on the whole a tolerably correct standard by which to judge of the societies in England, it is one that is scarcely at all applicable here. In most English towns the population is stationary; but here it is continually shifting. Vessel after vessel arrives in the bay, and lands its passengers, some of whom are not unfrequently members of our Connexion; so that, occasionally we have a flow into the society from various parts: they remain for a short time, and then, finding openings of a temporal kind in other directions, they leave Cape-Town, and branch off to various parts of the colony. Multitudes of strangers who have landed at the Cape utterly regardless of their souls' interests, have received deep and probably lasting impressions under the Wesleyan ministry, and have just been gathered into the fold, when circumstances have compelled them to leave at the very commencement of their Christian career. This has often been the case with regard to soldiers stationed at the Cape, who have, after a while, embarked for India, or returned again for England. Many children of pious parents, who had left their native land and launched forth upon the world without religion, have been arrested here by the mighty hand of God, and from this part of the extreme African continent have sent home to their distressed and anxious parents the joyful intelligence of their "translation from darkness to light, and from the power of Satan unto God." And were all who have been brought to a knowledge of Christ sent forth, I am confident, from what I have heard as well as from what I have seen during my residence in this Circuit, that they would form a mighty host. There are still many with us to whom we could point in proof of the above statement; and were Mr. Hodgson, our estimable Chairman, even now to note down every individual case of the kind that has come under his personal observation during the many years he has spent in this Town, it would form a most interesting and important document, and could not fail of greatly cheering his own mind and the minds of his various colleagues who have laboured and suffered together with him. He would find in that list at least one Minister, besides Schoolmasters, raised even from amongst the soldiers of the army,—two of whom were Sergeants, who purchased their discharge, and now serve in Wesleyan ranks.—Local Preachers, Class-Leaders, and many private members, who in their turn, have been instrumental in effect-

ing much good. But many who were thus brought to the Lord have died in the faith, whilst many more who still live are scattered abroad in various parts of the world.

Previous to, and for some time after, the commencement of the year 1848, a cloud of darkness rested upon this society; but, like many that preceded it, it at length dispersed; and from that period a blessed influence has generally attended the services of the brethren. I have heard of individuals being deeply convicted of sin, and of others being converted, amongst soldiers and civilians, English and coloured people. But the closing week of the old year was one of unusual blessing and interest, and formed a delightful contrast to the agitation and distress that prevailed in the society during the latter part of 1847. In the early part of the week two young men who had joined the society were, after a short but earnest seeking of salvation, enabled to close in with Christ, and to "believe with the heart unto righteousness." This occurrence, so joyful in itself, is rendered increasingly so by the circumstance, that they are the children of two of our interior Missionaries in this District, who a few months ago returned from the District-Meeting to their distant Stations, leaving their sons in Town, so doted with much anxious solicitude, and with many prayers on their behalf. But now they will be cheered in their distant toils by the intelligence, that their children, who had lived under the influence of their prayers even from infancy, and whom they felt it their duty to leave behind on this occasion, have "passed from death unto life," and "are now adopted into the family of the God of their fathers." "Instead of thy fathers shall be thy children," is a declaration most delightful in a father's ear: it has many times received its accomplishment, and I trust that in its most extensive sense it will also in this instance. One very pleasing circumstance connected with the conversion of these youths, is the desire they have manifested for the good of others. One felt impelled at once to endeavour to do something, and commenced distributing Tracts in the public streets, an employment from which he would have shrunk with the utmost reluctance a day or two before. The other, hearing of several young men in the society, who for a considerable time had been seeking "redemption in Christ's blood, the forgiveness of their sins," and who of late had met at an appointed time in order to pray for that specific blessing, took the opportunity of relating to them the manner in which he was enabled by the Holy Spirit to trust in the Atonement: he invited them to his room, and, together with others, earnestly united with them in prayer for their salvation; and after being thus engaged for a considerable time, first one, and ultimately the whole three, arose, feeling that they had peace with God, and that they stood "accepted in the Beloved." These events have diffused a feeling of joy throughout the society, and have awakened to increased earnestness other members who have been too negligent in seeking what they have long professed to desire. Whilst writing on this subject, I ought not to forget to mention, that at an earlier period of the year, during a very dangerous illness, the son of an honoured Minister in our Connexion, and the Chairman of an English District, was also brought to an experimental knowledge of Christ; so that, during the year 1848, the Cape-Town Mission was made instrumental in bringing to salvation no less than three sons of three different Wesleyan Ministers. On their account many thanksgivings have redounded to God; and many are the prayers that have been offered for their establishment in the faith.

What has occurred during the past year is, as far as I can learn, only a specimen of what has often occurred in preceding years. The Missionaries who have laboured here, have not laboured in vain. The amount of good that has been effected since the commencement of the Mission, and the benefit that has resulted from the labours of the individual Ministers that have been stationed here, can never be fully known, or correctly specified in this world; but that day to which we all look will reveal all the blessed effects of this mission, and then shall every man have praise of God, and rejoice in knowing the true extent of his own personal usefulness.

The watch-night services throughout the Circuit were unusually well attended, and appear to have been seasons of great solemnity and power. This morning the Ministers' meeting was held at our house. It is an Evangelical Alliance in miniature, and was originated by a suggestion of the Rev. Mr. Blair, of the Established Church, seven years ago. It is held every fortnight at the house of each Minister in rotation, and this morning, according to the regular plan, it was held at the Mission-house. There were present the Rev. Dr. Philip, now extremely feeble; the Rev. Mr. Faure, the principal Minister of the Dutch Reformed Church; the Rev. Mr. Morgan, of the Scottish Kirk; the Rev. Mr. Elliott, of the London Missionary Society; the Rev. Mr. Ireland, a young Missionary on his way from America to Natal; the Rev. Mr. Hodgson, and myself. The Rev. Mr. Lamb, of the established Church, and the Rev. Mr. Beck, of the South African Missionary Society, who also are members of the meeting, were not present.

On the occasion. In this brotherhood are included English, Scotch, Irish, and Dutch Ministers. The Minister at whose house the meeting happens to be held conducts it throughout, and thus all in turn preside. A portion of Scripture is first read, and the remainder of the hour is occupied in singing and prayer, during which a most blessed unction often descends upon us. At the close of the service all take breakfast together, and then part, understanding and loving each other better, and appreciating each other's labours more correctly, than we otherwise could do. It will be seen, that the ministers at Cape-Town have practically anticipated the great Evangelical Alliance by several years. They meet together in social prayer, at the domestic table, mutually assist each other at the public meetings connected with the several Churches; thus setting an example of true Christian unity to their respective flocks, an example that exerts a quiet but powerful influence upon them, as is evidenced by the fraternal feeling that exists amongst the members of the various religious societies in the Town.

CORRESPONDENCE.

Original Matter is particularly requested for this Paper such as Local Intelligence—Biographical Notices of the Introduction, rise, and progress of Methodism in Circuits, Revivals, and remarkable Conversions—Articles on Education, Temperance, Literature, Science, and Religion—Illustrations of Providence—Sketches of Scriptural Characters—Interesting Anecdotes—Descriptions of Natural Scenery—Papers on any prominent feature of Methodism, &c. &c. Articles, as a general rule, should be short and pithy; as judicious variety in each number is the secret of newspaper popularity and usefulness.

For the Wesleyan.

NOTICES OF NEWFOUNDLAND.

[No. 7.]

In furnishing a series of "Notices" on the commencement, progress, and present position of that form of Christianity called Wesleyan Methodism, in Newfoundland, I am indebted to the assistance rendered by my brother missionaries and other friends. At present very little has been published in reference to the history of the colony, I cannot therefore avail myself of much information derived from books. Mr. Philip Toque, a native of Conception Bay, Newfoundland, published a simple and unassuming little volume, fully justifying the character of its title,—"Wandering Thoughts." The author does not profess to give a consecutive history of the colony, but simply "to afford instruction and entertainment to the youth of his native country." (Preface.) It is dedicated, by permission, to His Excellency Sir John Harvey, who at the time of its publication administered the government of Newfoundland, and has met with a very extensive sale. From this volume we learn that the first Episcopalian missionary of the Church of England was appointed to Newfoundland in the year 1705. The first Wesleyan missionary in the year 1765. The first Congregational or Independent missionary in 1777. I am not aware of any date being furnished of the first missionary of the Presbyterian Kirk of Scotland, but his appointment was very recent compared with the above. Wesleyan Methodism was very early introduced; and is thus described in the above work. "The first Wesleyan Missionary who visited Newfoundland was the Rev. Lawrence Coughlan, in the year 1768, respecting whom Mr. Miles says, 'In the year 1765, Mr. Lawrence Coughlan was a travelling preacher in connexion with Mr. Wesley. He was in the year 1768 ordained by the Bishop of London, at the request of the Society for the Propagation of Christian Knowledge, that he might be qualified for the office of a missionary in the island of Newfoundland. He accordingly went forth, and for three years and upwards he laboured in Harbour Grace and Carboneau, without any apparent success, and in the midst of great persecution. He was persecuted in the chief court of the island, but escaped the fury of his enemies. In letters to the Society for the Propagation of the Gospel, he was accused of almost everything that those methods were not sufficient to remove him, they employed a physician to poison him, who was soon afterwards converted to God, and discovered this wicked design. At length the Lord was pleased to visit this miserable people, and poured out his spirit abundantly. Many were soon turned to the Most High God. Mr. Coughlan immediately united the truly sincere in classes.' On this the persecution grew hotter; till at last he was summoned before the Governor; but the Governor declared in his favour, and appointed him a Justice of the Peace, on which the persecution ceased, and he laboured for four years in much quietness and with great success. He then returned to England for want of health. On Mr. Coughlan's departure, Mr. Stretton, a local preacher from Limerick, and Mr. Thorney, another local preacher, both in connexion with Mr. Wesley, and at that time merchants on the island, undertook the care of the societies which Mr. Coughlan had formed; but these gentlemen being much engaged in mercantile business, the societies very soon fell into decay. Some years after this, Mr. Wesley appointed Mr. John McGeary

as a missionary to Newfoundland, who went over accordingly. Mr. McGeary, who had returned to England, was appointed a second time to that island, with two travelling preachers from the United States; they were rendered useful to the people. In the year 1791, a favourable change took place in their behalf. Mr. William Black, who was born at Huddersfield, in Yorkshire, A. D. 1760, visited Nova Scotia. His labours were attended with great success. In the year 1792 he was appointed superintendent of the whole work in British America, during which period he visited Newfoundland." Page 368—369. From this very important and interesting extract, we learn that Wesleyan Methodism, when introduced into Newfoundland, had to "endure" like that primitive christianity, of which it is a beautiful development, "a great fight of afflictions." Its history in one place is but the simile of its history in another. It meets with no new form of opposition, for "there is nothing new under the sun." There is no new devil; no new carnal mind; and Methodism has no new religion. The united and blended elements of Satanic and human depravity and guilt, may receive new modifications, and present new modes of attack and defence; but they are essentially the same.—"enmity against God." Rare the breast of Methodism wherever you please, it discovers honourable scars. I wonder whether we shall see "the prints of love" in the glorified body of the Redeemer. It is written, "Behold he cometh with clouds; and every eye shall see him, and they also which pierced him." And again—"I beheld, and lo, in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been newly slain." Our own poet infers this when he sings—

"The dear tokens of his passion
Still his dazzling body bears;
Cause of endless exultation
To his ransomed vot'rsippers;
With what rapture gaze we on those glorious scars!"

But this is certain, the chief complaint, in the day of her glorification, when introduced to the Father by the Holy Ghost through the mediation of the Son, will be "without spot or wrinkle, or any such thing." But while she is the church militant—

"With what rapture gaze we on her glorious scars!"

Methodism, in common with other Christian churches, has "fought a good fight." And though among her venerable dead and departed saints, none may be found in "the noble army of martyrs," nor "in the goodly fellowship of the prophets," nor "in the glorious company of the Apostles," yet she has instrumentally joined thousands "to the spirits of just men made perfect;" and at this moment numbers as many thousands in "the holy church" throughout all the world." Following the steps of these good men, Coughlan, McGeary, Black and others who fought for Christ in Newfoundland; pausing as I have done many times in the places above mentioned, I have felt something of the like interest as Christina and her sons felt when Mr. Great Heart pointed out to them a spot where Christian fought with Apollyon. "See," said Mr. Great Heart, "here are broken darts, arrows made headless as they struck the adamantine shield, stones split in the encounter, and the ground still red with blood!" Yes, my beloved brother missionaries in Newfoundland, our fathers have left traces of their noble deeds. What do these "broken darts and headless arrows" figure? Persecution in all its various forms destroyed. And these "split stones?" Difficulties, and rocks of stumbling and offence removed. And these "drops of blood?" The pioneers gone before, and the way so opened and smoothed that even the timid mother and children with Mr. Ready-to-halt and Fear-not may travel on—

"The New Jerusalem to find."

"Other men laboured, and ye are entered in to their labours." J. B.

For the Wesleyan.

The Catholicity of Methodism.

MR. EDITOR.—The earliest operations of Mr. Wesley were marked by the utmost catholicity of spirit towards the religious bodies then existing, and the same generous spirit has been evinced toward the whole brotherhood of evangelists by his followers. This peculiar characteristic of Methodism has called forth expressions of grateful acknowledgment from distinguished men of the Established Church in England, and of other religious denominations in this and other parts of the Empire. I have not been an inactive observer of the recent attacks of the Wesleyan Conference by a part of the secular and dissenting Press, but I have also with pleasure read the extracts from week to week from other portions of the Press which have taken the right view of the case that has excited so much attention, and which have fully justified the decision and act of the British Conference. As you have, I am sure, abundant materials in your possession, would it not be well to favour us from time to time with the expressions, given

in favour of the truly unsectarian character of Methodism by parties who can be supposed interested but towards the Wesleyan? These testimonies would bring prominently before your readers the truly christian character of Methodism, and manifest to all who love the Lord Jesus Christ in truth, though not agreeing with us on what the minor points of theology? I regret that an effort is making, by some, for better things might be expected, to injure the reputation of Methodism; but I am not displeased with the judicious stand you have thought proper to take in repelling wanton attacks of those, who, with a view to friendship on their lips, are using a sneer to bring discredit on our ecclesiastical system. You have nothing to fear from counter, because you have truth and your side. I am confident you will be friendly terms, in the true spirit of love with other religious bodies, but as watchman, you must not allow yourselves to be taken with our interests, which I have taken in transmitting testimonials for publication in your interest, but I thought the present aspect of affairs for them. They are however at your disposal, and shall endeavour to bear it.

October 11, 1849.

Our Correspondent will see from a copy of our paper that we had almost a suggestion, as the extract from the Hon. Fox Maule, which we were in type before his communication. We are obliged to him, however, and shall endeavour to bear it.

TEMPERANCE.

The Peace Congress and Temperance.

Of the resolutions adopted at the time by the Christian patriots of other lands, there are none more noble than those of Temperance. The two great evils to which the antagonism are, beyond all count most dire and terrible under which mankind groans. To destroy the intoxicating drink, and to extirpate from the breasts of men, an immense magnitude are being. The Temperance cause has long been the object of various large associations. The year 1846 had its World's Fair. The Peace movement is now larger share of attention than it has been bestowed upon it, and the August, 1849, will long be associated most important benignant achievements.

The Peace Congress recently had more bearings than one. In the case with most philanthropic their influence radiates in most. It were impossible for the prominent object having a humbler or chief, to confine its influence in a direction. The resurrection principle often leads to the many others; and hence is breadth of benevolent character displayed by some of the world's active spirits.

The congeniality which exists between Peace and Temperance questions is illustrated by the character of individuals who assembled in Paris to give utterance to the Saviour. They were not, as hearts had room for more that they had not only read of the war; but they had perused the barbarous inflictions on the drunkard's drink. They had also shed tears of pity over the victims of intemperance more than three-fourths of the population of the Congress from England were teetotalers, and were known to each other by name in that department of benevolence as the advocates of peace. The of their meeting under such circumstances a source of the highest gratification will doubtless prove to stimulate greater exertion in after life.

In proportion to the number which any individual constitutes in that degree will be surrounded atmosphere of purity and power himself the centre of good influence.

It was fortunate, for the example that so large a number of these in Paris were known abstemious fiery spirits which are the mores of social and domestic life has ever known; and there is hence to prove that they have a originating, and carrying on

...to Newfoundland, who went over to Mr. McGeary, who had returned, was appointed a second time to that office; they were rendered useful to the cause in the year 1791, a favourable change in their behalf. Mr. William Black, born at Huddersfield, in Yorkshire, A. visited Nova Scotia. His labours were attended with great success. In the year 1792 appointed superintendent of the whole British America, during which period Newfoundland." Page 368-369.

Very important and interesting extracts from Wesleyan Methodism, when I into Newfoundland had to "endure" primitive christianity, of which it is a development, "a great fight of attrition" in one place is but the history in another. It meets with no opposition, for "there is nothing in the sun." There is no new devil; no mind; and Methodism has no new The united and blended elements of and human depravity and guilt, may be modifications, and present new modes and defence; but they are essentially "enmity against God." Bare the Methodism wherever you please, it dismountable scars. I wonder whether we "the prints of love" in the glorified Redeemer. It is written, "Behold he with clouds; and every eye shall see they also which pierced him." And I beheld, and lo, in the midst of the end of the four beasts, and in the midst, stood a Lamb as it had been slain. Our own poet infers this when he

The dear tokens of his passion
fill his dazzling body bears;
and of endless exultation
his ransomed worshippers
with what rapture gaze we on those glorious scars!"

It is certain, the church militant, in of her glorification, when introduced to her by the Holy Ghost through the me of the Son, will be "without spot or wrinkle any such thing." But while she is the militant—

What rapture gaze we on her glorious scars!"

ism, in common with other Christians, has "fought a good fight." And among her venerable dead and departed none may be found in "the noble army of martyrs," nor in "the glorious fellowship of apostles," nor in "the glorious company of saints," yet she has instrumentally joined us "to the spirits of just men made perfect and at this moment numbers as many as in the holy church throughout all the world." Following the steps of these good souls, McGeary, Black and others who for Christ in Newfoundland; pausing as done many times in the places above named, I have felt something of the like in as Christina and her sons felt when Mr. Heart pointed out to them the spot where an fight with Apollyon. "See," said Heart, "here are broken darts, and made headless as they struck the adamant, stones split in the encounter, and the still red with blood." Yes, my beloved missionaries in Newfoundland, our fathers have left traces of their noble deeds. What are broken darts and headless arrows? "Persecution in all its various forms." And these "split stones?" "Big stones, and rocks of stumbling and offence." And these "dumps of blood?" "The crosses gone before, and the way so opened smoothed that even the timid mother children will, Mr. Beatty's halt and Fearney travel on."

"The New Jerusalem to find."
Other men laboured, and ye are entered in
our labours."
J. B.

For the Wesleyan.
The Catholicity of Methodism.

R. EDITOR.—The earliest operations of Methodism were marked by the utmost catholicity spirit towards the religious bodies then existing and the same generous spirit has been ever towards the whole brotherhood of evangelists by his followers. This peculiar characteristic of Methodism has called forth expressions of grateful acknowledgment from distinguished men of the Established Church in England and other religious denominations in other parts of the Empire. I have not been a narrative observer of the recent attacks of Wesleyan Conference by a part of the orthodox dissenting Press, but I have also with care read the extracts from week to week in other portions of the Press which have in the right view of the case that has excited much attention, and which have fully justified decision and act of the British Conference you have, I am sure, abundant materials in possession, would it not be well to favour from time to time with the expressions of

in favour of the truly unsectarian character of Methodism by parties who can be suspected of no interested bias towards the Wesleyan Body? These testimonies would bring prominently before your readers the truly christian spirit which Methodism has ever manifested towards those who love the Lord Jesus Christ in sincerity though not agreeing with us on what are called the minor points of theology? I regret to see that an effort is making by some, from whom better things might be expected, to injure the reputation of Methodism; but I, among others, am pleased with the judicious stand which you have thought proper to take in repelling the wanton attacks of those, who, with a profession of friendship on their lips, are using their influence to bring discredit on our ecclesiastical system. You have nothing to fear from the encounter, because you have truth and justice on your side. I am confident you wish to live on friendly terms with other religious bodies, but as a faithful watchman, you must not allow improper liberties to be taken with our interests, without turning the battle to the gate. You will excuse the liberty I have taken in transmitting these sentiments for publication in your interesting paper, but I thought the present aspect of affairs called for them. They are however at your disposal, to be treated as you see fit.

October 11, 1849.

Our Correspondent will see from another part of our paper that we had almost anticipated his suggestion, as the extract from the speech of the Hon. Fox Maule, which we have given, was in type before his communication came to hand. We are obliged to him, however, for his hint, and shall endeavour to bear it in mind.

TEMPERANCE

The Peace Congress and Temperance.

Of the questions agitated at the present time by the Christian patriots of this and other lands, there are none more nearly allied than those of Temperance and Peace. The two great evils to which they stand in antagonism are, beyond all controversy, the most dire and terrible under which poor humanity groans. To destroy the love of intoxicating drink, and to extirpate the war-spirit from the breasts of men, operations of immense magnitude are being carried on. The Temperance cause has long had its conferences of various large associations, and in the year 1846 it had its 'World's Convention.' The Peace movement is now receiving a larger share of attention than has heretofore been bestowed upon it, and the month of August, 1849, will long be associated with its most important triumphant achievements.

The Peace Congress recently held at Paris had more bearings than one. In truth, it is the case with most philanthropic efforts, that their influence radiates in many directions. It was impossible for the promoters of any object having a humane or Christian tendency, to confine its influence in any particular direction. The resuscitation of one good principle often leads to the awakening of many others; and hence is formed that breadth of benevolent character which is displayed by some of the world's best and most active spirits.

The congeniality which exists between the Peace and Temperance questions was strikingly illustrated by the character of the individuals who assembled in Paris to inaugurate the world with the sentiments to which angels give utterance at the birth of the Saviour. They were not, as a whole, men and women of "one idea." Their large hearts had room for more than one object. They had not only read of the horrors of war, but they had perused the dark page of barbarities inflicted on the world by the drunkard's drink. They had deeply sympathized with the slain on the battle-field, and they had also shed tears of commiseration over the victims of intemperance. In a short, more than three-fourths of those who composed the Congress from England and America were teetotalers, and were probably better known to each other by name as workers in that department of benevolent effort, than as the advocates of peace. The fact, however, of their meeting under such circumstances was a source of the highest gratification, and it will doubtless serve to stimulate them to greater exertion in after life.

In proportion to the number of good causes which any individual consistently advocates, in that degree will he surround himself with an atmosphere of purity and power, and make himself the centre of good influences.

It was fortunate for the cause of Peace, that so large a number of those who assembled in Paris were known abstainers from those fiery liquors which are the most fruitful sources of social and domestic strife the world has ever known; and there is abundant evidence to prove that they have had more to do in originating, and carrying on the conflicts

of nations, than many drinkers are willing to admit.

One good effect is sure to follow from the visit of so many Englishmen to the French capital. Heretofore a drunkard and an Englishman have been synonymous terms with the French. It will not be so hereafter. The hotel-keepers of Paris, ignorant of the character of their expected visitors, were anticipating a very rich harvest out of the event; but they were woefully disappointed. This was the frank acknowledgment of more than one landlord. The people of this country owe a debt of gratitude to the Congress for doing something towards redeeming their character in the eyes of our neighbours from a very foul but long deserved reproach. With the progress of temperance principles and the frequent interchange of visits between the people of Britain and the continental nations, we may expect to see the truths propagated by the Peace Society take root in the hearts of the millions; and then will be the time when implements of warfare will be converted "into ploughshares and pruning-hooks," for men will have learned to follow war no more.—National Advocate.

TESTIMONY OF COL. SHAW, OF BOMBAY.

"The temperance reformat on had been in existence for some years previous to my enrolling my name as a member to any society, but my not having done so did not emanate from any opinion that I entertained of its utility, but from the vain delusion under which I laboured, that there was no necessity of my taking such a step. However, as time rolled on, and having read much of the advantages to be derived from becoming a total abstainer, I gave the subject my most serious consideration, and being at all times strongly opposed to any sudden innovations without strong grounds, I deemed the more prudent course would be to give myself a fair trial beforehand; finding that the system agreed with me amazingly well, in fact, that I was, day by day, becoming more robust, I thought that I had discovered, if not the philosopher's stone, still what was of vast importance to me, the great secret for the preservation of health in this or any other country, and consequently I became at once a pledged teetotaler. And I feel thankful that I have had the resolution to hold fast to that which is good, and pray for an increase of strength to enable me to continue in the same cause which has proved of such inestimable benefit to me, and from which I hope I may never be induced to swerve during my sojourn here below."

A MELANCHOLY TALE.

Mr. and Mrs. — were a few years ago people of great respectability. They had for some years a flourishing business, and by industrious habits soon obtained the means of purchasing some property in houses, and likewise an excellent ship, which they built and called after their own name. This situation in life did not make them forget those in less prosperous circumstances, but on the contrary, Mrs. — was one of the most kind and charitable ladies in the neighbourhood. She was ever, at the call of the poor, ready to do a kind action. Her husband was an intelligent man, and every thing seemed to promise him a long and prosperous life; but alas! this happiness was only for a season. Mrs. — began to use intoxicating drink rather freely, but for a while no difference could be perceived; her house, however, which had always been a model of order and neatness, began to be neglected, and likewise the comfort of her partner, which soon drove him to seek a solace in the drink that was destroying his wretched wife. In a short time they both became miserable drunkards. Day after day was spent in drinking, and after spending all the money they had, they plunged into debt. Their property was at last sold to meet the demands of their creditors, and the business which before was brisk, now entirely decayed. This state of affairs, combined with the influence of drink so affected the husband, that he fell sick and died. His wife, instead of taking warning by the melancholy death of her husband, still pursued her course of wretchedness, and has often been seen wandering the streets in a state of intoxication, or resting her weary frame on the cold step of some house. She has been sometimes for weeks together more or less intoxicated, and at such times, when her money has been all expended in drink, she has begged by the road-side for a penny "to buy a penny worth of bread," and when she has got it, has immediately gone to the ale-house. This is the life that the wretched woman still leads. Her friends have remonstrated with her, but to little effect. She has signed the temperance pledge five or six times, but has always broken it, thus fulfilling the proverb, that a drunken man may be reclaimed, but a drunken woman is almost past all hope. Let all, especially the fair sex, take warning from this tale of misery, and

bear in mind that if they wish to be safe, they should at once resolve never to taste those accursed liquors, that have been the bane of society ever since their introduction as a beverage.—National Temperance Chronicle.

DECEITFULNESS OF STRONG DRINK.

M. B. was educated for one of the learned professions; his parents were respectable and opulent—his father, immersed in the cares of a large practice in the law, committed the moral training of the children chiefly to their mother, who carefully instructed them in the truths of the gospel. She was a conscientious, pious person. There was, however, a fault in their education. Surrounded with all the luxuries that wealth procures, they were not taught to deny themselves; nor to defer a present gratification for the sake of a future good. M. B. had sufficient abilities, but he was idle at school. When articled to a solicitor, he preferred pleasure to labour. Became a partner in a respectable firm, he married a lovely and accomplished young lady. Still he would not work—he spent freely, drank largely, incurred debts far beyond his means, (which were ample;) and once under the influence of brandy, he grossly ill-treated his gentle wife, and used his two little sons with harshness. He was after four years turned out of the firm for breach of the articles of partnership. Although he is now feeling deep compunction for his past conduct, he has not resolved on total abstinence from drink.

FAMILY CIRCLE.

How to make Home Happy.

The effect of Home missions and religious tracts in restoring family peace and love where these blessings had long been banished, is well illustrated in the following narrative of what occurred in the case of a farmer's labourer and his wife in England. We copy it from the London Christian Spectator:—

"Near the borders of Wales, and in a retired village a cottage stands on the slope of an extensive eminence, commanding the view of a valley stretching several miles across,—a scene singularly picturesque and delightful. It is the dwelling of George C. — and his family; obtaining his and their subsistence as a farmer's labourer. There had been on his part and that of his wife no want of industry and frugality; they might have once lived one another and their children to the extent common in their circumstances, but, unhappily, kindness and forbearance so essential to domestic peace, not to say happiness, were strangers in that abode. Often did George ponder during the day on what he deemed the neglect of his wife. She did not, as he imagined, study his comfort as she ought. He meditated revenge, and if, at night, his pent-up wrath did not burst forth in oaths and curses, he growled at his wife and scowled on his children, all they alike looked for his return with dread, and considered any delay a respite from suffering. Fierce contention then rose between the husband and the wife. Words like barbed arrows dipped in the poison of slander, constantly wounded each other's hearts. The children grew up, but by what they heard, to consider their father the worst husband, and their mother the worst wife, on the face of the earth; and taught, too, not by precept, but example, to curse, and to swear, they might soon have learned to steal, and have closed their days as well as those of their parents in the deepest misery and shame. There were, often, however, seasons of thought; George C. — and his wife had seen the evils that had arisen, and others hastening onward, but reason did not arrest the rising and increasing tide.

"Near to this cottage lived one who desired the moral improvement of the villagers; his education, station, and means seemed specially to qualify him for effort; and he pursued his work with patience, energy, and zeal seldom surpassed. This man constantly visited that dwelling; good advice and lessons in domestic economy were repeatedly given to its inmates, with every encouragement or inducement he could hold out, but in vain; George C. — remained—outwardly assuming all such kind and well intentioned efforts—the same wretched man; his wife the same unhappy, weeping woman.

"Mrs. C. — had received, it may be remarked, some religious impressions in early life, and remembering that it was better with her then, than now, she was led, in the hope of obtaining some relief, to attend occasionally a cottage, where a home missionary was accustomed to preach. These visits quickly stirred up the enmity of her husband's heart; and he considered that he and his family were neglected still more grievously than before. Every attempt on the part of his wife to justify herself, or to soothe her husband, only increased his high displeasure. She persisted to stop her disregard to his wishes and disobedience to his will.

"At this juncture the missionary was led to visit weekly the neighbourhood with tracts. Mrs. C. —, after reading one, begged that she might keep it a little longer; and waiting an opportunity of trying what she could further do with her husband, committed herself to God in prayer. It was not long before she asked him, on an opportunity she thought favourable, if he would go and hear the missionary. There were but few moments when such a question would have met any other response than a volley of abuse for everything connected with religion except the Bible, for which George had a traditional veneration. He now replied: 'Well, I don't mind if I do this once.' He went, and heard a sermon on the love of Christ, and of his willingness and power to save all that come to him. On his return he was serious, and so soon as his wife found that he was satisfied with what he had heard as true and good she ventured to put into his hand the secret tract.

"That tract described an ungodly husband inflicting suffering on his wife for attendance on religious services. As George read the tract rolled down his cheeks. 'What a base-fellow I am!' he said; 'I see it as I read this; I am just like this man.' The sermon had impressed his mind, and the tract was the means, in the hand of God, of opening his heart. 'I am a vile sinner, wife,' he said, 'but let us pray, for from the sermon I have heard, I learn there is mercy for such as me.' They who had often cursed each other, now prayed together for the first time; though the wife had been accustomed to pray alone for herself and her family. From that night, now two years ago, they have walked together, as 'fellow-heirs to the grace of life.' What nature and reason could not effect for years, was speedily accomplished by the power of truth and the grace of the Holy Spirit. The evening's sun set on that cottage a miserable home; the next morning it arose on a family in peace and love. The fruits of that change have been seen and admired by others; and often has the voice of gladness and praise ascended for it before the mercy seat."

Woman's Office in Education.

(Extract of an Address, by James Hury, Junr. Esq.)

Not only have the farmer, mechanic, scholar, statesman, philosopher and patriot, enrolled themselves under the banner of educational reform; but women, with all her inherent beauty and loveliness, with her innate shrewdness, aptness, patience, hopefulness, perseverance and irresistible power, has with a devotion and ardor which none but herself can feel or know, espoused this noble cause and rendered it such good service as none but woman can render.

Not only as a mother does she indelibly impress upon the tender infant mind the love and practice of the true, the beautiful, the great, the glorious, and the good, but as a teacher she has entered the once unattractive, not to say repulsive school-house, and its whole aspect has been changed as with the wand of an enchantress.

The hoary cobweb which from time immemorial has occupied its prescriptive corner or window, has been removed; the dust of ages has been brushed from the walls; the virgin loveliness of white has been once more seen upon the floors; yards have been levelled, enclosed and planted with shrubbery; windows, tables and mantle-pieces, are surmounted by pots of flowers; graceful festoons of overgreens, maps, paintings, and drawings adorn the walls; in a word, that perfect cleanliness, order and beauty, which at once endear and consecrate the domestic fire-side, have been transferred to the school-room, making it no longer the hated prison-house, but the dear chosen and loved retreat of childhood.

Woman, whose unrivalled dominion ever has been, and ever must be, in the tenderest and holiest affections of humanity, understands full well the art of addressing and winning the juvenile heart, and drawing it out successfully into ardent and constant aspirations to all that is great and noble, and pure in the universe. Well, too, has woman, by her noble actions, repelled the unnatural and unjust prejudice, once generally, and I fear even now by some entertained, that she is incompetent to preside over and direct intellectual education.

Children should Pray.

Children should be accustomed to pray daily. The impressions made on their tender minds by kneeling before God and asking his blessing will scarcely ever be effaced. Many a wanderer from God in after life has been arrested in his downward career by the remembrance of his infantile prayers. So God has connected his blessing with the means he has appointed. Parents then should encourage their youngest children to pray unto God, in hope that the seed thus sown will in after days bear fruit.

For the Wesleyan. LINES.

On seeing the Daguerreotype Picture of a Friend, by Mr. Valentine.

How like, how very like! I gaze and gaze, Until I half imagine thou art here, And, all forgetful of dividing waves, List for the tones, whose music charmed my ear.

The dark brown locks, that shade a forehead high, On which intelligence hath placed its seal; The beaming eyes, fit mirrors of the soul, Whose very glance its tender thoughts reveal.

The pallid cheek,—but lighted with the glow Of manly hope, and sweet expressive grace,— And lips, that, half apart, the listener cheat, In all, a wondrous art I joy to trace.

But oh! I miss thy sweet responsive smile; Thy thrilling clasp, and greeting ever kind; The eloquence that listening crowds enchained; The genial converse of a kindred mind.

Yet not for this would I ungrateful prove: My warmest thanks the Artist shall receive,— And while thy Picture thus before me lies, That thou art near, I fondly will believe.

M. E. H.

STANDING REGULATIONS.

Correspondents must send their communications written in a legible hand, and, unless they contain the names of new subscribers, or remittances, free of postage; and must be in confidence, with their proper names and address. The Editor holds not himself responsible for the opinions of correspondents—claims the privilege of modifying or rejecting articles offered for publication—and cannot pledge himself to return those not inserted. Communications on business, and those intended for publication, which contained in the same letter, should, if possible, be written on different parts of the sheet, so that they may be separated when they reach us. Communications and Exchanges should be addressed to the Editor, Halifax, N. S. Issued weekly, on Saturday Morning—Terms Ten Shillings per annum, exclusive of postage—half yearly in advance—Single Copies three pence each. The Wesleyan Ministers of the Nova Scotia and New Brunswick Districts are our Agents; who will receive orders and make remittances.

THE WESLEYAN.

Halifax, Saturday Morning, October 20, 1849.

The Presbyterian Witness the Organ of the Free Church.

If the Editor of the Witness can induce persons to believe that that paper is not the Organ of the Free Church in this Province, he thinks he can indulge his disposition of hostility towards other evangelical Churches, without involving the Free Church itself in the odium of such an unchristian course. Hence his effort to neutralize the effect of our unanswered and unanswerable arguments, drawn from matters of fact, as well as of record in his own pages, by which we have proved the alleged connection. The array of evidence we adduced is attempted to be set aside—very feebly we confess—by a reiteration of his formerly expressed statement, and by referring us to the "principles" avowed in the commencement of "a new series at the beginning of last year," and to an "Overture moved and adopted by the Synod in June of this year." Are we to infer from these references, that other principles respecting that Paper were designed to be introduced—that, in point of fact, previously to the periods of time mentioned, the Witness was considered the Organ of the Free Church? If not, the relevancy of these references does not appear. Before noticing the particulars to which he directs our attention, we may be permitted to quote, in support of our allegation, expressions, home to the point, which appear in the editorial of the Witness of January 8, 1848.

"Many who had previously thought little of the subject, are now fully alive to the conviction, that Free Church men have principles and interests, sacred, civil, and social, near and dear to them; and that the clear comprehension, sound advocacy, and constitutional defence of these principles cannot be sufficiently extended,

without a Periodical with a circulation co-extensive with the number of families adhering to the Free Church in the Lower Provinces."

Again—

"Than Free Churchmen, no body of Christians in Scotland can better appreciate the benign, the fostering influence and power, wielded through a well-conducted Press. Are the Free Churchmen of Nova Scotia," &c., "of a different intellectual stamp? we think not; let us all then unite, as one well-regulated family, having a common interest in this matter. Let us have a well-conducted periodical to give publicity to our views, wants, interests and progress. . . . A Periodical, such as above described, will not merely prove an instructive and useful Family Paper, but will form a bond of union and strength, by clearness of perception and oneness of sentiment and aim, in our duty to Almighty God, to our neighbour, and to ourselves."

Leaving these statements to produce their legitimate impression we now turn to the first document referred to by our contemporary in his last editorial. In his "Address to our Readers," we perceive a recognition of the "original Prospectus" of the Witness, and under the department of "Religion," an avowal that the "leading object" of that Journal "shall still be the dissemination of evangelical truth, and of the interests of Presbyterianism as these are upheld by the Free Church of Scotland," and the expression of a "firm expectation that the friends of truth generally, and the friends of the Free Church in particular, will redouble their zeal in its circulation."

The "Overture" was "anent the publication of a Monthly Missionary Record," the establishment of which, it is not intimated, was designed by the Synod to supersede the Presbyterian Witness as a weekly periodical "faithfully advocating their views."

On general grounds it is a matter of perfect indifference to us, and to our Body generally, whether the Presbyterian Witness is the ostensible or only the allowed organ of the Free Church. But with the mass of evidence before us which we have given—with the general belief that the editorials of that Paper are written by Free Church Ministers, which our Contemporary has not disavowed—the matter assumes another aspect, when that Journal enters upon and prosecutes a course of attack upon other evangelical churches. If Free Church Ministers, under the covert of editorial columns, even of an unrecognised press, but much more of one professedly identifying itself with Free Churchism, can condescend to assail religious denominations, whose piety and zeal, are at least equal to those of their own, then we say that such conduct deserves to be exposed, and the Church, of which they are the Ministers, held accountable, until that conduct be repudiated.

The Lame Illustration of the P. Witness.

Our contemporary has not attempted to reply—save and except by what appears in a single sentence which we will presently give—to our exposure of its truly puerile attempt at illustrating the superiority of Free Churchism over Wesleyan Methodism.—Our readers will have fresh in their recollection our exhibition of the woeful logic of the Witness. He says he introduced the case of the Conference discipline, "as a case of discipline and to contrast its treatment under Methodism, with its treatment under Presbyterianism when legitimately exercised," and then very gravely informs us that the "real test of a Presbytery," "in all probability," would be to "take no notice" of it at all! While we clearly showed that this was no treatment of the case, but a mere giving the go-by to it, we called upon him to state in explicit terms what would be the positive treatment of a Presbytery in a similar case. This we re-assert he was bound to do, as he himself, of his own

will, had paraded this subject before his readers for the purpose of sinking Methodism. Now listen to the sage reply, worthy a place beside the original illustration—

"Notwithstanding all the polemical tactics and classical attainments of the Wesleyan, brought to bear upon the matter, we are obtuse enough to think that it forms an admirable illustration."

That is, in plain terms, his representation was an "admirable illustration" of the superiority of nothing over something—an "admirable illustration" of the superiority of discipline over discipline! What is this, but the veriest begging off from the question. Why does not our contemporary come to the point, and answer our queries? To give him the opportunity of continuing his "admirable illustrations," we again call upon him to tell us in plain words, what, in a case precisely "similar" to the one which engaged the attention of the Conference, would be the positive discipline or treatment of Free Churchism; reminding him at the same time, that he is to "say nothing as to the righteousness or unrighteousness of the judgment" that may be pronounced, but confining himself solely to the "ample warrant" which the "peculiarities" of Free Churchism confer "for the course" that may be adopted. In replying to this reasonable and just demand let there be no evasion—no sophistry—no flinching from the point.

Alleged charge of Proselytism by Wesleyan Ministers.

The Presbyterian Witness, in the continuance of his course of assault, brings forward what he supposes to be a serious charge against some—we suppose he does not include all—of our Ministers. We will give his own words:—

"And here we would take the opportunity of saying to the Wesleyan, that it is not without deep regret, we have found in several Presbyterian settlements, presided over not by Free Church, but by other Presbyterian Ministers, a fearful display of a proselyting spirit by professional Ministers and Preachers of the Wesleyan body, and a solemn vowing not to relinquish the work in these settlements, until the whole are converted—i. e. converted, we presume, from Presbyterianism to Methodism."

We believe our Ministers are as free from proselytism, understood in its offensive sense, that is, the enticing by unfair means of persons who are really members of a Christian Church to leave that Church and join another, as any other Ministers in the Provinces; nor will we believe to the contrary without very good proof. It has sometimes occurred, that Wesleyan Ministers, on going into places either entirely or partially destitute of the ordinances of religion, and preaching the doctrines of evangelical Arminianism, in faith, and in reliance on the influence of God the Spirit, are rendered the instruments of converting, in a scriptural sense, not only careless sinners, but nominal christians, living however in an unconverted state. Under these circumstances, it is probable that, knowing how well Methodistic means are calculated to preserve new-born souls from falling, the Minister on his part may have asked the converted person to unite with the Wesleyan Church, or the converted person may have spontaneously requested admission into our Church. This course cannot be stigmatized as proselytism in the offensive sense of the term; nor can we admit that it is worthy of reprehension. A Minister, who should be made the instrument of the conversion of a person, cannot abandon that person to the assaults of Satan, the allurements of the world, and other influences unfavourable to continuance in well doing and growth in grace, and make no effort to surround him with influences promotive of personal holiness, without betrayal of trust

and dereliction of duty. Now as far as we can judge, the case adduced by the Witness may be in all essential respects one similar to that we have described. Names, places, and dates are withheld, which in all fairness, should have been given, in order to enable us fully to appreciate the value of the information tendered to us by our contemporary, and to give the ministers implicated an opportunity of explaining. As to the construction which the Witness has put on the word "converted,"—if ever used—we "presume" it is not very charitable. He evidently brings it to the subject. After all it may turn out, that this construction is only an "admirable illustration" of the happy manner in which the writer of that article imagines some things and presumes upon others.

Questions Answered.

"What," says the Witness, in his reckless onslaught on Wesleyan Methodism, "will our contemporary say to us, if in these circumstances, we use every means within our reach for instructing Presbyterians in the scripturalness of the system?"—why, if they require instruction, we say, by all means give it to them,—but in so doing don't slander your unoffending neighbours,—if we warn them against Methodism as occupying a kind of middle place between Episcopacy and Presbytery, and which had no existence till the days of John Wesley?—why, supposing it to be, as is here affirmed, a point on which we now give no opinion, that position is a very harmless thing to call forth the warning thunderbolts of an ecclesiastical despot, who seems to be inclined to allow no others to think and act, except in unison with himself, without discharging at them a whole park of artillery. But before our free contemporary puts in operation his frightening process, let him first prove by something more satisfactory than his mere *ipse dixit* the divine right of Free Church organization;—that such an organization in every part, parcel, and pin, is authoritatively commanded by Jesus Christ or his Apostles, and that any deviation from its *minutiae* subjects the party to divine displeasure, and justifies him to "warn" persons of the sin and guilt of the presumptuous transgressor. We pity from our heart the miserable contractedness of that man's soul, who can threaten to "warn" Presbyterians against Methodism as occupying a kind of middle place between Episcopacy and Presbytery." It is well the muttering of the approaching storm has been heard faintly proceeding from the Witness, ere the dark and gathering cloud, big with his vindictive ire, should with tremendous clap, burst in overwhelming torrents of "admirable illustrations" on the unsuspecting enclosures of Wesleyan-land! We are however somewhat concerned for the effect, of this terrific explosion, whilst he arrays Methodism with such fearful attributes as to impel him to "warn" his friends against its "kind of middle place," he unapologetically thinks, for his object, has in the words of the Free Church Magazine, given a character of Wesleyanism, which will go far to neutralize his magnanimous effort, and bring a stain upon his chivalrous spirit.—THE WESLEYAN CHURCH "has conferred so many blessings on England and the world," that the author in the Magazine would "desire to write of it with the utmost respect."

The next question proposed by the Free Church organ deserves the especial attention of all Wesleyans in the land, and we sincerely hope they will not fail to mark its import. We must confess that we could scarcely bring ourselves to believe, that so much ignorance and bigotry could be found

combined in one individual at the day of enlightenment and professed liberality, as to have induced him to do so. But the question—

"What will our contemporary say to us, if we tell them" (Presbyterians) "of the whole system of Arminianism, raised and propagated by the Wesleyans, as merely the Popish doctrine of election, original sin, and hell revived in a new form."

Does he ask what we will say what else could we say in accord with truth, but that in putting this set type, he bears false witness against Wesleyans,—is guilty of circulating a base slander, and is reckless alike and common honesty. And, if I all sense of shame, we publicly him to prove his charge, or, on proof, to confess his rashness and lity.

For the present we shall content with saying, that the Wesleyans are not Arminians. That as to "elect do not stop to ask, what teaches Geneva, but what saith the Word. The Roman Catholics themselves led upon the subject; the Dominicans, and Jesuits being Arminians. With equal propriety stigmatize the Free Church as cause its adherents are predestine the Wesleyans find not the doctrinal election to eternal life conditional election to eternal life in the Scriptures of Truth, and that that ground solemnly reject liberty to God, contradictory of His declarations, as in its logical bearing out the possibility of sin, as do all distinction between virtue and making nugatory both the pre threatenings of the Scriptures, and deriding it impossible for God to work in righteousness. But that in an election according to grace, equal election, harmonizing at on divine attributes, the declaration truth and the moral agency of it fixing, where it alone should be ed, the blame of the soul's final guilty party himself. These hold with perfect charity toward differ from them.

As to original sin: Has the hardness to assert that the Wesleyans do not believe that the depravity of the human heart know, or does he not know on before he can even be a Christian Minister, must give an answer to, or express his firm fundamental doctrine; and if that he undergoes a penitence during the four years of his on this very point; and that Minister can maintain a status there be any doubt of his thiness in this part of the faith?

As to *hamen scriptis*: Does all, that the Wesleyans do hearts believe that the prop made by Christ for the sins of the sole and sufficient ground salvation, and as contradistinct and opposed to human merit, inner is justified by faith in Christ alone? Does he know, know, that on this subject, alate for our work, every in our Ministry, and every M connection, must give perfo to their Brethren, to one at the Conference? We hesitat

action of duty. Now as far as we are concerned, the case adduced by the Witness in all essential respects one similar to the case of the "Witness." Names, places, are withheld, which in all fairness, we have given, in order to enable you to appreciate the value of the information afforded to us by our contemporary, and the ministers implicated an opportunity of explaining. As to the construction of the Witness has put on the word "presume,"—if ever used—we "presume" very charitably. He evidently has no objection to the subject. After all it may be, that this construction is only a "happy illustration" of the happy man-ner in which the writer of that article im-ages things and presumes upon others.

Questions Answered.
It says the Witness, in his reckless attack on Wesleyan Methodism, "will employ any means within our power to instruct Presbyterians in the doctrine of the system"—why, if they do not stop to ask, what teaches Rome or Geneva, but what saith the Word of God. The Roman Catholics themselves are divided upon the subject; the Dominicans, Augustinians, and Jesuits being *predestinarians*. With equal propriety might we designate the Free Church as *Popish* because its adherents are *predestinarians*. But the Wesleyans find not the doctrine of unconditional election to eternal life and of unconditional reprobation to an eternal hell in the Scriptures of Truth, and therefore, on that ground alone, they reject it,—as derogatory to God, contradictory of His explicit declarations, as in His logical bearing, barring out the possibility of sin, as destructive of all distinction between virtue and vice, as making nugatory both the promises and threatenings of the Scriptures, and as rendering it impossible for God to judge the world in righteousness. But they believe in an election according to grace, a conditional election, harmonizing at once with the divine attributes, the declarations of Divine truth and the moral agency of man, and affixing, where it alone should be justly affixed, the blame of the soul's final loss on the guilty party himself. These views they hold with perfect charity towards those who differ from them.

As to *original sin*: Has the Witness the hardihood to assert that the Wesleyans believe not the scriptural doctrine of the total depravity of the human heart? Does he know, or does he not know, that a person before he can even be a candidate for our Ministry, must give an unqualified assent to, or express his firm belief in, this fundamental doctrine; and if received on trial, that he undergoes a yearly examination during the four years of his probation, on this very point; and that in fact no Minister can maintain a *status* among us if there be any doubt of his thorough soundness in this part of the faith?

As to *human merit*: Does the Witness affirm, that the Wesleyans do not from their hearts believe that the proper atonement made by Christ for the sins of the world is the sole and sufficient ground of a sinner's salvation; and as contradistinguished from, and opposed to, human merit, that a penitent sinner is justified by faith in the merits of Christ alone? Does he know, or does he not know, that on this subject, also, every candidate for our work, every Probationer in our Ministry, and every Minister in full connexion, must give perfect satisfaction to their Brethren, to one another, and to the Conference? We hesitate not to say,

combined in one individual at the present day of enlightenment and professed christian liberality, as to have induced him to give utterance to it. But the question—

What will our contemporary say—if we censure them" (Presbyterians) "against the whole system of ARMINIANISM, maintained and propagated by THE WESLEYANS as merely the POPISH DOCTRINE concerning election, ORIGINAL SIN, and HUMAN MERIT, revived in a new form."

Does he ask what we will say? Why, what else could we say in accordance with truth, but that in putting this sentiment in type, he bears *false witness* against the Wesleyans,—is guilty of *circulating a vile and base slander*, and is reckless alike of honour and common honesty. And, if not lost to all sense of shame, we publicly call upon him to prove his charge, or, on failure of proof, to confess his rashness and culpability.

For the present we shall content ourselves with saying that the Wesleyans are *evangelical Arminians*. That as to "election," they do not stop to ask, what teaches Rome or Geneva, but what saith the Word of God. The Roman Catholics themselves are divided upon the subject; the Dominicans, Augustinians, and Jesuits being *predestinarians*. With equal propriety might we designate the Free Church as *Popish* because its adherents are *predestinarians*. But the Wesleyans find not the doctrine of unconditional election to eternal life and of unconditional reprobation to an eternal hell in the Scriptures of Truth, and therefore, on that ground alone, they reject it,—as derogatory to God, contradictory of His explicit declarations, as in His logical bearing, barring out the possibility of sin, as destructive of all distinction between virtue and vice, as making nugatory both the promises and threatenings of the Scriptures, and as rendering it impossible for God to judge the world in righteousness. But they believe in an election according to grace, a conditional election, harmonizing at once with the divine attributes, the declarations of Divine truth and the moral agency of man, and affixing, where it alone should be justly affixed, the blame of the soul's final loss on the guilty party himself. These views they hold with perfect charity towards those who differ from them.

As to *original sin*: Has the Witness the hardihood to assert that the Wesleyans believe not the scriptural doctrine of the total depravity of the human heart? Does he know, or does he not know, that a person before he can even be a candidate for our Ministry, must give an unqualified assent to, or express his firm belief in, this fundamental doctrine; and if received on trial, that he undergoes a yearly examination during the four years of his probation, on this very point; and that in fact no Minister can maintain a *status* among us if there be any doubt of his thorough soundness in this part of the faith?

As to *human merit*: Does the Witness affirm, that the Wesleyans do not from their hearts believe that the proper atonement made by Christ for the sins of the world is the sole and sufficient ground of a sinner's salvation; and as contradistinguished from, and opposed to, human merit, that a penitent sinner is justified by faith in the merits of Christ alone? Does he know, or does he not know, that on this subject, also, every candidate for our work, every Probationer in our Ministry, and every Minister in full connexion, must give perfect satisfaction to their Brethren, to one another, and to the Conference? We hesitate not to say,

that the Wesleyans are as sound, or as evangelically orthodox, on the doctrines of original sin and justification by faith, as any Free Churchmen that breathe.

If the Witness supposes he will further the cause of truth, or the interests of religion, by misrepresentation, and by giving currency to slanderous charges against the Wesleyans, we may predict both his confusion and defeat. We had hoped, that the intercourse between Wesleyans and their Calvinistic Brethren had, in a great measure, removed from the minds of the latter, any doubts they might have previously entertained of the evangelical views of the former, on all the fundamental truths of the gospel, and that, though differing on non-essential matters, a truly friendly and christian relation would spring up and continue,—a result which, to some extent, we believe has been happily attained in the Mother Country, and in various parts of the Mission-field, and, within a short time, has been realized in our City and Province. But alas! for Nova Scotia, the recent writer of Editorials in the Presbyterian Witness, who is expected to give a tone and colouring to Free Churchism in the Provinces, has brought with him, and has exhibited, all that petty bigotry which, if continued, must destroy all amicable intercourse between the Free Church, and other evangelical denominations of Christians, and introduce a state of things which every enlightened and liberal-minded christian must deplore. But this blind zealotry of the Witness will in the end work its own cure, for as it becomes more widely known, it will be appreciated at its true value, and, while it will materially diminish his importance as an opponent, it will render his efforts to injure others in a great measure harmless.

The Sackville Academy.

Our Article of the 29th Sept., has been professedly reviewed by "A Methodist," in the *Yarmouth Herald* of the 11th inst. The writer admits that his charge against Sackville Academy as being "entirely subservient to Methodism" was a "hostile written phrase." Now we submit, that a writer, who in a course of articles affecting the interests of important educational institutions, ought not to allow himself to indulge in "hostile written phrases" implicating their character, and calculated, if not contradicted, to injure them in public estimation. And how were we, or others, to know that certain phrases were hastily written, and did not embody the mature and deliberate convictions of the writer?

But he says he has "no desire to split hairs, or engage in a dispute about words." Neither have we. But he must remember that words are signs of things. He also thinks because he used the words "entirely subservient," that we flatter ourselves that we have gained a "prodigious advantage" over him. Now we knew that in this describing Sackville Academy he was wrong; and therefore we felt it right to place the subject before him in that light which would convince himself of that error. Nor have we filled in our object.

But after all, he is still labouring under a grievous misapprehension of the real nature and design of that Academy. He thinks his point is gained by proving, what no person ever thought of denying, that Sackville Academy is a *denominational* institution, and under Wesleyan management. It is so, and was understood to be so, when the Legislature of this Province kindly gave it a grant to assist its managers in carrying on its educational operations.

But that it is in any way sectarian, or devoted to the interests of Methodism as a Church, is what we plainly deny. Will "A Methodist," in good temper, without calling bad names, tell us, in what way, however minute, he thinks that Academy is subservient to Methodism? What the precise "object and tendency" of the Institution? And how the consciences of our fellow provincialists can be afflicted or wounded by our Legislature continuing to grant assistance to it?

As he wishes not to "split hairs" or "dispute about words," let him not permit the mere title, denominational, to influence his judgment; but let him look into the thing itself—the object, operations, tendency, and results of that Institution, and favour us with the conclusions to which he may arrive. We ask him to do this in all kindness, and not to provoke a profitless discussion.

Frangelical Preaching of the Methodists.

Our first great purpose should be, the promulgation through all these towns and villages of the saving tenets of Scriptural truth, as held by our fathers. No church, as we believe, holds the evangelic doctrines in greater purity and power than ours; and let us remember that in these doctrines inheres the energy of our cause. The fell and utter sinfulness of man, the rigour of the Divine law, atonement—universal, gratuitous, and sufficient atonement, through Christ as very man and very God, the agency of the Holy Ghost, repentance, faith, judgment, eternal life and eternal perdition—these are among the great topics of our ministrations; they have always been the familiar topics of our pulpits; they are the themes that arouse the conscience, melt the heart and convert the sinner from the error of his ways. Let us still give to these great elements of Divine truth that prominence which our primitive ministry gave to them. We will be to us if they are ever superseded, as they have been in some churches, by the mere metaphysics or didactics of theology. Take up the trumpet, then, watchmen of Zion, go forth sounding abroad these mighty and soul-awakening doctrines; preach them more and send every Sabbath, and if possible in every sermon. And let us remember that these are not only the saving truths of the Gospel, but that they are also its sublimest revelations; on them we may exhaust our utmost powers, our fullest resources of knowledge, and energies of argument and eloquence. Let us not seek in the arid fields of speculation, or philosophic ethics, for pulpit interest, while these lights of eternity flash from the open Scriptures, throwing the whole moral world into illumination before us.

Preaching, preaching, is God's appointed means of saving the world. It is to be feared that we do not remind ourselves sufficiently of this. The institution of preaching was specially appointed as a pillar of the sacraments. None of our numerous auxiliary means of usefulness, however excellent, can lessen its importance. Let us remember, then, that the minister is emphatically a preacher, the living voice, crying aloud and sparing not, is the mightiest instrumentality of his ministry.—*Zion's Herald*.

Testimony in favour of Methodism

OF THE RIGHT HON. LOY MALLE, M.P. OF THE FREE CHURCH OF SCOTLAND.
(Extract from his Speech delivered at the Annual Meeting of the Western Missionary Society, London, 1845.)
Ladies and Gentlemen,—I did not intend when I came here, to do more than be a silent witness of this vast assembly, and of the feelings which emanate from it; but I have been requested to do so, you open the subject of this Resolution; and I should be ungrateful indeed did I refuse to comply with so moderate a request upon the part of those to whom, as a member of my Church, I am proud to bear the public testimony of owing a deep and heavy debt of gratitude. I cannot forget, and my friends right and left of me can never forget, the interest which the Wesleyan Body took in our endeavours, when facing our odds from that to which, in consequence, we could not submit. In grateful remembrance, then, of your kind sympathies upon that occasion, I come forward today to congratulate this interesting and large assembly of Wesleyan Methodists upon the increasing and flourishing state of their Missionary work. Belonging to a Missionary Church myself, I feel the great benefits which are to be conferred upon mankind in general by institutions like yours. I believe I may say that you take the lead in Missionary efforts; and I am quite sure that, in the hands of the Wesleyan body, nothing but truth will ever be disseminated in any one of these four quarters of the world in

which their Missions are to be found. I discover, in the Resolution which I hold in my hand, a principle of the induction of benevolence to which, I believe, your institution lays a sole and an original claim, and which, I wish my Rev. friend, Mr. Guthrie, would endeavour to carry into our Free Church: I mean that early induction of benevolence which you instil into the minds of the juvenile members of your community. In all quarters of the globe we find your presence, in its most wholesome shape, under the burning sun of India, amongst the snows of Canada, fighting with idolatry in one place, contending with Jesuitism in another. We find the Missionaries of the Wesleyan Society ever proclaiming the truth.

Revival in Galveston, Texas.

A ministerial correspondent of the Methodist Protestant, in Texas, writes thus encouragingly from the city of Galveston:—

"Galveston improves upon acquaintance. It is tastefully laid out and decorated with trees, and I think is perfectly healthy. The Catholics have a splendid church here; I am told it cost over \$60,000. The Episcopalians, Baptists, Presbyterians, Methodists, and German Methodists, each have good churches and good congregations. I have not succeeded in finding any one here of our own denomination. There is quite a revival in the Methodist Episcopal Church. The presiding elder is here preaching (Rev. Mr. Alexander,) and the Rev. Mr. Phillips, of Houston, formerly of Tenesse, a soul-stirring preacher. These, with the pastor of the church, Rev. Mr. Weston, conduct the meetings. Numbers go forward to the altar, and many conversions take place. I was introduced to these gentlemen, and as our association remained here two weeks, I preached, by invitation, several times during the week, and on Sabbath at the Methodist and Baptist churches, and took an active part in the prayer meeting exercises. They are poor singers here; and the novelty of hearing a minister sing alone in the pulpit or altar seemed to take the people by surprise, (I am accustomed sometimes, when in the spirit, to indulge this habit,) and drew forth requests that I would sing nightly. I received some tempting offers to remain. One gentleman offered me six hundred and forty acres of land towards building a church, and another one offered me a home with his family, free of expense, until I could get my own family here. They are a warm-hearted people, though the sabbath, is not strictly observed, billiard saloons, ten-pin alleys, and grogeries being open on that day; yet there is much piety here—real genuine piety, and the order observed during religious worship by even crowded audiences, would put to the blush many a Northern assembly. There is no running out during service—no noise—no bad conduct."

The British Conference.

From the *Derby Mercury*.

Scarcely anything can be more puerile than the defence of their conduct which the expelled Ministers put forth. At the late Exeter Hall meeting, Mr. Everett, speaking of the iniquitous "Fly-Sheets," said:—

"This publication was chiefly circulated among the preachers; I suppose for this reason—the preachers, being the ministerial legislators of the body, were the most likely to correct the evils if such evils existed. (Hear, hear.) Search was soon made for the author or authors, but without success. (Cheers.) Now I contend, they ought to have gone to the subject of the writings rather than the writers. (Cheers.) A word or two will demonstrate the childishness and wickedness of this way of dealing with unfounded imputations. The Wesleyan Conference generally was grossly libelled in the "Fly-Sheets," and personal corruption was imputed to several of the most able and popular preachers. This was done anonymously, the writers being so afraid of becoming known to their brethren, that to these documents—which were circulated by post from a variety of places in the country—a printer's name was not even attached. Well! Mr. Everett says—don't search for the authors of these libels; oh no, ascertain "if the evils exist." Now, how would he like to be so treated? Supposing a "Fly-Sheet" was published, and dispersed by thousands, in which Mr. Everett, on anonymous authority, was charged with the commission of serious crimes—so serious that, if a tithe of them were true, he ought to be banished from all decent society—how would he act? Would he say—as he said at Exeter Hall—"go to the subject of the writings and not to the writers?" Would he not immediately attempt the reverse?"

The *Wesleyan Times*—a paper whose existence depends upon the successful agitation of this subject—says, that forty Circuits have "declared" for Messrs. Everett, Dunn, and Griffith. Amongst the number is Derby. Now, we can assure our violent contemporary, that, if the remaining thirty-nine present no better front in defence of these individuals than does our own town and neighbourhood, their cause is irretrievably hopeless.

Health of Mrs. Judson and Family.

A letter from Mrs. J., dated April 10, addressed to her old pastor at Utica, says:—"Mr J. and the children are quite well. The former, able to preach most of the time twice on the Sabbath, and attend two or three meetings in the week in addition to his other duties. For myself, under the blessing of God, I have rallied a little, and we hope I am slowly improving, though I suppose the danger, (if it be not an incongruity for a Christian to talk of danger in connection with death) is not yet all passed.—Life, especially in my position, seems to me a desirable thing, but my heavenly Father knows what is good for both of us, and for his cause, and I rejoice to be at his disposal."

Dr. Achilli.

Dr. Achilli, almost forgotten in the diplomatic and party intrigues (at Rome), languishes in prison. The Pope's representatives, having read up a charge affecting his character, decline giving him up, and if the French government succumb, he will probably die in the dungeon to which he has been consigned.—Witchman.

London Sunday Mails.

Directions have been lately given by the Post Office Authorities in London for the dispatch of Mails on the Sabbath. Whilst the Sovereign Ruler has been manifesting his displeasure against national sins, it is strange, that this fact is so soon overlooked or forgotten by those who ought to reverence the Divine law, and set an example of obedience to others. We are glad to see that a special Meeting of the Wesleyan Ministers stationed in London, the President of the Conference in the Chair, has been held in the Centenary Hall, to memorialize the Lords of the Treasury to rescind those directions. The Memorial, a copy of which appears in the Watchman, of the 3rd, is respectfully but firmly drawn up, and we sincerely hope it will accomplish the object proposed.

Departure of the Rev. C. Dewolf.

The Rev. Charles Dewolf, Lady, and family, who have been for the few past months on a visit in this Province, embarked yesterday morning in the Boston for Boston, en route to Montreal, where the Rev. Gentleman will resume his ministerial labours. The short visit of the Rev. Mr. Dewolf among his friends in Nova Scotia, where he had laboured with so much acceptance and usefulness for some years previously to his going to Canada, has been highly prized; and he may be assured of his taking with him many fervent wishes for his welfare, and that of his family, in the present sphere of labour which Providence has assigned.

Presbyterian Witness Again.

We have it on good authority, that the young man, who solicited subscribers to this Paper, for the New Series, on being asked who was to be the Editor, gave the name of one of the Free Church Ministers of this City, which for the present we withhold. This completes our evidence, and justifies all we have said on this part of the subject. The cautious language of the Witness is only a subterfuge, and cannot weigh a feather in the estimation of every intelligent person.—Indeed the Editorials themselves, for the last few months, bear on their very face evident and unmistakable marks of having been written only by a person or persons conscious of possessing authority to expound, "illustrate," and enforce the Free Church's views on the several subjects brought so prominently to the notice of the public. We hope therefore to hear no more denials of the true relation which this Paper sustains towards the Free Church. It is the Organ of that Church, and, we repeat, must be so considered.

We have space only to say that several Letters, and articles of correspondence, have been received during the week, which shall meet with due consideration.

SUMMARY OF NEWS.

BY THE R. M. STEAMER.

Early on Wednesday morning last, the R. M. Steamer Niagara arrived at this port, bringing the large number of 154 passengers. She had very foul weather. Business in ENGLAND is not improved since our last advices, whilst the Corn market has had a declining tendency. An improvement it is said has taken place in the rates of freight to the United

States, owing principally to the scarcity of vessels. In Liverpool, Nova Scotia and P. E. Island pine timber we see is quoted at 1s. 1d. to 1s. 3d. per cubic foot—New Brunswick and N. S. spruce, at 1s. to 1s. 1d.—N. S. and P. E. L. birch at 1s. 2d. to 1s. 6d.

From advices, quoted by the London Gazette of the 4th inst., hopes are entertained that the expedition of Sir John Franklin was safe, though beset in the ice in Prince Regent's Inlet in March last. The following is the statement:—"Louisbourg, ONTARIO, Sept 28, 1840.—Put in the Truelove, Parker, from David Straits, for Hull. He penetrated the ice as far as Prince Regent's Inlet, in search of Sir John Franklin's expedition, but could get no further than the entrance on account of solid ice; but from accounts received from the natives, Sir John Franklin is still in Prince Regent's Inlet beset, and Sir James Ross on the south side of Prince Regent's Inlet, with all four vessels safe, being left by natives in the month of March last. He had also a drawing of the four vessels made by a native. He has no account of the North Star."

The Queen has returned to SCOTLAND. At all the principal towns along the line of route addresses were presented to Her Majesty, and the royal party were everywhere greeted with the most loyal and affectionate regard.

Alderman Farincomb has been elected Lord Mayor of London for the ensuing year.

The subscription towards the fund for the Association for promoting the relief of destitution arising from cholera has already amounted to nearly £1,500. Several large banking and mercantile firms, it is said, have expressed their intention of contributing.

A great Temperance Meeting has been lately held at Epeter Hall for the purpose of propagating temperance reforms, by publicly considering it in its bearing on the moral, social, and political elevation of the working classes.

Alderman Copeland has challenged any member of the Litchfield Agricultural Society to plough with him for any amount upon receiving 14 days' notice.

The Deanery of Carlisle, vacant by the promotion of Dr. Hinds to the See of Norwich, has been offered to the Rev. A. P. Stanley, son of the late lamented Bishop of Norwich. Mr. Stanley is the author of the well known "Life of Dr. Arnold." He is tutor and Dean of University College, Oxford.

Two native Africans have been ordained Priests by the Bishop of London, at Fulham. They were educated at the Church Missionary College, Kingston. There is a report that Sierra Leone will soon be erected into a Diocese, to be presided over by what Mr. Canon Stowell recently called "a real black Bishop."

The Limerick Examiner says that the family of the convict Mitchell have received notification from the English government, that free leave and liberty have been granted to Mitchell to go wherever he pleases for the benefit of his health, subject to no restraint, with the exception that he shall not return to or settle in any portion or colony in the United Kingdom. He proposes to go to Germany to try the effect of the *aspas* in the restoration of his health.

The accounts from IRELAND still continue unsatisfactory. The European Times says—"Scarcely a local paper reaches us but it records some sanguinary conflict between the tenantry and the landlord for the possession of the corn; and the long cherished feelings of hatred between the occupier of the soil and the owner have now broken out with a degree of violence which threatens very serious results. Already numerous lives have been lost. We have the most clear cases before us where the corn planters, after having exhausted the soil by the most reckless system of husbandry, have then confederated with large bodies, and have carried off the property in defiance of the owner of the land, to whom an enormous amount of arrears has been owing."

The overland mail from Irvay, bringing dates to 26th August had arrived. The cholera had been prevalent at Bombay. The military had suffered from it. Two Native Regiments have been ordered to a state of mutiny. They were quartered in the Punjab, where, since its annexation, is not considered a "foreign service," and at first rebelled, but finally gave in and asked for a Gholab Singh, continues to increase his army, and his artillery is ever more formidable than it was supposed. It is said that this warrior hates everything English, and that one more bloody campaign must be gone through before the possession of the Punjab will be secure.

The Legislative Assembly of FRANCE has once more resumed its sittings. M. Dupin took the chair at two o'clock on the 1st inst., and 150 members attended and voted at the ballot to ascertain the numbers in attendance: 53 members wrote letters of excuses, of illness, domestic affairs, and other causes. The proceedings were simply of a formal character. M. Teste's bill hearing demanded an additional extraordinary credit of 130,000 francs, besides the sums already voted for the expenses of the Roman intervention, until the 31st December next.

The proceedings of the Chamber on the 21 inst., were again of a formal character, being chiefly the election of the various Presidents, vice-presidents, and officers. M. Dupin was re-elected President by a majority of 339 out of 479 votes. The political prisoners now at Belle Isle are to be transported to Algeria; they will be compelled to work on the establishment under military laws for ten years, after which their political rights will revive.

Tumultuous assemblies have taken place at Bordeaux, where the people talked of erecting barricades, and the military was called out to suppress the disturbances. M. Pierre Bonaparte has been sent upon a mission to Algeria. Napoleon Bonaparte (Jerome) has laid on the

table of the Assembly a proposition for the abrogation of the law banishing the Bourbon family.

Letters from Rome dated the 21st ultimo., state that the irritation felt there in consequence of the Pope's manifesto was very great. They also mention that this feeling was participated by the French soldiers, several of whom were put under arrest for having torn down or otherwise defaced the copies of the manifesto affixed to the walls. The amnesty, in particular, was made the object of popular odium.

The journals are unanimous in their opinion of the papal edict and amnesty. Florence, Turin, and Genoa alike speak out in this sense and consider the act as impolitic, and essentially contrary to the interests of the papedom. The most serious objections are those who are most alarmed. At Rome the feeling of the population. The papal amnesty and amnesty have been posted up a second time, and again defaced with mud, and in several places with blood.

The attitude of the French military authority is quite unexpected. It awaits orders from Paris, but disapproves de facto the measures ordered by the Papal Government; and whilst the cardinals dare not walk the streets of Rome for fear of encountering the popular fury, the victims marked out by their inquisitorial decrees walk about freely.

The unfortunate HUNGARIANS are every day subject to fresh cruelties. Joseph Van Rudniansky, Bishop of Maribor, has just received his sentence from the court Martial at Pesth; he is not only to be deprived of his bishopric, but is to be placed in confinement for six years. The ex-minister, Tancz, was carried in chains to the prison of Newgand, where Baron Terenzi, President of the board of Magistrates, is also confined. Mr. Schwab, the principal rabbi of the Jewish community, has been sentenced to six years' close confinement for having preached a political sermon. Radetzky is so disgusted with the vindictive course pursued towards the Hungarians that he has declared his intention not to take any part for the future in the conferences on Hungary.

We learn by VIENNA papers of the 22nd, that there is no doubt of the surrender of Comorn. The way it was managed was this. Haynau would not hear of any terms, while Radetzky was for granting an amnesty. Haynau apparently carried his point, and set off in triumph to attack the fortress, take it, as he said, and hang all within. But no sooner had he gone than Radetzky exerted himself, and obtained from the Emperor the conditions which the garrison required. These are an amnesty, 300,000 florins for the notes within the fortress, and passports for those who wish to emigrate. Thus has Haynau been disappointed of his butchery, perhaps of his defeat, and the peaceful surrender of Comorn secured. Radetzky has also obtained the assurance that the extradition of Kossuth by Austria will not be insisted on. This too was a point with the garrison of Comorn.

The most exciting topic of the Foreign News is that which relates to the rupture between the RUSSIAN and TURKISH governments. Kossuth, Bem, and other Hungarians had fled into Turkey, and the Czar had by an autograph letter to the Porte demanded that they should be delivered up. This demand has been refused; and hereupon M. Titze and the Austrian Ambassador are said to have declared their relations with the Porte broken off; and Sir Stratford Canning and General Anpik, the English and French Ambassadors, are said to have ordered within the Pandanus the fleets of France and England. A war probably may arise out of the affair, in which England and France may be involved. But we hope no more blood will be shed. We shall look for the next intelligence with considerable anxiety.

The following item respecting GREECE is not without interest. The Independence Bells says that great sensation had been excited in Athens by the publication of a letter from M. Coletti, in which the most serious charges are brought against M. Christide, the present Minister of the Interior, of forgery and murder.—The Senate had placed to the order of the day a proposition to the end that all relations cease between that assembly and a minister placed in such a situation. This has been the reason, no doubt, that M. Christide and his colleague, M. Balbas, have resigned their portfolios.

NEW BRUNSWICK.

SHEPHERD AND MELANCHOLY LOSS OF LIFE!—We have been kindly favoured with a copy of a telegraphic despatches received yesterday by Messrs. Allison & Spurr, of this City, which state that the brig St. John, Oliver, master, 30 days from Galway, for Boston, with Passengers, was broken in pieces on Sunday in Boston Bay; and one hundred and thirty passengers were drowned! The master and part of the crew were saved.

Subsequent accounts state that 29 were lost—21 saved.

We perceive in one of our American exchange papers, a very favourable notice of a young gentleman belonging to this city, Mr. T. A. D. Foster, son of C. V. Foster, Esq. of H. M. Customs here, and who is at present a student with D. Fisher, Dentist, Salem; and with whom he has been studying for the last four years. The production of Mr. Foster's, noticed at the fair held for the exhibition of articles of domestic manufacture, was a

set of teeth, manufactured by himself. We believe that Mr. F. intends practising as a Dentist in this City, during the winter months, when we wish him every success.—16.

THE SORROW.—A very pleasant Tea Society was held at the Temperance Hall in Portland, on Tuesday evening last; the object of which was to raise funds to introduce the Gas into the Methodist Chapel, Portland. The Rev. Mr. Busby presided on the occasion, supported by the Rev. Mr. Kay, of this City, Mr. Waterbottom, Rev. Mr. Allison, of Woodstock, and the Rev. Messrs. Cooney and Daniel of this place. Each of the Gentlemen addressed the meeting in turn; Mr. Cooney, of course, making the most amusing speech. As usual at the Methodist tea meetings, there was no scarcity of pretty girls, who presided gracefully at the tea tables; and we are informed that the Ladies made a very successful attempt on this occasion, to throw a little more light on the subject. There's nothing like Gas!—comes it along.—New Brunswick.

LOSS OF SPECIE.—As one of the crew of the steamer Maid of Erin was conveying a box on shore, containing three bags of specie, on Wednesday night, he accidentally slipped, and the box fell on deck, and was broken in pieces. Two of the bags were saved; but the other, containing about \$3,000 in American gold, burst open, and its contents were scattered in the water between the steamer and the wharf. A portion of the money was recovered yesterday. The bags contained \$12,000, and belonged to the Bank of British North America.—16.

We have it on the authority of the St. John morning News, that the late Mr. Varley has bequeathed £2,000, to the Trustees of the Wesleyan Church in St. John, for the purpose of erecting a free day school, to be placed under their control. We were not before aware of this circumstance, although we knew that the same gentleman had bequeathed £1,000 for the purpose of paying the debt on the Wesleyan Centenary Church in that City.—N. B. Reporter.

JOHN BARRY ESQ.—This gentleman left London Tuesday, having received little or no patronage for his Indian Picture Gallery, but having secured large, respectable, and attentive audiences to his Temperance Lectures. Unlike a number of our Lecturers on Temperance, who appear to make a boast of having but very recently been the most ardent foes in the world, Mr. Barry has always been a sober man; and as he possesses extensive knowledge of his subject, assisted by an excellent education and talents far above mediocrity, his Lectures must always command the deepest attention.

Throughout Mr. Barry's Essays there are no attempts at bombastic display, and as his is any ill-timed pieces of pleasantry, on a subject which of all others is most calculated to produce deep and heart-felt sorrow. He therefore continues serious himself, and it is impossible for his hearers to feel otherwise; and as he proceeds heaping fact upon fact, and climax upon climax, the most indifferent must be constrained to declare that "truth is powerful," but doubly so in the hands of such a man as Mr. Barry.—16, 17.

PROVINCIAL LUNATIC ASYLUM.—James W. Chandler, Esquire, Barrister at Law, of St. Andrews, and Justice of the Inferior Court of Common Pleas for Charlotte County, arrived in town some days since to execute a Special Commission to which he had been appointed by the Executive of the Province, for the investigation of charges preferred by the late Keeper of the Lunatic Asylum, against Dr. G. P. Peters, Physician of the establishment. The following, we understand is an outline of the course adopted by Mr. Chandler, in conducting the delicate commission with which he had been entrusted.

He appointed Wednesday the 10th inst., at ten o'clock in the forenoon, at the Court in this City, as the time and place for hearing the parties and their witnesses.

At the time and place the parties attended.—Mr. Chandler remained until if both parties had rendered Counsel, he would allow Counsel to conduct the examination and cross-examination of the witnesses; but unless both were assisted by Counsel, he would not allow a Counsel on either side.—One of the parties on being returned Counsel, the Counsel for the other withdrew.

The mode of proceeding adopted by Mr. Chandler was this:—The Prosecutor produced and examined his witnesses; Dr. Peters cross-examined them; the Prosecutor then re-examined them; after which Mr. Chandler interrogated the witnesses to such part of the charges as he deemed relevant.—In this way all the knowledge of the witnesses was exhausted. After the testimony in support of the charges had been gone through, Dr. Peters produced and examined his witnesses, who were cross-examined by the Prosecutor, and re-examined by Dr. Peters.—Mr. Chandler afterwards addressing to each of them such questions as he considered necessary to elicit the whole facts.

The evidence has been gone through with on both sides, and Mr. Chandler will make a report upon the whole case to the Executive, and furnish them with his minutes of the evidence. They will then be enabled to decide in the matter.

We understand that the business has been conducted with the strictest fairness and impartiality.—St. John Courier 15th.

MELANCHOLY ACCIDENT, On Wednesday the 10th inst., Mr. Charles Oulton, of Bay Verre, while attending his grist-mill, lost his balance and fell into the wheel, and was immediately killed. He has left a numerous connection to lament his untimely death.—N. Br.

PRINCE EDWARD ISLAND.

The weather for the past week has been unfavourable for getting in the potato crop, owing to

the almost uncessing rain storms. T more to be regretted as, we are informed a number of vessels at the Ferry side, 1 vey, and at Charlottetown wharves, w been chartered to carry our produce to provinces and the United States, and waiting to load. The potato rot has, in green, injured the crop, but taken in the the yield is abundant and of superior quality. The crop of Turnips surpasses any yield been previously known on the Island, a is asserted, if properly applied, amply the deficiency in the hay crop. All other tions of agricultural produce is reported yielded abundantly; the commercial which, we are glad to see, are already we hope that there will shortly be such mercantile transactions, as will bring our wanted activity and enterprise.—16

CANADA.

FROM CANADA.—Movement in St. Cecilia.—A despatch from Can the 10th inst. says:

A declaration in favour of and the United States has been drawn in the short space of five hours, re signatures of 300 of our first merchant holders and professional men, incl members of Parliament, and 100 Queen's Council.

A meeting was held here on the the seigniorial tenure.—D-legates Parishes determined to support the not in favour of its abolition.

CANADA AFFAIRS.—New York We have received the Address of of Canada. After adverting to so causes of their present evil, it proceeds to consider—1st, The re protective markets of the United 2d, Protection to Home Manufac Federal Union of British America ces; 4th, In dependence of the I rican Colonies as a Federal Re Reciprocal Free Trade with States; 6th, The final remedy friendly, peaceful separation fr connexions, and a union upon equ with the great North American co sovereign States. The Address two columns.

PERU.

FROM PERU.—New Orleans, (News from Callao gives information of gross outrage committed on the by the crew of the Peruvian war three men belonging to the br which vessel was preparing to Francisco. They were either about to return to the brig in a they were attacked by the Peruv a party of boatmen; were cruel thrown into the water; afterwards ashore, their arms pinioned, a heston, placed in the stocks, and the next day; the authorities liberation, because it was the birth day.

The captain of the brig pro Mr. Clay, our Charge, against wns of the officers of the war at the damages at \$10,000. Mr. demanded satisfaction from the vernment. While Mr. Clay w the reply, another outrage was the captain of the American blier, who was attacked and ngly. United States vessel wanted at Callao to protect th ests and property of American

DOMESTIC

The telegraphic lines of N. B. to this City are now coe cess to the enterprise!

The city officers were ap Council on Monday last.

At a Council held at Govern the 15th inst., the Council ha consideration the great public failure of the hay crop throo vance, in the present year, it the Collectors of Colonial Du ed to remit to importers of f from this date inclusive, the I imposed on those articles.—C

A reward of Twenty pound ferred by the Lieut. Governo hecession of the person or per ciously set fire to the house ler, Esq., at Aylesford in Aug

The brig Malanta from Be Friday last, brought a cargo consigned to Messrs. J. W.

THE FIRE DEPARTMENT Spike, after a period of ill and in honourable service in it Company, of this city, retire partment on Tuesday evening retires from the arduous and of a Fireman, with the cons ing performed his duty tow 100—hundreds of whom

th, manufactured by himself. We believe...

INDEX.—A very pleasant Tea Soiree was...

FROM CANADA.—Movement in favor of An-

ve it on the authority of the St. John...

BARRETT Esq.—This gentleman left...

PERU.—FROM PERU.—New Orleans, October 6.—

DOMESTIC.—The telegraphic lines from St. John...

PRINCE EDWARD ISLAND.—The weather for the past week has been...

the almost unceasing rain storms. This is...

FROM CANADA.—Movement in favor of An-

CANADA AFFAIRS.—New York, Oct. 19.

PERU.—FROM PERU.—New Orleans, October 6.—

DOMESTIC.—The telegraphic lines from St. John...

zeal and impartiality with which as an officer...

COMMERCIAL MEMORANDA.—The transactions the past week in W. I.

TO CORRESPONDENTS.—Mailand: The evils complained of shall be...

Accordions and Flutina.—MR. J. S. CUNNABELL, practical teacher...

MARRIAGES.—On the 7th inst., by the Rev. John Martin, M.R.

By the Rev. John Martin, on the 6th inst. Mr. James Marshall...

DEATHS.—On the 13th inst., at his residence in Union Lane...

SHIPPING NEWS.—ARRIVALS.—SATURDAY.—Schr. Estimacion, Dally, Salk Key...

MEMORANDA.—Schr. Voyager, Doane, from Salt Bay for Philadelphia...

ADVERTISEMENTS.—New Goods, New Goods.—CLEVERDOY & Co.

LONDON HOUSE, Halifax, October 10th 1849.

Billing, Ross, & Co. HAVE imported this season a very extensive...

BRITISH WOOLLEN HALL. 143 & 143 Granville Street.

DRY GOODS.—BROAD CLOTHS, Pilots and Beavers, Cassi-

JORDAN & CULLODEN. Halifax, 12th October, 1849.

ETNA INSURANCE COMPANY, PROTECTION INSURANCE COMPANY, Hartford Fire Insurance Company...

VOCAL MUSIC.—THE SUBSCRIBER intends to open the following...

POETRY.

KION'S RIVER.

Psalm lxxvi. English psalm. 91.

BY DAVID IRWIN.

There is a river deep and broad,
Whose waters as they flow
Make glad the city of our God,
His dwelling-place below.
Among the surrounding hills,
It finds its ample source;
And every land with blessings fills,
Where'er it takes its course.
There is the water and there its power,
To wash away my sin;
For Jordan's waters cannot cure
The leprosy within.
They let my soul in thirst allay,
Nor thump the world again;
For there is life without decay,
And pleasure without pain.
Lead me, O heavenly Shepherd lead,
Beside these waters fair;
There let me in thy pastures feed,
And find salvation there.
—London Primitive Church Magazine.

ADVERTISEMENTS.

Advertisements, not inconsistent with the profane character of our Paper, inserted on the following terms. A square or order, first insertion, 2s 6d; and each continuation in. Larger advertisements in proportion. Auction sales on the usual terms. —Tenders to be fixed according to their size and frequency of changes.

Advertisements not limited will be continued until ordered put, and charged accordingly.

Water! Water! Pure Water!

From the Laks running through our City.

WASHING, WRINGING & MANGLING MACHINES.

All thorough Housekeepers should have one of these best and improved Patent Washing, Wringing and Mangling Machines, in their Laundry. They have long since been tested and proved to be a good and useful article, combining in economy the saving of Soap, Labour and Fuel, and less wear and tear of articles, as when washed by the hand. This machine will wash large articles, such as Blankets, Flannels, &c., in a very short space of time, superior to anything of the kind done by the hand, being enabled to use boiling water, or water so hot, that it is impossible for hand to work in; it softens, opens the grain, and pulls out the wool, and is made nearly dry by passing through the wringing machine. This machine will wash all kinds of articles, such as Table Linens, Towelling, Showings, and all other articles as done by the old Mangles; can be used at any time without heating over the fire in heating and ironing this hot water. The Machine occupies very little room, not more than two barrels.

Also—Two or three small Patent CHURNS on hand, and a very superior Patent Cheese Press.

Terms—Cash on delivery. Apply to H. G. HILL, No. 9, Brunswick Street.

N. B.—Parties wishing to secure a good substantial article, had better call in time, as there are only a few left. Sep. 5.

To Let,

And possession given on the 1st day of Novr. THAT very desirable and comfortable DWELLING HOUSE, now in the occupation of the Rev Mr. Forrester, in Victoria Terrace, Hollis Street, adjoining the Dwelling House of Benjamin L. Black, Esq. Apply to H. G. HILL, Architect, No. 9, Brunswick St.

49-UPPER WATER STREET-49

The Subscribers are now receiving their Fall Supplies

COMPRISING

BAR, Bolt, Sheet, Hoop, Plate and Rod IRON
Russia and Swedish Iron,
Sanderson's Best Cast Steel,
Coach-Spring, German and English Steel,
Anvils, Bellows, Vices, Hammers and Files,
Bolt-Copper, Tin Plates, Wire,
Sheet-Lead, Shot, Lead Pipes, 4 to 14 Inch
Chain Cables and small Chains,
Iron and Composition Spikes,
Cut Nails, Halifax manufacture
Best White Lead and Coloured Paints,
Lined Oil, Putty, Window Glass,
Stoves, Pots, Bake-Ovens, Plough-Mounting,
With numerous other articles of Hardware,
Cutlery, Brushes, &c. at very low prices.
DAVID STARR & SONS,
41ms.
October 6.

NEW AUTUMN AND WINTER GOODS.

NO. 2, GRANVILLE STREET.

JOST & KNIGHT

INVITE ATTENTION to their Importation of SEASONABLE GOODS, received per "MIGMAC" from GLASGOW, "ADELAIDE" and "ALBERT" from LIVERPOOL. Their Stock comprises—Gala Printed Delaines, Cloths, Brocaded Alpacas, Mohairs and CRAPEES, ORLEANS, with Dress Materials, both Plaid Woolen, Ben Nevis, Saxony BroadCloths, Beavers, &c. &c. &c. Truggets and Heath Furnitures; Hosiery, an assortment of Dress English Flowers, &c. &c. Blankets, Grey and White general STAPLE GOODS. Also, a good article in Congo de Naples, Watered Ducapees, Silk Velvets, with various other Fancy Articles. Per R. M. STEAMER, Rich French and English Ribbons, Black Laces, Gros de Naples, Watered Ducapees, Silk Velvets, with various other Fancy Articles. 6w October 15

To Intending Emigrants FROM NOVA SCOTIA.

THE CANADA COMPANY would submit to the serious consideration of parties who may contemplate leaving Nova Scotia whether the Western Section of Canada (formerly the Province of Upper Canada,) does not offer every inducement for them to settle there, rather than that they should proceed to the United States. In Upper Canada they will find a most healthy climate, the soil very fertile, and abundance of excellent Land to be obtained upon easy terms from the Government and Canada Company. The great success which has attended Settlers in Upper Canada, is abundantly evidenced by the prosperous condition of the Farmers throughout the Country, and is also shown by the success of many Natives of New Brunswick and Nova Scotia who have settled in many Townships of the Country;—and the individual progress made by several thousands of people who have taken Lands from the Company, corroborates the success which has attended settlement in Upper Canada.

THE CANADA COMPANY'S LANDS

Are offered by way of Lease for Ten Years; or for Sale, Cash down. The plan of 1-5th Cash and Balance in Instalments, being done away with. The Rents, payable 1st February each Year, are about the Interest, at Six per Cent., upon the Cash Price of the Land. Upon most of the Lots, when Leased, no Money is required down;—whilst upon the others, according to locality, One, Two, or Three Years' Rent must be paid in advance, but these payments will free the Settler from further Calls, until the Second, Third, or Fourth Year of his Term of Lease.

The Settler has secured to him the right of converting his Lease into a Freehold, and of course, stopping payment of further Rents, before the expiration of the Term, upon paying the purchase Money specified in the Lease. The Lessee has thus guaranteed to him the entire benefit of his Improvements and increased value of the Land he occupies, should he wish to purchase. But he may, if he pleases, refuse to call for the Freehold; the option being completely with the Settler.

A Discount, after the rate of Two per Cent., will be allowed for anticipated payment of the purchase Money for every unexpired year of Lease, before entering the Tenth Year. The Lessee has also secured to him the benefit of the

SETTLER'S SAVINGS' BANK ACCOUNT
Printed Papers, containing full and detailed particulars, may be procured gratis from every Post Master in Nova Scotia, as likewise from the Rev. E. Evans, Halifax, of whose permission the Company avail themselves to re-engage parties to him, as a gentleman long resident in Western Canada, and who, possessing Maps, will afford information respecting the Company's Lands, and upon Canada generally. Commissioners of the Canada Company's Office Toronto C. W., April 1845.

Wesleyan Day School.

THE SUBSCRIBER begs leave respectfully to intimate to Wesleyan Parents and to the Public generally that the above School has been for some time in operation, and is still open for the reception of the youth of both sexes. The course of instruction embraces the following branches:—

Primary Department, Reading, Writing, Arithmetic, English Grammar, and Geography.

Higher Department, Ancient and Modern History, Ancient & Modern Geography, use of the Globes, Grammar, and Composition, Writing, Commercial Arithmetic and Algebra.

Mathematical and Classical Departments, Euclid, Trigonometry, Mensuration, Land Surveying, Natural Philosophy, Astronomy, LATIN, GREEK, FRENCH, LOGIC, and Rhetoric.

School Room adjoining the Anglican Chapel. Hours of attendance from 9 to 4 P.M. on M, Tu, W, Th, F, and S.

A distinct Class for the tuition of young Ladies in the French Language would be opened should a sufficient number of Pupils offer.

Terms of the different Classes made known on application at the school Room, or at the Subscriber's residence, No. 20 Brunswick Street.

July 11th. W. ALEXANDER S. REID.

E. K. BROWN

Has received by recent arrivals a well selected Stock of

HARDWARE.

BAR, Bolt, Hoop and Sheet IRON,
Cast, German, Bristled and Spring STEEL,
Smith's Bellows, Anvils, Vices, Screw Plates,
Files and Rasps,
Plough Mounting, Plough Plate, Chear and
Moulds,
Spades and Shovels, Manure Forks,
Mill Saws, Circular, Pit, Cross cut & Hand Saws,
NAILS, Spikes, Carthes and Hinges,
Cast Steel AXES, Hatchets, Adzes, Draw Knives,
Planes, Chisels, Prace & Bits, and Hammers,
1 to Iron Wire, R yets and Wire Cloth,
Shoe Thread, Starrow Heels, Bell Irons, Awl
Blades,
TABLE CUTLERY, Pocket Knives, Scissors and
Razors,
HARNES MOUNTING, Cabinet Brass Ware, Gilt,
Cheir and Brace Webb,
Curled Hair and Hair Cloth
STOVES, Iron Pots, Oven & Oven Covers, Tea
Kettles, Boilers, Fry-Pans, Preserving Ket-
tles, and Sauce Pans,
Sash Weights, Cart Boxes, Block Bushes,
Spirits Compasses, Colours, and Time Glasses,
Best London WHITE LEAD,
Black, Yellow, Red and Green PAINTS,
Lined Oil, Copal & Bright Varnish, Turpen-
tine, WINDOW GLASS, Putty, Whiting and
Ochres,
Gunpowder, Shot, and Sheet LEAD,
Fish Hooks, 9, 12, 15, & 18 thd Lines,
Salmon, Mullet, Mackerel, and Herring Twine,
Brunswick Black, Venetian Green, Polishing Paste,
Wool and Cotton CARDS, and a great variety of
other articles which he has for sale at the
lowest rates, for cash or on credit.
Shop No. 1, QUINANCE SQUARE,
October 1845.

For Sale.

126 Tons Dimension, Square and Pine TIMBER
10x10, 9x9 and 8x8 inches Square, at Cap-
t's Wharf. Low for Cash. Apply to
Sept 5. (W & A) H. G. HILL.

NEW FALL GOODS.

Per Adelaide, Micmac, and Devon,
AT THE
City Hat Store & Liverpool House,
No. 12, Granville Street,

W. J. COLEMAN & CO. are now opening an
extensive variety of Goods suitable for the
FALL TRADE, which have been carefully select-
ed by one of our Firm, in the best English and
Scottish Markets.

PRESS GOODS, in Orleans, Lesters, Colours,
Parramattas and Cashmeres, in all Colours, Shad-
ed and Satin Striped, in all Colours, Venetian, Cal-
cutta, Alpaca, Merinos, and Cape Stripes;
Black and Coloured Gros de Naples, Shot Glass
and Satins; Black English Satins, Silks,
CLEANINGS, in Plaid, Spotted, and Plaid
Woolens; Cash Merinos, of the newest styles,
VERY CHEAP; Plain and Fancy Tweed Henri-
etta and Buckram Mantles.

SHAWLS of the newest styles in Plain, Printed
and Embroidered Cashmere, Rich Filled de Satin,
sawich, Beauvais, Basket, Vienna, and Cloth ditto,
square and long.

FANCY GOODS: Silk Velvets for Bonnets in
all colours, Silk Velvet Trimmings, French, Alpa-
ca, and Woolen Brads, Cuffs, Gaiters, Fringes,
Silk and Cotton Laces, Rich ornate Caps, Flow-
ers, Silk and Satin Neck Ties, Collars and Chim-
zettes, Cashmere and Lawn Handkerchiefs, Corded
Skirts, French and English Bonnets, & Cap Ri-
ngs, Caps, and Shawls, in all Colours, Hats, Pans,
Boots and Shoes, in the latest styles, Gloves
and Hosiery, with an immense variety of small wares
too numerous to detail.

BLANKETS, from 5s. 6d. to 20s. per pair;
Towel and Napery of Quality and Counterpanes.

FLANNELS, in Saxony, Welsh, Lancashire,
Swanskins, Kersays, and Stages.

SUPERFINE CARPETS AND DRUGGETS,
newest styles, Bound Rugs, and Liverpool Matts,
Superior Broad Cloths, in all colours; Beaver do,
from 8s. 6d. to 17s. 6d.; Pilots, from 12s. upwards;
Cassimeres and Looskins, plain and fancy; Rich
Fancy Vestings, and Tailors' Trimmings.

PRINTED OIL CLOTHS, in all Colours; Covering;
Lawn Damask, Laces, Gaiters, Tickings,
Worsted and Cotton Damask, Mourning Grey, Strip-
ped and Printed Cottons, in great variety; Printed
Frost Dresses; Cotton Worps, white and blue.

Wholesale Dealers will find it to their advantage
to inspect our Stock.

On assignment, a large lot of Manufactured
FRENCH, in Mulls, Hosi, Valenciennes, Colls and Car-
tonnets of Spargrel, Fitch, Lorraine, Stone, Mattin,
and French Satins, with their usual large stock of
Fur & Cloth Caps of every description, Ladies' and
Children's Beaver Bonnets, Also Gentlemen's latest
styles, which they offer wholesale and retail at
very low prices for Cash Payment.

P. S. Cash and the highest prices paid for Furs
of every description.
Oct 6. 4y W. J. COLEMAN & CO.

The Wesleyan is published for the Proprietors
BY WM. CUNNABELL.

AT HIS OFFICE, NO. 3, CONNORS' WHARF,
HALIFAX, N. S.

BELL & BLACK.

HAVING received by recent arrivals from
Great Britain, an assortment of GOODS suitable
for the present and coming Season, hereby
offer.
PILOT CLOTHS, Beavers, Doerings,
Broad Cloths and Cassimeres, Black and Fancy
Tweed and Plaid Cloakings,
Fashionable Tweed Shawls and Scarfs,
Blankets, Welsh and Lancashire Flannels,
Grey, White and Printed Cottons,
Plain, Fancy, Striped and Checked Lyonese and
Alpaca Cloths,
With a great variety of Linings, Trimmings,
and Small Wares, all of which will be sold at the
lowest prices.
October 6. 6ms. C. Mess & w.

Liverpool Bakery.

THE Subscriber respectfully acquaints the Pub-
lic, that he has taken the Bakery, formerly
occupied by Mr. Mahlon Vail, in Liverpool, and
intends manufacturing every description of Bread
Stops, warranted superior to any imported from
the United States.

From a long experience in the Bakery Business
in Philadelphia, New York, and also having con-
ducted the above whilst carried on by Mr. Vail, he
trusts by strict attention to merit a share of patron-
age. Orders left with Mr. John Roop, junr., (Hal-
fax) will be punctually attended to.
JOHN BLACK,
Liverpool, N. S., August, 1845.

The Subscriber having been appointed Agent for
Mr. Black's Bakery in Liverpool, has received by
the packet Liverpool a full supply of Flour and
Sieve Bread, 24—Family, Pilot, Wine, Soda,
Butter, Water, and Medical Crackers, which he can
confidently recommend.
Please call and examine.
JOHN ROOP, Jr.,
Halifax, N. S.,
Sept. 24 1845.
No. 17 Water St.
W. 5mos.

Pure Cod Liver Oil,

FOR MEDICINAL USE,
Prepared and Sold by
ROBT. G. FRASER, Chemist,
133, Granville Street,
July 11.

A CARD.

MISS SMITH begs leave respectfully to notice
her friends and the public that she has removed
her Book and Stationery Establishment, to the
Shop (No. 138) lately occupied by Mrs. Doane, in
Granville Street, one door south of Mr. Fraser's
Drug-Store and invites attention to her present
Stock, which she will sell at reduced prices.
September 15.

"Star Life Assurance Company,"

OF LONDON.

THE AGENCY of this Company has been es-
tablished in this Province about three years,
and has made some progress, and up to the present
time, without a claim being made upon it. The
Directors have recently instructed the Agent to
allow persons insuring for the whole term of Five
years, to pay the premium for the first five
years, and give a non-bearing interest, for the re-
maining half, upon the same condition as the
National Loan Fund Association. As the pro-
portion of profits divided among the Policy holders,
with participations is greater in this than any other
Company—being 90 per cent.—it therefore recom-
mends itself to the favourable consideration of all
persons intending to insure, the rates being as low
as in any other Company. If persons would give
the subject of Life Assurance their serious con-
sideration, they would be convinced that it is the
very best investment to be found for a moderate
sum of money, for the benefit of their families
after they are no longer with them. The attention
of friends of families in this Province generally, and
those of *Wesleyans* in particular, is earnestly in-
vited to this subject, and while the business of
Health is enjoyed, to call upon the Agent of the
"Star" Association for admission into the Society,
who will furnish all necessary blanks and give
every information requisite at his office in
Jerusalem Warehouse, Hollis Street,
DANIEL STARR, Agent.

OCTOBER 20

K. BROWN

By recent arrivals a well selected Stock of

WARE.

Iron and Sheet IRON, Cast Iron, Blistered and Spring STEEL, Axes, Anvils, Vices, Screw Presses, Rasps, Files, Plough Plate, Chear and Saws.

Tools, Manure Forks, Agricultural, Pit, Cross cut & Hand Saws, Carries and Hinges.

ES, Hatchets, Adzes, Draw Knives, Brace & Bits, and Hammers, Rivets and Wire Cloth, Sparrow Heels, Hoel Irons, Awls.

ERY, Pocket Knives, Scissors and

Trunks, Cabinet Brass Ware, Glass, and Brass Webb, and Hair Cloth.

in Pots, Oven & Oven Covers, Tea Boilers, Fry-Pans, Preserving Kettles, Sauce Pans,

Cart Boxes, Block Bushes, Pens, Colours, and Time Glasses, WHITE LEAD,

Red and Green PAINTS, Copal & Bright Varnish, Turpentine, WINDOW GLASS, Putty, Whiting and

Shot, and Sheet LEAD, in 15, & 18 lbs. Lines, St. Mackerel, and Heering Twine, Venetian Green, Polishing Paste, CARDS, and a great variety of

which he offers for sale at the lowest price for cash or approved credits.

ORDNANCE SQUARE, HALIFAX, 1849.

For Sale.
Dimension, Spruce and Pine TIMBER, 10, 8, 6 and 8 1/2 inch Square, at Cost for Cash. Apply H. G. HILL, (W & A)

FALL GOODS.

Woolen, Micaw, and Devon, AT THE

Store & Liverpool House, No. 12, Cranville Street,

W. J. COLEMAN & CO. are now opening an extensive variety of Goods suitable for the season, which have been carefully selected from the best English and

Woolens, in Orleans, Lesters, Coburgs, and Cashmeres, in all Colours; Shadings, and Fox; English, Venetian, Calicoes, Madras, and Cape Stripes; Coloured Gros De Noirs; Shot Glasses; Black Embroidered Satins, Silks, ES, in Plain, Spotted, and Plaid; and a variety of the newest styles; Plain and Fancy Tweed Henriettes, Mantles

of the newest styles in Plain, Printed and Cashmere, Rich Filled do, Satin, Tricots, Basket, Gait and Cloth ditto, and

Woolens: SERVANTS for Bonnets in all Colours; French, Algerian, and Beaded, Capes, Shawls, Fringes, and Laces; Rich cross Caps, Flowing Silk Neck Ties, Collars and Chimeles; and Lawn Handkerchiefs, Corded and English Bonnets & Cap Bands; Fancy Bonnets; Hats, Boas, Shawls, and a vast quantity of small wares and notions.

ES, from 5s. 6d. to 20s. per pair; in Saxony, York, Lancashire, and 2/6.

Woolen CARPETS AND BRUGGETS, in Beaufort, Kays, and Liverpool Matts. Cloths, in all colours; Beaver do, 1/2 to 1/3; Pilots, from 2s. upwards; and Hooskins, plain and fancy; Rich ES, and Tailors' Trimmings.

Woolen CLOTHS, in all Colours; in all Colours; Damasks, Tickings, and other Damask Shawls; and Striped Cottons, in great variety; Printed Cottons, white and blue.

Dealers will find it to their advantage to call on

W. J. COLEMAN & CO.

is published for the Proprietors

W. M. CUNNABELL,

Office, No. 3, CONNORS' WHARF,

HALIFAX, N. S.

THE

NEW SERIES.] A FAMILY

Ten Shillings per annum, }
Half Yearly in Advance. }

POETRY.

The Summer is Over

BY B. J. HOWE.

"The fading glory of the year,
Should bid thee think upon thy
Thou canst not tell, the day how
That lays thee in thy silent tom

The beautiful days of the summer ha
With all their sweet pleasures, the
and gladness;

Their parting a gloom o'er our path
And left in our bosoms a feeling o
Yes—sad the reflection will rest on
As all their sweet mem'ries aro
hover;

Far who does not sorrow to see the
And sigh with regret that the sun

'Tis sweet, oh! 'tis sweet, to look back o
When gay were the scenes in the
fore us;

When 'round us were springing t
And summer's bright days bent in
us,

Those hues have all faded—the flow
No traces of their beauties the eye
No flow'ret illumines the paths
strayed,
And sadly we feel that the summe

The sweet little songsters can cheer
Whose notes filled our bosoms with
They all have now flown to a sunnier
Oh! far, far away 'mid the isles o
No more shall we list to the murmur
Amid the green meadows or bloss
The katydid clamors no more in the
They all have departed—the sun

The forests that waved in their ful
When o'er them the breezes of su
blowing,

Now tinged with their varying col
Whose leaves with the tints of the
No longer at eve, on the listening e
Will come the gay song of the re
The happiest season in all the glad
Has gone with its pleasures—the
over.

A lesson of wisdom these changes
As silent they speak to the child
They teach us that Life is fast pass
And transient the hours of its su
Then each should improve their w
power—

White, 'mid its gay, sunny, he
rover;
Far Autumn will scatter the le
lower,
And leave him to moan when
over.

"I Would not Live Alw

BY R. B. THATCHER.

Earth is the spinn's rayless co
But then, as a bird soars home to the
Of the beautiful wood, where its nes
In bonds no more to dwell,

So will its weary wing
Be spread for the skies, when its to
And its breath flow free, as a bird's
And the soft, fresh gales of a

Oh! not more sweet the tear
Of the dewy eye on a violet's cheek,
Than the dews of age on the old man's
When it enters the eye of y

Nor dearer, 'mid the foam
Of the far-off sea, a part its story ro
Is a breath of balm from the unse
To him that weeps in home

Wings, like a dove, to fly
The spirit is faint with its feverish
For its home in the upper world
When, woe and pain