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prepared him for rightly appreciating this important and natural agent. How sweet the light when it reveals the smiles of affection and the tokens of friendship, and lays open to our admiring gaze the exquisite and manifold beauties of creation! and how pleasant an object of contemplation is the sun when he arises in his strength! How does joy teem in his presence, when by his enlightening and animating rays he removes the gloom and chill of night, excites the lively songsters of the forest to pour forth their thrilling notes, clothes the field with verdancy and fruitfulness, imparts to the garden its exquisitely beautiful and variegated hues and tints and colours, and communicates to the fruits of the orchard their grateful and refreshing flavour! What gladness does he occasion when after a night of sorrow he rises to dispel the darkness of the bewildered traveller, to relieve the painful suspense of the anxious mariner, and to end the gloomy vigils of the wearied, weather-beaten watchman! Not less sweet and delightful is that true spiritual joy which is the portion of the righteous. Nay, the emblem of this joy, suggestive as it is of all that is consolatory, lovely, cheerful, and beneficial, necessarily fails to illustrate fully its inestimable nature and properties, because of the superiority of spiritual over natural things. It is emphatically "a joy unspeakable," and not only glorious, but "full of glory," far surpassing all the comfort of natural affection, however ravishing, all the delights of human friendship, however transporting, and all the pleasures of taste, however refined. And while its author, the glorious Sun of Righteousness, pours it forth in all its fulness, it causes the heart of man, naturally cold and unhappy, to glow with happy sensibility and rapturous emotions, excites the grateful and triumphant hymn of praise, and communicates a pleasure far exceeding any that can be imparted by the verdure and fertility of the field, the exquisite and glorious beauties of the garden, or the luscious fragrance of the orchard; for

"Lo, these barren souls of ours
Bloom, and put forth fruits and flowers,
Flowers of Eden, fruits of grace,
Peace, and joy, and righteousness."

And how does this heavenly light cheer the fainting pilgrim and cause him to go on his way rejoicing! What confidence and courage does it inspire into the heart of the Christian mariner, while, buffeted by the storms of temptation and adversity, he pursues his intricate voyage to the haven of eternal repose! What relief and consolation does it afford to the at times almost dispirited spiritual watcher, during the oft-times gloomy and dangerous night of his probationary state; and how happy does it make him in the anticipation of the eternal day of blissful security and repose that is to succeed the night of his dreary vigils! This light or joy is the inseparable attendant of righteousness and uprightness in heart; inseparable because of the divine appointment which has established an intimate and indissoluble connexion between them. God is influenced in the communication of this joy by a controlling regard to character, and he imparts it to individuals in proportion to the extent of their conformity to the standard of character which he has erected. His agency is concerned in the preparation, development, and full fruition of this joy;—by Him it is sown, and through him is the full harvest of it secured. The prospects of other sowings may be blasted and the harvest may never be realized, but in this case no contingencies or agencies whatever can prevent the reaping of a most abundant and delightful harvest. "Earth and hell may counsel take," &c. (see Wesleyan Hymn 675, v. 14.) Various are the fields where this joy is sown and is in the process of development, or, to speak without a figure, various are the means and circumstances by and under which he communicates it, and it is our duty as it will be our happiness practically to acquaint ourselves with those means and circumstances. T. S.

[FOR THE PROVINCIAL WESLEYAN.]

The Widow's Son.

BY M. E. H.

(CONCLUDED.)

"Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

PART II.

The next day was the Sabbath, that day so dear to a Christian's heart,—and, as the bright and cheering beams of the sun shone pleasantly into her apartment, Eveline hastened to prepare to go up to the House of the Lord. She had been in the habit of regularly attending the worship of God, and did not, now, consider herself exempt from this duty, which she indeed esteemed a high privilege, because she was a stranger,—but although those with whom she had once taken sweet counsel, and walked to the House of God in company were now lying in the silent tomb, she gladly availed herself of the opportunity of worshipping God in His lower sanctuary, well assured that those whom she loved were praising Him in His upper temple. Just as Eveline was about entering the door of the sanctuary, she was accosted by an elderly lady, with whom she had become slightly acquainted at the house of her employer, who cordially invited her to a seat in her pew. The offer was thankfully accepted, and Eveline was comfortably seated before the service commenced. A few minutes after, the Minister, a tall, slight young man, arose and gave out the hymn. Eveline looked up at the sound of his voice, and, as she glanced at his countenance, could not help fancying she had beheld it before. The service went on, and, after the usual preliminaries, the preacher gave out his text, and what was Eveline's surprize to hear again the very words which comforted her so much the preceding evening, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed." Our limits will not admit of us giving a sketch of the sermon, suffice to say it was marked by sound theology, and genuine piety,—but while simple and eminently practical, it displayed, at the same time no common powers of oratory. It was evident that the words came from the heart of the speaker,—and thus they could scarcely fail to reach the hearts of the hearers. One part of the sermon, however, we must not pass over in silence. Just before closing, the Minister related an anecdote, as an illustration, that had come under his own observation, of the truth of the passage which he had been endeavouring to expound. He drew a graphic picture, to which he had been an eye-witness, of a chamber where lay a dying widow, soon to be a glorified saint,—of her only son, kneeling, convulsed with grief, by her bedside,—of a youthful visitor, who, like an angel of mercy, hovered around that couch, wiping the death-dews from the pallid brow, and whispering, in the ear which was so soon to grow deaf to earth's sweetest strains, those blessed promises of Holy Writ, which can support the soul in that trying hour, when called to part from its tabernacle of clay it takes its flight into unknown regions. He spoke, too, of the text as that passage of Scripture which the dying mother, in faltering accents, had repeated to her son, bidding him store it up in his memory; of her strong faith in the promise of God, "And, that that faith had not been misplaced, I am a witness today," he exclaimed, lifting his eyes to Heaven, "for, truly,

Engraved as in eternal brass,
The mighty promise shines,—
Nor can the powers of darkness raze
Those everlasting lines."

"The Widow's Son stands before you," he continued, and never, through my life, which, tho' comparatively short, has been a chequered one, have I had cause to doubt, for one moment, the promise which I would fain impress on the memory of all that hear me, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed."

Eveline had listened, with tearful eyes, to the Speaker, and long ere he had concluded had recognized, in him, the Widow's Son. The service over, she was about to depart with fresh confidence in God, when the lady to whose kindness she was indebted for a seat, insisted on her spending the day with her. She had casually heard somewhat of Eveline's former history,—and this, combined with her sweet and modest deportment, had interested her deeply, and she determined that the young girl should not want a friend in her. Eveline gratefully accepted the invitation,—but was surprised at finding the Minister, who had officiated, and who was a stranger in the city, an inmate of the dwelling. On hearing her name, he recognised her immediately, and it was with no small degree of pleasure, that Mr. Merton, the minister, introduced to the lady of the house, Miss Somers, as the youthful visitor to whom he had alluded in his sermon.

Three months after Eveline Somers became his wife, and, throughout their life which was a long and happy one, they gratefully looked back upon their days of adversity, ever ready to encourage those who were experiencing similar trials by adverting to her own case,—and reminding them of the promise which had been so faithfully fulfilled in their experience, "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shall be fed."

Provincial Wesleyan

THURSDAY, AUGUST 5, 1852.

The Hope of the Church.

We are perfectly aware that the hope of the Church's increase centers primarily in God. Men and means are but agencies of his appointment. These are successful so far, and in such degree, as he blesses them and renders them efficient. "Paul may plant and Apollos water, but God giveth the increase." This recognized truth shows the position that Ministers of Christ, and all other instrumentalities, occupy in relation to the prosperity of the Church and the conversion of the world; at the same time furnishing no just or justifiable ground for indifference, or relaxation of human effort. As well might he who cultivates the natural soil, and lives by the fruit of the earth, refuse to prepare the ground and sow the seed, and withdraw all subsequent care and attention, and expect a harvest, because the increase of the field is dependent primarily on the blessing of God, as the spiritual husbandman sink down into a state of absolute supineness, and neglect the appropriate duties of his vocation, and anticipate fruit in the salvation of souls, because "salvation," in a primary sense, "is of the Lord." Actual productiveness of the earth, requires as a condition the persevering use of suitable means, and it were the height of folly and presumption to expect the one without the precedent and concurrent use of the other. So in the religious world. God has ordained the use of means, as a *condition*, in order to the actual realization of spiritual fruit, and it were equally folly and presumption to look for the one without the precedent and concurrent use of the other. This divine arrangement secures just honour to God, and fixes due responsibility on man. The divine prerogative is maintained, and no room is allowed for Ministerial or Church neglect or slothfulness. The circle of operation for both agencies is distinctly and definitely marked. God will not supersede the work of man, nor can man invade the supreme rights of God. The primary and subordinate agents are designed to work harmoniously; and when Ministers and other members of the Church are found industriously and zealously performing their duties, God ever proves faithful to his promise, and spiritual prosperity is the grand result.

The hope of the Church, then, is supremely in God, the author of all good; and, in a secondary sense, in the faith, zeal, and activity of the ministerial and lay members of the Church. It is only a cleak used for the purpose of concealing from the world our own culpable and avoidable indolence and unbelief, to attribute want of spiritual prosperity, in every instance, to the *sovereignty* of God. We have an abiding conviction, produced and sustained by the infallible testimony of Him who cannot lie or deceive, that He, on whose blessing all success depends, lacks not the willingness or power to fulfil the promises he has voluntarily given, and which at once afford direction and encouragement to his servants to labour for the salvation of others and the Church's weal,—in His name, and in dependency on his grace.

The principles enunciated in the preceding remarks should ever be present to the minds of all engaged in the work of the Lord, forming as they do the scriptural mean, in which the revealed doctrines of God's supremacy in the affairs of the Church, and man's co-operation and fidelity, meet and are harmonized, without involving Divine derogation, or remitting human responsibility. Practically recognized, they will lead to absolute dependence on God for his blessing, as if human effort were entirely excluded: and to zealous and untiring activity in the cause of the world's salvation, as if final success were dependent on human instrumentality alone.

Sackville Correspondence.

CAMP MEETING.

MY DEAR BROTHER,—In accordance with an intimation given, in the interesting communication from the pen of Brother Chesley, on the subject of Camp Meetings, I now, after a little unavoidable delay, offer a few observations, relative to our contemplated Meeting. For some time past, many of our Brethren have been anxious to test the results of one of those extra religious services, so frequently blest, and signally owned of God, in the United States of America.

The Committee appointed by the last District Meeting, having fixed upon, and secured most elegible grounds, near the farm of Thos. Pickard, Esq., in Hopewell—HAVE NOW DETERMINED, THE LORD WILLING, TO COMMENCE THE HOPEWELL CAMP MEETING, ON TUESDAY THE 7TH SEPTEMBER NEXT.

The Committee intend that no pains shall be spared on their part, to secure the most perfect order, and contribute to the comfort of all who may attend. And while they hereby give a most unlimited invitation to this religious festival;—they wish it MOST DISTINCTLY UNDERSTOOD, that all who visit the encampment, MUST conform *in all respects* to the *laws* and *regulations*, found posted on different parts of the ground. As many, who may desire to attend the Camp Meeting, are unacquainted with the requisite preparations for TENT accommodations, &c., perhaps, we cannot better place such information before them, than by a reference to the practice of our American friends on such occasions.

Most commonly two or three families agree to occupy a *tent*: in reference to the portable part of these projected tabernacles, they procure a piece of factory cotton, containing from 50 to 60 yards, about one yard wide; (this material will not in the least be injured,) they simply sew six or seven breadths together, each six yards long, the remainder being required for purposes that may be adjusted, in a short time on the spot. Let the friends attend to this, or bring any other suitable material in equal quantity, and their tents can be completed in half an hour after they arrive on the grounds. The frame work, side walls, tables and benches for the tents will be prepared by the Hopewell friends. In reference to provisions, &c., our American friends exercise their judgments in providing such as may prove most portable, and sufficient for their temporary household, for *four or five days*.

Tea and Coffee may be easily prepared on the Camp ground. It will be well also to connect with the Camp luggage, several Buffalo robes or skins, also two or three comfortables and pillows. Each tent must also be provided with at least two lanterns.

In case our friends *strictly* attend to the above suggestions, with such other accompaniments as our female friends (who are better acquainted with such matters than we are,) may suggest; I have no doubt but that all who remain on the grounds, will find our temporary habitations comfortable.

For the accommodation of such persons who may not find it convenient to make Camp preparations, several tents, under the direction of the Committee, will be open in which board and lodging can be provided, at rates merely remunerative.

Horses can be provided with pasturage, under the direction of duly appointed persons on the ground.

We beg to suggest to our friends in St John, that a steamer, we think, may be procured, to land them within a short distance of the grounds. Indeed, the regular steamer for Dorchester can land them with but little inconvenience. We trust that our friends in the city will avail themselves of this advantage, and hope to have the pleasure of greeting many of them on that occasion. We refer them to the Rev. Mr. KNIGHT, who will, we feel assured, do all in his power to encourage the project.

For the information of our Westmoreland and Cumberland friends, we beg to state, that they will find a well-conducted ferry, for both horses and carriages, over the Petitcodiac, kept at Mc Farlane's village, which can always be crossed at high water. Taking this route, the roads will be found excellent all the way to the camp ground.

For the convenience of such persons as may prefer a water conveyance, a vessel will leave Dorchester Island at 5 o'clock on Tuesday morning, the 7th of September; passages will not exceed 1s. 3d. to the landing, within a short distance of the encampment; conveyances for luggage to the grounds will be in waiting.

Arrangement will be made for the safety of carriages and pasturage of horses belonging to such persons as may take the vessel at Dorchester Island, for a small remuneration. All persons who wish to avail themselves of this latter accomodation, will have the kindness to give notice, by letter, to Rev. J. G. Hennigar, Sackville, *if possible a week previous to the meeting.*

Having thus submitted all the information we deem needful, relative to our contemplated meeting, we most cheerfully address ourselves to the various duties incumbent upon the committee; AND SHALL FULLY DEPEND UPON THE PRESENCE AND HELP OF OUR MINISTERIAL BRETHREN BOTH ITINERANT AND LOCAL. We also most affectionately invite our christian friends of all religious denominations to come and unite with us in the service of our God.

Come Dear Brethren! Disappoint us not!! "Leave the farm," "Leave the merchandise,"—for a few days!

ADMIT NO EXCUSE!!!

The location for our meeting is central, the scenery of Hopewell is delightful,—and all who are acquainted with the Superintendent will not for a moment fear any lack of the most perfect order and submission to the powers that be.

And, Dear Brother McLeod, let us have the pleasure and benefit of your presence and help; and then we are sure, that with your news-telling propensity, the whole country will soon hear all about our camp meeting.

We hope our friends will bear in mind the time, *Tuesday, the 7th of September*; the first service will commence on the evening of that day. In case the weather on that day should prove stormy, the vessel will not leave Dorchester Island until the day following.—In behalf of the Committee,

J. G. HENNIGAR.

Sackville, N. B., July 30th, 1852.

Dr. Achilli.

In the *Times* of this morning is contained an article that we regret to find published by any English journal. The aim of the writer is neither more nor less than to re-assert all the slanders of which Dr. Achilli has been the victim. Yesterday our contemporary enlightened its readers with an article, in which the writer, by way of being perfectly impartial, bestowed its censure upon both parties indiscriminately, but to-day, waxing bolder, he goes the length of insinuating, though not of asserting in terms, that the jury are forsworn. We confess that, to our apprehension, the latter course taken by the *Times* seems the more intelligent and consistent, because it is within the compass of possibility, though barely so, that twelve impartial Englishmen may have been deceived, but it is a palpable absurdity to say that both parties are equally culpable in the matter. For our own part, we cannot help thinking that it is a great scandal to find a journal, claiming to be respectable, attempting to insinuate into the minds of its readers a belief in the guilt of a man who had been solemnly acquitted. Here we find a writer who, if we may judge from several inaccuracies, never read carefully, much less heard, the evidence of the witnesses, deliberately calling in question the decision of a legally-constituted tribunal. Now let us contrast for a moment the opportunities possessed by the jury for arriving at the truth with that enjoyed by the writer in the *Times*. The jury were twelve, and probably impartial men; they were sworn to decide according to the evidence, they heard the evidence, they saw the witnesses under examination, observed their demeanour, they saw Dr. Achilli under cross-examination for five hours at the hands of one of the ablest and most experienced lawyers in Westminster Hall; they saw him confronted with the witnesses; they heard him interrogated as to facts spread over a period of a quarter of a century. Moreover,—were they liable to be influenced by such things,—they were auditors, nay, were the object of a passionate and eloquent appeal from an accomplished orator, and which, by its eloquence elicited repeatedly the cheers of that audience, whose bias, we are told, was in favour of Dr. Achilli. Lastly, the jury had the advantage of having the whole evidence read over by Lord Campbell, who explained to them in the most lucid and masterly manner the law, but most constitutionally left to them the decision of the matter of fact. Such were the circumstances under which the jury gave their verdict.

But, further, it should be borne in mind that there existed strong reasons why the jury should be disposed, if possible, to acquit Dr. Newman. First, though the character of Dr. Achilli was, no doubt, on its trial, yet the defendant was Dr. Newman, who, if convicted, would be subject to imprisonment. The disposition of a jury in such a case to acquit, if possible, is too well known to require comment. Again, the jury know perfectly well that if they convicted Dr. Newman their verdict would be tantamount to rivetting the charge of perjury upon the host of witnesses brought forward for the defence. This is a thing a jury are so loth to do, even where there is but one witness, that an experienced counsel will, in general, attempt to explain conflicting testimony in every possible manner, rather than upon the supposition that a witness is guilty of perjury. In spite, however, of these considerations, which we may remark, all tended to bias the jury, if they could be biased, in favour of Dr. Newman, the jury convicted him, and yet Achilli, after submitting to the ordeal of a protracted trial—after having deposed to the falsehood of the accusations against him—after having submitted for five mortal hours to a public cross-examination, in matter and manner the most offensive upon record, is to be regarded as guilty, and judge are to be arraigned of misconduct upon the dictum of an unknown writer in a newspaper. To do this would be indeed to give a great blow to the administration of justice in this country. We have little fear that the *Times'* opinion will be echoed by the majority of Englishmen.—*London Standard.*

Doctrinal Additions of Romanism.

The doctrines of the Romish Church which are added to those held by Protestants, may be thus briefly stated:—

1. Belief in traditions 2. The Scriptures are not to be understood but by the Church. 3. The seven sacraments, of which Protestants hold only the two which were instituted by Christ, viz: baptism, and Supper of the Lord; the other five are,—confirmation, penance, extreme unction, orders, and matrimony. 4. That the doctrine of original sin, and justification, is to be held according to the Council of Trent; that is, to except the Virgin Mary from the consequences of the fall of Adam, and to obtain salvation by the merit of works. 5. That the sacrifice of the Mass is a propitiation for the living and the dead, and that in the eucharist there is a conversion of bread into the body of Christ, and of wine into his blood, without altering the outward form of bread and wine. 6 That the body and blood of Christ are taken in bread alone, in these words of the Council of Constance,—"Although Christ instituted and administered to his disciples this venerable sacrament under both kinds, of bread and wine, yet this Council accounts it a law that cannot be rejected, that the laity shall take it only in the kind of bread." 7. Of purgatory; the souls kept there receive help by the suffrage of the faithful. 8. The worshipping of saints, reigning with Christ, and their relics to be had in veneration. 9. The images of Christ, the Virgin, and other saints, ought to be had, and retained with due honour and veneration. 10. The use of indulgences is beneficial. 11. The supremacy of the Church of Rome, and obedience to the Pope; in which is taught, that to be subject to the Roman pontiff is absolutely necessary to salvation. 12. To believe all canons and councils, and condemn what they have condemned.—The obvious tendency of these twelve articles is, to seduce persons from the instruction of God's word, and bring them under the yoke of a blind obedience to the word of man. They give the priest power over the soul, body, and worldly property of man in time, together with power over his soul in eternity; and this power is to be exercised *for money*, and therefore the rich wicked man may look forward to commit crimes with less horror, than if he had the scriptures of truth for his guide. Human absolution, indulgences, purgations, and propitiatory masses, for money, smooth the path of the wicked, and leave their souls a prey to the enemy of mankind. The worship of saints and angels supersedes the worship of God, and supposes him a God afar off.—But notwithstanding these daring innovations, not one error is acknowledged by the Romish church, In all the contentions of its advocates, its presumptuous claims to infallibility is neither disallowed nor abated. Their demands are urged at the present day without any concession, and with the same arrogance that marked its character in the former period of its history.

Suspicious.

Mr. STEPHEN GOODEN, of Bay Verte, in a letter addressed to us, dated Pugwash, July 27th, 1852, says:—

"Having noticed in your valuable paper of the 15th July, a statement of the body of a female being picked up at sea by a fisherman of Pope's Harbour, I have thought it my duty to inform you that suspicion here is resting very strongly against a Captain ——, of the barque ——, of Liverpool, as being the guilty party. This barque sailed from Bay Verte, where I reside, about a month or six weeks ago, and had on board a lady said to be the Captain's wife. She was in my shop making some small purchase of clothing, books, &c., a day or two before, at the same time changing money to make payment. I recollect her features perfectly, and what is said by "a correspondent at Sheet Harbour" agrees with my knowledge of the lady. The Mate of the —— left her in Bay Verte, and he is yet there, and immediately stated at his coming on shore that the Captain and his wife quarreled so prodigiously that he feared something criminal might occur on the passage, which he gave as the reason why he left. It is my opinion that the matter should be investigated by the proper authorities."

We withhold the name of the Captain and of the vessel at present; but can give them to the "proper authorities," or any other suitable parties, at any time. The matter, as above stated, certainly deserves investigation.

Superstition.

In a small town in the West of Scotland a scene somewhat ludicrous was exhibited on what is called Palm Sunday. The Popish priest, it appears, had distributed to his congregation, before dismissal, little pieces of the palm-tree, said to be consecrated; but getting short of this commodity, he supplied the remainder of the poor people with little fir branches. It was amusing, if not pitiful, to see the successful palm bearers walking home carrying the little twigs openly in hand like a nosegay, while others, mostly miners' wives, were seen slipping home with the bit of fir half concealed under the corner of their shawl. How much better had it been for the souls of those poor deluded people, if the Priest had given them some scriptural information about the Tree of life, which bears twelve kinds of fruit, yielding its fruit every month, and the leaves of which are for the healing of the nations!

Unchanged.

The *Boston Pilot*, a Catholic Journal, speaking of the Queen's Proclamation, says "The Pope is firm, he *will* persist in condemning the godless colleges, he *will* translate Archbishop Cullen to Dublin; in despite of the celebrated Bill he *will* persist in creating new Sees and sending new Bishops to England, and, in all his arrangements for the church in that interesting island, he seems to proceed upon the assumption that there is no such Power as England in existence." (!)

Distressing Calamity.

We learn by private correspondence that a most distressing occurrence took place at Sackville, N. B., on the 28th July. Between 11 and 12 o'clock, Mr. Charles Bulmer's house was discovered to be on fire: the family were all asleep, and before the alarm was made, the flames had gained such an ascendancy as to render all efforts to subdue them utterly unavailing; and melancholy to state, one of Mr. Bulmer's daughters and two grand children perished. The cause of the fire had not been ascertained when we received the above intelligence. We sincerely sympathize with the afflicted family.

Favourable Notices of the Press.

The Wesleyan comes to us this week from Halifax under a new face and title. It is considerably enlarged and improved, and is called the *Provincial Wesleyan*. It claims to be the organ of the Wesleyan Methodists in these Provinces, and it certainly deserves their support.—*St John's Church Witness*, 21*st ult.*

Under the name of the "Provincial Wesleyan" the Halifax Wesleyan has in its last number assumed an enlarged and highly improved appearance. Those who wish to patronize a well-conducted Religious Newspaper, will now find the Wesleyan a cheap as well as valuable addition to the course of their reading.—*Fredericton Reporter.*

We observe our cotemporary the *Wesleyan* has made its appearance in a new and handsome folio, and one that is quite creditable to its conductors. From all we know of the system and energy of the Body, and the Denomination at large being engaged in its support, it being the only periodical published throughout the whole of these lower Provinces, including Newfoundland, we doubt not it will receive a sufficient circulation to sustain it with respectability and permanence.—*Chris. Messenger.*

The Halifax *Wesleyan* comes to us this week considerably enlarged, in the altered form of a folio, with a new heading—"The Provincial Wesleyan," and much improved in typographical appearance."—*St. John Observer.*

☞ The Halifax *Wesleyan* comes to us this week considerably enlarged, in the altered form of a folio, with a new heading—"The Provincial Wesleyan," and much improved in typographical appearance. It is now the largest paper printed in the lower Provinces, and withal the best religious paper we know of.—*Woodstock Sentinel.*

Religious Items.

The Minutes of the Eastern Baptist Association, published in the *Christian Messenger*, contain the following statistics of the members of its churches, for the ending of July, 1852:—

In 31 churches from which letters had been received, there was an increase by persons restored, baptized, and admitted by letter, 153; and a decrease by persons removed, dismissed, excluded, and by deaths, 113. The members of 14 churches, from which no letters had been received, were reported the same as the year before; making the total number of members for this Association, 2,400.

The Halifax *Church Times* announces the commencement of a new series of that Journal, and that, in future, it will be conducted by the Rev. J. C. Cochrane, late Rector of Lunenburgh, N. S., and a Committee of five Churchmen, who are to form a Board of Appeal in all questions of difficulty. Mr. Cochrane is well fitted, by his experience, talents and piety, for the responsible position he has assumed, and we sincerely hope that his exertions may be amply rewarded.—*Church Witness.*

The late Bishop Hedding bequeathed five hundred dollars to the American Bible Society, and one thousand dollars to the Missionary Society of the Methodist Episcopal Church. He also made the latter Society his residuary legatee, which will add from seven to eight thousand dollars to the bequest.

Three students were expelled during the past year from the Dissenting College of St. John's Wood, England, for rejecting the divine inspiration and supreme authority of the Sacred Scriptures.

The papers announce the recent reception into the Church of Rome, of Miss Fraser, who has for some time been head of Dr. Pusey's Protestant nuns at Oxford. Miss Fraser, is cousin of Dr. Forbes, the Protestant Bishop of Brechin, and also a relative of Lord Forbes, the founder of St. Ninian's Cathedral at Perth.

On the 30th June an Act of Parliament received the royal assent to enable colonial and other bishops to perform certain episcopal functions under commission from bishops of England and Ireland. A colonial bishop is not to have jurisdiction in the United Kingdom.—*Gazette.*

On the 1th of December, near Liverpool, England, died Rev. Geo. Highfield, a Methodist preacher, aged ninety-two. He was called to the ministry by John Wesley, 1785, and continued in his pastoral labours for sixty-seven years.

Bishops Selwyn and Tyrrell, of New Zealand, have had a narrow escape of being eaten by the natives one of the Polynesian islands whom they attempted to convert.

The Rev. J. E. Gladstone, in a letter to the Bishop of London, announces his withdrawal of the appeal to the Privy Council, and his acceptance of the charge of the New Free Episcopal Church at St. Mary's, Devon, alleging, as his reason, that he was engaged in defending the rights of the Presbyters generally, and finds himself unsupported by them

Editorial Gatherings.

GOOD ORDER, says Burke, is the foundation of all things. To be enabled to acquire, the people, without being servile, must be tractable and obedient. The magistrate must have his reverence, the laws their authority. The body of the people must not find the principles of natural subordination by art rooted out of their minds. They must respect that property of which they cannot partake. They must labour to obtain what by labour can be obtained; and when they find, as they commonly do, the success disproportioned to the endeavour, they must be taught their consolation in the final proportions of eternal justice. Of this consolation whoever deprives them, deadens their industry, and strikes at the root of all acquisition as of all conservation. He that does this is the cruel oppressor, the merciless enemy of the poor and wretched; at the same time that by his wicked speculations he exposes the fruits of successful industry, and the accumulations of fortune, to the plunder of the negligent, the disappointed and the unprosperous.

LEARN FROM EVERY QUARTER.—Dr. Stonehouse is said to have been one of the most correct and elegant preachers in the kingdom.—When he entered into holy orders, he took occasion to profit by his acquaintance with Garrick, to procure from him some valuable instructions in elocution. Being once engaged to read prayers and to preach at a church in the city, he prevailed upon Garrick to accompany him.—After the service Garrick asked the Doctor what particular business he had to do when the duty was over. "None," said the other "I thought you had," said Garrick, "on seeing you enter the desk in such a hurry. Nothing," added he, "can be more indecent than to see a clergyman set about sacred business as if he were a tradesman, and go into the church as if he wanted to get out of it as soon as possible." He next asked the Doctor, what books he had on the desk before him? "Only the Bible and Prayer-book." "*Only* the Bible and Prayer-book" replied Garrick, "why you tossed them backward and forwards, and turned the leaves as carelessly as if they were those of a day-book and ledger." The Doctor was wise enough to see the force of these observations and ever after avoided the faults they were designed to reprove.

A HINT TO THE SEDENTARY.—Every man, says Dr. Reynolds, whose profession subjects him to sedentary habits, should devote at least *an hour and a half* to manual labour, and *an hour* to exercise in the open air. This will be sufficient for the purposes of health; and there are few men, who, with a proper economy of time, will not be able to deduct it from the hours of study.—The most favourable time for exercise is when the stomach is neither too full nor too empty, as in the middle of the forenoon and afternoon. Violent exercise is injurious when the process of digestion is commencing, by diverting to the surface the action of the vessels, which at that time seems to be concentrated upon the stomach. Moderate exercise is useful towards the end of the process, by exciting those gentle impulses which increase action and secretion in the organs, and thereby accelerate the process of digestion at the time when it is most likely to be sluggish.

Literary and Scientific.

MICROSCOPES.—Upon examining the edge of the sharpest razor with a microscope, it will appear fully as broad as the back of a knife—rough, uneven, and full of notches and furrows. An exceedingly small needle resembles an iron bar. But the sting of a bee, seen through the same instrument, exhibits every where the most beautiful polish without the least flaw, blemish or inequality, and it ends in a point too fine to be discerned. The threads of a fine lawn are coarser than the yarn with which ropes are made for anchors. But a silk worm's web, appears perfectly smooth and shining, and every where equal. The smallest dot that is made with a pen appears irregular and uneven. But the little specks on the wings or bodies of insects are found to be the accurate circle. How magnificent are the works of God!

TRANSPARENT SOAPS.—These soaps were for a long time manufactured only in England, where the process was kept a profound secret. They are now made every where. Equal parts of tallow soap, made perfectly dry, and spirit of wine are to be put into a copper still, which is plunged in a water bath, and furnished with its capital and refrigeratory. The heat applied to effect the solution should be as slight as possible, to avoid evaporating too much of the alcohol. The solution being effected, must be suffered to settle; and after a few hours's repose, the clear supernatant liquid is drawn off into tin frames, of the form desired for the cakes of soap. These bars do not acquire their proper degree of transparency till after a few weeks' exposure to dry air. They are now planed, and subjected to the proper mechanical treatment of making cakes of any form. The soap is coloured with strong alcoholic solution of archil for the rose tint, and of turmeric for the deep yellow. Transparent soaps, however pleasing to the eye, are always of indifferent quality; they are never so detergent as ordinary soaps, and they eventually acquire a disagreeable smell.

USES OF THE PORPOISE.—The white porpoise (*delphinus leucos*) is very different from the common porpoise (*dolphinus phocæna*) of our coasts, the latter being a small species—four or five feet in length—compared with the former, though doubtless capable of many similar useful applications. The white porpoise has always been valued for its oil, which is deemed a purer elain (thin, winter oil) than is obtained from any other natural source, and is now employed exclusively for the lighthouses of the Lower St. Lawrence, the board of commissioners giving it a preference over all other oils for illuminating purposes. A full grown porpoise will, in a good season, yield one hundred and fifty gallons of oil.

COCHINEAL RAISED IN ENGLAND.—At a meeting of the British Entomological Society held recently at London, we notice that the President, J. O. Westwood, Esq., presented specimens of the so-called "new cochineal insect, *Cocus Fabor*," which, it appears, feeds on the common bean and yields a most brilliant colour, in all respects resembling the cochineal of Central America. Mr. W. stated that the "cultivation" of the insects has been commenced on a large scale in the South of France, where it would supply a new and profitable opening to the labour of the peasantry.

The Queen has given a pension to Mr. John Britton, the author of so many works on English architectural antiquities. Mr. Britton rose from the working classes of society; he arrived at distinction by his own unaided talents and exertion, and he has reached an advanced age, we may truly say, in the service of his country.

Things Worth Knowing.

HYDROPHOBIA.—The following is said to be a preventive of hydrophobia, discovered by a French physician, M. Cossor: Take two tablespoonsful of fresh chloride of lime, in powder—mix it with half a pint of water, and with this wash keep the wound constantly bathed, and frequently renewed. The chlorine gas possesses the power of decomposing this tremendous poison, and renders mild and harmless that venom against whose resistless attack the artillery of medical science has been so long directed in vain. It is necessary to add, that this wash should be applied as soon as possible after the infliction of the bite. The following are the results of treatment:—From 1810 to 1824 the number of persons admitted into Breslau Hospital, 174: of whom only two died. From 1783 to 1834, into the Hospital at Zurich, 223 persons, bitten by different animals, (182 by dogs,) of whom only four died.

PASTRY.—The flour for pastry should be of the whitest and finest quality. It should be mixed with a broad knife, as the moisture and warmth of the hand make it heavy. The butter should be of the best quality, as if it is a little rancid it will taste. To make puff paste it should have all the salt washed out. Iron or block tin plates are the best for baking pastry. Always use cold water (in summer iced water) to mix pastry, and if it cannot be baked immediately, set it away in a cool place.

INFALLIBLE REMEDY AGAINST BED BUGS. Take one ounce of camphor, wrap it in a linen cloth, and suspend it at the head of the bed, and as the camphor, evaporates the bugs will decamp. We are assured, by a person who has repeatedly made the experiment, that, this is a never-failing remedy.—*Greenock Advertiser.*

THUNDER STORMS.—The safest situation during a thunder storm is the basement; for when a person is below the surface of the earth, the lightning must strike it before it can reach him, and will, in all probability, be expended on it. Dr Franklin advised persons approhensive of lightning to sit in the middle of a room not under a metal lustre, or on any conductor, and to lay their feet upon another chair. It will be still safer, he said, to lay two or three beds or mattresses in the middle of the room, and folding them double to place chairs upon them.—Persons in fields should prefer the open parts to the vicinity of trees, &c. The distance of a thunder-storm, and consequently the danger, is easily estimated. As light travels at the rate of 192,000 miles in a second, its effects may be considered as instantaneous within any moderate distance. Sound on the contrary, is transmitted only at the rate of 1,142 feet, or about 380 yards, in a second. By accurately observing, therefore, the time which intervenes between the flash and the noise of the thunder which follows it, a very near calculation may be made of its distance, and there is no better means of removing apprehensions.

TO TAKE OUT STAINS FROM WOOLLENS. If on woollens, from grease, scrape a little French chalk on the spot. If of paint, rub in spirits of turpentine with flannel. If of discoloration from any acid, the colour may, perhaps, be restored by rubbing a solution of carbonate of soda or magnesia on the part. In this case avoid the use of soap with the water, as the former will restore the red appearance

RECEIPT FOR BURNS.—Take lime water as strong as it can be made, and add to it as much alum as it will dissolve, after which add one ounce of sweet oil, which will turn it to a jelly, like opodeldoc, if the lime is strong enough. This should be kept by every family in a tight bottle, in some place where it cannot freeze, and should be immediately applied.

CEMENT TO MEND EARTHEN AND GLASS WARE.—This cement sold about the country as a great secret, is nothing more than shellac melted, and drawn out into sticks. Heat the article a little above boiling water heat, and apply a thin coating on both surfaces of the broken vessel, and when cold it will be as strong as it was originally.

Temperance Items.

A negro on Long Island, being considerably the worse for liquor, drank a pint of brandy on a wager, which caused him to remain in a state of stupor for sixteen hours. He then revived, and drinking freely of cold water, died shortly after. The verdict of the jury was, that he died "from drinking cold water!" We have heard of a parallel case to the above in Canada. Such Coroner's juries should be docked in the St. Lawrence, and then tied on ice the remainder of their days, for bringing in such a verdict. And what kind of punishment ought the *devoted Christians* of Toronto to receive, who sell the brandy to kill our fellow-creatures, and, at the same time, pray earnestly for the salvation of drunkards? We will not mention the inevitable reward of these sanctimonious rumsellers, but trust that they may take the hint and act no longer hypocrites.

THE MAINE LAW IN NEW BRUNSWICK.—It will be seen from the following note, which we clip from the "Temperance Telegraph," that our neighbours of New Brunswick are to have the benefit of legal protection from the curse of intemperance.

Fredericton, 25th June, 1852.

WORTHY BROTHER,—I presume you have seen it stated in the *Loyalist* that Her Majesty had disallowed the Liquor Bill which had passed last winter. I have it from the *best authority* that this is not the case; but on the contrary, this Bill will in due time be confirmed by Her Majesty's Government.

Your's, very truly, ASA COY.

ABSOLUTE DEATH.—A man named Death, still a resident of Ohio, formerly lived in Cincinnati, where he sold liquors. Over the door of his store was the sign of "Rectified Whiskey," and was directly under his name, "Absolute Death." An old lady from the country with her son, a hearty lad, was one day quietly wending their way through the street in a wagon. The sign caught her eye. "Stop John!"—She read it. "Rectified Whiskey, Absolute Death." "That's a fact. Johnny let me out, there is one honest whiskey seller in Cincinnati. I want to see what he looks like."

Senator Myron Lawrence, concluded an eloquent speech at the late State Temperance Convention held in Worcester, with this startling assertion:—Next to the Declaration of Independence, the Liquor Law of Massachusetts is the highest and holiest law that has ever been passed in this land, and to it we must pledge our fortunes, our lives, and our sacred all."

The Kingston *Argus* says.—There is a report in town, as we go to press, that a fight took place with some sailors in the French Village last night, in which bowie knives and other deadly weapons were freely used. Several men and women are said to have been wounded, and one of whom, so the report goes, it since dead. The parties were ALL DRUNK!!!

The Mayor of New Bedford has issued a proclamation, appointing one person agent for the sale of int