The Provincial Wesleyan.

ry, "What can be the reason, Jane, that with all you have upon your hands, you never seem in confusion, and manage reading and many other things, for which I never have the time. I wish you would teach me your secret."

"Really, Lucy," is the smiling answer, "I am no such prodigy. My secret is soon told. You can try it if you please, and with as much success. When I rise in the morning, knowing I have certain duties before me which *must* be done, I try to put these in the best order, and keep for the intervals of leisure, which are sure to occur, those other matters which I should *like* to accomplish; such as reading, writing, a call of charity, or a visit to a friend. By this means, and by taking that first which is most pressing, or best fits in with the space at command, I contrive to keep my children and household in order, and when the day's work is over, to enjoy a quiet evening with my husband."

The case of these sisters, is, we apprehend, a common one.

It is a proverb in respect to money matters, that if we take care of the pence, the pounds will take care of themselves; and a similar maxim will hold good in regard to our economy of time. The best mode of ensuring this economy is to do our daily work on system. Those men of business accomplish most who have a plan for the regular performance of their various duties, and who never deviate from it, except on occasions of emergency.—So important is this habit, that it is hard to say in what sphere or occupation its value is most deeply felt. By adopting and adhering to it we *fill up* our working time, so as almost entirely to preclude those brief intervals of cessation which most people find so difficult to improve. Nobody is kept waiting for us, or keeps us waiting; and another consequence of this is that our work is soon r done, and our leisure, when it comes, is continuous. The pleasure experienced by persons who thus fulfil their appointed daily tasks can hardly be conceived by those who have no method in their business, or who go about it lazily and with half a heart. These people are always behind-hand and always in confusion, their work is never done, and the intervals they have in it run to absolute waste.

[FOR THE PROVINCIAL WESLEYAN.]

To Little Harry---Six Weeks Old.

I grieve to see thee, sweet baby boy,
So fragile and so fair,
And think that thou ne'er may'st know or feel,
The worth of a mother's care.

The low sweet tones of thy mother's voice,
Will ne'er hush thee to rest,
Nor can infant griefs or manhood's woes,
Be soothed upon her breast.

There are loving hands to minister,
And many a kindly heart,
Will treasure thee for the love of her
Whose legacy thou art.

But the love of all on earth most dear,
The purest and the best,
May ne'er throw round thee its guarding shield,
Nor make thy manhood blest.

Her's was a spirit too pure and good,
For the rude shocks of life,
And the angel's folded her in their arms,
And carried her from its strife.

But still she will watch thee and hover round,
With an angel's love and care,
And follow thy course on the path of life,
With blessings and with prayer.

Yet one there is left, to counsel and guide,
To lead thy young steps aright,
And tell thee of her who for a brief time,
Made his daily path so bright.

May her memory ever be to thee,
A bright and guiding star,
To lead thee from earth's sin and woe,
To fairer worlds afar.

Cincinnati, Ohio. MOLLY BAWN.

The Energies of Christianity.

Professor Stowe, of America, related the following tale at a meeting held in that country:—"I knew a pious young man, who was sustaining himself at an Institution by the labour of his own hands, and in him the true energies of Christianity began to develop themselves. His feelings became much affected by the spiritual condition of a populous neighbourhood, which had never enjoyed religious privileges, and consequently, did not appreciate them. He visited the families of that district from house to house, endeavouring to open a religious meeting among them. They would permit no such thing. Not discouraged, this young man turned to the children, and went round and invited them, one by one, to meet him on Sunday mornings in a Sunday-school.

Several children acceded to the plan, and then he had to find a room to meet in, but every door was closed against him. He told the children to assemble under the shade of a tree, upon a grassy bank; and thither they went. He prayed with them, and taught them to study the Word of God, and the little children were delighted with their Sunday-school. So it went on from week to week with increasing numbers and increasing interest, till one Lord's-day morning opened with a cold storm of rain. The teacher repaired to his tree at the usual time, supposing that some few children might be there; and there indeed he found nearly all the school; wet and cold, it is true, but they had warm hearts in their bosoms, and, how could they forego the enjoyment of their beloved Sunday-school for a single morning? The teacher took off his hat, and prayed as usual for the blessing of God upon the exercises, and began to teach, when a man in the place told him that for that time he might take the children into his stable. The young man turned to the children, and said, "the man offers us the use of his stable, and it was in a stable that Christ took shelter, when he was a little child. Let us go." "This," said the Professor, "is what I mean by the energies of Christianity."

Submission to Circumstances.

The habit of looking on the best side of every event is better than a thousand pounds a year. For every bad there might be a worse; and when a man breaks his leg let him be thankful it was not his neck. When Fenelon's library was once on fire, "God be praised," he exclaimed, "that it is not the dwelling of some poor man." It has been beautifully said that the wild bird, yet untamed, and unaccustomed to confinement, beats itself almost to death against the wires of its cage, while, the tame prisoner quietly acquiesces, and relieves its solitude by a song.

It is stated by Boussingault that a beet seed, weighing but the fraction of a grain, has produced a beet in one season weighing one hundred and sixty-two thousand grains, or twenty-eight pounds. Perhaps one of the largest amounts of increase for centuries, is that of the great California pines, over two hundred feet high, and six or eight feet in diameter, from a minute scaly seed from the cone.

Provincial Wesleyan

THURSDAY, JULY 15, 1852.

Enlarged Series.

With some degree of satisfaction we present to our subscribers the first number of our enlarged series. Its external appearance is creditable, to the young gentleman who has charge of the mechanical department of our office. The alteration in form has been induced, to give the greatest amount of reading matter which the size of the sheet will admit, and to enable us to arrange the general intelligence in consecutive columns, as well as to select the most interesting items of news out of the great mass with which our exchanges furnish us from week to week. The volume, if preserved, will present a larger surface, with a less number of pages, but this inconvenience is, in our judgment, overbalanced by the advantages which a *folio* form gives to the conductor of a periodical, designed to contain matters of great variety. After the novelty of the change of form wears off, we think our friends will approve of the alteration, and prize the paper none the less.

The alteration of form required a longer title; and we have deemed it proper to designate the paper, *The Provincial Wesleyan*;—indicating thereby its precise intention, as an Organ of Methodism for the Lower Provinces. Its being published in Halifax is an accident, as every paper, however wide the sphere of its circulation, must be issued from some given locality; but this circumstance, by no means, renders it necessary, that it should be merely *local* in its information, or in its claims on general patronage. We, therefore commend the *Provincial Weslayan* to the good wishes and to the more general favour of the Wesleyan community of the British North American Provinces; from brethren and other friends, in all parts of which, we shall be glad to hear frequently, and to their correspondence we promise to give due and respectful attention.

Persons, acquainted with the heavy and constant expenses involved in conducting, preparing, and furnishing a weekly paper of the size and and quality of the *Provincial Wesleyan*, must know that it cannot be kept up, at the low price of *ten shillings* per annum, without a very extensive list of promptly paying subscribers. The Committee of Management anxious to render the *Provincial Wesleyan* worthy of the approval of every Wesleyan family in our highly favoured Provinces, have authorized the enlargement of the Paper at no small additional cost for *material*, paper, composition, and press work; and we express our confident hope and belief, that their praiseworthy effort to give an increased efficiency to this periodical, will be met by a generous response from every Wesleyan who can afford to take a paper, devoted to the objects expressed in the title on our first page. We may here say, that, under the conviction that a sight of this number would decide many to subscribe, who had not previously done so, we have caused to be struck off a larger number than is sufficient to meet the names at present on our books, and shall continue to do so for *three weeks* longer, in order to give an opportunity to those who may wish it, to get the paper from the beginning of the volume. Those who want the paper from beginning of this volume will please forward their orders without delay.

The past may be regarded as a guarantee for the future in the conduct of the *Provincial Wesleyan* on our part. No pains shall be spared to maintain the popularity and usefulness, which three years of editorial devotedness to its interests, have won for it from an intelligent and christian public. Some time will be required to mature our arrangements to secure enlarged resources, from which to draw for the filling up of our sheet with useful, interesting, and varied matter. If fidelity to the great interests committed to our trust—if unremitting attention to our onerous duties—if a constantly-present sense of our solemn responsibilities,—can secure the confidence and favour of our subscribers, then we do not despair of obtaining these highly appreciated tokens of esteem, of which they shall receive weekly proofs, if the Lord give us health and continue mental vigour. Our honest purpose is, to be behind no one of our contemporaries in anything, which can serve to render our weekly visits to our friends desirable and profitable.

The contents of this number, though prepared under disadvantageous and perplexing circumstances, will repay perusal, and at the same time be regarded, in some degree, as a specimen of the character of future numbers.

We, therefore, reiterate our appeal to our respected correspondents for co-operation in the use of the pen, and to all who take an interest in the permanency and increased usefulness of the *Provincial Wesleyan*, for their valuable, necessary, and solicited aid, in procuring additional responsible subscribers, in every section of our work. We make our best bow to our faithful friends, and thank them sincerely for the assistance already afforded, and hope their "shadows may never grow less."

Another Year of Labour.

Among the most important interests of the day, we give the chief place to evangelical religion.—Other subjects have their undoubted claims, and, as such, ought not to be overlooked. But whilst these are pursued within proper and prudential limits, zeal, activity, and untiring energy should be manifested in the peaceful extension of the Redeemer's Kingdom. As a body of christian ministers and people, we have commenced another ecclesiastical year of honourable toil in our Master's cause. The past has been a year of trial in some departments of our Church, but in others it has been one of cheering and encouraging prosperity. It is well to learn from past experience, and to derive from it fresh motives to renewed and more strenuous efforts for the future. If we have had to sing of judgment, we have also had cause to sing of mercy. The Lord has been with us, owning our labours in the salvation of sinners, and in the edification and preservation of christian believers; and we may confidently hope and believe, that the diligent and faithful employment of the means of grace, in dependency on the divine blessing, will issue in increased instances of saving power. Great as is the interest the most devoted may feel in the prosperity of Zion, it is infinitely surpassed by that concern for the spiritual benefit of the church and the world, which influences the mind of him who, for redeeming purposes, "tasted death for every man." Well therefore may we, as a part of "the sacramental host of God's elect," take courage and go forward in our high and holy enterprize. The fields, white unto the harvest, lie before us, inviting the labours of God's spiritual husbandmen; and the promise is, we shall not labour in vain, for God will give a joyful increase. May every member of our church commence the year by renewed self-dedication to the God of all grace, and by a more earnest supplication of the rich and copious effusion of the blessed Spirit of our God on his inheritance; and may tokens of good be speedily vouchsafed, and the hearts of all, ministers and people, be encouraged to devise liberal things in the best of all causes, and their hands be made strong by the mighty hand of the God of Jacob! We shall gladly report accounts of the progress of the work in our provincial field of labour, when forwarded for that purpose.

Advice to Young Ministers.

We have been requested by some of our junior Ministers to insert occasional articles bearing on their studies and preparation for the pulpit, &c. We shall have great pleasure in complying with this request. Frequently, in the course of our reading, we meet with advices and directions, written by men of enlarged views, cultivated intellects, deep experience, and sterling piety, which we should have been glad to have seen in our younger days, and which we think are calculated to be of special benefit to our young bretiren, who possess a laudable desire to excel in every qualification for their ministerial work. We have hitherto refrained from touching on this subject for reasons satisfactory to our own mind; but, as the request has been made, our motives for complying cannot be misconstrued. We give below a short selected article on this subject, which is applicable not only to junior Ministers, but to all who wish to be useful in the Church:—

Take heed to your personal piety. May this be daily cultivated! You go into a scene of labour in the Church as *men of God*. What good can you do, or expect to do, if you do not possess godliness? What real pleasure can you have in your work without it? How will you appear at the bar of God at last, if that important qualification for the ministry of the gospel be wanting? You had far better be employed in lawful secular business of any description, than be the servants of God only in name.

We trust you feel this, and already "know the grace of God in truth." Daily may you grow in this grace. You know the means of attaining this valuable end. We will turn the subject into prayer. O that the God of the spirits of all flesh may pour into your hearts his holy influences in so large a measure that you may be animated and purified. May he fill you with wisdom and understanding in the knowledge of his will, and with all joy and peace in believing;—may he teach you himself;—may he bless you with every spiritual blessing; then you will be ardent in his cause, you will grow in conformity with his holy pleasure, and, like Moses when he came down from the Mount, your countenances will shine and you will know it, whilst your hearts will burn with love to God, and with "boundless charity divine" to the souls of your fellow men.

Among other means of promoting this growth in grace, you will find it beneficial, always to have some serious book, on practical and experimental religion, at hand, and frequently to refresh your minds and hearts by reading a portion of it. This plan will suggest many useful subjects for your public ministry, and will often bring forward to notice very important ideas, which otherwise might not have occurred to you. It will tend to preserve a savour of the kindgom of Christ in the soul, and will extend your acquaintance with experimental subjects, by shewing you what have been the feelings and observations of men, whose character and piety were superior to suspicion. For this purpose, select works of sterling worth. It is not every volume which may, on the whole, deserve the name of a *good* book, that will repay the time it takes in reading. Besides, inferior books lower the standard of the mind and will produce a bad effect on your preparations for the pulpit. The works with which we are familiar, like the society with which we associate, have a strong assimilating influence on our mental habits.

You will find it also conducive to your personal growth in grace, and to your usefulness in the Church, carefully and constantly to examine the motives of your conduct, and the ruling principles of your hearts. Nothing can prosper that is not begun and conducted in the fear of God, in the exercise of faith in Christ, and of love to his holy name Examine yourselves, therefore, and pray for the grace of your station, that you may be kept from evil, that your hearts may be upright before the Lord, and that you may glorify his name. If the cause of God withers and dies, if all our endeavours seem to be in vain, and some cross events are perpetually destroying our hopes, it will excite an awful feeling, should we fear that a blight falls on the church, on our account. May none of us have any reason for such an apprehension!

The Great Purpose of Methodism.

Methodism has been called a missionary church in its system, a revival church in its spirit. Wesley declared its design to be the "*spread of Scriptural holiness.*" Immediate and appreciable effects from the preaching of the word, personal conversions, spiritual activity in the church, continual propagandism—these have been its characteristics, and our glory will depart when we lose these traits.

These, indeed, are the appropriate aims of all Christian sects, in common; but Methodism proposes to make them more than commonly specific. It proposes to endure greater sacrifices, and make more direct efforts for them. The local convenience of its ministry, their support, questions of ecclesiastical polity, polemical agitations, all secondary interests, have had to give way and sink into comparative insignificance before its one great purpose, to extend the work of *spiritual conversion* among the multitudes. This great idea has, in fact, given us nearly all our peculiarity of character; it has assimilated to itself nearly all our other traits. You see it in the direct and forceful style of our preaching, the liveliness of our social meetings, the diligence of our pastoral labors, the direction of our efforts, and the location of our chapels among the neglected masses.

Well will it be for us if we keep alive among us this potent idea. Would that the impression might be distinctly and profoundly retained in the universal mind of our church; that the *conversion of souls, at all times and in all places*, is the appropriate work of Methodism—that the light of revivals should be thus incessantly breaking out in all points of our horizon, and dazzling along the whole moral firmament of the land. Let us then, above all things, maintain our primitive progressive energy. Let us endeavour continually to secure "*revivals.*" How shall we? *According to your faith shall it be unto you.*

One of the best means of securing such a religious interest will be the deep impression of the idea we have mentioned. If we hold this to be our specific purpose, we shall be in either the continual realization or expectation of it—and the expectation will serve to secure it, for it is an element of the faith to which success is pledged. Let us not be misunderstood; we would not wish to produce an impression purely enthusiastic and then have the church avail itself of the natural energy of enthusiasm to accomplish the end proposed; but the conditions of such success being guaranteed by the promises of the word, and the influences of the Holy Spirit being always at the command of the church, she is justified in the expectation, and should entertain it, and press forward continually to realize it more and more. The promises and means of grace are sufficient for the accomplishment of such a hope, and what we contend for is that the hope should co-exist with, and arise from a determination to avail ourselves of the promises and the means. What is this but faith in God? And it is of this that is said. "According to your faith, be it unto you." In producing such an expectation, we wish but to excite the faith requisite for it. Let then, the servants of God receive themselves, and scatter far and wide among their people, this great idea. Let it go forth a universal stimulus through the public mind. It will endure all other efforts with an energy which can never fail. It will lead to

A second means of the object, viz: *special prayer*. Let the expectation be excited, let it become a determined purpose, and the first thought of all devout minds will be to urge it at the mercy-seat, through the all prevalent Intercessor. Such a sublime idea will inspire anew our devotions. It will burn in our hearts in the closet and by the way-side, it will kindle in our domestic supplications, while we remember the beloved ones around us who may yet be unconverted: it will be talked and prayed about, wept and rejoiced over in our prayer meetings. We will importune for it with the earnestness of our great poet:—

"As lightning launched from east to west,
The coming of Thy kingdom be!
To thee, by angel-hosts confessed,
Bow every soul and every knee:
Thy glory let all flesh behold,
And crowd the world into thy fold."

And will not such "fervent prayer" avail? Can tens of thousands "agree as touching one thing," and call upon God night and day for it without an answer? Nay, "He will bow the heavens and come down."

Such a general impression founded in genuine faith, will produce another means of its accomplishment. It will show itself in the *pulpit*. It will give it a ten-fold power. Individualized and prayed for as just described, it will become an ever present and stirring idea in the preacher's mind; if he has a true zeal, it will enter into his very soul: it will arm him with new energy when he enters the pulpit, it will assimilate itself to his discourses, giving them more directness in his exhortations to Christians, and his appeals to sinners. All his efforts in or out of the pulpit, the preparation of his sermons, his preaching, the visitation of the Sabbath School, of the classes and of families, all will be modified, quickened by this one idea.

Great ideas received into the common mind are omnipotent. They have formed the eras of history. Nations rise and fall by them. The idea of the divine unity produced the Jewish state; that of universal conquest produced the Roman grandeur; the idea of justification by faith was the great element of the Reformation, and what was the characteristic thought of Methodism? It was, as we have affirmed, the single purpose of reviving and spreading vital religion. All its institutions and appliances sprung up without design from this one purpose. And what has been the mighty impulse upon us ever since, making us triumphant everywhere, until our annual accessions have become equal to the entire membership of some other individual sects? It has been the continued prominence of our original design—"to spread Scriptural holiness over the land." Prominent as has been the idea, it may be still more so; powerful as has been its influence, it may be redoubled. The world yet lieth in the wicked one, processions of thousands and tens of thousands are moving to the very sound of our church bells onward to eternal retribution. Who then believes that we have yet accomplished the full measure of our instrumentality? Nay, we have hardly yet formed the true conception of it. Let us then recur with fresh zeal to our denominational purpose, our great "first principle;" let us give it tenfold prominence—let us summon all our energies anew to it. Go into your pulpits, preachers of the word, with hearts big with the idea, proclaim this a jubilatic day to the people, "Lift ye up a banner upon the high mountain, exalt the voice unto them." Each of you commands a section of the great sacramental host; let each see that his legion is equipped and in march to the conflict. Do not fear excitement: direct it prudently, but do not fear it. Be not deterred by love of repose: do we expect repose amidst the movements of the church in this age, when the millennial light is beginning to break from the heavens? Nay, we seek our rest above. If after all our toils we gain but heaven, it will be a sufficiently blessed resting-place, and eternity a sufficiently long repose.—*Zion's Her.*

Canada Conference.

We take the following from the Pastoral Address of the Canadian Conference, published in the *Christian Guardian* of the 16th ult.:—

Our Annual Meeting has revived within us those feelings which the great cause of our God and Saviour is suited to produce, and has made us desire more than ever, to be successful labourers in the vineyard of Christ. The Divine presence has been with us in an especial degree in our religious services; the Divine guidance, we trust, has been with us in our counsels and proceedings; and, above all, the Divine sanction to our work, has been evidenced anew by a good degree of prosperity, reported from the different circuits. The great end of our ministry is to save souls; we therefore rejoice, that, while death has not been permitted to take any from the ranks of our ministry, the Lord has added to our Church many who are saved from the guilt and power of sin. The number in the Societies show, at the present Conference, a gratifying increase of 1,325; and we feel particularly interested in mentioning, that our Sabbath School returns show a greater proportion of pious teachers and many instances of conversion among the youth. A large number of places of worship, some of them exceedingly creditable to the zeal and piety of the Societies where they are situated, have been completed. And while God is still blessing us with his saving power, we rejoice that a small advance in all the connexional funds, shows that you are still willing to be instrumental in carrying on his work by sustaining and encouraging all the institutions of his Church. The conversion of souls shows that God is still with us, making the instrumentalities effectual; and then your liberality enables us to continue and increase the agencies employed. It is especially delightful to consider the great results which our numerous missions have already yielded, and the bright prospect they open before us. Your Missionary Society has lately entered upon new mission ground in several places—one on the North Shore of Lake Huron, possessing features of peculiar interest, where several tribes of Pagan Indians have shown an eagerness to hear the Word of God. Thus, you see, that while duty dictates the continuance of your aid in the cause of God, the many doors of usefulness opened before us, and the prospects of the future call for and encourage you to exercise even greater liberality.

Gold Seeking.

We alluded in our last to the sailing of the *Chebucto* for the land of gold, Australia, with seventy young men of this Province and New Brunswick, who are seeking to better their fortunes in the world. Other vessels will soon follow. It is not, on the whole, matter of surprise that young British North Americans, feeling the blood of their sires vigorously pulsating in their veins, should embark in such an enterprize. The principal drawback is, that the stagnation of business in their native land renders such a step almost imperative, if they would not sink down into a state of apathy and inglorious in activity. Yet, we think it more than probable, even if Provincial prosperity in the various departments of labour were high, that some of the sons of our soil would be attracted from their homes to the East, by the brilliant prospects of speedily accumulating wealth, which that far-off land presents. As it is, we can only wish them such a portion of success as will comport with securing the higher interests of their soul's welfare, and which divine Providence may see best to award. Riches, in themselves, are desirable only so far as they may be made instrumental in doing the greater amount of good. They cannot, independently of spiritual resources, render their possessors happy. They are often a snare, and so prove a curse and not a blessing. Wise and prudent are they, who, in seeking them, propose a godly aim, and when obtained, use them with reference to the audit of the last day, when every man shall give an account of his *stewardship*.—We are not, however, intending to read a lengthy homily on the use and abuse of wealth, but, we have penned these lines with the desire and hope, peradventure should they meet the eyes of any who have embarked for the gold-regions, or of any who may be contemplating such a move, that they may lead to a strict examination of motives, and to an honourable and christian course of conduct.

Valedictory Service.

A special service was held in Brunswick St. Church on Friday evening last. A number of the passengers of the *Schom*, including the wives of some of the men, being members of the Wesleyan Church, and about to embark for the land of golden prospects, it was deemed desirable to hold a religious service in their behalf: and accordingly, on the evening above mentioned, a large and respectable audience assembled, and after the usual devotional exercises of singing and prayer, the Rev. Dr. RICHEY read the 107th Psalm, and made it the foundation of an appropriate and highly interesting VALEDICTORY ADDRESS to those who were soon to leave the land of their birth—perhaps for ever! We understand the godly counsels of the Rev. Gentleman were justly appreciated by the individuals more immediately concerned in them, as well as by the congregation generally; and we cannot but express an earnest desire, that the deep and solemn feelings awakened by the peculiarity of the circumstances which led to this christian gathering, will be abiding, and in the highest degree profitable. The meeting was also addressed by the Rev. Mr. Bennett, who closed the service with prayer.

The pasengers of the *Schom* have our best wishes for their safety, health, and prosperity. In their ocean-passage they will have time for reflection: and amidst their plans for the future, we hope one purpose will be predominant, to seek direction from God, and by watchfulness and prayer, by faith and holy living, to "keep the prize in view;" so that whether they are permitted to return to their native shores laden with the spoils of honourable enterprize, or whether they are called to end life, sooner or later, in the land of their present hopes, they may become richer and richer in faith and every christian grace, and more abundantly the heirs of the incorruptible inheritance.

Brotherly Sympathy.

In the Report of the Anniversary Meeting of the Sackville Academy, contained in the *Wesleyan* of the 3rd inst., it is stated that the Principal, in his parting address to the Students, the term being closed, "alluded in a most feeling manner to the calamitous event which had almost immediately succeeded the recent Anniversary Exercises at the Sister Institution of Acadia College, and which had clothed that Institution and so many families in the habiliments of mourning."

It will be pleasing to our own denomination as well as to the families concerned, that the kind sympathies of our Wesleyan brethren in reference to our recent visitation have been thus feelingly expressed at the meeting of that body at Sackville. Such expressions of kindness, as they are grateful to ourselves and honourable to them, must also ever meet the approval of our common Lord and Father. The different sections of the Christian Church must necessarily have much which calls for their separate action and engrosses their thoughts and feelings within their own peculiar sphere. Alas, that it ever should be, that differences of views which, in our present imperfect state, would seem inevitable, should ever lead to collision or strife—that in contending for what appears to each to be the true understanding of God's word, angry passions, should be engendered and alienation of feeling arise.—But yet we bless God that there are times and seasons when the true disciples of Jesus, however separated in some matters, can meet and mingle their sympathies and their prayers, and can rejoice together in prospect of that hour when they shall be perfectly united, not only in brotherly affection, but shall be one also in judgment in all that appertains to the kingdom of God.—*Christian Messenger.*

Christian Sabbath.

The following Resolutions relative to the Christian Sabbath were passed at our last District Meeting, and I was directed to forward a copy of them for insertion in the *Provincial Wesleyan*:

"*Whereas* the very general desecration of the Lord's Day in many localities of this Province by steamboats and carriages, by the transmission of goods and by parties of pleasure, cannot operate otherwise than injuriously to the well-being of Society, most assuredly depriving us of the blessing of God and leading to the introduction of general corruption and impiety, we, as a body of Christian Ministers, cannot view this great evil without feeling much uneasiness, and therefore resolve,—

1st. To discountenance in every possible way the *desecration of the Lord's blessed day*, giving preference to those steamboats and other public conveyances that respect the sanctity of the Sabbath, and urging upon the members of our own communion and all other Christian people the sacred duty of employing all legitimate means to secure its proper observance.

2nd. To invite the co-operation of the friends of morality and religion to form such organizations as shall tend to lessen the evil of which we have so just cause to complain.

3rd. That all the Brethren in the District preach a sermon on the subject the last Sabbath in July, 1852."

W. T. CARDY, Journal Sec'y.

Carleton, St. John, N. B., June 30, 1852.

To Correspondents.

Bathurst. J. P.—We give the following explanation. Whole account, £8 12s. 4d. Dec. 4, received £3. June 18, ditto £5 10s. Balance, 2s. 4d., which we received, and no more, as acknowledged in our last. If any error, we should be pleased to hear.

Windsor. H. P.—We have principally the cheapest kind on hand; but can supply a few of the higher priced.

Miltown. R. C.—We cannot send papers without an assurance that the number *ordered* shall be paid for. In the present case we have not even the *names* of the persons. There is little doubt, that if applied to, they would either pay the advance, or otherwise satisfy you. We send the number ordered, but if no guarantee of payment can be given, we request them to be returned to our address. We are unwilling to disappoint any, but our terms will not allow us to speculate.

Amherst. W. C. B.—The acknowledgment is now made. Books sent before your letter came to hand.

Guysboro.—W. M.—The name was handed in to the Office, and we supposed it was on the books. We find it was omitted. The missing numbers cannot be supplied; the amount charged is placed to your credit on Vol. IV.

M. E. H. in our next.

Statistics of Nova Scotia.

We acknowledge the receipt of a pamphlet, entitled "*Statistics of each County of the Province of Nova Scotia, exhibiting a view of the Population, Pursuits, Industry and Resources of the Country within each County of the Province, taken in 1851.*

The following are the statistics of the numbers, ages, and sexes, &c., in the respective Counties:—

HALIFAX.

Number of persons under ten years of age, Males 5488, females 6294; from ten to twenty years of age, Males 4228, females 4659; from 20 to 30 years of age, Males 2543, females 3553; from 30 to 40, Males 2485, females 2616; from 40 to 50, Males 1761, females 1608; from 50 and upwards, Males 1906, females 1974. Total population of Halifax County 39,112. Of these were Married persons of both sexes 11,392; Widowers 380; Widows 1127; Rate-payers 4187; Paupers, 339; Deaf and Dumb, Males 23, females 10; Blind, Males 13, females 13; Lunatics, Males 30, females 35; Idiots, Males 10, females 6; Indians, Males 78, females 91; Coloured persons, Males 733, females 955.

LUNENBURG.

Number of persons under 10 years of age, Males 2576, females 2618; from 10 to 20, Males 1877, females 1860; from 20 to 30, Males 1387, females 1293; from 30 to 40, Males 885, females 843; from 40 to 50, Males 718, females 848; from 50 and upwards, Males 640, females 850. Total population of Lunenburg County, 16,395. Of these were Married persons of both sexes, 4595; Widowers, 85; Widows 277; Rate-payers 2,469; Paupers 24; Deaf and Dumb, Males 3, females 1; Lunatics, Males 6, females 4; Idiots, Males 4, females 2; Indians, Males 11, females 10; Coloured persons, Males 7, females 4.

(To be Continued.)

Editorial Gatherings.

In the course of our reading, we meet with full and pithy sentences and paragraphs, affording food for busy thought, and topics for profitable meditation. We intend occasionally, perhaps frequently, to present our readers with a selection of these, under the above heading, with a hope that they will find them both interesting and useful. Take, then, the following specimen:—

Why deny the doctrine of the Trinity because we cannot fathom it? God has asserted it in his Word, and whatever we find there, how dark and mysterious soever it may appear, or how hard soever to be understood, we are bound to believe it; it is at our peril to reject it; for to dispute against it, is to dispute against the light, and to fly in the face of Omnipotence. The Trinity is a prime article of our faith; a denial of it saps the very foundation of Christianity, and, at one blow, destroys all our hopes of eternal salvation; for where shall we look for a gracious acceptance, if the Father be not God? Where shall we look for deliverance from the wrath to come, if the Lord Jesus Christ be not God? And where shall we look for grace, to sanctify the soul, if the Holy Ghost be not God?

It is a great injury to children to force their talents early in life. There is but one authenticated case on record where a clever child made a talented and extraordinary man. An excellent little work by Dr. Brigham, explains the reason of this. The brain of the child is not completely developed till about the fifth or sixth year, and no violent action should therefore be excited in it before that age. Precocious children usually die early; and indeed it has been asserted, that early infant tuition when carried beyond moderate limits, is a fruitful cause of consumption and scrofula.

Dr. Johnston, when in indigent circumstances, was offered a Rectory, if he would enter into orders. But this great man, sensible, as it is supposed, of the asperity of his temper, declined it; saying, "I have not the requisites for the office, and I cannot in my conscience shear the flock, which I am unable to feed." Well would it have been for the church of Christ had all who have entered her ministry been equally conscientious!

It is a remarkable circumstance, that in many instances the persons who are said to possess the power of *clairvoyance* when asleep, become soon notorious for being clever at deception when awake.

A Suggestion.

We do not wish even to have the appearance of dictating to our brethren as to the subjects which may profitably occupy their pens for our columns; but they will excuse us for suggesting that short articles on doctrinal and experimental topics, with the religious improvement of local occurrences or incidents, and intelligence respecting the state of the work of God on their respective Circuits, will be especially acceptable. By pursuing this course, correspondents to some of our religious exchanges render them peculiarly interesting and instructive. Will our respected brethren favour us in a similar way? We are anxious to give increased interest to the *Provincial Wesleyan*. Literary, Scientific, Historical, and Biographical Papers, if not too long, will serve to give a pleasing diversity to the general mass of reading.

☞ In order to keep our accounts from great perplexity, we respectfully notify all concerned, that when papers are ordered they will be sent, if on hand, from regular quarterly periods, say, July 15, (Whole No. 157); October 15, (Whole No. 170); January 14, (Whole No. 183); April 15, (Whole No. 196). When not on hand, the numbers from time orders are received, will be forwarded during the interim, charged d 3d. each. The time from which they are sent will be stated in the usual acknowledgment, so that the parties may know the amount they have to pay.

☞ We direct attention to the Advertisement of the "Star Life Assurance" Company, London, of which Mr. M. G. Black, Junr., of this City, is Agent for this Province. Also to the Advertisement of the Sackville Academy, which appears on our third page.

☞ In order to despatch our papers with the least possible delay to the greater number of our subscribers, we have altered the day of publication from Saturday to *Thursday*.

DRY DOCK.—A very gratifying meeting was held yesterday at the Office of the Marine Insurance Company to consider the subject of a Dry Dock, and a committee appointed to examine the plans for its construction prepared by C. W. Fairbanks, Civil Engineer.—*B. N. A.*, 14*th.*

☞ The *Provincial Magazine* for July has been laid on our table, appearing in the usually neat style of the printers.

☞ A Telegraphic Despatch informs us that the *Camp-Meeting*, to which reference is made on our first page, is unavoidably deferred.

☞ A Telegraph despatch received on Monday last, brought the startling intelligence that the city of Montreal has been destroyed by fire.

Literary and Scientific.

An opportunity was afforded a short time since, of witnessing, at 27, Riding-house Lane, Portland Street, the effects produced by a new galvanic battery lately patented by Mr. Martyn Roberts, a gentleman whose name is already associated with many novel applications of electricity. The chief impediments which have heretofore existed to the application of electricity, for useful purposes, have been the great comparative cost of its production, and the difficulty of obtaining a steady and continuous light. Both of these obstacles Mr. Roberts professes to have obviated by his invention. In the experiment, a light of great intensity, and of more uniform action than we remember to have seen produced before by any similar means, was generated, from a battery consisting of fifty pair of plates. The metals used by Mr. Roberts are tin and platinum, and the liquid by which they are acted upon is nitric acid. In their combination they form a product called, when combined with soda, stannate of soda. This product forms a valuable mordant for dyeing purposes, and its sale pays the entire cost of the electricity produced, and leaves a surplus profit besides. The heating power of the electric current was tested on a copper wire, the 30th of an inch in diameter, which it reduced to a burning thread almost instantaneously. Indeed, with the two obstacles above referred to removed, the invention may be applied to the production of light, heat, and motion to an indefinite extent. We understand that it has received the approbation of some of the most distinguished scientific men in the metropolis.—*Daily News.*

Chloride of Lime is formed, by placing fresh burnt lime in closed vessels, where it is exposed to a gas called chlorine, which it absorbs in great quantity, and acquires its peculiar odor. The gas chlorine is distinguished by several remarkable properties. It possesses a most peculiar odor; it destroys all vegetable colours placed in it—hence its great value in *bleaching*. It is also a great aid to ventilation by removing infection, or any unpleasant smell arising from decaying substances. It is, if breathed in small quantities, extremely wholesome; but if much of it is mixed with the air, it is irritating to a great degree. The use of chloride of lime depends on the fact that if exposed to the air, it gives out its chlorine; and in such a gradual manner, that the deleterious effects of the gas are not produced, whilst enough is set free to destroy bad smells, or prevent infection. If it is required to purify a room more rapidly, some acid, such as oil of vitriol and water may be added, when the gas is given out much more rapidly. Immense quantities of chloride of lime is used for bleaching cottons, linens, &c.

The London Lancet says there are two modes of administering chloroform; one consists in using a small quantity of it, to be inhaled in a very short time, with hardly any admixture of atmospheric air. Patients are in this manner quickly rendered insensible. The method is dangerous; and though but comparatively few accidents have occurred, the latter have struck such terror into practitioners and members of the community, that this mode should never be followed. Chloroform should first be inhaled with a large quantity of atmospheric air; respiration should be allowed to go on regularly and normally; the chloroform is then gradually inhaled in a more concentrated form, and left off as soon as any unpleasant symptoms occur. Eight or ten minutes, and from three to five drachms of chloroform are thus employed in obtaining anæthesis; but this loss of time and chloroform is made up in the absence of danger. Operations of the most delicate kind can thus be carried on for a whole hour; as much as three ounces or more of chloroform are consumed and no accident occurs.

A singular paper was lately read before the French Academy of Sciences, from M. Mandl, entitled "Microscopic investigations as to the nature of the tartar and mucus coverings of the tongue and teeth." If we are to believe Mons. Mandl's Microscope the human mouth is a perfect cemetery, where millions of infusoria find their catacombs.—Leuvenkeouk had already told that the human mouth was peopled with millions of infusory animals, and that the mucus secretion of its surface was their ocean; but it remained for M. Mandl to discover that the tartar which covers the surface of the teeth is formed of the mountains of the dead of these inhabitants of this ocean. M. Mandl knows not to what cause to attribute the origin of these microscopic animals, but he has ascertained, he says, that they are most numerous in persons who live on spare diet.

The roses of Chazipoor, on the river Ganges, are cultivated in enormous fields of hundreds of acres. The delightful odor from these fields can be smelled at seven miles distance on the river. The valuable article of commerce known as attar of roses is made here in the following manner:—On 40 pounds of roses are poured 60 pounds of water, and they are then distilled over a slow fire, and 30 pounds of rose water obtained. This rose water is then poured over 40 pounds of fresh roses, and from that is distilled at most 20 pounds of rose water; this is then exposed to the cold night air, and in the morning a small quantity of oil is found on the surface. From 80 pounds of roses, about 200,000, at the utmost an ounce and a half of oil is obtained; and even at Chazipoor it costs 40 rupees ($20) an ounce.

In addition to the new planet discovered by M. Gasparis, at Naples, the last advices from Europe bring information of another discovered by M. Luther, at the observatory of Bilk, near Dusseldorf, making the seventeenth planet now known to exist between Mars and Jupiter, all of which were unknown fifty-two years ago. The new planet has a right ascension of twelve hours, and a north declination of about eight degrees.

Faraday, the distinguished chemist, at one of the last monthly meetings of the Royal Institution, London, announced his discovery that oxygen is magnetic: that this property of the gas is affected by heat, and that he believes the diurnal variation of the magnetic needle to be due to the action of solar heat on this new discovered characteristic of oxygen.

The line usually quoted, "When Greek meets Greek, then comes the tug of war," should run thus:

"————I have seen him march,
And fought beneath his dreadful banner, where
The boldest at this table would have trembled,
Nay, frown not, sir, you can not look me dead,
When Greeks joined Greeks, then was the tug of war."

The quotation will be found in Lee's *Alexander the Great*, act iv, scene 2.

The affairs of the Canada Conference Book-Room and Printing Establishment are said to be in a flourishing condition, the profits of the last year having been larger than those of any preceeding year of its operations, notwithstanding the prevalence of commercial embarassments during the