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Poetry.

For the Wesleyan.

THOUGHTS

On the death of the late Mrs. L. Irene Palmer,
who died January 25, 1852.

"And all that fancy conjured up,
And made thee look and say—
Till we have loathed reality
That chased such dreams away."—L. E. L.

Didst never, at the evening hour,
Muse by a summer lake,
When tones of far-off melodies
Would o'er the stillness break:
Though there was neither voice nor form,
To say whence came the strain;
'T would pour its tender memories,
Upon the heart again.

So comes thy presence, dearest one,
To those thou'st left behind;
Thy memory leaves the sweet effect,
Of music on the mind:
We're led by Fancy's magic power,
Through vistas of the past;
While sadly, sweet remembrings,
Are o'er our spirits cast.

We see thee on the sunny hill,
In fancy's hues arrayed;
And fail to feel that thou art in
Thy lowly dwelling laid:
But we'll miss thee when the bachel May,
Whispers among the flowers;
We'll miss thee when the laughing June,
Awakes the summer bowers.

But faith would pass the solemn tomb,
That keeps thee from our view;
Our spirits would not linger there,
"North shadow of the yew."
But borne on faith's "strong eagle wing,"
Our sudden hearts would rise;
To greet thee, dear departed one,
In mansions of the skies.

Reclus Cottage, W. Scot., April 21, 1852.

AMELIA.

I LOVE TO THINK OF HEAVEN.

BY MISS EDITH BAXTER.

I love to think of heaven,
The Christian's final home,
Where crowns and harps are given,
To all around the throne.
Where saints of every nation
One song of love shall swell,
Ascribing their salvation
To Christ, Immanuel.

I love to think of heaven,
That place replete with joy,
Where spotless robes are given,
And pleasures never cloy;
But hill and vale rejoice,
And golden prospects please,
And sweet seraphic voices
Flout on each living breeze.

I love to think of heaven,
That "chosen spot of space,"
Where God unveils his glory
Through Jesus' lovely face;
As king the angels crown him,
On that ethereal plain,
While ransomed souls around him
"The Lamb! the Lamb!" proclaim.

I love to think of heaven:
My much-loved friends are there,
And precious babes I've given,
My saviour's love to share.
As stars of night they glitter,
Amidst his glorious crown;
No gems of love are fitter,
Or shed such light around.

I love to think of heaven,
Those mansions bright and fair,
And feel, when ties are riven,
No farewell sound is there;
But happy spirits ever
In union sweet will move,
And with their blessed Saviour
Range o'er those fields of love.

I love to think of heaven,
The Christian's glorious rest,
Where sorrow's waves can never
Break o'er their peaceful breast;
But higher still is swelling
That radiant sea of love,
New light and life revealing
From out the throne above.

Who would not dwell in heaven,
That city paved with gold,
All garnished with salvation,
So beautiful to behold:
Where, hand in hand with angels,
That landscape we'll explore,
And gather flowers immortal,
When time shall be no more?

Christian Parlor Magazine.

Christian Miscellany.

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

Salvation Freely Offered to All.

We must view the love of God, not as a vague and inapplicable generality, but as specially directed, nay actually proffered, and that pointedly and individually to each of us. It is not sufficiently adverted to by inquirers, nor sufficiently urged by ministers, that the constitution of the gospel warrants this appropriation of its blessings by each man for himself.

This all-important truth, so apt to be lost sight of in *lat* and *hazy speculation*, may be elicited from the very terms in which the gospel is propounded to us, from the very phraseology in which its overtures are couched. It is a message of good news unto *all people*—to me, therefore, as one of the people, for *where is the Scripture that tells that I am an outcast?* Christ is set forth as a propitiation for the sins of the *world*; and God so loved the *world*, as to send His Son into it. Let me, therefore, who beyond all doubt am in the world, take the comfort of these gracious promulgations—for it is only if out of the world, or away from the world, that they do not belong to me. The delusive imagination in the hearts of many, and by which the gospel is with them bereft of all significance and effect, is, that they cannot take any general announcement or general invitation that is therein to themselves, unless in virtue of some certain mark or certain designation, by which they are specially included in it. Now, in real truth, it is all the other way. It would require a certain mark, or certain designation, specially to *exclude* them; and without some such mark which might expressly signalize them, they should not refuse a part in the announcements or invitations of the gospel. If the gospel have made no exception of them, they either misunderstand that gospel, or by their unbelief make the author of it a liar, if they except themselves. They demand a particular warrant, for believing that they are comprehended within the limits of the gospel call to reconciliation with God. Now the call is *universal*; and it would rather need a particular warrant, to justify their own dark and distrustful imagination of being without its limits. When in the spirit of a perverso or obstinate melancholy, they ask their Christian minister—What is the ground on which he would bid them into the household of God's reconciled family?—well may he ask, what is the ground on which they would keep themselves out? He stands on a triumphant vantage-footing for his own vindication. His commission is to preach the gospel to *every creature* under heaven, and that takes them in—or to say that *whosoever cometh* unto Christ shall not be cast out, and that takes them in—or behold I stand at the door and knock, if *any man* will open I shall enter into friendship and peace with him, that also takes them in—or look unto me *all ye ends of the earth* and be saved; there is no *outcast* spoken of here, and that too takes them in—or *every man* who asketh receiveth; and surely *if language have a meaning*, that takes them in—or Christ came into the world to save *sinners*; and, unless they deny themselves to be sinners, that takes them in. In a word, although they may cast themselves out, the primary overtures of the gospel recognize no outcast. They are not forbidden by God—they are only forbidden by themselves. There is no straitening with Him. The straitening is only in their own narrow and suspicious and ungenerous bosoms. It is true they may abide in spiritual darkness if *they will*—even as a man can, at his own pleasure, immerse himself in a dungeon, or obstinately shut his eyes. Still it holds good, notwithstanding, that *the light of the Sun in the firmament is not more open to all eyes, than the light of the Sun of Righteousness is for the rejoicing of the spirits of ALL*

flesh. The blessings of the gospel are as accessible to all who will, as are the water or the air, or any of the cheap and common bounties of nature. The element of Heaven's love is in as universal diffusion among the dwelling-places of man, as is the atmosphere they breathe in. It solicits admittance at every door; and the ignorance or unbelief of man are the only obstacles which it has to struggle with. It is commensurate with the *species*; and may be tendered, urgently and *honestly*, to *EACH INDIVIDUAL* of the human family.—Thomas Chalmers, D. D., Professor of Theology of the Free Church of Scotland.

Reputation.

A good name is an ornament to the character; it attracts the general confidence of mankind, and it is the best security of success in any vocation. One who is not conscious of a good name distrusts his fellows; and he who moves through society with a suspicious eye, repels confidence, and renders himself unhappy.

Reputation is the public stamp of merit, and respect is the homage which is paid to it. Reputation may be obscured, respect may be withheld, but merit cannot be wrested from a person who is true to himself and to virtue.

To expect reputation without merit and rectitude of conduct, is to look for a healthy tree from a decayed root; and to hope for respect without reputation, is to look for blossoms from a withered stem.

A person who adulterates the character of another, exposes himself to similar attacks, which are the more sensibly felt because they are deserved. The fair reputation of a good man, adorned with humility, is a defence against calumny; or, if he is attacked, he finds a refuge in his rectitude.

Found not your character on deceitful appearances, but on the sure basis of good principles, which nothing can subvert. He who expects to win by dissimulation a reputation which can be earned only by virtue, deceives himself; for a false reputation cannot long withstand detection and shame.

If the world smiles on you, smile on it in return. If it slights you from envy or jealousy, forgive its injustice, retain your benevolent sympathies, pursue your righteous course, and in the faithful discharge of your duty you will repel calumny by the virtuous tenor of your conduct.

Is a man of immoral principles, and does he endeavour to conceal his delinquency, and rejoice when he can effect his purpose? Vain effort—vain exultation! He cannot flee from Omniscience and himself—from his Judge and his conscience, and there is no peace in him in whose breast conscience is the accuser of secret guilt.

Those with whom such a man holds intercourse, are either ignorant of his real character, or they know it, but forbear to give expression to their sentiments. If others are ignorant of his real character, what consolation can this afford against the reproach of conscience and the fear of exposure? If he suspect that others know his real character, (and vice is suspicious,) a cold manner, an inverted eye, or a whisper, will strike him with dismay.

Your principles are good, and your conduct is correct, yet your character is misrepresented. If the misrepresentation is from ignorance, the likeness is false; none of your friends can recognize it; and why should you be moved by a portrait which bears no resemblance to you? If it is from malice, malice is an unhappy passion; and while you regard it with a compassionate spirit, be grateful to the Most High that none can speak ill of you without a violation of truth.

When an action is injuriously misrepresented, a man, conscious of his integrity, will sometimes not condescend to an explanation, but offer the general tenor of his conduct as a confutation of the calumny. But when he extends his view into society, and perceives that his character may be

affected and his usefulness impeded, he deems it his duty to stand forward, and by a simple statement of truth, without irritation and acrimony, repel the accusation.

If your character is respected, and if you are conscious that your principles are good, be little anxious about the defence of your little innocent singularities. It is sometimes good policy to give up something that is trifling to pleasantry or gossip, in order to save from scandal something that is important—the respectability of character.

As a rill from a fountain increases as it flows, rises into a stream, swells into a river, so, symbolically, are the origin and course of a good name. At first, its beginning is small, it takes its rise from home, its natural source, extends to the neighbourhood, stretches through the community, and, finally, takes a range proportioned to the qualities by which it is supported—its talents, virtue, and usefulness, the surest basis of an honourable reputation.

The relatives and kindred of a young man, by a natural process, communicate his amiable and opening character to a wider circle than that of home. His associates and friends extend the circle; and thus it widens, till its circumference embraces a portion more or less of society, and his character places him in the class of respectable men. With good principles and conduct, neither envy nor malice can intercept the result of this progressive series; without good principles and conduct, no art or dissimulation can realize the noblest aim of a social being—a well founded reputation.

A fair reputation, unsupported by good principles, is hypocrisy, liable to detection, and consequently to shame; but, though it should elude detection, no man can really enjoy praise, when he is conscious that it is undeserved, and therefore implies reproach.—Wesleyan Methodist Magazine.

An Ambition, Worthy but Rare.

"If you were an ambitious man," said one to a minister of talent and education, who was settled in a retired and obscure parish, "you would not stop in such a place as this." "How do you know that I am not an ambitious man?" said the pastor. "You do not act like one." "I have my plans as well as others—the results may not appear as soon, perhaps." "Are you engaged in some great work?" "I am—but the work does not relate to literature or science. I am not ambitious, perhaps, in the ordinary sense of the term. I do not desire to occupy the high places of the earth, but I do desire to get near my Master's throne in heaven. I care but little for popular applause, but I desire to secure the approbation of God. The salvation of souls is the work he is most interested in, and to the successful prosecution of which he has promised the largest rewards." More of this ambition would throw more young men into the ministry, and would greatly change the aspirations and efforts of some now in it. Is not an unhallowed ambition the worm at the root of many a minister's mental peace and spiritual usefulness? It is one thing to labour for the promotion which man gives, and quite another to labour for that which God gives. The latter is true piety—we dare not say as much of the former.—Oberlin Evangelist.

Choice Sentences.

Thy life being appointed but a short course and the course of a general knowledge being too long for it, thou art to endeavour for that knowledge chiefly which most concerns thee: otherwise, thou mayest die a good astronomer, and an evil man.

If thou art a wise man, as soon as thou castest thy eyes upon a good man, thou wilt desire to imitate his virtues; but whenever thou fixest thy sight upon a man given up to his vices, thou wilt mistrust thyself, and interrogate, "Am not I like that man?"

Family Circle.

Facing the Enemy.

Henry Parker, at the age of seventeen, was, by the death of his master, left alone in the world, to gain a livelihood as a shoemaker. He shouldered his kit, and went from house to house, mending the farmers' leather, and mending the children's shoes. At length a good old man, pleased with Henry's industry and steady habits, offered him a small building as a shop. Here Henry applied himself to work, with persevering industry and untiring ardor. Early in the morning he was whistling over his work, and his hammer was often heard till the "noon of night." He thus obtained a good reputation, and some of this world's goods. He soon married a virtuous female, whose kind disposition added new joys to his existence, and whose busy neatness rendered pleasant and comfortable their little tenement. Time passed smoothly on; they were blessed with several children, and in a few years Henry was the possessor of a neat little cottage and a piece of land. This they improved, and it soon became the abode of plenty and joy.

But Henry would occasionally walk down to an ale-house in the neighbourhood. This soon became a habit, and the habit imperceptibly grew upon him, till, to the grief of all who knew him, he became a constant loungee about the ale-house, and going on from bad to worse, he became a habitual drunkard. The inevitable consequences soon followed: he got into debt, and his creditors soon took possession of all he had. His poor wife used all the arts of persuasion to reclaim him, and she could not think of using him harshly: she loved him even in his degradation, for he had always been kind to her. Many an earnest petition did she prefer to heaven for his reformation, and often did she endeavour to work upon his paternal feelings. Over and over again he promised to reform, and at last was as good as his word, for he was induced to stay away from the ale-house for three days together.

His anxious wife began to cherish a hope of returning happiness; but a sudden cloud one day for a moment damped her joy. "Betsey," said he, as he rose from his work, "give me that bottle." These words pierced her very heart, and seemed to sound the knell of all her cherished hopes; but she could not disobey him. He went out with his bottle, had it filled at the ale-house, and, on returning home, placed it in the window immediately before him. "Now," said he, "I can face an enemy." With a resolution fixed upon overcoming his pernicious habits, he went earnestly to work, always having the bottle before him, but never again touched it. Again he began to thrive, and in a few years he was once more the owner of his former delightful residence; his children grew up, and became respectable members of society. Old age came upon Henry, and he always kept the bottle in the window where he had first put it; and often he would refer to it, and thank God that he had been able to overcome the vice of drunkenness. He never permitted it to be removed from that window while he lived, and there it remained till after he had been consigned to the tomb.

The Goldfinch and the Mole.

BY MRS. ST. SIMON.

In a lovely garden, full of sweet-scented flowers, a beautiful Goldfinch had built its nest in an apple tree. It laboured unweariedly for its young, and perhaps a thousand times a day it flew from its nest, sought food for the helpless little birds, and brought it to them in its bill.

A Mole who was uprooting the garden in all directions, often stopped beneath the apple tree, and gazed at the industrious Goldfinch. At times, also, the master of the garden came with his little son to the tree, and watched with a smiling face the busy, lively bird.

"See," he said to the boy, "how anxiously the little creature cares for its young. It shrinks from no toil, and is busi-

sy the whole day, caring for their needs.—Do not disturb the bird in its labours."

But the master of the garden was very angry at the Mole, and every day threatened him with traps and snares; so that when the latter heard it he trembled and shook with fear.

One day he spoke sadly to the Goldfinch and said: "How does it happen that the master continually showers praises upon you and threatens me daily with death and imprisonment?"

"He takes delight in my industry," said the Goldfinch.

"But am I not full as industrious as you?" inquired the Mole. "Look, I have dug up the whole garden; I am busy day and night, and allow myself scarcely an hour's repose. Can I do more?"

"My friend," replied the Goldfinch, "it is not enough that one should be industrious merely; industry must have a good aim. I toil to rear my young, and care for their nourishment; by this I disturb no one, and can do no harm. But what do you effect by your industry? You destroy instead of preserving. This garden is the joy of its master. You uproot it, gnaw the roots of the vegetables, and disturb the plants.—Ask yourself if he can be pleased with you for this, or can applaud your industry. Believe me, it is even better to do nothing than to do evil.—*N. Y. Organ.*

Thoughtless Anna.

"Anna, my dear, said uncle Joshua to his niece, who was playing with a kitten upon the door-step, "Come, get your bonnet, for I want you to take a walk with me this fine morning."

Quickly jumping up, and shaking the curls from her forehead, Anna bounded up the staircase to get her hat. Presently her uncle called to know what detained her so long.

"Oh, wait a moment, dear uncle," she replied, "I cannot find my tippet," but almost in the same minute, she appeared in the hall, apparently neatly and warmly equipped. Uncle Joshua gently patted her on the head, and asked her if she had ever heard a little motto, about *having a place for everything*.

"Oh, yes indeed," she answered gaily, "I know it; mother often repeats it to me; this is it—'Always have a place for everything, and everything in its place.' But then it is hard to think. I forget all about my resolution, almost as soon as I make it."

"But you must keep trying to remember it, and as the old saying goes, 'try, try, and if you don't succeed, why try again.'"

They walked on in silence for some time. Uncle Joshua wondering what the child could be thinking of, for it was seldom Anna was in so thoughtful a mood. Presently there came a sudden gust of wind which blew the little maiden's bonnet quite off her head.

"Ah! how is this?" said the good old gentleman, as he rescued the forlorn-looking bonnet from some water into which it had been blown, "thoughtlessness again, I fear, is the cause. But one string do I see; pray did you imagine your bonnet could stay upon your head, unfastened, in such a gale as this?"

Anna blushed deeply, and hanging her head faltered, "there were indeed, sir, two strings, but one was only pinned on."

Her uncle then gave his little niece many words of counsel and advice, warning her against the encouragement of so careless a habit, and begged her if she would save herself and friends much vexation and trouble, to reform immediately.

This good instruction, for the first time in her life, seemed to make some impression upon Anna's conscience, and no sooner had she returned from her walk, than she cleansed the soiled bonnet, and neatly sewed on the string. As she laid it away, a large rent in her morning frock met her eye, this she immediately sat down also to mend.

While she was thus occupied, her mother came into the room, and was greatly surprised to find her daughter thus occupied.

"How happy it makes me, my child," she said, "to see you so usefully engaged. It is never too late to 'cease to do evil and learn to do well.' You have of late caused me much sorrow in being so careless, and

unmindful of duty, but now I hope you have made a serious resolution to be an industrious, obedient, and thoughtful child."

Do not think, dear reader, that a reformation was at once made. It cost her many a struggle, and much self-denial, but I have recently learned that neither Mrs. Ludlow, nor good uncle Joshua, has now any occasion to call the little girl "thoughtless Anna."—*Youth's Companion.*

The Family Circle.

There is nothing, says Dr. Drought, in this world, which is so remarkable as the character of parents; nothing so intimate and so endearing as the relation of husband and wife; nothing so tender as that of children; nothing so lovely as those of brethren and sisters. The little circle is made one by a single interest, and by a singular union of affection.

If you would be mighty, be kind. Why is kindness full of power? Because it is happy, and makes happy.

Ecclesiastical.

(From the Protestant Churchman.)

Correspondence

Between the Right Reverend WILLIAM R. WHITTINGHAM, D.D., Bishop of the Protestant Episcopal Church in Maryland, and the R. V. HENRY V. D. JOHNS, D.D., Rector of Christ's Church, Baltimore.

(Continued.)

BALTIMORE, OCT. 9, 1851.

Reverend and Dear Sir,—

I received your note of yesterday this morning at ten o'clock,—too late for reply before the hour appointed for your public exercise in Eutaw Street.

It occasions me deep regret to learn, that in your judgment compliance with my request and official admonition, on the grounds set forth in my communication of the 4th, would be inconsistent with your views of duty; and to be obliged to infer that you therefore did not comply.

I have no resource, in the discharge of official duty, but to lay our correspondence before the Standing Committee of the Diocese, in order that that body may determine whether or not my communication of the 4th was such a "godly admonition" and "judgment" as, at your ordination to the Priesthood of this Church, you solemnly declared your obligation "reverently to obey" and "with a glad mind and will to follow" and "submit to."

Whatever may be the decision of that body, I have the satisfaction of knowing that, in endeavouring to hinder what a majority of your brethren deem an "offence against the common order of the Church," my appeal was not to your deference for superior authority or submission to judgments differing from your own, but to the great principle so solemnly enjoined on our observance by our Lord, that needless offence is not to be given to even His "little ones," and to the charge of the Apostle, that "no man put a stumbling block in his brother's way."

My admonition was, that in observance of that principle and charge, you should forego an opportunity of usefulness (in your own judgment) certainly not within "the line" of your bounden duty, or of the discharge of your office as a Presbyter and Rector of the Protestant Episcopal Church.

I am, faithfully and truly,

Your friend and brother,

WILLIAM ROLLISON WHITTINGHAM,

Bishop of Maryland.

Rev. HENRY V. D. JOHNS, D. D.,

Rector of Christ Church, Baltimore.

BALTIMORE, OCT. 15th, 1851.

Right Reverend and Dear Sir,—

Allow me to acknowledge your note of Oct 9th, which was duly received. I am now perfectly aware that the ecclesiastical principles, doctrinal views, and entire position of a portion of the clergy and laity of this diocese, are, and have been, to use your own words, "an offence" to yourself and others. At the very first interview which

I had with you, nine years since, held at your own request, and in your own house, I was led to apprehend as much. When you adverted to the lecture-room services of Christ Church, as conducted by my predecessor (now Bishop Johns, of the diocese of Virginia), and urged me to make a change in the same, and when, in reply, I respectfully declined on the ground that I could not consent to a measure which would be a reflection upon my brother's ministry, and also upon my own, nor deprive my congregation of a service which I had always found extremely useful and profitable—you deemed it your duty to press the matter of conformity to your wishes, by the declaration that such services as those held in Christ Church lecture-room, where selections from the Liturgy had always been used before the sermon, were irregular. I informed you that, in this opinion, I could not agree with you, and that I was supported in my convictions by the known practice of a number of our bishops and prominent clergy. As an evidence, however, of my respectful consideration for you, and mindful of the fact, that we had been conjointly invited to the Rectorship of Christ Church, which you declined whilst I accepted, I proceeded to give you a standing invitation, whenever you found yourself at home in Baltimore, disengaged from any immediate Episcopal duty, and disposed to preach, to come and occupy the pulpit of Christ Church. Having been informed that you were anxious to remove from Courtland Street, I also availed myself of that occasion to tender to you the occupancy of the parsonage house of Christ Church, which was unnecessarily large for me, and I offered to rent a house elsewhere for myself and family. I name these things for the purpose of showing you, that whilst, on the ground of principle I am constrained to differ with you, I was disposed in every way in my power to conciliate and accommodate you.

It has been my painful experience, however, and that of the clergy with whom in sentiment and practice I sympathize, to discover that, no matter how carefully we have endeavoured to avoid it, our mode of serving our heavenly Master, and advancing the spiritual welfare of our Church, subjected us to unprecedented Episcopal interference, admonitions and judicial proceedings most annoying to us and vexatious to our congregations. The consequence has been that, one after another, a considerable number of clerical gentlemen with whom I found myself associated, have resigned and retired from this Diocese, whilst others are preparing to follow them. Thus we know full well, and from mournful experience, that we are offensive to yourself and the majority to whom you refer; and why? Because our principles and views of this Church, and of our duty in it, and to others beyond it, are what they are.

But, Right Reverend Sir, can you fail to perceive that the ecclesiastical principles, doctrinal views and practices, in accordance therewith, of yourself and the majority referred to, are also "an offence" to us, a minority of your brethren of the clergy and laity of this Diocese? Have we not respectfully remonstrated, publicly and privately, collectively and individually, against not a few of your official acts and measures, and those of the majority adverted to, when the same were pressed upon us? Have we not implored to be admitted to serve God and His Church, and others around it, in the enjoyment of our never-before-questioned "perfect freedom?" And this on the ground, not that we wished to interfere with yourselves, but that we begged you would not interfere with us? I do not specify particulars, for that would be manifestly improper, but refer in general to the well-known position which you occupy, and to the principles which you hold and advocate, as distinguished from those which are, with equal conviction of duty, held and advocated by the minority to whom I have referred, and among them by him who now has the honour to address you. It is then well known, that two totally distinct and well-defined systems of ecclesiastical and doctrinal views and practices arising therefrom, are now embraced in this Diocese. The immediate occasion of this correspondence is but one instance among many, in which these two systems show their unavoidable offensive-

ness one to the other. And now I most earnestly call your attention to this plain and obvious view of the case. We are, in our principles and practices an offence to you and yours—whilst you and yours are equally an offence to us.

Permit me then to say that, whilst I deplore the excitement of a judicial trial, and the exacerbation of feeling so apt to grow out of it, yet as you have taken the initiative step, I have no alternative but to meet it, and trust and hope that salutary results will grow out of it in the good providence of God. If it be decided that the principles laid down in your communications to me of the 4th and 9th of this month, are to be enforced, and that that moderation for which this Church has hitherto been distinguished is now to be abandoned,—why, it will follow that the system of ecclesiastical and doctrinal views with which you are identified, must here exclusively prevail, and then, as a certain consequence, it will be manifest that terms of communion of a most extraordinary, if not, as we view them, sinful nature, are presented to us, and a most painful necessity will then be before me, and probably before others also, both of the clergy and laity.

In conclusion, I have only to state, that during a ministry of more than twenty-six years, I have been in the practice of "combining with" other denominations of Christians in various, and some of them consecutive services, conducted under no other authority than the law of love to our common Lord and Saviour. During the meetings of the Diocesan Conventions of Ohio,—and I believe the same custom obtains in Virginia—the pulpits of all the evangelical denominations of Christians are occasionally offered to our clergy, in the same spirit of Christian courtesy with which the Eutaw Street Methodist Episcopal Church pulpit was recently offered to me, and has been occupied by our brethren. I have preached in churches of I know not how many different denominations, and upon one occasion with a Bishop of the Protestant Episcopal Church by my side. I have officiated in steamboats and public hotels—in soldiers' barracks, in almshouses and hospitals, and even in the public streets of our city, a few years since, when the alarming increase of municipal crime seemed, as now, to call for extraordinary efforts to leaven the vast multitudes around us with the truths of the blessed gospel. I have united with my brethren of other denominations, in Bible Societies, and for seven years have been honoured with the office of President of the Maryland Branch of the American Tract Society; in the service of which, its officers and managers, clergy and laity of different denominations of Christians, combine in consecutive religious services—praying together and working together in the diffusion of those truths which are equally dear to us all. I am a life member and director in the "American and Foreign Christian Alliance," an association of clergy and laity of several denominations of Christians, whose chief object is to maintain, defend and promote the distinctive principles of the Protestant Reformation; and I here solemnly declare that I have yet to hear of the first instance in which any injury has ever resulted to the Protestant Episcopal Church in particular, or to religion in general, from such combinations. Of the very moderate usefulness which I may have been permitted to render to my fellow-men, and to my own several congregations, I believe a large share will be found in connection with these associations; nor am I willing to forego them, during the short time which my God and Saviour may permit me, his most unworthy servant, to continue his service. I shall never interfere with others of my respected brethren of the ministry who conscientiously differ with me in these points, but my christian liberty and obligations must not be abridged by them. Such, Right Reverend and Dear Sir, are my fixed determinations. Proceed, therefore, in the purposes indicated in your letter of the 9th, and with the help of God, I shall endeavour to prepare for the consequences.

Your friend and obedient servant,
H. V. D. JOHNS,
Rector of Christ's Church, Baltimore.
(To be continued.)

For Farmers.

Work in the Garden.

There is no spot in a farm as competent to insure comfort and profit, as in the space allotted to a garden, if that be well tilled—nay, so far as regards profit, it is safe to assert, that half an acre devoted to such purpose, and cultivated, as it ought to be, with skill and industry, will yield more profit than any three acres which may be appropriated to field culture.

Sowing Seeds for Early Use.—It is to be presumed that all our enterprising readers have prepared their gardens with hot bed frames; therefore we take pleasure to remind them that during this month they should sow seeds of the following kinds of vegetables, viz: Cabbages, of early and late kinds—lettuce, cauliflower, broccoli and celery.

Celery seed may be sowed in the open ground as soon as the frost is out of the ground, to raise a crop to succeed that which may be grown from the plants grown in the hot bed.

Spinach.—Whenever the frost is out of the ground, select a good deep loamy, or sandy-loam bed, manure it freely, dig it a spade deep, rake well, so as to thoroughly pulverize the soil, then, with the corner of your hoe, draw drills twelve inches apart, one inch deep, and sow spinach seed therein, thinly, cover with the rake, and put down the ground over the seed with the back of a spade. When the plants are up a few inches, thin them out, so as to stand three or four inches asunder, then keep the earth stirred and the bed clear of weeds, and you cannot fail to be blessed with an early supply of this most excellent vegetable.

Radishes.—If you have a good loamy, warm border, facing the south, and protected on the north and west, you may sow radishes thereon, so soon as the frost is out of the ground. The border must be well manured, dug deep, and thoroughly pulverized by frequent raking. Should frost unexpectedly come after the seed is sown, or the plants up, protect the border by a covering of straw, corn stalks, or pine bushes.

Parsnips, Carrots, Beets.—To secure an early supply of these for family use, you should drill in a few rows of each, so soon as, from the absence of frost, the ground can be dug and put in good order. Manure with eight parts rotten dung and two parts ashes; dig the ground a spade deep, rake well, and then make your drills eighteen inches apart, one inch deep; sow the seed very thickly, cover with the rake, and pat the earth with the back of the spade. When the plants come up, thin the parsnips so as to stand four or five inches asunder, the carrots three or four inches asunder, and the beets ten or twelve inches asunder; stir them frequently with the hoe, and keep them clean, and you will be rewarded with an early supply of these excellent roots.

Peas.—The pea is comparatively a hardy plant, and may be sown as early as the frost is thoroughly out of the ground.

Raspberries.—Prune the vines, tie up the bearing ones, and dig in a compost compound of six parts rotten dung, one part ashes, and one part bone earth. This compost should be thoroughly mixed together, and remain in heap some days before being used, in order that the incipient stage of decomposition may be excited in the bones, before the compost is used.

Strawberry Beds.—Whenever the frost is entirely out of the ground, is the time to clean up your strawberry beds. At this time dig in lightly a pretty free dressing of a compost composed of six parts rotten dung, two parts ashes, then rake finely, and spread straw between the rows, over the straw strew tanner's bark, and sow salt over the bed.

Asparagus Beds.—Thoroughly clean up your beds, then apply a full dressing of the compost advised above for raspberries, dig it in with a hay-fork, taking care not to disturb the crowns of the roots, rake between the rows, and sow salt over the bed with a very free hand.—*American Farmer.*

Leached ashes are considered very valuable to spread on grass land.

Cheese Making.

A person, whose dairy enjoys high reputation, gives the following directions for making cheese:—

"Take a gallon and a half of water, and throw into it a pint and a half of common salt, boil and skim it, and add three or four ounces of rose leaves. After it is sufficiently steeped, let it cool, and put in one ounce of saltpetre and four runnets. A great spoonful of this preparation is enough to turn fifteen gallons, of milk. When the curd is made dip it out carefully, and put it into a cloth that sits in a vessel with its bottom perforated with holes. Let a person on each side of the cloth take up the corners, and raise the curd carefully and turn it from one side to the other in the cloth, in order to better draining off the whey; then lay it as before, in a vessel perforated with holes, and thus turn it once in fifteen or twenty minutes, and in the intervals place a follower upon it, with a stone above; cutting the curd through each time. When the whey is out, season it with salt to suit your palate, while cutting it up in small pieces with a suitable knife; then put it up for pressing. Let it stand under thirty or forty pounds' weight twenty-four hours, and then turn it, and let it stand twenty-four hours more under the same. A severe pressure, which is sometimes given, spoils a rich cheese entirely.

"Set your cheese in closets made for that purpose, which flies cannot enter. The outside may be rubbed with a mixture of butter and Spanish brown which answers very well, but other mixtures may answer equally well. A small quantity of otter, say the size of a kernel of rye, *sowed up in a cloth*, may be put in each curd.

"Never wash out your cheese cloth with soap, but boil it out in whey."—*Complete Farmer.*

Skill in Farming.

The farmer has quite as much need of skill and tact in cultivating the earth, as any other class of citizens. Skill, tact and good management, contribute quite as much to success in farmers as hard work. The head must work as well as the hands, and be mutual helpers. In the article of butter, for instance, the same outlay is required to make a miserable article as a good one. But rancid butter will not sell in market for half as much as that which is pure and sweet, and skilfully put up in yellow balls, and in clean wholesome firkins. It is the skilful dairyman that pockets the most cash, and establishes a good reputation for himself and his butter. Just so it is in all the various departments of agriculture. The man who cultivates his mind and lays up a fund of useful and scientific knowledge, as he cultivates his farm from year to year, is sure to reap a rich reward in the time of harvest.—*Vermont Watchman.*

Mutton.

The following paragraph we recommend to the especial attention of our farmers:

We mean to report at least a thousand times, or till what we say has some effect on our countrymen, that a pound of lean, tender, juicy mutton can be raised for half the cost of the same quantity of fat pork; that it is infinitely healthier food, especially in the summer season; is more agreeable to the palate, when one gets accustomed to it; and that those who eat it become more muscular, and can do more work with greater ease to themselves than those who eat fat pork. We know nothing more delicate than smoked mutton hams of South-down breed of sheep—venison itself is not superior. Sheep can be kept in fine growing order where other domestic animals will scarcely exist, and thousands of acres in the State, under an enlightened system of sheep husbandry, may be made to pay a good interest where now they are nearly dead property in the hands of their present owners.—*American Agriculturist.*

THE HESSIAN FLY—*Cecidomyia destructor* of Say—is a small midge or gnat—not a large fly, as is commonly supposed. It is destructive in its habits, and one of the most insidious enemies with which the farmer is called to contend.

Obituary Notices.

For the Wesleyan

Mr. William North, of Cornwallis.

MR. EDITOR.—We are constantly being reminded, through the columns of your useful miscellany, of persons quitting the pale of the militant, to join the communion of the triumphant Church. During the past year, many have died in Cornwallis. Other Churches have sent their gems to stud the Redeemer's crown, and their trophies to evidence his triumphs over sin, death and hell. The Wesleyan Church has contributed its quota, and augmented the population of the skies. But while the militant Church is being diminished, and the number of the finally saved multiplied, it is cheering to know, that revivals of religion are constantly taking place, and that thus new recruits are being enlisted within her pale, and under her banner, not only to fill the places of the departed, but to carry forward the victory of the cross, and in their turn to seize the starry crown. So true is it

"The gates of hell can never prevail,
The Church on earth can never fail."

And successive ages shall still establish the truth, while unborn millions shall pray to the Head of the Church—

"Ah! join me to thy secret ones!
Ah! gather all thy living stones!"

While, however, we rejoice that "multitudes shall still be added unto the Lord," and that "the Church shall grow and flourish large and fair," we cannot but mourn, as one after another, departs to see her

"Noiseless band of heavenly soldiery"

disappearing from the field of conflict, and contending with "the swellings of Jordan." We mourn as we witness their strugglings with its cold waters. We mourn their loss; but the struggle ended, they are forever safe—

"Far from a world of grief and sin,
With God eternally shut in."

The first whose exit we have been called to mourn, is Mr. WILLIAM NORTH, an old and respected inhabitant of Cornwallis, North Mountain. Mr. North is one of the few who are saved, and enter the vineyard, at the eleventh hour. For seventy years he "lived according to the course of this world": not imagining that anything more was necessary in order to salvation, than a well ordered life and conversation. Hence he became strictly moral. Honesty, uprightness, and veracity, were his characteristics from youth; and he did not dream but these would entitle him to eternal life, or give him an easy passport to heaven. It is believed, however, that his conscience was somewhat aroused, and that he saw something more than mere morality was necessary, under the preaching of the Rev. Mr. Snowball, many years ago; but he had evidently lost these awakenings, till about ten years since, they were revived under the ministry of Rev. Benjamin Clark, then a Wesleyan Minister stationed on the Cornwallis Circuit. While the Preacher was showing the necessity, and describing the nature, of the new birth, a ray of heavenly light shone into his mind. The Spirit of God was in it! He thought, "What! and must I come to this? Are not my morality and upright living enough? If this change be indeed necessary, then! I am destitute of it—I am deceived." Such was the substance of what he stated to the writer, when speaking of his awakening and conversion a few days before his death.—*And now*

"Faded his virtuous shew,
His form without the power;
The sin-convicting Spirit blew,
And blasted every flower."

He sought until he found regenerating grace, and could testify that "the Son of Man hath power on earth to forgive sins"; and having given himself to God and experienced his grace, he gave himself to the Church according to the will of God. After his conversion he lived ten years. In allusion to this, he remarked to the writer—"I am but a child of ten years. Seventy years of my life were spent to no purpose." Is not this a brand plucked out of the burning? He was born on the 3rd day of September, 1771, and died the 4th day of September, 1851. His mortal remains were conveyed to the Chapel on the North Mountain, where a discourse was delivered to a large and deeply

attentive congregation, and then to the Presbyterian Churchyard to repose till the resurrection morn.

Should the eyes of some hoary-headed man glance over the obituary notice of one who, like himself, was hoary with years; and should that venerable father still be unrenewed by grace; permit me, venerable man! to say,—Thou art just stepping down the steep of time into a fathomless eternity. Yet a little while and thou shalt no more be seen! Whither art thou going? None may ask thee that question soon! Thy journey will be at an end! Say! Dost thou respect the world's Redeemer? Dost thou venerate his name? Dost thou believe his teachings? Pass not hastily over those momentous sayings of his! Thou mayest not have apprehended his meaning. Pause—and look yet again at his words! Hear his asseveration! "verily! verily!" and then know something solemnly momentous is to be uttered! "I say unto thee, except a man be born again," or "from above," "he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, ye must be born again." It is not only the infant—or the tender child—but the MAN must be born. The man is thyself. "Thou"—as well as he, whose obituary thou hast just read—"must come to this"—or there is no heaven—no eternal life for thee. G. W. T.

Cornwallis, April, 1852.

For the Wesleyan.

Miss Flint, of Yarmouth.

Died, at Yarmouth, on the 31st of March, Miss ABBY FLINT, in the 24th year of her age. Miss Flint was awakened to a consciousness of her moral state at the early age of 14 years, under the ministry of the Rev. Charles Dewolf, and joined the Wesleyan Society in 1842. Her friends being Baptists, she was not baptized in her infancy; but having found a sense of the pardoning mercy of God, she felt it her duty to consecrate her youth to God in the sacrament of Baptism, which was administered to her the following year by the Rev. Charles Churchill.

At the time of her conversion, she was a scholar in the Milton Sabbath School, in which school she afterwards became a most zealous and active teacher. The Town School was subsequently favoured with her useful labours, until the Sabbath previously to her last illness. Her regularity at the means of grace, her diligence as a Sabbath School Teacher, and her general deportment, caused her to be observed and beloved by all who knew her. She was also a member of our Catechumen class, and evidently delighted in the acquisition of Scriptural knowledge, in conjunction with her youthful companions. She was seized with scarlet fever—which still rages as a serious epidemic in this town. At the time her complaint was at the crisis, she unfortunately took cold, which brought on typhus, which terminated fatally. At first she was not apprehensive of the dangerous nature of the disease, and she delighted to converse on the various subjects introduced at the Bible or Catechumen Class, and of the benefits she had derived, and expected to derive, from that means of instruction. When informed that her complaint had assumed an alarming character, she received the information with perfect composure; and when interrogated as to her experience and hope, she replied that she was happy in God,—that she had no fear of death—she felt the Divine presence with her, and had no doubt in her mind but Heaven would soon be her eternal home. She appeared to be seized with death on Saturday, but retained her speech until Tuesday morning. Not a murmur escaped her lips, nor a desire for life, but an entire acquiescence in the will of her heavenly Father. She lingered until the morning of Wednesday, when this excellent young woman, without a struggle or a groan, fell asleep in Jesus. She is the first member of our Bible class that has been taken away by death.

WILLIAM WILSON.

Yarmouth, April 20, 1852.

The religious Biography of the young should be read with prayerful attention by our youthful friends, and with a desire for spiritual profit.

Correspondence.

For the Wesleyan.

Barrington Circuit.

In these, the Spirit's latter days, "while the dew from all around falls plentifully from the skies," on other parts of our Zion, we have reason to praise our Covenant-keeping Lord, that Barrington has not been left, "like Gideon's fleece, unwatered, still and dry." We, too, have been watered from on high—have realized, while "publishing the name of our God," the truth of that part of the song of Moses, "My doctrine shall drop as the rain, my speech shall distil as the dew; as the small rain upon the tender herb, and as the showers upon the grass." Our meetings were characterized by the still, small voice, rather than by the great and strong wind, and the earthquake, and the fire breaking in pieces the rocks, and proof has thereby been given to us, that we must not set the Lord a plan, and that there is a diversity of operation, but the same Spirit that worketh all in all. To produce these blessed results, Brother J. ARMSTRONG and myself, being assisted by our beloved and tried friend, Brother Winthrop SARGEANT, and others of our Brethren, endeavoured for a few days, in all meekness, to instruct, warn, exhort, and invite those that opposed themselves, and the result has been, "God hath given them repentance to the acknowledgement of the truth, and they have recovered themselves out of the snare of the devil by whom they were taken captive at his will." And now the signs of Heavenly as well as of natural spring are around us—"The winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." Young men and maidens, old men and children, are now "praising the Lord, for He is good, for His mercy endureth for ever." The wise and the prudent have at last been led to see, that these things are hidden from such, and revealed unto babes; the wisdom of this world now appears foolishness to them, while the foolishness of preaching,—the wisdom of the God and the power of God. Universalism, and the vain philosophy of the present days, though lifting the horn on high, have been broken and brought down to the obedience of the Cross; and at last the blessed truth has been felt and confessed—"By Grace we are saved through faith, and that not of ourselves, it is the gift of God, not of works lest any one should boast." Those who were unbelievers in protracted meetings, as they are now called, came and saw for themselves, "and being convinced of all and judged of all, the secrets of their hearts were made manifest, and so falling down, they worshipped God and reported that God is among you a truth."

About seventy have given in their names for Church membership. One of these was one of the Elope's own children; but being illuminated by the Grace of God, she saw herself in the dark, and after feeling after the Lord for some days, she found him while telling the exercises of her soul, and her joy was like one that had found great spoil. Another of these was one, who held to Calvin and immersion, but when she received the Lord, she felt his grace was free for all, and that our views of the mode of Baptism and its subjects were in accordance with Apostolic practice; and therefore believing, as Lydia of old, "she was baptized and her household," after singing those appropriate lines of Dr. Watts:—

Thus saith the mercy of the Lord,
I'll be a God to thee;
I'll bless thy numerous race,
And they shall be a seed to me.
Abram believed the promise true,
And gave his sons to God;
But water seals the covenant now,
That once was sealed with blood.
Thus Lydia sanctified her house,
When she received the word;
Thus the believing Jailer gave
His household to the Lord.
Thus later saints, Eternal King,
Thy ancient truths embrace;
To thee their infant offspring bring,
And humbly sue for grace.

A hallowing influence pervaded the ordinance. I would that this Hymn of Dr. Watts were not rejected, while his other hymns are received; but rather believed and acted out, in the Baptism of Believers and their households; the principle of which was acted upon by Abraham, the father of the faithful, when he believed, by circumcising his household and his infant Isaac,—and which principle was continued by the Apostles, only altering the outward and visible sign, "as water seals the covenant now that once was sealed with blood." It being only of modern date, that man has separated the parent from the child, I would say to all among us, search the scriptures with prayer to the Father of lights, and let God alone speak, being divested of the prejudices of education; and the Spirit will guide you into all truth, and you will know of the doctrine, whether it be from heaven or from men! Believing that the promise spoken by Peter and the opening of the Christian dispensation, is to you and to your children, and that the seal and sign of that promise is only changed and not its subjects—act upon your faith, and let not only all Methodist

parents, but also their households, receive the same covenants, with the new and universally adapted seal. Unless all Christians see eye to eye in this, the Church of Christ can never embrace nations and kingdoms—cannot fill the whole earth; if children, who perhaps form the majority, are excluded; and if excluded from the church below, why not from the church above, and thus alter the words of Christ, *Forbid little children to come unto me because they cannot believe, for of such is not the Kingdom?* Glory be to God for all the good that has been done. J.

Barrington, April 20, 1852.

THE WESLEYAN.

Halifax, Saturday Morning, May 1, 1852.

TRUTH ELICITED BY CONTROVERSY.

As long as truth and error are opposed, and there are found those who abet the one and the other, controversy will exist in the world. Those who object to religious controversy, overlook the fact that Prophets and Apostles, yea, our blessed Lord himself, were Controversialists in a pre-eminent sense. They assailed error, in its principles and details, dragged it from its dark lurking places, exposed its deformity to the light of day; and, by precept as well as by example, have left their followers in truth, no alternative but to prosecute the war. The Bible, as the word of God, the depository of inspired truth, is an unflinching, ever-existing, ever-active opponent of error in doctrine and practice. As well may the objectors in question, except to the Word of God and to its inspired writers, as to those in these days, who, set for the defence of the truth, are contending for the faith once delivered to the saints, provided they discharge their duty in a Christian spirit. These remarks are designed to have special reference to the great, fundamental principles of revealed religion. Whenever, and by whomsoever, these are attacked, openly or covertly, they must at all hazards, be defended,—but this cannot be done without controversy.

There is, however, a class of subjects, generally admitted by orthodox Christians to be of a subordinate character as not being essential to the salvation of the soul, on which good men entertain opposite opinions, and which, in former years, gave rise to various controversies;—such, for instance, as the points of difference between the Calvinian and Arminian creeds. It has been questioned, whether it be proper or profitable to discuss these topics in a public manner. Desirous of peace, and anxious that sincere Christians of these opposing creeds should be drawn nearer together by the bonds of brotherly affection, some have declined entering into a defence of their distinguishing views, even when these have been grossly assailed by men of a bitter spirit, and misrepresented and caricatured either intentionally or through culpable ignorance. That this pacific disposition has been taken advantage of, by some who seem to have been incapable of rightly appreciating it, we have every reason to believe. Unwillingness to disturb friendly relations, and to expend time and talent in reviving past controversies, has been regarded by some as proof of inability to support adopted principles of belief, and they have not failed to improve such supposedly favourable opportunities to attack and misrepresent the doctrines of their peaceably inclined brethren.

"There is a time to speak"—and a time to write. Misrepresentation ought not always to be allowed to go unexposed or unreprieved. Even minor points of doctrine, especially where belief may be reasonably expected to influence conduct, should sometimes be stated and defended. Truth here has claims not at all times and under all circumstances, to be disregarded; and if in its advocacy, the prejudices of some should be shocked, and the faith of others should be shaken, let the fault, if any, lie at the door of those who have unadvisedly given cause for such results.—Truth has nothing to fear from the most searching investigation. It must and will come forth triumphant. Such has been the experience of the Christian Church from the beginning; and, such may be expected to be more fully the case, as the latter days draw on. The Lord will appear for the justification and maintenance of "the truth as it is in Jesus;" and, on many points disputed at present, his Watchmen shall more generally see "eye to eye."

Evangelical Arminianism.

"That eminent man" (John Wesley) "held the doctrine of Universal Atonement, with the allied views of man's freedom and responsibility, as one part of a doctrinal system which ascribes all the glory of salvation to grace. As far from the Pelagian, as from the Calvinistic extreme, he taught his followers to magnify free Divine mercy as the source of all good to lost and helpless men."—Wes. Methodist Magazine.

We are now at no loss for the reason which has induced our neighbour of the Presbyterian *Witness* to deny the evangelical character of Arminianism as held by the WESLEYANS. His late deliverances have confirmed us in our belief that he was either unacquainted with the writings of ARMINIUS, WESLEY, and FLETCHER, or had not moral honesty enough to represent their views faithfully. His paper circulates principally among Presbyterians, who are not in all probability conversant with the writings of these eminent divines; and, therefore, he doubtless felt it to be a safe course so to speak of Arminians, as to leave an impression that they denied the doctrines of *original sin* and *salvation by grace!* Yet we can prove, that no body of Christians hold these doctrines more strongly, or more scripturally, or insist on them more strenuously, than evangelical Arminians. If the *Witness* be ignorant of this fact, he proves himself unfit to write on the subject he has taken in hand; if he be aware of it, he proves himself guilty of wilfully withholding the truth, and therefore unworthy of confidence. He may embrace either horn of the dilemma he thinks proper, and which ever he elects, he is placed by the other in no enviable position before the Christian public. If a man will write about Arminianism, we demand of him at least competent knowledge and moral honesty. He may write about Calvinism as much as he pleases, and make it, as a system, as dark and repulsive as he possibly can, if his heart and his head so incline him; but when he undertakes to write about and condemn Arminianism, then we feel it to be our duty to see that he fairly represents it, and if not, that his misrepresentations go not unexposed or unrebuked.

Let us hear, then, this sage writer, who is going to set the *whole world* right about that Popish thing, Arminianism. In his number of April 3, he says:—

"Before entering upon any particular discussion or line of argument in order to substantiate the views maintained by Calvinists in *opposition to the tenets of Arminianism*, we would merely furnish a simple statement of doctrines corroborated by a few leading passages from the Bible in proof of each particular doctrine. We shall then be in a fit position to enter upon a consideration of the disputed points."

Among the doctrines "maintained by Calvinists in opposition to the tenets of Arminianism," he places the two following:—

1. "Man is by nature dead in trespasses and sins, destitute of God's image and favour, and incapable, of himself, of regaining the favour or friendship of his maker."

2. "That the scheme devised for man's recovery from this ruined condition of depravity and sin is, beginning, middle, and end, a system of free and unmerited grace."

Peculiar to Calvinism! Wesleyans smile at the ignorance, or misrepresentation, of this "evangelical advocate." Their Bibles—their Catechisms—their Theological system—every sermon they hear—every prayer they offer—they know contradict the statement of the *Witness* point blank.

But this is an old trick of those who make pure Calvinism a test of orthodoxy. In his tract, "What is an Arminian?" Mr. Wesley thus notices and disposes of it:—

"The errors charged upon these (usually termed Arminians) by their opponents, are five, (1.) That they deny Original Sin. (2.) That they deny Justification by Faith. (3.) That they deny Absolute Predestination. (4.) That they deny the Grace of God to be irresistible;—and (5.) That they affirm, a Believer may fall from grace."

"With regard to the two first of these charges, they plead, Not guilty. They are entirely false. No man that ever lived, not John Calvin himself, ever asserted either Original Sin, or Justification by Faith, in more strong, more clear, and express terms, than Arminius has done. These two points, therefore, are to be set out of the question; in these both parties agree."

"But there is an undeniable difference between the Calvinists and Arminians, with regard to the

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three other questions. Here they divide: The former believe Absolute, the latter, only Conditional Predestination. How can any man know what Arminius held, who has never read one page of his writings? Let no man bawl against Arminians, till he knows what the term means."

The real points of difference between Calvinists and Evangelical Arminians are these:—Has God absolutely, for his own good pleasure, without foresight of faith and good works, elected, before they were created, a limited number of mankind to eternal life, and absolutely, for his own good pleasure, without foresight of unbelief and wicked works, reprobated, and doomed the rest of mankind, to eternal damnation—the decree of such election and such reprobation being eternal and irreversible; or has God, according to his purpose of grace, on the foresight of faith and good works, elected Believers, as such, to life eternal, and according to his purpose of justice, on the foresight of wilful and avoidable unbelief and disobedience, reprobated and doomed Unbelievers, as such, to eternal death—the decree of such election and reprobation, respecting individual persons, being conditional and reversible, but, as to character, absolute and unchangeable?

Did Christ die only for the "elect" in the Calvinian sense, or did he die for every man in the Arminian sense?

Is the grace of God irresistible, and therefore inamissible, or resistible, and therefore amissible?

These questions can be decided only by the infallible word of God. The opinions of John Calvin or James Arminius, are here of importance, only so far as they truly represent the revealed mind of the Spirit. On the disputed points, we are persuaded the Sacred Scriptures teach not the repulsive views of Calvinism. Fatalism, partiality, injustice, insincerity, cruelty, and tyranny, belong not to Christianity. No truth stands out on the sacred page more clearly, or more invitingly, than that—God is love; and no assurance is rendered more doubly sure than the declaration ratified by the oath of God, of whom it is said, "it is impossible for him to lie"—As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.

As an illustration at once of the truth of Arminian views, and of the inconsistency of the practical teachings of Calvinian divines with their system of limited atonement and restricted grace, we direct attention to an article on our first page from the heart of the late Dr. Chalmers. "The blessings of the gospel" are as general as "light," "water," "air,"—"the element of Heaven's love" is "commensurate with the species, and may be tendered, urgently and honestly, to each individual of the human family"—how it can be tendered honestly to each individual of the species, save on the ground that Christ honestly died for each individual of the species, is a question which would puzzle any evangelical advocate to solve, but one who has been favoured with a special revelation by which he is privileged boldly to affirm without proof, that the secret are at variance with the revealed counsels of God!

Halifax County Circuit.

The Rev. G. O. Huestis, under date of April 29, says:—

"I am happy to inform you, that since my last communication respecting the revival of God's work in the Eastern extremity of this Circuit, the blessed cause is extending in the Western part. During a few extra meetings commenced on the 11th April, at Margaret's Bay, the blessing of the Lord was graciously realized. A general quickening among our members has taken place; some backsliders have been reclaimed and a few converted to God. On Sunday 25th, sixteen were received on trial for church membership. Many more seem deeply impressed with the importance of personal religion; some of whom will probably shortly unite with us.—We have also re-organized the Sabbath School. May the 'gracious Spirit Divine' preserve and greatly extend the good work commenced."

Wesleyan Intelligence.

The London Watchman of latest dates contains pleasing accounts of the prosperity of our beloved Methodism in various Circuits in the Mother Country.

The nett increase of members on the London Third Circuit during the past quarter was thirty-one, leaving forty-two on trial. The spiritual state of the members and their unwavering attachment to the ordinances and interests of Methodism are such as encourage the belief, that the set time to favour Zion is come.

On the Banbury Circuit our Church continues to enjoy peace and an encouraging measure of prosperity. The desire to hear the Word is very great, and most of our chapels are filled with affectionate and attentive hearers. The missionary proceeds for the last year were in advance of any preceding year, while all the meetings were happily spiritual in their tendency and impression.

The finances of Birmingham West Circuit are reported in a favourable state; but that which more especially inspired the members of the late Quarterly Meeting with devout thanksgiving to the Head of the Church was, the fact that, at most of the chapels, He had revived and prospered his work. The returns showed an increase of thirty-nine members this quarter, and a still larger number on trial.

The business of the Bradford East Quarterly Meeting was conducted with consummate ability by the Rev. Dr. Alder. During the past quarter, there have been many conversions. In the Sabbath Schools, particularly, there has been a general awakening of attention to the great ultimatum of all educational effort,—the salvation of young persons. Nearly a hundred have been admitted on trial for Church-membership; and a special sacramental service was held early on Easter Sabbath, that these youthful disciples might seal their vows at the table of the Lord.

The Circuit Schedules of Clitheroe Circuit showed an increase of thirteen members upon last quarter, with seventy-five on trial. The Circuit enjoys uninterrupted peace, with an encouraging amount of spiritual prosperity.

The attendance of Leaders and Stewards at the March Quarterly Meeting at Hull was large, and the proceedings were characterized by great unanimity and truly Christian feeling. The number of members reported presented an increase of forty during the quarter, with sixty-six on trial for membership.

It has pleased the Lord to pour out on the Preston Circuit his Holy Spirit, and to revive his work. About three hundred have during the quarter received notes on trial for Church membership.

At Stockton-on-Tees, it was found that an increase of upwards of fifty members had taken place during the past quarter, and above fifty more have been received on trial.

On London Fifth Circuit, during the past quarter, forty-four were added to the number of members, and one hundred and eleven remained on trial.

We have not space at present to devote to more of these notices; but those already given will be cheering to the friends of Methodism in these Provinces. Unholy agitation alone has arrested the work in those places where the cause is not flourishing. But we hope a better day is dawning on our beloved Zion in England. Methodism, peaceful, faithful, and zealous, is still owned of God.

Philadelphia Conference.

The session, so far as we witnessed it, was a peaceful and pleasant one. There is little or no diversity of sentiment among the preachers of this Conference in relation to the late movement of some of the laity in the city. There has been little done in the Churches in the way of conversions since the question of lay delegation began to be agitated; this being another illustration, in addition to the many, of the truth that Church agitation is not promotive of the advancement of religion and the conversion of sinners;—peace, or internal harmony, is a natural condition of the Church's prosperity.

At present there seems to be little excitement upon the questions mooted in "the lay convention" among the laity in the city. All the information which we were able to gain goes to confirm us in the conviction that the originators and promoters of the movement are a small minority of the body of Philadelphia Methodists. We mean no disrespect by this statement, but make it because we suppose it will impart information to which the Church is entitled. The counter-convention to take place in May, of course, is differently regarded, according to the diversity of views entertained upon the subject of a lay delegation.—Ch. Ad. & Journal.

Sabbath Mails.

Our Post Office Department is so well conducted, generally, that we have hitherto refrained from bringing under public notice a fault connected with its management, which ought to be rectified. This is the occasional opening of the Office in Saint John for receiving and delivering mails and letters on Sunday.

We are aware that the present very unsatisfactory arrangement with regard to the Nova-Scotia Mails, is in some degree the cause of this, and we hoped that, before the close of the Legislature of Nova-Scotia, that body would have interposed to compel the officials to allow common sense and a spirit of accommodation to guide them in their dealings with their neighbours.

Now, however, that there is no longer room for hope in that direction, we trust our Post Office authorities will see the propriety of locking up their doors on Saturday night, and keeping them locked until Monday morning, so that the Clerks and others employed in the Office, may be allowed the benefit of the appointed day for rest or devotion. We are not aware what necessity existed for despatching a Mail for Fredericton on Sunday evenings during the winter. The Mails will soon, we presume, be sent by the boats, so that Sunday service will no longer be required for that purpose.

If Post Office Clerks attend to their duty properly, there are no labours more arduous, or more requiring due seasons of relaxation; and as the Office ought to be kept open during the week, from early morning until late at night, so as to accommodate all classes, the day of rest, which others are compelled to observe by law, should not be encroached upon without urgent necessity.—St. John, N. B. Courier.

Interesting Extracts.

A MERITED REBUKE.—Sometime ago, a man was tried at Cambridge for a robbery committed on an aged gentlewoman in her own house. The judge was Baron Smith, a man of an amiable character for religion. He asked the gentlewoman if the prisoner at the bar was the person who robbed her.

"Truly my lord," said she, "I cannot positively say it was he, for it was duskish when I was robbed, so dark that I could hardly discern the features of his face."

"Where were you when he robbed you?"

"I was in a closet that joins my bed chamber, and had got into my house while my servant had gone out on an errand."

"What day of the week was it?"

"It was the Lord's day evening, my lord."

"How had you been employed when he robbed you?"

"My lord, I am a Protestant dissenter; I had been at the meeting that day, and had retired into my closet in the evening for prayer and meditation on what I had been hearing through the day." She had no sooner uttered these words, than the court, which was crowded with some hundred of students, rang with a peal of loud laughter.

The judge looked round the court as one astonished, and with a decent solemnity laid his hand upon the bench, as if he was going to rise, and with no small emotion of spirit, spoke to the following effect:

"Where am I? Am I in the place of one of the universities of this kingdom, where it is to be supposed that young gentlemen are educated in the principles of religion, as well as in all useful learning; and for such to laugh in so indecent a manner, on hearing an aged Christian tell that she had retired into her closet on a Lord's day evening for prayer and meditation! Blush and be ashamed, all of you, if you are capable of it, as well you may; and if any of your tutors are here, let them blush also to see in how unreligious a manner their pupils and students behave." And then turning to the lady, he said, "don't be discouraged madam, by this piece of rude and unmannerly, as well as unreligious usage; you have no reason to be ashamed of what you have, on this occasion, and in this public manner said; on the contrary, you may glory in it. It adds dignity to your character, and shame belongs to them who would expose it to ridicule."

QUOTING SCRIPTURE.—A worthy deacon, in the good town of F—, in the neighbourhood of this city, was remarkable for the facility with which he quoted scripture on all occasions. The divine word was ever at his tongue's end, and all the trivial as well as important occurrences of life furnished occasion for quoting the language of the bible. What is better, however, the exemplary man always made his quotations the standard of action. One hot day he was engaged in mowing with his hired man, who was leading off, the deacon following in his swath, conning his apt quotations, when the man suddenly sprang from

his place, leaving the swath just in time to escape a wasp's nest.

"What is the matter?" hurriedly enquired the deacon.

"Wasps!" was the laconic reply.

"Pooh!" said the deacon, "the wicked flee when no man pursueth, but the righteous are as bold as a lion!" and taking the workman's swath he moved but a step, when a swarm of the brisk insects settled about his ears, and he was forced to retreat with many a painful sting, and in great discomfort.

"Aha!" shouted the other with a chuckle, "the prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished!"

The good deacon had found his equal in making application of the sacred writings, and thereafter was not known to quote scripture in the mowing field.

THE FATE OF A LEARNED MAN.—There is a man in Boston, an old man of sixty, who graduated at the University of Dublin, Ireland; at the age of twenty-two was admitted as a surgeon in the British army, and in that capacity visited this country with the English; was present at the destruction of the public buildings at Washington City—has been in India with the British army—has been present during his services as a surgeon at 4,000 amputations, and fifteen severe battles—was shot twice; performed surgical operations on three wounded generals, three colonels, twenty captains, and over eleven thousand officers of smaller grades. He has dined with two kings, one empress, one emperor, the Sultan, a pope, innumerable great generals, &c. He has held the largest diamond in his hand known in the world, except one. He has had the British crown in his hand. Has been married three times; father to eleven children, all of whom he survived. Broken down by disease, he could no longer practice his profession—too poor to live without employment—too proud to become a pauper, he sailed in an emigrant ship to this country three years ago; and this man of remarkable adventures, classic education, master of four languages, 60 years of age, poor, old, and decaying, is now peddling oranges and apples in the streets of Boston! "We know what we are—verily we know what we may be."—Boston Bee.

WHY PEOPLE DRINK.—Mr. A. drinks because his doctor has recommended him to take a little.

Mr. B. because the doctor orders him not and he hates quackery.

Mr. C. takes a drop because he's wet.

Mr. D. because he's dry.

Mr. E. because he feels something rising in his stomach.

Mr. F. because he feels a kind of sinking in his stomach.

Mr. G. because he's going to see a friend off to Oregon.

Mr. H. because he's got a friend come home from California.

Mr. I. because he's so hot.

Mr. K. because he's so cold.

Mr. L. because he's got a pain in his head.

Mr. M. because he's got a pain in his side.

Mr. N. because he's got a pain in his back.

Mr. O. because he's got a pain in his chest.

Mr. P. because he's got a pain all over him.

Mr. Q. because he feels light and happy.

Mr. R. because he feels heavy and miserable.

Mr. S. because he's married.

Mr. T. because he isn't.

Mr. V. because he likes to see his friends around him.

Mr. W. because he's got no friends and enjoys a glass by himself.

Mr. X. because his uncle left him a legacy.

Mr. Y. because his aunt cut him off without a shilling.

Mr. Z. (we should be happy to inform our readers what Mr. Z's reasons are for drinking, but on putting the question to him, he was found to be too drunk to answer.)

INTERESTING FROM THE KINGDOM OF SIAM.—It appears by late advices from Siam, that the English and Americans residing in Siam are highly honoured. They are allowed to travel about the kingdom at pleasure, erect chapels and cemeteries, and enjoy a perfect toleration of religion and of worship. The law, which had been in operation for twenty-seven years, prohibiting the traffic in opium, had been repealed by an edict of the Prime Minister, and the license system substituted. A few responsible persons, however, are only to receive licenses, and they are allowed to sell to none but Chinese.

It is now twenty-five years since Norway purchased its two first packet-steamers. It has now twenty-two, and has direct communication with Copenhagen, Nyborg, Kiel, Hamburg, and Hull; and another English route will probably soon be opened.

COLONIAL.

Newfoundland.

Disasters.—The disasters which have occurred at the Seal Fishery in the present spring, both as it respects the destruction of property, and the sacrifice of human life, exceeds anything that has taken place within the annals of this country.—Two heavy gales of wind, with an intervening period from one Monday to another, have smashed up and sent to the bottom many a well-built and substantial vessel, with crews saved and crews lost, the whole disastrous consequences of which it is not possible to calculate. In the meantime it is remarkable that all the sealers which have reached this port in safety have been well fished, and that in the case of the derelicts which have been picked up and towed in, these derelicts have been well fished also. A great deal of anxiety arising from these melancholy disasters, naturally pervades this community, and that anxiety will continue to prevail for some days to come.—St. John's Public Ledger, April 16.

The unparalleled disasters which have been encountered in the ice, in the loss both of property and human life, continues to be the all-engrossing topic of the day, and the subject of universal concern and anxiety. There may be some exaggeration in the statements which have been set forth, and we believe there is, still, enough of actual and unquestionable fact remains to occasion a very general gloom and depression. Arrangements have been made to despatch three vessels from this port and two from Conception Bay in quest of the shipwrecked men, who are said to have succeeded in gaining the shore, or some one or more of the Islands which lie upon the coast, but the north easterly wind which has been of such long continuance has prevented these vessels from leaving the port. The number of wrecked vessels is computed, in all, to be between fifty and sixty, but it may be doubted if this does not greatly exceed the actual state of the case.—H. 20th.

It is satisfactory to observe that the question of Steam and Telegraphic communication to and from this country has awakened considerable interest, as well in England as in the United States, and it will be seen that the House of Assembly here have granted the sum of £2,500 per annum for five years, in furtherance of direct Steam navigation with Newfoundland.—Courier.

We learn from the Secretary of the Newfoundland Steam Packet Company (Mr. Hayward) that the new Steamer now building in Scotland for this Bay, will be finished about 1st of June, and that she will leave for this country early in that month. No expense will be spared in her construction; and there is no doubt but in all respects she will be a first-rate craft. Her measurement will be about 153 tons, &c. Mr. Hayward received the above last evening by Electric Telegraph.—Harbour Grace Herald.

West Indies.

The Cholera and Small pox still prevail at Jamaica.—The memorials from the Inhabitants of Jamaica, to both Houses of the Imperial Parliament and the appeal to the people of England generally on the subject of the overwhelming distress which pervades that once flourishing but now suffering and afflicted Colony, are receiving thousands on thousands of signatures.

DEMERARA.—The Governor has communicated to the Court of Policy that he had received an order in Council authorizing that body to legislate on all of the changes proposed to be made in the Constitution without the intervention of Royal instructions; and at the same time declared that he was ready to adopt such steps as the Court might think proper to sanction.

Yellow Fever still prevailed at Georgetown, though but few deaths are recorded in the newspapers of the Colony. It is it seems mainly confined to the seamen in the river, the Portuguese emigrants and in a few cases to the newly arrived Europeans.

Two more vessels with Emigrants had arrived at Demerara the Salonica from Rio Janeiro with 124 Africans and Brazilians and the Cossipore from Calcutta with 310 Coolies.

The Barque David Luckie, Captain Close, which left Demerara on the 27th February last, was destroyed by fire on the 29th, supposed to have originated in spontaneous combustion. Crew saved and carried into Bolivia.

A Mr. Cowen had arrived in Demerara from the United States for the purpose of trying to introduce the cultivation of Rice into that Colony. Heavy rains had set in.

Later accounts state that the Fever was greatly abating in that Colony on the 2d inst. Latterly, its ravages were not confined to Sailors, Portuguese Emigrants and Europeans, but had extended among the Creole Population.—Jean Baptiste Van Waterschoot, Esq., Inspector General of the Police Force, and Lieut. George Bott, R.N., Stipendiary Magistrate, were among the deaths by Fever.

Five Convicts that had escaped from the Penal Settlement had been captured but not until they were fired on by their guards.

On the 24th ultimo the Court of Policy met for the discussion of the contemplated constitutional changes. The Bill introduced appears in the Colonist of the 31st. The general opinion is adverse to the measure; as being inadequate for the requirements of the Colony; but it will, for the present, be accepted.

Demerara, April 2d, 1852.

"Since the date of the preceding, several arrivals from the United States have given a good supply of Bread Stuffs, and one or two vessels are daily expected.—Flour is offering in small lots at \$7. Meal at \$5 a \$5½. Pilot Bread \$3, and there is no prospect of an advance. Prime Pork of good quality saleable at \$17½ and \$18. Mess \$19 and \$20 if fat, latter quality getting into use here. There is a large supply of East India Rice and a very dull market. Codfish and Pickled Fish (except Mackerel) in good supply. White Pine Lumber getting scarce. Both White and Red Oak Staves, wanted."

BARBADOES.—LIGHT HOUSE.—The Light House recently erected on South Point has been completed, and was to have been lighted on the 12th current (yesterday).—The sailing directions for making the light, &c., are given in the following letter from Commander Mitchell of H. M. Brig Persian:

HER MAJESTY'S SLOOP PERSIAN, Barbadoes, February 31st, 1852.

Sir,—In compliance with the wishes of the officer administering the Government, I beg to acquaint you that since the date of my letter of the 24th ultimo, I have put to sea in Her Majesty's Sloop under my command to verify the bearings taken from the Light House as stated therein and which I have found to agree.

I also beg to state that we approached Ketridge Point from the South Eastward, and kept the Light House in sight until it bore South 60 deg. West by compass, Ketridge Point bearing West North West distant six or seven miles, when the Light House was shut in by the high lands on which Seawell's mill stands; we then steered towards the rocks off Ketridge Point until within two miles of them, from thence running to the South West along their outer ridge nearly four miles; the Light House became again visible on the before-mentioned bearing, Ketridge Point now bearing North by East Easterly.

I would also observe that the Light House before being lost sight of was twice screened by tufts of trees on the summit of the land; in both these cases the beams of the light if not altogether darkened will be so much intercepted as to render them nearly invisible. I have, &c., THOMAS MITCHELL, R. N., Commander and Senior Officer.

The quantity of produce shipped at Barbadoes, up to the 24th March, was 12,396 hhd., 632 kegs, and 1,465 barrels Sugar, and 342 pun. 75 bbls. Molasses. For the most part superior.

A French Steamer has been visiting the British Islands immediately in the neighbourhood of Martinique, for the purpose it was supposed of recovering some Criminals under sentence of death who had escaped from the latter Island.

The crops generally throughout the Islands are favourable—a falling off however is apprehended both at Trinidad and in the Colony of Demerara.

Several puncheons of Rum, some of them burnt on the sides and head, had been picked up at sea, to windward of the Island of Trinidad.—From the marks on the puncheons, they are supposed to have come from some wrecked vessel outward bound from Demerara.

THE ISLAND OF INAGUA.—The Schr. Margaret Musson, Captain Gwynn, from Inagua, reports that the prospect of salt were very good.

BERMUDA.—We have heard of some splendid returns from Potatoes planted in the month of December last, which have been taken up within the past few weeks,—in several instances ten and twelve to one, and in one instance fifteen to one. We trust the crops generally will be remunerating. There were not, we understand, so many barrels planted this year as the last by five hundred.—Royal Gazette, April 13.

SUMMARY.

The U. S. Secretary of the Navy recommends that an expedition be sent to explore the remote regions of the Northern Pacific. The daring advances of the American Whalers far beyond Bhering's Straits has opened a vast field of profitable but perilous adventure.

It is stated that one hundred and fifty-four vessels composed the fleet in those seas in 1849—and that the proceeds of the voyages in gross \$6,850 barrels of oil, and 2,481,600 lbs. of whalebone. The summer of 1850 was still more profitable. Of the transactions of 1851 we have only partial accounts and these are disastrous. Seven of the finest vessels of the fleet have been lost—others damaged. Hence the originating of the proposed exploration.

THE INVASSOR OF ECUADOR.—It is said that Gen. Flores is at the head of the expedition which has gone to revolutionize Ecuador, and that he has from 2,000 to 2,500 men, and a steamer with eight guns, besides several sailing vessels. It is also stated that several American and English officers accompany him, and that some desperate fighting may be looked for. Captain Jackson, a Texan ranger, is reported to be one of his officers.—Baltimore Sun.

Letters from Havana state that the pardon of Lopez by Governor Hunt has removed all bitter feeling towards the United States, as it showed that the authorities here were anxious to cultivate friendly feelings with Cuba and Spain. There are but a very few persons now in Cuba, we are assured, who feel disaffected towards the Spanish Government or local rule in Havana.

Chief Newash, who has been blind for twenty years, was restored to sight last summer, and traversed the forest this winter, as was his wont in his younger days. A short time ago, determined to enjoy the pleasures of life like other folk, he took to himself an additional rib, the old chief being only about eighty!—Owen Sound Comet.

The city of St. Louis is assuming a commanding position among the cities of the great Mississippi valley. A statement drawn up by a Committee of the Chamber of Commerce, estimates the trade of St. Louis, at the present time to look up \$60,000,000 per annum. The amount of exchange sold is set down at \$20,000,000.

DEAF ON ONE SIDE.—When the Grand Jury was being empanelled at Cambridge, Mass., last week, a juror asked to be excused on the ground that he was deaf of one ear, and could only hear on one side. Judge Hoar replied that did not appear to be a sufficient excuse, since, as a Grand Juror, he was only expected to hear one side!

Says a correspondent of the New York Observer, in Texas: "Lands rise in value, in proportion to their proximity to good society, schools, Churches, &c."—a just tribute to the religion of the Bible, whether intended as such or not.—"Godliness has the promise of the life that now is."

GENIUS.—"I know no such thing as genius," said Hogarth to Mr. Gilbert Cooper, "Genius is nothing but labour and diligence." Sir Isaac Newton said to himself, "that if he had been able to do anything, he had effected it by a patient thinking only."

A Commercial Letter from Guayaquil, of March 12, received in New York, states that the crop of Cocoa will be almost entirely lost, owing to the late revolutionary disturbances throughout the country.

The whole question of the national defences has been entrusted to Lord Hardinge, who is drawing up an effective plan. His lordship is favourable to a force resembling the Prussian Landwehr.—London Wat. Man.

It is related, as astonishing, that there are some clairvoyants that can see right through anybody, but that is not so very strange. The wonder is that there should be anybody who cannot see through the clairvoyant.

At the Easter Market, in Charlottetown, P. E. I., there were exhibited—Carcases of Beef weighing 700 and 800 lbs. each; ditto of Mutton, weighing 116 lbs.; Lambs 90 and 108 lbs.

A law has been passed in the city of Hudson, New York, compelling liquor and refreshment saloons to close on the Sabbath. It was observed for the first time on Sunday of last week.

The Dominica Colonist says that a very general depression prevails there in business and in planting, and that 1852 will compare very unfavourably with 1851.

A bill abolishing the Death Penalty passed the Lower House of the Pennsylvania Legislature, on Thursday, by a vote of 46 to 42.

The St. John New-Brunswick says, the salary of the Mayor of that city is £450. He presses the Council for a reduction.

Mr. Benjamin Boyd, of Sydney, a Scotchman of refinement and intelligence, in an attempt to purchase two or three of the Solomon group of the Pacific Islands, was murdered in Dec. last.

The House of Representatives of Massachusetts, recently passed the following short bill—"Aliens, may take, hold, transmit or convey real estate."

Mrs. Swishelm declares that "the coil of an anaconda would make a better girdle for a young woman's waist than the arm of a drunken husband."

Henry Gibson lately died in Orange county, N. Y., aged 101 years. He was one of Washington's life guards.

Advertisements. AMERICAN Temperance Life Insurance Company, Capital \$100,000. HARTFORD, CONNECTICUT. MUTUAL COMPANY.

Incorporated by the State of Connecticut, and officially approved by the Comptroller of Public Accounts.

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The Subscriber having been appointed Agent to the above valuable and popular Institution, for Nova Scotia, is now prepared to receive proposals for Insurance from any part of the Province, at his Office, No. 40 Bedford Row, Halifax, where Prospectuses, Books, and any further information can be obtained. J. BURTON, Agent.

N. B.—All applications by Post must be prepaid. Halifax, N. S., January 1, 1852.

NEW YEAR—1852. Extensive Sale of Ready Made Clothing, Cloths, &c. AT THE HALIFAX CLOTHING STORE, No. 4, ORDNANCE ROW, BY CHARLES B. NAYLOR.

COMMENCING this morning, and continuing daily until the whole of the large stock now on hand may be disposed of—comprising upwards of 300 Pilot, Beaver, Whitney, Cloth, Doeskin, Felt and other Sack, Chesterfield, Jaquet, Hunting and Frock Coats, the hundred JACKETS, TROUSERS and VESTS by the hundred, Shirts, Drawers, Braces, Silk and Cotton Handkerchiefs, in fact every article necessary for Men's wear, together with a large stock of Cloths, CASIMERS, PILOTS, BLAZES, WHITES, &c.

ALSO—A Full Assortment of TAILORS' TRIMMINGS. The whole of the above Stock is now offered for sale, either wholesale or retail, at extremely low prices for Cash, in order to make room for a new stock for the spring and as economy is the order of the day, persons in want of any of the above articles would do well to call, and examine for themselves. Clothing of every description made to order at the shortest notice and in a good style. January 3. W. & Ath. 119.

DRUGS AND MEDICINES. BY recent arrivals from England, Scotland, and the United States, the subscriber has completed his importations of DRUGS, MEDICINES, PATENT MEDICINES, SICES, DYE-STUFFS, GLASSWARE, and all such articles as are usually kept in similar establishments, which he offers for sale at the lowest market price. JOHN NAYLOR, Nov. 22. 124 152 Granville Street.

THE REAL JAMAICA FARINA. FORTY Boxes containing 6 Bottles each, of Jean Marie Farina's best "Eau de Cologne" short bottles—sold by W. M. HARRINGTON, April 24.

TENDERS FOR OIL.

THE Commissioners for Light Houses will receive tenders at the office of the Provincial Secretary until 12 o'clock on Saturday, the 15th of May next, for the supply of

10,000 Gallons Pale Seal Oil.

Of the best quality, and warranted to be of this year's manufacture, to be landed on the Wharf where the Light House Store stands, to be there gauged and inspected by a person appointed by the Commissioners, and to be put into the Light House Store free of all expense to the Commissioners, in good substantial iron bound casks, and in shipping order—5,000 gallons to be in 30 gallon casks, and 5,000 gallons in 40 gallon casks. One half the above quantity to be delivered on or before the 15th day of June next. Payment will be made on delivery of the whole quantity. Good and sufficient security will be required for the performance of the Contract.

A 24 Im

STAFFORDSHIRE HOUSE. CLEVERDON & Co.,

HAVE received per "Mic-Mac," "Bloomer" and "Prince Arthur," part of their spring supply, among which are—

- 350 dozen Milk Pans, assorted sizes,
500 Cream Crocks,
350 Covered Butter Crocks,
350 Pickle Jars,
250 Handled Bottles,
100 Bread Pans,
100 Flower Pots and Stands,
40 Gross Ginger Beer Bottles,
215 Boxes Tobacco Pipes—3 & 5 gross,
388 Crates and Hbds. Earthenware,
20 Hogheads rich cut and plain GLASSWARE, which will be opened in a few days, and offered at our usual low prices for cash or approved credit.

Expected daily per "Levant," 30 Hbds. of low priced China Tea and Coffee Sets. No charge for Crates and Straw. Store nearly opposite Ordnance Gate, Granite Building. Im.

May 1. Wes.—147.

HALIFAX BAKERY.

OPPOSITE CUNARD'S WAREHOUSE.

EDWARD JOST begs leave to announce to his friends, and the public generally, in town and country, that, having provided himself with the necessary machinery, and at considerable outlay fitted up his establishment for the purpose, he is prepared to manufacture every kind of BISCUIT and CRACKER usually imported into this Province, and equal to any from any other Manufactory, at prices which cannot fail to give satisfaction to the consumer and dealer.

The following is a list of the varieties now on hand: BISCUITS—Soda, Wine, Milk, and Cheese. CRACKERS—Butter, Water, Sugar, Sweet, & Ginger in packages from ten to twenty pounds each. On hand—FINE PILOT BREAD, Family Do; Fine Navy and Navy No. 2. March 27. Wes. 3m—142. Chron. I.

1852 MIC MAC, Moro Castle, and Bloomer.—W. M. HARRINGTON is receiving ex above vessels, a large assortment of articles in his line, intended chiefly for his Retail, selected by good judges, and can be recommended as of good quality.

From GLASGOW—Scotch Oat Meal, Split Peas, Pearl Barley, Green and Black TEAS, Marmalade, Soda, French Vanilla, Pepper, &c. From LONDON and LIVERPOOL—Loaf and Crushed Sugar, Scented Currants, French Plums, Sultana Raisins, Cheese, Pickles, Sauces, Mustard, Spices, Starch, Blue, Brushes, Mats, Castle and Fancy Soaps, Palmer's Candles, Sperm and Composition, do, Carriage Lights, Tapers, Blacking, Macaroni Vermicelli, Isinglass, Gelatine, Groats, Table SALT, Baking Powder, Preserved Ginger, Lemon and Orange PEEL, ORANGE, Turkey Figs, Genuine Eau de Cologne, Lavender, assorted Essences, &c. ITALIAN WAREHOUSE, 41 Hollis Street. M 1. Wes 117.

BAZAAR.

THE Committee of the Bazaar in aid of the Building Fund of the Wesleyan Chapel in course of erection in Grafton Street, respectfully inform their friends and the public that they purpose to hold their sale of articles contributed, on Wednesday, the 19th May, (or if the weather on that day be unfavourable, then on the first fine day succeeding.) Contributions in money, or materials, or articles for sale, are respectfully solicited, and will be thankfully received.

For particular information, reference can be had to any of the following Ladies, who will act as a Committee of Management—Mrs. Evans, Mrs. McMurray, Mrs. Nordbeck, Mrs. Troup, Mrs. Harrington, Mrs. E. Jost, Mrs. Mignowitz, Mrs. S. F. Barrs, Mrs. Frost, Miss Shaw, Mrs. Daniel Starr, Mrs. Crane, Mrs. Northup and Mrs. Jones. Miss CRANE, Sec'y. April 24.

GOUROCK CANVASS & CORDAGE.

THE Subscriber has just received by the "Micmac" from Greenock.

- 150 Bolts Gourock CANVASS,
180 Coils best Gourock Cordage, well assorted.

—ALSO IN STORE—

- 200 Puns Prime Muscovado MOLASSES,
1000 Heavy La Guyra Hides,
50 Hbds New York City Inspection, prime BEEF,
400 Sheets Muntz Patent Metal, 22 to 26 oz, warranted,
1 Cask Composition Nails,
Bags Navy Canvass, and Sail TWINE.

GEORGE H. STARR. A 24. Wes & Ath 5 ins.

MEDICINES, &c., &c.

LANGLEY'S DRUG STORE, HOLLIS ST.

THE Subscriber has received from England his usual supply of Drugs and Medicines, Patent Medicines, Perfumery, Brushes, Toilet and other requisites, &c., &c., all of the best quality, and moderate in price.

M 1. Wes 147. 2nos. W.M. LANGLEY.

European Intelligence.

BY THE R. M. STEAMER.

By the R. M. Steamer Niagara, which arrived at this port on Wednesday morning last, we have the following news:

GREAT BRITAIN.—There is improvement in the commercial markets, and in textile trade of the country.—Money is abundant, and capitalists are eagerly seeking investments.—Iron maintains its price.—Wheat cannot fall much

lower—Sugar not declined—Coffee dull—Tea on the decline—Rice lower—Cotton in increased demand without change of prices—British funds active—Railway stock advanced—gold mining shares much depressed.—Political news of no importance.—Hon. Alex. Rankin, of Miramichi, M. P. of New Brunswick died shortly before the Niagara left England, while on a visit to his brother, Mr. R. Rankin, at Bromborough-hall.—The first cargo of iron for the Egyptian Railway was despatched from Cardiff on March 26. Other cargoes will soon follow from various outports.—An order, it is said, has been received in England, for the construction of thirty iron steam boats, for the Danube Steam Navigation Company; to be supplied at Liverpool, the Clyde, and Newcastle.

IRELAND.—Emigration is going on to fully as great an extent as in any previous year, and from almost all parts of the country. From Belfast there has been a considerable emigration, particularly to Australia.—The Chancellor of the Exchequer has declined granting the £200,000 applied for to make a breakwater at Galway.

FRANCE.—A grand Review is to come off on May 10, when it is supposed, if not before, Louis Napoleon will be proclaimed as Emperor. Two thousand petitions have been presented for an Imperial Government.—Several political journals have been suppressed.—The confiscated Orleans estates of Neuilly and Moneaux are ordered to be sold.—A steam-frigate had left Bordeaux for Oran with 350 political prisoners on board.—Great drought prevails in the South of France.

ITALY.—The Neapolitan State trials are suspended for an indefinite period.—Navarro, President of the Court, is dying from gangrene in the foot.—Rome is full of foreigners to witness the ceremonies of the holy week.—English converts and British uniforms were lowly bowing before the papal footstool.—The failure of M. Maldini, banker of Bologna, for 600,000 francs, was announced.—The Verona, Peschiera, and Brescia Railway is to be finished before autumn, and to be protected by fortifications.—The island of San Giorgio is being fortified, and a fort is erecting to command the canals of Malamocco and Lido.

PORTUGAL.—The ordinary session of the Cortes closed on the 31st March. An extraordinary session of the Legislature will commence on May 28.—Intrigues for the curtailment of constitutional government in Portugal are on foot.—The Porto, Portuguese steamer, was lost on her passage from Oporto to Lisbon; all the passengers, thirty-six in number, perished, but seven of the crew were saved.

AUSTRIA.—Count Buol-Schauenstein is definitely appointed Imperial Minister of Foreign Affairs.—The death of Prince Schwartzberg, which took place at Vienna, April 5, it is said, will not lead to any change in the domestic or foreign policy of the Austrian government.

SPAIN.—A decree has been published by the government regulating in a sweeping manner the Press.—A further curtailment of constitutional government in Spain is anticipated.

DENMARK.—The new Constitution passed by the Diet for the Danish West India Islands, has been approved by the King.

TURKEY.—The inhabitants of Herzegovina have been ordered to be disarmed.—Turkish troops were expected at Duvno and Possussi.—The dispute between the Sultan and Pacha of Egypt seems likely to be settled by the concession of the power of life and death possessed by Mehmet Ali, at least for a period to be limited. The representatives of England, France and Russia have united in bringing about this adjustment.

AUSTRALIA.—Gold findings are still prodigious. The yield is said to be not less than £140,000 per week, and it is supposed it had actually reached £30,000 per day on the average.—Serious difficulties seem likely to arise, owing to the general rush of the population of the towns to the mines.

INDIA.—It is doubtful whether the expedition against the King of Ava will sail from Calcutta until the cold season sets in, in the meantime the frontiers of Assam, Chittagony, and Arracan, are exposed to the attacks of the enemy.

CHINA.—The insurrection at Kwang-si was extending; but the real force and position of the rebels were not known.—At Hong Kong, the European troops were in a much more healthy state for some time past.—Sir George Bonham, Governor of Hong Kong, is going home on leave.—The excess of the exports of tea, up to the 28th February, was 1,800,000 lbs. over last year. The decrease in the export of silk was 2763 bales.

The specimen of Crackers from the City Bakery of Mr. E. J. Jost warrants us in saying, that there is no necessity for foreign importations of that article. We go strongly for the encouragement of home manufactures, and hope Mr. Jost will receive that liberal patronage in his line which his enterprise demands. See advertisement.

We have received a neat pamphlet from the Agent of the Colonial Life Assurance Company, containing an excellent sermon on "Human Suffering and Heavenly Sympathy," by the Rev. W. Agar Adamson, D. C. L., which is well worthy of perusal in connection with Life Assurance.

Letters and Monies Received.

(See that your remittances are duly acknowledged.)

Rev. R. Wilson, (120s.), J. H. Hea, Esq., A. M., Sackville, N. B., (10s.), Mr. Daniel Richard, Ritey's Cove, (2s. 6d.)

Marriages.

At Wallace, by Rev R Smith, Mr James O'BRIEN, to Miss Emma MILLER.

At the same place, by the same, Mr Levi STEVENS, to Miss Jane LEPPER.

At the Wesleyan Mission House, Bridgetown, by the Rev A McNutt, on the 13th March, Mr Nathan MILLER, to Mrs Caroline DILL, both of the County of Annapolis.

On Friday evening last, by the Rev J Bayne, at the residence of Daniel Dickson, Esq., Mr David R McKAY, Merchant, of Boston, U S, to Miss CAROLINE ELIZABETH, third daughter of the late Robt Patterson, Esq, of this place.—Sun.

By the Rev John Prince, in January last, Mr Francis MALONE, of Campbelltown, Co. Restigouche, N B, to Miss Anne WILSON, of the Township of Man, County of Bonaventure, Canada East.

By the same, on the 12th March, Mr William DAWSON, of New Brandon, to Miss Charlotte BOULETSHOUSE, daughter of William Bouletshouse, Esq, formerly of Sackville, N.B.

By the same, on the 1st of April, Mr Francis GAUDIN, of Mountain Brook, and son of Capt David Gaudin, to Miss Eva YOUNG, of the Township of Man, Canada East.

By the same, on the 24th of April, Mr Donald McCARTHER, Parish of Bathurst, to Miss Martha LUSK, of the Parish of Beresford, County of Gloucester.

At St John's N F, on the 31st March, by the Rev E Botterell, Mr John BALDON, to Miss Elizabeth HENNEBERRY, both of St John's.—Lelger.

Deaths.

On Saturday evening last, the 24th inst, after a severe illness, which he bore with christian resignation, Mr Luke FRANKLIN, a native of Carlow, Ireland, aged 49 years.

At Arisaig, Gulf Shore, on the 8th inst, Rev Alexander McLEOD, Parish Priest of St Margarets', aged 43 years.—Chronicle.

At Lachine, of typhus fever, on Saturday, the 3rd inst, Benjamin George CALDWELL, Esq, M D, eldest son of Colonel Caldwell, Royal Engineers, aged 42 years.—Jb. At sea, of yellow fever, in March, on board the brig Vitruvius, on her passage from Pernambuco to Philadelphia, Thomas WILLIAM THOMSON, of Chester, N S, in the 27th year of his age, deeply regretted by all who knew him.—Jb.

Suddenly, at his residence, at Liscomb Harbour, Capt Leonard FYE, aged 55 years, a native of the above place, leaving a wife and six children to mourn their bereavement.—Sun.

On the 26th inst, at the residence of her father, John Wallace, Esq, MARY, wife of Montague W Bell, Esq, A D C.—Jb.

On Tuesday morning, after a short and severe illness, Miss Harriet WATKEYS, aged 72 years.—Jb.

At Arichat C.B. on the 24th of April, after a short illness, Bartholomew HACKETT, Esq, of Cork, aged 66 years.—Sun.

At the Poor's Asylum, 26th inst, John ROYD, aged 77, (coloured,) a native of the West Indies.—B.N.A.

The Lady of Admiral, the Hon W F W Owen, departed this life on the 22nd inst, at the residence of her gallant husband, in Campo Bello.—St John Paper.

At New York, on the 19th of April, Mr John A RITCHIE, aged 23 years, son of Mr George Ritchie, of this city.

At Sheffield, N B, on the 19th ult, after a protracted illness, borne with christian fortitude, HANNAH, wife of Mr Abraham N Tupper, and second daughter of the late Mr Benjamin Barker, aged 26 years.

At St Martin's N B, on the 13th ult, in the 70th year of her age, ELEANOR ANN, wife of the Rev John Masters. She was a native of Chester N S.

At St John N B, on the 20th ult, after a long illness, Parzilia ANSLEY, in the 41st year of her age, leaving a large family and circle of relatives and friends to mourn their loss.

At St John N B, on the 22nd ult, SARAH, wife of Mr William Bar, in the 24th year of her age, a native of Sackville, Nova Scotia.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

SATURDAY, 24th—pkt brig Halifax, Meagher, Boston, 8 days, to B Wier & Co, and others—6 passengers; brig's Dasher, Grant, St John's, P R, 18 days, to John Strachan; Sylph, Masters, Trinidad, 28 days, to J T Wainwright & Co; Lady Ogle, Lauchner, Trinidad, via Lunenburg, to N L & J T West; schrs Indus, Day, New York, via Lunenburg, 31 days, to R McLearn, and others; Good Intent, Dowsley, Humacao, PR, 24 days, to Salter & Twining; Liverpool, McLearn, Liverpool, N S, 10 hours.

SUNDAY, 25th—pkt brig Humming Bird, Morgan, Porto Rico, 25 days, to J T Wainwright & Co; schrs Triumph, Crowell, Mayaguez, 22 days, to Fairbanks & Allison; Cinara, Bolog, Cienfuegos, 24 days, to J & M Tobin; Margaret, O'Dell, Fortune Bay, N F. Barque Prince Arthur, Jolly, Liverpool, 23 days, anchored below.

MONDAY, 26th—barque Bloomer, Jenks, Liverpool, GB, 25 days, to Barss & Harris, and others; Argentine, Curry, do, 25 days, to E Albro & Co and others; Prince Arthur, Jolly, do, to Black & Brothers and others; brig Henrietta, Williams, do, 45 days, to Black & Brothers and Fairbanks & Allison; Erie, Douglas, Cienfuegos,

18 days, to Salter & Twining; Humming Bird, Morgan, Ponce, 21 days, to J T Wainwright & Co; R M Steamship Ospray, Corbin, St John's N F, 34 days, to S Curran & Co and others; brig Edmund, Adeline, Cronan, New York, 4 days, to D Cronan; brig's Lady Maxwell, Campbell, Wilmington, 17 days, to W H Rudolf; Mary, Marshall, Mayaguez, 24 days, to N L & J T West; Commodore, Hall, Fortune Bay, 6 days, to R McLearn; Tiberius, Moore, Matanzas, 17 days, to Salter & Twining; schrs Isabella, Hadley, Guysboro, 2 days; Rose, Gagnier, New York, 9 days, to J McDonnell and others; William Goodwin, Arceibo, 34 days, to J Whitman; Rambler, Nab, Fortune Bay, 6 days, to A & J McNab; Lily, Winsor, Cape Negro, Gazelle, Frost, Yarmouth; An (TUESDAY, 24th)—R M Steamship Levantine, Hunter, 41 days from Bermuda, to S Cunard & Co; H M S Calypso, Forbes, to sail for Halifax on the 26th inst; brig Undoras, Kenney, 15 days from Cienfuegos, to T C Kinnear & Co; Loyalist, Pugh; Ranger, Paynter; Lucretia, Burns, (of Shelburne), from Port Maria, Jam; Undoras parted company 17th inst, but 30 40 long 73; with Emuly, Stormy, from Cienfuegos for New York; brig's Antionette, Dolby, 23 days from Kingston, Jam, to T Bolton; Plato, Lawrence, 12 days from St John's, P R, to J Strachan; Emma Adeline, Cronan, 4 days from New York, to P Power; Norfolk, (Am), from Alexandria, to H Lawson; schrs Leopold, (Am), from Lubec, bound fishing; Stewart Campbell, (O'Bryan) 4 days from Boston, general cargo to master; (Am) fishing schr R Fowles, Robbins, (of Yarmouth), put in for a new foremast; Loyal, Gayton, from St John N B, to the master; Alice, Argyle; Thebes, Letteney, Annapolis; California, Giffon, Ragged Isles; Eliza, Terrio, Bermuda.

WEDNESDAY, April 28th—R M Steamship Niagara, Stone, 101 days from Liverpool, to S Cunard & Co; brig Commerce, Curtis, 12 days from Matanzas, to Fairbanks & Allison; Liberal, Paris, 24 days from St Thomas, to the master; Packet Brig Adah, Wright, 8 days from Boston, to B Wier and others; schrs Ariel, Pearce, Shelburne, Elizabeth, Collins, 4 days from Fortune Bay, to Fairbanks & Allison; Rev schr Daring, Day, 36 hours from Sable Island; reports saw a brig going into Three Fathom Harbour this afternoon, with loss of topmasts, apparently bound for Halifax.

THURSDAY April 29th—schr Sylphide, Walters, Boston, 4 days; steamship Levantine, hence for Bermuda, returned from sea, having broken the coupline of her shaft. Barque east, passed.

CLEARED.

April 24—brig Gipsy, Cochran, Bathurst—J & M Tobin; schrs Noble, Murphy, Boston—R Noble & Son and Salter & Twining; Charles, Simpson, St John, N B, —J McDougall & Co, and others; Pearl, Fraser, Virginia—R McLearn; Nautilus, Vincent, Burin—A & J McNab and D Starr; Mayflower, Rowe, Burin, J & M Tobin.

April 25—schr Conservative, Myers, Port aux Basques—W Pryor & Sons; Villager, Watt, Miramichi, Fairbanks & Allison and others; Three Brothers, Neaming, Newfoundland—Fairbanks & Allison.

April 27th—Laura, Day, Jamaica, by Fairbanks & Allison; Elenora, Nickerson, F W Indies, by W E Hamilton; Kingston, Durkee, Kingston, Jam, by Henry Yeamans; Highland Maid, Bernier, Quebec, by J T Wainwright & Co; Maria, Muncey, Boston, by B Wier & Co.

April 28th—Florence, Locke, Nfld, by R McLearn; Hal 3, Meagher, Boston, by B Wier & Co; Brick, Evans, Porto Rico, by G & A Mitchell; Manilla, O'Bryan, Montreal, by J & M Tobin; Levantine, Hunter, Bermuda, by S Cunard & Co and others.

April 29th—brig Brooklyn, Mitchell, Cuba, by Creighton & Grassie; schr Rambler, Newell, St John's N B, by N L & J T West; Wasp, Lang, P E T Bolton, and others.

MEMORANDA.

Lunenburg, April 19—(per telegraph)—arr'd Lady Ogle, Lauchner, from Trinidad, bound to Halifax; 20's Indus, Day, from New York for Halifax, (arr'd 18th inst.) New York, 23rd inst—brig Emma Adeline, Cronan, for Halifax, ready—(Per Telegraph)

Boston, 14th inst—arr'd schr Zealand, Spinney, Halifax. 15th—brigs Eagle, Gerrior, Arichat; Bridget, do; Victory, LeBlanc, do; old brig Sussanah, Petersen, Aux Gayes. 16th—a British fore and aft schooner, of about 70 or 80 tons, painted black with a white streak, supposed to be from Nova Scotia, went ashore in Herby Cove, inside Race Point.

Bucksport, 10th inst—arr'd barque Clany, Liverpool, GB.

Kingston, Jam., 12th inst—arr'd, brig Nova Scotia, Hawkins, Halifax, 23 days—sailed 13th for Savannah la Mar; sold cod 14s., herrings 22s.—(Per Telegraph to Salter & Twining.)

Brigt Maude, at Kingston, sold cod, in casks, 14s, mackerel 24s., herrings 22s., oil 2s 4d—to sail 16th for Cuba.—(Per Telegraph to T C Kinnear & Co.

Brigt Halifax, reports—made Cape Sable, on Saturday night, 17th inst.

Schr Triumph, reports—brig Mary, Marshall, sailed same day for Halifax.

Demarara, March 20th—schr Quebec Trader, Halifax; 22nd arr Minna, St John's N F; 30th, Helen, for ditto.

St Thomas, March 26th—arr Florida, Arestrop, Trinidad; April 3rd s/d Eliza Palmer, Dickson, Liverpool; 5th, Mary, Sharpe, Weymouth.

New York, April 17th—arr'd Wilberforce, Briton Kingston, Jam; Maria, Bondrot, Arichat; 19th s/d M. porium, Colter, St John's N F; 17th, Ansdale, Durham, Wilmington; 10th Rapid, Crowell, Curacao; 22, arr Clarence, Smith, Turk's Island; 27th, (per telegraph), arr Lord Lovatt, Lawson, Montego Bay.

Philadelphia, April 15th—s/d Mary Sophia, Parker, St Thomas; arr schr John Gilpin, Collins, St Thomas, 17th Port Au Spain, Cole, do; 27th, (per telegraph), arr Lily, Owen, Cienfuegos.

Cape Negro, April 25—arr Ino, Swain, West Indies. St Ann's Bay, April 1—s/d Vivid, Kendrick, Cuba; arr hence at Port Maria, Jam, 17 days.

Schr Chebucto from Halifax for St John's N B, drove from her anchors and went ashore at Briar Island—got off with loss of rudder.

St John's N B, 25th inst—arr schr Chebucto, Nickerson, Halifax.

Cape Negro, 25th inst—arr brig Ino, Swain, West Indies.

New York, 28th inst—arr brig Emily, Stormy, Cienfuegos—(Per Telegraph.) Baltimore, 17th inst—arr brig's Ready Rhino, Winsor; Hebron, do; Suria, do.

Brigt Laliah, Aker, which sailed from St John's N B, 11th inst, for Antigua, lost fore-top-mast, jib-boom, &c, put into Three Fathom Harbour on Wednesday afternoon.

Schr Active, of Westport N S, went ashore on Sable bury beach, Newburyport, Mass, on the 12th of April crew saved.