

# The Provincial and the Western World.

Devoted to Religion, Literature, Science, Education, Temperance, Agriculture, and General Intelligence.

Volume V. No. 9.

HALIFAX, N. S., THURSDAY, MARCH 3, 1853.

Whole No. 190.

[FOR THE PROVINCIAL WRITERS.]

## Dreams.

I dreamed I strayed in a garden fair,  
Where choicest flowers were found,—  
And I plucked one brightly damask rose  
But it withered and fell on the ground.

In purple and gold, their royal robes,  
Hear'st Eusebiously bow,  
With trembling haste, my hand essayed,  
To claim them as my own.

I gathered, and in my garden placed,  
But no longer seemed they fair,—  
For the purple and golden tints had fled,  
And I dug them away in despair.

I dreamed I walked in a shady grove,  
Where the blue and sunny sky,  
As it bent in tender and winning love,  
Was the only canopy.

But a moment past, and thick darkness spread  
O'er the horizon's smiling face,—  
And the angry clouds, as they gathered fast,  
Seemed the thunder's path to trace.

Again I dreamed, in my childhood's home,  
I looked on the faces dear,—  
And the forms, that the turf had gently pressed,  
For many a weary year.

But they vanished away from my longing eyes,  
And I saw I was alone,  
The pale grey light of the early morn,  
With its cold reality.

But oh, it is only when sleep enwraps,  
The frame, with its soothing spell,  
That visions, the tender, the blissful and fond,  
Our bosoms with rapture swell?

Nay, nay, as the golden light of morn  
Is bathing the eastern hills,  
What glittering fancies, attendant, throng,  
And the spirit with hope still thrills.

With eager haste life's roses we pluck,  
But quickly they fade away,—  
And that which we trusted *Heaven's* Ease would  
With anguish our fancy repay.

And soon is the cloudless sky o'ercast,  
Which, in childhood, promised fair,  
For a long bright sunny summer's day,  
And an evening calm and clear.

While, one by one, from the household band  
The cherished ties depart,  
And, from dreams of earthly happiness,  
Steadily awakes the heart.

But oh, I have heard of a happier land,  
Where fowers profusely bloom,  
But they never fade in that balmy clime,  
Or are scattered over a tomb.

There the parting-long with rapture meet,  
And the bliss of that moment must surely repay  
The woes of unnumbered years.

There no tempest of grief the soul assails,  
By despair, on quicksands driven,  
But each face reflects unbroken joy,  
And that blissful land is heaven.

M. E. H.

## Professing Christians and Worldly Amusements.

No person, with anything like an enlightened and discriminating judgment, can fall in reading the Bible, to the palpable distinction drawn between the righteous and the wicked, their character and habits of life. We have not time, and neither is it needful, to produce those many passages which defend the point in question. Our object is to press upon the attention of our readers a few words of sober truth. In all kinds of amusements, we make the appeal. Christians have a marked character, and that character must be sustained, or reproach and scandal will necessarily follow. The world is full of spies. Moral delinquency will be scrutinized. The most giddy and vain will distinguish, and point the finger of scorn and exclaim, where is the difference between the disciples of Christ, and the devotees of fashion and sin? We have heard of DANCING CHRISTIANS—no, excuse us, we have heard of DANCING PROFESSORS. Those who had solemnly professed the altar, renounced the world with all of its vain pomp and glory. But, alas, conscience has grown unwelcome upon her sentinel-post. Her voice has been stifled, or her faithful admonitions are no longer heeded. The spell of pleasure is upon them. Her syren notes invite to the public ball room, and there, with the giddy, thoughtless, sinful throng, are seen professors, giddy, thoughtless and sinful, apparently, as any of the children of the world. The mind of the scoffer and the impatient exult over the fact. The accession of such fills with satisfaction the ungodly heart. Christ is wounded in the house of his friends. The church and the cause of religion is disgraced in the person, and by the acts of the unworthy professor. How sickening the sight! But this might do, were there no life beyond the grave. Pains and results of a life spent in piety, or squandered in folly and sin. The expectant angels cease from their songs of praise, while in characters of living fire, is seen written on the arches of heaven, "as ye have sown, so shall ye reap this day." Then, how extremely vain will the vanities of life appear, in comparison to that virtuous and godly course, which will meet the outbathing wonders of the last day with joy and the most triumphant realizations. May not our warning and entreaty voice be heard? May it not grieve strength in view of the bitter reflections of the death-hour, and the dreadful forebodings of the fearful future. The sublime principles upon which Christianity is based, command the respect and admiration of the world. Their purity is such that they force an homage, unwilling though it may, from the impudent. Who, think you, of the most prominent, is held in the greatest respect by those who make no professions of religion? Is he who is seen at the theatre

in the public ball-room—in the tipping shop—be whose garments of piety set loosely upon him—he who is the boon companion in the social hour? Most certainly it is not. The scoffer may like the association, may like the tress to God and the church, but in his heart he despises the traitor. But that one who makes the word of God the "man of his counsel," and the guide of his life—whose every day walk bears evidence that he has sat at Jesus's feet—who mirrors forth the Christian virtues in their greatest purity and perfection, looked up to even by the vile and impenitent, with mingled feelings of veneration and respect. A professing Christian commits a great mistake if he thinks to gain the favour of the world, by compromising his religious principles—by meeting vice half way—by averring in the least from the integrity of his pledged vows. We have heard of church members in this city, countenancing by their presence and association, scenes of festivity, where the "dance and the wine" formed a prominent element, and where the follies of worldliness ruled the hour. Not only so, but we have heard of Christian (professing) females, permitting themselves to be whirled through the prurient waltz, and the passion-inspiring Scotch-peddle, in these public assemblies; an exhibition in which common decency, much less feminine delicacy, should blush to participate. And so long as these things are permitted, the Christian church will fail to command respect, or to exert that influence upon the world which it should; but on the contrary, members of this class cause it to be looked upon with contempt, as making high professions, but indulging in base practices; the whole body is made to suffer detriment, from the evil example and practices of the few. Better, far better, for the glory of God and the good of the church, that the hand of excision were laid upon those who choose rather to feed upon the husks of this world than to eat the bread of eternal life; those whose professions and practices run counter to each other—those who wound the blessed Jesus in the house of his friends.—*Buffalo Christian Advocate.*

## Asia Open to the Church.

Starting from the Bosphorus, Asiatic Turkey, Persia, Hindostan, Ceylon, and other islands of the Indian Archipelago, Farther India, Loo-Choo, and the consular ports of China, have already been occupied by the church. Arabia, if we except Aden, is without a mission-station; but the only difficulties so far as the country is concerned, are its deserts and the roving character of its tribes. We know of nothing else, either in its people or governments, to intimidate the Church in her efforts for its evangelization. Within the Central Table-land and the Indian points, a mission has been established; and yet we are not aware of any really formidable difficulty in the way of so desirable a movement. In Siberia, promising missions were commenced some years since; but the last one was given up in 1840; the reason assigned being, the opposition of the Russo-Greek Church and the unsettled habits of the people. We feel satisfied, however, that vigorous efforts to send the gospel to the greatest plain in the world, would be eminently successful. Japan the one country presenting really formidable difficulties to the Church; and even there light is dawning. The Loo-Choo Islands are intimately connected with Japan, and there a missionary has been labouring for several years. We understand, too, that the Naval Missionary Society is about to reinforce its mission in Loo-Choo. China exerts a powerful influence over the people and the Government of that insular empire; and at Hong-Kong and the consular ports, large missions are in active operation. Large fleets of American and English whaling vessels are constantly floating on the coast, and looking in upon her shores. At this time the United States East India Squadron is about sailing from China to Japan, in the hope of forming with its government a treaty of friendship and commerce.

The population of those countries to which the Church now has access, is more than 550,000,000; while that of the countries in which there are no missions, is only a little over 65,000,000. Again, the positions now occupied by the Church, are so well calculated to be constant. From Western Asia the gospel will pass easily; southward, to Arabia; east to Afghanistan and Belochistan; north, to Turkestan; and onward to the western Steppes of Siberia. The stations in Hindostan command the vast peninsula; so with the stations in Farther India, while, from China, the way is direct and open to the Mongol tribes of the Table-land, the Tungusians of the Eastern Slope, and northward to the southern and eastern portions of the great northern Plain.

We observe further that in some of these countries the profession of Christianity expresses the native convert to no legalized persecution; in others it is shielded by the laws of the land; while in none are the converts subjected to trials greater than those endured by the primitive Christians. The work of conversion is going forward most cheerfully. In Asiatic Turkey, Persia, Hindostan, Ceylon, Burmah, Siam, and China, native Christian congregations have been gathered; and churches for the worship of God, rise where once stood the gorgeous temples of heathenism.

From these facts we feel prepared to say, first that the Church has no warrant or justification in withholding from the work of evangelizing Asia, the least moiety of her resources on the ground that the country is not open; and, secondly, that for the full and efficient operation of all the resources of the Church, Asia is open.

The existence of ancient, though corrupt forms of Christianity, in many parts of Asia, is a promising indication in reference to our subject. The Maronites occupy the steps of Lebanon; the Jacobites reside in Syria, and across the Tigris; and Armenians are scattered over Armenia, Mesopotamia, parts of Persia and India; the Greek Church extends through the districts of Aleppo, Damascus, and Jerusalem; while the Russo-Greek and military posts of Siberia. This blessed work has, indeed, commenced. Among the Armenians and Nestorians, in connexion with the missions of the Ameri-

can Board, a glorious awakening is going forward. The work will, doubtless, advance until all these sects, scattered as they are from Jerusalem to Okhotsk, shall awake, to a new spiritual life.

The recent improvements in ocean navigation and the surprising growth of commerce, tending as they do, to unite and socialize the nations of the earth, furnish a strong incentive to the Church. Powerful steamers have brought the farthest coast of Asia within a few weeks of Europe and America. The same line connects the whole southern sea-board of Asia, from Suez to Shanghai. A branch unites Bombay and Australia; and from present indications we infer that, in a very few years, United States steamers will bring Asia and the Pacific coast of North America within a few days of each other. The intercourse, commercial and otherwise, between Christian and Asia, is annually increasing. Merchants of every civilized nation receive their richest cargoes from these seas. The statistics of trade show with what spirit and success the enterprise of western nations is directed to the east; and the boundless resources of the Orient indicate that to this enterprise no limits can, at present, be prescribed. Christian science receives, through travellers and others, large contributions from Asia. Its animal mineral and vegetable kingdoms, attract the attention of the world; and the ancient ruins, recently discovered on its plains, are elucidating Bible history. The Dutch and Spanish possess valuable islands near its southern coast. European colonies stand its border from Aden to Hong Kong. Within the limits of Hindostan, the Danes, Portuguese, and French have colonial possessions; while the empire of British India covers an area of more than 1,000,000 square miles, and contains a population of 120,000,000.

The events of the last half-century, are full of encouragement to the Church. It has made rapid advance in spirituality; the missionary spirit has largely revived, and the success with which missionary operations have been crowned, is most gratifying. The frequent and stunning blows which the Papal power has received, indicate that the fall of Antichrist is at hand. The political aspect of the world at the present time, is deeply interesting. The Ottoman power, so terrible in story, is now moulded and directed by the sentiments of Christian nations; and the dominions of the East, forming as they do the connecting bond between Christendom and pagan countries, owe, in a great measure, their continued existence to European diplomacy. On the possessions of Protestant England the sun never sets, and her language now gives the name to the Pacific coast of North America, almost within hail of Asia, is gathering on its soil people out of every nation under heaven.—Observe, too, the present social condition of Europe. What mean those frequent and violent upheavings of society in the time of the French Revolution? The signs of the times indicate, we think, the approach of some great event. To many Christians they proclaim that "the heathen and the uttermost parts of the earth," as promised in the covenant of redemption, are soon to be brought to glorify in the name of Jesus Christ. *Condensed from the Methodist Quarterly Review.*

[FOR THE PROVINCIAL WRITERS.]

## Thoughts.

On reading an article in a New York Newspaper bearing the title of "The Affliction of the Women of England," to their sisters, the women of the United States of America.

I thought—and this is Woman! "gentle Woman" whose deeds of noble daring, and acts of christian fortitude resound through history's pages; whose love and sympathy for suffering humanity, have for long ages, been the subject of the Poet and the Painter.—Alas! one hand has fallen from the Diadem awarded thee, for list! thy voice is heard crying in the ranks of Slavery; meddle not with the "domestic institutions" of our fathers, let the Legacy of Slavery which was bequeathed to us, be transmitted to our posterity, and seek not by your unwarranted interference, to draw the odium of distant nations upon us.

I thought—worse than this fair lady—the curse of God, rests on Slavery, the blood of the brother cryeth for vengeance, and will not God avenge? Will the agonized death-cry of slaughtered hundreds, be silent in "that Day," when "the dead both small and great shall stand before the Judge." Will the wall of heathen idolatry, and the wall of human and divine, and so she will rise in deafening thunder—peals to echo forth the fearful doom of those who caused them, and who passed from earth—impenitent, and unrepentant.

I thought—and it is possible that wrath divine will rest on Women? Has she a mission given her from God to bid the tear of sorrow cease to flow, bind up the broken-hearted ones, and point the soul to Heaven? If so—will god which might and should have been accomplished, rise in "that great Day," and call for justice? I shuddered as a voice, within my soul, whispered a solemn and emphatic—"yes."

Again I thought—But what can Women do? She has no seat in Legislature's Halls; no voice when laws are made, alike opposed to human and divine,—and so she will!—what then is left for her? Again the whisper in my soul—*"She can pray."* Yes! my dear sisters let us pray, whenever we bend our knees in public or in private, for the "Slave"—approved by man's relentless cruelty, and by the laws of "free America" doomed to a living death; and God will hear the cry of faith.

Once more, I thought—Will prayer unloose the chains which bind the captive, and place the degraded sons of Africa, on their proper level, there to shine amidst the nations of the earth? From Holy Writ I take my answer. "Faith without works is dead," so we must work. In the sphere of "Woman's influence," let us labour, and our watchword shall be, "Liberty." We look in Turkey and Persia, to those, whose coffers overflow with riches gotten by "the traffic" of the blood of souls in their garments but we turn with tears to our dear Fatherland, on which a brighter day has dawned, whose Glorious Flag flies "Freedom to the Slave"; and we say, "Spurn from your shores the price of blood. Let not the sight and tears

of souls immortal, any more be woven in the busy loom of England. See! God hath given you heritage! Amongst your many thousand islands—see—and He "will give the increase."

I passed—and thought grew dizzy midst the onward rush of centuries—for my imagination far outran "Old Time," and breathless with the race I stood, in silent contemplation of the world when it was growing aged. Mountains reared their lofty summits to the clouds, and rivers rolled their mighty waters to the Ocean, as of yore; but towns and cities sent their varied hum of busy occupation to the skies, from haunts where solitude was wont to reign. Great nations had arisen as by magic, and, shaking off the dust of barbarism—which had enveloped soul and body as a mantle—stood hand in hand with those whose mighty minds had ruled the universe for ages. The giant power of steam had ransacked every Continent, bringing to light things hidden from Creation. Like lightning flash, sped the kind words of friendship East and West, and the cold Greenland held whispered converse with the sons of Patagonia. "Glad tidings of great joy" had rung through every land, till "the dark corners of the earth" shone "with the Sun of Righteousness." Pale superstition sought to hide her chains, for which no victim could be found; but folly wandered destitute in solitary places, mourning fallen thrones. No more the trump of war resounded, for "swords were beaten into ploughshares," and all earth's mighty armies flocked to the Standard of "the Prince of Peace."

Amidst this universal change, I sought the New-England every corner of the habitable globe I wandered—but in vain. *Man had grown human—and no woman's voice was heard, pleading the cause of Slavery.*—The vision fled—but on my mind I felt a deeper prophetic impress, that ere long, a brighter day would dawn on Africa's degraded race. God grant it may be so!

N. S., February 12th, 1853. AIDA.

## Perfect Love.

Perfect love, is love without mixture of malice, jealousy, or any carnal passion. It is love unvaried, constant, sincere and full, and it is the love of God. It is the love of the entire soul in a perfect, clear stream of active benevolence. It has its source in God, who is love, and flows immediately from him, so that perfect love always implies perfect union with the divine fountain. It is so precious, joyous and satisfying as holy love.

"O love divine! how sweetest art,  
When shall I find my willing heart,  
All taken up by thee?"

Perfect love casteth out all fear—all selfishness. All that fear which sin brings to the heart fears before its mild, resistless power. It casts out the fear of earthly sufferings. It trusts God, as it always implies faith. Poverty, sickness, disappointment, persecution, and all the numerous "ills that flesh is heir to," no longer disturb the soul which is in the enjoyment of perfect love.

"Nothing shall I fear of death,  
If I can but be true to God,  
It can't out of the fear of death,  
Perfect love enables the soul to triumph over death, for death has no sting which it has not extracted.—With perfect love there is bliss in dying.—It releases from all fear of hell and the day of general judgment. Dwelling in perfect love in this, the possessor of perfect love is already

and cannot fear of his complete redemption. It is not in the nature of love to fear; so that he that feareth (servilely) may be assured that he is "not made perfect in love." The apostle's language does not imply that "John was not writing about a thing which was not made perfect in it."

The attainability of perfect love cannot be denied. John says: "Herein is our love made perfect." "In him verily is the love of God perfected." "There is no fear in love; but perfect love casteth out fear." "God is love, and he that dwelleth in him, abideth in love, and his love is perfected in him; and he that loveth not, abideth in death." "Who loveth his brother, abideth in the love of God which he hath seen; and his love is perfected in him; and he that loveth not, abideth in death." "Who loveth his brother, abideth in the love of God which he hath seen; and his love is perfected in him; and he that loveth not, abideth in death."

Perfect love! There is sweetness in the thought; but no tongue can tell the bliss attending its enjoyment. I like the poetic prayer of Charles Wesley:

"O grant that nothing in my soul  
May dwell, but thy pure love alone!  
O may thy love possess me wholly,  
O may I never be from thy dear love!  
My every act, word, thought be love."

Religious Telescope.

## Keeping Folks in Meeting.

When Mr. Moody—Handkerchief Moody—was on a journey, in the western part of Massachusetts, he called on a brother in the ministry, on Saturday, thinking to spend the Sabbath with him, if agreeable. The man appeared very glad to see him, and said, "I should be very glad to have you stop and preach for me to-morrow, but I feel ashamed to ask you."

"Why, what is the matter?" said Mr. Moody.

"Your people have got into such a habit of going out before meeting is closed, that it seems to be an imposition on a stranger."

"If that is all, I must and will stop and preach for you," was Mr. Moody's reply.

When the Sabbath day came, and Mr. Moody had opened the meeting and named the subject, he looked round on the assembly, and said:

"My hearers, I am going to speak to two kind of folks to day, *saints and sinners.*—Sinners, I am going to give you your portion first, and I would have you give good attention."

When he had preached to them as long as he thought best, he paused, and said,

"Here, sinners, I have done with you now, you may take your hats and go out of the meeting-house as soon as you please."—But all tarried and heard him through.

## All we have Loved must Fade.

To the breath of every flower,  
The stamp of all of Earth,  
"To the sigh, that's born each hour,  
To chill the voice of mirth.  
All that we've learned the most to prize,  
That makes the heart's delight—  
The eye best loves to look upon,  
Is always first to light.

We watch the cloud in yonder hear's,  
Pressing coming storm,  
Yet not more true, that warning given,  
Than of decay's sure dawn.  
The tree that fell the lightning's stroke,  
Long tower'd over all,  
But when the storm in fury broke,  
It was the first to fall.

The bud that Spring's warm sunbeam kiss'd,  
First wand'ring o'er the plain,  
I've ever seen, is early smil'd,  
From Flora's blooming train.  
So on the cheek where beauty beams,  
Youth's roses, fast will fade,  
And hearts that glow with fancy's dreams,  
Some passing cloud will shade.

I know the smiles that now are light—  
The eye of love's own hue—  
The tones my list'ning ear delight,  
Will fade as others do.  
I know that heart that mine is pressing,  
Like mine will pulseless lie,  
The hopes our pathway blessing,  
In utter darkness die.

'Tis strange—our hearts still pleading,  
Bare and swift, receding,  
The morrow's shade consumes,  
I see in every bud that blows,  
In every leaf that falls,  
On all beneath the sunlight glows,  
"What most we love will fade."

## A Letter from a beloved daughter to her Father.

[The following letter will be read with great interest, and we trust, will stimulate and encourage many to seek and obtain the blessing of eternal sanctification.]

MY DEAR FATHER,—I feel impatient to see you—to communicate to you God's great love and goodness to me during the past year. I am sure it will rejoice your heart to hear that both your children have been made possessors of "sanctifying grace," and are now rejoicing in the "full assurance of faith." This is strong language. I used to think it so. But blessed be God, I cannot now so sufficiently expressive to tell the love I feel towards him. Perhaps it will be well to tell you some of my previous exercises of mind. For several years I have at times felt sweet communion with God my heavenly Father, and have in the time of sorrow and self-reproach felt that I had a sustaining principle within. And more than this, I have felt perfect submission to His will. Still those feelings were fluctuating. Sometimes hope, and at other times fear preponderated. I believed that I was a child of God, but I had not enough of the "spirit of adoption," to enable me to cry with unwavering confidence "Abba Father." You know, my dear Father, that it was with great "fear and trembling," I took charge of the "Friday Class." But I bless God that it has been of great benefit to me, to be thus actively engaged in His Church. And lately I have been much blessed in both my classes; and have sought for myself, and also urged upon the attention of my members the duty and privilege of a "full salvation."

Last Saturday evening, while listening to you in your prayer meeting, while speaking of the responsibilities of the office of a leader, I think the Lord fully convinced me, not only of my individual accountability, but also that of those committed to my care. I felt that meeting almost crushed to the earth, and resolved to give up my classes unless God would more fully qualify me to work for Him. I had almost come to the conclusion that I had lost the blessing of justification. I could not doubt the genuineness of my conversion. Oh! no! If ever God pardoned a guilty and ungodly sinner, He did your poor unworthy Me.—But oh! how painful have I been to "the grace given," unto me. Still, I bless the God of all grace, that though my sins rose up as mountains, and "reached almost to heaven," Slavery in its exercise was higher, and I was forgiven.

Last Sunday afternoon, when my dear husband was going to the Sunday School, he asked me to pray that God would pour down the spirit of conviction upon the Children. I knelt to pray; but I could not pray for them. I tried to pray for my dear Mother, I could not! The Holy Spirit suggested, pray for a full Salvation for yourself. I did write in agonizing prayer, resolved not to give over till I obtained my suit.—Still I could not weep. I rose from my knees, took my babe in my arms, and felt for a moment almost discouraged. Again I lifted up my heart to God, saying, *Lord here is my heart take it just as it is.* Thou hast softened it. Take it. Thou hast promised to give me a heart of flesh in return. That moment the offering was accepted through Christ my Saviour. I fell.—Oh! yes,—I felt, I know I did, the blood applied—that new heart was given. Oh! with what rapture did my soul exult in the infinitude of the atonement. I saw its unbounded efficacy, as sufficient to cleanse the world, and to present them with myself, faultless before the throne. How sweet was my reliance on my Saviour. Still, I could not venture to say that I had received that great blessing until Tuesday evening after Mrs. C. and my dear husband professed it. I had believed "unto righteousness," but not till then did I make my confession with the mouth unto Salvation. Then I rose to tell the people that God had thus, so greatly blessed me, determined however to be cautious; but my tongue was loosed, out of the abundance of my heart, the mouth spake, and I could not avoid exclaiming, "The blood of Jesus Christ His Son cleanseth from all Sin." I cannot tell you how happy we are. The language of my heart now is—

"Now then my God, thou hast my soul;  
No longer, but thine! for my dear love!  
O may thy love possess me wholly,  
O may I never be from thy dear love!  
My every act, word, thought be love."

Two fine young seamen were awakened during an outpouring of the Spirit. They were companions, and took their places among the serious, in company. They were urged to give themselves to Christ and his service. They were taught the nature of the consecration requisite to a full faith. All sin must be repented of, forsaken, repudiated for ever. Vicious companions must be abandoned, and a bold profession of adhesion to Christ made, both on shore and on ship-board. One of them consented to these terms, embraced Christ, and became a joyful convert. The other, fearful of persecution and trial among his shipmates, refused, and forsaking his converted friend, plunged anew into the frivolities and vices of a sinful life.

Consent and Refusal.

The action of these young men, appears to a cursory observer! Standing in precisely similar positions, subject to kindred influences, exposed to the same dangers, they diverged from each other at one simple point. One of them consented to the claims of Christ, and became a joyful convert. The other, fearful of persecution and trial among his shipmates, refused, and forsaking his converted friend, plunged anew into the frivolities and vices of a sinful life.

Consent and Refusal.

The action of these young men, appears to a cursory observer! Standing in precisely similar positions, subject to kindred influences, exposed to the same dangers, they diverged from each other at one simple point. One of them consented to the claims of Christ, and became a joyful convert. The other, fearful of persecution and trial among his shipmates, refused, and forsaking his converted friend, plunged anew into the frivolities and vices of a sinful life.

## Coming Home.

Glad words! The waters dash upon the prow of the gallant vessel. She stands on the deck and the winds woo her ringlets as she looks anxiously for head lands of hope. In thought there are warm kisses on her lips, soft hands on her temples. Her arms press her to a throbbing heart, and one voice, sweeter than all the rest whispers, "My Child!" Coming home! Full of bursting joy her young heart, and she seeks the cabin to give her joy vent in blessed tears.

Coming home! The best room is set apart for his chamber. Again and again have loving hands folded away the curtains,

## THE FURTHER RESULT.

The above letter led the Father, to resolve on the attainment of a similar blessing—and on Monday morning last, "God granted him that which he requested."  
Feb. 23, 1853.

## Look Right Up.

During a revival of religion in one of the Eastern States some years since, the pastor of the church where the work was going on encountered one of those cases of religious convictions where there seems to be an uncommon strong tendency to look the wrong way for help. The person alluded to had been, for some days, or perhaps weeks, under deep serious impressions, and apparently deeply in earnest. Others who had been impressed at the same time were rejoicing in a good hope through grace; and some who had started much later towards the kingdom had also entered it. Still this particular person found no comfort. He had been religiously educated, and seemed thoroughly to understand in theory the way of salvation; but a practical application of it in his own case seemed out of the question. It told that he was a sinner, lost and helpless, he would say he knew it, but did not feel it as he should do. If the minister pointed him to Jesus Christ as an all-sufficient Saviour, and told him that there was no other name given under heaven whereby he could be saved, he would reply that he had no doubt of this, but that the great difficulty with him was to get that faith, so indispensable in order to his coming to Christ;—that he was striving for that all the while.

The minister saw full well where his difficulty lay. He was trying to do the work himself, which Divine grace alone could do. He was endeavouring to feel more and more sinful, thinking that then he would be prepared to come to Christ, and with all his efforts was striving to begot within himself that faith which is the gift of God alone.

Seeing, therefore, that the enquirer's mental vision was turned wholly in upon himself, instead of upward toward the cross, the minister said to him, "Suppose you had fallen into a well and were looking for help? If you just stood looking around you, down at the bottom, what would you see but the wet, dark, dismal bottom of the well? There would be no light, and no one to help. You might stand there ever so long, thinking how bad off you were, and how low you held yourself out, if you only had something to do with it; but this would not profit you. If you wish for light and the needed help, what can you do but look up to the top of the well—look right up; and if it is to be had, you'll have it."—Look right up! That's it," said the poor troubled sinner—the idea appearing to flash at once into his mind;—"yes, that's it; I have been all the while looking at myself, instead of looking up to Christ. I see it now. It's just what I needed—salvation from yourself, and not by the works of men. I must look to the top of the well."

That evening was an evening long upon at least one soul. The poor benighted inquirer, who had so long been lingering on the threshold of the kingdom, and had been passing by and entering in, had at last himself found the way. His clouds and darkness had been dispersed before the rising Sun of Righteousness. He had learned to look to the top of the well.—*Presbyterian.*

## Anti-Pedo-Baptist Sentiments—Circumcision.

CONTINUED.

In order to avoid too great length in my last, I was obliged to conclude my letter without concluding the argument respecting Baptism coming in the place of Circumcision, shall therefore devote this number to that subject.

Baptism serves the same leading purpose as circumcision. Each is designed as a token or sign, and so no more stiff-necked. "Baptism serves the same leading purpose as circumcision. Each is designed as a token or sign, and so no more stiff-necked. "Baptism serves the same leading purpose as circumcision. Each is designed as a token or sign, and so no more stiff-necked. "Baptism serves the same leading purpose as circumcision. Each is designed as a token or sign, and so no more stiff-necked."

## Consent and Refusal.

Two fine young seamen were awakened during an outpouring of the Spirit. They were companions, and took their places among the serious, in company. They were urged to give themselves to Christ and his service. They were taught the nature of the consecration requisite to a full faith. All sin must be repented of, forsaken, repudiated for ever. Vicious companions must be abandoned, and a bold profession of adhesion to Christ made, both on shore and on ship-board. One of them consented to these terms, embraced Christ, and became a joyful convert. The other, fearful of persecution and trial among his shipmates, refused, and forsaking his converted friend, plunged anew into the frivolities and vices of a sinful life.

Consent and Refusal.

The action of these young men, appears to a cursory observer! Standing in precisely similar positions, subject to kindred influences, exposed to the same dangers, they diverged from each other at one simple point. One of them consented to the claims of Christ, and became a joyful convert. The other, fearful of persecution and trial among his shipmates, refused, and forsaking his converted friend, plunged anew into the frivolities and vices of a sinful life.

## Coming Home.

Glad words! The waters dash upon the prow of the gallant vessel. She stands on the deck and the winds woo her ringlets as she looks anxiously for head lands of hope. In thought there are warm kisses on her lips, soft hands on her temples. Her arms press her to a throbbing heart, and one voice, sweeter than all the rest whispers, "My Child!" Coming home! Full of bursting joy her young heart, and she seeks the cabin to give her joy vent in blessed tears.

Coming home! The best room is set apart for his chamber. Again and again have loving hands folded away the curtains,

Both circumcision and baptism, then serve substantially the same purpose as signs or tokens, viz, the purifying, washing, or putting away of sins. On the parts of adults who submitted to the one or the other, and to God, they signified that they believed, in the necessity of being purified by the Spirit, and their hope of obtaining it.



while on the part of a condescending Deity they signified His readiness to do it for them, if they would seek it.

Circumcision was the seal of God's covenant with Abraham and his seed, yet being un-circumcised." Rom. iv. 4. A seal is that which confirms an agreement between two parties; or it is an expression of approval of some act, by one possessed of power and authority to do it.

It is not in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

It could not be in this sense that the expression must be understood in Rom. iv. 4. "Abraham believed God, and it was accounted unto him for righteousness, and he received the sign of circumcision as a seal of the righteousness which he had, yet being un-circumcised."

Obituary Notice.

ISAAC GORDEN, OF TIDBISH, N. B.

The subject of this Memoir, ISAAC GORDEN, was the eldest of ten children of Jonathan and Elizabeth Gordon, and the first of these called to give an account of his stewardship. He was born at Tidbish in the County of Westmoreland, New Brunswick, February 17th, 1795, and died within a few rods of his birth-place, August 25th, 1852, and a sorrowing widow and numerous family mourn their bereavement.

Half a century ago opportunities for the acquisition of knowledge were "like angel visits—few and far between," and of the want which at that time was felt to be general, my father suffered a considerable share. Often has he adverted to his rude manner of obtaining the simple rudiments of instruction from the use of the rind of birch-trees as paper, and a corner of a slate preserved with care among a half-dozen of learners. But his deficiency was in part supplied by his natural genius; and his eagerness to gain knowledge was compensated by the acquirement of all that the obscurity of his native village would permit. He was thus enabled to converse freely with those of his own capacity upon subjects of utility.

In early life his thoughtfulness upon divine things was manifest; and, being blessed with a docile disposition, this was sometimes tried by the following passages: "Then were seal unto them, repent, and be baptized every one of you in the name of Jesus Christ, for, 'in order to'—the remission of sins, and ye shall receive the gift of the Holy Ghost, for, the promise, (i.e. of the Holy Ghost) is to you, and to your children, and to all that are afar off, even as many" (i.e. of those that are afar off—the Gentiles) "as the Lord our God shall call."—viz., by the Gospel. Acts iii. 38, 39. Again, consult the following passage: "Repent, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord,"—meaning when the Holy Ghost should descend upon them—"Ye are the children of the promise, and of the Covenant which God made with your fathers, saying unto Abraham, and in thy seed shall all the kindreds of the earth be blessed."

"Unto you, first, God, having raised up His son Jesus, sent Him to bless you, inasmuch as ye are every one of you justified by His blood. That, is, (the Jews) having the promise of a Messiah, and of the Spirit, made to them, were laid under an obligation to repent; and the fact is, that the children of the promise are Abraham's seed, was their encouragement to believe in Christ, and turn from their sins. Now let me ask, does not all this language of the Apostle go to prove, that the Jews to whom he preached were under the Abrahamic dispensation, or covenant still, and does he not hereby show that he considered the Christian dispensation, no other than the Abrahamic Covenant of Grace? Certainly—also shows that baptism was not the seal of this Covenant. Again, what did Peter rest the right of Cornelius the Roman Centurion to the ordinance of Baptism? See Acts x, 47, and xi, 16-17. Was it not on the fact that they had received the Baptism of the Holy Ghost, and why that they were to be baptized? Because that was the blessing included in the promise to Abraham and his seed, and God having given "the like gift as He did to us," says he, "what was I that I could withstand?"

Let the reader weigh well the above, as I shall have occasion hereafter to refer to it to save time and room.

Both Circumcision and Baptism serve as a species of initiatory rite, i.e., a rite by which they enter upon the service of God, and the privilege of becoming members of His dispensation, and by which they are taken and reckoned among those to whom God's promises are made. Neither, be it observed, is spoken of, as a door into the Church, and a prerequisite to the reception of the blessings of the Covenant, under ordinary circumstances. Gen. xvii. 14. "And the uncircumcised man child whose flesh of his foreskin is not circumcised, shall be cut from his people; he hath broken my Covenant." This was because the Command to Parents was unquestionable, and neglect, a palpable act of disobedience. Nor was this on the child, (i.e. if coming to years when capable, and desirous of associating with God's people in God's services, he could have the ordinance performed, and so be admitted as fully as if he had received it in infancy.

Yet his law and penalty were not, except in ordinary circumstances, enforced; for, when in the wilderness, the Israelites neglected the ordinance on account of their circumstances, God still owned them, as His people.—See Josh. v. 2, 3, 4. In like manner Baptism should, where the candidate has not been baptized in infancy, be administered to the penitent inquirer after the way to Zion, not as a prerequisite for the Lord's Supper, after confession of sin, and a sincere teaching, but as an acknowledgement of guilt and moral pollution, and of the necessity, and desire, for purification from Sin by the Spirit and blood of Christ Jesus. Repent and be baptised every one of you in the name of Jesus Christ, for, (in order to) the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is to you, &c. is the inspired direction. But God did not confine the blessing of pardon and purity to those who were baptised, for we see above that Cornelius and his fellow listeners to the words of Peter, received the blessing needed and promised, first, and the seal afterwards, probably, to show the fully believing stress on ordinances, however divine in their origin, as essential to pardon, holiness, or heaven.

Not to further prove what I have advanced, but to show that it cannot be denied by our opponents, I quote a passage from Noel p. 182—"As both are initiatory rites of religious systems, and both are tokens of divine Covenants, so both are ordered to be applied to those who are previously united to the Covenant." Here the truth is allowed, but the inference which forms the concluding part of the extract is one of those palpable mistakes into which careless writers often fall. Just observe, he admits them to be initiatory rites, but to be ordered to be administered in the Covenants of which these are the initiatory rites. Initiatory, signifies something which is introductory. If in they need no introduction, let me quote one more passage—Noel p. 179. "Circumcision, being the initiatory rite, which introduced the external privileges of the Abrahamic Covenant, was a token of the Covenant, and a sign that God required repentance and piety in those whom he promised to bless."

If you desire to be wiser, think yourself not wise enough. He that instructs one by his school; he that thinks himself wise enough to instruct himself, hath a fool to his master.

Be not angry that you cannot make others as you wish them to be, since you cannot make yourself what you wish to be.

(To be Continued.)

Provincial Wesleyan

THURSDAY, MARCH 9, 1853.

Revivals.

The set time to favour Zion has come. Our exchanges from the United States have seen weeks past contained the most pleasing accounts of the revival and extension of the work of God in various evangelical churches. Among these, we are glad to find that the ancient spirit of revival is felt in a large degree by the Methodist Episcopal Church. We should suppose, judging from the notices we have seen of the revival in West, North and South, that thousands of precious souls, through the evangelistic agency of Methodism in that country, have been converted from the error of their way, and gathered within the ample pale of the Church.

The work of sanctification is proceeding joyfully, as well as that of justification,—a very delightful and encouraging feature in these revival seasons. As ministers and people are sanctified by the Spirit of God, the more power will they possess for the great work of preaching the Gospel to the world. At Woodstock we have nothing very special, except that our congregations are very good, and the week-night services are held particularly times of refreshing from the Lord.

I am often refreshed in reading the accounts in the Provincial Wesleyan from different fields of labour, and among others, I sometimes see places mentioned where I have laboured in former days. I am glad to find that the seed sown by those who are on the downhill side of life, being watered by others whom God raised up, is springing up and bringing forth fruit. I was particularly pleased to hear from my old Circuit, where, in all, I spent five happy years, Miramichi, not only that the Lord is blessing the labours of His servant in his ordinary work of preaching the Gospel, but that he is putting forth his energies for the relief of the people belonging to the Connexion. I hope the call made by Sister S. and her beloved Sister P. will be most cordially and liberally responded to, and that when the time comes for the Bazaar, they may have a number of articles both useful and ornamental to offer to the public. I might say many things of that people which would save of God, but one thing I feel bound to say, that a more liberal and willing people, according to their means I never laboured with. I hope therefore that our friends throughout the Provinces will help them in right good earnest, and by doing so they will greatly serve the cause of Methodism in this country, and the United States, respecting the Fisheries, but he postponed the communication of his views on that Despatch in consequence of the pressure of other correspondence on the same subject, and left it unnumbered on my table.

You will inform the Mayor of Halifax, and the numerous and influential body of Memorialists, that their Petition was laid before Her Majesty, who was pleased to receive the same very graciously.

The Inhabitants of Halifax may rely on the determination of Her Majesty's Government, in the pending commercial negotiation with the United States of America, the interests of the North American possessions of Her Majesty will be carefully considered,—the prospectively added to our former stock, which makes this important document have completely the number of Scholars for last time been increasing every Sabbath. Last Lord's day, I was very much struck with the full appearance of our spacious Lecture Room, and ascertained that 225 children were actually present. I think a more interesting sight, so fraught with hope for the future, could scarcely be witnessed. An abundant tea was provided by the liberality of parents and friends, and 285 happy faces surrounded the festive board. A few addresses, and some good singing by the children, closed the entertainment. With respect to the singing, I ought to state, that when our Sabbath School sermons were preached a few weeks ago, 50 children of both sexes, selected and trained by the Rev. Jeremy Wilmut, took the place of our regular choir—self not the least efficient in the Province—and astonished and pleased us all with their efficient management of some anthems, in addition to the hymns sung by them in the regular service. In our present choir, and in the prospect for the future in this respect, we are happily supplied.

When we had a public meeting for organizing a Sabbath School Society on the Conference plan. The Superintendent was in the chair—the speakers on the platform were all from among ourselves,—and better advocacy of the cause I have no wish to hear. Two of them were formerly scholars in the school; both of them are now acceptable local preachers, and one of them, a candidate for the ministry to be presented at our next District meeting. Our Sabbath School is now, as all Wesleyan Sabbath Schools ought to be, "in union with the British Conference."

Our tried friend, Judge Wilmut, is our Superintendent for the ensuing year.

St. John Circuit.

The following brief note from the Superintendent of the St. John Circuit will occasion gladness in many hearts. We shall be glad to receive the fuller account of the good and great work promised.

MY DEAR BROTHER,—The Lord is blessing the result of His Spirit. He is justifying penitent believers and blessing the justified, with a full Salvation every day. I shall soon write you a fuller account of this blessed visitation from above. S. G. KNIGHT. St. John, N. B., Feb. 25, 1853.

Alexander Campbell and his Doctrines.

We clip the following from a very sensible and sensible article in the British Recorder.—As the writer lives in the region where Campbell is less known and his fruits are but too evident, his opinion is certainly entitled to some weight. Is Alexander Campbell a man better qualified as a translator of the Scriptures than those hunted "Episcopalists" who translated our present received version?—N. Y. Rec.

As to the character and doings of Alexander Campbell, I must say this: A large portion of our wisest and most pious men agree that he has done more mischief to the Baptist cause than any man has ever done in this continent. In his general avowed entitled to weight, and to make you distrust such a man? Especially when you hear what his unambiguous condemnation is founded on; namely, I. A bitter vituperative spirit, poured out upon those of his denomination who are members of the Church. II. An arrogant claim of new light, and a contemptuous and scornful spitting upon the long-established opinions of all the venerable luminaries of the Church who have gone before him, III. A general spreading of which is perceptible in the Address to the two editions of the teaching that a speculative, historical faith is all that is necessary to baptism, and that every man is adequate, with his natural faculties, to the obtaining of such faith; the consequence of which is the introduction into the Church of thousands of ignorant, credulous, and the lowering of the standard of religion. IV. The magnifying of baptism to a disproportionate importance in the eyes and feelings of Baptists, and to the just offence of the Christian world.

Woodstock Correspondence.

MY DEAR BROTHER,—I have for sometime past had it in contemplation to write you a few lines, and now avail myself of a few leisure moments to perform this duty. I assure you I am truly glad to hear of your continued success in the Provincial Wesleyan, a paper which, while conducted as it has been, must and will be a blessing, not only to our own people, but to all others who will give it an attentive perusal. It is just growing into notice in this fine part of New Brunswick, and has taken a wide circulation. Our esteemed friend Charles H. Conell has taken upon him the management of the subscription list. Would it not be well if in every Circuit, there could be found a brother who would become agent for this paper? Could not a much larger amount of good accomplished? I am happy to inform you that upon this Circuit the Lord has been pleased to pour out His Spirit in the awakening and conversion of souls. Previous to Brother ALLISON'S leaving the Circuit, he commenced preaching at Victoria Corner, and formed a small society. This place presenting, as we thought, a good field for the introduction of our doctrine and discipline; Brother FINNEY, my colleague, was induced to give it a considerable share of his attention, and a few weeks since he held a series of meetings in that place, which have resulted in about forty joining us upon trial. Last Sunday I preached

The Way that God Works.

The Rev. Joseph Marsh, in a letter to Zion's Herald, dated South Scituate, Feb. 25th, says:—

Bro. Wise—I wrote to you yesterday that I was in the midst of a revival. It is going on the river is rising higher and higher, and appears to be bearing down all before it. Error is going away to truth; astonishment is taking hold of the people. An Unitarian Deacon rises up and says:—

This is the work of the Spirit of God. I rejoice in it. I hope it will continue. A Calvinist says: "I am satisfied now that this is of God." Another: "I am revived, I am stirred up. I rejoice in God to see what I do." An Episcopalian says—bursting into tears—"No man here has more reason to rejoice than I have, to see what God is doing for my family." A leading Unitarian (formerly says) "I stand here a wonder! a changed man. I never thought when I went to that altar, what I should find there! I did not think I should ever have with my Unitarian principles. I thought I was enclosed in brass. I was sincere in my error. I have been in error for years. I must tear it down! Help me, my friend! You know me; you know my past life. God hath done a double work in my soul! It God could save me there, I am not a man in the world who cannot save. I have fought against this very thing that is going on here. But I am a changed man. There is no one of you that can tell the struggle that has been going on in my soul for the last few days! I bless God for what he hath done for me!"

The Fisheries.

The important item of intelligence below was pointedly forwarded to us last week from the Provincial Secretary's Office.—The following Reply to the Address of the Mayor and Citizens of Halifax, on the subject of the Fisheries, was received by the last mail. Copy.

Downing Street, 3rd February, 1853. Sir,—My predecessor, Sir John Pakington, received your Despatch, No. 13, of the 2nd September last, transmitting two Addresses adopted by a Public Meeting at Halifax, on the subject of the pending negotiations between this country and the United States, respecting the Fisheries; but he postponed the communication of his views on that Despatch in consequence of the pressure of other correspondence on the same subject, and left it unnumbered on my table.

You will inform the Mayor of Halifax, and the numerous and influential body of Memorialists, that their Petition was laid before Her Majesty, who was pleased to receive the same very graciously.

The Inhabitants of Halifax may rely on the determination of Her Majesty's Government, in the pending commercial negotiation with the United States of America, the interests of the North American possessions of Her Majesty will be carefully considered,—the prospectively added to our former stock, which makes this important document have completely the number of Scholars for last time been increasing every Sabbath. Last Lord's day, I was very much struck with the full appearance of our spacious Lecture Room, and ascertained that 225 children were actually present. I think a more interesting sight, so fraught with hope for the future, could scarcely be witnessed. An abundant tea was provided by the liberality of parents and friends, and 285 happy faces surrounded the festive board. A few addresses, and some good singing by the children, closed the entertainment. With respect to the singing, I ought to state, that when our Sabbath School sermons were preached a few weeks ago, 50 children of both sexes, selected and trained by the Rev. Jeremy Wilmut, took the place of our regular choir—self not the least efficient in the Province—and astonished and pleased us all with their efficient management of some anthems, in addition to the hymns sung by them in the regular service. In our present choir, and in the prospect for the future in this respect, we are happily supplied.

When we had a public meeting for organizing a Sabbath School Society on the Conference plan. The Superintendent was in the chair—the speakers on the platform were all from among ourselves,—and better advocacy of the cause I have no wish to hear. Two of them were formerly scholars in the school; both of them are now acceptable local preachers, and one of them, a candidate for the ministry to be presented at our next District meeting. Our Sabbath School is now, as all Wesleyan Sabbath Schools ought to be, "in union with the British Conference."

Our tried friend, Judge Wilmut, is our Superintendent for the ensuing year.

St. John Circuit.

The following brief note from the Superintendent of the St. John Circuit will occasion gladness in many hearts. We shall be glad to receive the fuller account of the good and great work promised.

MY DEAR BROTHER,—The Lord is blessing the result of His Spirit. He is justifying penitent believers and blessing the justified, with a full Salvation every day. I shall soon write you a fuller account of this blessed visitation from above. S. G. KNIGHT. St. John, N. B., Feb. 25, 1853.

Alexander Campbell and his Doctrines.

We clip the following from a very sensible and sensible article in the British Recorder.—As the writer lives in the region where Campbell is less known and his fruits are but too evident, his opinion is certainly entitled to some weight. Is Alexander Campbell a man better qualified as a translator of the Scriptures than those hunted "Episcopalists" who translated our present received version?—N. Y. Rec.

As to the character and doings of Alexander Campbell, I must say this: A large portion of our wisest and most pious men agree that he has done more mischief to the Baptist cause than any man has ever done in this continent. In his general avowed entitled to weight, and to make you distrust such a man? Especially when you hear what his unambiguous condemnation is founded on; namely, I. A bitter vituperative spirit, poured out upon those of his denomination who are members of the Church. II. An arrogant claim of new light, and a contemptuous and scornful spitting upon the long-established opinions of all the venerable luminaries of the Church who have gone before him, III. A general spreading of which is perceptible in the Address to the two editions of the teaching that a speculative, historical faith is all that is necessary to baptism, and that every man is adequate, with his natural faculties, to the obtaining of such faith; the consequence of which is the introduction into the Church of thousands of ignorant, credulous, and the lowering of the standard of religion. IV. The magnifying of baptism to a disproportionate importance in the eyes and feelings of Baptists, and to the just offence of the Christian world.

The Way that God Works.

The Rev. Joseph Marsh, in a letter to Zion's Herald, dated South Scituate, Feb. 25th, says:—

Bro. Wise—I wrote to you yesterday that I was in the midst of a revival. It is going on the river is rising higher and higher, and appears to be bearing down all before it. Error is going away to truth; astonishment is taking hold of the people. An Unitarian Deacon rises up and says:—

This is the work of the Spirit of God. I rejoice in it. I hope it will continue. A Calvinist says: "I am satisfied now that this is of God." Another: "I am stirred up. I rejoice in God to see what I do." An Episcopalian says—bursting into tears—"No man here has more reason to rejoice than I have, to see what God is doing for my family." A leading Unitarian (formerly says) "I stand here a wonder! a changed man. I never thought when I went to that altar, what I should find there! I did not think I should ever have with my Unitarian principles. I thought I was enclosed in brass. I was sincere in my error. I have been in error for years. I must tear it down! Help me, my friend! You know me; you know my past life. God hath done a double work in my soul! It God could save me there, I am not a man in the world who cannot save. I have fought against this very thing that is going on here. But I am a changed man. There is no one of you that can tell the struggle that has been going on in my soul for the last few days! I bless God for what he hath done for me!"

The Fisheries.

The important item of intelligence below was pointedly forwarded to us last week from the Provincial Secretary's Office.—The following Reply to the Address of the Mayor and Citizens of Halifax, on the subject of the Fisheries, was received by the last mail. Copy.

Downing Street, 3rd February, 1853. Sir,—My predecessor, Sir John Pakington, received your Despatch, No. 13, of the 2nd September last, transmitting two Addresses adopted by a Public Meeting at Halifax, on the subject of the pending negotiations between this country and the United States, respecting the Fisheries; but he postponed the communication of his views on that Despatch in consequence of the pressure of other correspondence on the same subject, and left it unnumbered on my table.

You will inform the Mayor of Halifax, and the numerous and influential body of Memorialists, that their Petition was laid before Her Majesty, who was pleased to receive the same very graciously.

The Inhabitants of Halifax may rely on the determination of Her Majesty's Government, in the pending commercial negotiation with the United States of America, the interests of the North American possessions of Her Majesty will be carefully considered,—the prospectively added to our former stock, which makes this important document have completely the number of Scholars for last time been increasing every Sabbath. Last Lord's day, I was very much struck with the full appearance of our spacious Lecture Room, and ascertained that 225 children were actually present. I think a more interesting sight, so fraught with hope for the future, could scarcely be witnessed. An abundant tea was provided by the liberality of parents and friends, and 285 happy faces surrounded the festive board. A few addresses, and some good singing by the children, closed the entertainment. With respect to the singing, I ought to state, that when our Sabbath School sermons were preached a few weeks ago, 50 children of both sexes, selected and trained by the Rev. Jeremy Wilmut, took the place of our regular choir—self not the least efficient in the Province—and astonished and pleased us all with their efficient management of some anthems, in addition to the hymns sung by them in the regular service. In our present choir, and in the prospect for the future in this respect, we are happily supplied.

When we had a public meeting for organizing a Sabbath School Society on the Conference plan. The Superintendent was in the chair—the speakers on the platform were all from among ourselves,—and better advocacy of the cause I have no wish to hear. Two of them were formerly scholars in the school; both of them are now acceptable local preachers, and one of them, a candidate for the ministry to be presented at our next District meeting. Our Sabbath School is now, as all Wesleyan Sabbath Schools ought to be, "in union with the British Conference."

Our tried friend, Judge Wilmut, is our Superintendent for the ensuing year.

St. John Circuit.

The following brief note from the Superintendent of the St. John Circuit will occasion gladness in many hearts. We shall be glad to receive the fuller account of the good and great work promised.

MY DEAR BROTHER,—The Lord is blessing the result of His Spirit. He is justifying penitent believers and blessing the justified, with a full Salvation every day. I shall soon write you a fuller account of this blessed visitation from above. S. G. KNIGHT. St. John, N. B., Feb. 25, 1853.

Alexander Campbell and his Doctrines.

We clip the following from a very sensible and sensible article in the British Recorder.—As the writer lives in the region where Campbell is less known and his fruits are but too evident, his opinion is certainly entitled to some weight. Is Alexander Campbell a man better qualified as a translator of the Scriptures than those hunted "Episcopalists" who translated our present received version?—N. Y. Rec.

As to the character and doings of Alexander Campbell, I must say this: A large portion of our wisest and most pious men agree that he has done more mischief to the Baptist cause than any man has ever done in this continent. In his general avowed entitled to weight, and to make you distrust such a man? Especially when you hear what his unambiguous condemnation is founded on; namely, I. A bitter vituperative spirit, poured out upon those of his denomination who are members of the Church. II. An arrogant claim of new light, and a contemptuous and scornful spitting upon the long-established opinions of all the venerable luminaries of the Church who have gone before him, III. A general spreading of which is perceptible in the Address to the two editions of the teaching that a speculative, historical faith is all that is necessary to baptism, and that every man is adequate, with his natural faculties, to the obtaining of such faith; the consequence of which is the introduction into the Church of thousands of ignorant, credulous, and the lowering of the standard of religion. IV. The magnifying of baptism to a disproportionate importance in the eyes and feelings of Baptists, and to the just offence of the Christian world.

The Way that God Works.

The Rev. Joseph Marsh, in a letter to Zion's Herald, dated South Scituate, Feb. 25th, says:—

Bro. Wise—I wrote to you yesterday that I was in the midst of a revival. It is going on the river is rising higher and higher, and appears to be bearing down all before it. Error is going away to truth; astonishment is taking hold of the people. An Unitarian Deacon rises up and says:—

This is the work of the Spirit of God. I rejoice in it. I hope it will continue. A Calvinist says: "I am satisfied now that this is of God." Another: "I am stirred up. I rejoice in God to see what I do." An Episcopalian says—bursting into tears—"No man here has more reason to rejoice than I have, to see what God is doing for my family." A leading Unitarian (formerly says) "I stand here a wonder! a changed man. I never thought when I went to that altar, what I should find there! I did not think I should ever have with my Unitarian principles. I thought I was enclosed in brass. I was sincere in my error. I have been in error for years. I must tear it down! Help me, my friend! You know me; you know my past life. God hath done a double work in my soul! It God could save me there, I am not a man in the world who cannot save. I have fought against this very thing that is going on here. But I am a changed man. There is no one of you that can tell the struggle that has been going on in my soul for the last few days! I bless God for what he hath done for me!"

The Fisheries.

The important item of intelligence below was pointedly forwarded to us last week from the Provincial Secretary's Office.—The following Reply to the Address of the Mayor and Citizens of Halifax, on the subject of the Fisheries, was received by the last mail. Copy.

Downing Street, 3rd February, 1853. Sir,—My predecessor, Sir John Pakington, received your Despatch, No. 13, of the 2nd September last, transmitting two Addresses adopted by a Public Meeting at Halifax, on the subject of the pending negotiations between this country and the United States, respecting the Fisheries; but he postponed the communication of his views on that Despatch in consequence of the pressure of other correspondence on the same subject, and left it unnumbered on my table.

You will inform the Mayor of Halifax, and the numerous and influential body of Memorialists, that their Petition was laid before Her Majesty, who was pleased to receive the same very graciously.

The Inhabitants of Halifax may rely on the determination of Her Majesty's Government, in the pending commercial negotiation with the United States of America, the interests of the North American possessions of Her Majesty will be carefully considered,—the prospectively added to our former stock, which makes this important document have completely the number of Scholars for last time been increasing every Sabbath. Last Lord's day, I was very much struck with the full appearance of our spacious Lecture Room, and ascertained that 225 children were actually present. I think a more interesting sight, so fraught with hope for the future, could scarcely be witnessed. An abundant tea was provided by the liberality of parents and friends, and 285 happy faces surrounded the festive board. A few addresses, and some good singing by the children, closed the entertainment. With respect to the singing, I ought to state, that when our Sabbath School sermons were preached a few weeks ago, 50 children of both sexes, selected and trained by the Rev. Jeremy Wilmut, took the place of our regular choir—self not the least efficient in the Province—and astonished and pleased us all with their efficient management of some anthems, in addition to the hymns sung by them in the regular service. In our present choir, and in the prospect for the future in this respect, we are happily supplied.







The Mountains.

I love, I love the mountains, With their summits arching high, Reposing in their grandeur, Against the clear blue sky.

Temperance.

"I Shall Never be a Drunkard" A TRUE STORY.—BY PROFESSOR ALDEN. As John and Henry were going home from school, they saw, at a distance, a number of boys following a man who was moving slowly along the road.

Lime and Lime Spreading.

I have frequently observed the different modes of putting on lime as a fertilizer. Some farmers haul it from the kiln in winter time to the fields where they design to spread the coming year, and put it in large heaps, or in rows, or in long bushes, or upward, in a heap; there it is designed to be slacked by the winter and spring rains.

For the Boys.

Now, boys, hats off and heads up; I want to talk to you on temperance. Listen, look sharp, and see that nothing is lost. Who is that man yonder? See how he reels from side to side, now forward, then quick step, then straight up, and again lurch to one side.

Agriculture.

Terra-Culture. We direct attention to the following article from the Oswego Times, Dec. 20, on an important discovery in Agriculture.—We have not been a little interested by the announcement of a paper containing a mass of matter relative to a late discovery of a principle of natural law in vegetation, by Mr. Russell Comstock of Mahoningville, Dutchess Co., New York.

Miscellaneous.

The Pommel Hammer. A valuable medical work, recently published in London, by Richard Reece, which has not yet, however, been reprinted in the United States, furnishes the following singular article:—This simple instrument was invented by the late Admiral Henry, to pommel and rub the body of the patient affected with rheumatism.

Illustrations of Locomotive Speed.

Dr. Lardner, in his lately published Economy of Railways, thus endeavours to convey to the unpractised reader the enormous speed of a locomotive going at the rate of seventy miles an hour, in round numbers, 105 feet in the course of a second.

Little Things.

Little drops of acid, Make the mighty river, And the peasant land, Thus little things, Make the mighty things, Of Eternity.

Interesting Paragraphs.

THE ADVANTAGES OF PAINTING.—Mr. B., a well known metropolitan painter, once told us that on one occasion an old woman from the country came into his printing office with an old Bible in her hand.

Astonishing Delusion.

The Washington Republic states that Capt. Robt. Perry, a gentleman of respectable standing, and of considerable means, recently visited with others a band of gipsies, near Bristol post office, Anne Arundel county, Md., in order to see if they could put them on the trail of the robbers of a store in the neighbourhood.

Miscellaneous.

A RELIC OF ANTIQUITY.—We saw yesterday a Roman gold coin of such antiquity as will astonish many of our readers. It was struck under Antonius Pius, in the year 130 of the Christian era, when Antonius adopted Marcus Elius Aurelius Antonius his son and successor.

Miscellaneous.

FLATTERY.—Soon after Dr. Johnson issued his celebrated Dictionary, a literary society of ladies appointed some of their number a committee to wait on him and express their approbation of his work.

Miscellaneous.

AN ACTUAL OCCURRENCE.—In the Court of General Sessions, one day last week, before Judge Parsons, the following circumstance actually occurred:—An Irishman was arraigned for some petty crime, when he was asked the usual question upon the reading of the indictment, whether he was guilty or not guilty.

Miscellaneous.

THE LEAD TREE.—To a piece of zinc fasten a wire, crooked in the form of a worm of a still; let the other end of the wire be fastened to a cork. You then put spring water into a cork, to which you add a small quantity of sugar of lead, thrust the zinc into the bottle, and with the cork at the end of the wire fasten it up.

Miscellaneous.

A CHILLING INTERVIEW. In Professor Goodrich's "British Eloquence," we find the following quaint anecdote, illustrative of the ascendancy of Lord Chatham—William Pitt—over the Earl of Newcastle.

Miscellaneous.

BELOUCHER'S FARMER'S ALMANAC, FOR THE YEAR OF OUR LORD 1853. For Sale by the Subscriber at No. 8 Hollis Street, and at the WESTMAN and Book Stores in the Province.

Miscellaneous.

BOOKS For Christmas and New Year! At the Westman Book-Room, 136 Argyle Street, B. State, a package was received by the last E. Mail containing a number of valuable and interesting books, suitable for CHRISTMAS and NEW YEAR GIFTS.

Miscellaneous.

FOR COUGHS, COLDS, CROUP AND WHOOPING COUGH. DR. FRASER'S FINE CHERRY WHEAT-BREAD is the frequent cause of the weather being so cold, Coughs, Croup, Asthma, Irritation of the Lungs, Hoarseness, and other ailments, which are cured, and the system restored to its former vigour, by using Dr. Fraser's Cherry Wheat-Bread.

Miscellaneous.

PROSPERITY OF LIME IN CONSUMPTION. A GENTLEMAN of the neighboring city of Charlottetown, who was so afflicted with the disease of the chest, was induced to administer Dr. Fraser's Cherry Wheat-Bread, and in a few days he was enabled to resume his usual course of life.

Miscellaneous.

GREAT MEDICAL DISCOVERY. DR. ROSEN NERVOUS CORDIAL.—This medicine is the only preparation which reaches the nervous system, and is therefore the most valuable and efficacious remedy for all nervous affections.

Miscellaneous.

HOLLOWAY'S OINTMENT. A CRUELLE SETS ASIDE HIS CRUTCHES AFTER TWENTY YEARS SUFFERING. Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th, 1852.

Miscellaneous.

ANOTHER SURPRISING CURE OF ULCERATED BAD LEGS, DYSBILIA, AND GENERAL ILL HEALTH. Copy of a Letter from Mr. M. H. Draper, of Kentucky, dated March 1st, 1852.

Miscellaneous.

CERTAIN REMEDY FOR SCROFULIC HUMOURS. COPY OF A LETTER FROM MESSRS. WALKER AND CO. CHEMISTS, BARRA, DUNDEE.

Miscellaneous.

BELOUCHER'S FARMER'S ALMANAC, FOR THE YEAR OF OUR LORD 1853. For Sale by the Subscriber at No. 8 Hollis Street, and at the WESTMAN and Book Stores in the Province.

Miscellaneous.

BOOKS For Christmas and New Year! At the Westman Book-Room, 136 Argyle Street, B. State, a package was received by the last E. Mail containing a number of valuable and interesting books, suitable for CHRISTMAS and NEW YEAR GIFTS.

Miscellaneous.

FOR COUGHS, COLDS, CROUP AND WHOOPING COUGH. DR. FRASER'S FINE CHERRY WHEAT-BREAD is the frequent cause of the weather being so cold, Coughs, Croup, Asthma, Irritation of the Lungs, Hoarseness, and other ailments, which are cured, and the system restored to its former vigour, by using Dr. Fraser's Cherry Wheat-Bread.

Miscellaneous.

PROSPERITY OF LIME IN CONSUMPTION. A GENTLEMAN of the neighboring city of Charlottetown, who was so afflicted with the disease of the chest, was induced to administer Dr. Fraser's Cherry Wheat-Bread, and in a few days he was enabled to resume his usual course of life.

Miscellaneous.

GREAT MEDICAL DISCOVERY. DR. ROSEN NERVOUS CORDIAL.—This medicine is the only preparation which reaches the nervous system, and is therefore the most valuable and efficacious remedy for all nervous affections.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

THE WORLD IN A DROP OF WATER.—The microscope has shown that a drop of water, though it may appear to be a simple and uninteresting substance, is in reality a vast and complex world, teeming with life and activity.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

HOLLOWAY'S OINTMENT. A CRUELLE SETS ASIDE HIS CRUTCHES AFTER TWENTY YEARS SUFFERING. Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th, 1852.

Miscellaneous.

ANOTHER SURPRISING CURE OF ULCERATED BAD LEGS, DYSBILIA, AND GENERAL ILL HEALTH. Copy of a Letter from Mr. M. H. Draper, of Kentucky, dated March 1st, 1852.

Miscellaneous.

CERTAIN REMEDY FOR SCROFULIC HUMOURS. COPY OF A LETTER FROM MESSRS. WALKER AND CO. CHEMISTS, BARRA, DUNDEE.

Miscellaneous.

BELOUCHER'S FARMER'S ALMANAC, FOR THE YEAR OF OUR LORD 1853. For Sale by the Subscriber at No. 8 Hollis Street, and at the WESTMAN and Book Stores in the Province.

Miscellaneous.

BOOKS For Christmas and New Year! At the Westman Book-Room, 136 Argyle Street, B. State, a package was received by the last E. Mail containing a number of valuable and interesting books, suitable for CHRISTMAS and NEW YEAR GIFTS.

Miscellaneous.

FOR COUGHS, COLDS, CROUP AND WHOOPING COUGH. DR. FRASER'S FINE CHERRY WHEAT-BREAD is the frequent cause of the weather being so cold, Coughs, Croup, Asthma, Irritation of the Lungs, Hoarseness, and other ailments, which are cured, and the system restored to its former vigour, by using Dr. Fraser's Cherry Wheat-Bread.

Miscellaneous.

PROSPERITY OF LIME IN CONSUMPTION. A GENTLEMAN of the neighboring city of Charlottetown, who was so afflicted with the disease of the chest, was induced to administer Dr. Fraser's Cherry Wheat-Bread, and in a few days he was enabled to resume his usual course of life.

Miscellaneous.

GREAT MEDICAL DISCOVERY. DR. ROSEN NERVOUS CORDIAL.—This medicine is the only preparation which reaches the nervous system, and is therefore the most valuable and efficacious remedy for all nervous affections.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

THE WORLD IN A DROP OF WATER.—The microscope has shown that a drop of water, though it may appear to be a simple and uninteresting substance, is in reality a vast and complex world, teeming with life and activity.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

HOLLOWAY'S OINTMENT. A CRUELLE SETS ASIDE HIS CRUTCHES AFTER TWENTY YEARS SUFFERING. Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th, 1852.

Miscellaneous.

ANOTHER SURPRISING CURE OF ULCERATED BAD LEGS, DYSBILIA, AND GENERAL ILL HEALTH. Copy of a Letter from Mr. M. H. Draper, of Kentucky, dated March 1st, 1852.

Miscellaneous.

CERTAIN REMEDY FOR SCROFULIC HUMOURS. COPY OF A LETTER FROM MESSRS. WALKER AND CO. CHEMISTS, BARRA, DUNDEE.

Miscellaneous.

BELOUCHER'S FARMER'S ALMANAC, FOR THE YEAR OF OUR LORD 1853. For Sale by the Subscriber at No. 8 Hollis Street, and at the WESTMAN and Book Stores in the Province.

Miscellaneous.

BOOKS For Christmas and New Year! At the Westman Book-Room, 136 Argyle Street, B. State, a package was received by the last E. Mail containing a number of valuable and interesting books, suitable for CHRISTMAS and NEW YEAR GIFTS.

Miscellaneous.

FOR COUGHS, COLDS, CROUP AND WHOOPING COUGH. DR. FRASER'S FINE CHERRY WHEAT-BREAD is the frequent cause of the weather being so cold, Coughs, Croup, Asthma, Irritation of the Lungs, Hoarseness, and other ailments, which are cured, and the system restored to its former vigour, by using Dr. Fraser's Cherry Wheat-Bread.

Miscellaneous.

PROSPERITY OF LIME IN CONSUMPTION. A GENTLEMAN of the neighboring city of Charlottetown, who was so afflicted with the disease of the chest, was induced to administer Dr. Fraser's Cherry Wheat-Bread, and in a few days he was enabled to resume his usual course of life.

Miscellaneous.

GREAT MEDICAL DISCOVERY. DR. ROSEN NERVOUS CORDIAL.—This medicine is the only preparation which reaches the nervous system, and is therefore the most valuable and efficacious remedy for all nervous affections.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

THE WORLD IN A DROP OF WATER.—The microscope has shown that a drop of water, though it may appear to be a simple and uninteresting substance, is in reality a vast and complex world, teeming with life and activity.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

HOLLOWAY'S OINTMENT. A CRUELLE SETS ASIDE HIS CRUTCHES AFTER TWENTY YEARS SUFFERING. Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th, 1852.

Miscellaneous.

ANOTHER SURPRISING CURE OF ULCERATED BAD LEGS, DYSBILIA, AND GENERAL ILL HEALTH. Copy of a Letter from Mr. M. H. Draper, of Kentucky, dated March 1st, 1852.

Miscellaneous.

CERTAIN REMEDY FOR SCROFULIC HUMOURS. COPY OF A LETTER FROM MESSRS. WALKER AND CO. CHEMISTS, BARRA, DUNDEE.

Miscellaneous.

BELOUCHER'S FARMER'S ALMANAC, FOR THE YEAR OF OUR LORD 1853. For Sale by the Subscriber at No. 8 Hollis Street, and at the WESTMAN and Book Stores in the Province.

Miscellaneous.

BOOKS For Christmas and New Year! At the Westman Book-Room, 136 Argyle Street, B. State, a package was received by the last E. Mail containing a number of valuable and interesting books, suitable for CHRISTMAS and NEW YEAR GIFTS.

Miscellaneous.

FOR COUGHS, COLDS, CROUP AND WHOOPING COUGH. DR. FRASER'S FINE CHERRY WHEAT-BREAD is the frequent cause of the weather being so cold, Coughs, Croup, Asthma, Irritation of the Lungs, Hoarseness, and other ailments, which are cured, and the system restored to its former vigour, by using Dr. Fraser's Cherry Wheat-Bread.

Miscellaneous.

PROSPERITY OF LIME IN CONSUMPTION. A GENTLEMAN of the neighboring city of Charlottetown, who was so afflicted with the disease of the chest, was induced to administer Dr. Fraser's Cherry Wheat-Bread, and in a few days he was enabled to resume his usual course of life.

Miscellaneous.

GREAT MEDICAL DISCOVERY. DR. ROSEN NERVOUS CORDIAL.—This medicine is the only preparation which reaches the nervous system, and is therefore the most valuable and efficacious remedy for all nervous affections.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

THE WORLD IN A DROP OF WATER.—The microscope has shown that a drop of water, though it may appear to be a simple and uninteresting substance, is in reality a vast and complex world, teeming with life and activity.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

HOLLOWAY'S OINTMENT. A CRUELLE SETS ASIDE HIS CRUTCHES AFTER TWENTY YEARS SUFFERING. Copy of a Letter from Mr. Thompson, Chemist, Liverpool, dated August 20th, 1852.

Miscellaneous.

ANOTHER SURPRISING CURE OF ULCERATED BAD LEGS, DYSBILIA, AND GENERAL ILL HEALTH. Copy of a Letter from Mr. M. H. Draper, of Kentucky, dated March 1st, 1852.

Miscellaneous.

CERTAIN REMEDY FOR SCROFULIC HUMOURS. COPY OF A LETTER FROM MESSRS. WALKER AND CO. CHEMISTS, BARRA, DUNDEE.

Miscellaneous.

BELOUCHER'S FARMER'S ALMANAC, FOR THE YEAR OF OUR LORD 1853. For Sale by the Subscriber at No. 8 Hollis Street, and at the WESTMAN and Book Stores in the Province.

Miscellaneous.

BOOKS For Christmas and New Year! At the Westman Book-Room, 136 Argyle Street, B. State, a package was received by the last E. Mail containing a number of valuable and interesting books, suitable for CHRISTMAS and NEW YEAR GIFTS.

Miscellaneous.

FOR COUGHS, COLDS, CROUP AND WHOOPING COUGH. DR. FRASER'S FINE CHERRY WHEAT-BREAD is the frequent cause of the weather being so cold, Coughs, Croup, Asthma, Irritation of the Lungs, Hoarseness, and other ailments, which are cured, and the system restored to its former vigour, by using Dr. Fraser's Cherry Wheat-Bread.

Miscellaneous.

PROSPERITY OF LIME IN CONSUMPTION. A GENTLEMAN of the neighboring city of Charlottetown, who was so afflicted with the disease of the chest, was induced to administer Dr. Fraser's Cherry Wheat-Bread, and in a few days he was enabled to resume his usual course of life.

Miscellaneous.

GREAT MEDICAL DISCOVERY. DR. ROSEN NERVOUS CORDIAL.—This medicine is the only preparation which reaches the nervous system, and is therefore the most valuable and efficacious remedy for all nervous affections.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

THE WORLD IN A DROP OF WATER.—The microscope has shown that a drop of water, though it may appear to be a simple and uninteresting substance, is in reality a vast and complex world, teeming with life and activity.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.

Miscellaneous.

THE CANADA LAND COMPANY. TO THE INTENDING EMIGRANTS FROM NOVA SCOTIA. The Canada Land Company has the honor to inform you that they have a large tract of land for sale in the Province of New Brunswick, and in the County of Miramichi.