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Poetry.

For the Wesleyan.

THE WIDOWER.

I view thy pictured loveliness,
It seems to mock me from the frame,
Naught save thy men's now can bless,
My heart can ne'er be glad again.

I turn to this deserted room,
Thine own in past, and happy hours,
But all is changed,—sorrow, and gloom,
Have withered life's bright flowers.

Thy men's with me everywhere,
Thy lute, though long ago unstrung,
The treasured echo seems to bear
Of the last joyous strain it rung.

And the book, my gift long, long ago,
Two ringlets in its pages hide,
Placed there by thee, full well I know,
My heart's cherished one, my bride!

She still thou art, but oh! not here,
For I have laid thee in the grave,
The flowers that once to thee were dear
Lightly above thine ashes wave.

And our children kiss the tiny buds,
Blending with them sweet thoughts of thee,
Thy blessed mem'ry, and their love
Are all of joy that's left to me.

Our youngest darling lips the prayer
It was thy wont at eve to hear,
I mark her sweet, and earnest air,
And deem thy spirit hovering near.

But we shall meet again, mine own,—
For in the bright and happy land
Where death, and sin are all unknown,
I'll greet thee mid an angel band!

When my orphaned ones, sad, and lone,
Cling closer to this widowed heart,
I'll point them to the heavenly home,
Where the loved never more may part.

Baltimore, Md.

SPRING IS COMING.

Hark! I hear an angel sing!
Angels now are on the wing,
And their voices, singing clear,
Tell us that the Spring is near.

Do not thou hear then, gentle one!
Do not thou see the glorious sun
Rising higher in the sky,
As each day he passes by?

Just beyond yon cliff of snow,
Silver rivers brightly flow:
Smiling woods and fields are seen,
Mantled in a robe of green.

Birds and bees, and brooks and bowers,
Tell us all of vernal hours;
There the birds are weaving lays
For the happy Spring time days.

Spring breezes kisses bring
From the ruby lips of Spring—
And her choir, of warblers made,
Soon will give a serenade.

Look! oh, look! in the southern sky
Mirrors flowers of every dye;
Flipping o'er yon flowery plain—
Spring is coming back again!

Winter's toggery is old,
Rotten is its every fold—
And our portion of the globe
Soon will don a fairer robe.

Spring is coming! shout for joy
Man and woman, girl and boy;
Soon you'll hear her busy hums—
Yes—she comes! she comes! she comes!

Baltimore, Md.

Christian Miscellany.

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

The Completeness of Scripture.

A book is a common thing, and yet it is almost impossible to overrate its influence. Who can determine the effect exerted by the Iliad of Homer on the Grecian mind, or by the Aeneid of Virgil on the Roman? What has not the Koran been to the whole Mohammedan world? Take the works of some of our own more distinguished poets and writers, and how marvellously have their writings modified our habits of thought, and given complexion to the whole of our national character! Our language, our literature, our institutions, have all been moulded and cast according to the expressed ideas of some

of those great master-spirits who sway the world by the power of their genius. They made no pretensions to a divine revelation: They laid no claim to supernatural authority. They never set themselves forth as the sealed or the sent of God. And yet their writings produced effects which no infinite mind can determine.

What, then, must be the influence of a book which professes to have come immediately from God, accompanied with the highest sanctions, addressing itself to man's interior nature, moving and acting in the higher region of spiritual life, and aiming at nothing less than the perfect development of a true humanity? Not only does the written word claim an equal influence with the living utterance of truth by living men, but it ascends to higher ground. Sounds are fleeting things, and in constant danger of being lost. And if retained, they are more than likely to become mixed and impure as they pass from one to another. All oral tradition undergoes essential, though it may be insensible modifications, and ere long loses its distinctness. What is written is permanent. Nor can any alteration be introduced or attempted without the probability of an earlier or later discovery. Thus it was that the possession of one age became the inheritance of the next, and each successive age became possessed of a richer inheritance till the book of God was completed, and delivered to man impressed with the broad seal of heaven. The Bible was not all composed at one and the same time. It is made up of several books, the production of separate and independent minds, and written at wide intervals of time. Each book was a great chapter in the historic life or progress of humanity, and handed that humanity on to a still more advanced point. Instead of each generation having to begin anew from the mere rudiments, it took up all that had gone before, and looked forward to the real manhood of the race. Revelation was a gradual discovery, not only meeting but anticipating the longings of the human soul, and lifting it up into a higher region of spiritual life. It was this progressive development which kept humanity ever fresh and ever living, by the communication of the most quickening influence. In proportion as truth was revealed was the power heightened by which to act on the interior nature of man; and hence the true, the perfect manhood of our race, could only come with a perfect revelation. "So long as humanity was growing, it grew. But when the manhood of our race was reached, when man had attained his highest point, even union with God in his Son, then it comes to a close. It carries him up to this—his glorious goal, to the perfect knitting again of those broken relations, through the life and death and resurrection of Him in whom God and man were perfectly atoned. So long as there was anything more to tell, any new revelation of the name of God, any new relations of grace and nearness into which he was bringing his creatures—so long the Bible was a growing, expanding book. But when all is given—when God, who, at divers times, spake to the world by his servants, had now spoken his last and fullest word by his Son—then to this book, the record of that word of his, there is added no more, even while there is nothing more to add." This perfect revelation is, "beyond compare, the most perfect instrument—the only adequate organ of humanity—the organ and instrument of all the gifts, powers, and tendencies, by which the individual is privileged to rise above himself, to leave behind and lose his individual phantom self, in order to find his true self in that distinctness where no division can be—in THE ETERNAL I AM—THE EVER-LIVING WORD, of whom all the elect, from the archangel before the throne to the poor wrestler with the Spirit until the breaking of day, are but the fainter, and still fainter echoes."

One idea runs through all Scripture, that it has one grand central fact, terminating in one great central person, and that person no

other than the Incarnate One who appeared in our world as "God manifested in the flesh." It is, throughout, the history of man as distinct from nature. Not of man only, but of man in his moral and spiritual relations. It reveals how he can be reconciled to God, and through this reconciliation, the harmony of his nature be restored; how he may become one with God, and through this union, one with the whole moral and spiritual universe. This was the specific end for which the Saviour appeared, and to this one end all Scripture points. Not that the Bible is wanting in diversity. It exhibits a variety and a richness not to be found anywhere else. Being a book for all nations and for all ages, it could not fail, from its very fulness, to present the greatest possible diversity. And yet, manifold and diversified as are its contents, it is the only book which anticipates and provides for the wants of humanity. It is this, its universal adaptation to the deep and felt needs of our nature, which gives to it so distinctive and divine a character. Its provisions are spread out with the magnificence and the fulness of more than a royal banquet. Nor is there a child of want excluded. It is the marriage-feast of that divine Bridegroom who has come to espouse humanity, and take it into indissoluble union with himself, and to which every one has uninterrupted access who will take and put on the wedding garment. It is only at this table of the Great King that the soul of man can be fed, his spiritual life nourished, his moral nature perfected. Whosoever eateth of this bread shall live forever. A Scripture which left a single want unsatisfied, or a single hurt unhealed, would not be a Scripture for man, with his deep consciousness of sin and need. And, therefore, let the progress and the improvement of humanity be what they may, Scripture is still in advance. It can educate the most instructed, and lead the highest of our race to still higher ground. It is true that it took ages on ages to complete the revelation of God to man, and that the development of man's spiritual life was determined by the progress of revelation, till He came who embodied all truth in himself, and who, through that truth, was to quicken humanity into the life of God. But now that the revelation is complete, it must necessarily possess in itself all that is requisite for the perfecting of the manhood of our race—the unfolding of the spiritual life in man.

The Bible needs no evidence to prove its divinity. The best argument for the Bible is the Bible. As a record of the life of humanity, it appeals to every man's own individual consciousness. There it leaves its pretensions and its claims. If it has not its echo within the spirit of man, we may reason for ever about evidence, and for ever we shall make no advance. So long as it is a thing in debate, and still to be proved, so long it will be neither power nor blessing to the soul. As light can only reveal light, so the truth of God can never be perceived and felt within till we take it up and make it part of our own moral being. The moment that we unite ourselves with that which we would know, all doubt is at an end, all demonstration "as superfluous as when, upon a day of coronation, a champion rides forth and, with none but loyal hearts beating in unison with that multitudinous voices which have hailed his king and theirs, flings down his glove, and challenges any that will gainsay the monarch's right to the crown which has just been set upon his brow." The witness in himself is all that the Christian needs; and with this he can challenge every enemy of his faith. Firm is the ground which he occupies:—unyielding is his hold of God's living truth.

If truth be the one grand element by which the inner man is to be strengthened, and on which it is to live, then we must labour, and study to make that truth our own. It is like some inexhaustible mine into which we may, day by day, introduce the shaft, and bring up still richer treasure. It is a mine which can never be worked through, and whose hidden contents can never be used up.

Let the days of our years in this lower world be however prolonged, and let our recurring needs be however diversified or however frequent, here we have opened to us an infinite fulness—the fulness of the Godhead. It by a simple dependence on this fulness, myriads of human souls have been nourished unto eternal life, it cannot but be all-sufficient to our necessities. We rise at once into the infinite; and if there be in the divine nature that which is sufficient to its own eternal satisfaction, there must also be what is adequate to every finite and dependent nature. This is the distinctive excellence of the divine revelation, that it takes us away from the logical reasonings and metaphysical abstractions of the schools, and brings us into immediate contact and union with a living person, and tells us that our life is in His life. Hence the import of our Lord's words—"because I live ye shall live also." All life passes over from Him to us, and the perfection of this life will consist in the final filling-up or satisfying of our whole nature forever.

Nor can it be denied that these Scriptures have impressed and moulded the most kindly spirits of our race; that they have done more for the unfolding of the higher and nobler life of man than all the other books which the world has ever produced. The great thoughts which CHRIST set stirring in the human soul have had a glorious outcoming in the past history of the church; and a grander development still awaits them. Mightier spirits are coming to the birth. The age of true men is at hand. A more god-like race will yet people the earth, and leave their deeper footprints behind. But let the progress of man be what it may, and let the conditions of the world be what they may, there will be found in the deeper sayings of the book of God that which is equal to all demands, and humanity will continue to be nourished till it take on its last grand type in the resurrection of the dead and the life everlasting.

The Bible, then, is a book for study. It is THE BOOK—the book for the world, and for the world's humanity. It has been given us not to admire, but to receive. We must nourish it if we are to be nourished by it. And the men who live on this divine word, who incorporate it into their own nature, and make it part of themselves, will be the world's true men. None of your sickly sentimentalists, but men of soul—made of divine stuff, and filled with the spirit of JESUS CHRIST. Such men are needed now to prepare the world for the coming age of life, and such men only will be fitted to meet the claims and requirements of that age when it does come. Let us press into their ranks. Let us sit down with these more earnest spirits, and study God's book. Collect the world's library, and what is the relation of the Bible to the whole? How is it that the one is in advance of the many? How is it that the one set in motion the minds of all the men who claim the authorship of these books? What a meaning and significance there must be in the Bible—what a depth and fulness—what endless and inexhaustible fruitfulness! Whatever life, or freedom, or blessedness, humanity now enjoys, is to be traced to this one book; nor will the book be exhausted till the historical and spiritual life of our race is finally and for ever perfected.—Pathway.

Cure for a Heavy Heart.

The following method of "driving dull care away," was recommended by Howard, the celebrated philanthropist:—

"Set about doing good to somebody. Put on your hat and go visit the sick and the poor; inquire into their wants, and minister to them. Seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this medicine, and always find it the best antidote for a heavy heart."

Family Circle.

Perseverance.

Charles Cranbrook sat by his little work-bench, busily employed in making a small box, or trunk, as he chose to call it. Its form was peculiar, his tools were blunt, and the hard wood made his work no easy task. The perspiration stood in drops on his forehead, and the quick motion of his hands showed that he was very tired. "My son," said Mrs. Cranbrook, who happened to see him thus engaged, "you look very weary. Lay aside your tools for a time, and rest yourself."

"I wish to finish my trunk very much, and I am not tired," Charles answered, but a moment's thought told him that he had not uttered the exact truth; so he added the words "not very." As these words were not spoken until Mrs. Cranbrook had gone into the house, they did not affect his expressions, so far as she was concerned. How careful young people should be, aye, and old people too, to speak the truth, the whole truth, and nothing but the truth.

After sunset, Charles brought in his trunk, and placed it on the table near where his father was sitting.

"What have you there?" said Mr. Cranbrook.

"My newly-invented trunk," said Charles, and he began to point out all its advantages.

"It is very well done," said his father, handing it to Mr. Stone, a neighbour, who had come in to spend the evening.

"Did you invent this, Charles?" he asked.

"Yes, sir."

"How long did it take you to make it?"

"I have been at work upon it since breakfast."

"Yes," said Mrs. Cranbrook, "the poor boy has been at work upon it all day long. He must be very tired."

"He must be a persevering boy. That is a good sign. When I see a smart boy who is persevering, I am sure he will make a man."

"I was very tired," said Charles, "before I got through with it, but I thought I would not stop till I finished it."

"That was right," said Mr. Stone, "always make it a rule to finish whatever you undertake."

"Charles undertakes too many things to finish them all."

"That is unwise, but it is a habit that is easily corrected. When you take a fancy to do a thing, think it over before you begin it, think whether you will be able to finish it, and whether it is worth finishing. By this means, you will engage in fewer plans, and will be able to execute them all. Let this be your motto, 'A persevering boy will surely make a man.'"

Charles was pleased with the praise bestowed upon his perseverance by Mr. Stone. Let us see how well he deserved it.

On the next Monday school began, and as usual, Charles was in his place. If you had entered the school-room about ten o'clock in the forenoon, you might have seen him sitting at his desk, gazing with a vacant look about the room. Before him lay a slate, with a large sum in division upon it.

"What is the matter, Charles?" said the teacher, "have you nothing to do?"

"I cannot get the answer to this sum," said Charles, in a tone that would leave one to suppose that he was a greatly injured boy.

"Have you tried to get it?"

"Yes, sir."

"How hard?"

"I have done it all over."

"How many times?"

"Once."

"I do not call that trying hard. Give your whole attention to it, and go over it again, step by step, with great care, and you will, I doubt not, get the answer."

Charles was accustomed to follow the directions of the teacher, or rather he had no idea of disobeying his teacher. He went over his sum again, and though not with fixed attention, he detected several mistakes, but the result was that he did not come so near getting the answer as he did

before. He turned over his slate as though the case was a hopeless one. At length the teacher, seeing him unemployed, said "Charles, have you got the answer to that sum?"

"No, sir, I cannot get it."

"Bring it here."

Charles did so. The teacher ran his eye over it, and then said, "Charles, there is no difficulty whatever about this sum. You know how to do it. All that is wanted is a little attention and perseverance."

"I have been over it twice."

"That matters not. You must keep at it till you get it right, if you have to go over it ten times, or a hundred times. You will never make a scholar unless you acquire more perseverance."

Charles went to his seat, but did not seem disposed to concentrate his efforts on the sum. The teacher observing it, told him in a kind but decided tone, that he would not be permitted to leave the school house till the sum was done. Charles, being thus compelled to work, succeeded in getting the answer before twelve o'clock.

In the afternoon a similar scene was enacted in connexion with a Latin sentence.

Was Charles a persevering boy? Was Mr. Stone's commendation just? Like a great many boys, he was persevering in his play; he was persevering so long as the object in which he engaged was pleasant to himself. There is really no true perseverance in this. True perseverance will lead one to hold on to a thing, though it be not interesting—to finish whatever we undertake, whether we get weary of it or not. True perseverance will prevent one from growing weary in well-doing. It will lead us to hold on to the right, whatever temptations we may meet with. Perseverance is important everywhere; it is very important here.—Those only succeed who persevere to the end, and those only will obtain the crown.—*W. M. Friend.*

Practical Wisdom.

A poor widow, with a large family of children dependent on her exertions for their support, in remitting the annual price of the religious paper she was taking, remarked that she "could not afford to do without it; that in other expenditures she could afford to make retrenchments, but the paper she must have for the benefit of herself and family."

"She could not afford to do without it," probably because she felt that she was more than remunerated for the expense by its weekly visits to her household. In the education of her children, it was the cheapest, the best, and the most impressive form in which it could be communicated; imparting to them a knowledge of the world, and especially of the Church of Christ; exhibiting its principles, enforcing its morals, and furnishing examples and illustrations of its practical influence upon the heart and the life. From its weekly perusal, in the mere matter of acquiring knowledge, they gained from it more than from any other single source, and perhaps more than from all other sources combined. And often a single miscellaneous article, bearing upon domestic economy—a single fact or recipe—was of more advantage to her than the cost of the paper for a whole year. It also proved to her an efficient aid in the management of her household. She found in it many a suggestion profitable to herself, prompting her to a greater cheerfulness and activity in the discharge of her responsible duties, and to a firmer trust in the good providence of God. And with greater ease and effect could she impress upon youthful charge the counsels which she had thus gathered from the experience and observation of others wiser than herself. These are among the considerations which caused her to feel that she could not afford to do without her familiar religious newspaper.

But the value of a religious paper is often greatly underrated. Many a Christian family in comparatively easy circumstances are under the impression that it is an unnecessary expense. And there are ministers too, and elders, who seem not to have estimated the power of this instrumentality up-

on the great interests of the Church. But if they will inquire who among their members are the most consistent, active and zealous Christians, and who contribute most liberally to the institutions of the gospel at home and abroad, they will find them, with rare exceptions, the supporters of a religious paper. Others may hold a pew in a Church, or contribute to the salary of their minister; but at least nine-tenths of the amount contributed to the extension of the gospel is given by those who learn, through a religious newspaper, the claims of Zion upon their liberality. And yet, on an average, such a paper is not taken by one-half of the families in our congregations. Again, it may be stated, without fear of contradiction, that those churches which most abound in every good word and work, are those in which the religious paper is most generally circulated. Its mission, therefore, is a most important one to all the interests of religion; and it is peculiarly important to the poorer members of the church, and to those living in vacant and partially supplied congregations. It fulfils the promise that "to the poor the gospel is preached." And many a silent Sabbath is rendered profitable by the instruction which it communicates.

Among the means of doing good some are in the habit of taking more than one copy of such a paper, for the benefit of a friend, or for some poor widow who could not afford to do without it. And some Churches in the country have provided that every family in their congregations should be supplied—they meeting the expense in every case where it was not voluntarily assumed. But these instances are comparatively rare. Yet it is questionable whether any expenditure for the cause of Christ could be more judiciously made.—*Watchman & Observer.*

For Farmers.

Oats.

As a general rule it may be laid down, as beyond all question, that the early sown oats produce the largest and best crops of grain. Therefore, acting upon this fact, we recommend to all, to seed their oats so soon as the frost is out of the ground, and the land may be in a condition to be ploughed without detriment, and put in first-rate order.

Preparation of the Ground.—The land should be deeply, thoroughly, and truthfully ploughed, harrowed, and rolled, until brought to a tilth as fine as the soil is susceptible of. Equally important is it, too, that the soil itself shall be in a condition to furnish the necessary food to sustain the growth of the plants; to nurture and mature their fruit; for, as we have often had occasion to remark, something cannot be made out of nothing.

"The Oats-Crop is a very Exhausting One," is a saying that has been handed down from father to son; but, for the life of us, we never could give it our credence to any but a limited extent. Why should it be more "exhausting" than any other crop? Does it abstract more from the soil? We have yet to see the proof that such is the case. If analysis does not reject such conclusion, it shows, that it is but partially so.

There is no plant more susceptible to the influence of draught than is the oat, and hence the land in which it may be sown should always be ploughed deep, for the twofold reason, that moisture and fertilizing elements may be economised from the air, as but little nutritive matters are to be found in those soils in which oats are mostly grown, as by previous improvident cropping, their virtues have been well nigh exhausted, and especially is such the case where shallow plowing for a long series of years has been pursued. To ensure a fair crop on fields of such description, deep plowing must be resorted to; for the deeper the bed, the greater will be the degree of moisture that is kept up, particularly so in seasons of drought, when its chief source of supply is from the transpiration of the earth.

With the exceptions of *Potash* and *Silica* wheat abstracts more inorganic matter than does the oat from the soil, and as *potash* can be supplied, and *silica* prepared, for the latter, by a top-dressing of ten bushels of

leached ashes, or five bushels of unleached ashes, per acre, we do not see why the oat should be considered in the light of a great exhauster, so far as the inorganic substances of which it is composed are concerned. It is, to be sure, a greedy devourer of potash, that being particularly necessary to form the outer coating of the straw, give it elasticity, and enable it to stand erect and support its grain; but that need not involve much expenditure of money, if moderate applications of ashes be made at short intervals.—*American Farmer.*

Strawberry Cultivation.

Those who know anything about the magnificent strawberries, and the immense quantity of them raised on a bed about 30 feet by 40, for several years past, in the garden formerly owned by me in King street, may like to know the process by which I cultivated them.

I applied about once a week, for three times, commencing when the green leaves first began to start, and making the last application just before the plants were in full bloom, the following preparation—of nitrate of potash, glauber salts, and sal soda, each one pound of muriate of ammonia, one quarter of a pound, dissolved in 30 gallons of rain or river water, one-third was applied at a time, and when the weather was dry, I applied clear soft water between the times of using the preparation—as the growth of the young leaves is so rapid, that unless well supplied with water the sun will scorch them. I used a common watering pot, and made the application towards evening.—Managed in this way, there is never any necessity of digging over the bed, or setting it out anew. Beds of ten years old are not only as good, but better than those of two or three years old. But you must be sure and keep the weeds out.—*C. A. H. Northampton Gazette.*

Feeding Calves.

Give them what is natural, viz.: sweet milk; and as they advance provide them some additional nourishing food, of rather a solid nature, but not too strong. When properly nursed and well kept, calves get strong before winter, the severity of which they are thus enabled to withstand, more especially if descended from stocks with plenty of hair. Ill-fed calves, on the contrary, suffer severely in winter, and often fall victims to the parsimony of their owners. An idea is entertained by some breeders that if all their cows produce calves they are sure to be well paid; but one good calf is better than three bad ones. Many animals which would have made good oxen, heifers, or cows, are ruined when calves; they may recover but not when young; so that the early maturity of such animals can never be attained. Every day's neglect in properly feeding calves retards their maturity; while every day's good feeding will tell in the animals favour. On a farm nothing but the best of food must be supplied to the calves, otherwise they will cut a poor figure when exposed for sale.—*Dickens on the Breeding of Live Stock.*

Carrots.

Carrots bear a succession of crops very well, better than most other crops; yet it is not an established fact that they will bear good crops for a series of years so profitably as they would by a change of soil, and by being brought into a rotation once in three or four years. Generally there is no advantage in cultivating one crop on the same land for a series of years; for, in order to get good crops, higher manure will be necessary than in a rotation. As different crops differ in their constituent elements, they, of course, draw different elements from the soil. There is, generally, economy in a rotation of crops, as less manure is required. There are some exceptions. The onion, for instance, not only bears a succession of crops with success, but it is said that it flourishes better on land that has been longer under its cultivation. An instance is named of a piece of land in England that has borne good crops of onions for four hundred years in succession.—*N. E. Farmer.*

Culture of the Plum.

"An old digger" in the Horticulturist says:—"Plum trees like a moist soil. I have found that covering the ground four inches deep with old spent tan bark, is a good way of preserving the moisture, and keeping the trees in health. I scatter fresh lime thickly over the surface of tan every year, as soon as the green fruit begins to fall. This kills every curculio that attempts to enter the ground. The tan prevents the weeds from growing, keeps the roots cool, and insures me a good crop of plums. I spread it as far as the roots extend, and it wants renewing or adding to, once in three or four years."

The Value of Trees.

Beside their intrinsic value, how desolate is a home on a farm or in the city, without fruit or ornamental trees. To the general-ity of people you might as well recommend a person without mind, as offer to sell a homestead without trees or shrubbery. One thing should be observed in planting, to select good varieties of fruit trees, as it is a disgrace to any one to plant and grow others. Be mindful of these things and a reward will follow.

Literary.

For the Wesleyan.

Mental Improvement.

Absolute perfection, according to the limited conception of man's intelligence, does not belong to this world. To whichever side we turn, whatever operations we study or events we contemplate, we meet with the appearance of comparative imperfection; there is something that strikes us as defective,—or at least falls far short of what we consider as the greatest possible good. What man calls evil is present everywhere and pervades everything. The good is ever linked with ill, and the beautiful is never so finished as to be free of every blemish.

If we fix our attention upon what is looked upon as the evils of our world, all the powers of nature appear to

"Hold Eternal anarchy amidst the noise Of endless war, and by confusion stand."

Ruin and destruction seem the inevitable result of their actions and the final cause of their existence. The physical world is torn and convulsed with elemental strife, while the moral world is tortured with sufferings and calamities.

But when we contemplate the harmony, order, and beauty that reign throughout nature, its adaptiveness to supply every want of the beings that inhabit this earth, and yield to them the most varied and the highest enjoyments of which they are susceptible, we are compelled to acknowledge the ultimate wisdom and bounty of the Creator.

In the moral world, ample and admirable compensations do not less abound. They are seen in the virtues that spring perennial in the human soul; in the noble charities of human life, in the captivations and claims of moral beauty. They are seen in the boundless expansiveness and diffusiveness of knowledge; in the assured progress and ultimate triumph of truth, overthrowing falsity and ignorance, superstition and bigotted prejudices, the source of human miseries and woes: for with every truth adopted in the general belief of society, a vice is destroyed, a crime exterminated, an evil extinguished.

The first mental development of the individual, like that of society in the earliest periods, is a stage of errors, of false impressions and false ideas. Of the masses of mankind, how few are in a situation ever to escape from the mental bondage and slavery in which they are born and live. Of those more happy in their advantages, how few, in the present organization of society, are in a position to receive, or if they do, to benefit by education; and how little of that education is intended or calculated to expand the intellect, to refine the morals, to widen the bounds of knowledge, and to give freedom to thought. Teaching is too often the riveting of mental fetters, or mere lengthening of the bonds that check the mind, restraining

it to a confined range of thought, and holding it to a narrow circle of conventional ideas. The object of education should be the development of the mind in its operations for investigating truth; to enable it to free itself from the false and erroneous impressions that cover up the truth, and to impart a love for and adhesiveness to truth. It will then restore to man the independence and nobleness of his nature, and bestow the attributes of a higher existence.

"Ignorance is the curse of God. Knowledge the wing wherewith we fly to heaven."

Truth is not made; it already exists. It is inert, dormant, or hidden in the mind beneath implanted falsities and errors. We do not so much discover truth, as it is disclosed by removing the rubbish of errors beneath which it lies concealed. The light of truth then breaks on the mind as a diamond flashes its ray of brilliant hues when the crust that envelops it is ground away.

The phenomena of nature, when the fibres and laws that govern them are unknown, are believed by the ignorant to be the immediate acts of some divinity. Disasters, defeats, afflictions, pestilence, disease—all the ills of life—are looked on as the inflictions of a capricious or offended God, proceed from the decrees of an inexorable fate.

Knowledge and science, by revealing the true character of natural phenomena, their causes, and the laws that preside over their production and methods, have conferred a power that, to the ignorant, appears supernatural. In giving to man, through his mind, the capacity of boundless knowledge, God has conferred on him a participation of his power. By his science he subjugates the elements to his will. The earth, and all that is therein, the air, fire, water, the lightning of heaven, he compels to obey him, and to do his bidding. Even the glorious sun is forced to play the part of a photograph to sketch him a view or paint his visage. The conquest over nature and its forces enables man to bind them to his purposes.

Compare the society, governments—the individual man, class for class, of this age, with those of past centuries—who can deny the superiority of the present generation in all that constitutes improved civilization—in more profound, accurate and useful information, with a more elevated moral and a better physical condition. It is wonderful how much has been done, how much is known: but what remains to be done, what is yet to be known, is still more wonderful. No one is satisfied to remain as he is, or can believe that the ultimate social condition of our race, incapable of further improvement, has been obtained. Onward, onward, is the incessant impulse. Society is urged forward, accomplishment from age to age, a slow but sure progression. The bounds of knowledge are extended; the arts and sciences perfected; the charities of life unfolded; and man, wiser and better, is refined in his nature and elevated in his intelligence. *Pugwash, January, 1852. C. B.*

Obituary Notices.

For the Wesleyan.

Mrs. Charlotte Wells, of Point de Bute, N. B.

DEATH is a solemn and important event. It is solemn to both the saint and the sinner; and the consequences connected with it, render it a subject of vast importance. To pass beyond the bounds of time, where the future destiny of the soul must irrevocably remain, either in eternal happiness or woe, should induce us, seriously, and in reference to eternity, to consider, that "dust we are, and unto dust we must return;" that "where death leaves us, judgment will find us;" and that "God will render to every man according as his works shall be."

But to such as die in the Lord, death has lost its sting. Christ has extracted the sting of death, which is sin, and enables them to pass through the dreary region of the grave, leaning upon the arm of their beloved.—They can say, while their bodies are sinking into the cold embrace of death,—“O death! where is thy sting? O grave! where is thy victory?” Being supported by the religion of Jesus, their language is, “Thanks be to God, who giveth us the victory through our Lord Jesus Christ.” And such was the

happy state of mind in which the late Mrs. CHARLOTTE WELLS, the subject of the following remarks, resigned her spirit into the hands of her Creator.

Our departed sister was the second daughter of Wm. Chapman, Esq., Petitediac.—She was born at Coverdale, January 3, 1812. During the early part of her life she was distinguished by a deep seriousness of deportment, and evenness of temper. Though a stranger to the converting grace of God, she was prudent in her conduct, retiring in her manners, and remarkably circumspect in her words and actions.

In the autumn of 1820 the Lord was pleased, under the ministry of the Rev. A. McNutt, to pour out his Holy Spirit on the inhabitants of Coverdale, and a gracious revival of religion then commenced, the results of which will run parallel with eternity. A goodly number of persons, who then composed that community, became scripturally concerned for the salvation of their souls; and many experienced the remission of their sins through faith in Christ Jesus, some of whom remain unto the present, walking in the fear of the Lord, while others have passed beyond the swelling flood of Jordan, to the paradise of God. Mrs. C. Wells, during this divine visitation, became a subject of religious influence. Her mind was enlightened by the Spirit of God, to discover the exceeding sinfulness of sin, and the necessity of redemption through faith in the merits of Christ.

Notwithstanding the Divine Spirit, at this period, enlightened her understanding, so as to discover the spirituality of the divine law, the depravity of her own nature, and the magnitude of her transgressions, together with her utter helplessness and exposure to the wrath of God; yet it was not until the revival had progressed for some time, and numbers professed to be the subjects of the converting grace of God, that our departed sister attained a consciousness of her acceptance with God. A sense of her own sinfulness, and unbelief, prevented her from receiving the Lord Jesus Christ as her Saviour. At length she ventured to cast herself, by simple faith, upon the world's Atonement, and God honoured that faith. The Spirit of God regenerated her soul, and bore testimony with her spirit that she was a child of God. All guilt was now removed from her conscience,—the love of God was shed abroad in her soul, by the Holy Spirit communicated unto her,—she had peace with God, through our Lord Jesus Christ,—had power over all her spiritual adversaries,—and could exclaim, with joy, “O Lord! I will praise thee; for though thou wast angry with me, thine anger is turned away, and now thou comfortest me!” “Bless the Lord, O my soul!” “My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.” And she retained this religious enjoyment until her spirit returned to God who gave it.

In the year 1836 our sister was united, in marriage, to Mr. Samuel Wells, the now mourning and disconsolate widower. From the period of their union to the day of her dissolution, they lived in great harmony and peace. Their cup of happiness was, however, sometimes mixed with the bitter dregs of suffering and bereavement. In addition to the death of several of their beloved children, Sister Wells's health declined, and she was frequently called to pass through seasons of sickness and pain. In the midst of all her affliction the Lord was her stay and support. The religion of Jesus, which she possessed, enabled her to submit, with patience and resignation, to the dispensations of her heavenly Father, though to her painful and mysterious.

On the 14th March I was informed that the late Mrs. Wells was supposed, by her friends, to be dying, which supposition was soon converted into distressing reality. A message came during divine service, to apprise me of her danger. Shortly after the termination of that service I hastened “to the house of mourning,” and the scene of death! There I found her exceedingly low. The weary wheels of life appeared ready to stand still; and the clay tabernacle to be divested of its immaterial tenant. The “earthly house” was evidently being dissolved; and the immortal inhabitant was expecting soon “to be clothed upon with that house which is from heaven,” and mortality

to “be swallowed up of life.” Her body was sinking rapidly; but her soul was happy in God. That Being, to whom she had consecrated herself, filled her with joy unspeakable and full of glory. The religion of the Bible,—Christ formed in her the hope of glory, assured her of a blessed inheritance beyond the grave, “a building of God, a house not made with hands, eternal in the heavens.” In consequence of being absent, on the adjoining Circuit, assisting Brother Hennaig, at a protracted meeting in Dorchester, I was unable to see our late sister any more in time. Her friends, however, state that her mind was kept in perfect peace; and that she sweetly “fell asleep” in Jesus. A few moments before articulation ceased, she desired her weeping friends to inform me, that she died in peace. “Blessed are the dead, who die in the Lord!”

The Thursday following, her mortal remains were conveyed to their silent resting place, there doubtless to remain until the resurrection of the dead. The solemn occasion was immediately improved by a discourse on the wisdom, necessity, and blessed effects, of considering our latter end.—“May the living lay it to heart!”

GEORGE JOHNSON. Point de Bute, N. B., April 2, 1852.

Correspondence.

For the Wesleyan.

Horton and Cornwallis Circuit.

MR. EDITOR.—Amongst the instructive and interesting articles, furnished from week to week by *The Wesleyan* to its readers, none have been more suited to delight the lovers of Zion, than the accounts which have been given of Revivals of Religion in our highly favoured Province. The Lord, it appears, has been displaying his saving power in the conversion of sinners in a remarkable manner during the past winter and the present spring. We trust this is but a prelude of still greater manifestations of his mercy and grace. We have been long deploring the low state of religion in several parts of this Circuit, but have been recently encouraged in the employment of SPECIAL MEANS for the advancement of the cause of God amongst us.

We commenced a series of meetings at Eastern Cornwallis, on Wednesday evening, March 3rd, and continued them twice a day for a fortnight. Brother MOORE, from Windsor, was with us several days, and delivered interesting and impressive sermons to attentive congregations. Brother ROUNSENFELL, from Horton, was with us at some of our services, evidently to his own profit, and the benefit of others. Brother TUTTLE and myself were also assisted in our important work, by the earnest prayers and exhortations of our praying church members, and also by the exhortations and efforts of several pious persons of other denominations, but especially of the Congregational Church in Habitant. The Lord's Spirit was poured out on all the professors of religion that attended those services, and solemnity seemed to rest often on the whole congregation. Believers were made very happy in God, backsliders were restored to the Divine favour, and sinners converted from the error of their ways. One old man and four of his children professed the attainment of pardoning grace. His wife had been a member of our Church for several years; and now has the happiness of seeing her prayers for the conversion of her family fulfilled. I do not know the exact number of those who obtained mercy, but am aware of at least fourteen, exclusive of backsliders, that professed the attainment of converting grace at the altar. Our Church at Habitant has been much blessed, and we hope the impetus given to our members in the special services, will urge them to increased faithfulness, in the ordinary and regular means of grace. A goodly number of young persons were evidently awakened in our services, but they were not induced to come forward as penitents, with those who obtained the joys of God's salvation. We hope their convictions of the importance of religion, may yet lead them to a full surrender of their hearts to God.

We commenced a series of services at Lower Horton last Tuesday, and from the first have had encouraging tokens of success. May the good Lord abundantly pour his Spirit on this part of his heritage, and render the services now being held a great blessing to many precious souls.

Three of our MISSIONARY MEETINGS were held in the Fall: though the weather was adverse, we had no cause to complain of the amount of our subscriptions. We held a Missionary Meeting on Tuesday, the 2nd March, at Western Cornwallis, and though the weather and state of the roads were not favourable to the gathering of a large assembly, the proceeds of our meeting plainly proved, that we had a goodly proportion of steadfast friends to the cause present. The subscriptions were in advance of any previous

year. Brother Moore assisted us at this meeting. One subscription deserves notice:—

"A response to mischievous agitation," £5. Such are the noble and Christian replies to the cry of—"Stop the Supplies"—and such responses are sure to be made while the Methodists retain their religion, and their love to the cause of God.

We held a meeting at Lockhartville on a stormy night, March 23rd; and we can report of it what we were never able to do of any other Missionary meeting we ever attended:—"All the persons present subscribed to the cause, and though the number was small, the amount signed was respectable, and nearly as much as a larger congregation subscribed last year. To the Lord be praise! Yours, &c., THOS. H. DAVIES. Lower Horton, April 2, 1852.

THE WESLEYAN.

Halifax, Saturday Morning, April 10, 1852.

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

EVANGELICAL ARMINIANISM.

THE statement made in the above quoted extract, contains a brief, lucid, and truthful representation of the doctrinal system of the revered Founder of Methodism; on which, it is our purpose to amplify, in a few articles under the above caption. This we deem to be the more necessary at the present time, as one of our city contemporaries, unmindful of a former exposure and castigation, has once more buckled on his armour, and has charged Arminianism as being essentially "popish." Had we not been previously aware of the self-confidence and self-deception of some Calvinian controversialists, we should have been greatly amused at our contemporary for gravely assuming certain doctrines as peculiar to Calvinism, which equally belong to evangelical Arminianism, and are faithfully taught and strongly maintained by its enlightened and consistent adherents. This fact we shall make abundantly evident as we proceed.

In one view, we have no cause to regret the mooted of the "points" on which the respective systems of Calvinism and Evangelical Arminianism differ; as the distinguishing doctrines of the latter, when candidly brought to the only infallible standard, the Word of God, have commended themselves to the approval of not a few, trained in the peculiarities of the former,—despite the powerful influence of education and long continued prepossession. In another view, it might have been preferable, in these days of evangelical Alliance, for persons on both sides, to have "agreed to differ," without any particular overt act of opposition. But some have thought otherwise, and the present time,—when Protestantism is threatened by an unwonted, concentrated, and general attack from Popery, and which should lead all the friends of evangelical truth to measures of union rather than of division,—has been chosen by some polemic knight-errants to draw the sword, and commence a campaign by insulting those who had been friends by placarding them as the favourers and abettors of a popish system.

We have been tartly reminded by a contemporary, that it is his legitimate right, as a conductor of a religious periodical, to discuss in its columns, what subjects soever he may think proper, without amenability to us. That right we accord. But as he had previously misrepresented and maligned evangelical Arminianism, we deemed it properly within our province, to request him: to derive the character of that system from sources which more faithfully described it than those from which other writers on his side had obtained their illustrations, in order that he might avoid a similar act of injustice for the future. We imagined that our contemporary was desirous of establishing truth, whatever might become of systems, and that he would not wish to appear so foolish as to be manufacturing men of straw for the purpose of showing his dexterity in pulling them to pieces; therefore, we sincerely advised him to go to the fountain-head, and to seek instruction from the works of JAMES ARMINIUS, and, as the expositors of the doctrinal system of millions of evangelical Arminians of the present day, to

search the works of JOHN WESLEY and WILLIAM DE LA FLETCHER, if to elicit truth, and not to foster prejudice, were his supreme object. But the first paper-bullet he discharged from his fowl-pen against Arminianism, has convinced us that we cannot expect fair play from this champion of the Calvinian faith; and, therefore, it shall be our duty to defend "the faith," which we believe "was once delivered to the saints;" and, it may be, to present to our readers a true portraiture of Calvinism drawn from its acknowledged standards, that they may decide which of the two systems bears the clearest evidence of possessing the divine signet. Nor are we without hope, that some, at least, of our Calvinistic brethren, who may favour us with a perusal, will see that the scriptural proof is found on our side.

Methodism in the Eastern Part of Nova Scotia.

A Correspondent at Guysboro', under date of March 30, gives us the following brief account of the progress of Methodism in that part of the Province, which will be perused with interest by our numerous readers:—

"Our beloved Methodism is diffusing a blessed influence through this part of the Province, from Guysboro' on to the South Shore, extending to Cape Canso, where we are now erecting a handsome Chapel, and in the Northern direction to Manchester, Clam Harbour, Oyster Pond, and along the shore of the Strait of Canso, up to McNair's Cove, where we are also building a Chapel, and across to Ship Harbour,—from Manchester up on both sides of the River, to the Intervale, where another Chapel is being erected; and we have also taken Little River on the Circuit Plan. Thus God is blessing and honouring Methodism. Although she is assailed by open and covert enemies, yet God is in the midst of her; she shall not be moved. God shall help her, and that right early."

We are pleased to receive an intimation, that a fuller statement than the above, of the work of God on the Guysboro' Circuit, will shortly be furnished us for publication. Go on, brethren, in the name of the Lord Jesus, and in reliance on the divine faithfulness, and God will prosper you more and more.

Jamaica District.

The Rev. John Vaz, in a letter, dated Port Antonio, Portland, January 8th, 1852, says:—

"I am sure you will be glad to learn that, in the course of the past year, I baptized, in the presence of the congregation, a young man of the Hebrew religion, of considerable intelligence. It was deeply interesting to see this young disciple bowing at the cross of Jesus, and confessing Him to be the only true and living God. He has been, subsequently, admitted to the table of the Lord; he meets in class regularly; consistency marks his general conduct."

"I have also had to perform another pleasing part of my duty. On Sunday last a follower of Mahomet renounced Mahometanism, and embraced the religion of the Lord Jesus, and confessed Him to be 'God his Saviour.'"

"An African woman stood beside the man, and expressed her desire to flee from Heathenism to Christianity. I baptized her also at the same time. 'They shall come from the east and the west'; and, blessed be God, they are coming; and they shall all bow to Jesus, and call Him Lord, to the glory of God the Father. Amen and amen."

The same writer observes:—

"I rejoice to be able to inform you that the good hand of the great Head of the church has been upon us for good in this Circuit during the past year. The number of church members has increased considerably; and there is more of the mind and Spirit of the Lord Jesus in the hearts and lives of those in church fellowship with us. Our congregations are very large; the chapels are frequently crowded to excess; and we believe they do not learn in vain."

The Rev. William G. Stedman, in a letter, dated Grateful-Hill, January 12th, 1852, says:—

"As it regards this Circuit, I have the pleasure to inform you, that both our accounts and reports are of a more encouraging character than those of several previous years have been; a circumstance at which we rejoice, not only as indicating a more prosperous state of things in gen-

eral in the Circuit, but also as diminishing our pressure on the general funds. We trust that this improvement—if its progress is not characterized with that rapidity which was manifested last year—will yet continue, and prove permanent. Our ordinary Circuit receipts are £60 above those of 1850.

"In chapel matters, also, through the good hand of our God upon us, we have been enabled to accomplish what has been long necessary, but what, for several years past, has been considered impracticable, in consequence of the prevailing poverty of all classes in the neighbourhood; viz.: the expenditure of £50 in the way of repairs to Grateful-Hill chapel; £30 of which has been subscribed by the congregation in the form of thank-offerings to Almighty God for sparing us during the recent visitation of cholera. This has been done without diminishing their regular contributions towards the support of the work.—We hope this year to complete the work begun, with money raised on the spot."

The Rev. James Atkins, in a letter, dated Beechamville, January 10th, 1852, says:—

"Our congregations, greatly improved by the ravages of cholera towards the end of 1850, have been sustained throughout the year; and a large number of our young converts have stood firm, and are giving diligence to make their calling and election sure. Our quarterly love-feasts have been times of refreshing coming from the presence of the Lord; and the cheering testimony many of our young people have given on those occasions to the efficiency of Divine grace has diffused encouragement, throughout our churches."

"This year our friends have exhibited more than usual interest in the work of Missions; and the result is, notwithstanding their deep poverty, an increased amount of finance."

The Rev. Henry B. Foster, in a letter, dated St. Ann's Bay, January 5th, 1852, says:—

"It gives me pleasure to inform you that, in making up our schedule for the year, we find a nett increase of two hundred and thirty-five members, with thirty-six on trial."

"Peace and harmony exist throughout the Circuit; and the deep spirituality of many of our members cheers our hearts, and strengthens our hope of continued and enlarged prosperity."—*Wes. Miss. Notices.*

Church of England Opposed to Tractarianism.

A Correspondent of *The Church Witness*, in noticing the Minutes of the Conference of Anglican Bishops at Quebec, says:—

"The Bishops express their unfeigned thanks to Almighty God, that he has preserved to us in the Church of England, the assurance of an Apostolic commission for our ministerial calling, and, together with it, a confession of pure and Catholic truth, and the fullness of sacramental grace." Now, though I am not going to deny the Apostolic commission of our Bishops and Clergy,—though I require more proof than we have that this Apostolic commission has descended to us in an unbroken line of succession,—much less am I disposed to question the gracious benefits which the Sacraments confer upon all who rightly and worthily partake of them; but where, I ask, in our Articles and Liturgy, are to be found that assurance and that confession? The utmost that can be said for this assumption is, that it is by way of inference; for it is nowhere positively expressed. Besides, what is designed in the minds of the Bishops to be implied by such assurances and confessions, supposing they exist in the formularies of the Church? It goes far beyond, it is to be feared, those divines of the old High Church school, who maintain the reality and the advantages of a succession from the Apostles' times, of Episcopally-consecrated Bishops and Episcopally-ordained Ministers in the Church, and who rejoice in the possession of it in our own Church as a signal blessing and privilege; for they not only do not maintain that this is absolutely essential to the being of a Church, but are at pains to make it clear that they do not hold that it is. It is much, if it be not one of the fundamental principles of the Bishops in conference at Quebec, that the Church is made up of those who are under such a ministry, to the exclusion of all others. And, further, they very probably maintain, that Sacramental grace is so connected with the Apostolic succession, that religious communities not enjoying the latter, are necessarily shut out from the benefits of the Sacraments, which are generally necessary to salvation. Now, if such be the views of the conferring Bishops, they are much more in accordance with those of the Church of Rome than with those of the Church

of England; and perfectly accord with those who declare, 'that the Episcopal dignity is so necessary in the Church, that without a Bishop there cannot exist any Church, nor any Christian man, no not so much as in name;' or with the writers of the 'Tracts for the Times,' who in their Tract, No. 4, p. 6, thus write: 'Presbyterians and all the Christians who have no Bishops' are placed upon a similar footing with 'virtuous heathens, Jews or Mahometans.'"

Connemara.—A Youthful Protestant.

The Rev. Mr. Campbell, one of the Wesleyan Missionaries for Ireland, gives the following gratifying account of a conversation he held a few months ago, with a youthful convert to Protestantism, on his way to Outerard, near Galway, Ireland:—

"On our way we were overtaken by heavy rain, and had to take shelter under a tree.—While there, a smart little girl, came behind, about twelve years of age. I addressed her in Irish in the way of salutation, which signified, 'The blessing of God be to you.' She responded in the same language, 'The blessing of God and of Christ be to you.' I thought, This is strange, as it differs from the general mode of salutation, which always, with Romanists, couples the Virgin Mary with the Most High. I asked her where she had been. 'At Miss Martin's school, Sir.' 'What book do you read?' 'I read the Bible, Sir.' 'And what religion are you of?' 'I am a Protestant now, Sir.' 'And what religion were you of before?' 'I was a Roman Catholic, Sir.' 'And what name do they call you now?' 'They call me a *Juniper*, Sir.' 'Are you afraid when they call you these names?' 'No, Sir,' said she, 'we are not to be afraid of them that can kill the body.' 'Do you pray to the Virgin Mary, now?' 'No, Sir,' said she, 'I do not.' 'And why not?' said I.—'Because she could not hear me, Sir.' 'Did the Priest do nothing to you?' 'Indeed he did, Sir: he did all he could do. First,' said she, 'he rang the bells, blew out the candles, and shut the books upon us; and when that did not do, he threatened to put horns upon us all; but he was not able to do it after all.' I thus saw the salutary influence of scriptural education."

Christian Antiquities.

Letters from Rome state that the Pope has formed a commission for seeking out and preserving Christian antiquities. Amongst other things, it is directed to cause copies of all the most remarkable frescoes in the catacombs to be made at once, many of them being in danger of being destroyed by damp, also to publish a weekly periodical containing detailed accounts of the labours of the commission, and information on all matters relative to Christian archaeology. The cardinal vicar is president of the commission, and amongst its members are some persons of scientific eminence. The design talked of a long time ago, of establishing a Museum of Christian Antiquities at Rome, is likewise at last to be carried out. It is not very creditable to the papal government that these matters have been neglected so long; and perhaps they would have continued to be neglected still longer if it had not been for the recent minute searches in the catacombs by an enterprising Frenchman, M. Perret.

An Apt Figure.

An Indian chieftain, during the early settlement of New England, invited a minister to settle as a missionary among his tribe, and to induce him to do so, the Sagamore said: "You shall be to us as one who stands by a running water filling many vessels."

We have never met, out of holy writ, a more beautiful figure than this. Indeed, it seems to have a resemblance to the simple aptness of the old Hebrew poetry, and expresses, by a chaste and delightful comparison, the true nature of the office of an evangelist. It is not his own wisdom that he presents—of his own fulness that he puts forward. He brings forth from the inexhaustible supply which revelation furnishes, "living water" for all that thirst after righteousness. He himself is but the minister, the servant.

Donation.

William Hosack, Esq., of Buff-Bay, Jamaica, has kindly given to the Wesleyans there, a piece of ground, said to be worth £200 for a Wesleyan Chapel, and as many stones as may be required for building it.

Kirwan in the Field.

We are happy to learn that a new Series of Letters is about to be published by the celebrated Kirwan, on some aspects of the Catholic question, different from those which were so ably discussed in his former series.

Concise Reply of the Duke of Wellington.

The "gallant Duke" lately met a young clergyman, who, being aware of his Grace's former residence in the East, and of his familiarity with the ignorance and obstinacy of the Hindoos, in support of their false religion, gravely proposed the following question:—"Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindoos?"

Perversion.

Lady Harris, a very beautiful young widow, perverted last year to Popery, has given over to the Jesuits her beautiful estate of Seaciff, in East Lothian, her prospects of £10,000 a-year from an old uncle (Mr. Sligo, of Carmylie,) and all the treasures collected in India by her late husband, Sir William Cornwallis Harris.

The Baptist Home Mission Record mentions the death of a Baptist minister in California, who had gone there with the hope that he should be able to better his circumstances, and devote himself more exclusively to the work of the ministry.

The Methodist Episcopal Church, Xenia, O., under the ministrations of Rev. Asbury Lowrey, presents, in many respects, an example for imitation to others. The members are regular class attendants; the Sabbath school is punctually attended; the prayer meetings do not lack for zealous disciples; and the ordinances of the Church are followed with obedience and delight.

Poland is one of the loveliest countries in the world—its name being derived from a word which signifies a plain. It is almost an unbroken and unvaried level. Its population is about 15,000,000. It is remarkably adapted to the raising of grain, its annual exports being about sixteen million bushels.

There are twelve Protestant, three Roman Catholic, and two Jewish Churches in San Francisco. The evangelical ministers of that city are said to be able and zealous, and the churches generally well attended.

Athenæum of the Sons of Temperance.

On Tuesday evening, 6th inst., a second lecture on the Topography, Public Buildings, Fine Arts, and other objects of interest and curiosity in Modern Rome, was read by S. L. Shannon, Esq., at the Reading Room of the Athenæum, Temperance Hall. The lecture was exceedingly animated and well written, abounding in graphic illustrations and sketches, chiefly obtained from personal observation, and gave great satisfaction to a numerous and highly respectable audience.

The Season.

Yesterday, being Good Friday, divine service was held in the Wesleyan Churches in this city, as commemorative of the crucifixion and death of the World's Redeemer.

To-morrow, being Easter Sunday, services will be held, at the usual hours, in the Wesleyan Churches of this city, adapted to the joyous festival, when prominence will doubtless be given to the necessity and importance of the Resurrection of Christ, and to the beneficial results accruing therefrom to the Church and the world.

Industrial Exhibition of Nova Scotia.

[The Commissioners of the Industrial Exhibition of Nova Scotia have made through the British North American their statement and appeal, a document too lengthy to admit of our inserting it entire in one issue. We shall continue to give such portions of it, as our space will justify, until the whole be published.]—EIA. WES.

PATRON.*

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Wm. Pryor, Jr. Esq., A. M. Uniacke, Esq., A. G. Fraser, Donald Murray, C. W. Dickson, Esq., E. H. Lowe, Esq., The Treasurer and Secretaries, G. E. Morton, Esq.

*His late Excellency, Sir John Harvey, was the Patron.

Recipes.

VIRGINIA EGG BREAD.—Dissolve one table spoonful of butter in three and a half parts of milk; add one quart of Indian meal, half a pint of wheat flour, a little salt, and two eggs well beaten; mix all well together, and bake in a buttered tin.

A DEEP BURN OR SCALD.—Apply the inner rind of the elder well mixed with fresh butter.—When this is bound on with a rag, plunge the part into cold water. This will suspend the pain till the medicine heals. Or mix lime water and sweet oil to the thickness of cream, and apply it with a feather several times a day. This is a most effectual application.

ROSE INSECTS.—If our lady readers are desirous of keeping their rose bushes free from the small green vermin that so frequently infest them, the following remedy will be found a most effectual one: To three gallons of water add one peck of soot and one quart of unslacked lime. Stir it well—let it stand for twenty-four hours, and when the soot rises to the surface skim it off. Use a syringe for applying it.

STOP MOUSE HOLES.—Stop mouse holes with plugs of common hard soap, and you will do it effectually. Rats, roaches and ants will not regard it.

Interesting Extracts.

THE POWER OF LOVE.—Quintyn Mantys, the celebrated Flemish painter was bred a blacksmith. The occasion of his changing his profession was as follows:—While pursuing his calling as a blacksmith, he fell in love with the daughter of a painter, and on applying to her father for leave to marry her, he received a repulsive answer that none but an artist should ever receive her at his hands. Piqued at this reply, he laid aside his hammer, and took up the pencil, studied diligently, travelled into Italy, and in a short time returned to Antwerp, and entering the cathedral privately, he painted upon a picture of the fallen angels by Frans Flore, a large fly, as in the act of sitting on the eye of one of the angels.—The father of the young lady with whom he was enamoured, had charge of the pictures of the church, and in going in some time after, saw the intrusive insect, took out his handkerchief and attempted to brush it off. Astonished at the deception, he inquired for the author, and hearing it was Mantys, he sent for him, and freely gave his consent to the desired union with his daughter. This picture, with the painted fly is still to be seen in the Museum at Antwerp.

EMBLEMATIC NAMES.—Among the parish ministers in the church of Scotland at present, we find the following emblematic names:—Nine Youngs, an Elder, an Auld, a Fyfe, six Bells, a Barr, two Ors, a Chrysal, a Bracks, a Black, six Browns, six Grays, ten Reids, five Whytes, and a Dunn; a Booth, a Bower, a Broomfield, two Hills, a Greenhill, a Dale, a Moore, five Parks, a Craig, two Burns, a Burnside, three Woods, a Blackwood, an Underwood, a Kirkwood, and a Kirke; a King, two Clerks, five Cooks, four Brewsters, three Gardeners, six Taylors, a Webster, a Glover, a Cooper, three Wrights, a Massan, a Cutler, two Turners, and twenty-one Smiths; two Falconers, two Fishers, a Fowler, and two Hunters; a Cannon, and two Speirs; a Swan, a Cock, two Craiks, a Robin, a Sanger, and four Martins; a Herdman, with a Hogg, a Kidd, and two Lambs; a Leitch, and a Tod, Fairweather, and Rainy, a Moon, with two Raes, and two Somers, two Flemings, seven Scotts, four Welshes, a French, an Ireland, four Irvines, a Leith, a Mearns, a Moffat, two Paisleys, and two Stirlings; a Glegg, a Sharpe, one Smart, one Strong, one Hardy, a Griere, two Hopes, and a Jolly; one Playfair, a Duguid, and a Proudfoot; a Home, fifteen Grants, and a Freeland; five Roses, and a Lillie; a Hay, a Honey, a Horn, a Bain, a pair of Batons, a Baird, and a Bust; a Wight and a Spark; four Littles, a Lang, three Lows, two Myles, and one Mair; eight Laws, a Laidlaw, a Monilaw, a Whitelaw, a Wordie, a Story, and two Lees; a Begg, a Robb, a Steele, and a Seller; a Touch, a Trull, a Waddell, ten Walkers, and four Cruikshanks.

INCREASED AVERAGE DURATION OF LIFE.—Professor Buchanan, in an interesting lecture before the Mechanics' Institute of Cincinnati, makes the following observations upon the average duration of life, the effect in part of the improvements in medical science. He says that in the latter part of the sixteenth century, one half of all that were born died under five years of age, and the average longevity of the whole population was but 18 years. In the 17th century, one half of the population died under twelve. But in the first 60 years of the 18th century, one half of the population lived over 27 years. In the latter forty years, one half exceeded 32 years of age. At the beginning of the present century one half exceeded 40 years, and from 1835 to 1845 one half exceeded 45. The average longevity at these successive periods has been increased from 18 years in the 16th century up to 43.7 by our last reports.

These facts are derived from the medical statistics of Geneva. Applied to this country, such an improvement as is here exhibited from 1500 to 1845, would make a variation in our bills of mortality of nearly half a million, or 1500 deaths daily.

A WEEKLY FAMILY PAPER.—If the head of every family could but realize the actual benefit which may accrue to himself and his children, by the perusal of a well-filled weekly journal, no man would be without his paper. Every one can afford to take a two-dollar newspaper. In the course of the year, he cannot avoid learning something in its varied columns that must be worth twice or thrice that sum.

One of the most striking advantages of a newspaper in a family of children is a constant stimulus, which the facts and statements it contains, give to the acquisition of historical, scientific, and geographical knowledge. Who, then, that is a

father, will be so penurious, not to say unnatural, as to refuse the tender objects of his affections and responsibility, such an important aid to their advancement?

CHEMISTRY.—Chemistry brings its aid to medicine—points out the evil and recommends the remedy; teaches how to fix dyes and colours; how to temper iron and steel; to mix and perfect the different regulations of the chandler, the glass maker, the refiner of metals, of sugar, and of all other substances; enters into every ramification of the labours of the living, and is sometimes called to lift its torch of light over the grave, to see if the stealthy hand of crime has added no drug to hasten the departing hour of the dead. It is, therefore, not a confined art, but a universal agent. It has not a limited field for its operations, but an unbounded plain. In short, its usefulness extends to all the wants of man, and its boundaries are co-extensive with nature itself.—Professor Morfit.

IMPORTANT DISCOVERY FOR SEANERS.—Mr. Thomson, surgeon R. N., the inventor of the naval telegraphic lights, has submitted a plan to the Lord's Commissioners of the Admiralty, by which candles and oil may for ever be dispensed with, many thousands of pounds annually being saved to the country, and yet ten times more light secured to every ship afloat: this is accomplished by a simple and a very ingenious method using the slush from salt meats, now of no use. Their lordships have approved of the invention, and, since the order was given by the Admiralty, her Majesty's flag-ship Impregnable, Devonport, has been lighted from stem to stern on this plan.—The men in each ship, in place of having one dip of thirty-four to the pound, have now a light for six hours equal to sixteen dips, and from which, by the aid of a parabolic reflector, they are enabled to read thirty feet off. This candle-tube may be filled with water, yet it can be instantly expelled and the light fully maintained. The grease is so locked up that it cannot well escape, so that the lamp may be rolled about the deck.

MIND YOUR OWN BUSINESS.—To tell a man to his face to mind his own business would be considered about equal to knock him down, or as the Frenchman said, "horizontalising his perpendicularity." And yet it is one of the simplest rules of right conduct and the most useful that mankind can adopt in their intercourse with each other. There is a great deal of the Paul Pry spirit in the human heart, or wonderful acquisitiveness in regard to the personal and private affairs of friends and neighbours. This spirit makes more mischief in the community than almost any other cause, and creates more malice, envy, and jealousy than can be overcome in a century. Let every man mind his own business, and there will not be half the trouble in the world that there is at present.

NEW SUBSTITUTE FOR OIL.—A new illuminating fluid has been developed, which will in a great measure, supersede spirit-lamps, as soon as the patent Office can settle its doubts. Large manufactories of benzole, a hydrocarbon, which has the property of producing an excellent illuminating gas by being dissolved in moist air, are going up in New York and Brooklyn. The substance is manufactured from tar or mineral coal, and while it can be afforded at half the price of "burning fluid" per gallon, it will yield indefinitely more illumination. The use of it would require a gasometer and gas fixtures in each house, but the cheapness of the consumption will put moveable lamps of every kind nearly out of use.

THE EXACT TIME OF DAY.—The latest development of the electric telegraphic system is at once useful and beautiful. It is a plan for distributing and correcting mean Greenwich time in London and over the country every day at noon. Every holiday maker knows the ball which surmounts the Royal Observatory, and has watched with interest its descent as the clock gave the first stroke at noon, thereby telling the seagoing men in the river the exact state of the chronometers which were to become their guides over the pathless waters. Such a ball is to be raised on a pole on the telegraph office near Charing cross, and at noon each day is to drop by electric action simultaneously with that at Greenwich—both balls being in fact liberated by the same hand—and, falling on a cushion at the base of the pole, is to communicate standard time along all the telegraphic wires of the country. At the same instant, the bells will ring out noon at the most distant places—Hull, Holyhead, Aberdeen, Harwich, and Devonport. The great metropolitan clocks, such as the Horse Guards, the Exchange, and the New Palace are to be regulated on the same principle. It is said that all the railway companies have agreed to avail themselves of these means of obtaining an exact uniformity of time.—Ita.

WANTED, By a Person of unexceptionable character and good abilities, a situation as BOOK-KEEPER. Satisfactory references can be given. Apply at the Wesleyan Office. (144) April 10.

TO THE PUBLIC. An Effectual and Never-failing Cure for Erysipelas.

THE SUBSCRIBER has for some time prepared a medicine for the cure of Erysipelas, and Eruptions of the Skin, which has not only immediately relieved all who have used it, but effectually cured them. She is desirous that those who are afflicted with what, in many cases of that disease is considered incurable, and that all who are suffering from its attack, may have the benefit of the WONDERFUL POWER OF HEALING of this Medicine, and removing all diseases of Erysipelas or Salt Rheum.

MRS. C. BERTEAUX, Nictaux. It may be procured from any of the following AGENTS: John Naylor, Esq., Halifax. Andrew Henderson, Esq., Annapolis. Daniel Moore, Esq., Kentville. William H. Troop, Esq., Wolfville. Elder Samuel McKenna, Berntown. T. R. Patten, Esq., Liverpool. B. Fleet, Yarmouth.

CERTIFICATE. Of persons who were suffering from severe attack of Erysipelas, who had tried the many remedies which are usually prescribed from which they found no relief; but on applying Mrs. BERTEAUX'S MEDICINE were effectually cured.

This is to certify, that I have been afflicted with the Erysipelas, or the Salt Rheum, as the Doctors call it, for ten years. My hands were frequently so diseased, that I could make no use of them. I employed several physicians, but to no purpose as my suffering only increased. I applied Mrs. BERTEAUX'S MEDICINE for a short time and was soon cured of every vestige of the disease. The thankfulness which I felt, on the long and painful disease being removed, was much more than tongue can express. After three years from the time when I used the Medicine, I was threatened with a relapse or return of the disease. I applied the Medicine and the disease disappeared. From that time to the present, I am perfectly free from all symptoms of Erysipelas or Salt Rheum. I therefore heartily recommend it to all who are similarly afflicted, as a speedy and effectual remedy.

ANN S. WHEELLOCK, Nictaux. August 5, 1847.

The following testimonial in favour of the efficacy of this remedy has been received from William Caldwell Esq., Mayor of the City of Halifax, and is published for the benefit of those who may be similarly afflicted.

Halifax May 3rd, 1851. To John Naylor, Esq., Halifax.

Sir,—The cause of suffering humanity demands, I think, that every one who knows anything that will afford relief ought to make it public. Believing this to be the fact, I hand you the following certificate of what has come under my notice, and you are at liberty to use it in any way you may think proper. In March last, my wife was attacked with that dreadful disease Erysipelas in her leg. It inflamed and swelled to an alarming size, causing excruciating pain, rendering it impossible for her to get out of bed, and was fast advancing upwards. Her case was one painful to look upon. Having read in a newspaper of the beneficial results of Mrs. Bertheaux's remedy, I advised her to procure a bottle from you, which she did, and the effect was miraculous; for in the short space of four hours, she was so far relieved that we were both quite astonished. She continued to recover gradually, and in a few days was quite free, (and I believe and hope forever) from that dire distemper.

W. CALDWELL.

CURE FOR RHEUMATISM.

THE SUBSCRIBER offers to the public a sure and certain remedy for all kinds of RHEUMATISM, viz., Acute, Chronic, Inflammatory, &c. &c., also for Headaches, and Chronic pains in general.

Mrs. C. BERTEAUX, Nictaux.

CERTIFICATE.

This is to certify, that last May I was afflicted with acute Rheumatic pains from my head to my feet. I suffered everything but death for four weeks. I tried many things—I employed a Doctor. But I grew worse and worse,—so bad, that it took four persons to lift me off the bed—I sent for Mrs. Bertheaux, she came, and staid with me 7 nights—applied her medicine, and to my astonishment and joy, the next morning I could stand and walk, and in a few days I was able to go about my place.

SAMUEL MCCONNELL. Nictaux, 22nd August, 1849.

Sworn before me this 8th. Sept., 1851. D. G. LANDERS, J. P. Jan 3. Wes. 130. Ath. 53.

INTERNATIONAL JOURNAL.

ARRANGEMENTS are in progress by a number of Mercantile gentlemen, to issue at an early day,

A WEEKLY JOURNAL,

to be devoted to the strenuous advocacy of a reciprocity trade between the United States and the British North American Colonies; increase of Railway and steamboat communication between the two countries—the presentation of the resources of the Colonies to Capitalists in the United States—weekly review and prices current of American goods required in the colonial markets, and of Colonial produce &c., shipped to American ports—and all general Commercial Intelligence touching the interests of the rapidly increasing trade between the two countries.

The Proprietors respectfully solicit from American and Colonial Correspondents, articles containing statistics of the trade between the States and the Colonies—the mines, minerals, timber, fisheries, agriculture, &c., of the Provinces—the manufactures, public institutions, schools, &c., of the States, and facts on all subjects connected with the reciprocal commerce of the two countries. Communications, POST PAID, to the "INTERNATIONAL JOURNAL, Boston," (giving the editor, confidentially, the writers' names), will receive faithful attention. Boston, January 6, 1852. 131

MISCELLANEOUS.

FATAL AND MELANCHOLY DISASTERS AT SEA.—The schr. Fairy, Locke, master, of Ragged Islands, sailed hence for Kingston, Jam., on the 7th December last. On the 9th, two days after leaving Halifax, during a heavy North West gale, accompanied by thick snow, two of the crew, John Owens, carpenter of St. John, N. B., and Francis Wood, seaman, from Ireland, were washed over-board and lost. The Fairy having arrived at Kingston, 6th January, left on the 17th for Wilmington, N. C. On the passage to Wilmington, 15th February, a fearful storm of thunder and lightning occurred, when William Lloyd, of London, and Cornelius Swan of Cape Island,

Barrington, were seriously injured by the lightning, which also affected, but in a less degree, the captain, mate, and steward.

St. Barts, one of the Carribean Islands, belonging to Sweden, was visited by a dreadful conflagration, March 2. It broke out at 2, a. m., and as the wind was blowing heavily all endeavours to suppress the flames were unsuccessful until about 120 houses and stores had been destroyed. St. Barts is 15 miles in circumference, is fertile in sugar and tobacco, and has a considerable trade with the U. States.

A Company of London speculators propose to build an enormous steamship, with eight engines and a screw, for crossing the Atlantic, to be of a thousand horse power, built of iron, fire-proof, and capable of carrying 2,000 passengers. Its huge bulk and strength would ensure its safety in the stormiest weather.

Lorenzo Gilbert, of Woodstock, Va., has invented a machine that will turn out from 50,000 to 100,000 bricks daily.

Six men and women, emigrating West, were murdered and robbed of \$2,000, in a house in Doddridge county, Virginia, by another party who had escaped.

WEST INDIES.—The Trinidad Papers report that the Militia of Jamaica and Barbadoes had been called out.

In Grenada, Tobago, St. Vincent, and Trinidad, much rain had fallen, and checked the manufacture of Sugar.

West India Mail Company have reduced their fares between St. Thomas and Southampton, to £30 and £35.

ANTIGUA.—The revenue of the Island exceeds the expenditure by £2,459, for the past year.

JAMAICA.—Cholera still lingered. The small pox was disappearing. Dr. David Mason has been elected representative in the House of Assembly of Jamaica for the Parish of Westmoreland, in the room of Mr. Foster Davis, expelled.

DEMERARA.—Yellow Fever still prevailed at Demerara and a number of deaths had resulted—288 Coolies had arrived from India. The shipping in port was inadequate to the demand for shipping produce. The increased manufacture of beet root Sugar in Europe and the low rate of sugar in England had caused much depression of feeling.

BARBADOES.—Some of the Barbadoes papers were in mourning for friends lost in the Amazon, and the Lieut. Governor had ordered a public mourning for 10 days. The Globe of the 16th says:—"The Island continues healthy and its physical condition and prospects, all things considered, encouraging, but no language at our command could adequately describe the gloom which the melancholy intelligence of the loss of the Amazon has thrown over the whole Colony."

FRENCH ISLANDS.—Martinique puppets, are chiefly occupied with addresses of adhesion to Prince Louis Napoleon.

SANDWICH ISLANDS.—A curious phenomenon occurred at Honolulu in the latter part of January. The sea rose to such a height as to submerge several houses and plantations.

The Hon. Mr. Hincks, Inspector General of Canada, arrived in England on the 16th ult., and had an interview, on the following day, with Sir John Pakington, at the Colonial Office.

The British ship Lucy Ann, from Liverpool, with 250 tons salt, was lost on the 4th ult. on Britian Island. The crew have arrived at New Orleans. Capt Owens is supposed to be lost.

The House in Committee of Supply have granted the sum of £500 per annum, for three years, to encourage the proposed steamer for connecting certain ports in the Gulf of Saint Lawrence.

We are glad to learn that the House of Assembly has appropriated the sum of £3000 for the purpose of protecting the Fisheries.

The Committee of Supply, on Wednesday granted the sum of £300 for the payment of a Temperance Lecturer throughout the Province.

We understand the usual grants to the Colleges and Academies, have been passed in Committee of Supply.

The Legislature was prorogued yesterday at 3 o'clock, by His Honour the Administrator of the Government.

The article Communicated from West Chester, is not accompanied by any signature. Will the writer favour us confidentially with his name, in compliance with our Standing Regulation?

We regret the late arrival of parcels at Farnsbore; but it is evident, we cannot control the P. O. We shall do our best, however, to secure their earlier arrival.

Letters and Monies Received. (See that your remittances are duly acknowledged.) Rev. W. McCarty, (new sub.), Messrs. Cook and Smith, Sableboro, (5s.), Rev. J. G. Hennigar.

IMPORTANT NOTICE!

We have in contemplation, if practicable, to make such alterations in The Wesleyan at the commencement of the fourth Volume, which will be in July next, as will enable us to give considerably more reading matter in our columns,—which, if carried out, will involve us in additional expense. We propose not to increase the subscription price per annum; but, in order to meet the increased expenditure, and to warrant the alteration, we shall require, at least, in addition to the number now on our lists, three hundred and fifty new subscribers, which will be a little more than an average of eight for each of the Circuits in the Districts of Nova Scotia and New Brunswick: We are anxious to make The Wesleyan all that its warmest friends may wish, but we have long felt straitened for want of space, &c. IN THIS MATTER, WE CAN DO NOTHING, WITHOUT THE HEARTY AND ENERGETIC CO-OPERATION OF OUR BROTHERS AND OTHER FRIENDS. The Wesleyan, as it is, we have reason to believe, has been exercising a beneficial influence on our cause throughout our Districts, and we laudably desire to render it a still more potent instrument for good. We appeal, then, earnestly, to our Ministers, and to all others who desire the prosperity of our beloved Methodism, to assist us with their influence and valuable and highly effective agency, in meeting the emergency of the times, and placing their pecuniary anxiety, as will both free us from pecuniary anxiety, and add augmented influence to the paper.

We anticipate a prompt and hearty response. We solicit the brethren to ascertain before the approaching Districts, the number of present subscribers who intend to continue such, and the number of those who will enter their names as new subscribers, for the next Volume, and to forward to us the lists with as little delay as possible, so that we may be advised of intended discontinuances, if any, and of the additions of names, in order that we may make our arrangements accordingly.

Appointments. Provincial Secretary's Office, 3rd April, 1852. His Honour the Administrator of the Government by the advice of the Council, has been pleased to declare the undermentioned places to be respectively Ports of Entry and Clearance for British and Foreign Shipping and Goods. Clements-port, in the County of Annapolis, Church Point, " Digby. Hants-port, " Hants. Londonderry, " Colchester.

His Honour has also been pleased to make the following appointments: The Honourable William A. Henry, to be one of Her Majesty's Counsel learned in the Law, for the Province of Nova Scotia.

To be Collectors of Colonial Duties: For Clements-port, Botsford Viets, Esquire. Church Point, Ambrose Bourneuf, " Hants-port, N. F. Harris, " Sandy Cove, Calvin Gidney, " Londonderry, J. D. Morrison, "

To be Justices of the Peace for the County of Guysborough, William Clark, Esq. Sydney, David Condon, Esq. Shelburne, Henry Locke, Esq. Victoria, Lewis Brown, Duncan Ferguson and Donald McLeod, Esqrs. Lunenburg, Benjamin Zwickler, M. P. E., and George Ross, Esqrs. Hants, Charles L. Jeffery, Esq. Cumberland, Amos S. Blinkhorn, Robert W. Salter, Wm. Treen, and Rufus F. Troeman, Esqrs. Cape Breton, Donald Gillis, Donald Mc Donald, and Martin Mc Donald, Esqrs.

To be Members of the Boards of Commissioners for Schools, namely: For the County of Cumberland, Thomas M. Morris, Esq; Digby, the Rev. John C. Morsa, and the Rev. Archibald Gray; Cape Breton, the Rev. J. W. Richardson, and the Rev. Mr. Crane.

To be one of the Coroners for the County of Digby, Edward H. Oakes, Esquire.

To be Commissioners of Streets for the Township of Sydney, C. B., George E. Burchell, and Peter Mihan.

To be one of the Commissioners of Pilots for the Port of Pugwash, Daniel Rogers.

To be Junior Clerks in the Post Office Department at Halifax, Hugh Kerr and Henry Driscoll.

Marriages.

On the 18th ult, by the Rev J. V. Josa, Mr Benjamin Downsh, to Miss Maria B Knowles, both of Barrington Township.—On the 22d ult, by the same, Mr Edward S Chowel, to Miss Elizabeth Shoalsh, both of Port La Tour.—On the 29th ult, by the same, Mr William Bittel, to Miss Rhoda Swain, both of Port La Tour. At the Wesleyan Mission House, Sackville, on the 11th ult, by the Rev J. G. Hennigar, Mr Joseph Black, of Dorchester, to Mrs Jane Richardson, of Sackville, N. B.—At the residence of the bride's father, on the 30th ult, by the same, Mr Thomas O. Seaman, to Miss Elizabeth A Richardson, all of Sackville, N. B.—At the residence of James Dixon, Esq., on the same evening, by the same, Mr Amos O'Brien, to Miss Mary Jane, daughter of Mr George Black, all of Sackville, N. B. At Pictou, on the 18th ult, by the Rev J. Stewart, Mr D McMillan, Upper Settlement, E. River, to Miss Janet McDougal, of Merigonish.—On same day, by the same, Mr M Allen, of River John, to Miss Christy Little Harbour.—Also, same day, Mr Kenneth Campbell, of Albion Mines, to Miss Jessie Campbell, Narrows of East River.—Chronicle. On 24th ult, Mr John McDONALD, of Albion Mines, to Miss Jane McLARER, of Garden of Eden.—On 31st ult, by the Rev Jas Bayne, Mr Chas Fraser, to Miss Mary Ann DEE, both of Fisher's Grant.—At Carleton, 24th ult, by the Rev F. Coster, Mr Samuel T. Mosher, of Newport, N.S., to Miss Rachel P., eldest daughter of Joseph O. Dunham, Esq.—H.

Deaths.

At Cornwallis, on the 23rd ult, after a lingering illness, borne in resignation to the Divine will, and sleep in faith and hope, SUSAN, wife of Mr Samuel Starr, in the 49th year of her age. At Boston, on Sunday morning, 21st ult, ANNE T., wife of Mr Thos T. Saffille, formerly of this city, aged 18 years and 7 months. At Sackville, on the 14th Feb, Mrs JANE, wife of Mr Christopher McFarlan, in the 74th year of her age. She will long live in the memory of her relatives and neighbours, as a kind friend in "affliction's sad hour," and has left the aged partner of her cares, and a numerous family, to remember, by her departure, that they too must die. In her last moments, she was sustained by the supporting grace of her Saviour, and meekly suffered the will of God. Her mortal remains were followed to the Wesleyan Church, by a large concourse of friends and connexions. At River John, on Sunday, 28th ult, DAVID RODGERS, Esq, aged 86 years. Mr R came to this country from the United States in 1770, at the age of 4 years, there being then only four families settled in the district now known as the County of Pictou, and he was the last survivor but one of the small band who then departed with the Indian the possession of the country. In life he was much and deservedly respected by all who knew him, and his death is regretted by a large circle of relations and friends.—Chronicle. At St. John, N.B., on Sunday, 28th ult, ELLEN GORRIS, wife of Charles I. Street, and eldest daughter of Isaac Woodward, Esq, formerly of this city, aged 25 years.—Also, on Monday, the 29th ult, GEORGIA CLARK, youngest daughter of Isaac Woodward, Esq, aged 17 years.—H. Suddenly, at Mills Village, on Monday evening, 28th ult, CHARLOTTE, wife of Mr Benjamin P. Mack.—H. At the Poores' Asylum, 2nd inst, JOHN BARTERY, aged 24 years, a native of Ireland. On March 31, at St. John, N. B., Mr Robt N. VESKING, fourth son of Mr William N. Venning, in the 25th year of his age.—Cwr.

Shipping News.

PORT OF HALIFAX. ARRIVED.

SATURDAY, 3rd.—Prussian barque Gladiator, Mexick Liverpool, G.B., 35 days, to Oakley & Co., schrs Volant McLearn, Shelburne; California, Griffin, Ragged Islands. SUNDAY, 4th.—pkt brigts Halifax, Mengher, Boston, to B. Wier & Co.; Laura, Day, Alexandria, 15 days, from the Capes, to J. Tobin; schr Ocean Queen, Wm. T. FREDAY, 6th.—schr Young Hunter, Tobin, St. Brev. N.F., 3 days, to Dickson, Forman & Co; Hector, Griffin, Boston, 41 days. WEDNESDAY, 7th.—schr Bluenose, Murphy, 18 days from Fortune Bay, N.F., to P. Dunne.

DEPARTED. April 5th.—schr Jane SPROTT, McYab, Newfoundland by John McNab; Chebucto, Nickerson, St. John, N.B., by T. Bolton; Zealand, Spinney, Boston, by J. & M. Tobin. April 6th.—schr Mary, Bond, New York.—J & M Tobin.

April 7th.—John Thomas, Doyle, Nantux—Fairbanks and Allison; Halifax, Mengher—B. Wier & Co., and H. Y. Holt & Son; Emerald, Knowles, B. W. Indies—George H. Starr.

MEMORANDA. New York, 5th inst.—arr brig Emma Adeline, Cronan-Ponce, P. R.—(P. R. Telegraph.) Schr Ocean Queen reports—schr Good Intent, Downsh, hence, at Guyana. Schr Victory, Landry, from Halifax for Rose Blanche, N. F., was totally wrecked on Miquelon, 7th inst, in a gale—(crew saved and arrived here per Young Hunter.) Lunenburg, 8th inst.—arr'd St Croix, Berner, Boston for Halifax.—(Per Telegraph.) The weather at Belize, Houduras, was very bad. On the night of 26th February, a violent gale from N. N. W. to E. N. E., prevailed for 42 hours. The following vessels were driven ashore and went to pieces—brigs Cohoon, of Halifax; Milton and Margaret of Liverpool, N.S. The crews were saved by lashing themselves to rafts and spars.—Boston paper.

THE WESLEYAN

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