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Home—Its Religion.

BY THE REV. DAVID HAY.

EXERCISES of religion, in the family, are by no means burdensome to him who lives in the spirit and power of religion. He sees his calling, feels his obligation, and sets himself at once to perform his duty. Having obtained the Divine blessing, he thirsts to be made a blessing to others. He longs to be at the head of a *religious* family. From the word of God he has received instructions in Divine things, and he resolves to teach Te same to his children. As from a child thimothy knew the holy Scriptures, and by them was made wise unto salvation, so does he determine that in childhood his offspring shall know them. The Bible is pre-eminently the book of his house. Its Divine and sacred character is felt, and therefore is acknowledged. He makes his chilren familiar with its contents, and points out its adaptation, in all its glorious truths to their spiritual wants. He reminds them that

"Here is the spring where waters flow
To quench our heat of sin;
Here is the tree where truth doth grow
To lead our lives therein.

"Here is the Judge that stops the strife
Where men's devices fail;
Here is the bread that feeds the life
That death cannot assail.

"The tidings of salvation dear
Come to our ears from hence;
The fortress of our faith is here,
And shield of our defence."

The family is summoned to hear those Scriptures read, and from them

"His servants there, and rising race,
Are taught God's precepts, and His grace."

It is with reverence that he opens the Divine volume; while with a tone of mingled awe and gratitude he reads its sacred words, as they are equally addressed to himself and to his family. There are heavenly doctrines, faithful promises, and infallible precepts for all. It speaks with the highest authority to all, and all are to bow to that authority with humble submission. It reveals to all one Saviour, points out one way to heaven, and prescribes, without respect of persons, precepts of universal application; while it addresses those to each which particularly belong to his station in life. When the Bible is read in the family, the voice of God is heard speaking to all that is in the house. That book is adapted to every family, both rich and poor. It provides comfort for every sorrow, direction in every perplexity, a supply for every want that can be experienced in a family, while it sternly reproves every family sin. For all these purposes the Bible is daily needed. And will any parent making pretensions to religion put dishonour on the Scriptures, by neglecting to read them in his family? Or, will the *authority* of that parent or master be religiously respected, who makes not those whom he is to govern acquainted with the sacred grounds on which it rests? He is the minister of God to them; and in that character the Bible tells them to receive and honour him.

There are few scenes of deeper interest than that of an assembled family, devoutly listening to the word of God. The ordinary bustle and business of the house are suspended; and the attention of all are fixed on the affairs of the soul, and its everlasting life. All are reminded that there is a God, a Savionr, a heaven, a hell. The Scriptures are profitable for reproof, for correction, and for instruction in righteousness.

"The priest-like father reads the sacred page,
How Abram was the friend of God on high;
Or Moses bade eternal warfare wage
With Amalek's ungracious progeny;
Or how the royal bard did groaning lie
Beneath the stroke of Heaven's avenging ire;
Or Job's pathetic plaint and wailing cry,
Or rapt Isaiah's wild seraphic fire;
Or other holy seers that tune the sacred lyre.

Perhaps the Christian volume is the theme,
How guiltless blood for guilty man was shed,
How He who bore in heaven the second name,
Had not on earth whereon to lay His head;
How his first followers and servants sped,
The precepts sage they wrote to many a land;
How he, who lone in Patmos banished,
Saw in the sun a mighty angel stand;
And heard great Babylon's doom pronounced by Heaven's command."

And the Bible is the book for child, as well as for parent. There is no other book which will so early arrest the attention, and affect the feelings. Its vivid descriptions, sublime poetry, general histories, and individual narratives, are never brought before them in vain; but, above all, the story of the Son of God incarnate touches their hearts, and children will weep tears of genuine penitence at the foot of the cross. Yes, children can understand that Christ died for them, that he suffered for their sins, to bring them to God; and this is the most precious of revealed truths. We want no other Bible for our children than that which we ourselves possess: it is the fountain at which both parents and children may together drink the water of life.

We like to see in every house the well-used *family Bible*. It is a volume of paramount interest to the parent, chiefly because it contains the oracles of God. It also generally contains the family register, and tells us the time in which another and another heir of immortality entered this dark world of sin and sorrow. But it is a book of interest to the child also. The sight or thought of it calls up before him many a season of grace; when it flashed light and conviction into his mind, and impressed him with the necessity and the privilege of having his name written in heaven. In after-years, while toiling amid the strifes, the troubles, and the griefs of life, will the image of the Bible come up before his mind. He may be bearing life's burden in his native country, or enduring in the wild wilderness of a foreign land the privations of an emigrant; he may have risen to affluence, and be residing in a mansion, one of England's merchant-princes; or he may be seeking repose, after his day of toil, in the humble log-hut; yet in any case, he will remember the family Bible, out of which he has so often heard a now-sainted parent read the word of eternal life. Hear him giving utterance to the happy remembrance of former days:—

"How painfully pleasing the fond recollection
Of youthful emotion and innocent joy,
When blest with parental advice and affection,
Surrounded with mercies,—with grace from on high
I still view the chairs of my father and mother,
The seats of their offspring are ranged on each hand;
And that blessed book, which excels every other.
The family Bible that lay on the stand:
The old-fashion'd Bible, the dear blessed Bible,
The family Bible, that lay on the stand."

And is not this a time when we are loudly called upon to put honour upon the sacred Scriptures in our families, as well as in our churches? As *Protestants*, we justly boast of the religious advantages which we possess over Popish and Pagan nations, in the free circulation of the sacred volume. But what shall be thought of our estimate of the gracious boon, if we do not allow its light to shine in our dwellings? Our ancestors for ages were, by a corrupt priesthood, denied this treasure: and at an early period of the Reformation so scarce were copies of the Scriptures, that they had few other opportunities of reading for themselves than by going to the one copy which was provided for the parish, and chained to a desk in the church. But now, by the bounty of God, this lamp of life may enlighten every abode; this ark of the Lord may dwell beneath every roof, bringing the Divine blessing on all the house. And let Protestant parents daily appeal to that sacred volume as the only but sufficient rule of faith and practice. Has not the plague-spot of Popery already appeared in many professedly Protestant families? Are not the lying legends of spurious saints already exalted above the veritable histories of the true saints of God, and the misleading sayings of fallible men called "Fathers" raised above the sayings of infallible Apostles,—infallible because inspired by the Spirit of God? Is Popery, in our own loved land, again to triumph? If so, then there certainly will follow a famine of the word of God. Or is the pestilence of anti-Christian error to be stayed? Then let us feed our children with the aliment of God's uncorrupted truth. *This*, this *alone*, can produce moral health, with vitality and vigour sufficient to resist the infection of prevailing error.

There are religious families in which these exhortations are needed. The Scriptures of Divine truth have not the prominence which is due to them in their religious services.—It is thought enough that they should speak to God; but it is equally necessary that God should speak to them. "I will hear," said the Psalmist, "what God the Lord will speak to me." Let every house, therefore, have its family Bible, not as a superfluous piece of furniture, but for daily use.

The Bible is the foundation of religion; but *prayer* embodies its spirit, and displays its practice. Every family possessed of the Scriptures is taught by them to make the house "a house of prayer." If, in every house there ought to be the book of God, in every house there ought to be an altar dedicated to God. The dwelling of a truly religious family is at once a temple of truth, and a sanctuary of God. They who together read the word of God, should together approach the mercy-seat. Family religion implies family worship. Wherever God gave to Abraham a place for a tent, in which his family might dwell, there did Abraham raise to God an altar, that around it his family might worship. There, through the typical atoning sacrifice, was offered also the sacrifice of prayer and thanksgiving.—The Patriarchs were wont to acknowledge Him, who was the God of their life and of their salvation. Who has not been affected by the narrative of dying Jacob blessing the sons of Joseph? His blessing, however, was rather a prayer that God would bless them. But see the venerable saint placing a hand on the head of each, and then saying, in the spirit of devout gratitude, and of earnest prayer, "God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads." Thus, when we pray with and for our families, should we recount before them the mercies of God to our fathers and ourselves. And our children should know, that when we are asking God to bless them, we are asking it of Him who has been to us "the Father of mercies."—And, O, that every parent, in seeking a Divine blessing on his children, could not only remind them of God, who had fed him all his life long, but of the angel who had redeemed him from all evil!

And what family is there which has no goodness to acknowledge, and no blessings to implore? A sacrifice of blood has already been offered: the Lord waits for the sacrifice of prayer. Who dares withhold it? And when presented, let it not be with dull performance, as of an irksome duty. It need not be a tedious service; nor a hurried, irreverent, and lifeless one. No; it may be a time of earnest, fervent, and believing prayer, "a season of grace and sweet delight," when

"Prayer ardent opens heaven, lets down a stream
Of glory on the consecrated hour
Of man in audience with the Deity."

"David returned to bless his household;" and great indeed is that blessing which he brings down upon his family, who, by his ardent prayer, opens heaven, and fills his dwelling with Divine glory. There may be there hearts so carnal and sinful, that they may resist even an influence so gracious; yet such occasions of Divine light and mercy can never be forgotten; no, not by those who, for a time may love darkness rather than light. The remembrance and the influence of them must return.

We earnestly recommend that in all families, where it is practicable, *singing* should form part of the religious service.—This helps greatly to quicken religious feeling, and to give efficiency to the exercise. Devotional singing imparts life to devotional feeling, while it softens and blends the hearts of those who engage in it. How often has it been our happy lot to observe with delight the effect of the evening hymn on a worshipping household! The thanks for the blessings of the day, the prayer for protection through the night, and the supplication for a preparation for death and judgment, have seemed to awaken sentiments of gratitude, and feelings of solemn religious earnestness in every mind. And why, in this sense, should there not be "the voice of joy and rejoicing in the tabernacle of the righteous?"

How many are the blessings which, in answer to prayer, flow in upon the household of God! Sorrow is relieved, darkness is scattered, consolation is secured. For the family, as for the individual,

"Prayer makes the darken'd cloud withdraw,
Prayer climbs the ladder Jacob saw;
Gives exercise to faith and love,
Brings every blessing from above."

Prayer sanctifies the joys and sorrows, prosperity and adversity, health and sickness, of the devout family. The tents of Israel are goodly, the dwellings of Jacob are loved of God. We love to see a family at prayer. The chapter is read,

"Then, kneeling down, to heaven's eternal King
The saint, the father, and the husband prays;
Hope springs exulting on triumphant wing,
That thus they all shall meet in future days:
There ever bask in uncreated rays,
No more to sigh, or shed the bitter tear,
Together hymning their Creator's praise,
In such society, yet still more dear;
While circling time moves round in an eternal sphere."

And why should not this practice, with associate joys and hopes, prevail in every family in our land? There is not a family in which the strongest reasons do not exist for offering a daily sacrifice of prayer and praise. The blessings and the wants of every day and every night call us to appear before the God of all our mercies. Who spreads our table? Who provides our clothing? Who shelters our head? Who is our Keeper; our shade on our right hand, and on our left; our Shepherd, so that we do not want? Who performeth all things for us? Whose mercies are they which are new every morning? Whose faithfulness may we show forth every night? Why does not famine force our door, and pestilence desolate our chamber? Why is our soul preserved in life? Why do we not see the expiring agonies of beloved children? Why do not evil things perplex us? O! who can think of his domestic mercies, and not call upon his soul, and all that is within him, to bless his Benefactor's holy name? "Who am I, O Lord God, and what is my father's house that thou hast brought me hitherto?" What might be the contrast of all that we now enjoy? Our bed might be that of languishing, tears might be our drink, the desire of our eyes might be torn from us, our babes might writhe with anguish in our arms, there might leer on us the idiot's eye, and the maniac's phrenzy might affright us. Hearse after hearse might wait at our gate. The well-spring of mutual confidence might be poisoned, wickedness might intrude its riot, and our walls might be leprous with stains of guilt, and be marked for overthrow by vengeance. And should we not adore him who loads us with benefits? Let us rear an altar on the scene of mercy; not an altar of expiation; but of thanksgiving and prayer. Let us lay upon it the fruit of our lips; let us lift up holy hands without wrath and doubting; while we encircle it, let us there pay our vows; let our glory sing praise, and not be silent.

"Pleasant beyond description are the returns of this domestic sacrifice. The simple touching language of gratitude, the acknowledgments of dependence and responsibility, the confession of unworthiness and guilt, the cry for mercy, the prayer for help, guided by the perusal of the holy volume, sweetened, it may be, by the choral song of praise, this is a service so sacred, so thrilling, so subduing, that the exiled profligate who has ever known it cannot remember it without pangs, and desires of contrition. Wide as are his roaming, that is the charmed circle whence he can never stray. Inextricable as is the labyrinth of his guilt, this is a clue by which he may guide back his course.—Fair dawns the day which is so begun; and calmly does that shut which is thus concluded. The morning is gilded with a beam no sun can emit, and the evening is hushed into a quiet which no shade can lull."

And is there a husband, parent, master, who will dare to step in between his family and all this blessedness, and declare, by his own impiety and prayerlessness, they shall not enjoy it? Who is he, who will not, in his house, allow the oracles of God to speak, or give the altar of spiritual sacrifice a place? Many are doing it this day. There are multitudes of families which call not on the name of the Lord. What black ingratitude do they display! What fearful guilt do they incur! Darkness shall fill their tabernacle. Peace shall not abide in their dwelling. Is he, who is at the head, only intent upon building up his house temporally? let him know that by his neglect of Christian duty he is undermining it spiritually, and awful is the eternal ruin that will soon overtake it. While such a one fancies he is enriching his children by shutting out from his family the services of religion, he is robbing them both of their birthright and blessing.

Reader! art thou that parent? Has the Lord had no altar in thy house, and hast thou hitherto excluded the voice of His word? Let the time past suffice. Thy sin is already great. Fear to increase it. From *this* day call upon the name of the Lord: so shalt thou and thy house be saved. Then shall God bless thee, and cause his face to shine upon thee. Thou and thy children shall keep the way of the Lord, to do justice and judgment. For the future, of your Saviour, you should say, "His name is Immanuel, God with us." The Lord God shall dwell among you, filling you with blessing, and crowning you with mercy. He shall compass you with favour as with a shield, while His oracles and His worship are your joy.—*Christian Miscellany.*

[FOR THE PROVINCIAL WESLEYAN.]

The Camp Meeting.

As a Camp Meeting is a religious association but little known in this and the adjoining District, except by report, it appeared to the Committee appointed at our late District Meeting to decide on the time and place for holding one, that the principal reasons for the measure should be given in the columns of the Wesleyan, in order to remove prejudices and enlist as far as possible, their interest, and prayers in behalf of the enterprise; and, the brethren, who with the writer, composed said Committee, having urgently requested me to perform this duty, I venture to proceed with the task without further apology, desiring of my readers, the candid, and prayerful consideration of what is hereafter submitted.

Although what we call a Camp Meeting is a novelty in the British Provinces, it is a meeting of very ancient date, under another name; what is called "the feast of tabernacles" being in substance a Camp Meeting—for altho' commemorative, it was designed to promote true religion among the Jews. At a later day, and under a later dispensation we read of multitudes repairing to "the wilderness" to listen to the soul-stirring words of John, the forerunner of our Lord; and under the brightest and best dispensation, we read of the "four" and "five thousands" repairing to the "desert place," and continuing "three days," until, in fact, their supply of food was exhausted. These immense throngs were not drawn together by accident, there must have been a providential and wise design inducing such gatherings—and may we not safely conclude that our adorable Redeemer availed himself of their eager curiosity, and in some cases better motives to abstract those thousands for a time from the dangerous companionships, toils, and cares of life, in order that his soul-saving teachings might be more extensively and rapidly diffused, by having such multitudes before him; and that the truths conveyed might be more deeply engraven on their minds, and far more influential on both heart and life, by reiteration under comparative freedom from all that could distract the mind, or obliterate serious impressions.

In addition to what we believe is *scriptural sanction*, we have the successful example of the Methodist Episcopal Church in the United States, for a period of nearly fifty-three years; the first having been held in 1799 in Kentucky, at which, "the services were conducted," says the historian, "by Presbyterians, Baptists and Methodists," and "the result unparalelled."

The same pious writer goes on to observe, "From this unpremeditated beginning these meetings were extended, increasing in power and usefulness, under the special direction of Presbyterians and Methodists." "A Presbyterian Minister calculated that there were at least 20,000 persons present at one meeting held in Kentucky." Further on he observes that "about three thousand at one meeting fell upon the ground like Saul of Tarsus, under the presence of God. The formal professor, the deist, and the intemperate, met with one common lot, and confessed with equal candour "that they were destitute of the true knowledge of God."

In another authentic work it is stated, "A Camp Meeting was held in Deal's Island, in the Philadelphia Conference in 1840, at which there were 220 tents on the ground, and, part of the time, 120 sail of vessels lying at anchor off the Island." Those interested were stated to have "laboured with great zeal, and corresponding success," and that "some of the most unpromising characters were happily and powerfully converted at this meeting."

At a meeting of the same kind "on the Talbot Circuit in the same year, there were 120 tents, and about 100 covered waggons, and not less than 200 converted." "At a similar meeting in the State of Maryland the same year, 179 persons professed to have received the knowledge of salvation by the remission of their sins." "At Sing Sing, New York State, there were 300 tents, a vast concourse, and much good done."

It is authentically stated that a large number of the Methodist Ministers in the States became awakened and converted at Camp meetings, among these was a young minister of a fine devoted spirit, with whom the writer became acquainted when travelling above Woodstock in 1841, who has since gone as a Missionary to Liberia in Africa.

We ask in view of the above facts if it does not become our duty to attempt something of the same kind in this Province where owing to the limited number of our ministers and other circumstances, the cause of Jesus extends so slowly? Such was the opinion solemnly formed by the preachers of our N. B. District when the important question was under consideration in May last, "What measures can be adopted to promote the work of God?"

But in addition to what is stated above, we think there is sound Philosophy in holding Camp meetings, where a Church desires the increase of union, and the spread of true religion.

In the first place it generally brings the members of different and distant Circuits together to form personal acquaintance with each other, and by their association for days in the Worship of God, it begets and cements that kind of Christian regard that will be carried back to their respective circuits, and prove a bond of union, and source of pleasure through all their lives.

In tends greatly to encourage those who are engaged in any enterprise, and especially a religious one, to meet and hail members of all ranks who are aiming at the same object; and we think that nothing is so calculated to draw christians together from great distances for the purpose of mutual encouragement as a Camp meeting.

Such meetings tend also to obliterate in the Church those conventional formalities that arise among the different grades of society while they dwell in the Stately House, and sit in the more respectable pews in the Chapel for the worship of God, particularly in towns and villages.

But we look chiefly at the directly spiritual good which we hope, nay, believe will result from the devotion of a few days to the immediate worship of God, and attention on the Ministry of the Word, away from Life's ordinary load of cares and employments—away from associations calculated to choke and in many cases actually to destroy the seed sown in the heart by Sabbath services.

We look also at the increased opportunities afforded to the sinner to assist him to turn to God, and the increased opportunities afforded to ministers to warn, exhort, and persuade the impenitent to fly to Christ; many being drawn to such meetings, that never go to the house of God, and others who may hear an occasional sermon but are immediately brought in contact with such influences as effectually destroy any good impressions.

In short we expect the conversion of sinners and the revival of the work of God in believers, and that those returning to their different classes, and neighbourhoods, will assuredly spread the blessed Leaven to a greater extent than has ever been done by any revival growing out of Local efforts, such as Protracted meetings, &c.

We anticipate objections however from some of all classes.—Some object to the trouble and expense—to such we say the trouble and expense will not be so much as you expect, but if it were likely to be so, will not the spiritual blessings received from God amply repay, if God should pour out His blessed Spirit on the vast assemblage, and revive your own soul, or it may be to convert a son or daughter?—Many, and perhaps some of those very objectors spend twice as much as they would in attending the Camp meeting, in "pleasure excursions, Pic-Nics, &c."

But some object on account of probable irregularities, and even immorality which they suppose such meetings give occasion to the wicked to indulge.—To such we say that every thing of this kind can only take place in a licentious community, and where no judicious arrangements are made, and energetic efforts put forth to secure order; but my readers may be assured that every thing will be done by the Minister and Friends on the Hopewell Circuit to preserve order and decency of behaviour that can be done; and if our friends who love Christ, and who are heads of families will come and help us by their prayers and efforts, we promise them that with the blessing of God they will be constrained to praise Him that they were induced to come to this lovely section of the Province to spend three or four days in the worship of God.

In a subsequent communication, for the next Provincial Wesleyan, information will be given of the best and cheapest mode of reaching the Camping Ground, as arrangements will be made with some of the owners of vessels from this port to visit Sackville, Dorchester and other places to bring those who may wish to attend.

R. A. CHESLEY.

Hopewell, July, 1852.

[FOR THE PROVINCIAL WESLEYAN.]

Mental Science.

NO. XXVII.

THE NATURE OF THE HUMAN MIND.

HAVING, in the preceding numbers, proved the *existence* of the human mind, from both reason and Scripture, we may now naturally direct our attention to its *nature*, investigating the same, and endeavouring to demonstrate its importance. The *nature* of the human soul may be illustrated by referring to *spirituality, derivation, residence, rationality, immateriality, immortality, free agency, accountability, and identity.* These momentous particulars are calculated to exhibit the nature, magnitude, and vast importance of the subject under consideration. As the *existence* of the soul appears to be unequivocally determined, it is requisite, prior to our examination of its *passions, affections*, and *emotions*, to unfold, so far as our present limits will admit, the *nature* of that living principle, which is, during human life, united to a material body. And the topics which have been referred to, as necessary to be examined, in order to attain correct conceptions of its nature, are, at once, sufficient to excite in us exalted views of the superior part of human nature.

The *spirituality* of the human mind is evident. There are only two substances into which it can possibly be resolved,—*matter and spirit*; and it appears to us utterly incredible and impossible that it should result from the former. All beings and things of which we have any knowledge, whether animate or inanimate, corporeal or incorporeal, material or immaterial, visible or invisible, which have in themselves a positive existence, must be resolved into these two primary substances. Matter and Spirit constitute the first principles, or primitive substances, of the whole of what we know to have any existence in the mighty universe of God. We can have no conception of any other substance, distinct from *matter* and *spirit*; because we are not conscious that any other ever did, or will, exist.—Whatever is material, so far as we can form any conception of it, demonstrates that *matter* is its *nature*, however minute and indestructible may be the atoms of which it is composed: and whatever is spiritual or immaterial, so far as we are capable of deciding, possesses indubitable evidences that *spirit* is its nature.

Matter, as we have already proved, is that substance which occupies, or which is the substratum of bodies occupying space. It is the aggregate of parts, or a mass of minute, indestructible, atoms or particles, which cohere by mutual attraction, and which are material, extended, and impenetrable to other matter. Every kind or portion of matter obstinately occupies some space, to the exclusion of all other matter from that particular space. This occupancy of space is the simplest and most complete idea which we have of material existence. The particles of which matter is composed, though torn asunder, by repulsion, until they become, in reality, invisible to the human eye, are still susceptible of indefinite division, and have still extension, and consequently, still occupy space.

The essential properties of matter have already been enumerated; and as matter is material, it must of necessity, have those properties which are essential to its nature. It is by these distinguishing properties that its nature is demonstrated; and that it is known to be a material substance. They are absolutely requisite to its existence; and without them we could have no satisfactory evidence of material existence, or that they are the essential properties of matter. Were there no innate properties in matter, essential to its being, we could have no knowledge of it, nor distinguish it from spirit. That which has no properties by which it may be defined, must remain without description; and that of which we are unconscious, is to us a perfect non-enity. Matter, then, must possess its own essential properties; for without them it could not be matter, neither could we form any ideas of material substances. It is of no consequence whether a mass of matter be small or large, because, of any dimensions, or under any circumstances, these properties must invariably adhere to it. The most minute portions of matter, of which we can form any conceptions, must have solidity, and where there is solidity, there must be magnitude, and where there is magnitude, there must be extension, and where there are magnitude and extension, there must be figurability and divisibility. Matter must, therefore, under any and every modification, of which it is capable, be a solid, extended, divisible, substance, constantly partaking of magnitude and figure.

From the foregoing particulars we arrive at this conclusion: Matter is that which occupies space, and is possessed of certain properties essential to its nature and existence, and without which it could neither be known nor demonstrated to exist.

The existence of matter, then, is evident from sensible proof; but actual existence does not terminate here. There are also *spiritual* substances, which must have a positive existence, and which existence has already been proved. They being, however, incapable of communicating themselves, through the medium of sensation, like matter, are more remote from common apprehension. But distance, in nature, is no more a proof of the non-existence of spirit, than distance in space is a proof of the non-existence of *matter*. Actual existence can have no relation, either to distance or perception. Clearness of apprehension, it is true, communicates to the mind, the idea of *assurance*, and this assurance the certainty of its being; but being itself, exists independently, either of our clearness of apprehension, or our assurance of the certainty of its existence.

GEORGE JOHNSON.

Point de Bute, June 29, 1852.

Young Henri's Conversion;

OR,

THE PRIEST AND THE BIBLE.

The Revolution which raised Louis Philippe to the throne of France, secured for that country a breathing-time of unrestrained religious liberty. In this brief period some of God's precious ones were gathered in. When lately in France, we were much struck with the following narrative of the conversion of a young soldier at that time, which we had from the lips of the excellent man who was, in God's providence, the instrument of his change.

Mr. C. was making his usual rounds in the hospital of the ancient town of M——, in the south of France, when his attention was attracted to the wretched case of a young soldier, who, in fearful sickness of body, and still more fearful distress of mind, was paying the penalty of his dissipation and vice. A year earlier he must have passed him without ministering consolation to this weary and heavy-laden spirit, for he was a Roman Catholic, and proselytism might not be practised. But now the case was altered, and the Protestant Christian might fearlessly tell of the way of life to one who felt he was lost, even though he had the misfortune to belong to the Church which boasts that salvation is confined within its pale. He paused by the bed of the suffering youth.—He probed his wound to the bottom. To his lamentation, "I am lost," he answered, "You *are* lost," for he would not heal his wound slightly. Then came the glad tidings of Him who "came to seek and save that which was lost." Never did thirsty traveller in the desert drink the waters of the spring with greater eagerness than young Henri drank in the news—to him it was news—that there was salvation for perishing ones like himself. He longed to make himself fully acquainted with the way of reconciliation, and joyfully received the Bible which M. C. left, with the assurance that there he would discover all that was needful for the sinner to know. Successive visits found the invalid poring over his newly-acquired treasure, and growing in the knowledge and the love of our Lord Jesus Christ.

One morning the priest entered into conversation with young Henri. His talk was of sin, salvation, glory, while a deep earnestness was stamped upon his pallid countenance. The priest had known him only as a wild and reckless youth. Was it indeed the same? Was it Henri from whom those holy words and burning thoughts poured forth? The priest a kind man, and, after his manner, a devout man, was overjoyed. For a time he sat by the bedside, an eager and delighted listener, rather than an instructor.—No ghostly comforter could have uttered sentiments more pious, or in a spirit of greater earnestness. These new-sprung sentiments fell like dew upon the spirit of the priest. He could scarcely find words to express his joy. "But where did you learn to think thus?" he asked, as if suddenly recollecting himself. "Here," said Henri, drawing his bible from under his pillow.—"From that book!" he said, as the look of benevolent interest gave place to one of professional sternness; "that book is prohibited; you must give it up." "Give it up!" exclaimed the startled Henri, rising in his couch, and grasping his treasure firmly in his hand; "Give it up! impossible!" "But the holy Catholic Church forbids laymen to read that book," urged the priest. "Nothing holy can forbid that book," said Henri, with deep emotion, his pale features lighted up with the light of truth. "It is it which has pointed me to the way of life; it is to its guidance I trust, if I recover, to be able to keep in the paths of morality and religion. Take it from me, and you are responsible for my fall." The countenance of the priest relaxed, his spirit was moved; ecclesiastical injunctions and professional barriers were beginning to totter before the living earnestness of truth. "We have superiors in the Church as you have in the army," he replied in a hesitating voice; "I must at least consult my superiors." "And what if your superiors refuse?" answered Henri; "must I part with my Bible? No, I would part with life rather. Take it from me, and I sink again into darkness and wretchedness." The thrilling earnestness with which these words were spoken overthrew the remaining hesitancy of the spiritual counsellor. "Then keep your Bible," he said, as he turned away to conceal the struggling emotions of the gyved and fettered priest, and of the kindly, honest-hearted man.

Some weeks later, the young soldier, cured in body and in spirit, left the hospital, a faithful and rejoicing soldier of the cross of Christ.—*English Presbyterian Messenger.*

The Bible in France.

The Paris correspondent of the *Christian Times* describes a visit to a Parisian bookseller as follows:—On asking for a book which contained "the Life of Jesus Christ," with notes, the price mentioned being very considerable, I remarked, "How is it that I can get the whole New Testament for ten sous, when this very small portion of it costs so much?" The bookseller replied, "It is the Protestants who print the New Testament so cheap; we used formerly to sell the New Testament, and buy at their warehouses. But, of course, since we are become church booksellers, and only sell *objects de piete* (pious articles), we cannot have any thing of that kind in our shop!!" This is highly complimentary to Protestantism, as to its agency the world is indebted for the Word of God, at prices which bring it within the reach of the poorest families.

The Miracle of Life.

Boundless variety and perpetual change are exhibited in the living beings around us. Take the class of insects alone: of these not fewer than 100,000 distinct species are already known and described; and every day is adding to the catalogue. Wherever you penetrate, there life can be sustained; you find living beings to exist; in the depths of ocean, in the arid desert, or at the icy polar regions.—The air teems with life. The soil which clothes the earth all round, is swarming with life, vegetable and animal. Take a drop of water, and examine it with a microscope: lo! it is swarming with living creatures. Within Life, exists other life, until it recedes before the powers of human vision. The parasitic animalcule, which preys upon or within the body of a large animal, is itself preyed upon by parasites peculiar to itself. So minute are living animalcules, that Ehrenberg has computed that not less than five hundred millions can subsist in a single drop of water, and each of these monads is endowed with its appropriate organs, possesses spontaneous power of motion, and enjoys an independent vitality.

In the very ocean deeps, insects, by the labour of ages, are enabled to construct islands, and lay the foundations of future continents.—The coral insect is the great architect of the southern ocean. First a reef is formed; seeds are wafted to it, vegetation springs up; a verdant island exists; then man takes possession and a colony is formed.

Dig down into the earth, and from a hundred yards deep, throw up a portion of soil—cover it so that no communication can take place between the earth and the surrounding air. Soon you will observe vegetation springing up—perhaps new plants, altogether unlike any thing heretofore grown in that neighbourhood. During how many thousand years has the vitality of these seeds been preserved deep in the earth's bosom! Not less wonderful is the fact stated by Lord Lindsay, who took from the hand of an Egyptian mummy a tuber, which must have been wrapped up there more than 2000 years before. It was planted, was rained and dewed upon, the sun shone on it again, and the root grew bursting forth and blooming into a beauteous Dahlia!

At the North Pole, where you would expect life to become extinct, the snow is sometimes found of a bright red colour. Examine it by the microscope, and lo! it is covered with mushrooms, growing on the surface of the snow as their natural abode.

A philosopher distils a portion of pure water, secludes it from the air, and then places it under the influence of a powerful electric current. Living beings are stimulated into Existence, the *acari Crossii* appear in numbers! Here we touch on the borders of a great mystery, but it is not at all more mysterious than the fact of Life itself. Philosophers know nothing about it, further than it *is*. The attempt to discover its cause inevitably throws them back upon the Great First Cause. Philosophy takes refuge in religion.

Hints about Improving Time.

It is a common remark that time flies, and ought to be improved. We fear, however, that few who make the observation are really aware how much it involves, and how far they themselves come short of it. Most persons do not rightly estimate the worth of the smaller fragments of their time. They have large ideas of what may be accomplished in years and months, but of the value of minutes, or even hours, they seem unconscious. Yet it is only by diligently seizing and employing these, that we can secure from waste the longer periods. Why is this truth so often and so strangely overlooked? That it is so, is obvious, whatever be the cause. Many people act as though it had never occurred to them that life is made up of days, and days of moments. They are, perhaps, not chargeable with gross indolence, or habitual neglect of duty. But in the moments of needful occupation they loiter, dream or trifle; and at the close of the year, wondering they have done so little, and failed to accomplish so many of their plans, they complain of the shortness of time, the multiplicity of their engagements, or the peculiar hindrances they have sustained; in short, throw the blame on anything and anybody rather than on themselves. Might not this be prevented? We think it might, and we will try to show wherein, as we suppose, the fault exists.—Take one or two familiar cases.

A weary merchant, who at seven o'clock has returned from his desk and counting-house in the city, to a comfortable country villa, exclaims, as he throws himself upon his sofa, "Well, I wish I had done with the accounts; I have no time for self-improvement, or doing good to others; all my energies seem absorbed in money-getting."

"Surely, my dear," replies his wife, "you are not so badly off in this respect after all; you have several hours in the evening."

"Yes, but what are they worth when one is tired and harrassed with a day's fag at the office? Those who can command all their time may accomplish almost what they will; but what can a man do who has only an hour or two at night, and part of that time taken up with meals and chit-chat?"

While this worthy man is thus complaining, he might be reading to his wife a chapter in some interesting book; writing a letter to a friend; performing, if he have a talent that way, some little piece of handicraft skill; or giving his children some pleasant and familiar lesson, which would increase their stock of knowledge, and draw out more strongly their affections towards himself.

Take another illustration. A young wife and mother, amiable and kind, but not particularly thoughtful, is really sorry that when her husband returns home in the evening, he should so often have to complain of the disorder of the house; of the perverseness of the two children, who seem to set parental authority at defiance; and of her own inability, from family cares, to comply with his wishes for a little reading or music.—Her sister, however, with three times as many children, and who, perhaps, if in that station of life, often lends a hand in the shop besides, manages to get through *her* day's work in half the time. This excites Lucy's astonishment, and prompts the que-

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

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

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

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

[FOR THE PROVINCIAL WESLEYAN.]

To Little Harry---Six Weeks Old.

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

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

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

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

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

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

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

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

Cincinnati, Ohio. MOLLY BAWN.

The Energies of Christianity.

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

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

Submission to Circumstances.

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

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

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THURSDAY, JULY 15, 1852.

Enlarged Series.

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

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

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

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

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

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

Another Year of Labour.

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

Advice to Young Ministers.

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

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

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

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

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

The Great Purpose of Methodism.

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

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

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

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

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

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

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

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

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

Canada Conference.

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

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

Gold Seeking.

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

Valedictory Service.

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

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

Brotherly Sympathy.

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

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

Christian Sabbath.

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

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

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

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

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

W. T. CARDY, Journal Sec'y.

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

To Correspondents.

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

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

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

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

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

M. E. H. in our next.

Statistics of Nova Scotia.

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

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

HALIFAX.

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

LUNENBURG.

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

(To be Continued.)

Editorial Gatherings.

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

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

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

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

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

A Suggestion.

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

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

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

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

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

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

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

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

Literary and Scientific.

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

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

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

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

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

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

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

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

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

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

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

The Provincial Wesleyan.

Things Worth Knowing.

BLACK LEAD IN CLOCK-WORK.—The purest oil after some time becomes thick, and when used in clock-work retards the movements. A watch-maker of Geneva tried the use of black lead very finely powdered, and applied it to the pivots, in some instances dry, in others with a little alcohol. The powder adhered strongly; there was no friction of metal upon metal—all was expended on the black lead, which endured it for fourteen years without interruption. All the teeth of the wheels, pivots, and other parts exposed to friction, in an astronomical clock, were found polished as bright as a diamond, but quite uninjured. It was already known that the use of oil or fatty matter was rather hurtful than useful where there was friction of wood against wood, and that in such cases black lead, powdered steatite, or French chalk, (all of trifling cost), might be successfully employed; but no one had ever dreamed of using such substances in cases of friction of metal against metal. It seems that this dust, which does not mechanically adhere to metal, is influenced by some chemical agent developed by friction, similar to magnetism or electricity, which fixes it.

ETCHING ON GLASS.—Mix in a gallipot a little sulphuric acid and lampblack to a thin smooth paste and spread a layer of it on a piece of glass; upon which trace with a sharp-pointed instrument, (penetrating to the glass), any design which may suggest itself. Then dissolve a little fluor spar, coarsely powdered, in spirit of turpentine, and with a camel's hair brush lay some of the solution upon the parts so traced; let it remain an hour or two; and you will find, on scraping off the paste, that the glass will be etched with whatever forms you have traced.—Very pleasing drawings may be thus etched upon glass; and they may be rendered more effective by dusting the outline with a little vermilion.

TO BECOME THIN.—The medical referee of the *Family Friend* gives the following prescription, as one of the most successful in procuring leanness:—Take of anxiety as much as you can carry; of labour, twelve hours; of food, one meal; of slighted friendship half a dozen instances. Let these ingredients be mixed *carefully*, with a considerable weight of debt, in a mind from which all religious remedies have been excluded, and excessive leanness will speedily be produced.

General Intelligence.

Domestic.

MYSTERIOUS OCCURRENCE!—A correspondent at Sheet Harbour writing under date July 5, says that James Cameron, fisherman, of Pope's Harbour, recently picked up the body of a woman at sea. The remains were decently interred on shore. From appearances the woman has been murdered, probably by a blow over the forehead. She had nothing on but her night dress, *i. e.* a flannel petticoat and a cotton ditto flowered at the bottom. She was bare-footed and bare-legged, but very decent, and had not apparently been more than twenty-four hours in the water. She has long black hair, and is not a native of our shore. I think you had better advertise her through the newspapers. It is clear there is something wrong. She is not known anywhere about our shores. I think she has been all used by some ruffian, and thrown overboard.—*Chron.*

SERIM FOR AUSTRALIA.—The brig *Sahim*, Capt. Doane, sailed on Monday last for Port Philip, Australia, with about forty passengers, principally young men belonging to this city and other parts of the Province. The following is a list of the names:—

OF BARRINGTON.—Capt. S. C. Doane, Martin Crowell, Mrs. S. C. Doane and child, Arthur Doane, Mrs. A. Doane, Daniel Sargent, Joseph Doane, Arnold Doane, W. R. Sargent.

J. E. Perley, Elisha Ford, Liverpool, N. S.; Richard Bent, Amherst, O. B. Lynch, Shubenacadie; G. T. Whitford, Chester; Mr. Evans, Windsor.

OF HALIFAX.—David R. Gabriel, John F. Gabriel, George Cress, Thomas McQueen, Wm. Thompson, Henry Dodson, Charles McQueen, Peter Coffin, E. D. Dickson, Joseph Rathbun.

OF DARTMOUTH.—William Lay, Mrs. Lay, and 4 children, Miss Jenkins, Jas. Veatie, Saml. Jenkins, Mrs. Jenkins.

Sir J. Gaspard Le Marchant will not be prepared to assume the government of this province before two months hence.—*Rec.*

Schooner *Responsible*, one of the Provincial vessels engaged in the protection of the fisheries, P. S. Dodd, Esq., commanding, entered the harbour on Monday last, and will proceed to day to the northward for the purpose of carrying into effect the law for the security of our fisheries from encroachment by foreigners.—*C. B. News.*

KENTVILLE, July 6.—A shocking affair took place here on Saturday last. Towards night, two men named Costly and Eaton, who with a number of others had got into a quarrel, when Costly watched his chance and struck Eaton on the head with the pole of an axe. Eaton is not expected to live. The Sheriff started in pursuit of Costly. Telegraphed to the Sheriffs of Bridgetown and Windsor to be on the look out for him.—*By Telegraph to Yarmouth Herald.*

RAPID SAILING!—Brigt Leader, Capt. Crosby, arrived on Saturday evening from Anguilla, laden with salt, after a passage of only ten days.—*Yarmouth Herald.*

A fine new Barque was launched from the shipyard of Mr. Lyman Cann, her owner, a few days since.—*Ib.*

CASE OF STABBING.—We regret to learn that Mr. James Tropolet, of this city, is lying at the European Hotel, in a very dangerous state, owing to his having been stabbed by some unknown person on Tuesday evening last.—*Chron. 8th.*

SUDDEN DEATH!—Capt. Charles Cleary, a scientific and much esteemed ship master, formerly engaged in the trade of this port, died yesterday at his residence, Lower Water Street, after an illnes of only a few minutes.—*Ib.*

BRIDGETOWN, N. S.—The accident to Mr. Thorne was not quite so serious as at first reported—only three fingers instead of the whole hand being sawed off.

NEW ARTICLE OF EXPORT.—T. C. Kinnear & Co. advertise for 500 tons of *Granite*, required in the erection of a Penitentiary at St John, Newfoundland. It is not very many years since this material was *imported* from Scotland, to be used in building the first edifice of granite erected in this city; the stone, so abundant in this peninsula, being then deemed worthless.—*Daily Sun*

New Brunswick.

We were visited on Friday, 2nd, with one of the greatest rain storms experienced here for some years. The storm commenced on Thursday night, and continued with but little abatement, up to 6 o'clock on Saturday morning—at times the wind was terrific, tearing up young trees and plants by the roots, and doing much other damage to gardens in the vicinity. The rain fell in torrents. The river above Fredericton has swollen to such a height that it is now navigable to Woodstock. This timely blessing will enable our lumber men, we hope, to get all their logs out. Owing to the low state of the streams, from want of rain, thousands of logs cut during the winter, have been lying high and dry, it being impossible to get them to market—and our mill owners were beginning to despair for want of supplies.

The late heavy rain will enable the lumbermen to get nearly all the lumber in the river and at the mouths of the larger streams to market. That in the smaller streams will probably remain locked up until the fall freshet releases them.—*St John Paper.*

John H. Bond of Belleisle, New Brunswick, was cut almost in two by a circular saw at Portland, Me., a few days since. He leaned over the saw to remove something and slipping fell across it and was killed instantaneously.

Canada.

We are informed, says the *Quebec Chronicle*, that Sir Allan McNab has received the appointment of Chairman of the Provincial Railway Commission. The salary attached to this office is we understand to be fixed at £800.

It is said that the Mayor of Toronto, and Mr. Freeman have been called to the Legislative Council.

The Mayor of Toronto, J. G. Bowes, Esq., has been in town on business connected with the Toronto and Guelph Railway.

Parliament is to meet on the second week in August.

An important judgment, as affecting the public *quoad* Railway Companies, was delivered by Mr. Justice Brunean, in the Circuit Court, on Wednesday. The Plaintiff was a farmer named Rochelieu, residing near the line of the St. Lawrence and the Atlantic Railway Company, and the Defendants were the proprietors of that Company. The action was brought to recover the value of a cow, killed by the Company's cars. The plea was set up that the cow was a trespasser, and further, an incidental demand was made by the Company for damages set at £50, which had resulted from the collision, and from the cars being thrown off the track by running against the animal.

The judgement of the Court dismissed the plaintiff's action, and maintained the incidental demand, finding damages against Rochelieu for £4, which was all the amount of damages the Company had proved. This judgment was based on the grounds that the Company are not compelled to keep up fences to prevent the intrusion of animals, and that all they are required to do, is, to give warning by the means of the whistle and the ringing a bell, whenever cars cross the public road. The Court also, observed, that it would be most unreasonable to expect railway cars to check their speed at each time an animal was found on the track; and that the public interest as well as the law, required that parties residing on the line of road should keep their cattle from going on the track at all; and, if they did not, hold them liable for damages.

We understand that the Custom House Officers here made an important additional seizure of silks, shawls, veils, &c., at Dalton's Tavern, Front Street, on Saturday last. They also found in an attic story of the house thirteen large packing boxes, which apparently, once contained the same description of goods. The man in whose possession the contraband goods were found, we understand is an American; we have not ascertained his name. He states that he bought the goods from a Montreal house. The Custom House authorities have commenced the necessary inquiries to ascertain the truth of his statement.—*Tor. Colonist.*

United States.

PHILADELPHIA, June 25.—The steamer Albatross was sold yesterday to an Eastern Company for $85,000. It is the intention of the purchasers, to put her on the route for New York to Quebec, touching at Pictou and Halifax, connecting with the Cunard Steamers. One of the parties is said to have contracted with the English Government for carrying the Mails from Halifax to Quebec for $15,000 per annum.

The Boston *Traveller* of Saturday last contains the following:—

"The House Committee on Commerce have fully agreed, by a unanimous vote, to report a bill providing for the establishment of reciprocity of trade with the British North American Provinces."

IMMIGRATION AT NEW YORK.—During the past month there have arrived at New York 52,206 passengers from foreign ports. The total immigration at New York for the first six months of this year, has been 162,583. Last year, during the same time, 151,263; the year previous, 99,900.

FOR AUSTRALIA.—The second ship for this newly-discovered Ophir, the Revenue, Capt. Crowell, cleared at this port yesterday forenoon for Port Philip, with as many adventurers as she could accommodate comprising all ages and sexes. Many of them were from the British Provinces.—*N. Y. Jour of Com.*

By a late arrival at New York from California, we have intelligence of the arrival at San Juan of the British steamer of war *Albion*, having on board the British Admiral from the West India station. The Admiral immediately notified the authorities of the place that Great Britain would guarantee the independence of San Juan. The Americans will do the same.

The cholera is prevailing with great malignity at Jackson, Missouri. Several prominent citizens have fallen before it.

The funeral of *Henry Clay*, the greatest of American statesmen, took place at Washington on the first July. Many of the houses, including the public buildings, were festooned with the badges of mourning; bells tolled, flags were at half-mast, and minute guns were fired.

From Mexico the news is rather important.—The Department of Tepachula had been invaded by a party of adventurers from Central America. And, to add to the perplexities of the unfortunate Government "a grave misunderstanding" has taken place between it and the French Minister, growing out of the promise of the Mexican Administration to pay the sum of $2,500,000 to England on account of the sum due to her.

[BY THE ROYAL MAIL STEAMER.]

The R. M. Steamer *Canada* arrived at this port on Tuesday evening, 6th instant. The news is interesting. The principal items of which are given below:—

Great Britain.

COMMERCIAL.—The Discount market was easy at 1½ to 2 per cent. Breadstuffs of all kinds have advanced. Wheat and flour active, and supplies plentiful for the season. Provisions in demand—Beef and Pork rising—Butter low, owing to heavy supplies from Ireland. The home and export demand for British manufactured goods continued to improve. Cotton was firm. Silk not enquired for. Wool is still rising. Dye Goods hold their own, and the consumption of Indigo large. Leather is brisk. Naval Stores declined. Iron, Copper and Lead, higher; other metals quiet, and Tin lower. Tallow is going up. Seed oils are attracting more attention. Fish oils are also improving, with a prospect of further advance, the stock being much lighter than last year. Coffee, Cocoa, Sugar, Tea, and Spices, are in moderate request. The operations in foreign Exchanges have not been extensive. The British Funds advanced; consols 100¾, with a firm market. The highest price ever reached by consols was in 1757, when they were quoted at 107. The Foreign stock market was strong. The Share market was both active and firm.—Freights to the United States were well supported, and rather higher rates for dead weight to New York had been obtained. Steerage passengers to the same port were scarce, price £2 to £2 5s.

The dissolution of the House was expected to take place on the 1st of July.

Said Pacha of Egypt has arrived in London from Paris, and had an interview with the Queen.

The University of Oxford has presented a splendid gold salver to the American Bishop now on a visit in England.

Within the last three years and a half, ending on the 12th ult, there have been 2279 persons killed and 773 injured by accidents in British mines.

We learn from F. N. Gisborne, Esq., projector of the Newfoundland Electric Telegraph, that the enterprise meets with the best encouragement from English Capitalists, and that Newell and Co. have contracted to lay the wires between Newfoundland and Prince Edward's Island.

A large ball has been placed above the dome of the west end station of the South-eastern Railway Company, which, by sympathetic electrical action, falls every day, simultaneously with the ball at Greenwich Observatory, and thus indicates to all London the true time.

Ship Windermere has arrived from Hobart Town with twenty thousand pounds in gold, (£20,000,) but no later news. Government has chartered the American ship Ticonderoga, at Liverpool, to carry emigrants to Australia.

In a few days the screw Schooner Isabel, which has been fitted out by Lady Franklin, assisted by the Geographical Society, and placed under the command of Captain Inglefield, will sail on another search for Sir John Franklin, through Jones' and Smith's Sound, and afterwards along the western shores of Baffin's Bay.

The failure of Dixon, Waine & Co., a Liverpool house in the Baltic trade, is announced; liabilities about twenty thousand pounds.

On Monday afternoon the new Cunard Steamship Arabia, originally the Persia, was launched from R. Steele & Sons' Building Yard at Greenock. The Arabia is 2402 tons burden, with engines of the side lever class, eight hundred and fifty horse power, but working up to one thousand.

Captain Beechy, R. N., Captain Smith, R. N., and a third gentleman have gone to Galway, to commence the inquiry ordered by government as to the suitableness of that port of Limerick for a packet station.

The Rev. Mr. Maguire, P. P. of Ennismacsaint parish, has been arrested this week, by an order from the Commander-in-Chief, for having married some Protestant soldiers to Roman Catholic females. The Rev. gentleman gave in bail to stand his trial at the ensuing assizes for Donegal.

Messrs. Hemson & Sutton, the American engineers, have patented a peculiar arrangement in locomotive machinery, by which the reversal of the motion is much simplified.

SHIPS ON THE WEST COAST OF AFRICA.—A return has been printed showing the number of Her Majesty's ships on the west coast of Africa. There are 21 vessels on the list, of which 7 are sloops, 2 brigs, 2 steam-vessels, 1 steam-ship, 1 steam sloop, and 1 store-ship. There are, in addition, 3 vessels ordered home—2 steam sloops and one steam-vessel. Out of the 21 ships 10 were commissioned in 1850. The whole complement of the 24 vessels numbered 2,305, and the number of guns 159. The ships were built from 1831 to 1850. There was one built in 1820, and one purchased in 1806.

DOWNING STREET, June 18.—The Queen has been pleased to appoint Colonel Sir John Gaspard LeMarchant, Knight, to be Lieutenant Governor of the Province of Nova Scotia.

Messrs. Newell & Co., of London, the contractors for the Newfoundland submarine line, have also entered into the contract to lay down a line from the Hague to Harwick, a distance of 135 miles, and are now negotiating with the French Government for a submarine line from France to Algiers, a distance of some 400 miles.

Two vessels arrived in the port of London, on the 18th inst., with gold from Port Philip—the Enchanter, which left Melbourne the 27th of February, having on freight 22,988 ounces, and the Northumberland, which left on the 3rd of March, with 16,900 ounces. The aggregate value of these imports is nearly £150,000.

AUSTRALIA.—The Quito arrived in London on Tuesday from Sydney. She left on the 12th of March, and brings one week's later news. Rewards were still being offered for any new discoveries in various districts of the colony and some arrivals of gold in Van Diemen's Land had arrived, and was being commented upon. At King George's Sound, a company of Sappers and Miners, from Swan River, were busily engaged in forming wharves, and other conveniences for the English steamers, which were to call there for water and fuel.

Foreign.

FRANCE.—It appears from the last returns that the members of the order of the legion of honour consists of seventy grand crosses, 307 officers, 986 commanders, 4691 officers, and 35,037 chevaliers; in all 42,991 members.

General Macmahon, after subduing Kabylia, has laid siege to Collo.

The President has granted full amnesty to all deserters from the merchant navy.

Accounts from some of the provinces state that the late heavy rains have done much damage.

Count D'Orsay has been appointed superintendent of the fine arts to the Elysee, with a salary of £1,000 a year. The President has placed at the Count's disposal £12,000 from his private purse to make purchases with.

It is the intention of Louis Napoleon's government to return to the principle that a bare majority of a jury (seven voices) shall suffice to convict.

A Toulouse letter states that in eight of the communes the crops were entirely destroyed by hail on the 18th. The reports from the French provinces cause uneasiness to the government. The hay crop will be almost destroyed, and should the weather not change speedily, the corn crop will be in great danger.

The Government has received a despatch, dated Cayenne, May 13, announcing the arrival there of the Allier corvette, with the first convicts, under the charge of M. de Sarda-Caniga. This gentleman gives a very satisfactory account of the conduct of the convicts, who are, he says, disposed to labour and to lead a reformed life.

On Wednesday two hundred and eighteen political prisoners were taken out of the fort of Bicetre, and sent to Havre for transportation to Africa.

Changarnier, Bedeau, Lamoriciere, and Leflin, in consequence of refusing to take the oath, are cashiered, but allowed to retain their half-pay.

ALGERIA.—A despatch from Constantine to Paris announces that the insurrection of the Haractus has been put down, and the Arabs have sued for peace.

PRUSSIA.—The case of one of the free congregations, which the police are every where dissolving, was heard on appeal by the Court of Insterburg on the 15th, and decided against the government. A few months ago the police broke up the Insterburg congregation, and the local public prosecutor brought some of the parties concerned before the court, when they were acquitted. The police still refused permission for the re opening of the place of worship, and the public prosecutor appealed, calling upon a superior court to inflict a fine, and decree the illegality of the assemblies. The latter court having heard the arguments and evidence on both sides, confirmed the judgment of the court below.

On the festival of Corpus Christi, a number of catholics repaired in procession from Berlin to Spandau. Having arrived there, they received orders to desist from their intended perambulations. The spectators and those walking in the procession came into collision, and it became necessary to call out the military. The soldiers loaded their pieces in presence of the combatants, who then drew off and dispersed.

The *Semaphore* of Marseilles states that a letter from Rome had reached that port announcing that three British men-of-war had arrived at the Ancona, to protect Mr. Murray, sentenced to death by the tribunal of the Consulta.

Summary.

The Algiers journals inform us, that swarms of locusts have again made their appearance in Constantina, but that the same alarm is not felt as on former occasions, as premiums are now offered for the destruction of these devastating insects, and as soon as they appear are at once destroyed, and are thus prevented from extending their ravages.

It is not in America alone that cities increase rapidly in population. In 1716 the island of Bombay had but 16,000 inhabitants. These had increased in 1816 to 161,550, and in 1849 the population was no less than 566,119; of which 19,291 were nominal Christians, 1,132 Jews, and 124,000 Mohammedans.

Difficulties with the French Minister had occurred in Mexico. The American consul had been arrested in Acapulco, for having threatened to shoot the mate of a Steamer, who was about to tear down a notice of her sale, posted up in front of the Consul's office.

In Italy, Piedmont excepted, every 114th man of the population is in prison. Every 400th man of the population is in exile. The ratio would be higher than that in France, higher still in Hungary, higher still in Poland, higher still in Hesse or Baden.

Cotton-felt matrasses are beginning to take the place of the older kinds in New York, because they are said to retain their elasticity longer, to be proof against vermin, are cleanlier, more healthy, as well as easier to use, and almost fifty per cent cheaper.

Mechi, the celebrated razor strop man of London, is now one of the most ardent of agriculturists, and irrigates 170 acres of land by means of subterranean pipes, worked by steam power.

A private letter states that Gen. Urquiza, who succeeds Rosas as Governor of Buenos Ayres, has authorized the reading of Bibles in Schools, and made liberal appropriations for their support.

Before leaving church, the whole German congregation bows the head and remains silent for some minutes, at the close of each service, and then each repairs immediately to his place of abode.

The wearing of anything *red* is at present prohibited in northern Italy, as indicating revolutionary tendencies. To such an extent is this carried, that even a *red nose* is regarded as *rather suspicious.*

"Father, it speaks here about illuminated manuscripts; what were they lighted with?" The father hesitated, and when the question was repeated, answered desperately, "With the light of other days, my son!"

An exchange says that a piece of sponge, well soaked with camphorated spirits, if hung from the ceiling of a room, will expel musketoes from it.

Forty-five passengers died of Cholera in one week on board the Steamer *Philadelphia*, with passengers from the Isthmus to Havana and New Orleans.

Cardinals were originally the parish priests at Rome, and wore the red hat to remind them that they must shed their blood, if necessary, for their religion.

Man was never intended to be idle: Inactivity frustrates the very design of his creation; whereas an active life is the best guardian of virtue, and the greatest preservative of health.

The passenger traffic by railroad in Great Britain annually exceeds four times the whole population. The speed is three times as great as formerly, and the fare is one-third less.

Francis Cullen, Esq., of Corry, Sligo, has grazing on the mountains about Corry, 1000 small Scotch sheep imported by him. They are thriving on a soil unsuited to a higher breed.

The violet grows low and covers itself with its own leaves, and yet of all flowers, yields the most delicious and fragrant smell. Such is humility.

The *Limerick Chronicle* relates an instance of the cure of popliteal aneurism, by compression of the vessel above the seat of disease: the painful aid of the knife being thus dispensed with.

The export of tea from China, shows an increase of 1,800,000 lbs. compared with last year: of silk, the decrease is equal to about 3,000 bales.

Plato being once asked how long he meant to be a disciple, said, "As long as I am not ashamed of growing better and wiser."

Accounts have been received of the death of Governor Calhoun, of New Mexico, while on the plains, en route for the States.

Information has been received at Cape Town that forty-nine bodies have been washed up from the wreck of the *Birkenhead* and buried.

Bem is believed by many in Poland to be still alive, and fighting on the side of the Circassians.

The whole line of electric telegraph betwixt Calcutta and Diamond Harbour, and across the Hoogly, has been completed.

General Vincent Lopez has been elected President of Buenos Ayres, for three years.

All the Republics south of the Rio Grande are in political disturbance.

"Ma'am, your shawl's dragging in the mud."
"Well, suppose it is, isn't it fashionable?"

Letters and Monies Received.

(See that your remittances are duly acknowledged)

Vol. III.

Rev. W. C. Beals, (balance 290s.); Rev. W. Wilson (148s. 6d.), Rev. T. H. Davies (260s.), Rev. R. Morton (90s. 7d.), Rev. I. Sutcliffe (97s. 2½d.), Rev M Pickles (100s.), Rev. R. Smith (100s.), Rev R. Chesley (on Vol. 2. 208., on Vol. 3. 75s.), Rev. C. Churchill (98s. 9d.)

☞ Amounts received at the District Meeting from Rev. R. Smith, Rev. T. Gaetz, Rev. F. Moore, and Rev. J. Armstrong, were acknowledged by mistake twice, in papers for June 12th and 26th.

☞ Balances still due for Vol. III. are much wanted, to meet pressing demands against this Office.

*** Accounts received on Vol. IV. in our next.

☞ For *Terms* of this paper see last page.

Halifax Markets.

Corrected up to Wednesday, July 14th.

Beef, none	
Butter,	7½d. a 8½d.
Loaf Sugar,	7d.
Candles (tallow)	7½d.
Soap,	3d. a 4d.
Codfish, qtls.	11s. a 12s. 6d.
Coffee,	7½d.
Rice,	23s. 9d.
Flour, supfi.	21s. a 23s.
Rye,	20s.
Herrings, prime, No. 1,	12s. 6d.
" " No. 2,	10s. a 11s.
Lumber, W. P.	£2 10s.
Molasses,	1s. 2d. a 1s. 3d.
Mackerel,	$4½ a 22s. 6d.
Pork, Nova Scotia;	$16
Sugar, in bond,	26s. 3d.
Tea,	1s. 2½d. a 1s. 3d.
Tobacco,	10d. a 1s. 2d.
Cornmeal,	18s. a 18s. 9d.

Marriages.

On the 7th inst, by the Rev P G McGregor, Mr W B Waters, to Miss Mary A., eldest daughter of Mr W Inglis both of this City

On the 6th inst, by the Rev John Scott, Mr Wm D Cutler, to Miss Jane Hesson

At Brantford, Canada West, by the Rev. Mr. James Wesleyan Minister, Mr. Robert Iannotta, to Miss Olivia S., second daughter of the late Mr James Narraway formerly of Pictou

On Wednesday morning, 7th inst., by Rev Mathew Richey, D D, Wm L. Brock, Esq to Mary, youngest daughter of Judge Marshall

At St. James Church, Kentville, on Saturday, 20th ult., by His Lordship the Bishop of Nova Scotia, Mr. James E. Best, of Boston, to Emmeline, only daughter of Dr. W. E. Webster.

Deaths.

At the Poors' Asylum, 5th inst. Mary Ann Rogers aged 21 years, a native of Portugal.

On Thursday, 11th ult, Marion, wife of Mr. Wm Gossip, Senr, aged 40 years, a native of Pictou, N. S.

In California, lately Mr James Dewar, a native of Lot 48, in this Island, aged 25 years. The deceased was son of the late Mr John Dewar, of that settlement. He came to his death by the falling of a large rock, of 2 or three tons weight, on his back, while in a pit at the Gold Mines. He has left a large number of friends to lament his untimely fate.—*Record of P. E. Island.*

It is our painful duty to record the death of W R A Lamont, Esq. A C General, from an attack of Yellow Fever, in the West Indies. The deceased was well known and deservedly respected by all classes of this community. He resided here in charge of the Commissariat Department for five years, and during the whole of this time, much of his leisure was devoted to visiting the sick and to works of charity and benevolence, indeed we may say with truth that no one could pass from our midst with a more unblemished reputation, and with a fairer character for Christian worth and integrity.—*Ib.*

On Friday evening, 24 inst, at her residence, near the Common, after a lingering illness, which she bore with christian fortitude, Mrs Martha Hooper, widow of the Rev Wm. Hooper, Universalist Pastor, in the 40th year of her age.

On the 5th inst. Thomas Hutchins Rogers, infant son of Thomas and Margaret Rogers, aged 7 months.

Shipping News.

PORT OF HALIFAX.

ARRIVED.

FRIDAY, 2nd.—Brig Delegate, Cole, Liverpool, G. B. and Kilrush, 18 days, to Brock & Bodmore. Brigt Aigine, Bouchard, Montreal and Quebec, 12 days, to J Kinnear & Co. Commodore Hull, Doctor, Pictou, N. S., to Rich McLean; schrs Rosina, Dennis, St Georges Bay, N. F., 8 days, to Fairbanks & Allisons. Young Hunter, Babin, Sydney, 3 days. Catherine, Hallett, Martha, Kennedy, do. Magestic, Moore, P. E. I. Enterprise, Young, do. Queen of the Isles, St Pierre, C. B. Watersatch, Cassey, Isaac, Wassbin, Pictou. Pictou Packet, Harris, do. Sarah Clyde, Brinco, Arichat, 9 days, to Oxley & Co. Lily, Arsenault, Magdalen Isles, to B. Wier & Co. Humming Bird, McLean, do. Rifle, Baldwin, do. Mary, do. Lisney, do.

SATURDAY, 3rd.—R M Steamer Osprey, Hunter, Bermuda, 7 days, to S Cunard & Co and others; brig Nautilus, Vernez, Cadiz, 52 days, to Creighton & Grassie; brigts Rush, Evans, Guyamda, 20 days, to G & A Mitchell; Fanny, Smith, Antigua, to G H. Starr; schrs Sarah, Messervey, St George's Bay, 13 days, to W. Lawson, jr. and Oxley & Co; Providence, Boston, St John, N B, 8 days, to J. McDougal & Co; Happy Return, Bellontain, Bay Chaleur, to do; Margaret Ann, Thomas, River Burgeois, to J. Strachan. Nap, Cape Le-el, Sydney, 4 days, to Dickson, Forman & Co; Mayflower, Townsend, do. Surprise, Kennedy, do; Fortune, do., Victoria, Doucy, Quebec, 12 days, to Fairbanks & Allisons.

SUNDAY, 4th.—brigts Arrow, Mitchener, St John, N F, 10 days, to S Cunard & Co; Packet Trinidad, (Spanish) Havana, 11 days, to T. C. Kinnear & Co; Lady Sale, Boardoit, Boston, 2 days, to E. Lawson, jr.; Susan, Mann, Cienfuegos, 22 days.

MONDAY, 5th.—Steamer Cherokee, Gaskin, St John, N F, 3 days—Sydney, 42 hours, to S Cunard & Co and others; brigts Laura, Day, Cardenas, 14 days, to Fairbanks & Allisons; Bloomer, McDonald, Pictou, 10 days, bound to Boston—leaky; schrs Union, Emmin, Boston, 4 days, to Salter & Twining; Gazelle, Frost, Yarmouth.

TUESDAY.—R. M. Steamship Canada, Laing, Liverpool, G B, 9½ days, to S Cunard & Co; steamship Albatross, Kearney, New York, Gt Bonaventure; schr. Susan, Lunenburg, to R Noble & Sons; Catherine, do to do; Dolphin, Murphy, Magdalen Isles.

WEDNESDAY, 7th.—brig Richard Cobden, Elden, Liverpool, G B, bound to Philadelphia, anchored below; brigt Lord Loval, Jost, St. John, P E, 12 days, to Salter & Twining; schrs Triumph, Crowell, Shoal Harbour, to Fairbanks & Allisons; Collingwood, Sheet Harbour, Lady Campbell, Eastern Shore; Nancy, Ketch Harbour.

THURSDAY 8.—Schr Joseph Howe, Kaye, St. John, N B, bound to Newfoundland; Packet schr Liverpool, McLearn, Liverpool, 11 hours, bread, to R W Fraser & Co; Packet schr Isabella, Hadley, Guysborough, mackerel to order; schr Ellen, Fawson, mackerel; schr James McNab, Cunningham, New York, via Barrington, to Fairbanks & Allisons and others, put into Barrington 4th inst; schr Freedom, Gerrard, Magdalen Islands, mackerel to R Noble & Sons; schr Nancy, Catch Harbour, mkl; Industry, do. do; Packet schr Dart, Smith, Yarmouth; Two Brothers, LaHave, Murphy, Dover, mkl; Nancy, Arichat, do; schr John C Archibald, Sydney, coal; schr Durham, Dolliver, Port Medway.

FRIDAY, 9th—R M Steamship Niagara, Stone, Boston, 35 hours, to S. Cunard & Co, 50 passengers, 21 for Halifax; reports Sir Harry Harvey, to leave Boston about 17th inst for Halifax, saw on Wednesday, 2, 30 P M, R M steamer Canada, hence for Boston, would arrive at 5 P M, yesterday, at 10, off Seal Islands, saw steamer Cherokee, hence for Boston; packet brig Boston, to leave on Wednesday, arr'd hence, 2nd inst, 6 days; schr True Friend, Godfer, Montreal, 14 days, to T C Kinnear & Co; Florence, Locke, Richmond, Va, to R McLearn; Elizabeth Arichat; Lively, Nickerson, St. George's Bay, ass't cargo to master—reports, left brig Mary Hudson, Fulton; Pckt schr Ariel, Pierce, Shelburne

SATURDAY 10.—brigt Transit, Paynter, Bermuda, 7 days to J & M Tobin. schrs California, Griffin, Ragged Islds Conservative, Myers, Port au Basque, 5 days, to Wm Pryor & Sons; Victory, Parsons, St Georges Bay, to R McLearn.

SUNDAY, 11th—barque Medora, Menick, New York, 6 days, to Wm Pryor & Sons; brig Boston, Layhold, Boston, 2 days, to B Wier and Co, and others.

MONDAY, 12th.—Brig Dove, Dill, Liverpool, G B, 40 days—bound to Boston—put in on account of head winds; brigt Rapid Crowell, New York, 6 days, to Master; schrs George, Eastern Shore; Orinoco, Mason, Canso; Achieter, Banks, Barrington

TUESDAY, 13th—brig Amethyst, Croucher, Placentia, N F, 9 days, to Salter & Twining; schr Lark, Popes Harbour

WEDNESDAY, 14th.—Schr Superb, McDermott, Magdalen Islands, to J. H. McNab; schr Fanny, Gardiner, C B, to master

CLEARED.

July 2nd.—Schrs John Wallace, Jewers, Miramichi, by Fairbanks & Allisons; Marie Delphine, Doucas, Quebec, by master.

July 3rd.—Brig Vigilant, Purchase, Pugwash, by Black & Brothers; schrs Jessamine, Wiles, St Iago de Cuba, by Creighton & Grassie; Villager, Watt, Miramichi, by Fairbanks & Alison and others; Happy Return, Kennedy, P E Island, by E Albro & Co and others; Clydesdale, Innis, do, by W Starr & Sons and others.

July 5th.—Mary L'Esperance, Gaspe, by Creighton & Grassie; Mayflower, Rowe, Burin, N F, by J & M Tobin; Unity, Henderson, by master and others.

July 6th.—Steamers Canada, Laing, Boston, S Cunard & Co; Leventine, Hunter, Bermuda—by do; schr Indus, Martin, Boston, by J & M Tobin; Agnes, Deane, Virginia, R McLearn; Trusty, Fraser, Newfoundland, P Furlong; Lady, Arsenau, Magdalen Isles, B Wier & Co; Marie Priscille, Quebec, by Master.

July 10—brigts Sebim, Doane, Australia Harriett Ann, Dowsley, Cuba—W J Williams; schr. Eliza, Graham, Burin, N F—Master

July 12—Barque Joseph Howe, Downs, Wallace, by Fairbanks & Allisons, brigt Eagle, Hilliers, Jamaica, C West & Son. Laura, Day, Philadelphia, J & M Tobin. Susan, Mann, B W Indies, Fairbanks & Allisons schr Dart, Smith, St John, N F, by do.

MEMORANDA.

St. John's, N F, 8th ult—arr'd, brigt Amethyst, Halifax. 12th—Native Lass, McLellan, Brassdor Lake, 5 days.

Boston, 25th ult.—arr'd, brig McMac, Anguilla; brigt Sweetheart, Sutherland, Pictou. 4th inst—brigt Acadian, Lockhart, Cienfuegos.—*(Per Telegraph.)*

New York, 5th ult.—arr'd, brig Mary Ellen, Day, Yalnicao, P R; cld, Erie, Douglas, Pictou. 30th—schr James McNab, Cunningham, Halifax. 1st inst—arr'd barque Bristol Belle, Spongle, Guyama, 19 days, 2nd—schrs Osprey, Green, Halifax; Mary Ellen, McDonald, do; Ann, Marchion, P E Island.

Baltimore, 30th ult.—arr'd schr Medway, Cahoon Halifax.

Ponce, 23rd ult.—brig Humming Bird, from Halifax, discharging cargo; brigt Hantsport, to sail for Bremen in 3 days.

Demerara, 16th ult—Dry Codfish only in limited supply; mackarel retailing at $7,50, herrings and alewives, $5, lumber $20; Pork $20.

Portsmouth, 17th ult.—arr'd, H M Ship Resistance, Halifax.

Liverpool, G B., June 13th, arr'd, Cluny, Crowe, St Stephens. 18th—Richard, Nay, Pugwash; sailed Bartley, Halifax. 19th, arr'd, Sedia, Dakins, St. Stephens; sailed Nereid, Halifax. 20th—arr'd, Steamship Cambria, Halifax, 9 days; Priscilla, Pugwash. 21st—Raticola, Crerar, Pictou—cargo shifted. 23rd—sailed, Ringdove, Halifax. 24th,—Charlotte, do. 26th—Virginia, do.

Gravesend, 20th ult.—arr'd, Valkrien, Pugwash.

Steamer Albatross, reports—was off the harbour on Monday evening.

Queenstown, 21st alt—arr'd brig Vernon, LaHave Lisbon, 16th ult—sailed Jenny Lind, Halifax.

Leith, 21st ult—sailed, Harriet Wild, Halifax.

Steamer Albatross, reports—barque Medora, Menick, to sail on the 4th from New York for Halifax.

Brigt Panny, reports—Adali, from New Edinburg, called at Antigua and sailed about 9th ult. for a market; reported by Antionette, at Antigua, spoke 8th ult., lat 28 30, lon 60 32, brigt Adah, Wright, 7 days from Boston for Bonaire.

St. John's, N. F., 7th ult.—arr'd Volant, Davidson, Wallace. 10th—schr Harriet, Goldsworthy, Halifax, 3 days. 15th—brigt Messenger, Bouchier, Bathurst.

New York, 3rd inst.—brigt Rapid, Crowell, to sail 4th inst for Halifax.—*Per Telegraph.*

Demerara, 8th ult—arr'd, brig Guardian, Eldridge, Port Medway, 37 days.

St. Thomas, 21st ult.—a vessel from Halifax called at Barbadoes, and sailed for Trinidad—; probably the brigt Ina, Swain since, sailed 18th May.

Brigt Susan reports—left at Cienfuegos, brigts Acadian, Lockhart, to sail in 2 days for Boston; Pomona, McKay, in 3 days for Halifax.

St. John N B, 28th ult—arr'd schr Charles, Simpson, Halifax.

Halifax—sold cargo cod $8½, scale $8. 13th—brig Chebucto, Wyman, do, and sailed 14th for North Side Jam. 16th—brigt Lord Lovat, Lawson, do.

Mayaguez—arr'd, schr Triumph, Crowell, Halifax.

Antigua, 1st ult—arr'd, brigt Panny, Smith, Halifax.

Kingston, Jam, 3rd ult.—sailed schr California, Barnes, Tobasco. 18th—arr'd, brigt Mary, Marshall, Halifax.

Brigt Daphne, at Bermuda 18th ult from Demerara, reports—in the whole line, saw a vessel supposed to be the Vivid, of Halifax.

Brigt Brisk reports—on Wednesday inst, Lewis Smith, seaman, jumped overboard, and was drowned.

Demerara, 2 ult.—Ar Iris, St John, N F, via Barbadoes. 4th—Fairy, Eaton, Liverpool, N S, via Barbadoes.

Miramichi, June 24th.—Arr. Schrs Native Lass, Antigonish, Glory, Arichat.

Ragged Is

The Provincial Wesleyan.

The Mission of Poetry.

Let her wreathe her mystic dwelling
Where the waters brightly glow,
To its music lonely swelling,
Thus the wave of thought shall flow.

It shall come to human bosoms
Thirsting in a sultry land;
Like the cool refreshing fountain,
Or a singing stream at hand.

It shall come as mercy cometh,
In our times of deepest need;
It shall charm as music charmeth,
When its moonlight notes we heed

It shall meet us in our gladness,
Mingle tears of joys with ours,
But to comfort in our sadness,
Grief knows well her finest powers!

Hears her tones of melting sorrow,
Soothing agony unknown;
Feels cool dewy leaves in *numbers*,
Hushing deepest sob and moan!

Reverent—rapturous—are the visits
To earth's wilder scenes she makes
Where Omniscient might and grandeur,
Sound the depths where echo wakes!

Temples—ruins—old Cathedrals,
Breathe a voice that she will own;
But confine her not *within them*,
She is every where "*at home*"

Where there's rock, or tree, or fountain—
Sunlight, flowers, or waterfall—
Wayside beggar, palace, cottage—
Life or motion—*with them all!*

Scenes, and thoughts, and words of beauty,
Brings she oft to bless mankind;
Singing in the heart some ditty
Melting *harsh words into kind*.

Oh, to gentle deeds and feelings,
She would win us all the day;
And at evening like a mother
Soothe—caress—our cares away

How like love she bendeth o'er us,
Gentle angel from the skies;
And how sweet in heaven the chorus,
Is her songs for ever rise!

Education.

Report on Education, for 1851-2.

MR. FLETCHER'S GENERAL REPORT FOR 1851.

That occasionally a parent, not very intelligent, and more anxious for this world than for the next, should hastily conclude that the time given to *religious teaching* in a school, is so much time lost to the more useful instruction of his child in secular knowledge, need excite no surprise. That men professedly or secretly averse to the peculiar teaching of Holy Scripture, particularly of the New Testament; whose code of morals, if they have one, is very different to the Christian code, that they should object to the instruction of children, in elementary schools, in the *doctrines* of Christianity and in its *peculiar precepts*, requiring "repentance toward God, and faith toward our Lord Jesus Christ," with purity of heart as well as life, and should lose no opportunity of representing such teaching as sectarian, and, where it is earnestly given, designed to extend the influence of a sect,—for all this it is easy to account. But that a *religious man*, who *feels* the paramount importance of religion to an immortal creature, to fit him for a future life, and knows that mere secular knowledge can never religiously inform the understanding or affect the heart; who knows how susceptible of religious impression the heart is in the years of childhood and early youth, and how peculiarly favourable a daily school, conducted by a good man, wisely using God's Holy Word in his daily teaching, must be to the "training up of a child"—both mind and heart—"in the way he should go,"—to the early guidance of the young in right paths;—that any religious man, duly reflecting upon the subject, should wish religious teaching away from the schools, and incline to favour the scheme of a national system of purely secular education, is a singularity for which it is difficult to account, as it seems not more reconcilable with religious consistency than it is with the Word of God. But, religious considerations apart, Mr. Fletcher's remarks upon the "connection between the *real* character of the education and its *moral tone* in a school," and his testimony to the superior quality of even a secular education, given religiously, ought to be well weighed by all who honestly wish the children of the poor to receive the *best secular instruction* in our elementary schools.

"The moral tone of a school," he observes, "challenges no small part of an inspector's solicitude, though it may not occupy *directly* so much of his time, as an examination into the details of organization, methods, and actual instruction. Indeed, the latter, with whatever system, effort, activity, or paraphernalia, is never carried out to a result worthy of the name of *education*, unless the whole school be instinct with a moral tone which I do not know how to designate more simply or more expressively than *Christian*. Yet more,—and I speak from considerable and anxious experience,—it does not by any means claim, where this is deficient, the name even of *sound instruction*. The eye-service obedience of a disintegrated mass of *driven* humanity, never does yield *intellectual* results of the same consistency, completeness, and accuracy which are observed where the like amount of intellectual power in the teacher enlists the willing co-operation of the children by throwing around them an atmosphere of Christian affection. The school of thoroughly bad moral tone always shows a *style* of blunders which occurs nowhere else; and every practised inspector is aware that it is the *quality* of the errors rather than the absence of all error, at the range of inquiry which he adopts, that most clearly reveals the practical character of the instruction. This, in the school of low moral tone, is of such an inconsistency, among the great body of the children frequenting it, as sometimes, when the "scrappishness" is made yet more egregious by the master's cleverness and conceit, even to suggest the idea of *insanity*: when, in reality, it is merely an intellectual daguerreotype of the moral disintegration which a vain and unfaithful teacher has allowed to have full sway in his classes, without himself understanding or even being conscious of it; and yet to the practised eye it is revealed beyond the possibility of mistake in the furtive glances, the unneat habits, the lounging postures, the sullen tempers, the vociferous bursts which characterize such schools,—happily, within my experience, very few in number,—compared with those where the look of kind confidence, the open countenance, the ready smile of sympathy, the desire to understand a question, the ordering of all the little mental forces for an answer, the readiness to revise it, with reliance upon your justice to appreciate if right, and your kindness to forgive it if imperfect, all show an intercourse with their teacher of kindly affection moulded by sound discipline." p. 510.

Every one acquainted with the history of popular education in this country, knows, that to the *religious bodies*, and to their *voluntary efforts, aided* indeed of late years by contributions from the State, the nation owes the main provision for instructing the children of the poor classes which has been made; and that they have been influenced in their exertions mainly by *religious motives*—by a conviction of the want of a more general education of the people; but by a conviction also, that such education be of real advantage to the individuals and to the State, must be *religious*. With few exceptions, this has been the sentiment of persons who, for years, have been most active in providing and supporting schools for the instruction of the poor. Mr. Fletcher, fully aware of this fact, does not conceal it. It will gratify religious men who have insisted, and still insist, on the combination of the religious element with secular instruction in their schools, to find that one of such large experience, and so acute and accurate an observer of these institutions as Mr. Fletcher, testifies that their schools are *not behind* but *before* all others, in *the quality of their secular education*: and that, moreover, *he* insists that *a teacher must be religious*, and must *teach religiously*, in order to preserve a *moral tone* in his school, without which schools "are degraded into mere instruction shops," where no work is turned out of hand worth a poor man's purchase for his children, or even worth his reception when it is offered them for nothing.

"If a thoroughly *industrial spirit* and high *moral tone* be the first requisites in the *Industrial Free Day School*, and the source of more than half the good that can ever be hoped from it, how much *less*," Mr. Fletcher asks, "are they required in the Common Day School of primary instruction for the poorer classes? And how are this spirit and tone to be cherished, unless they emanate from the heart, and are momentarily sustained by the mind, of an able and humble, a cultivated and a Christian teacher? In fact, however imperfectly the result may be realized, it is mainly to bring the children under such influences, so wielded, that the voluntary supporters of popular education in the common day school have made their great and persevering efforts; taking upon themselves the great expense of teaching the arts of reading, writing, and arithmetic, with some elements of human science mainly for the opportunity which it afforded for such training." p. 518.

In the following passage, Mr. Fletcher shows that "the *voluntary element* is favourable to the *religious and moral tone* of the schools, and *therefore to the soundness of the secular instruction*." "I have already shown, with reference to the common day schools (see above) that to have the *secular instruction well grounded, religious men must be employed to give it*: since it will be found that there is no *class* of men not under the influence of religion who possess the capacity of producing around them the requisite moral tone. Such men;—or, at least all those of best genius and highest purpose in their art,—would much prefer to give the secular instruction merely as part of a religious education; and such is equally the desire of their most faithful and zealous supporters. The best of the secular instruction is already, therefore, combined with the best of the religious instruction, to form the best portion of that religious education which is alone actually supported in England by voluntary agency for the children of the labouring classes. To give religious instruction, the promoters of the existing schools require a religious teacher. If he be truly such, and duly prepared for his office, he is also the moral trainer that has been described. The voluntary support of popular schools tends to a self-acting selection from the mass of society of those prepared to make some little sacrifice for the religious education of their poorer neighbours; these select from their number those likely and willing to give some personal solicitude to its superintendence; these again, seek a teacher, of whose religious character they have some guarantee;" that is, they select an acting Committee, and they seek out a teacher; "and thus the voluntary element, with all its defectiveness, by laying more stress upon the religious character of the teacher than a purely municipal system of school management ever would, (beside being already in possession of the work,) promises the maintenance of a better *moral tone* in the schools than can exist in their absence." p. 518.

If these considerations have their due weight with those who are likely most to influence public opinion on the subject of popular education, as we think they must, there will be no attempt made to wrest the education of the people out of the hands of the religious bodies of this country, and to entrust it to the empiricism, the altercation, and the jobbing of a municipal district; nor will there be any effort made to exclude religion from the schools, under the pretence that zeal in the cause of education is at present sectarian, and that poor parents are averse to school instruction, as at present carried on, because of the religion inculcated with secular instruction. We are convinced that the education of the people will be most rapidly extended, and be of a far superior quality, if the present educating bodies are neither superseded nor discouraged, but aided and stimulated, as they are at present, by public assistance; we therefore hope that, in discussing, as, at no distant period, it probably will, the question of a national education, the Legislature will not forget Mr. Fletcher's testimony, nor the sentiments and reasonings with which he concludes his General Report. We extract the following paragraph:—

"While every effort should be made on the part of the state and the locality to aid and supplement the voluntary efforts of national education, and secure its secular efficiency, of which they are amply capable, it would be difficult, in our state of society, ever to compensate for their total exclusion from school management, by the state and municipality assuming the whole work of education, instead merely of the aid and superintendence of it, on some fixed and very simple principle. The nation, in fine, will have better teachers if it can work in co-operation with the voluntary element in school management than without it; and that system is the best, whatever it may want in a display of machinery, which gives us the best teachers,—cultivated and Christian men,—good subjects, citizens, and parents,—disciplined in the world and not made up to some fastidious conventual pattern,—in comparison with whose daily, hourly, and momentary influence all the rote teaching of formularies is of little account. Nevertheless, I cannot conceive why, in every school, there should not be perfect freedom to the teacher and his patrons to use that form of sound words which they most approve, so that the parents of the children who frequent it, and, possibly, who can go to no other, are permitted an equally perfect freedom of claiming special exemption for their offspring from this expressly doctrinal instruction, if they dissent from it, though it is impossible to exempt them from receiving powerful impressions, direct and indirect, from a teacher labouring in the fear and love of God, habitually appealing to the authority of His Word, and swaying the minds of those around him to accept the influences which subdue and at the same time fortify his own; these, although they may come to them denominationally, will do more for the common peace of mankind than all the cries of 'peace, where there is no peace.'" p. 519.

"Plans fraught with the gravest results" to multitudes of rational and immortal creatures now rising up among us, and to multitudes of others yet unborn, and also to all the social interests of this nation, "are now urged by large public bodies upon the attention of their Lordships, the Committee of Council on Education, and of Parliament;" Mr. Fletcher has therefore rendered a public service by "reporting, as the result of official experience, the importance of the religious character of the teacher to the soundness of even the secular instruction in the school,—much more of its moral tone; and by pointing out how this important fact may be fully recognized, with due justice to the principles and respect to the feelings of all parties, in completing the present arrangements, and in making those further provisions which are essential to invigorate and extend our national education." p. 520.—*London Watchman.*

The Empty Pew.

BY W. HOBKIRK.

When friends to other lands depart,
We used so oft to meet;
We miss them in each favourite path—
We miss them in the street.

But chiefly in the House of God,
Where holier feelings grew—
We miss them where their absent forms
Have left an empty pew.

When swells the joyful song of praise,
And when in prayer we bow,
We ask—will this sweet task be theirs—
Will they be singing now?

And will this beauteous Sabbath morn
Bring blessings to them still?—
The quiet rest—the house of prayer—
The message of good will.

'Mid altered scenes, and faces strange,
And unfamiliar things;
When they are brought to feel the change
That to aught earthly clings—

Will some impressive, earnest voice
Lead them to look and bow,
To Him whose love may never change—
Whose care surrounds them now?

We thank thee, Father! that our friends
Afar on land or sea,
Though called to part with much they love,
Need never part with thee.

And though divided—still in Thee
Our heartr can meet, and feel
Beneath thy safe, all-sheltering wings,
As if together still.

—*Christian News.*

Agriculture.

Manures.

BY PROFESSOR J. J. MAPES.

The Chinese have long used manures in the liquid form, and a mixture of water with night soil, is considered by them as superior to all other manures. Virgil, Cato and Columella, all speak of the use of liquid manures. Putrid manures for vines and apple trees, and grape stones fermented with water, were used in Italy in the time of Nero; and the lees of oil seems to have been used for the same purpose. Evelyn recommends the dung of cattle, urine, salt, lime and nitre. A mixture of lime and salt in the proportion of two of lime to one of salt, has been long used, and the only difference between the methods now in use and that of our forefathers, was in the manner of making the mixture. They placed the lime and salt together dry, suffering the lime to air slake, and the salt to become combined without the addition of water, turning the mass over occasionally, for three or four months; while we at the present day dissolve the salt in water, and with this solution the lime is slaked.

C. W. Johnson speaks of a Mr. Bennet, who has been in the habit of using the salt and lime mixture, and says: "When mixed with water, and spread over land intended for wheat, at the rate of twenty-five or thirty-five bushels of the lime and salt, to ten or fifteen tons of water per acre, (and it answers very nearly as well when carried on to the land dry,) excellent results are produced. The wheat which I have thus grown on clover leys, has been superior in height and strength of straw, to any I have seen produced under different modes of treatment, and the seed very bright and heavy."

It should be recollected that no substance can actually act as a manure, *until actually in solution*; whether organic or inorganic, the plant is incapable of receiving it in any other state than that of gas, or solution in water. Johnson, Davy, and others, have tried various experiments on this subject, and all have concluded that no substance could possibly be reduced to so impalpable a powder that plants could receive it without solution; therefore, we do not only require the presence of such food as is proper for plants, but also the means of rendering them soluble in water. It is for this reason that bones are so much more energetic when combined with sulphuric acid. The action of sulphuric acid being to change the phosphate of lime into *super-phosphate*, by abstracting or changing part of the lime into a sulphate, and leaving the remaining portion in consequence combined with a double portion of phosphoric acid. Thus two atoms of phosphoric acid combined with one of lime, form *super-phosphate of lime*, which is soluble in water, while the original material of the bone, (phosphate of lime,) is not soluble before decomposition. Even silex, the base of flint, and principal compound of common sand, although apparently entirely insoluble, is rendered so by combination with potash and other alkalies, and when dissolved becomes food for plants, giving strength to woody fibre, and coating the outside surfaces with a varnish-like face of siliceous matters. The bamboo, rattan, and even the corn stalk, contain so much siliceous matter on their surfaces that a knife may be sharpened upon them.

The Greek and Egyptian philosophers mistook the necessity of solution for the direct action of the water on vegetable growth, and thus water was considered by many as the only food for plants. The marked effects produced by the overflowing of the Nile, helped to perpetuate this error. As late as the year 1610, M. Von Helmont, a celebrated Dutch chemist, promulgated the same erroneous doctrines.

Davy observed that no manure could be taken up by plants unless water was present, and entirely failed to induce the roots of plants to receive finely powdered charcoal in its pulverized state.

General St. Ledger is said to have first used bones as a fertilizer in 1772, since which time the bone dust and turnings of the Sheffield cutlers have given an impetus to agriculture throughout Yorkshire, which was previously unknown. Within sixty years these bone wastes were carted into Sheffield Moor, and buried in pits to get rid of them, but at the present time 600 tons are annually sold at Sheffield for manure.

Large tracts of lands supposed to be sterile, have been restored by bones to a high state of culture, and when used for turnips, they are preferred by cattle and sheep to those raised with any other manure.

Some idea may be formed of the increase of consumption of bones in England, from the fact that the amount imported into Hull in 1833 was 17,500 tons, and by 1835 the importation had increased to 25,700 tons.

In 1821, the declared value of all the bones imported into England was £15,898, but by 1837 the annual importation increased to £254,600. Thousands of tons of burned bones used by the sugar refiners of New York, Boston and Philadelphia, have been thrown away without even experiment being made with them by our agriculturists. We were engaged many years refining sugar in New York, and not until the French merchants had commenced to buy this refuse for shipment to France, could we induce the farmers to try burned bones as a manure.

Fish have long been used as a manure, but the cause of their decomposition producing proper food for plants has not so long been understood. Those used on the coasts of Scotland and Cornwall are sprats and five-fingers, while on our coast the herring, tom-cod, and horse shoe are principally used. Suffolk county, Long Island, consumes large amounts of fish as manure, and where phosphate of lime is desirable they answer an excellent purpose.

Saltpetre is the most ancient of the saline manures; it was recommended by Virgil, when mixed with olive oil, as a steep for seeds. The verdant lands of Palestine abound with this salt. Googe states that the German farmers have used it for three centuries.

In 1676, Evelyn, in his Discoveries on Earth, tells us, "rains and dews, cold and dry winters, with stores of snow, which I reckon equal to the richest manures, impregnated as they are with celestial nitre—I firmly believe," he adds, "that were saltpetre, I mean fictitious nitre, to be obtained in plenty, we should need but little other compost to ameliorate our grounds." Evelyn recommends saltpetre to be used in solution; three pounds of this salt to fifteen gallons of water, mixed with earth. In this way Sir Kenelme Digby made some barley grow very luxuriantly by watering it with a very weak solution.

Common salt, although used by the ancients, and with good effect, seems to have gone into disuse again till a very late period. Indeed, from the time of William the Third to the latter part of the reign of George the Third, the duty on salt in England raised its price to an average of five dollars per bushel, and it was therefore too expensive for use as a fertilizer. It was known by tradition that it was formerly used to kill worms, and to destroy weeds; that it cleaned fallows, increased the produce of light arable soils and sweetened grass.

Johnson further states, that "every gardener was aware that the brine of the pickling tubs, when poured over his weeds, not only killed those weeds and their attendant seeds and grubs, but that these heaps were then converted into so many parcels of the most fertilizing manures, whose good effects, especially upon potatoes and carrots, were very decided."

It was well known, too, that a single grain of salt, placed upon an earth worm speedily destroyed it; that if brine was placed upon a lawn, that from that spot all the earth worms were speedily ejected, and that if it was sprinkled over a portion of the grass, on this salted portion all the deer or sheep, or horses of the park speedily repaired, in preference to any other part of the field.

Many errors have since occurred by the improper use of salt, but when we reach that branch of our subject, in course, we shall give the rationale of its action and benefits.

Salt and lime were recommended by Glauber as manure more than two centuries ago, and he notes that the results of the mixture are a compound of soda and muriate of lime, and "most fit for dunging lands, and to be used instead of common beast's dung."

C. W. Johnson says, "the very mixture of salt and lime was successfully employed in Ayrshire many years since. And George Sinclair, in 1818, very nearly demonstrated at Woburn the value of this application. He, however, unfortunately applied the salt and lime separately; yet still with considerable benefit.

The use of salt and lime was noticed in the year 1800 by Mr. Hollingshead, of Chorley, in Lancaster, who observes: "Lime prepared for manure should be slaked with salt springs, or salt water; lime so slaked will have a double effect." In 1804, in the experiments of the late Rev. Edmund Cartwright, upon potatoes of twenty-five manures, or mixtures of manures, salt and lime were found superior, in their product of potatoes, to nineteen others. Mr. James Manly, of Anderton, in Cheshire, when giving his evidence before a committee of the House of Commons, on the salt duties, mentioned, that in getting marl, (which is a mixture of carbonate of lime, alumina and silica,) he had found that, by mixing it with brine instead of water, the portion of the field on which the brined marl was used, yielded five bushels of wheat per acre more than that portion on which the water marl was employed.

Ashes have been used for manures from the time of the Romans. Burning and paring is recommended by Cato. Palladius says a manuring with burned twigs and branches will last five years. The Jews of Palestine burned their stubbles.

Pliny says, the ancient Britons used to burn their straw and stubble, and spread the ashes over the land. Conradus Herebachius, a German Councillor, in his "Treatise on Husbandry," published in 1775, tells us: "In Lombardy, they like so well to use the ashes, as they esteem it far above dung, not meet to be used for the unwholesomeness thereof."

Gypsum, as it exists in ashes, is supposed by Johnson to be entitled to all the virtues attributed to ashes, or that ashes owe all their virtues to the gypsum they contain. In this opinion we cannot coincide.

Although the ancients were not aware of the chemical action of either gypsum or the other constituents of ashes, still they knew that benefits were received by their use. Virgil directs the Romans to "scatter the dirty ashes over the exhausted soil, and to turn up and burn the stubble."

John Ainslie, steward to the Earl of Stair, very nearly discovered the use of gypsum in 1728; he found great benefit to arise from the use of ashes made of peat, moss, &c., much of which was composed of gypsum.

Mineral gypsum was first used as a manure by M. Meyer, a German clergyman, in 1768, but he did not know its chemical composition or cause of action. It was long afterwards discovered to be sulphate of lime, (gypsum) but this fact was unknown to Meyer.

In 1792, H. Smith, of Highstead, noticed what has since been confirmed, that clover, manured by gypsum, is preferred by horses and cattle to all other clover.

Sir Joseph Banks recommended this fertilizer, and some years afterwards it was successfully brought into use under the recommendation of Mr. Grisenthwaite, since which its merits have been more fully understood, and in Dutchess county and in many other parts of the United States, its use has become general.

The use of guano as a manure has been confined, until a late period, to Peru, and its name, according to Humboldt, from the European mode of pronouncing the word "huanu," which, in the language of the Incas of Peru, intends manure or dung.

Guano is now known to be excrement of birds, chiefly sea fowls, and the Peruvians held this manure in such high estimation that the birds producing it were protected by law. The Peruvian lands, on which it is chiefly used for grain crops, are composed of white sand and clay, and is described by Bousingault as of remarkable sterility. General Beatson used it successfully in 1810, and at St. Helena, for potatoes, mangel wurzel, and as a top dressing for grass on a rather stiff soil, being composed of a blackish mould, intermixed with friable fat clay.

In preparing the above article on the history and early use of manures, we have made free use of the facts given by Cuthbert W. Johnston, F. R. S., in his "Treatise on Fertilizers," and we have done so with due respect to the interests of our readers, as no author can be more fully depended upon.

Miscellaneous.

A Penny a Day! What it can do.

A penny a-day is a very small sum—only the price of an ordinary glass of beer or half the price of a good glass of stout. You would scarcely expect to get much for a penny a-day—or that, for so trifling an amount, you can get anything worthy of consideration. But everything depends upon how the penny is spent. Spend it on a glass of beer, and what do you get! Why, the pleasure is gone almost as soon as the beer is imbibed. You get next to nothing for your money. Let us see, however, what a penny a-day thoughtfully expended, will do towards securing a man's independence, and providing against poverty and want. But can it do anything worthy of notice in this way? You shall see. We take up a prospectus and tables of a Provident Society, intended for the use of those classes who have a penny a-day to spend—and these include nearly all the working classes of this country. It is not necessary we should specify any particular society, because they all proceed upon the same data—the results of extensive observations and experience of health and sickness—and their tables of rates, certified by Government actuaries, are very nearly the same. Well, then, looking at the tables of these Life and Sickness Assurance Societies, what can a penny a-day do? 1. For a penny a-day, a man or woman of twenty-six years of age, may secure the sum of ten-shillings a-week payable during the time of sickness for the whole of life. 2. For a penny a-day, (payment ceasing at sixty years of age), a man or woman of thirty-one years of age may secure the sum of £50 payable at death, whenever that may happen, even though it should be the week or the month after the assurance has been effected. 3. For a penny a-day a young man or woman of fifteen may secure the sum of £100, the payment of the penny a-day continuing the whole of life, but the £100 being payable whenever death may occur. 4. For a penny a-day, a young man or woman of twenty may secure an annuity of £26 per annum, or of 10s. per week for the whole of life, after reaching the age of sixty-five. 5 For a penny a-day, (the payment commencing from the birth of any child), a parent may secure the sum of £20 payable on such child reaching the age of fourteen years. 6. For a penny a-day, continued until the child reaches the age of twenty-one years, the sum of £15 will be secured, to enable him or her to begin business, or start housekeeping. 7. For a penny a-day, a young man or woman of twenty-four may secure the sum of £100, payable on reaching the age of sixty, with the right of withdrawing four-fifths of the amount paid in, at any time; the whole of the payments to be paid back in event of death occurring before the age of sixty. Such is the power of a penny a-day! Who would have dreamt of it? Yet it is true, as any one can prove by looking at the tables of the best Assurance Offices for the Working Class. Put the penny a-day in the bank, and it accumulates but slowly. Even there, however, it is very useful. But with the assurance office it immediately assumes a vast power. A penny a-day paid in by the man of thirty-one, is worth £60 to his wife and family, in the event of his dying next month or next year. It is the combining of small savings for purposes of mutual assurance, by a large number of persons, that gives to the penny its power in such cases. The effecting of a life assurance by a working man, for the benefit of his wife and children, is an eminently unselfish act. It is a moral, as well as a religious transaction. It is "providing for those of his own household." It is taking the right step towards securing the independence of his family, after he, the bread-winner, has been called away. The right investment of *the pennies* is the best proof of practical virtue—the honest forethought and integrity of a man. Though too little thought of, the duty of saving, and making frugal investments out of the odd pennies, is an incumbent obligation on a man who has voluntarily undertaken the responsibility of a family. The true use of money is to spend it frugally, and to save it wisely:—

"Not for to hide it in a hedge,
Nor for a train attendant,
But for the glorious privilege,
Of being INDEPENDENT!"

—*From Eliza Cook's Journal.*

True Philosophy.

I saw a pale mourner stand bending over the tomb, and his tears fell fast and often. As he raised up his eyes to heaven, he cried,

"My brother! O, my brother!"

A sage passed that way and said,

"For whom dost thou mourn!"

"One," replied he, whom I did not sufficiently love while living; but whose inestimable worth I now feel!"

"What would'st thou do if he were restored to thee?"

The mourner replied, "that he never would offend him by any unkind word, but he would take every occasion to show his friendship, if he could but come back to his fond embrace."

"Then waste no time in useless grief," said the sage;—"but if thou hast friends, go and cherish the living, remembering that they will die one day also."

Calomel is said to be an infallible remedy for the bite of a mad dog. Cleanse the wound as soon as possible with soft water and castile soap, then apply a plaster of mercurial ointment.

Advertisements.

JUDSON'S
CHEMICAL EXTRACT OF

CHERRY AND LUNGWORT,
FOR THE CURE OF
Coughs, Colds, Hoarseness, Spitting of Blood, Night Sweats, Asthma, Liver Complaints, and
CONSUMPTION.

DO NOT NEGLECT IT.

CONSUMPTION

Can and has been cured in thousands of cases by JUDSON'S CHEMICAL EXTRACT OF

CHERRY AND LUNGWORT,

and no remedy has ever before been discovered that will certainly

CURE CONSUMPTION.

The most strongly marked and developed cases of Pulmonary Consumption, where the lungs have become diseased and ulcerated, and the case so utterly hopeless, as to have been pronounced by Physicians and friends, to be past all possibility of recovery, have been cured by this wonderful remedy, and are now as well and hearty as ever. It is a compound of medications which are peculiarly adapted to and essentially necessary for the cure of

COUGHS AND CONSUMPTION.

Its operation is mild, yet efficacious; it loosens the phlegm, which creates so much difficulty, relieves the cough, and assists nature to expel from the system all diseased matter by expectoration, producing a delightful change in the breathing and rest, and this after the prescriptions of the very best medical men and the inventions of kind and sorrowing friends and Nurses, have failed to give the smallest relief to the *Consumptive sufferer.*

THOUSANDS OF CONSUMPTIVE

persons have been deceived repeatedly in buying medicines which were sold to be *infallible* cures, but which have only proved palliatives, but this medicine is not only a palliative but a *cure for ulcerated lungs*. It contains no deleterious drugs, and one trial will prove its astonishing efficacy better than any assertions or certificates in curing consumption and all diseases of the Lungs, such as *Spitting of blood, Coughs, pain in the side, night sweats, &c. &c.*

About 1000 certificates of almost miraculous cures, performed in the last year, from some of the first Doctors, Clergymen, and Merchants, have been sent us for this medicine, but the publication of them looks too much like Quackery. We will show them to any person, calling at our office. This medicine will speak for itself and enough in its own favour wherever it is tried.

CAUTION.—This medicine is put up in a large bottle, and the name of Judson & Co., Proprietors, New York on the external Wrapper around the Bottle. All orders must be addressed to Comstock & Brother, No. 9 John Street, New York.

EAST INDIA HAIR DYE.

Colours the Hair, and not the Skin.

This dye may be applied to the hair over night, turning the lightest RED or GREY HAIR to a dark brown, and by repeating a second night, to a bright jet black. Any person may, therefore, without the least possible trouble, keep his hair any dark shade or perfect black; with a positive assurance that the dye, applied to the skin, will not colour it. By an occasional application, a person turning grey will never be known to have a grey hair. Directions complete with the article. There is no colouring in this statement, as one can easily test.

The facts are warranted by the gentleman who manufactures it, who is a celebrated Chemist, Dr. COMSTOCK, author of Comstock's Chemistry, Philosophy, and other works, and School Books, well known and widely celebrated by the public.

DEAFNESS.

Use Dr. LARZETTE'S ACOUSTIC OIL, for the cure of Deafness. Also all those disagreeable noises, like the roaring of insects, falling of water, whizzing of steam which are symptoms of approaching deafness. Many persons who have been deaf for ten, fifteen, or twenty years, and were subject to use ear trumpets, have after using one or two bottles, thrown aside those trumpets, being made perfectly well. It has cured cases of ten, fifteen, and even thirty years standing of deafness.

CARLETON Condition Powders for Horses and Cattle.

The changes of weather and season, with the change of use and feed, have a very great effect upon the blood and animous fluids of horses. It is at these times they require an assistant to expel from or throw off any disorder of the fluids of the body that may have been imbibed, and which, if not attended to, will result in the Yellow Water, Heaves, Worms, Bots, &c. All of which will be prevent ed by giving one of these powders, and will cure when disease appears, it need in time. They purify the blood, remove all inflammation and fever, loosen the skin, cleanse the water, and invigorate the whole body, enabling them to do more work with the same feed. The action of these powders is direct upon all the secretive glands, and therefore has the same effect upon the Horse, Ox, and all animals of the same genus, all diseases arising from or producing a bad state of the blood, are speedily cured by them.

Remember and ask for CARLETON'S CONDITION POWDERS, and take no others.

CARLTON'S LINIMENT FOR THE PILES, &c.

It is now used in the principal hospitals, and in the private practice, throughout this country by an immense number of individuals and families, first and most certainly for the cure of the PILES, and also extensively and effectually as an outside remedy, unless where its effects are witnessed, *Externally* in the following complaints:

For Dropsy—Creating extraordinary absorption at once.

Sore Throat—By Cancers, Ulcers, or Colds.

Croup and Whooping Cough—Externally and over the chest.

All Bruises, Sprains and Burns, Curing in a few hours.

Sores and Ulcers—Whether fresh or of long standing, and fever sores.

Its operation upon adults and children in reducing rheumatic swellings, and loosening coughs and tightness of the chest by relaxation of the parts, has been surprising beyond conception. The common remark of those who have used it in the *Piles*, is "It is like a charm." It is *warranted* to please any person that will try it.

Caution—Never buy it unless you find the fac simile signature of Comstock & Brother, proprietors, on the Wrapper of the genuine article.

CAUTION—All of the above named articles are sold only in New York, by Comstock & Brother, No 9 John St.

—Sold Wholesale by the Proprietor in Nova Scotia at Morton's Medical Warehouse, Halifax; in Windsor by Mrs. Wiley; in Dartmouth by D. Farrell, and by one agent in every town in N. S. and N. B.

Enquire for Comstock's Almanac for 1.52 which is given to all gratis. 10⅓ July 12.

SPRING—1852.

Halifax Clothing Store,
No. 4, ORDNANCE ROW.

THE SUBSCRIBER has received by the recent arrivals from England, his SPRING SUPPLY of

Seasonable Goods,

—AMONGST WHICH ARE—

A Good Assortment of READY MADE CLOTHING suitable for the present season, which together with a large assortment manufactured at his own establishment, form a good variety, was will be found in the city.

Also—Broad Cloths, CASSIMERES, Doeskins, Tweeds, Cashmeres, Cashmerettes, Summer and Venetian CLOTHS, Russia Cord, Proserts, Cassinetts, Drills, Black and Laces SATIN VESTINGS.

OUTFITS—White, Regatta, Striped Cotton and Blue Serge Shirts; Lambs Wool, Merino, Brown Cotton and Flannel VESTS and DRAWERS; Silk and Cotton Handkerchefs; Hosiery, Cloth Caps, India Rubber, Web and Cotton Braces; in fact everything necessary for Men's Wear.

TAILORS' TRIMMINGS, well assorted, all of which are offered for sale at the lowest prices.

☞ Clothing of every description, made to order, at the shortest notice, and in good style.

CHARLES B. NAYLOR,
May 12. Tailor & Clother.

SPRING IMPORTATIONS.
145, *Granville Street.*

Per Moro Castle, Miemac, Bloomer, and Steamer Niagara

THE Subscriber having completed his Spring Importations by the above vessels, now offers to the Public a large and well selected Stock of Staple and Fancy Dry Goods, which will be found, on inspection, to comprise one of the cheapest ever imported in this market, and will be sold at such prices as cannot fail to give satisfaction:

Brocs Materials in every variety.
Shawls square and long, newest style.
Mantles in Silk and Satin, very cheap.
Bonnets in Drawn Silk and Satin, Tuscan, Rice Straw, and Fancy Nett.
Parasols, Ribbons, Gloves and Hosiery,
Harness Muslin, and Swiss Curtains.
Carpets, Druggets, Hearth Rugs and Door Matts,
Broad Cloths, Cassimeres and Fancy Doeskins,
Tweeds, Gambroons, Cassinett, and Summer Cloths, all colours, &c., &c. &c.

—ALSO—

A large Stock of Gents Paris Silk Hats,
Felt, Cashmere and Alpacca "
Tweed and Cloth Caps.

N. B.—A few lots of printed Cashmeres at 5½d per yard
May 15. Wes. 150—2 ins. SAMUEL STRONG

GEORGE F. EVERETT & Co.,
APOTHECARIES & DRUGGISTS,
No. 4, King-Street.

RESPECTFULLY announce to their friends and the public generally, that they have fitted up the Building formerly occupied by Ballentine & Bowman, No. 4, King-Street, where they intend carrying on the APOTHECARY & DRUGGIST BUSINESS, and solicit a share of public patronage.

By recent arrivals from London, Liverpool, New York and Boston, we have received a large and well selected Stock of DRUGS, Chemicals, Perfumery, Patent Medicines, PAINTS, OILS, GLASS, Brushes, Spices, Dye Stuffs, &c. Ships' Medicine Chests fitted up at short notice, and on reasonable terms.

☞ Orders from the Country punctually attended to.
St. John, N. B. 1m. May 29.

MEDICINES, &c., &c.
LANGLEY'S DRUG STORE, HOLLIS ST.

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

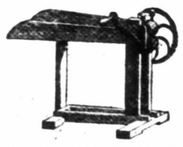
M 1. Wes47. 2mos. WM. LANGLEY.

East India Preserved Ginger.

50 CROCKS containing 7 lbs. each, at 8s. 9d. per crock, if called for early. For Sale by
June 19. W. M. HARRINGTON.

Figs, Raisins and Almonds.

50 DRUMS Turkey pulled FIGS,
100 half drums Sultana Raisins without stones,
5 boxes Jordan Almonds, fresh lot—just received—
For Sale by W. M. HARRINGTON.
June 19.

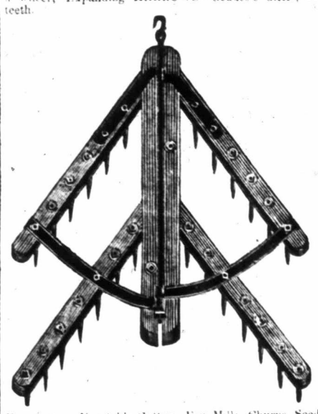


Agricultural and Garden Implements

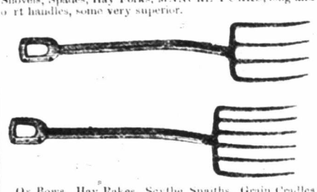
HARDWARE, CUTLERY, &C. &C.

RESSONETT & BROWN

HAVE received a supply of Agricultural and Garden Implements, more extensive and varied than they have usually kept, and respectfully invite those engaged in the cultivation of the soil to call and examine them. The PLOUGHS are of various sizes and patterns, and some of decidedly improved descriptions. They have also improved Expanding CULTIVATORS, with and without a wheel; Expanding HARROWS—Geddes's ditto, 26 teeth.



Hay Cutters, Vegetable Cutters, Fan Mills, Churns, Seed Sowers, Hand Seed Sowers, Hand Cultivators, Potato Diggers, Hoes, in variety, Bush Hooks, Hedge Cutters, Shovels, Spades, Hay Forks, MANURE FORKS, long and short handles, some very superior.



Ox Bows, Hay Rakes, Scythe Snaths, Grain Cradles Grifin's Prime and double refined Scythes, American Cast Steel Scythes, Horse Hay Rakes, Harrows, Hand Grain Mills, and also a variety of neat and useful Garden Tools.

A small supply of interesting works on Agriculture and Gardening, and Treatises on the Horse, Cow, Hog, Manures; Elements of Agriculture; Foal Breeder, The New England Farmer, &c, which are mostly low priced, and will be found valuable aids to those who embrace the opportunity now afforded of obtaining them.

They have also their usual well assorted and very extensive supply of IRONMONGERY, HARDWARE, and CUTLERY; Window Glass, Paints, Oil, Varnishes, Brushes, Roofing Cloth, Yankee Axes, Butt Mills, Fish Forks, Cotlines, Twines, &c., &c., the whole forming a stock evidently superior to what is usually found in one establishment, and well adapted for the trade of this Province.

Razor Row, Halifax, April 24. Wes. 142.

AUSTRALIA
And the Gold Diggings.

THE Liverpool "LIVER LINE" of Packets to Australia will be despatched as under, sailing about the 5th and 20th of every month.

Lady Head,	1,350 tons burthen,	J. Jones,	Commander
Emigrant,	1,100 "	W. Kemp,	"
Relicanigg,	1,050 "	W. Thomas,	"
Sea,	1,300 "	J. Mackay,	"
Reliance,	1,300 "	H.